

# The Early Works of Jesus and His First Disciples

**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 18—“Walking by the Sea of Galilee”

- A. Jesus is found in this verse walking alone. He sees two brothers casting their net into the sea and has a vision for these two brothers as He sees them.
  1. **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. As He sees them, He thinks, “Those men are just the ones I need.”
- C. He knows He needs help, and He is looking for help. He will pour Himself into those He calls and follow Him to do what He does.
  1. He knows He is limited in what He alone can do, so He wants to multiply Himself in His disciples.
- D. Jesus chooses them. He does not go to Jerusalem and interview the learned. He does not review resumes of the accomplished from the places of the highest learning.
- E. It is totally His decision as to whom He will call to follow Him and learn from Him.
- F. As He sees the fishermen, He has made His choice. He has chosen fishermen.
- G. When He chooses these stinky, uneducated fishermen, they will accomplish what will later be described as **Acts 17:6**.
  1. **Acts 17:6** states, *“And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.”*
- H. These fishermen that He sees are the ones that He will pour Himself into. They will turn the whole world upside down.
- I. He has gone to the most remote part of the nation of Israel—to the despised region called not just Galilee, but Galilee of the Gentiles.
- J. He chose the poor, unlearned, and foolish. These fishermen were at the bottom of the socio-economic ladder, but Jesus chose them to help us understand the following truths:

1. **James 2:5** reads, *“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”*
    - a. In those fishermen, He has made His choice to call the poor of this world who He will make rich in faith and heirs of the Heavenly kingdom.
  2. **1 Corinthians 1:26-29** says, *“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:<sup>26</sup> But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.<sup>27</sup> And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:<sup>28</sup> That no flesh should glory in his presence.<sup>29</sup>”*
    - a. In those fishermen, he has chosen the foolish and the weak and the base and the despised.
    - b. He has done it for one purpose found in **1 Corinthians 1:29**—*“That no flesh should glory in His presence.”*
    - c. He has made His choice of those fishermen so that none of His disciples would set up an office with a big desk and all their degrees on the wall behind them and say, “Yes. My wisdom comes from my degrees in the finest learning places in the world and from the best teachers of the world. That is how I was able to turn the world upside down.”
    - d. He abhors that, so He has chosen fishermen.
  3. Those fishermen who were ignorant of higher learning were going to make the world marvel in **Acts 4:13**.
    - a. **Acts 4:13** states, *“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”*
  4. From what the world saw in those fishermen, the world would come to only one conclusion. All the wisdom and power of those fishermen came from one source; *They had been with Jesus.*
  - K. He has chosen fishermen to call who have no book knowledge, but all those fishermen do have one knowledge. They all knew business—the business of catching and selling fish.
    1. That was important to the Lord as He was calling them into a business. This was the same business He was in that He told Mary and Joseph about when He was twelve.
      - a. **Luke 2:49** says, *“And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?”*
    2. He was calling those fishermen as men of business to come into the business of saving and training souls for Heaven.
  - L. Simon and Andrew will become brothers on a higher plane as they will become brothers in the Spirit as children in the family of God.
- II. Verse 19—*“Follow me...I...make you fishers of men”*
- A. He calls out to those two brothers, Simon and Andrew in verse 19.
    1. **Matthew 4:19** states, *“And he saith unto them, Follow me, and I will make you fishers of men.”*
    2. What did they understand when they heard Him call for them to follow Him so He could make them fishers of men?

- B. With that call, they heard Him say, “You are not fishers of men. You do not see how you can be a fisher of men. Follow me, and I will show you.”
1. For a moment, they thought of Moses who was called to do what Moses knew he could not do. God told Moses that He would make Moses able to do what he could not do in **Exodus 4:10-12**.
  2. **Exodus 4:10-12**—<sup>10</sup> *And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.* <sup>11</sup> *And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?* <sup>12</sup> *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*”
- C. What more did Simon and Andrew hear the Lord say when He called them to be fishers of men as they thought, “Fishers of men? I have never heard of being a ‘fisher of men.’ I wonder what He means by a ‘fisher of men.’”
- D. They must have thought that He wanted them to do with the world what they do with the Sea of Galilee each day.
1. Each day when they wake up **their first thought is the sea**.
  2. They would **plan where** in the sea they should fish that day.
  3. They would **cast their net** as broad as they could.
  4. They knew that the net would catch **what they could not see**.
  5. They cast their net into the sea they knew that it was **totally out of their control** whether they would catch fish or not.
  6. One thing they knew is that if they did not cast their net. They would not catch fish. They knew how to not catch fish. They just keep the net in the boat.
    - a. They knew that no fish ever jumped into their boat and said, “Catch me.”
  7. They had **faith in their net** to do its job.
    - a. When they cast out their net, it was with confidence that the net would catch fish if there were fish under the net.
    - b. If they caught no fish, it was not the net’s fault; it was just that there were no fish where they were fishing.
  8. They knew that they had to **let the net settle** in the water for the fish to swim into it.
    - a. If they pulled it up too soon, the fish would not be caught.
  9. They knew that fishing was **hard work**.
    - a. They knew what it was like to work when they were wet and cold.
  10. They knew they had to be **patient** as there were some days they caught no fish.
- E. To become fishers of men, they should **reprogram their whole way of thinking to now**.
1. Instead of seeing the **Sea of Galilee** as the place you catch fish, they saw the **Sea of the World** as the place you catch men in.
  2. Instead of getting up each day to **plan where they would go** to catch fish, they would get up each day and **plan where they would go to catch men**.
  3. Instead of **casting a net** of filaments as broad as they could into the sea, they would now **cast a net of the Gospel** message to as many people as they could.
  4. Instead of the **net catching what they could not see**, they would now know that the Gospel as drawing the hearts of men that they could not see.
  5. Instead of the net **catching fish** being **out of their control**, they would now know **response** to the Gospel is **out of their control**.

6. Instead of knowing that if they **did not cast the net they would not catch** fish, they knew now that **unless they preach the Gospel** that no one would be saved.
    - a. Instead of knowing that no fish was going to just jump into their boat to be caught, they knew now that unless the Gospel is preached no one will be saved.
  7. Instead of having **faith in their net** as able to catch fish, they will now have **faith in the Gospel** message that it is able to bring people to God.
  8. Instead of letting **the net settle** in the water, they knew they needed to let people have **a chance to think about** the Gospel message before asking for a decision.
  9. Instead of the **hard work** of fishing, they now knew the Gospel preaching was **hard work**.
  10. Instead of **patiently waiting** for fish to be caught, now they had to be **patient for souls** to be saved.
  11. As they **knew** about the Sea of Galilee, now they would **learn** about the world.
  12. As they knew how to **attract** fish, they would learn how to **attract** people.
  13. As they **risked their lives** fishing for fish, they would risk their lives fishing for men.
  14. As they **expected to catch** fish on the Sea of Galilee, they would expect to catch men on the Sea of the World.
- F. This is what **percolated through their minds** when these fishermen heard the Lord say to them in verse 19.
- G. They never heard that before, but they did not have to think about it. All they heard was, “Follow me, and I will make you fishers of men.”
1. They remembered back when they were children and how their fisherman father had said the same thing to them, “Follow me, and I will make you fishers of fish”
  2. This was going to be a repeat of what happened to them when they were children. They followed their father, and he made them fishers of fish.
  3. Now, instead of their father, it was going to be the Lord Jesus. They would become children at heart as they would learn now from the Lord Jesus how to be a fisher of men.
- H. They thought back on when they were children, they were NOT fishers of fish, but their father made them fishers of men. Because their father had taught them, they were now fishermen.
1. Now, they thought that they were not fishers of men, but the Lord Jesus would now take that role of teaching father to them and make them fishers of men.
- III. Verse 20—*“Straightway left their nets and followed”*
- A. Their response was immediate and complete.
1. **Matthew 4:20** says, *“And they straightway left their nets, and followed him.”*
- B. They had heard His call for them to be fishers of men, but the best part was the first part when He said, “Follow me.” This meant that they would have the opportunity to be close to Him. They would get to have a life of fellowship with Him.
1. This is how we have close communion with the Lord—when we are doing the work He is doing as stated in **2 Corinthians 6:1**.
    - a. **2 Corinthians 6:1** says, *“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”*
- C. His call struck a chord in them. His call appealed to a deep yearning in their hearts. It was a yearning of “Is this all there is to life? Is every day the same? Every day the same

routine? Prep the boat, launch the boat, cast the net, draw up the fish, prep the fish, and sell the fish?"

1. "Is this all my life will ever be? I yearn for more in life!"
  2. Like today, "Is this all there is to life? Is every day the same? Every day the same routine? Get in the car, sit in the traffic, work at my job, get in the car, sit in more traffic, and get home to rest up enough to repeat the same routine the next day."
    - a. "Is this all my life will ever be? I yearn for more in life!"
  3. To this yearning, the Lord Jesus spoke when He said to Peter and Andrew in verse 19.
    - a. **Matthew 4:19** says, "*Follow me, and I will make you fishers of men.*"
    - b. "Follow me, and I will transform your life from the **monotonous to the momentous**. It will go from **purposeless to purposeful**, from **emptiness to fulfilling**."
  4. Just think of the impact of what they heard the Lord say to them, "Fishers of men versus fishers of fish. A man is much more valuable than a fish. Being a fisher of men is much more important than being a fisher of fish."
- D. This was the effect of His call and their response.
- E. What is the answer to: "I could never do what those disciples did! Just leave your family and job to follow the Lord. I don't see how I could do that."
1. The Lord has the power to make us willing, or when we give Him power in our lives, He makes us willing.
  2. **Philippians 2:13** states, "*For it is God which worketh in you both to will and to do of his good pleasure.*"
  3. **Psalm 110:3** says, "***Thy people shall be willing** in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*"
- F. **Hebrews 11:8** reads, "*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, **not knowing** whither he went.*"
1. Abraham knew whom he was obeying, and the disciples knew whom they were following.
    - a. **2 Timothy 1:12** says, "*For the which cause I also suffer these things: nevertheless I am not ashamed: for **I know whom I have believed, and am persuaded that he is able** to keep that which I have committed unto him against that day.*"
- G. They did not know where, but they knew whom they put their faith in. The Lord Jesus helped to make them fishers of men.
- IV. Verse 21—"*Two brethren...mending their net...father*"
- A. He sees 2 more brothers in **Matthew 4:21**.
1. The verse says, "*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.*"
- B. He sees two other brothers in the flesh, James and John, the sons of Zebedee, and He knows that they also will become brothers on a higher plane as they will become brothers in the spirit in the family of God because they will follow the Lord.
- C. But, these two brothers are mending their nets on the ship which means they were getting ready to start fishing, and He called them.
- D. Just as they were getting ready to fish, he calls them. What an inconvenient time for Him to call them! What a time for them to say, "Let me first go and fish today, and then I will follow you"

1. This is one of the greatest dangers that plague our souls, and it is the “Let me first go” plague that we have to fight all the time.
  2. We want to have our morning devotions and, “Oh, let me first go and do this.”
  3. We know what the Lord has called us to do something and we say, “Oh, let me first go and do this.”
- E. This was the problem with two men the Lord spoke of in **Luke 9:59-62**.
1. The verses say, *“<sup>59</sup> And he said unto another, Follow me. But he said, **Lord, suffer me first to go and bury my father.** <sup>60</sup> Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. <sup>61</sup> And another also said, **Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.** <sup>62</sup> And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”*
- F. What the Lord said here is what makes His first disciples unique. They were free from the disease of, “Let me first go.”
- G. Isn’t it interesting that both of these people (the “Let me first go” people and the people in **Luke 9:59-62**), both said the same word to the Lord?
- H. What is that one word that they both said to the Lord in **Luke 9:59** and **61**?
1. **Luke 9:59** says, *“And he said unto another, Follow me. But he said, **Lord, suffer me first to go and bury my father.**”*
  2. **Luke 9:61** states, *“And another also said, **Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.**”*
    - a. That word was “Lord;” both of these called Jesus, “Lord.”
  3. This shows that it is not enough to just call Jesus Lord as the Lord said in **Matthew 7:21-23**.
    - a. **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.”*
  4. What those two said when they said, “Lord, let me first go” did not make any sense.
    - a. You can’t say, “Lord,” and then say, “Let me first go.”
  5. These two with the disease of “Let me first go;” both called Jesus, **Lord**.
  6. The Lord said that **not a few, but many** will say to Him, “Lord, Lord” and try to enter Heaven, and they will be cast out because He will say to them that He never knew them.
  7. What He meant was that He never knew all those many to be His disciples who were characterized by **Matthew 4:20**.
    - a. **Matthew 4:20** says, *“And they straightway left their nets, and followed him.”*
    - b. **Matthew 4:22** says, *“And they immediately left the ship and their father, and followed him.”*
- I. The Lord Jesus knew His disciples as not having the disease of “Let me first go.” The Lord knew His disciples as those that immediately followed Him.
- V. Verse 22—*“Immediately left...ship and their father”*
- A. Now, we are told the response of these two brothers of James and John in verse 22.

1. **Matthew 4:22** says, *“And they immediately left the ship and their father, and followed him.”*
  2. It is called out to us that the first group of two left their nets or occupation, but this second group **not only** left their nets, but **they left their father** who evidently decided himself against following the Lord.
- B. Let’s just capture that scene of John and James in the boat with their father, and the Lord calls them to follow Him.
1. Just at that moment when they are deciding, “Should I really leave my father? Should I really leave my family? Should I really leave my people?”
- C. That is the moment of decision that the Lord was referring to when He said in **Matthew 10:37**.
1. **Verse 37** says, *“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”*
- D. At that moment for John and James, the choice was between the Lord Jesus and their father.
- E. At that moment when their father might have said to them, “You must stay with me and not go with Jesus. You must **honor your father** above Jesus. You must love me more than Jesus.”
1. When it came to that choice which we are seeing with John and James in the boat with their father, it came to love Jesus more than father or love father more than Jesus.
  2. That is the time that the Lord Jesus said in **Matthew 10:37**.
    - a. **Matthew 10:37** says, *“He that loveth father...more than me is not worthy of me.”*
    - b. **Luke 14:26** says, *“If any man come to me, and hate not his father...he cannot be my disciple.”*
    - c. When it ever comes down to loving Jesus or loving your father, the response **must be to not love** your father more than Jesus.
    - d. There is no middle ground; to follow Christ is to leave all.
  3. Imagine their father seeing his two sons up and just leave him there, “Hey! Where are you going? I raised you and trained you to take over my business. What are you doing?”
    - a. But, to be fair we do not know if Zebedee actually did give his consent for his sons, James and John to follow the Lord Jesus.
- F. So, now James and John have left their father to follow the Lord Jesus, and they see that Simon and Andrew have also come to follow the Lord Jesus. James and John and Andrew and Simon all have a new special friendship.
- G. Their new friendship is on a higher plane.
1. They are spiritual friends because they all sought the Lord and they all found the Lord.
- H. That is the basis for that special friendship between believers. Friendship is based on what they have in common; they have all sought the Lord Jesus, and they have all found the Lord Jesus.

#### VI. Verse 23—*“Jesus went about all Galilee”*

- A. The Lord did the following in verse 23—*“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.”*
- B. The Lord Jesus traveled all over Galilee. This was different from John the Baptist.
- C. John the Baptist stayed in one place, but the Lord traveled.

- D. John announced the wrath to come. The Lord Jesus announced the way to escape the wrath to come.
- E. John did no miracles or healings. The Lord Jesus did miracles and healings.
- F. Now, we have a general sketch of what the Lord Jesus did; He went throughout all of Galilee.
- G. It was very important to the Lord that all are invited to repent and receive an entrance into Heaven.
  - 1. **Luke 4:42-43** says, *“<sup>42</sup> And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”*
- H. They wanted Him to stay, but the Lord had a sense of urgency to preach to all Israel.
- I. Josephus says there were about 200 towns and cities in Israel for the Lord to visit, and He went from town to town and from city to city, begging men to be reconciled to God.

VII. Verse 23—*“Teaching in their synagogues”*

- A. In verse 23, we see the Lord teaching in their synagogues.
- B. How strange to find the Lord going into the synagogues that were run by the very group trying to kill Him!
- C. He went into the synagogues like a traveling Rabbi.
- D. The synagogue is not found in the Old Testament because up until the Babylonian Captivity, there were no synagogues. After the Babylonian Captivity, synagogues appeared as the people could not go to Jerusalem.
  - 1. Synagogue is a Greek word that means “a place of assembly.” With the loss of the Temple, the Jews felt the need for a place of assembly. The synagogue was born, and when the Jews returned from Babylonian captivity, synagogues were built throughout Israel.
- E. It is estimated that when the Lord went into the synagogues in Israel. There were about 480 synagogues in Israel.
- F. Meetings in the synagogue were on the Sabbath, and the men and women were separated.
- G. There was prayer, the reading of Scripture, and the exposition of Scripture. There was even a time when people could ask questions and express their opinions.
- H. At the end of the service, there was a priestly prayer for the congregation.
- I. Each synagogue had its president and elders who took care of the affairs of the synagogue.
- J. Associated with each synagogue was a Sanhedrin court which was under the control of the great Sanhedrin court in Jerusalem.
- K. Some regarded Jesus as a Rabbi; some as a Prophet; some as the Messiah, but His disciples knew Him to be God the Son.

VIII. Verse 23—*“Teaching and preaching”*

- A. In verse 23, we see that the Lord was not only teaching, but He was preaching also. That is important to see the Lord teaching and preaching, and we have seen the difference between teaching and preaching.
- B. It’s important to see the Lord both teaching and preaching because the two go hand-in-hand.
  - 1. It is sad when teaching has no preaching.
  - 2. It is sadder when preaching has no teaching.
  - 3. Teaching with no preaching is giving information without asking for a decision.
  - 4. Preaching with no teaching is asking for a decision without giving information.



5. Before anyone can be a teacher preacher, he has to first be a hearer—a hearer of God.
6. The disciples were first hearers, and then they became a teacher preacher.

IX. Verse 24—*“His fame went...all Syria”*

- A. Word spread quickly about the wonders of the Lord Jesus in verse 24.
  1. **Matthew 4:24** says, *“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.”*
- B. The Lord Jesus became well known beyond Israel into all of Syria.
  1. Galilee was on the trade routes and so probably Caravans carried His fame into Syria.

X. Verse 24—*“They brought unto him all sick”*

- A. His fame came in verse 24 as a healer, and in verse 24, there is a list of the categories of physical and mental problems that He healed.
  1. Here are 5 categories of people He healed:
    - a. Various diseases—medical conditions
    - b. Torments—pain
    - c. Possessed with devils
    - d. Lunatic—epilepsy
    - e. Palsy—nervous disorders
  2. Basically, these are bodily conditions, spiritual oppression, and mental conditions.
  3. He healed consumption which was what cancer was called and fevers and lameness and blindness and dumbness.
  4. He healed what the physicians could not heal and took money for and sometimes made the patients worse and He took no money.
- B. By His healings, He showed He was the Sun of Righteousness.
  1. **Malachi 4:2** says, *“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”*
- C. What interested the people the most was not the words that He spoke or the warning that He gave about the kingdom of Heaven being close and the need to repent, but it was **Matthew 4:24**.
  1. **Matthew 4:24** states, *“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.”*
- D. It is interesting the way verse 24 reads when it says, *“They brought unto him all sick people that were taken with divers diseases and torments.”*
- E. That verse does not say that people were flocking to Him to be saved from their sins.
  1. The ministry of John the Baptist was to make people afraid of the wrath of judgment to come for their sins.
- F. The popularity of the Lord Jesus was not to be saved from their sins as John the Baptist had prepared them.
  1. The people were not flocking to Him, miserable under the conviction of their sins.
- G. The people were flocking to the Lord Jesus for the miracles He performed in healing their bodies.

1. It was like, “Oh yea, I know about that sin part, but let me tell you what my real need is. I really need to be healed from this cancer and from this blindness. That is what is important.”
  2. “I don’t need to know about that sin stuff that John the Baptist was hollering about. No, I don’t care about the hell fire and brimstone stuff. What is really important is this pain in my leg.”
- H. That is what is being told to us in the last two verses of this chapter—the details of the physical and mental problems that He healed.
- I. After telling us of His fame in healing all those diseases, then, the last verse says, “*And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.*”
- J. Miracles are what interested the masses of people who flocked to him in verses 24-25.
1. It was not the words He spoke or the reconciliation with God He offered, but the miracles.
- K. We see this today with so many of the popular TV evangelists with their offers of, “Do you need a miracle today? I am here to bring you God’s miracles.”
1. The results of those TV evangelists is verse 24 and 25. Many sick people come, and great multitudes of people follow.
- XI. Verse 24—“*He healed them*”
- A. Nevertheless, the Lord had compassion on them, and the record says at the end of verse 24, “He healed them.”
- B. He was compassionate to the people for their distresses, and He was patient with the people waiting for them to respond to His words about the need for them to be forgiven of their sins and His offer to reconcile them to God.
- C. His miraculous healings were a confirmation that He was whom He claimed to be and He pointed to those miracles as proof to John the Baptist that He was the long-anticipated One to come in **Matthew 11:4-5**.
1. The verses say, “*4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*”
- D. Basically what the Lord Jesus was doing in this chapter is summarized in **Acts 10:38**.
1. **Acts 10:38** says, “*How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*”