

The Good News of the King(dom) of Light

2023.10.29 Morning Sermon in **Matthew 4:12–25**

12 Now when Jesus heard that John had been put in prison, He departed to Galilee.

13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 *“The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: 16 The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.”*

17 From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”

18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 Then He said to them, “Follow Me, and I will make you fishers of men.” 20 They immediately left their nets and followed Him. 21 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. He called them, 22 and immediately they left the boat and their father, and followed Him.

23 And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. 24 Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. 25 Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

Main idea: Before destroying the kingdom of darkness and death forever, King Jesus first came to bring multitudes of its subjects into light and life.

Introduction: The same message (v17, cf. 3:2) and a new and improved message (v23)

1. The Domain of Darkness and Death, v12–17

- a. Nazareth → Capernaum for the purpose of fulfillment
- b. The point is their being in darkness and under death (v16, cf. Isa 9.2). Isa 9 in the context of Judah’s darkness (ch 7–8) and Israel’s darkness (ch 9).
- c. Repent! The nearness of the kingdom of light is not good news for the subjects of the kingdom of darkness. They must be changed before the kingdom of glory arrives.

2. The King of Light Takes Some Subjects, v18–22

- a. The King of Glory is, first of all, the King of Grace
- b. His “weapon” of choice: His Word; not just the words themselves, but His own speaking them. [n.b. the importance of a proper doctrine of Scripture, a proper doctrine of preaching]. Have you known this power? This Preacher?
- c. Leaving and cleaving: indicative of a new life, a new person. Not necessarily a

change of vocational task for a believer, but still a change of vocation. Are you thinking and living as one who this vocation, this calling upon your life?

d. "Fishing" = multitudes (cf. v25)

3. **The King of Light Destroying Some Darkness**, v23–25

a. Teaching in their synagogues: He was reading and explaining the Hebrew Bible to them.

b. Now the preaching is the "good news" of the kingdom!

c. The preaching is accompanied by signs (cf. Jn 5:36; 2Cor 12:12; Heb 2:3–4)

d. But the point is not that the signs will continue, but that the thing signified will continue. One essential characteristic of the sign is that it is small and temporary by comparison to thing signified, and the thing signified is continuing now, and will in fact be completed!

Conclusion: The King of Light proposes to you, by His almighty Word, to be your Life, your Light, your Purpose, your Strength, your Portion. Leave whatever remains from your former way of being and thinking and living, and cling to Him!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 4. Verse 12 through 25. These are God's words. Now, when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum. Which is by the sea. In the regions of Zebulun and naturally. That it might be fulfilled, which was spoken by Isaiah, the prophet saying the land of Zebulun and the land.

Of naturally. By the way of the sea, beyond the Jordan Galilee of the gentiles. The people who sat in darkness, have seen a great light. And upon those who sat in the region and shadow of death, Light has dawned. From that time, Jesus began to preach. And to say, Repent.

For the kingdom of heaven is at hand. And Jesus walking by the sea of Galilee. Saw two brothers. Simon called Peter. And Andrew his brother. Casting a net into the sea. For they were fishermen. Then He said to them. Follow me. And I will make you. Fishers of men.

They immediately left their nets. And followed Him. 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. He called them and immediately. They left the boat and their father. And followed Him.

And Jesus went about all Galilee. Teaching in their synagogues. Preaching the gospel of the kingdom. And healing all kinds of sickness. And all kinds of disease. Among the people. Then His fame went throughout all Syria. They brought to Him all sick people. So, we're afflicted with various diseases. And torments.

And those who are demon possessed. That bleed. And paralytics. And healed them. Great multitudes followed Him. From Galilee. From the capitalists. Jerusalem. Judea. And

beyond the Jordan. Amend the sends this reading. Of god's inspired. And an errant worked. Or joy. It is that he is pleased to be worshiped.

By blessing to us the preaching of it. Please be seated.

The lord jesus comes. Now, into the region of Galilee. And he is. Preaching the same message. At first, we're told About his preaching, the same message that john. Was preaching his cousin. You see that in verse 17 of our passage? From that time, jesus began to preach. And to say, Repent.

I hope you. Remember. Or have access to go back and Review the preaching. And chapter 3 and verse 2. Be converted. Have. A new mind, a change of the substance. Of your mind. Be converted. For the kingdom of heaven. Is at hand. This was A necessary message. Because, when You are a subject.

Of the kingdom of darkness. And when You are in yourself darkness as we all are apart from christ. By nature. Children of wrath and sons of disobedience dead in our trespasses. This is how each of us begin. Even those who are covenantally holy meaning we are marked as part of his church.

Apart. From christ. We are dead. We are darkness. What is said, truly of god. He is light. And in him, there is no darkness at all. Is conversely truly. Of a person, a man apart from jesus christ. We are darkness. And in us is no light at all. As.

You. God sparing, you will hear preached in a week's time. When God looks at a man apart from the lord jesus christ, He sees that every intention of the thoughts of his heart. Are only evil and that Continually. God's common grace. He gives understanding of some things. That are good.

In god's common grace. He restrains the full expression of evil. But for the man of heart from christ, Every. Intention of the thoughts of his heart. Even as he perceives something that isn't perfectly evil in the action to do. And does. Those things. The intention. The desire. Is not the glory of god who made.

Is not the enjoyment. Of god who made him? It is a satanic as the first sin in which we fell. That we would be like, god. And so, The kingdom of heaven being at hand, Is not in and of itself. Good news. If we are subjects of darkness, So, the first thing that we're going to see, In the passage is, The spirit's emphasis on that.

And the first six verses. That what jesus has come to is the domain and darkness Death. Sorry, the domain of darkness. And death. And then in the next place. We are going to see something wonderful. In verse 18 to 22. We are going to see. How easily? The king of light.

Takes for himself subjects. And servants. Not easy to us, of course. Absolutely impossible. To the mere, man. Absolutely impossible to any creature. And yet to this, man. The god, man.

That's easy, as Speaking. And so, the Next thing that we'll see the first thing that we'll see. Is the domain and darkness and death verse 12 through 17. The next thing that we see in verse 18, through 22, Is the king of light taking for himself. Some subjects. Or servants.

Or soldiers. All of those words are used for all of his disciples. If you belong to jesus christ by faith. You are his disciple. Those all belong to you. But the king of light taking. Some subjects. And then, And the third place in verses 23 through 25. We will see the king of light.

Destroying. Some darkness. The king of light destroying. Some darkness. Having taken for himself some of these subjects. He immediately puts them into training. They become interns into apprentices as it were. He tells them that they will fish men and immediately. He casts a net into the region where he is.

And gathers a multitude. While demonstrating. The nature. And purpose. Of the power by which he is doing. So, So the king of light, destroying some darkness, In verse 23. Through 25. First then in verse 12, through 20, 12 through 17, The domain of darkness and death. Now, when Jesus heard that John had been put in prison, He departed.

To Galilee. That it might be fulfilled. Right, there's some logistics there in verse 13 that I just now skipped in the reading, In order that we might hear. The. Occasion. And the response. The occasion. Is that the herald of the king? And the herald of the kingdom. Has been imprisoned.

By a. Adversarial, king. And an adversarial kingdom. If you've been with us since the beginning of Matthew and the Characterization of the gospel especially in the gospel of Matthew in this particular book as the coming of the king and his kingdom. And noting that there really are only two kingdoms.

There is the kingdom of Satan. And there is the kingdom of Christ. Which is invading now. As a kingdom of grace. But will come in finality and fullness. As a kingdom of glory. This is why you must be careful. When you start hearing language of two kingdoms, If you mean?

That Christ as mediatorial king. Rules the nations, whether they know it or not. Through his word whether they acknowledge or not by those authorities that are from him as he says in that word on the one hand, And, Christ governs in the church. Especially by word and sacrament. Which he has entrusted to servants.

Whom he has saved by grace and called to minister in word and sacrament as the keys of his kingdom on the other hand, if that's what you mean. Well, fine. That's what the Bible teaches. But if you mean, By two kingdoms. That there is the kingdom of the church which is governed by the Bible.

And deals with spiritual things. And then there is the civil kingdom. That is governed by the light of nature. And deals with unspiritual things. Then you may be. Committing. The state, the civil sphere. To the wrong. Kingdom. Because yes Christ rules in the two spheres in two different ways.

But when we talk, not about the ways in what in which Christ rules, But when we talk about the reality, that is There is another way of talking about two kingdoms. And it is the kingdom of Satan. Versus the kingdom of Christ. And right now. The world is permitted.

To continue. Under the power. And under the attack, and under the rage. Of the devil. Which is one of the reasons why it was such a great temptation. When in the third temptation and last week's portion, The Lord Jesus was offered all of the kingdoms of this world and their glory.

Because this is the end to, which all of history goes. That the stone caught without hands. Would become the great mountain. And would destroy and to take over all other rain. Which is what we rejoice over, isn't it? When we say the kingdom of this world and in the Greek and Revelation and that text it's singular.

The kingdom of this world. Has become the kingdom. Of our Lord. And so, Jesus hears. That John has been put in prison. Remember who John is? John is the voice crying out in the

wilderness. He is the one prophesied in isaiah 40. He is the one who goes before, Yahweh of hosts, Jehovah of hosts.

The king. And he is the one who announces the arrival, the imminent. Arrival. Of kingdom and king. And now he has been imprisoned. Just to say, darkness. Has reared. It's raging. Heating head. Not just not so much against the messenger. But against the king, who's messenger is, Jesus hears that and he knows what's happening.

Because as we have had the The benefit of having worked now through the first 28 chapters of Isaiah. And i hope you're working through. Isaiah, as we go along and not just hearing it read once in the lord's day, That you're using the devotionals or something else i can.

I can suggest other things if you want to study Um, more deeply. Than what we provide in the devotionals. But as we heard in the section of isaiah from which this is quoted, The kingdoms of israel in the north and judah in the south as well as all of the gentile kingdoms that surrounded them were all in rebellion.

Against the lord. And the lord was about to bring a syria to devastate the northern kingdom and to devastate the southern kingdom, Because while they, while the, the israelites had been brought out of egypt and into the wilderness and planted to no god and to belong to him and to be a light unto the nations and to bear good fruit.

They had rebelled against him and become exactly like the nations to whom they were supposed to be a contrast. Not unlike, And may God have mercy. Not unlike, Much of the church. In our own age. In our own place. Where it is precious little different. All the rest of the world, rounded.

And you remember as god was pronouncing these judgments, especially in the section From which he quotes here. And Isaiah chapter 9 is god, was pronouncing these judgments. He Kept announcing the devastation that was about to come. And then this Amazingly good almost. The the the dissonance. Almost difficult made it.

So not just almost made it difficult to understand and read the the text. Because he'd be talking about the the greatness of their sin and the greatness of their judgment. And sometimes within a verse within a sentence, it would suddenly switch And there would be the, the glory of mercy and restoration and fruitfulness and joy in the lord and his pleasure in the, in his people.

And we saw several of those passages in that section of isaiah and in that particular section of isaiah, Every one of those turns of delight turns of forgiveness, turns of restoration for this. Remnant was tied to the coming of what Well, it's all what question? With whom answer. Was tied to the coming of a king.

That's one of the reasons why? When we? When we think about the coming of the king and we think about old testament prophecy about the coming of the king, Who we, we really remember, don't we from isaiah 6 and from isaiah 9 and from isaiah 11 And this particular one, He has just gotten done dealing with ahaz's Rejection of god's own salvation in judah in the southern.

Part of Um, The southern kingdom of the divided, kingdom, the southern half of the divided kingdom in chapter 7 and chapter 8, which is where we first heard about the cornerstone that was being rejected. God had offered ahas. You know, i'm going to save you pick a sign. By which i'll show you that.

I'm going to save you. Yeah. Oh no. I trust god too much. To ask for a sign. Well trusting god means obeying God and if you command you to do something, Uh, you don't say, well, i will show you how much i trust you by disobeying you. Uh, i'm sure it sounded plenty pious.

And as his mind, when he did that, In isaiah 7. But god had said, and i said, eight. That. That they were. Stumbling. Over the stumbling stone. Which now in God's providence to us we just heard red and isaiah. 28 is the precious cornerstone. That god's saving us from pride and which we trust ourselves and giving us humility to trust in him instead.

We would hope in the cornerstone and you know who the cornerstone is, don't you? It's the lord jesus christ. And so, he hears He hears that the kingdom of darkness has weird. Its head by impressed imprisoning the messenger of the kingdom of light of the kingdom of the lord.

And he goes. From nazareth to Capernaum. It's not that it's not that far of a trip, it just crosses Just across the border of And the borders aren't that distinct anymore at this time in israel, but they're distinct to the lord jesus and they're important to the Lord jesus to cross over into zebulun and athlete.

And why is he? Crossing over into Zebulun and actually, Because that was identified by the scripture. As. The people who sit in darkness, The people who sit in the region and shadow of death, Galilee. Not now of Israel. But a galilee that was so spiritually. Like, The gentiles. That they were identified.

With the gentiles. And so, the lord jesus. Is not here. Retreating. He is advancing. He is the king of light. And he is identifying himself. As the great light. That was to dawn. In that place. And he goes to the place. That is in darkness. And under death. And he announces the same thing that john had announced.

Repent. You must be converted. You can't make up for what you have done. There will be no prisoners taken. When the kingdom arrives in glory. All of its enemies will be destroyed. There are no terms. Of peace. Offered in the last day. There are no terms of peace offered at your death.

And you do not know when it is. There are terms of peace offered to you now. By the lord jesus christ. From his written word. Proclaimed by his servant. The one who created. Heaven and earth. By the word of his power. Is creating new life. That belongs to a new heavens and a new earth.

By the same word of his power. Now, written in the scripture, now preached in your ear, And now we pray by god, the holy spirit's power and ministry to you applied to your heart. That you would be changed.

Because the way each one of us begins, Is under. The in the region and under the shadow. Of death. And so it is the domain of darkness and death. To which the lord jesus has come. Now, some of you perhaps don't need to convince him. That that's what your heart and mind are like.

You know. That your desires. Your motivations. Your pleasures. Or a domain of darkness. And death. Perhaps in. In our thought life, you have been trying to excuse it for a long time. Electron to whatever seems to be a little bit better and say, oh that's me. Wickedness comes. Out of your heart and out of your mind, you say, oh, that's not me at all.

But deep down, you know, You've been pushing down on that knowledge. Well then this is good news for you. Even so far, even before we get to The change, where the The. Just filling out the message and verse 23. Because Jesus is not intimidated. By the greatness of your sin.

He is not intimidated by the lifelessness of your soul. He is not intimidated. By the complete opposition. Of your flesh to him. Of the devil and of the world, which are In cahoots with an agreement with your flesh. When he hears. About the Rage of the kingdom of darkness.

The advances. That's exactly the sort of place. That he came to invade. And if you Are not believer in the lord, Jesus Christ. And if you have not experienced light and life, Change and joy. Realizing and identifying your sin as the enemy. Loving Christ and hating sin. Then your heart.

If you have not had that experience at all, your dark heart. Is exactly the sort of place. That the lord Jesus Christ. Came to invade. And he announces, Be converted. For the kingdom of heaven is at hand. He's not asking for your help. He's not asking you to let him into your heart.

As if. You can make a concession to him that he's needy of Than t will in turn, give you something that you're needy of. He's announcing that you must be changed. Before he comes in the fullness of his glory. Or you will be destroyed. Along with all of his other enemies.

And so he invades the domain. Of darkness and death. But in the second place, In verse 18 through 22, we see the king of light taking some subjects. Jesus walking by the sea of Galilee. Saw two brothers, Simon called Peter. And Andrew his brother. Casting a net into the sea.

For they were fishermen. Here they are. The sea of Galilee. Galilee of the gentiles. Galilee in the region of Zebulun and Naphthali, which Jesus has come precisely because it is a region. When shadow of death. Because the people who sit in it, sit in darkness, And he comes, and he sees Simon and Peter.

Casting a net into the sea. And he says to him them. Follow me. And I will make you fishers of men and he comes and he sees John. And, James. In the boat with Zebony their father mending, their nets, Sitting literally on the lake. That is identified with the darkness.

In the quote from Isaiah 9. He is showing us about Simon and Andrew, and James and John the same thing that Joshua had to remind Israel of about Abraham. You remember when Joshua was dying? Or was about to die. And he was challenging the nation. And, And they said that they would follow gardening.

Told them. No, you won't. You can't. You don't have it in you. Your father's tear up and Abram. Where idolaters in error of the Chaldeans. God called them out of darkness. To bring them to faith in himself. And that is what we're meant to see here. About Simon and Andrew.

And James and John. Not just that they had ordinary lives and ordinary callings. God, saves. Many people who are from ordinary leading. Ordinary lives and have ordinary callings. And they continue. To have ordinary lives and ordinary jobs. With extraordinary life and an extraordinary calling. In their ordinary life and job.

The point here. Is that they are in darkness. Until this man. Speaks to them. The king of glory comes here. As a king of grace. Grace that takes those who are slaves of darkness. And by the word with which he commands you to follow him by the word, but with which he commands you to trust in him belong to him, he gives you life and faith.

To trust in him to follow him to belong to him, to have him as the power of your life, to have him as the purpose of your life to have him as the pleasure of your life. So that when you hear all those things and they start to sound good to you and get you think.

Well, that's all good and well but How does it happen? How can i haven't? You haven't? His word. That is the only thing. That makes the difference here, isn't it? There's no other mechanism. He said to them, Follow me and i will make you fishers of men. Immediately they left their nets and followed him.

And then verse 21. He called them. And immediately, they left the boat and their father, and followed him. Do you see how powerful? The word of the lord jesus christ is And this is why. We long for the, the preaching of the word in the public worship to come, not in the wisdom and the cleverness of the, the man who has studied Not in the sincerity and intention.

Of the person in the pew, who hears But in the power and the mercy of the god, who attends the preaching and the god who attends the hearing, because his word is what he uses. To give life to the heart. For believing. Says, one of the reasons why. One of the many reasons why?

Is so important that we maintain a right doctrine of scripture. That every word of scripture which as you can hear in the word scripture. The inscribed words. When the original pages. Our breathed out by god. They are those words to which jesus was referring in his answer to the first temptation in last week's portion.

The words that proceed from the mouth of god. That the bible is not just. A collection of men's accounts of their experiences of god. It is not just. A sacred book that has been Set apart. For God's use as a channel through which to address us.

Um, could someone who Does the sound just turn the mic up a little bit?

Preaching in more than the ordinary weakness today. The bible is not just a collection of men's experiences or a channel. The words on the page themselves have been breathed out by god. Those are the words that we know. That god, the holy spirit. Who is the one that god uses to baptize us?

The christ uses to baptize us. Those are the words that he attends with his power. To give life. To give faith. To join. To christ. Sorry, it's echoing. Now, i don't know.

But we must also have a proper doctor to preaching. From which doctrine. We were praying in hebrews, 2 and hebrews 12. Just before the sermon. When we were asking for god's help. That we would hear him who speaks from heaven. And not just the man who speaks on her.

And that we would not refuse him who speaks from heaven. Faith comes by hearing. Hearing the word of god. But how will they hear? If they don't have a preacher. And so this is the way that jesus continues to save today. We don't just say look at how remarkable it is.

That 2000 years ago and 10 thousand miles away. Or whatever it is. I didn't look up the mileage. The 2000 years ago in 10, thousand miles away jesus addressed for men. And everything changed immediately. For them. We say how marvelous it is. That for 2000 years. And increasingly over the face of the holar.

The lord jesus by his work written, the lord jesus, by his word preached. The lord jesus who does not baptize with water unto repentance but pores out a spirit who gives the changed mind. Has by that same word. Given. Light. And life.

So have you known? This power. Of his word. Are you reading it? And his spirit is helping you. Often. Despite your app for getting to ask. Sometimes hopefully often Because you've made a habit of coming independence, upon god, the spirit and asked, You're reading. And you're asking for help.

And you suddenly become cleanly, sharply aware. The one who made all things, and the one who gave himself for sinners and the one who has resurrected and seated at the right hand of the majesty on high, Is addressing you. But he's not just addressing you in some in some distant separate way.

He's addressing you as the one who is with you, and helping you, and coming by his power to work in you, what he is saying to you, this is something that christians experience. But if it's something that you haven't experienced that something, you should ask him to give you.

That you would know what it is like to have new light. Understanding. New sorry, new life. First Where you, you have this new experience of this word, you have new light understanding and you trust in him. And become his You notice how life-changing this is and it's not like changing so much because they stop being fishermen and enter seminary.

That is one way that life changes. Um, Then we have Among us. We pray to god. Many. Whom we hope he will call. To the Ministry of word and sacrament. And i have given you in the past. Uh, partial advice that. Um, If you think, If you're not swore that you are called, That just try to do something else in the lord won't let you.

That's true. If he is called you to be a preacher. He will. Let you Okay. Continue definitely in something else. But it is important. That you not. Take that to mean. Stop wrestling with the internal call. Or that you should resist. The internal call, unless until he overcomes you.

Because that is, isn't it to resist? The lord jesus christ. If he gives you a longing to preach the gospel, a longing to proclaim christ as god, who became man and christ's crucified as the only hope for sinners to, to be delivered from death and christ risen as the only hope for sinners to live righteously, and godly forever.

That desire. Never comes from the devil. And it is dangerous and sinful. To resist that desire. So, i do hope that. We don't have any among us here. Upon. Um, previous pastoral advice. Have been resisting. To the desire. The compelling by the spirit to long to preach the good news of jesus christ.

To sinners. That is one sort of a change of life. But there are fishermen who get converted. And remain fishermen.

Purpose in life. Changes. The mind and heart with which they going to do their work changes the rules, according to which they live change. What they delight in changes. But they can have the same. Calling, there's nothing wrong. With fish. We're fishing. The place that we see in the passage, This change, this.

Be converted for the kingdom of heavena as at hand, Is rather in the language. Of leaving. And cleaning. They immediately left their nets. And followed him. Verse 20. Verse 22. Immediately they left the boat. And, Bother. And followed him. Now there's language here that's being used and perhaps, even by my choosing to use the word cleaving instead of following, You have latched onto the biblical background here.

Probably the older ones are more accustomed to hearing the language leaving and leaving. It's It's good. King james language from marriage, right? Right up the end of Genesis chapter 2.

And what is being described here? Is. A totally different person being made. Some of you have a long time ago experienced.

Ceasing to be the person you were. On the morning that you got up and worried about so many details. And yet, at some point on that day, Promises were made as were exchanged. A covenanting was done in front of witnesses. And the two were no longer two, but one flesh.

And that life that they had had that identity that they had had before. That was set aside and they were obeying now, you know, on her part it's all 45, forget your father's house. On his heart obeying genesis to a man shall leave his father and his mother and be joined to His wife.

And the two shall become one. Some of you have very recently. Experience that. Praise God. Some of you hope to, Not too many years from now. Well, that leaving and cleaving language is what's being Emphasized here. In verses 18 through 22. That they have left. Their old life. And every christian leaves his old life.

Everyone, when he comes to faith in jesus christ leaves his old life, he might not leave his old job. You might not leave his old family. He might not leave his old school, but he leaves his own life. Because now fundamentally his identity is i and united to jesus christ.

I was dead without him. I am alive in him. I used to be a slave. To sin. And now i am liberated from sin to be free to offer myself to god as a slave and every part of who i am, every part of what i have as a slave to god for righteousness.

So, We must leave. Almost clean. If now, in their particular calling, their job does change. And there will be some who inevitably. Will have to change their job to become a Christian. Because, especially in our culture, there are many jobs. That are just dependent upon sinning. And you can't do them.

Independence upon jesus and unto his glory. And so we must be prepared to make a change like that. You might be in a job that has just, so even demanding in its hours. That you are unable. To worship them the lord's day. To lead your family. Well.

Usually, there are other things other than work that can be cut out. But certainly many of the things that fill the fault life. Of the unbeliever. Or the under instructed believer, like we were thinking about in the class this morning. Many of those things can be set aside. Well, the king of light here takes subjects instantly just just by his work.

Behold the mercy of king jesus and the power of king jesus to give that repentance that he has commanded. And now what he has done privately with these four, He goes about doing in all gallery. And so that's the last thing we see is the king of light. Destroying some darkness, In verses, 23 through 25.

Jesus went about all Galilee teaching. In their synagogues. What does that like? Well, we know what it's like because we can read about it in the gospel of luke, for instance. It means that. That jesus gives in. And he is permitted, to be the one who reads and he opens the scroll and he finds the place that they're on and he reads the next portion and then he teaches them, And praise god.

We know what jesus teaches from all of the scriptures. Luke 24 tells us. He teaches about himself. From all. Of the scriptures. He was reading and explaining that hebrew Bible. And as he read and explained the Hebrew bible, what did he preach? The gospel. Of the kingdom. That this world as it is now.

By our parents are really by Adam. Having sinned, and we sinned in him. Adam, having fallen. We fell in him. This world is a domain of darkness and death. But god has been crushing the serpent. And has promised that there would be the seed who would ultimately crush the serpent's head.

So that god's purpose to save god's purpose to destroy the works of the devil, could not be thwarted. And that he has been doing that at this point. In matthew 4, for some 4, thousand years at our point for some 6,000 years. It's one of the many reasons. Not to let.

Bunch of attempts to try to theorize a world without god. Which is why you need the the time. Um, don't, don't let them inject all of this non-descript nebulous millions and billions of years nonsense. Because history has a purpose. History has a primary actor. And he has been working.

For the bringing of the kingdom of light, to destroy the kingdom of darkness throughout that history. And so as he reads and explains that Hebrew bible to them, He proclaims to them the good news. That the kingdom of light, the kingdom of christ, the kingdom of god has come

Now, what is in this creation? That was not here before Adam sinned.

Sickness. Disease. Torment. Demon possession. Epilepsy. Paralysis. Many other things, too. But do you see the connection between the signs? And the message. The good news that darkness cannot stand up to That death cannot stand up to That the devil himself. Cannot stand up to. The king who has come.

The point is not. That god will set up a network of outposts on earth. Where the people who have these diseases can come and get them guilt. The point is the message about the king and his kingdom. The preaching is accompanied by science. That testify. To who jesus is and what jesus has done and these signs, john 5, 36 become signs of an apostle.

And second Corinthians 12, 12. Signs that while the new testament was still being written. Accompanied the preaching to verify. That it was the preaching of jesus christ hebrews 2. Versus three through four. And we won't take all the time now to go through those passages and to talk about the greater thing.

The greater thing is, what happens. When a dead? Dark. Child of wrath. Gets resurrected. With the light of heaven. And becomes a child of god. That is. On its face. A greater thing. But just the nature of a sign. Right. A sign. Points to something that is greater. And more enduring.

That is coming. We've seen that several times and god's mercy to us going through the book of isaiah. Particularly in this section. That. Um that he quoted from in chapter 9, you remember how he kept making those predictions about things that we're going to happen within a year or within three years?

And then he would tie to them something that was predicted about the coming of christ, almost 500 years later. And the immediate fulfillment of the smaller thing. Confirmed. To them. A strengthened their certainty. About. The future fulfillment of and the forever fulfillment of the greater thing. Every single person.

That was healed of one of these diseases. Died.

And if they died outside of christ, They will never be healed again.

But if they died with faith in Jesus Christ, even the physical healing that they get at the resurrection. It's going to be incomparably greater than whatever they experienced at that time. The point of the miracles was not how great a miracle was, but actually how small it was. By comparison to the greater thing.

Of which it was a sign. This is why we must resist the temptation to be obsessed with the signs. Because the signs are not about themselves. They are about the thing signified. They're about the reality of the God-man, having come to save and not temporarily in a way that will need to be done again.

When you die. But eternally and almighty and forever. The converted sinner is an infinitely greater work than the walking paralytic.

And we now have the sanctified word of God. That the same Jesus about whom we read about whom you're hearing and not just about your hearing. But whom we pray by the work of His Spirit whom Himself, you now hear He has been doing the greater work.

The King of Light. Walked one day and Galilee. And he gathered a multitude. A multitude who were impressed with signs. Multitude, who would reject himself? But he has some gathering. For 2000 years, another multitude. For multitude who have not been receiving. The small temporary sign. They had been receiving.

The great and eternal things signified. And he comes to you now. Mountain Galilee, but in Caesarea Philippi. It comes to you today, and he addresses you in this word and he proposes to you. By His almighty word and His almighty Spirit. That he would be your life that he would be your light that he would be your purpose.

That he would be your strength that he would be your purpose.

That who you were apart from him? You would leave. That you might be. Who you are united. Putting?

Some of you have done that. And yet there's much more left to leave. There's to put into death of the flesh that remains. They're all those things that we've already been convicted about, at various times this morning, that we let fill our thought light for instance. Were reminded that Jesus has all of the light and all of the light in Him.

For all that needs to be done. In destroying the darkness. There's quite possible that there are some of us here. It has never left. Who we were? To be. Joined to Jesus Christ through. Doesn't like His word. Believe in the Lord Jesus Christ. And you will be saved. You will be His.

He will be yours. You can't be who you were. But you won't want to either.

That's great.

We thank you, Lord Jesus. That you come. And proclaim. The good news of your kingdom. Of your kingdom. And we ask that by the work of your Spirit. The words. That you have caused to be written. And the preaching of those words that you have caused us to hear, would be used.

With the same almighty power. That we saw demonstrated. In the conversion of the four men.

And we pray that you would be. Everything. For us. That our whole identity. Would be in you. Will forgive us, Lord. For how easy, how easily. We slip into. Fleshly and sinful ways of thinking and living desiring. Grant to us to walk by faith. Grant us to walk by the Spirit, not by the flesh.

Grant to us to do. Everything that we do as those. Who have a calling? From you in them. For we ask these things in your name. Lord Jesus.