

Research: Call of Disciples Simon and Andrew

Matt 4:23,24

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people.

24And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those that which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

1AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2And he opened his mouth, and taught them, saying,

“*And seeing the multitudes* — A vast concourse of people assembled from all parts to attend him, some with their sick to obtain cures, for he never rejected any who applied to him; some out of curiosity to see his miracles, and hear his extraordinary doctrine; some with a design to find fault and censure; and some, doubtless, to hear and be edified by his discourses.

“*he went up into a mountain* — Which afforded room for all, and where, addressing them from an eminence, he could be seen and heard by great numbers.

“*Went up into a mountain* - This mountain, or hill, was somewhere in the vicinity of Capernaum, but where precisely is not mentioned. He ascended the hill, doubtless, because it was more convenient to address the multitude from an eminence than if he were on the same level with them. A hill or mountain is still shown a short distance to the northwest of the ancient site of Capernaum, which tradition reports to have been the place where this sermon was delivered, and which is called on the maps the Mount of Beatitudes. The hill commonly believed to be that on which the sermon was delivered is on the road from Nazareth to Tiberias, not far from the latter place” (Barnes’ Notes).

“*And when he was set* — After the manner of the Jewish doctors, who, to show their authority, were wont to sit when they taught;

“*his disciples came unto him* — To be instructed by him as a teacher come from God. By *his disciples* here, not only those strictly so called, viz., the twelve, who were afterward chosen to be his apostles, are intended, but as many of the multitude as were willing to learn of him.

“*And he opened his mouth* — A phrase which, in the Scriptures, generally denotes the solemnity of the speaker, and the importance of what he delivers, and here signifies that he uttered the following weighty truths with great seriousness and earnestness” (Benson Commentary).

17¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

“Think not that I am come ... - Our Savior was just entering on his work. It was important for him to state what he came to do. By his setting up to be a teacher in opposition to the scribes and Pharisees, some might charge him with an intention to destroy their law, and to abolish the customs of the nation. He therefore told them that he did not come for that end, but really to fulfill or accomplish what was in the law and the prophets.

“To destroy - To abrogate; to deny their divine authority; to set people free from the obligation to obey them. "The law." The five books of Moses called the law.

“The Prophets - The books which the prophets wrote. These two divisions here seem to comprehend the Old Testament, and Jesus says that he came not to do away or destroy the authority of the Old Testament.

“But to fulfil - To complete the design; to fill up what was predicted; to accomplish what was intended in them. The word "fulfill" also means sometimes "to teach" or "to inculcate," [Colossians 1:25](#). The law of Moses contained many sacrifices and rites which were designed to shadow forth the Messiah. These were fulfilled when he came and offered himself a sacrifice to God,

“The prophets contained many predictions respecting his coming and death. These were all to be fulfilled and fully accomplished by his life and his sufferings” (Barnes’ Notes).

“Think not that I am come—that I came.

“to destroy the law, or the prophets—that is, "the authority and principles of the Old Testament” (Jamieson-Faussett-Brown).