

# Verse by Verse Matt 9:18

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[ 0 : 01 ] And for the rest of us, let's find the Gospel of Matthew and chapter number 9. It's good to be back with you.

And I'll admit it, I was missing the sun. I was missing the warm, I admit it. And I don't know if that says anything or not, but I absolutely, we saw just a few hours of the sun for about eight days that we were back east.

It was just, I don't want to say it was gloomy, it wasn't necessarily gloomy, because it was snowing and it was just beautiful like that. But after a while, once the sun peaked through one afternoon, I just, I was like, whoa.

And then I realized how badly I was missing it. And then it snowed and snowed some more and changed our plans to come back. A lot of ice, and if you've been watching the weather, there's a lot of action going on across the entire continent, really, except for here.

This is pretty much the only place that's not getting affected by this winter storm. What are they, the polar vortex? You've probably heard that phrase a lot lately. But we're thankful to be back and thankful to be able to make it back safely and without any issues.

[ 1 : 26 ] I was really dreading the worst case scenario of fighting through some weather and just driving the snow covered roads in a rental van back to drop it off and go to the airport and find out that our flight's been canceled at the last minute.

And I thought, we're not going to play those games, so we just pushed it a day and everything went well. So it's good to be back. We're in Matthew chapter 9. And we stopped at verses 16 and 17.

And we'll begin today in verse number 18. And before we do that, let's bow our heads together and just go to the Lord. Father, as we open up this holy book and God read these holy words, I pray that you'll help us to understand the truth behind them.

Help us to know that we're not just reading history. We're not just reading stories, but we're reading your inspired and preserved words for us today. And Lord, may we rightly divide the word of truth and understand its teaching and doctrine and also be able to make application to our lives.

I pray that you'll get this book inside of us, that it will hide it in our hearts, that it will renew our minds, and that we'll be able to face this world in a way that pleases you and react and speak and live according to these truths in this book.

[ 2 : 37 ] We pray in Jesus' precious name. Amen. Verse number 18. While he spoke these things unto them. So that backs us up a little bit to realizing that in the previous parts of this chapter, he calls Levi or Matthew in verse 9 to follow him.

And then he ends up at his house with the publicans and sinners. And these Pharisees see it and they have a problem with it. They go corner his disciples in verse 11 and questioning them.

Why is your master eating with publicans and sinners? That's just, that's against the law. That's something that's, they're unclean. And so he is too. We got to put an end to this. You're not following the law.

And Christ has some response for them in verse 13. And I love the way he talks to them. Go learn the scripture. Go learn what the Bible says. You don't know what the scripture is teaching.

And in Hosea, I will have mercy and not sacrifice. And just by way of passing through this, it's a wonderful thing when the scripture comes out of you. And I'll probably talk on that a little bit later this morning.

[ 3 : 38 ] That the Lord Jesus Christ isn't the first time, and it won't be the last time, when dealing with some hypocrite coming at him, what he replies with is the word of God.

And he just doesn't try to be witty and try to make them, you know, attack their personality or make fun of their mother or their shoes that they're wearing. He goes at them with the scriptures and

shows them, you're far, far short of the standard that God has put on you.

And he just lets the scripture do the speaking. And it's a blessing for you and I to have the book in you so much as when you're confronted with something or when you have a situation in front of you, what comes out is the book.

What comes out is the truth from the word of God. And knowing that that's where you stand, and I can't say enough about getting it in you. The more you get it in you, the more it will come out of you. And that's when you know you're going the right direction.

When the word of God is lighting your path. So the disciples of John come to him in verse 14, and they want to know why the Pharisees fast and why Christ's disciples are, and he makes some comments there.

[ 4 : 41 ] And so in verse 18, while he spake these things unto them, behold, there came a ruler, a certain ruler, and worshipped him, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live.

Now before we go any further, I should have told you this already, but get with your other hand Luke chapter 8, because we're going to hop back and forth. Between Luke's gospel and Matthew's, they're both accounts are accurate.

They're just, Luke gives a little more detail that we can pick up perhaps as we go through Matthew 9. So Luke chapter 8, this man, who's just called a certain ruler, is identified by name, as well as a position that he held in Luke chapter 8.

Notice verse 41, Behold, there came a man named Jairus, and he was a ruler of the synagogue. So he's got a religious position, a ruler of the synagogue.

He's not just some guy. A certain ruler, Matthew calls him. Here he's the ruler of the synagogue with a name. And notice this also. What Matthew says is that a certain ruler worshipped him.

[ 5 : 49 ] You notice in Luke chapter 8, verse 41, A certain ruler of the synagogue, He fell down at Jesus' feet, And besought him that he would come to his house. Luke tells you what he did in his worship.

Gives you a little position of worship. He's falling down at Jesus' feet. This is not isolated by any means. Look at Luke 17. Remember these ten lepers that were cleansed, But one turns back to give glory to God.

And notice his position of worship when he comes back to the Lord Jesus Christ. It's in verse 16, Luke 17, verse 16. He says, And fell down on his face at his feet, Giving him thanks.

There's something to be said about worship, And you learn it from the Bible, And is dropping. Dropping to your knees. Dropping before the Lord. That's real worship.

But that's standing before the man, The Lord Jesus Christ. That's when he's physically in your presence. And so I don't pretend that we can just flop over all over the church And say we're worshiping God by falling down on the ground, Laying prostrate or something, And imagining him there.

[ 7 : 00 ] I don't think that's how we should worship today. But I will make the comment, though. It just begs to be said that worship in today's form of Christianity Is this swaying around and arms extended And moaning or looking up to heaven or lighting a candle Or whatever the case is.

It's got such a feminine spirit to it. Just how men get soft When they're quote-unquote worshiping the Lord. And I don't understand it. And then other places describe that worship is this dancing. And choreographed dancing on a stage Is worshiping the Lord? It's just something you won't find in the scriptures. Dancing to the beat Of the world.

Of the pop scene. Or the rap music or something like that. That's something. The scripture, you just drop before the Lord Jesus Christ And show him his worth. It's worship.

In Matthew chapter 18, I'm sorry, Matthew chapter 9, It mentions his daughter being dead. And Luke tells us a little bit about the daughter. He says in verse number 42, He had one only daughter about 12 years of age.

[ 8 : 14 ] So there, we've got a 12-year-old girl at home. And she's even laid dying, as it says in Luke. She's about to die. He leaves to get the Lord And then finds out from his servant that she's dead.

But we'll read through this passage here a little bit. Let's just read from Luke 8 here. I'll pick it up in verse 43. No, I feel like I've got to give it to you from Matthew first So that you know we're talking about the same thing As we're studying Matthew.

So I'm sorry, I'm flipping back to Matthew 9. And verse number 18, He spake these things unto them. Behold, a certain ruler came, Came a certain ruler and worshipped him, saying, My daughter is even now dead, But come and lay thy hand upon her, And she shall live.

And Jesus arose and followed him, So did his disciples. And behold, a woman, Which had diseased with an issue of blood twelve years, Came behind him and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole.

Now isn't that interesting That she has this thought, This is how I can get healed, Is if I can just touch him. Where did she get that idea that, Is this commonplace?

[ 9 : 28 ] He's healing everybody all around him. We've seen that already through chapters 8 and into 9. That she can just touch him, And she'll be healed. Look at chapter 14, If you've got an extra finger.

Matthew 14, And notice that this has been going on. And it continues. Matthew 14, verse 36. I'll back up to verse 35.

Now I don't doubt that there's something to that, And that maybe we could do some study, And run some scripture on the hem of the garment, Or on, I just feel like there's something there, That I haven't taken the time to dig into.

But I find it interesting, That this woman has this idea, Perhaps it had already taken place, And they already knew, If you could just touch him, Touch his garment, Really touch just the robe that he's wearing.

I mean, Can you imagine that today? Just being able to lay, Sneak up behind somebody, And just get a touch of their clothing, And all of a sudden, Your body's healed of its diseases, And things, That's, What a miracle, And what a, What manner of man is this?

[ 10 : 47 ] It begs to be said again, What the disciples said earlier, In chapter 8. So, So here we are back in Matthew chapter 9, And the woman realizes this, And verse 22, When Jesus turned him about, And when he saw her, He said, Daughter, be of good comfort, Thy faith hath made thee whole, And the woman was made whole from that hour.

So now I'll skip over to Luke, And catch this same thing, He gives just a little touch of more detail, The woman, In verse 43, It says, As he went, The people thronged him in 42, And then in verse 43, And a woman having an issue of blood, Twelve years, Which had spent all her living upon physicians, Neither could be healed of any, Came behind him, And touched the border of his garment, And immediately, Her issue of blood stanch'd, And Jesus said, Who touched me? When all denied, Peter and they that were with him, Said, Master of the multitude, Throng thee, And press thee, And sayest thou who touched me? And Jesus said, Somebody hath touched me, For I perceive that virtue is gone out of me.

When the woman saw that she was not hid, She came trembling, And falling down before him, She declared unto him, Before all the people, For what cause she had touched him, And how she was healed immediately. And he said unto her daughter, Be of good comfort, Thy faith hath made thee whole, Go in peace.

So what a remarkable story here, And just Luke gives us a little bit more, About how Christ heals somebody, And in this case, Almost unknowingly.

[ 12 : 15 ] She got healed, And he's like, Hey, What just happened here? It wasn't her coming before him, And asking, And him granting that healing. She kind of took it on her own way there.

She just took it for herself, And I'm sure Christ could have prevented it. I'm sure he wasn't completely ignorant. But what manner of man, It begs to be said again.

Come back to Matthew, And verse 23 now. And we'll notice, That when Jesus came into the ruler's house, And saw the minstrels, And the people making a noise, What does that mean?

It means they're mourning, And it's a customary thing with the Jews, To have mourners in the house, It shows up elsewhere in the gospels, And they, I don't know if I could call them professionals, But it was a customary thing, For people to come with music, And mourning.

And it wasn't just the family crying, It was an actual ceremony, If you want to call it that. And so that's what happened. The man's daughter died, And they showed up to mourn her.

[ 13 : 20 ] And so in verse 24, He said unto them, Give place, For the maid is not dead, But sleepeth. And they laughed him to scorn. They laughed.

They didn't just say, Get out of here. You have no sensitivity. He just, They weren't even emotionally attached, To the death in the room, But rather, Turned to this laughter, And ridicule,

And mockery of this man, Who comes up and says, She's not dead.  
Now, Obviously she's not breathing. Obviously she doesn't have a pulse, They understand and know that. She's probably even, Perhaps the corpse is getting stiff, Rigor mortis setting in.  
Doesn't describe how long it took him to get there. But these people know for a fact, That that girl's dead. That body is dead. There's nothing happening here. And we've already showed up, And got the whole thing going on, With the mourning.  
And this man comes in and says, She's not dead. She's sleeping. And now you can see, The conflict there, And how they went at him. Come back to Luke, And we'll read the story here from Luke, In verse 50, But when Jesus heard it, He answered him, Saying, Fear not, Believe only, And she shall be whole.

[ 14 : 37 ] In verse 51, He came into the house, He suffered no man to go in, Save Peter, James, And John, And the father and mother of the maiden. And all wept, And bewailed her, But he said, Weep not, She's not dead, But sleepeth.

And they laughed him to scorn, Knowing that she was dead. Okay. So they know, They know something, right? They know the facts. And they know that this man's crazy, Coming in here talking like that.

In verse 54, And he put them all out, And took her by the hand, And called, Saying, Maid, Arise. And her spirit came again, And she arose straightway, And he commanded to give her meat. And her parents were astonished, As you can imagine. And he charged them, Here it is again, He charged them, That they should tell no man, What was done. Now there's a few things, We want to, Learn here, And understand.

And we'll get to the word, Sleep here in a moment. But first of all, Verse 55 says, Her spirit came again. Which tells us, Her spirit, Had departed. According to the scriptures, When a body, Dies, And is deceased, The spirit departs.

[ 15 : 43 ] Come back to Ecclesiastes, And let's just let the scriptures, Teach itself for a moment. The question comes up, And it's a common question, About understanding man, And it's three parts, The body, Soul, And spirit.

And many, Make the mistake of saying, Well the soul and the spirit, Are the same thing. Those terms are interchangeable, And they're not. They're not at all. Ecclesiastes, And chapter number 3, And in verse 20, Is a reference to the body, Returning to dust, And in the context, He's describing beasts, And man having no preeminence, Above a beast, For all his vanity.

In verse 20, All go into one place, All are of dust, And all turn to dust again. That's your body. Who knoweth the spirit of man, That goeth upward. The spirit of man, Goeth upward.

Look at chapter 12 now, And see a, Another statement, To match this. Where does it go? It goes upward, But where? Just into the clouds? Just back into an atmosphere?

Is it just some, You know, The universe? No. Verse 7, Ecclesiastes 12, 7, Then shall the dust, Return to the earth as it was, That's your body, And the spirit, Shall return unto God, Who gave it.

[ 17 : 05 ] So the spirit of man, Returns to God, Who gave it. What did Jesus Christ say, When he was on the cross? Look at Luke 23, If you're not sure.

Luke 23, Speaking of the spirit, Of man, God gives a spirit in man, Which essentially makes him alive. In Genesis 2, He breathed into his nostrils, The breath of life.

And at that moment, Man became a living soul. Luke 23, And look at the Lord Jesus Christ, On the cross. Verse 46, When Jesus has cried, With a loud voice, He said, Father, Into thy hands, I commend my spirit.

The spirit returns to God, Who gave it. And having said thus, He gave up the ghost. Those are interchangeable terms. The Holy Spirit, The Holy Ghost, Spirit and ghost. Let's keep moving.

Go to James. All the way back to James, Chapter 2. And so, At death, The spirit departs the body.

[ 18 : 26 ] The spirit is life-giving. Christ said that, My words are spirit, And they are life. And they're synonymous terms.

James 2, Verse 26 says, For as the body without the spirit, The spirit is dead. So faith without works is dead also. The body, Without the spirit, Is just a corpse.

So, The spirit of man is life-giving. The spirit of God entering a man is a little more than that. That's eternal life-giving. Now, The spirit left, Departed this girl, And her spirit came again, It says in Luke, I lost the place, In Luke 8, Her spirit came again.

So she was absolutely deceased. But the Lord Jesus Christ said she sleepeth. Now, Why did he use that term? It's a strange term to use, Is it not?

And people didn't understand it, They laughed at him. The term sleep is always a reference to the body. Folks, Jehovah's Witnesses, And Seventh Day of Venice, Get the concept that, Their soul goes to sleep, And it's sleeping in the grave.

[ 19 : 40 ] But it's never a reference to the soul. The soul is always alive. As far as, Existing. And we could run some scripture on that, But I don't feel the time today to do that.

However, The term sleep, Let's see if we can run a few references, And I really don't have these in a great order, As to, Expound on this, But how about we go to Acts, Chapter 7, And see if this will, We'll just pick these apart.

If I don't have them in the best order, You, Use your mind to, Sort it out. Acts, Chapter 7, This is, Stephen, Being stoned, And he's about to pass away, And as he's dying, Verse 59, The very end of this chapter, Acts 7, 59, And they stoned Stephen, Calling upon God, And saying, Lord Jesus, Receive my spirit, And he kneeled down, And cried with a loud voice, Lord, Lay not this sin to their charge, And notice the scripture says, When he had said this, He fell asleep, His spirit departed, His body died, The Bible says, He fell asleep, Why such a term?

Come to John 11, Here's one, That I think may give us a little light here, As to the use of this term, It's a term the apostle Paul uses, To describe believers that sleep in Jesus, He says, John chapter 11, Lazarus, Christ finds out that he's sick, And they tell him, Hey, He whom thou lovest is sick, In verse 3, When Jesus heard that, Verse 4, He said, This sickness is not unto death, But for the glory of God, That the Son of God might be glorified thereby, So everybody says, Oh, Okay, So he's not going to die, And he sticks around for two more days, In verse 6, And then he takes off, Heading to Judea, And now he ends up, Verse 11, These things said he, After that he saith unto them, Our friend Lazarus sleepeth, But I go that I may awake him out of sleep, And as you can imagine, They are like, What are you talking about?

They said, Lord, If he's asleep, He shall do well, If he's sleeping, You know, That's good for the body, Just get your rest, You'll get better, And he's like, No. Verse 13, How be it, Jesus spake of his death, But they thought he had spoken of taking rest and sleep, Then said Jesus unto them, Plainly, There's the word, Lazarus is dead, So when Christ uses the term sleep, He sleepeth, I'll wake him out of sleep, He's not speaking plainly, He's speaking in maybe you'd say parable, Or speaking in figurative words, Because a resurrection is going to occur, And it's going to occur right here, In a mole when he gets there, And so when he uses the term sleeping, And awaking out of sleep, To me it seems as if it's just a term, That represents something we fully understand, The body being placed down in rest and sleep, And then the next morning arising and waking up, And Jesus Christ uses that term, The Bible, God uses that term always, For the bodies of men, Knowing that, [ 22 : 57 ] Figuratively speaking, They're just resting, They're coming back up, Look at Acts chapter 2, Acts chapter 2, And here's Peter preaching, And he quotes the Psalms, Psalm 16, In his message, Showing prophetically, That Jesus Christ was to resurrect from the dead, Verse 24 will begin, In his message he says, Whom God hath raised up, Speaking of Christ, Having loosed the pains of death, Because it was not possible that he should be holden of it, And now he quotes David, For David speaketh concerning him, Quote, I foresaw the Lord always before my face, And he is on my right hand, That I should not be moved, Therefore did my heart rejoice, And my tongue was glad, Why?

Moreover also my flesh, The body, Shall rest, In hope, A dead body is called, Resting in hope, That's a key word as well, Hope, Because thou wilt not leave my soul in hell, Not the grave, The King James Bible says hell, Don't ever change the words of God, To say something else, Or you're going to confuse an entire doctrine, Thou wilt not leave my soul in hell, Not spirit in hell, Not body in the grave, But soul in hell, Neither wilt thou suffer thine holy one, To see corruption, Now the word corruption is a reference to the body, How do I know that?

The Bible, A little bit later, Verse 36, He, David, He seeing this before, Spake of the resurrection of Christ, That his soul, Number one, Was not left in hell, Neither did, Number two, His flesh, Did see corruption, His body rested in hope, His body was dead, But the Bible knows, The Bible uses the terminology, Knowing it's coming back up, It uses the term sleep, Rests in hope, Now, That's the same to be said about believers, In the Lord Jesus Christ, Come to 1 Thessalonians chapter 4, And this passage we love, About the rapture of the church, In 1 Thessalonians 4, The soul's not sleeping, The body, Is said to be resting in hope, The Bible says in Acts we read,

That David prophesied, That his soul was not left in hell, Speaking of Christ, In Ephesians it says, That he descended, Into the lower parts of the earth, His soul was not sleeping, In the grave, Waiting to be resurrected, He was active, The Bible says that he, Preached to the spirits in prison, So his soul was active, And engaged, And alive, While his body was up there, In the earth tomb, Resting for three days, In 1 Thessalonians 4, Known as verse 13, But I would not have you, To be ignorant brethren, Concerning them which are, Dead, Paul uses the term, Just like Christ did, Asleep, That ye sorrow not, Even as others which have no hope, So if we have hope, They're sleeping in hope, Resting in hope, Of a resurrection, For if we believe that Jesus died, And rose again, Even so them also, Which sleep in Jesus, Will God bring with him, So they're not, Sleeping in a tomb, They're with him, Interesting, Their soul is with him, Verse 15, For this we say unto you, By the word of the Lord, That we which are alive, And remain, Shall not prevent, Or remain into the coming of the Lord, Shall not prevent them, Which are asleep, Third time he uses that term, For the Lord himself, Should ascend from heaven, With a shout, With the voice of the archangel, With the trump of God, And now he says, The dead in Christ, Shall rise first, So they're dead, And he uses the term interchangeably, They're asleep in Jesus, A reference to their body, Being asleep, Their soul is with the Lord, God's going to bring with him, Their spirit returned to God, Who gave it, Their body is down here, Waiting to be awakened, This is an Old Testament term too, Let me show you one spot, Go to Daniel chapter 12, Running around a little bit, Because it's all over, From cover to cover, There's no need to be confused on it, And there's no need to teach, A false doctrine about it either, Daniel chapter 12, And this term is not just a term, [ 27 : 35 ] For the saved, That they're sleeping in Jesus, The term is to everybody, That's passed away, Or dead, That their body is just, Resting, It may disintegrate, And deteriorate, And get eaten, It may burn, It may be ashes, It may be sprinkled, All over the world, Or the rivers, Or the oceans, But the scriptures declare, God is not subject, Or in any way, Bound, To resurrect a body, To bring elements together, You're made of dust, You're just made of elements, You know that, Just, Atomic particles, It's nothing for him, To speak the word, And just gather it together, Daniel 12, Verse number 2, And many of them, That sleep in the dust of the earth, Shall awake, Some to everlasting life, And some to shame, And everlasting contempt, So this is, In the end times, A resurrection, As if we kept reading, In John 11, That Christ spoke of, And they acknowledged,

I know he shall live, At the last day, And Christ said, I'm the resurrection, And the life, So the term sleep, As we run across it, In Luke, In this same story, About Jairus' daughter, That is dead, The term, The maid is not dead, But sleepeth, Is just a reference, Of her body resting, In hope, And God will raise it again, But it's always a term, Referring to the body, Not to the soul, Not to the spirit, And someday, We'll maybe on a Wednesday, Or something, We'll cover, Body, soul, spirit, So that we can really, Draw out the lines, Between the three, And not, I've read it, I've read professors, Doctors of theology, Such and such, From seminaries, And their periodicals, Their statements, Saying the soul, And the spirit, Are the same thing, And that's wrong, It's dead wrong, And I can prove it, From the Bible, So, Back to Matthew, Let's get back into this, Matthew chapter 9, The spirit departed, And Christ, Gave life, To that body, The spirit, The spirit, Returned, And the fame of this, In verse 26, The fame hereof, Went abroad, Into all that land, That's the first time, That we see, In the life of Christ, In his ministry, That he raised the dead, So he's been healing, Some sick folk, But now, When he's raising, Dead people, Whew, You can imagine, That the word spread, Verse 27, When Jesus departed thence, Two blind men followed him, Crying, And saying, Thou son of David, Have mercy on us, That's the term, For the Messiah, The son of David, And so these men, Are acknowledging, They believe him, To be the Messiah, And when he came, When he was come, Into the house, The blind men, Came to him, And Jesus saith unto them, Believe ye, That I am able to do this, They said unto him, Yea, Lord, Now let me ask you something, Before we go on, Jesus departed thence, The blind men, Verse 27, Followed him, Crying, Asking for mercy, Did Jesus Christ turn, Did he stop walking, And turn to them, And ask them, If they had faith, Or believe, No, Verse 20, He ignored him, Apparently, He kept walking, In verse 28, He was come into the house, The blind men, Had to come to the house, Or, Somehow, And then he acknowledged them, Which, The only reason I say this, I don't know, I can't say this for certainty at all, But it's possible that these are Gentiles, Because, That's kind of the way he treats Gentiles, Look at Matthew 15, Christ had a purpose, For coming to earth, And the primary one, Was for the Jews, Matthew 15, And we'll see this,

When we get to this spot, So I won't, Harp on it too much, But this woman, Verse 22, A woman of Canaan, Came out of the same coast, She's a Gentile, She cried unto him, Saying, Have mercy on me, O Lord, Thou son of David, Same thing, My daughter is grievously vexed, With a devil, But he answered her, Not a word, And we'll get to this passage later, And see that, It took a little bit, For him to acknowledge her, And to grant her request, But he ignored her, And it seems he very well, May have ignored these two men as well, These blind men in Matthew 9, Back in Matthew 9, Verse 28, He touched, Then touched he their eyes, Saying, According to your faith, Be it unto you, And their eyes were opened, And Jesus straightly charged them, Saying, See that no man know it, Here it is again, He's trying to hush them, And from spreading his fame, About what he's doing, The only explanation I have,

[ 32 : 43 ] Is the timing, It's just not time, For what could take place, He's got too much to do, Verse 31, But they, When they were departed, Spread abroad his fame, Into all that country, As they went out, As they went out, Behold, They brought to him a dumb man, Possessed with a devil, And when the devil was cast out, The dumb spake, And the multitudes marveled, Saying, It was never so seen in Israel, Now here comes a question, That's been brought up, In some kind of, I don't, I think it's ignorance, That they teach that any deformity, Or any handicap, Is evidence of devil possession, Because there it is, This man is dumb, He can't speak, Well, The scripture doesn't say, That he can't, The scripture doesn't say, That he's possessed with a devil, And therefore, This is what, Those kind of things, Folks just assume that, Or I think, Ignorantly,

Try to apply that everywhere, What we do know, Is he's possessed with a devil, And as a result of that, The devil is, Holding his tongue, Or keeping him from speaking, There's organic, Diseases or deformities, Just, We're a fallen people, Sin abounds, And, Deformities exist, Within the human race, It doesn't, It's not evidence of devils, Or devil possession, There's organic diseases, And complications, In the human bodies, And, Then there's others, Where they are actually, Possessions of devils, That we see, And read in the scripture, And it's those ones, In this case, That man's possessed with the devil, And that's why he can't talk, When the devil's cast out, The man can talk, It doesn't say that Jesus, Touched his tongue, And loosed his tongue, Or healed his tongue, The reason he couldn't speak, In that case, Was the devil, So the man's body, Is apparently, Perfectly fine, And so,

You can't just assume, There is real organic diseases, And deformities, And handicaps, Among the human race, People that can't hear, People that can't see, Can't speak, Things like that, Doesn't mean there's a devil in them, So he cast the devil out, Matter of fact, Look at, Here's another case though, Look at Luke 18, Or no, Luke 13, Yeah, Luke 13, Here's a woman, That is possessed again, With a devil, And, The devil is, Binding her, From being able to, Stand up, In verse number 11, Luke 13, Verse 11, Behold, There was a woman, Which had a spirit of infirmity, Eighteen years, And was bowed together, And could in no wise, Lift up herself, So this, Unclean spirit, Inside of her, Is just deforming her body, Or holding her down, It's strange to me, But, That's apparently, What's taking place,

And Jesus saw her, He called her to him, And said in her, Woman, Thou art loosed, From thine infirmity, And he laid his hands on her, And immediately, She was made straight, And glorified God, And so they complain about him, Working on the Sabbath day, And so forth, And he calls them hypocrites, And notice verse 16, Ought not this woman, Being a daughter of Abraham, Notice the next phrase, Whom Satan hath bound, Boy doesn't that go hand in hand, With our study, On the unclean spirits, And the devil, Whom Satan hath bound, These 18 years, Be loosed on this bond, On the Sabbath day, So there are cases, For sure, Where Satan's, Binding someone, Or deforming someone, Or, Messing with their, Body, And Christ, Cast them out, And looses them, From that, Bondage, Back in Matthew 9, We'll wrap this up here, The Pharisees saw it, But the Pharisees, Verse 34 said, He casteth out devils, Through the prince of the devils, So,

Here's a mark of a Pharisee, And there's many, But one of them is, They don't recognize, The work of God, Or the work of the spirit of God, They see something, And they can't explain it, And they can't do it, So they attribute it to, God, They attribute it to the devil, So they're so clueless, To the working of God, They're so stuck on themselves, And on what they've accomplished, That they are blind, To seeing, That the Lord's doing this, The Lord's doing something amazing, Right in front of your eyes, You could be part of it, But instead, No, We've got what we want, We're fine where we are, We don't like what we see, And they call it, Satan, Satanism, In verse 35, Jesus went about all the cities, And villages, Teaching in their synagogues, And preaching, Notice this, You better

underline it, Or get this in your head, He is preaching the gospel, Of the kingdom, And healing every sickness, And every disease, Among the people,

[ 37 : 47 ] The kingdom, We studied this, Back in chapter 3, We studied this in chapter 4, When John the Baptist showed up, He preached saying, Repent, The kingdom of heaven, Is at hand, And then everything, That lines up with his message, Is kingdom related to Israel, Matthew chapter 4, Jesus shows up in verse 17, Repent, For the kingdom of heaven, Is at hand, And chapter 4, Verse 23, Jesus went about all Galilee, Teaching in their synagogues, And preaching the gospel, Of the kingdom, And just like chapter 9, It says, And healing all manner of sickness, And all manner of disease, Among the people, So the gospel of the kingdom, When preached, By the Lord Jesus, Jesus Christ, Was accompanied with something, It was accompanied with wonders, With miracles, With healings, Power, This is not at all, What's going on today, And anybody who puts this little term, Apostolic, On their church, They're nuts, They think that they are,

What these guys are in chapter 10, Going out with these signs, That they were granted, Look at verse 1 of chapter 10, When he had called unto him, His 12 disciples, He gave them power, And you'll see at the end of that verse, Against diseases as well, Just like he's got, In verse 35, So anybody today, Who claims, They're, They're, They're either totally deluded, And ignorant, And semi-psychotic, To think they're healing people, Or, They've got some deceptive powers, That's not coming from the spirit of God, It's coming from somewhere else, In order to deceive, And cast a blanket of doubt, And blindness upon men, Now when Jesus Christ, What I want us to make sure we know, I've said it so much, I feel like you're, You've got it, Is that Christ is preaching, The gospel of the kingdom, When you see the term gospel, Throughout the gospels, It's primarily, If not always, A reference to the message,

Of the kingdom, Of heaven, God's kingdom promised to Israel, He is not preaching, What Paul later calls, The gospel of the grace of God, We'll close with this reference, Come to Galatians chapter 1, Galatians chapter 1, And Christ and his disciples, Preached about the kingdom of heaven, It's in Matthew 10 and verse 7, He told them, Preach, Saying the kingdom of heaven is at hand, So their message, Across all Israel, Was about a kingdom, The gospel of the kingdom, Years later, Years later, After Christ dies, And is resurrected, And ascends, The apostle Paul gets some light, Or some knowledge, About something else, In verse number, Six, Paul says, I marvel, That you're so soon removed,

From him that called you, Into the grace of Christ, Unto another gospel, Which is not another, But there be some that trouble you, And would pervert the gospel of Christ, But though we, Or an angel from heaven, Preach any other gospel unto you, Than that ye have preached unto you, Than that we have preached unto you, Let him be accursed, As we said before, So say I now again, If any man preach any other gospel unto you, Than that ye have received, Let him be accursed, For do I now persuade men, Or God, Do I seek to please men, For if I had pleased men, I should not be the servant of Christ, Now here it is, Verse 11, But I certify you brethren, That the gospel, Which was preached of me, Is not after man, Meaning, I didn't learn it from Peter, James and John, Or any of the apostles, Verse 12, For I neither received it of man, Neither was I taught it, But by revelation, Of Jesus Christ, And the gospel that Paul preached, He identified, He calls it the grace of God, He calls it my gospel, He calls it the gospel of Christ, He said I'm not ashamed,

To the gospel of Christ, For it is the power of God, Unto salvation, To everyone that believeth, He calls it the gospel, Of the grace of God, In Acts chapter 20, It is not the same gospel, Of the kingdom, What does the word gospel mean, It means glad tidings, Or good news, It's a good message, And this message, Is of a kingdom, And when Jesus Christ, And his disciples, And even John the Baptist, Before him came, Their message was of a kingdom, That is coming, To Israel, As we read in Matthew 6, The Lord's prayer, Thy kingdom come, Thy will be done on earth, So there's the gospel, The kingdom they preached, And he preached that gospel, And accompanied with that, Was signs and powers, And we'll just pause here, I wanted to finish, But it'll just flow, Right into the next chapter, Without any problem, These signs and powers, That he had, That he in turn, Gave to his disciples, Are signs of the future, There are signs, Of the kingdom, They're called,

[ 42 : 53 ] The powers of the world, To come, And we'll see that, Next week in Hebrews, And throughout the Bible, So let's stop there, Take a couple minutes, And then come back in, Logo, After the Bible, And then come back in, And all these things, And taken a little bit, Well, As you build your memory, Then come back in.

The rest of the Bible, And now buAA did his faith, On first ligne, Don't pine, It speaks for a happy way, Then we go back, Gas, On first Hour, And then come back in, And when we go down, And then come back in, Again, And then come back in, In the ■■ suggested,