

Verse by Verse Mathew 12:1-30

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- [0 : 0 0] According to Matthew in chapter number 12. Got to go last night to meet or see Brother Louis Pena over in whatever that's called.
- San Gabriel. San Gabriel Valley. La Puente. San Gabriel Valley. La Puente. Something like that. So it was fun to go see him and hear Brother Gip. He was making his way to that church.
- And so Samuel and Justin and I went, made the trip, had a great night. And I was just happy to be able to spend a little bit of time talking with Brother Pena. He's a good guy. He's a good guy.
- All right. Matthew chapter 12. We just started into this, limped into the chapter last week. So we'll pick it up at verse number 1 and see how far we can get.
- Matthew chapter 12, verse 1. So, wow.
- [1 : 2 6] There's those Pharisees. They caught him. They were watching. And they found some actions from some men that were followers of Jesus. And they jumped. They pounced at an opportunity to accuse them.
- And as I said last week, it's a mark of a Pharisee that's always watching the actions of others. And ready to accuse them of wrongdoing. Ready to point out their flaws. And whether you like it or not, it's inside of each one of us.
- It's so inside of us to sit in the pew and to watch the actions of others. And to be critical and to find fault. And not look into the mirror of the Word of God that expresses exactly what we are.
- Shows us what's down inside of us. And the Pharisees are looking at the outward appearance. And they're looking at things and finding fault with others. And emphasizing the letter of their law and the way they've interpreted it to mean.
- Regardless of any actual truth and what God says. And so Jesus Christ in his wisdom, he responds in verse 3. But he said unto them, Have you not read what David did when he was unhungry?
- [2 : 3 7] And they that were with him. And he goes on. I love the start of that. Have you not read? Didn't you read the Bible? And he's going to reply, as always, as his thing is, is reply with Scripture.
- Why? Because the Word of God is the authority. It's his authority. And it's our authority. And when someone has something to say against you or against the practice or something you did. If you got the Bible to back you up, you don't have to worry about it.
- You don't have to worry about the accusations. Have you not read? A little bit later he says in verse 5. Or have you not read in the law? Again, Scripture. Scripture.
- Look at chapter 19 and verse number 4. This is by far not the first time. Remember when we were back in chapter 4. And he was being tempted of the devil.
- Those three replies to Satan was, it is written, it is written, it is written. Matthew chapter 19 and verse 3.

- [3 : 34] The Pharisees also came unto him, tempting him, of course, and saying unto him, is it lawful? Notice how they want to talk about the law, about God's law, the law of Moses.
- Is it lawful? Is it right for a man to put away his wife for every cause? And what does he say? And he answered and said unto them, have you not read? Don't you know your Bible? You want to talk Bible?
- Don't you know your Bible? Have you not read? And he gives them their answer. Look at chapter 20. Or 21. Sorry. 21 verse 16.
- These are these chief priests and scribes. And they're calling out to him in verse 15 saying, Hosanna to the son of David. They're glorifying and praising the Lord Jesus Christ for who he is.
- And the end of verse 15 says they were sore displeased. They don't like that one bit. Giving praise to this guy that we can't stand. They want him dead. And verse 16, they said unto him, hearst thou what these say?
- [4 : 36] And Jesus saith unto them, yea, have ye never read? And he gives them the book. And he even tells them, letting them know this is a fulfillment of the word of God.
- I am in fact the son of David. So come back to Matthew chapter 12. And it's a common and it's his go-to is the scriptures. Amen.
- Take a note from that. It's the go-to is the scriptures because that's the authority. Christ is not going to appeal to them with opinions and what other people say and what's common or acceptable.
- It's the word of God. He's going to answer and he's going to argue and he's going to debate with anybody with the scriptures. That's the final authority. And those two words ought to get stuck down inside your mind and you ought to come to an understanding of this.
- And if you don't have a clear understanding of it, then dig into it a little bit. Look into the subject. Find some men that have written some very good works on the word of God that it is our final authority.
- [5 : 37] And if you don't know what those two words really, what that really embodies, then go after that a little bit. And find out why the word of God must be the final authority in all matters of faith and practice.
- That is what we believe and what we do. The word of God. And Jesus Christ, to him, it was his final authority. He's our example. The scriptures. So the Jews are making up their own regulations here, claiming that these guys are doing something unlawful when they're just eating.
- Is it against the law to eat on the Sabbath day? Well, they're not just eating. They're going through the field and plucking the corn. So where are they breaking the law? Remember I telling you last week, the law says you're not to move the sickle against the corn or in the field.
- You're not reaping. And they weren't reaping the field. They were just hungry. So it's not against the law. And Christ calls them out. His disciples weren't reaping. They were just eating. And then he's going to give them some examples by way of rebuke.
- And it's the scriptures. He said in verse 3, Have you not read what David did when he was hungry? And they that were with him, how he entered into the house of God and did eat the showbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests.
- [6 : 53] So he's referring to 1 Samuel 21. And this is something the priest allowed. And we're not going to look at the thing, but David's a type of Jesus Christ. And he was anointed of God and rejected.

And at that time, he was a rejected king running for his life from a type of the Antichrist, King Saul. And there's Jesus Christ saying, well, what's the problem with what we're doing?

Don't you know what David did? And he gave him scripture for what they would consider violating the law. Verse number 5, Or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?

Second example, the priests are breaking the Sabbath day every day, every Sabbath. They're working. They're ministering about the things in the tabernacle. You're not allowed to do that, are you? But it's lawful.

It's allowed. Don't you get this? So two examples from scripture. And again, the priest also, another type of Jesus Christ. So he defends the actions of his disciples himself even with scripture.

[7 : 53] His rebuttal for their accusations is scripture. Always scripture and showing us that the word of God is the final authority. Verse number 6, he concludes this, But I say unto you that in this place is one greater than the temple.

Talking about the priest in the temple profaning the Sabbath. And he's like, you guys need to open your eyes because there's somebody standing right in front of you who's greater than the temple.

Now that's blasphemy to them. For any man to say such a thing, that's just straight up blasphemy. The word of God you see in verse number 6, you've got one word in italics.

It's the word one. I say unto you that in this place is one greater than the temple. It's in italics because the translators of the King James Bible translated or supplied the word because it's not apparent in the Greek language.

The word one. So if you were just taking it word for word, that in this place is greater than the temple. Is what? It's obviously something, a noun that needs to be supplied to make it read coherently in the English.

[9 : 04] And they understood that he's referring to himself. And so they supplied the word is one greater than the temple. But the new versions and many of the new versions, either they, if they use the word one, they still put a footnote to say something.

It should be something. And a lot of them put something in the passage saying in this place is something greater than the temple. And they even suggest that over in verses 41 and 42, the end of those verses, where behold, a greater than Jonas is here, or behold, a greater than Solomon is here, they suggest that instead of a greater, as in a person, something greater than Solomon is here.

That's what new versions attempt to do to the scriptures here. And why would they do that? Why would they remove one or translate it something? I believe with all my heart, without a doubt, the King James translators got it right.

It is one. It is a person greater than the temple is in this place. And it's the Lord Jesus Christ. Although it's not explicit in the Greek text, it's who or what is greater is being implied there.

Although it's not specified, it's a person. And going back to something, what thing could be greater than temple could even make sense to translate it that way?

[10 : 25] What thing is in this place that's greater than the temple? I mean, if that's what he said to them, they'd just be standing there like, this guy's nuts. This doesn't make sense at all. What are you even talking about?

First he's quoting scripture, scripture, like really nailing them, and then he just says something that's just completely dumb. So that's not even a possibility to translate it something greater than the temples here.

Something? No, he's saying someone. And the context is pretty clear. As a matter of fact, look at verse number 8. No problem with this one. For the Son of Man is Lord even of the Sabbath day.

So the context even is clearly promoting himself and exalting himself as being greater than the Sabbath day. Than something that God instituted way back before the temple was built.

That would upset them as well. And then later on in the chapter, like we saw in 41 and 42, being greater than Jonas or greater than Solomon is here. There's no question that it's about the person.

[11 : 25] No need to change it. Why the change? Why the subtle attack on Jesus Christ? Why the attempt to just kick him down a notch if possible? Or eliminate a truth that he's greater than the temple and that he would say that about himself?

Why? Well, there's not too many possibilities. The most obvious is it's an attack. It's an attack, a subtle attack of the serpent who's more subtle than any beast of the field. Taking, slowly trying to take truth away and hide it and hide who the Savior is and truth about him.

It's an attack on Christ. And it's an opportunity where we could exalt him in the text and he uses it as an opportunity to abase him. And that's all over the scriptures if you get into those new versions and compare them.

So, but I say unto you that in this place is one greater than the temple. In verse number 7, but if he had known what this meaneth, and I was going to quote Hosea, I will have mercy and not sacrifice, ye would not condemn the guiltless.

This is the second time, it was back in chapter 9 and verse 13 that we saw this already, so we'll not reiterate the thought on this too much. The second time he quotes Hosea 6 and verse 6.

[12 : 35] And both times he or his disciples are being accused of doing something wrong or violating the law. And Christ replies with a quote from Hosea, another scripture, by the way.

The third time in just a few verses. And both times while they're accusing him, he's showing that they're not up to, they're into their standards and their interpretation of the word of God or the law, not to God's.

And what he wanted to see, I will have mercy. It's God's will, God's willing to see mercy. That's what it's saying is God wants to see mercy. God wants to see an inward righteousness, not an outward duty of sacrifice.

And in both cases, Christ used this one, one of his pet verses perhaps, to put on them who are more interested in fulfilling the letter of the law and keeping up to, all of appearances are fine, so everything's fine.

And never dealing with the truth, the heart, and where that's at. In verse number 8, 8, for the Son of Man is Lord, even of the Sabbath day. Come to Mark chapter 2 for some additional comment here.

[13 : 46] Of the Son of Man being Lord, even of the Sabbath day. The day that they're accusing these men of violating. This holy, holy, holy day for the Jews.

And he gives us some clarity. Mark chapter 2, and just the very end, we'll not read the passage here, but it's an addition to what we're reading.

And in verse 27, he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath. The Sabbath was made for man.

Man came first. The Sabbath was made for man. You might say, well, God rested on the Sabbath. Yeah, he did, but God didn't institute anything for man back then. It wasn't until Moses showed up, until they're in the wilderness, that then the Sabbath got instituted for man.

It was made for man, a day of rest. Man wasn't made for the Sabbath. You guys got it backwards. You're worshipping a day. You're worshipping a day, calling it a holy day, that God instituted originally for man, not man for the Sabbath.

[14 : 58] The command is remember the Sabbath day and keep it holy. That is, keep it separated. Keep it as a day of rest, what it was intended for. It's for your benefit. It's not some day that you bow down to and submit to.

They just had the wrong mindset. It was upside down. The Sabbath was above them. And Christ had to put them in the right way. And then he says that I'm Lord even of the Sabbath day.

Like, I'll do what I want on the Sabbath day. Because it's my day. I instituted it. Because I'm God. I'm Lord. And if you're a boss and you set a schedule for your employees, you can violate that schedule all you want to.

Because you're the boss. You set the schedule. You're the standard. It's not about being a hypocrite and saying, I want you to do this. Because you're in charge of the whole thing. If you want to show up early or you want to show up late or you don't want to show up at all, you're the boss.

And Christ is Lord of the Sabbath day. And if he wants to work on the Sabbath day, he'll work on the Sabbath day. Now, he's not working. But he's letting them know, I'll do whatever I want to. You don't understand who I am.

[16 : 04] You're condemning the guiltless. And far be it from them to take that too well. So, in verse number 9, it's going to get worse as we go in this passage with them. When he was departed thence, he went into their synagogue.

And behold, there was a man which had a hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days that they might accuse him? So they're still hung up on this. They're going to find something out, if they can, wrong with him.

And he said unto them, What man shall there be among you that shall have one sheep? And if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep?

Wherefore, it is lawful to do well on the Sabbath days. So there, he says it's their synagogue. In verse number 9, he went into their synagogue.

He's referring to these Pharisees, verse 2 and verse 14, the Pharisees. That's who the company is. He went into their synagogue, and they're jumping him in there, as they were out there.

[17 : 07] And he illustrates his point before he makes it, talking about a sheep. So let's just say you have a sheep. He falls into a pit on the Sabbath day.

You're going to leave him there? Of course you're not. You're going to do whatever it takes to get him out. And is that violating the Sabbath day? And they would have to say, Well, no, because the Sabbath's not about...

Exactly. Exactly. So it is lawful to do well. And if I'm going to heal a man, praise the Lord for it, and glorify God. Don't try to pin something on me. In verse number 13, after he makes his point, he goes and says, Stretch forth thine hand.

And he stretched it forth, and it was restored whole like as the other. Then the Pharisees went out and held a council against him, how they might destroy him. Now this is not the only kind of thing here Christ does on Sabbath day.

There's a couple places in Luke where he's being attacked for the same stuff. So it came up more than one time. We won't take the time to go. But more than once, this came up where he's doing something on a Sabbath day.

[18 : 12] He's healing on a Sabbath day, and they're sitting there. In other words, it's not just in this location. Everywhere he goes, it's a Sabbath, and people come to him, so he heals them there. And the same response, Oh, you can't do that.

It's not lawful. One time it's just in their hearts. They're thinking it in their head. And he addresses it. So he heals the man, and their response is, Strike two. We can't get this guy, so let's go come up with a plan.

Verse 14, they went out and held a council. Now come to John chapter 11. John chapter 11. And by the way, note the hypocrisy of these wicked men who puff themselves up as holy men, as devoted men, as ones that should be followed and adhered to what they say as if they have wisdom.

They're condemning Jesus Christ and his disciples for eating, for violating the Sabbath by going through the field and plucking corn and eating.

They're condemning him of healing somebody as if that was him working his job on the Sabbath day. And on the Sabbath day, they go and hold a council against him, how they might destroy him.

[19 : 31] Was that according to the law, I wonder? How you can go plop to have a man murdered? Is that one okay on a Sabbath day at that? The hypocrisy of these men.

John chapter 11. I want you to notice something about the word council in your Bible. Verse number 47. I'll back up to 45.

Then many of the Jews which came to Mary and had seen the things which Jesus did believed on him. And some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council and said, what do we?

For this man doeth many miracles. If we let him thus alone, all will believe on him and the Romans shall come and take away our place. Number one, our place, most importantly, in authority and in judgment and exalted above others.

We'll lose our spot in the government and then verse 49 or in our nation and then they go on from there. Verse number 53. From that day forth, they took counsel together for to put him to death.

[20 : 44] Now what you're going to notice if you study your Bible out, this word counsel, every time it shows up, a counsel is always a man-made thing that is against God.

It is against Jesus Christ. It is against God's working. And Acts, it's against the apostles of the Lord and them teaching and preaching. And they always form a council.

It's not always the same people, but every time you see the word counsel, you go look it up, you're going to see it's a man-made thing for man trying to retain his power and stop what God's trying to do.

It's a negative word. It shows up all the time. Negative, negative against God. So what does that tell you? Well, I guess counsels, as in man-made counsels, this is not a multitude of counselors kind of thing.

This is not seeking godly counsel from experience and wisdom. This is men coming together to stop what God's doing because what God's doing is going against what they're doing.

[21 : 41] And so they come together for a counsel. That's man getting together to solve the situation. In the scriptures, what do you tell you? You go to God. You get alone with God.

You spend time with God. You seek the word of God. You find your answers. When men come together to figure it out, they're going against God. So watch out for that counsel.

Watch out for the counsels, how they might destroy him. Verse number 15, But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him, and he healed them all and charged them that they should not make him known.

So Christ is back to healing, and again, he's back to don't tell anybody. We've seen this more than once already now, and Christ withdrawing himself, avoiding the threat of this counsel and what they're seeking to do.

He understands. He knows what's going on behind the scenes. He knows what's in their hearts. He knows what's in their minds at times, and here he knows what they're doing. He's plotting against him, so he withdraws himself from thence.

[22 : 50] He just gets out of there. Why? Because he's scared? I wouldn't say he's scared, but there's no point in sticking around here and making the situation worse because still things have to be done.

He still has a ministry to fulfill, and if he stays here and allows it to get stirred up and up and up and up and up, the timing's not right yet. It's not for fear, and I'll tell you what, let's look at a few verses on this thought.

Christ wasn't worried about any of this. Look at John chapter 10. John, Christ isn't worried that they're going to kill him. If he's worried about anything, it's that there's going to be an uprising, and that man's going to get involved, and the timing for what he's here to do is going to, could get detracted and taken away from.

Look at John chapter 10. Christ says this in verse 17. 17, Therefore doth my Father love me because I lay down my life that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Something we mentioned last week with the resurrection of Jesus Christ.

[24 : 03] He has that kind of power, but he's not worried at all about a man killing him. He's like, no man taketh it from me. No man taketh it from me. It's not possible. He's not sweating them one time.

In John chapter 8, they picked up stones to cast at him. In John 8, 59, they took stones to cast at him, but Jesus hid himself and went out of the temple going through the midst of them, just worked his way through the crowd, and got out.

I wonder, it shows up in Luke chapter 4, another similar thing where he passes through the midst of them that were coming against him, and I'll just read the verse to you in Luke chapter 4, verse 29, it says, he rose up and thrust him out of the city and led him under the brow of the hill whereon the city was built that they might cast him down headlong, but he, passing through the midst of them, went his way.

They drew from all the way out to this place to kill him, and then just, eh, nah, you're not going to do it today. Just passes through the midst of them and goes his way.

He's not afraid of man. He wasn't worried that they were going to take him down or destroy him, but he knew it and he withdrew himself from thence because there would have been a revolution, and that's not what he was here for.

[25 : 19] He was here to heal them, and that's what it says about him in Matthew 9, verse 15. He withdrew himself from them, great multitudes followed them, and he healed them. And again, this is something we probably take for granted as we read through the Gospels and just see it over and over and over again.

We'd cry, yeah, he healed them. He's Jesus. He healed them. Of course, he's God. He healed them. He healed them. He healed them. All their sicknesses, all their diseases, and we fail to really put ourselves in that place. These people had never seen this in their lifetimes.

This was not happening. The only time I know that it happened, in John chapter 5, we read about the pool of Bethesda, that an angel came down and stirred the waters a certain season, and the first person to get to those waters was healed.

So there was something miraculous happening, God doing something, but that's just a rarity and one person. But Christ just going from town to town and just multitudes coming and he healed them all.

You can't overlook this. You can't dismiss this as just Jesus being nice. He's showing signs and showing himself to be their Messiah. That's what it's all about.

[26 : 27] The kingdom of heaven is at hand and the Messiah is there. How could the Jews then overlook this as if they could just put it out of the back of their mind that he's healing everybody everywhere?

Blind, lame, the paralyzed, the devils, the dead, raising the dead? How could they just, let's kill him. How could they ignore that so quickly?

I guess their just heart was hardened. What else could it be? A hard heart of unbelief to ignore the truth, ignore the obvious and just go against what they wanted and fight.

In Matthew chapter 12 and verse number 15, when Jesus knew it, he withdrew himself from thence and great multitudes followed him and he healed them all and charged them that they should not make him known.

So he didn't want them to start something and he wanted to keep it under wraps to a degree. I mean, obviously it was known, but it didn't want it to go any further than it was. Why? Verse 17, that it might be fulfilled.

[27 : 29] So what this is, this is a fulfillment of prophecy in what he's doing here. This verse 16 ends in a colon, that it might be fulfilled, which was spoken by Isaiah the prophet saying, quote, Behold my servant whom I have chosen, my beloved and whom my soul is well pleased.

I will put my spirit upon him and he shall show judgment to the Gentiles. He shall not strive. So he's not there to start an uprising against the government. He's not going to strive with them, nor cry.

Neither shall any man hear his voice in the streets. That's a revolution. That's really, he's not here to do that. They heard his voice in the streets, literally, but that's the reference to the uprising.

Notice in verse 20 how innocent he's going to be. A bruised reed shall he not break and smoking flax shall he not quench. He's not going to put it out.

He's not doing anything in that way until he sends forth judgment unto victory. That's going to be the second coming. And in his name shall the Gentiles trust. So there's a fulfillment in the first coming and not a complete fulfillment in another case here until the second coming.

[28 : 42] But that's why he's not starting a revolution. He's not overthrowing their government. It's because his kingdom, he said, is not of this world. Remember, I'll read it to you, John chapter 18 when he stood before Pilate.

Remember what he said in verse 36, Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.

But now is my kingdom not from hence. So that's why he's charging them that they don't make him known because he's not trying to take over. Not yet. Verse number 22.

Verse 22 of Matthew chapter 12. Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.

And all the people were amazed and said, Is not this the son of David? So again, the healing points to his Messiahship, the son of David, this promised king of Israel that would take over the throne of David.

[29 : 44] When Mary was found with child of the Holy Ghost in Luke chapter 1, the angel said to her that he shall be great and shall be called the son of the highest and the Lord God shall give unto him the throne of his father David.

That's the prophecy to the Messiah and to who this was. And as he showed up, isn't he the one? The answer is yes he is, but to others he's not. Look what to others he is in verse 24.

But when the Pharisees heard it, they said, This fellow. That's all he is to some. To some he's the son of David, the Messiah sent from God.

To others he's just this fellow. They have no interest in him, no belief in him. And ignoring, blind to his teachings, blind to his miracles and his proof that he's the son of God, he even said, But believe me, for the works sake, that the father's in me.

Just believe me, you can't deny the works. And so what's their answer to that then? Verse 24, This fellow doth not cast out devils, but by Beelzebub, the prince of devils.

[30 : 54] Really? Look at Jesus, knew their thoughts. He knew their thoughts. He knows what they're thinking. And he said unto them, That's a stupid statement.

Did you guys think about that before you said it? Because what you just said doesn't make sense. It doesn't add up. And he's going to explain it to them and show them their hypocrisy, their folly, and how they didn't even think it through what they just said.

Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, well, that's really smart.

If Satan cast out Satan, he's divided against himself. How shall then his kingdom stand? If that's who I am and that's what I've got in me, it's counterproductive.

Do you not hear what you just said? I'm sure they just were standing there kind of like, I should have said that. That was stupid. Probably pointing finger at somebody else.

[31 : 55] That was your idea. Who said that back at our council? That he's casting out devils by Beelzebub because now he just made us look dumb. And he was right. He did make them look dumb.

That was a foolish thing to say, to accuse them of that. They should have thought it through and maybe came up with a better attack. But to say the way they did, it didn't stand, and he put it down pretty quickly. Every kingdom divided against itself is brought to desolation.

Yep, that's true. City, house, yep. If there's division, it's not going to stand. And that's a point that could be drawn out and preached on elsewhere in the scriptures how division, a church can't stand, a house can't stand, fathers and mothers raising their kids with division, it won't stand.

It'll show up. There's always going to be a problem. Division is of God in some ways. Go back to Genesis 1 and watch what God's doing, dividing the light from the darkness and the night from the day and dividing the firmament and the waters and all of that.

He's doing it all through that chapter. But there's another kind of division that's a problem. We read about Christ, that he came, that he didn't come to send peace, but a sword. He said, I've come to send division upon earth.

[33 : 13] And so there's different kinds of division that make for a good message someday. Maybe somebody else can do it, or I'm just going to tuck that away one day and get after it. But it's brought to desolation in this kind of division.

And if Christ, if he is Satan, casting out Satan, then it's divided against himself and it's not going to fly. I know, I remember coming through here with you a few, a while back, showing you the devils that he casts out, that he says that's Satan.

Satan casting out Satan. And a little thing that I believe the scripture teaches about Satan is manifestations is in the form of devils, plural, and that the word devils is the right word. In verse 28, if I cast out devils, not demons, but devils, because it is a manifestation of the devil.

And verse number 27, if I by Beelzebub, who they call the prince of the devils, if I by Beelzebub cast out devils, by whom do your children cast them out?

Therefore they shall be your judges, because their children, as in not just he himself, who they're accusing of having Satan, but even his disciples and others, there were 70 others in Luke that he sent out, two by two, they were out casting out devils and came back rejoicing that even the devils or the spirits are subject to thy name, he said.

[34 : 31] They said reporting back. And he's like, these are all your children. These are your children that grew up among you and are casting them out. So what about them?

By whom do they cast them out? Are you going to accuse them too of being Satan? Filled with Satan? You're not going to do that. You're so proud of them for working the works of God.

You're not going to dare accuse them. So he replies with how that doesn't make any sense and that they ought to think before they talk. And he illustrates that then with this strong man.

Verse number 20. I missed that. Let me back up here. Verse 28. But if I cast out devils by the Spirit of God, then the kingdom of God has come unto you.

And now here's the second time in Matthew that the reference is the kingdom of God. It's always the kingdom of heaven. But here the spiritual kingdom of God that notice is connected with the Spirit of God in verse 28.

[35 : 28] The first time it was in Matthew 6, 33. Seek ye first the kingdom of God and His righteousness and all these things, physical, carnal things shall be added unto you. The kingdom of heaven is physical and earthly and visible but the kingdom of God is spiritual and it's in righteousness and peace and joy and the Holy Ghost.

It's not meat and drink. We ran all these references before. If I cast out devils by the Spirit of God, not Beelzebub, not the devil, but by the Spirit of God, by His kingdom, the spiritual kingdom, then the kingdom of God has come unto you.

And there it is. In Jesus Christ is the kingdom of God. And it's available to them through the new birth in John chapter 3. Except a man be born again, he cannot see the kingdom of God.

So, if I cast out devils by the Spirit of God, then the kingdom of God is coming to you. And Luke, he tells them that it's within you. The kingdom of God is within you. Verse number 29, or else, how can one enter into a strong man's house and spoil his goods except he first bind the strong man and then he'll spoil his house?

He that's not with me is against me and he that gathereth not with me scattereth abroad. So, a second illustration, the first about Satan and his kingdom, the second one here about the strong man, it's pretty obvious to understand this, putting it all together, Christ is either saying, okay, so devils are being cast out.

[36 : 52] That's true and we all acknowledge that. One option is, according to you, the devil's doing it. And that just doesn't make sense. He illustrated that clearly.

That doesn't add up. So, what's the other alternative then? The second one is, I am who I say I am. I am the Christ, the Messiah and I am doing this by the Spirit of God and so it's God with me and what are they going to do to that?

What are they going to argue about now? How are they going to deal with the proof, again, that's shoved in their face that Christ is in fact who he says he was? And so, he wraps this up that you can't be neutral in this.

Verse 30, you can't just walk away and ignore that he's not. With me is against me. You can't just be like, hmm, hmm, man, that's not really my truth. No, it's either this or this.

There's two choices. I'm either God or I'm the devil. Which one is it? Because the works all build to say a certain thing. How are you interpreting my works and my speech?

[37 : 58] They've got to make a choice and we're going to have to stop here. Man is going to have to make a choice about Jesus Christ. Every man, woman, child in this world is going to have to make a choice about Jesus Christ.

Do they need him or do they not need him? Can he save them or can they do it on their own? And man needs to make a decision.

You and I need to make a decision. The question was asked by Pilate in so many words. He's like, well, what then shall I do with Christ?

What do you want me to do with Christ? You've got to make that call, Pilate, and so do you. And by the grace of God, I've made the choice to receive him and have my sins forgiven and washed away never to be remembered.

I've received eternal life. I've received something that I don't deserve. I've received his righteousness. And I possess it. I don't look like it, but I got it. And one day, I'm going to look like it.

[38 : 57] And I can't wait for that day. Praise the Lord because of this man and who he was and because of what he did for me, one day, I'm going to look like the Son of God, one of the sons of God.

He gave me power to become the sons of God because I believed on his name. So let's wrap it up there. And next week, we're going to, I'm glad we stopped here because we don't have time to cover what's coming next here with this sin that hath never forgiveness.

And we'll get into that, Lord willing, next week. It could be a little heavy, so be ready for that. Let's pray. Father, thank you for this Bible. Lord, we'd be lost, we'd be confused without it. And thank you for it. Thank you for allowing us to interpret it correctly by understanding it and by your spirit within us.

And Lord, may we always rightly divide it as you command. May we study to show ourselves approved unto God. But Lord, may it not just be head knowledge, may it get in our heart and affect us and change us. And God, help each one of us from the youngest to the oldest to care and to want to be more like Jesus Christ and not be satisfied with how we are.

Thank you for coming to this earth and showing and displaying your power and for retaining that picture and witness in these scriptures so that we can know you and know who you are and trust in you.

[40 : 09] We thank you in Christ's wonderful name. Amen. You're dismissed.