

Matthew 20-08-16a

Welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 16th of August 2020. For those of us that read the book in 1984 when it was projected into the future, saying 2020 is surreal.

But here we are, we're two-thirds of the way through the year, something like that, and we're continuing our study this morning in the Gospel of Matthew, chapter 12. And we were introduced last time to Beelzebul, Beelzebub. Instead of Lord of the skies, Beelzebul, he is Lord of the flies, Beelzebub.

And a typical Israelite sense of humor there. But this brings us to verses 22 through 30. And we got about halfway through that last week, so we're going to continue and see if we can march forward.

But we have some things to say related to the Spirit of God versus the spirits of Satan. Jesus brings this up and makes a point of it, so it would behoove us to grasp that point before we move forward. Let's take a moment to ask God's blessing on our study, on our fellowship, on the manifestation and operation of all of the spiritual gifts in our midst, not just mine, although certainly pray for that.

But let's ask God's blessing and we'll get started. Father, we are grateful for another opportunity to gather with an emphasis on understanding your plan and purpose better, being drawn closer to you through the Lord Jesus Christ and the ministry and power of your Spirit. We thank you for the preservation and the explanation of your word, which we enjoy as the result of the efforts of so many across the years and centuries.

And never before in history has there been such unprecedented access to not only the text, but to tools to understand it and make it meaningful to us. We pray that it will be meaningful this morning, that each one of us will be blessed with insight, understanding, and an awareness of the practicality and the application of these truths in our daily lives, so that we will represent properly the Lord Jesus Christ with each other and before the world and fulfill your purpose in saving us and preparing us for a future life in your presence. We pray these things in Jesus name.

Amen. Let's read our passage. I am going to start in verse 22.

One was brought to Jesus, who was demon-possessed, blind, and mute. You remember the bracket there back in chapter nine where a demon-possessed man was mute. This one is blind and mute.

We talked about the significance of that last time. So Jesus healed him so that the blind and mute man both spoke and saw. And all the multitudes were amazed and said, Could this be the son of David? When the Pharisees heard it, they said, This one does not cast

out demons, except by Beelzebub, ruler of the demons.

And again, in chapter nine, you remember the people said something and the Pharisees said something. And again, the people say something and the Pharisees say something. It's no accident.

So we saw the importance of that structural clue. Jesus knew their thoughts and said to them, Every kingdom divided against itself is brought to desolation and every city or house divided against itself will not stand. Witness the last few months and the continuing strife and division in this country related to philosophy, to politics and so on.

There is a need for unity in the body of Christ. There's not an awful lot we can do about the nation. There's not an awful lot we can do about the community, but we certainly can do something about our own fellowship, our own families, our own sphere of influence when it comes to being united.

And we talked about that in detail last Sunday. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And this tells us that Satan has a kingdom.

And this is really the only place in the New Testament or old for that matter, where you have a direct reference to Satan having a kingdom. If you go to Revelation two and look at the letter to Pergamum, it does mention Satan's throne being in that town and that Satan dwells in Pergamum, at least in those days. So with a throne, there's the implication of a kingdom, but that passage and this, I think it might be Revelation two, three, memory serves, mention of Satan's throne.

So a kingdom of Satan, and if Satan casts out Satan, he's divided against himself. And then in verse 27, if I cast out demons by Beelzebub, and clearly Beelzebub is another name for Satan himself. If I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges.

I perused several of my commentaries, both the all-in-one New Testament commentaries, and I've got some individual ones on the gospel of Matthew. And most of them talk about this in terms of Jewish exorcists casting out demons. And I'll read you one of them that when Jesus makes this argument, they say, the exorcisms and healing miracles of Jesus are part of a larger whole.

And unlike those of his Jewish contemporaries are linked inseparably with his person and the proclamation of the dawning of the kingdom of God. And so what he is assuming here is that the argument Jesus is making is Jewish exorcists are casting out demons by the power of God. So the concept that demons are cast out by the power of God has already been accepted.

So why would it be necessary to appeal to the power of Satan? You have your own

exorcists as an example of the power of God casting out demons. This is the common understanding of what Jesus says in this verse. And I don't understand how you can make that fly.

And as I've mentioned in some of the previous gospel studies that we've done, this, in my view and my understanding, is a bit of a tongue in cheek statement by the Lord Jesus, because he says, if I'm casting out demons by Beelzebub, by whom do your sons cast them out? Well, their sons don't cast them out. There is no exorcism in Israel. There's no record of it having taken place.

There's no exorcism anywhere until Jesus comes. And later on in the book of Acts, you remember the seven sons of Sceva trying to cast demons out in Jesus name, you know, by the Jesus that Paul preaches. And they get slapped around and thrown out in rags by the demons.

Jesus, I know, and Paul, I know, but who are you? And they, you know, really leave them in a state of dishevelment. But the only way that this argument actually makes sense in context, as you keep reading, if I cast out demons by the spirit of God, surely the kingdom of God has come upon you. And the sign that the kingdom has come is that demons are being cast out.

If Jewish exorcists were routinely casting out demons, A, why are there so many demon possessed people being brought to Jesus and not to the Jewish exorcists? And B, how would Jesus casting out demons be a sign of the imminency of the kingdom? This is new. This is something that's never been done. And they say, well, he's casting him out by the power of Beelzebub.

Jesus says, well, the people affiliated with you aren't casting them out at all. If you think the power of God is not in evidence here, you're right because your exorcists aren't able to exorcise. By the way, there's a dramatization called The Chosen that came out a few years ago that is a series of elaborations, if you will, on the people that were around Jesus.

Matthew, the author of our gospels, Simon Peter and Andrew, Mary Magdalene and others. And Jesus is not at the center of the stories. It is a thoughtful, imaginative setting for those who were the chosen, those who were in his inner circle.

And it's interesting in that regard. I am not generally fond of biblical dramatizations, but as such things go, this one is pretty good. But in the early part of it, they play with this idea and they have Nicodemus himself attempting and failing to cast the demons out of Mary.

And what that does by way of setting up the John 3 meeting between Nicodemus and Jesus. And so it's imaginative and you do get a real sense of the cultural flavor and what

could have been. We know that there were all kinds of factors and, as we like to say, causes, conditions, successions and relations that are not specifically mentioned in scripture, but are suggested or implied.

And so by filling some of these out, it makes for an interesting tale. And it does provoke thought about what actually is in the scriptural text. But just as an aside, in the early part of that, the chosen, this idea of exorcism and that relative helplessness of the Jews in the face of demons is brought out.

And rightly so, because Jesus casts them out with a word. And he says, if I cast out demons by the spirit of God, surely the kingdom of God has come upon you. And it is one of the signs that the power of Satan is now broken where it has not been before.

And I think for that reason, you have to take the preceding question, by whom do your sons cast them out, as a pretty profound stoppage of their objections about Beelzebub, because they have no power over the demons at all. And to say, well, he's only doing it because he's in league with Satan. If they were actually doing exorcisms, the same idea could be turned back around on them.

But of course it isn't because nobody's been able to do it. More importantly, however, if the spirit of God is the power by which these demons are being exorcised, interestingly, because couldn't Jesus use his authority as the second person of the Trinity to drive them out? But he says, I am doing it by the spirit of God. And the presence of the spirit of God indicates the presence of the kingdom and by extension, the king.

So as we think about this, the presence of the spirit of God is the source of deliverance and of overcoming and of participation in God's kingdom. The Jews have one avenue by which they are eventually going to arrive in the kingdom of God. They're going to go through the earthly kingdom of the sun and through that millennial kingdom path, enter into the kingdom of the father, the kingdom of God that you see in Revelation 21 and 22 in very broad strokes.

We have a different path arriving at the same destination. We are representing Christ himself in this life. We will have a special and unique role during the time of the millennial kingdom.

Much as the angels serve during this part of human history, we appear to be assigned a role that is supervisory and associated with the Lord Jesus personally during the millennial kingdom. We're not necessarily living on this earth the way the resurrected Israelites will be, the resurrected Jews. We will already have been given our eternal state body, which they will not receive until after the millennial kingdom.

But in one sense or another, we are all believers, Old Testament and New, headed for the kingdom of God, the kingdom of heaven, which is that ultimate kingdom of the

father. After human history closes, the earth is burned up and its works and the elements melt with a fervent heat. That is the end of human history and the beginning of the kingdom of God proper.

Of course, there are nascent, incipient, and anticipatory elements of the kingdom of God. God, of course, is always in control. But the kingdom of God, in the sense that it's used in the gospels, is always anticipating that future when man is able to dwell in the presence of God.

We will see him and not die. So the spirit of God is the indicator and the spirit of God embodied and expressed in the Lord Jesus, in miracles and in authority over demons, is the sign that the entrance to that kingdom is now at hand in a unique and immediate way. In the same way, the presence of the Holy Spirit in and with us is a sign and a manifestation.

And I think sometimes the role of the Holy Spirit in our lives is underappreciated, and perhaps we don't think about it as much as we should. And I want to do a quick review because Jesus makes a point that it's not, if you see my miracles, the kingdom has come. Or if you see me, the miracle worker, the kingdom has come.

He says, if demons are being subjugated because of the spirit of God, Jesus says the sign of the kingdom, the sign of the imminent presence of God is this work of the Holy Spirit. So what is the work of the Holy Spirit for us? And I think if I said, close your Bibles, get out a piece of paper, you could write down several of those. We've known these and reviewed them for many years.

You say, well, I know there's the filling of the spirit. There's the indwelling of the spirit. I know I have a gift of the spirit.

There's the baptism of the spirit. But what is the functional role of the Holy Spirit? What does he actually do? And what should we be looking for to be the sign of our entrance into the kingdom of God? And to assure, you know, Jesus said one time to the Pharisees, but we're going to see it in, I think, Matthew chapter 21. He says the prostitutes and tax collectors are going to precede you into the kingdom, talking to the Pharisees.

This is right after he tells the parable of the two sons. There was a father that had two sons and he said to the one, go and work in the field. And he said, yes, father, I will go.

But then he didn't go. Then he says to another son, go to the field and work. And he says, I won't go.

But later he changed his mind and went. And he said, which of those sons, he's asking the Pharisees, which of the sons did the will of the father? Well, it's the one that even though he said he wasn't going to go, he went. And then he finishes and concludes that point by saying the tax collectors and prostitutes go before you into the kingdom of God.

And so this idea of proceeding and entering is in the mind of the Lord Jesus in many of these dialogues. So let's just do a quick review. What should we be looking for in our signs of the times study on Thursday night? We've talked about the difference between trying to achieve change and good, if you will, in society or in structures and trying to achieve some sort of social improvement vis-a-vis spiritual improvement, because social improvement is in the moment.

It is largely man powered, man oriented, man designed, uh, man imposed, and it is dealing with externalities where the best way to achieve genuine good, whether personally or in larger settings is by change on the inside, changing the heart, suppressing our fallen and evil nature and promoting the fruit of the spirit. And when you have a group or you have a family or you have a culture or a company or a community of people who are in the process of being transformed and made Christ-like by the presence of the Holy Spirit and the power of God's word, that is going to produce not only beneficial immediate fruit, but it is eternal. It is going to go with us and go forward into the kingdom of God.

So instead of working for superficial, temporary, and mundane, ephemeral change that sort of perishes with the using, we focus on spiritual advance and spiritual fruit that is eternal and partakes of the very life and power of God. So the role of the Holy Spirit is central in this. So, uh, first thing the Holy Spirit does, if you want to look at it more or less chronologically in terms of our experience, is detailed by Jesus in John chapter 16, verses eight through 11, where when the Holy Spirit comes, he convicts the world of sin, righteousness, and judgment.

And on the basis of that witness, people either decide for relationship with God or against it, but they are dealing not with you as the one sharing the gospel, not with an evangelist, not with a tract, not with the human agency. There is a direct personal conviction ministry of the Holy Spirit to everyone, the world, sin, righteousness, and judgment. It is a threefold witness.

And in this particular case, the Holy Spirit, you know, in the mouth of two or three witnesses, a thing is established. Well, the spirit is sometimes spoken of as a sevenfold spirit, the seven spirits that are before God's throne in Revelation. Uh, you have, uh, the spirit, uh, given a sevenfold description in the old Testament, the spirit of wisdom, the spirit of power, the spirit of, uh, all of those things.

Well, he is a threefold witness. He gives a specific witness about sin. He gives a specific separate and distinct witness about righteousness and a specific and separate witness about judgment.

And that threefold witness, there are three areas of conviction in the human soul to which we give either a reaction or a response. If we react against it, we can say, I'm really a pretty good person. I don't accept your witness about sin.

And I think what I do is pretty good. I think the way I treat people and the way I conduct myself is good. So I reject your notion that, that it requires God's righteousness to be good.

I think my definition of good is just fine. And you say there's going to be a judgment on my sin and on my lack of God's goodness. I reject that.

I think my judgment is the only judgment that matters. And so just remember someone that demurs or rejects any one of those witnesses, uh, is lost. They're lost.

That threefold witness is completely sufficient. It isn't your eloquence. It's not, did you remember to quote the right verse or was your life a good enough example? Uh, did you say the wrong thing? Did you do the wrong thing as a parent? Did you not raise your child to be more susceptible or it wasn't as conducive for their salvation? It's not you.

Every single human being in the world, the first ministry of the Holy Spirit is this convicting ministry. It is threefold and everyone answers directly to God. And as I've said many times in the past, this is why the notion of infant salvation, uh, babies that die before accountability, go straight to heaven doesn't work because if you bypass conviction in the world and go directly into the presence of God, that same witness of the presence of God, the problem of sin abiding in his presence, his absolute righteousness pictured as the fiery stones and with the cherubim and the seraphim surrounding it and his absolute unapproachable righteousness and the inevitability of judgment, that that which cannot abide God's presence and refuses connection with him for life has to be judged.

Uh, to say that someone would make a choice standing in the throne room of God being conveyed directly there because of perishing as an infant, but they would make a different decision with the convicting ministry of the spirit is to say that the spirit is not good enough, that the spirit didn't do a good enough job. If he had done as good a job as putting someone in the throne room, you know, as though everyone who sees God will accept him, this is biblically untenable. Satan and one third of the angels were in God's presence for some unknown period of time and they voluntarily left.

They rejected God, rebelled against God, were kicked out of heaven for that reason and are ultimately going to the lake of fire, which has been prepared for the devil and his angels. So being in the presence of God is no guarantee of accepting God. And so the traditional notion of all babies go to heaven when they die, doesn't wash in some way, shape or form.

You've heard me give my suggested Avenue of this, that, uh, at a time when there is optimal environment on this earth and the Holy spirit is poured out on all flesh, those people, just like the old Testament saints, uh, those individuals who died before the age of accountability, as we say, will come back during that millennial period. And like

everyone else make a decision based on the convicting ministry of the Holy spirit. And they will either become believers and prosper, or they will reject, but obey under duress and under the, the rod of iron concept of government until Satan is released.

Why does God keep Satan in the bottomless pit for a thousand years and release him at the end to sponsor the Gog Magog rebellion? Because these people who have been going along to get along and have been subject to perfect government for a thousand years are going to out themselves when Satan is released. They're going to say, finally, I've been chafing and, uh, quietly in my heart, rebelling against this the whole time. And now I've got a leader I can really follow.

And that's why there are so many unbelievers at the end of the millennial kingdom that they can surround the camp of the saints and fire will come out from God and destroy them and their leader. But that's the first ministry of the Holy spirit is convicting. Everyone gets the convicting ministry of the Holy spirit.

Biblically speaking, I see no exceptions. Doesn't matter how long you live sooner or later, it is the Holy spirit who will convict. And there will be a response to his threefold witness, old Testament and new, uh, scripture tells us in Acts chapter two, that there is a baptism of the spirit at the point of salvation.

And this is really a name for the initiating of the abiding presence of the spirit. We call it the baptism of the spirit. We also say that the spirit in dwells as well.

The beginning day of indwelling is the baptism. It's it's the arrival date. It's when the Holy spirit moves in.

It's like Rosh Hashanah. It's like the head of the year. It's a holiday, new year's Eve begins a new year.

But of course, you've got the whole year of which that's the first day. The baptism of the spirit is just the time of the arrival of the spirit. And in his arrival, he cleanses and obviates all of the past sin and evil in our lives.

And we start with a clean slate. We're under a new economy. It's a new administration.

It's a new dispensation for us. If any man be in Christ, he is a new creation. Old things are passed away.

All things have become new. That all things new is a work of the Holy spirit at the moment that he arrives in our life at that point of expression of faith in Christ. So that's the baptism.

And you find that in Acts chapter two, first several verses describe what happened on the day of Pentecost. You see it again in Acts 2.38 and 2.39. And with his arrival, he

brings many additional blessings. We have the opportunity to not only have his presence, but to have his filling and filling is it's one thing for someone to be present, but maybe they're not influential.

You think about a classroom, we've all been in school at some point, and there might be 30 students in the class, but there are some students who are there and you notice them. They're the ones who ask questions. They're the ones that get called on to answer questions.

They are impressive when they read their paper or give a report or when grades come out and they're noticeable because they are influential. Many times there would be somebody in the class who would ask a question that I wanted to ask, but didn't ask, but the other person did. And I thought, I'm really glad they're here because they're making a difference in the class.

And it's helping things go forward. You can think of the filling of the spirit somewhat in those terms. He is always present, but is he making a difference? Is his influence helping us in terms of decisions and motivation and enablement to see what needs to be done and to do it in a way that pleases God and furthers his plan and reflects his glory? Is the Holy Spirit an influential presence? Are we listening when he has something to say, when he's going to bring spirit-inspired scripture to our memory and so on? And so it's one thing to be in the room.

It's something else when someone in the room is really having an influence and making a difference. And that's somewhat the difference between the indwelling and the filling of the spirit. Be not drunk with wine wherein is excess, but be filled with the spirit.

You can make the same analogy talking about something like wine. Somebody might have a glass of wine and it doesn't alter their personality. They're not stumbling.

They're not running into things or keeling over or running to the bathroom and throwing up. Drunkenness with wine is where wine has an undue influence. You can't navigate, you can't speak, you can't think, you can't be yourself.

It's a very influential presence instead of just a form of mild enjoyment. In the same way, the presence of the spirit. If you're going to be influenced by something markedly and notably so, it ought to be the Holy Spirit, not alcohol.

So the Holy Spirit has been given to us and he's called the paraclete in John 14, the one called alongside. So we translate this as helper or comforter, or in some cases in Greek, it means legal counsel. You've got an issue.

You have either a suit that you want to file to gain redress for a wrong or someone is suing you and you need a lawyer. You need someone to represent you who knows more than you do about the options and about the potentials. That's what a paraclete, a

paracletos was in the ancient world.

That's the Holy Spirit. He's our advocate. He knows more than we do and he can advise us.

He can guide us. He can bring suggestions to our mind that are beneficial. And this is where we need to look.

Do not look to politics. Do not look to social change. Do not look to agitation or trends or crowdfunding or whatever else you want to see going on by way of human agency to affect change.

We have a supernatural member of the Trinity advocate right here in the room. Jesus told the disciples before the crucifixion, he is with you and will be in you or before he left. He said that the spirit is with you and he will be in you.

Well, now we are those for whom he is a presence. He dwells in us. What a tremendous asset.

He is our conduit to the father. We do not know how to pray as we ought. Paul says, but the spirit conveys our thoughts, our requests, our desires to the father with groanings that cannot be uttered.

Remember this in Romans, you get down in chapter seven and eight along in there. And I think it is in eight where he talks about the ministry of the spirit as our advocate going to the judge. He is our lawyer.

He is our pleader. He is our representative. And if we sometimes go directly into the throne of grace, if we were to do it in our own strength and our own wisdom, we would really have trouble, but we can go boldly before the throne of grace and find that help in time of need because we have the gift of the spirit and he makes us acceptable.

The application of the work of the Lord Jesus Christ, that threefold power of the father, son, and spirit enables us to have that privilege. We are cleansed not only on day one at the baptism of the spirit, but the ongoing cleansing is the sanctification, if you will, is a ministry of God's spirit. You find this in first Corinthians chapter six, verse 11, you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the spirit of our God.

This is an initial ministry and it is an ongoing ministry. Just as conviction was an initial ministry and it is an ongoing ministry. How do we come to realize that we have sinned? It is the presence of the Holy spirit and his righteousness, the contrast between what we think and what we do and his thinking and his action creates an ongoing ministry of conviction so that we can acknowledge our sins.

God is faithful and just to forgive and to cleanse us from all unrighteousness in the same way that the initial conviction and the initial cleansing comes to the Holy spirit, our ongoing conviction and our ongoing cleansing come through the spirit. So what happens if we do not cultivate the influence of the Holy spirit in our lives? We will be unaware of our failures. We will be unaware of our pattern sins because we are not listening to our counsel.

We're not listening to our guide and our advocate. We've set that aside. Have you ever seen someone who people are trying to give good advice? Used to be, you know, teenagers, I'm in love.

We're going to run away together. You know, you really ought to wait. What are you going to live on? Either have you got a job and well, you know, love conquers all and trying to give advice and it is, it goes unheeded.

The wisdom goes unappreciated. Well, we do that to the Holy spirit when we don't take time to sit and reflect. What is the voice of the Holy spirit? How does he counsel us? How does he advise us, influence us, make suggestions to us? How does he do that? What is his voice? Jesus said he doesn't talk out of his own recognizance.

Jesus said he does not speak of himself. He will take the things belonging to me, the Lord Jesus Christ, and pass them on to you. That's scripture.

So for the influence of the spirit, who is the sign of the kingdom of God and the kingdom of God starts with us, how are we going to be a good citizen? If we don't understand how the kingdom works, the sign of the kingdom is the Holy spirit. We have the Holy spirit. Are we exploiting and availing ourselves of that grace and that privilege and that opportunity? If we're not, we are not ready for the kingdom, and we may not even be in the kingdom.

We may be in the darkness, which is outside preparation for the kingdom is understanding that it is the spirit of God who has the sign, the seal, the power, the means, the avenue by which the power of God comes in our life. The effectiveness of the work of Jesus Christ, the effectiveness of the love of the father and the promise of the father, the Holy spirit is called the promise. He's the promise.

Jesus said to his disciples before he left, he said, I will send you the promise of the father. Wait for the promise. All of the promise, you know, promise not only means I'm telling you what I will do for you someday, but we say, well, he's a promise, promising athlete.

Uh, this, this worker has a lot of promise. This, this thing has a lot of promise, meaning potential, right? The Holy spirit is our potential, but we only fulfill that potential when we are appreciative and availing ourselves of that presence is sanctification. We need to listen when he convicts us.

We need to appreciate when he cleanses us and make sure that we are frequently visiting the labor to be cleansed and to be sanctified. Sin inhibits our prayer and sin inhibits communication from God to us. Iniquities separate between us and our God sins hide his face from us.

He does not hear. And we do not hear the separation works both ways and that cleansing and that sanctification and that unification, the unity of the spirit and the bond of peace works not only between believers, but also between us and our heavenly father. And the Holy spirit is the means he is centrally important to the success of our representation of the Lord Jesus.

If our body is the temple of the Holy spirit, how much more so should the body of Christ be the temple of the Holy spirit? And if the members of the body are influenced, guided, and directed by that spirit, how much more so should we as members of the body of Christ be under the influence of the spirit of Christ so that we do what Christ would do and we represent him the way he represented himself. He came in the power of the spirit. He performed God's will and fulfilled God's purpose in the power of the spirit.

We need it even more than he did, right? Because we're not the second person of the Trinity, but we have the third person with us at all times to enable us to represent the second person in the name of, and to the glory of, and for the honor of the first person. But our connection to the Trinity is the spirit through him. We can achieve the indwelling of Christ and the indwelling of the father, but it's the Holy spirit first.

So not something to take lightly, not something to overlook in our daily analysis of whether or not we are in the faith. When you look at the examples in scripture of people like Philip, who in Acts chapter eight ends up blessing the Ethiopian eunuch with insight and understanding of scripture, coming to faith and being baptized. Philip was brought to that place of meeting the eunuch out in the middle of nowhere by the spirit.

When it is time for us to be a witness, to speak a fitting word of truth, it's the Holy spirit who will lead us and guide us. He did it very overtly and miraculously in the early days of the church, but he does it constantly throughout this age. And for us to be an effective witness, whether verbal or nonverbal, it has to be at the Holy spirit's prompting, the Holy spirit's timing, the Holy spirit's behest.

You can't force it. You can't elbow him out of the way and say, I've got a better plan. He is the one that enables us to represent the Lord Jesus Christ the way Philip did to the Ethiopian in Acts chapter eight.

Well, we're about halfway through the things I wanted to mention in terms of the presence and power and ministry of God's Holy spirit to us, which Jesus brings to the central point of focus here in this passage. So we'll pause here and take our break. When we come back, we'll look at the rest of these and see what the upshot is and the

conclusion that Jesus draws from the presence of the spirit of God and the eminency of the kingdom.

When we come back from our break.