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**SERIES: Matthew (The King, His Kingdom And Me)**

**TITLE: Program 20 – Truth In Conflict**

**FRIDAY**

**OPEN**

Come with me, Beloved, the ancient ruins of a house that is here by the Sea of Galilee. And let me share with you what happened to Jesus when two kingdoms came together in great conflict. How did He handle the conflict? You and I need to know and watch, because we are to be an imitator of Jesus Christ, and you and I will find the answers, His precepts for life in conflict.

**PART ONE**

As we look in Matthew chapter 12, it says in verse 15, “**But Jesus, aware of this....**” (Matthew 12:15) Aware of what? Well, verse 14 says that the Pharisees were conspiring against Him. The Pharisees wanted to destroy Jesus. And Jesus was aware of that. Did He go up and did He meet them in the face? Did He put His face right up against the Pharisees and said, “You’re going to end up in hell. You’re going to suffer damnation.”? No, He did not do that. Watch what it says, “**But Jesus, aware of this, withdrew**

from there. [And] many followed Him, and He healed them all, and warned them not to tell who He was.” (Matthew 12:15-16) Why? Well, He explains it. Matthew explains it by quoting a prophecy from Isaiah. And just one of the things that you want to see is that he quotes Isaiah a lot. Matthew must have spent lots and lots of time in the book of Isaiah the prophet. But it is Isaiah the prophet that points to us like no other Old Testament prophet, who the Messiah is and what He will accomplish. Well, this is what He quotes from Isaiah, **“Behold, My servant whom I have chosen; My beloved in whom My soul is well-pleased. I will put my Spirit upon Him, and He [will] proclaim justice to the Gentiles. He will not quarrel, nor cry out....”** (Matthew 12:18-19a) In other words, He’s not going to come right up against those Pharisees and let them have it. He’s not going to quarrel with them. He’s not going to scream. He’s not going to cry out. It says, **“...Nor will anyone hear His voice in the streets.”** (Matthew 12:19b) He’s not going to walk through the streets of the Galilean cities and shout, “Those stupid Pharisees! Don’t listen to them.” You know, I think there’s a lesson for us to be learned here. If we are to be an imitator of Christ, remember Paul says in 1 Corinthians 11:1, “Be an imitator of me, even as I am of Christ Jesus.” (PARAPHRASE, 1 Corinthians 11:1) I think here is a good example for us that when we are confronted, we are not to quarrel. When we are confronted, we’re not to cry out. We’re not to go and rant and rave and let our voice be heard in the streets. Rather, we’re to follow the example of Jesus. It says **“A [battering] reed He will not break off, and a smoldering wick He will not put out, until He leads justice...,”** or you could translate it “judgment,” **“...to victory....”** (Matthew 12:20) Now what is He saying here? He’s giving us the character of the Messiah. And He’s saying He’s not into these direct confrontations. He’s not going to stand there and wrangle with these men who are really children of the devil whose father is really Satan. He’s not going to wrangle with them. He’s not going to have these one-on-one, or

these big face-to-face confrontations. He's not going to go out in the streets and quarrel and argue, [nor is He going to damage a battered reed, nor, is going to put out a smoldering wick]. (PARAPHRASE, Matthew 12:20) He's going to be very, very careful with them, because some of them among that group may come to know Jesus Christ. We know from the gospel of John, and from the end of this gospel, that Nicodemus who was a Pharisee, became a believer. We know that scribes became believers. And so He's going to be very gentle and very careful. And, I think that this is a good word to us. I remember what I used to do when I was a new Christian. Someone disagreed with the Word of God and I'd just get them in a corner and go, "Chi-chi-chi-chi-chi-chi-chi-chi." And I'd go like that with the sword of the word. There was no grace in me. There was no gentleness in me. I mean, "You're a reed and you're kind of broken, I'll break you all the way. You're a wick and you are just smoldering," (See Matthew 12:20) whish! "I'll put the sizzle on you and I'll put it out." And God showed me, "No, that is not the character of Jesus Christ." I am to be like the Lord, I am to follow. God's Spirit was upon Jesus. [That same Spirit that was upon Jesus is upon me also, and I'm to walk as He walks.] (See Romans 8) I think that is so important for you and for me to remember. I think that we need to be as gracious as we can be. Remember what we learned in the Sermon on the Mount. Remember, we learned that [we are to be perfect, just as our Father in heaven is perfect. (PARAPHRASE, Matthew 5:48b) [He causes the rain to fall on the just and unjust.] (PARAPHRASE, Matthew 5:45b KJV) And we're to do the same. In other words, we're to be gracious. We're to be filled with the grace of God and let that grace be seen. As we look at this, there's one other thing that I want you to see before I go on. But in verse 18, I want you to see the "Trinity." Watch! He's quoting Isaiah. The Lord God is speaking, watch what He says, "**Behold, My servant whom I have chosen....**" (Matthew 12:18) His servant whom He has chosen is the Messiah. It is the Christ. It is Jesus Christ. And so, you have a mention of

Jesus. You have a mention of God the Father, “...**Whom I have chosen....**” “...**My Beloved...**,” speaking of the servant, Jesus, “...**in whom My soul...**,” God’s soul “...**is well-pleased; I will put...**,” God speaking again, “...**My Spirit upon Him....**” (12:18) So, I’ve marked this the way I mark “Jesus,” the way I mark the “Father.” I mark the “Father,” every reference to God, Himself, with a triangle. And then when I mark “Jesus,” I underline it. And then, up the side I put a line and put a cross there. And that’s my marking for “Jesus.” I color all these yellow after I mark them in purple. But then when I mark the “Holy Spirit,” I use the other side of the triangle and put a cloud. And so what I’m showing is really that there are Three in One. I take the symbol of the triangle and show the “Trinity.” To show that there is God the Father, that there is God the Son, and there is God the Holy Spirit. And God the Son is the servant of the Father. God the Son is the Beloved of the Father. God the Son is the One with whom God is well-pleased. And you know what? I want God to be well-pleased with me. And that’s why I want to grow. That’s why I want to mature. As I was preparing this morning, I was on my knees and telling God that more and more and more I want to learn to walk by the Spirit. And to have the fruit of the Spirit: the love, and the joy, and the gentleness, and the kindness, and the faithfulness, and the goodness, and the self-control. All that He talks about of the nine-fold fruit of the Spirit, I want all of that in me, all of that in me. Well, it says in verse 21. And He’s quoting Isaiah 42, by the way, verses 1 to 4. And says, “...**In His Name the Gentiles will hope.**” (Matthew 12:21) So here is the second reference to the “Gentiles” and I want you to see this. Jesus came to the Jews. The gospel came to the Jews first, and then to the “Gentiles.” (See Romans 1:16) But always, from the very beginning, from the time that He called Abraham out of the Ur of the Chaldees, we know that God intended, in time, to bring “Gentiles” to Himself. And if you’re not a Jew, you ought to rejoice, because that means that you can be included. Now, in Genesis chapter 12, when He says to Abraham, “...**In you all the [nations] of the**

earth will be blessed.” (Genesis 12:3b) Galatians tells us that that’s when He was preaching the gospel to the “Gentiles” as well. But let me read it again now. It says, **“Behold, My servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put my Spirit upon Him, and He [will] proclaim [now] justice [or judgment] to the Gentiles.”** (Matthew 12:18) So we see the mention of the “Gentiles” and you might want to mark that the way you would mark “nations.” If you’ve been studying with me, we mark it a special way in the Old Testament. And if you have a study guide, then we tell you how to mark it. And, by the way, if you don’t have that study guide, it’s not too late. We’re only on chapter 12 of Matthew, so you can go to our website, “[preceptsforlife.com](http://preceptsforlife.com)” And you can download a free study guide. It gives you far more than I’m able to teach you here as I’m in the land of The Book, teaching the gospel of Matthew. Well, in verse 22 it says, **“Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed [them], so that the mute man spoke and saw. [And]...the crowds were amazed, and were saying, ‘This man cannot be the Son of David, can he?’ ”** (Matthew 12:22-23) “Is this the Son of David?” This is what they’re saying, because, what have they seen? Listen, just stop and think about it. Stop and think if you know anything about Helen Keller. You know what this girl was like who was deaf and who was unable to speak. He was mute, as it says, “mute,” unable to speak. And blind. Blind! And so, what you have is, you have a person that is blind. You have a person that is mute. This person cannot communicate at all. And Jesus reaches out and touches that person. The person doesn’t even know where they are. They cannot even talk. They can’t even communicate. And all of a sudden [the eyes are opened and the mouth is able to speak.] (PARAPHRASE, Matthew 12:22b) Incredible! Incredible! And it says, **“But when the Pharisees heard this, they said, ‘This man casts out demons only by Beelzebub the ruler of...demons.’ ”** (Matthew 12:24) He did this by Beelzebub! He’s from Beelzebub. Beelzebub, the “Lord of the Flies,” the

Devil himself. This was a confrontation now, between darkness and light, between the kingdom of Satan and the kingdom of God. And how would Jesus handle it? We'll see in just a minute.

## **PART TWO**

Jesus has just healed a man. He's cast a demon out of a man that has kept that man blind and kept that man mute. In all probability he could not hear and therefore, he could not speak, and now that man has been made whole. My goodness! What evidence of who Jesus Christ is. And yet the Pharisees do not want Him to be who He is. They refuse to believe. And so they accuse Jesus of casting out that demon by the power of Beelzebulb. They're saying, "You did this by the power of the Devil, by the power of the 'Lord of the Flies.' That's how you got rid of this demon." Now watch what Jesus says, **"And knowing their thoughts Jesus said to them, 'Any kingdom...,'"** and by the way, excuse me, I'm in Matthew chapter 12, verse 25. **"...Any kingdom divided against itself is laid waste; and any city or house divided against itself [cannot] stand." (Matthew 12:25-26)** If you have an army fighting against itself or a kingdom fighting against itself, even a home, even a city, it's not going to stand. And then He says, **"If Satan casts out Satan...." (12:26)** So He has already told you in the text just by reading, "They said He casts out this demon by Beelzebub." So now Jesus, the text is interpreted for us who Beelzebub is, **"If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?" (12:26)** "This is stupid. This man has been made deaf and mute, blind, all of this by the Devil. So then the Devil who did it, casts out himself? Think. Think!" But they don't want to think. And this is what you're going to find, so often, Beloved. When people have made up their mind to go against truth, to go against the obvious, you cannot get them to think. You cannot get them to reason. They just will not do it. They have dug in their proverbial heels, and they're going to act like a heel. And they're not going to do it. And so Jesus

says, “...If I by Beelzebub cast out demons, by whom do your sons cast them out?” (12:27a) [“Now, wait a minute, wait a minute, because your sons...,” the Pharisees’ and the scribes’ “they’ve cast out demons. So, if I cast them out by Beelzebub, then who are they casting them out by?”] (PARAPHRASE, 12:27) Now what you find Jesus doing is you find Jesus reasoning with them. Jesus is not going to quarrel, He’s not going to shout. He’s not going to get angry. But what you find, at this point is you find Jesus saying, “Okay, let’s talk this one through.” And then He says, “**If I [then] by Beelzebub cast out demons, by whom do your sons cast them out? For this reason they will be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.**” (Matthew 12:27-28) In other words, “Okay. If I’m doing it by Beelzebub, who are your kids doing it by? They’re doing it by Beelzebub. It’s stupid. Satan is not going to fight against himself. A kingdom divided against itself cannot stand. So, let’s just lay that one aside. But now, let’s face the issue. And the issue is this, that “...If I cast out demons by the Spirit of God...,” (12:28a) [because the Spirit of God is upon Me] (PARAPHRASE, Isaiah 61:1), then what does this tell you? It tells you that [the kingdom of God is here. The kingdom of God is here.] (PARAPHRASE, Matthew 12:28b) Now, remember, He gave His apostles, in Matthew chapter 10, He gave them the power to cast out demons. Let’s go back. And it says in Matthew chapter 10, verse 1 that “**Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.**” (Matthew 10:1) And so, they had the power to do that also. How were they doing that? Well, it’s by the “power of the Holy Spirit.” Now, what did we see in Matthew chapter 12, when He quoted Isaiah 42? “**Behold, My servant whom I have chosen, My Beloved in whom My soul is well-pleased; I will put my Spirit upon Him....**” (12:18a) So Jesus is showing us something that is very, very subtle here, but is very, very important. And that is: How did Jesus live? How did

Jesus cast out demons? Did He do it as God, so to speak? No. He did it as God incarnate, as God in the flesh. He did it as the Son of Man. He relied on the Spirit. When you and I get saved, Beloved, the Holy Spirit comes to live inside of us. And how do we live our lives? God tells us in Galatians chapter 5, verse 16, that if I [walk by the Spirit, I will not fulfill the desires of the flesh]. (PARAPHRASE, Galatians 5:16) He tells us in Ephesians chapter 5 that we are to [be filled with the Holy Spirit.] (PARAPHRASE, Ephesians 5:18b) We are to be controlled by the Holy Spirit. He tells us in Galatians 5 also, in verse 22, what the fruit of the Spirit is. (See Galatians 5:22) And so, we're to walk by the Spirit. So here, Jesus is saying, **"...If I cast out demons by the Spirit of God, then the kingdom of God has come upon you. Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house. He..."** listen carefully, **"...who is not with Me is against Me; and he who does not gather with Me scatters."** (Matthew 12:28-30) He says, **"Therefore I say to you, [that] any sin and blasphemy shall be forgiven people, but [the] blasphemy against the [Holy] Spirit shall not be forgiven."** (12:31) What had these men done? They had just blasphemed the Holy Spirit because they had taken the work of the Holy Spirit and they had attributed it to the Devil. Did you hear that? They had taken the work of the Holy Spirit and they had attributed it to the Devil. They had blasphemed the very Spirit of God. We're going to look at that more in the next program. But what I want you to understand today is that as Jesus came, and as He confronted a world that was in opposition to Him, as He confronted the kingdom of darkness, He did it very wisely. He did it under the direction of the Holy Spirit. And there are lessons for you and me to learn here today, Beloved. And that lesson that God wants us to learn is that when we meet the enemy, we need to make sure that we meet him in the power of the Holy Spirit, under the auspices of the Holy Spirit, under the direction of the Holy Spirit, under the filling of the Holy Spirit, under the



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character of the Holy Spirit. Remember, the war is won. We win. The kingdom of heaven is at hand and the King is about to come. And when He comes, [all the nations of this world will bow the knee and confess that He is Lord]. (PARAPHRASE, Philippians 2:10-11) So, fight from a biblical point of view. Stand in the “power of the Holy Spirit” and resist the evil one.