

Jesus and The Strong Man

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- [0 : 0 0] You can be turning to Luke chapter 11. Luke chapter 11. The Old Testament deals with the fall of man and what God was doing to provide a redeemer for his people.
- ! A great part of the Old Testament tells a story of a people through whom God would use to provide that redeemer. People of Israel are a people, if you've done any reading in the Old Testament at all, the people of Israel are a people, I'll just say it plain, they aggravate us.
- They frustrate us. All along their way, they keep doing the wrong thing. They are stiff-necked, they're rebellious, they're faithless, and complaining.
- It's so frustrating to read how God is so close and so merciful and so gracious to those people time after time, and yet they just didn't get it.
- The Bible says in 1 Corinthians chapter 10 verses 1 through 5, What a huge blessing!
- [1 : 5 4] But now verse 5, Nevertheless, with most of them, God was not pleased, for they were overthrown in the wilderness.
- They were so close to all that God was doing, but so many of them refused to believe.
- So my question to you this morning is, What will you do when the mercy and grace of the gospel is so close to you? I think that's the picture we have in Luke 11 today.
- Please follow along as I read from Luke 11 verses 14 to 26. Now he was casting out a demon that was mute.
- When the demon had gone out, the mute man spoke, and the people marveled. But some of them said, He casts out demons by Beelzebub, the prince of demons, while others, to test him, kept seeking from him a sign from heaven.
- [3 : 0 3] But he, knowing their thoughts, said to them, Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand?
- For you say that I cast out demons by Beelzebub. And if I cast out demons by Beelzebub, by whom do your sons cast them out?
- Therefore, they will be your judges. But if it is the finger of God, if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.
- When a strong man, fully armed, guards his own place, his goods are safe. But when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.
- Whoever is not with me is against me, and whoever does not gather with me scatters. When the unclean spirit has gone out of a person, it passes through waterless places seeking rest.
- [4 : 1 7] And finding none, it says, I will return to my house from which I came. And when it comes, it finds the house swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first.

Let's pray together. Father, I thank you for your word. And Lord, as we've come to a passage that really makes this stark distinction, I pray that you would be with us.

May we be people who look in our own hearts honestly this morning, and I pray that you would help us to answer, or to have answered, what we would do when the kingdom of God is so close.

And I pray that you would be with us, that your spirit would work in our hearts. Those who know you, and are following after you, Father, would rejoice with joy unspeakable, and those who don't know you, and know they don't know you, I pray that you would bring them to yourself.

And those who think that not making a decision is a safe way to go, would see that they've made their decision. And Lord, be gracious to them, for that number is often great in our midst.

[5 : 50] Those who think or want to be a Christian, but won't make those steps. I pray that your spirit would prick their hearts today, and show them where they are, and bring them to yourself.

And I pray that you would work in our hearts. In Jesus' name. Amen. Jesus has healed people of being demon-possessed in the past.

He's done it many times. We'll make more of that in a little bit. But we have here just a very quick, almost incidental accounting of Jesus healing a man of being oppressed by a demon.

He is oppressed by a demon that makes him mute, and so people just know there's something going on here. And, of course, this man somehow is brought into Jesus' presence.

We don't know any of the details. In fact, that's part of what is going on here. This is not so much about the demon possession of this man.

[6 : 51] It's not even so much, and please don't get me wrong here. Hear me out. It's not even so much about Beelzebub and Jesus being, them telling, they think that he's casting out demons by Beelzebub.

It's not even so much about that. It's about what, where Jesus is going to point them to show them, where do you stand? And so, we have this short, short accounting of a miracle, 14 to 16.

Now he was casting out a demon that was mute. It's already in process when he begins. When the demon had gone out, the mute man spoke, and the people marveled. He's done it again.

This is amazing. Jesus is casting out demons, and they listen to him, and it's amazing. But there were some of them, some of them who didn't stop and say, it's amazing.

There were some who said other things. Some of them said, he casts out demons by Beelzebub, the prince of demons. And then he goes on, they go on, and while others, they said to test him, give us a sign.

[8 : 01] Give us a sign. Give us a sign. It was like they were never ceasing to want signs to point to things. And so here is Jesus continuing to show mercy towards those who are suffering.

This man couldn't speak, and if we look at the other gospels, you know that he couldn't hear either. Because of this demon. And Jesus shows mercy to this man.

Casts out this demon. And Luke includes this account in brief to illustrate how people react to Jesus. We're not making light of the fact that Jesus was merciful to this man, but his story is here to show us how people are reacting to Jesus.

And the reaction of the crowd, we've already read of it, but some of them are favorable to Jesus. Now, there have been instances where people were not favorable at the beginning of Jesus' ministry, but in general, once his ministry left Nazareth, which was only a one-day thing, once his ministry left Nazareth and went to Capernaum, his popularity began to grow.

And for the year and a half, for two years, whatever it is that he was in Capernaum, his popularity grew so that at first he was meeting in synagogues, and then he couldn't meet in synagogues. He had to meet out in the open, sometimes sitting in a boat where the land was his amphitheater, and he would speak to thousands at one time.

[9 : 36] And his popularity grew. But the closer he gets to Jerusalem, the more people are turning on him.

And so here we see that the crowd marveled. It doesn't mean that they all trusted him. In fact, his favor is waning with men because he's saying things whereby people must decide about him.

And they're not liking that. So people are accepting him less and less. And so some of the people who saw this miracle said that Jesus did the miracle by the power of Beelzebul.

Who is Beelzebul? We won't go into it long. It's the name of a heathen god, probably of the Philistines. Beelzebul is how it's looked at in the Old Testament.

The Jews, you'll find in other places, it's Beelzebul, not Beelzebub. Beelzebul means lord of the sanctuary or lord of the temple or lord of the court or something like that.

[10 : 46] But Beelzebul means lord of the dunghill, lord of the flies. And they would make fun, Israel would make fun of this nation's god by calling him Beelzebul instead of Beelzebub.

Beelzebul was his real name. But all that aside, the Jews used this term to speak of Satan.

So when these people were saying Jesus is casting out demons by Beelzebul, they're trying to be discreet and they're trying to be nice. But they're really saying he's casting out demons by the prince of demons, by the ruler of the demons, and that would be Satan himself.

They're accusing Jesus of getting his power from Satan. These people, this group of people were looking for a reason to push Jesus and what he was requiring away.

As Jesus does these miracles, these people are starting to say, I think he's doing it by Satan. There may be the thinking in their mind, he's not like the rest of us Jews. He's not following in line with what the Pharisees and scribes teach.

[11 : 56] He's a rebel. And so maybe that's why they're saying he's casting out demons by Satan. But for whatever reason, they're coming up with this thinking that he's casting out demons by Satan.

They're getting to the point that they're pushing Jesus away. They're giving a reason for them not to have to follow Satan. They may or may not believe that Jesus was in league with Satan.

But I think they made this argument so as to make Jesus look bad and make themselves look wise for choosing not to follow him. Well, you know, I'm a good Jew.

I don't follow the Lord of the flies. I don't follow this one who does his work by the foreign God Beelzebul. I'm a good Jew. And so they're pushing him away.

Now, some of the people who witnessed it wanted to test him by asking for a sign from heaven. Now, Jesus addresses this part of this verse in the next section.

[13 : 02] We won't cover this today, but he addresses this idea in the next section. But the fact of the matter is, even before we get to the argument that Jesus puts forth, which is a little bit different than where I'm going today, these people had ample evidence of who Jesus was.

And we'll talk about some of that evidence in just a few minutes. But they had unbelievable evidence that Jesus was doing things by the power of God.

This group was also wanting to push Jesus away and push away what he was requiring of them. But they weren't so brazen.

They weren't so brazen to say, he's in league with Satan. They would just sit back with their finger on their chin and say, I think I need more evidence. And even though the evidence was mountains high, I think I need more evidence.

And that pushing away, that I'm going to wait a while. I heard an account, I don't remember his name, I wish I did, but one of the great atheists of our time is beginning to be convinced that the things of the gospel are true.

[14 : 25] But you know what his response is right now? I'll do it just before I die. Don't bug me. I'm going to do it, but I'll do it just before I die.

These people are kind of, they're not in the same vein, but they're doing that same thing. They're pushing Jesus off. I know he's making requirements of me. I know he's asking something of me, but I'd like a little more evidence.

I want a little more time. They're refusing to believe the evidence and push the need for decision off by asking for more evidence.

And so, the next section, Jesus basically comes to point out that the kingdom of God is near. And so, I'm going to ask this question, what will you do with the kingdom of God?

Now, in this next section, starting in verse 17, but he, knowing their thoughts, said to them, every kingdom divided against itself is laid waste, and a divided house falls, and if Satan also is divided, and he goes through several arguments.

[15 : 35] He's making logical arguments for them to be shown to be wrong in their thinking concerning their accusation of him getting his power from Satan.

And so, he tells them a house divided is going to fall. He starts out by saying, Luke starts out by saying he knew their thoughts.

Hebrews 4, 13 says, no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

And I want to mention that verse because these people thought they were hiding what he knew. And as we sit here today and we contemplate what we will do with the kingdom of God being near, whatever you may say in response to the gospel coming near, whatever you may say when someone tells you this is what the Bible says must be done, whatever you may give, what might be cloaked in what looks like a logical argument, what looks like an acceptable reason for waiting, he knows your heart.

And so if you're sitting here and you say, well, I'll just do this to make it look like I'm a Christian or I'll just do that so that I can put off people asking questions or I can put off people trying to push to see me trust Christ as Savior, he knows your heart just like he knew these people's heart.

[17 : 09] They weren't honestly saying I just need a little more evidence. He knew their thoughts. He knew they were pushing him off. And so he dismantles their argument speaking here about the folks who said that Jesus was casting out demons by the prince of demons.

He gives them the logical argument that if I'm doing this by Satan, then it's a foolish thing for Satan because a divided house always falls.

When husband and wife are pitted against each other, the marriage falls apart. When parts of the family, father and children, mother and children are pitted against each other, the family falls apart.

When a company has people who want to try to secretly maneuver to make part of themselves rich and leave the other to struggle, the company falls apart. Whenever an organization turns on itself, it falls apart.

And he's telling these people, you are foolish for saying that Jesus is getting his power from Beelzebul because those kinds of organizations, those kinds of people or even kingdoms fall apart when they do that.

[18 : 28] He says, you're not being logical. He knows their heart. He knows they're not being logical. He goes on to say, by whom do your sons cast them out? Now, there were people who cast out demons in Jesus' day, people other than Jesus and people other than the disciples.

You can go to Acts and find, I think it's chapter 19, where the seven sons of Sceva were casting out and they decided they were going to add to their repertoire this by the God whom Paul preaches.

It didn't work for them, but they were known to be people who would cast out demons. And it was something that happens. Even back in Luke, just a couple chapters back, where the disciples said, Lord, we found a person casting out demons and we told him to stop because he wouldn't follow us.

Now, you might look at that passage and say, is that in opposition to this? No, these people were serving Christ. They just didn't feel the it was right for them to go on as disciples traveling on.

They had to apparently stay there or whatever the case. They were with Christ, but there were people that were casting out demons by other means.

[19 : 46] So there were people who would cast out demons at the time. How did they do it? And if you asked any one of them, Jesus says, how do your sons do it?

So whether it was literally their sons or their followers or just the people of Israel, whatever the case, if you asked any one of them how they did it, they would say, I would do it by the finger of God.

I'd do it by the power of God. Who else could cast out demons? That would be their logical answer. And so Jesus is taking their logical answer and telling these people, everyone knows that demons are only cast out by the demon's enemy, God.

So your argument is foolish. And he makes this conclusion that if a divided house would fall, I'm not following Satan's power.

If even others recognize that demons are only cast out by the finger of God, God, I must be using the power of God. These demons are cast out by the power of God.

[21 : 04] And so if demons are only cast out by the finger of God, then guys, you've got to wake up. The kingdom of God has come near you. Jesus has been preaching all along.

John announced before him that the kingdom of God was coming. Jesus was saying the kingdom is here and he's having his disciples go all over the place preaching that the kingdom of God is here and it's speaking of Christ and his rule and how he provides salvation and his people would follow him and he would establish his kingdom.

That kingdom is here. And so Jesus is taking this argument that they have given him and said by everything that's obvious and right and reasonable the kingdom of God is here.

It's come upon you. And so in a very real sense as Jesus has been traveling and he comes to this place and we don't know if these people had ever encountered Jesus before or not and it really doesn't matter whether they had or not but at that point they were standing before someone who's proclaiming the kingdom of God and they had a responsibility to address what he was proposing before them.

And he's telling him it's here what are you going to do about it? And so then as the passage goes on it describes how Jesus what Jesus is doing by casting out demons.

[22 : 46] this is in the part where it speaks about I didn't separate it out here starting in verse 21 when a strong man fully armed guards his own palace his goods are safe but when one stronger than he attacks him and overcomes him he takes away his armor in which he trusted and divides his spoil.

And Jesus goes on to describe what he's been doing. By casting out demons. Up to this point the devil has been blinding the minds of the lost. All of the lost. Still does to this day.

First Corinthians tells us that the devil has blinded the minds of those who believe not lest the light of the glorious gospel of Christ should shine on them and they should believe. What's he been doing?

He has taken them captive. He has blinded their eyes. He's kept them in his palace. This is all figuratively speaking. But he's kept them in his palace and he's kept them under guard. And he's kept any news of the gospel from trying to reach them.

He's kept them from hearing the good news. And they were stuck because this is the strong man.

[24 : 02] And by reference to all the other men up to this point, there has been no one strong enough to take these people from this strong man. And of course, this strong man is Satan.

But now a stronger man. A strong man is safe. He's safe until someone stronger comes along. Goliath was safe until someone stronger came along.

Not that David was stronger, but the Lord was stronger. Goliath wasn't defeated until someone stronger came along. And so all the world, blinded by Satan, kept in his palace, kept from hearing the gospel until until someone comes along who is stronger and who is able to defeat this one, defeats him so thoroughly that he takes his armor away.

He overcomes him. And this stronger one then has the freedom to go in and to take these spoils. I want this one, and I want this one, and I want this one.

And that strong man cannot keep the stronger man from taking all that he would have. All that's delightful to him, all that's pleasing to him in his sight. He takes all of it.

[25 : 27] And it's only when a stronger man attacks and overcomes that strong man that his goods can be taken. Jesus is indeed that stronger man.

And already he has been rescuing those who've been in bondage, and it's been so easily pictured by demon possession, but it's not just demon possession. It is those who are lost in sin and blinded by all kinds of sins and kept from hearing the gospel, but now Jesus has come, and he has overcome the strong man.

And he's been displaying that by casting out these demons. He's been doing it in other ways, but he's been displaying it by means of this picture in casting out those demons.

demons. You think about this part, and you think about how ridiculous it was for them to say they needed more evidence. Jesus had cast out probably hundreds, cast demons out of probably hundreds of people at this point.

Remember, he would go village to village, and all who were sick, and all who were demon possessed would come, and he says he cast every one of them out, just gaining victory over victory.

[26 : 49] So he had cast demons probably out of hundreds of people, but he had cast thousands of demons out of people. How stupid to say that, oh, yes, well, maybe, just maybe, Satan allowed Jesus to cast this demon out so that it would look like he's for God, and people would follow him, and Jesus would trick them because he's really following Satan.

No! What a foolish, stupid argument. Jesus has cast thousands. Out of one man, he cast a legion, anywhere from two to six thousand demons out of one man.

He could do that because he had overcome the strong man, and he had delivered him. He cast seven demons out of Mary Magdalene. Thousands of demons were cast out.

to say nothing of how many were healed, to say nothing of how many heard the good news, and their hearts went to trust Christ, and they were saved. Jesus had delivered thousands and thousands of people at that point.

Jesus rescued not only those possessed by demons, but many dead in sin, blinded by the enemy.

[28 : 11] Paul makes much of this. Well, I should say, Paul and the writer of Hebrews and John make much of this. Let me read three passages for you.

Colossians 2, 13 through 15. And you, who were dead in your trespasses and sin, trespasses, and the uncircumcision of your flesh, God made alive together with you, with him, having forgiven us all our trespasses by canceling the record of debt that stood against us with its legal demands.

This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame by triumphing over them in him.

Paul's talking about how our Savior is the stronger man who has delivered people for himself. Hebrews chapter 2 verses 14 and 15.

Since therefore the children share in flesh and blood, he himself likewise partook of the same things that through death he might destroy the one who has the power of death, that is the devil, and deliver all those who through fear of death were subject to lifelong slavery.

[29 : 25] This great serpent crusher has defeated the strong man and is delivering his people. John, in 1 John 3, 8, whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning.

The reason the Son of God appeared was to destroy the works of the devil. So Jesus speaks about this strong man who captured all these, who were helpless until the stronger man came and defeated the strong man and totally overcame him and took away his armor and is now spoiling those who he had held captive.

And that victory begun during his life. You could say in the wilderness, facing the temptation of Satan. You could see it as he's gone around now for a couple of years, delivering people, not only from bondage in demon possession, but bondage to sin.

In their lostness, he's been out delivering people from the bondage of Satan. And he continues to do that even to this day. But the victory was totally won at the cross.

Where it says that Christ defeated our enemy. And so these people have given the argument, I think he's given, he's casting these demons out by Satan.

[30 : 54] Well, Jesus has totally dismantled that. And Jesus said to them, if all this is true, then you should know that the kingdom of God is near.

And so he's dismantled their argument and brought them to the point where they need to answer what will they do with the kingdom of God? These people who are saying, I think it's Satan that's doing this.

And these people who are saying, I think I need a little more evidence. He's brought the kingdom of God right in front of their face. And asking them, what will you do with that kingdom?

Jesus was right there. He has proved that he is the Messiah over and over and over again. a voice from heaven and his baptism said, this is my son in whom I am well pleased.

Now this other one, it was only the three, James, John, and Peter who heard, but this is my son, my chosen one in whom I am well pleased. But, but evidence after evidence, the fulfillment of prophecy.

[32 : 11] This is the one. Jesus was right there. And he's proved that he is the Messiah. And Jesus is basically telling them, it's time for you to repent and follow me.

It's time to either fish or cut bait. None of this trying to run the middle road. None of this trying to say, oh, I'm going to follow Jesus, but I need a little more evidence or, or this arguing against Jesus.

I don't think he's real or I don't think he's this or I don't think he's that. He's right there. It's time to make an answer. And so my question to you today is what will you do with the kingdom of God?

The gospel is right here. You don't need more evidence. There, there, most people in this world really have, have totally seen enough evidence.

They may say they've not seen enough evidence, but that's only saying, I don't want to do it now. I don't want to do it now. And that's a dangerous position. That's a very dangerous position.

[33 : 17] Jesus says in Luke 11, 23, whosoever is not with me is against me and whoever does not gather with me scatters. There's no middle ground. There's no saying I'm a Christian and living as if he doesn't matter.

There's no saying I am a Christian and not being a disciple and wanting to serve and follow Christ. There is no middle ground. How much evidence is enough?

We've already talked about the hundreds of people he's cast demons out of and the thousands and thousands of demons he cast out. All this evidence, not only that, but all other evidence, the prophecy, it's all racked up.

What are you going to do with the gospel? What are you going to do with the kingdom of God? God, it's near. Jesus says, whoever is with me is not with me is against me and whoever does not gather with me scatters.

Listening to Jesus was not enough to make these people one of his disciples. Hanging out with the disciples or coming to church is not enough to make you a disciple, a follower of Christ.

[34 : 32] Do you act like one who is trusting Christ? And I'm not saying you have to do these things or do this. It's not. I'm not saying there has to be this measure of the things.

But is it your heart's desire to follow Christ? Is it your heart's desire? Are you trusting him? Do you desire to learn from him? I think there's this this.

theme and what Jesus is saying here. It's not a game. It's not pretend. It's time to make decisions.

Either you're with me. Or you're not. And it's dangerous to be in that situation where you pretend that you're with him and you're not.

And I think that's why these last three verses are in this section. Verse 24. When the unclean spirit has gone out of a person that passes through the waterless places seeking rest and finding none, it says, I will return to my house from which I came.

[35 : 39] And when it comes, it finds the house swept and put in order. And it goes and brings seven other spirits more evil than itself. And they enter and dwell there in the last state of that person is worse than the first.

I think Jesus ends this section of dealing with these people with an illustration of the peril of those who want to change. But do not want Christ.

I want a little better life. I'd sure like to be rid of this demon who's riding my back or I'd like to be rid of this or I'd like to be rid of that. But they don't want Christ.

It's told from the perspective of an unclean spirit because that's what they've been dealing with. I think it's told this way because those who do not want to turn Christ are held captive by the devil as he's been talking about here.

A person may want change in their life. They may want it cleaned up a little bit for whatever reason. This situation that the devil left. We don't know if he was exercised or if he just wanted better accommodations.

[36 : 44] But for whatever reason, this unclean spirit in Jesus' example leaves. This person mentioned in these verses is like people mentioned above saying that the works of Christ, the works of Jesus is in league with the devil or claim to see they want more signs.

They say just put it off a little bit. I don't want to answer to him just now. And so they clean up their life a little bit, make it look like they're a little more acceptable. In either case, however it happens, they may try to clean up, but they put off their spiritual need of responding to Christ.

They put off the need of understanding that they're a sinner and that they need rescue. I'll take a little more evidence first. I want to know it's right.

Maybe they clean up their life a bit, but there's no change in their heart. There's no desire to follow Christ. There's no desire to know him. What happens?

Well, a house unoccupied is going to be occupied. And that demon leaves. No heart decision is made. People go back to what they knew before and worse.

[38 : 04] In the end, their unredeemed soul will be in a worse state than they were at the first. And so, friend, the kingdom of God is near.

Do not reject the work of Christ. Do not put off the work of Christ. Remember that those who are not with Christ are against him.

That's what Jesus said. There is no in between. And right now, the kingdom of God has come close. Do not reject it.

Hebrews 3. Therefore, as the Holy Spirit says, today, if you will hear his voice, do not harden your hearts as in the rebellion on the day of testing in the wilderness where your fathers put me to the test and saw my works for 40 years.

Therefore, I was provoked with that generation and said, they always go astray in their heart. They have not known my ways. As I swore in my wrath, they shall not enter my rest.

[39 : 14] Take care, brethren. Lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called today, that none of you may be hardened by the deceitfulness of sin.

For we have come to share in Christ, if indeed we hold our original confidence firm until the end. The writer of Hebrews is speaking very seriously there.

Don't pretend. Don't try to walk the middle. You're either for Christ or against him. I do want to say this here.

This is not saying that you have to have reached some state of spirituality or some state of living and walking in a certain way until someone declares or decides that you are a Christian.

It is not a matter of how well you do. It is a matter of who you are trusting. And if you're trusting Christ, you're going to want to follow him and you're going to want to know him.

[40 : 30] So let that be a warning. Let that be something that makes you consider. But brother or sister, if you're struggling with sin and you say, I just don't know how I could be a Christian.

I hate the sin and I keep falling into it. That in itself is an encouragement. You hate the sin. That's the heart of a Christian. One who does not want to be what displeases him.

You may say, but I'm so small and I'm so weak and I'm so helpless and it seems like I never make it. Are you trusting him?

You will make it. Because there is the stronger man who has taken captivity captive. And that includes you if you're trusting Christ.

And I just like to end on that note. Brother and sister, I want you to see the work of the Savior. He's the stronger man. Where were you? You were dead in trespasses and sin.

[41 : 35] What were you? Blind. Blinded by Satan. And couldn't even see the gospel. And yet the stronger man came. And he overcame the strong man.

And he has spoiled his people. He has brought them to himself. He's attacked the one who's held captive our soul. Captive our soul. He's overcome him.

He's removed the armor in which he trusted. He's delivered us. And he's taken us for himself. A very good situation. I want you today.

If you're trusting Christ. To rejoice in the work of this stronger man. Our Savior. I want you to rest in the work. He doesn't say that this stronger man.

Goes and you know. Just knocks on one door and says. Okay if you work hard enough. You can escape out this way. He gives the victory. Rest in the work of our Savior.

[42 : 33] Come to know him. Follow him. Love him. Be encouraged by the work that Christ has done. Let's pray. Thank you Father.

For your goodness to us. Lord we were absolutely helpless. And in bondage. To this one who was our enemy. Who had no good purpose for us. Only to advance his own ideas and kingdom.

And the stronger man Father. Is so good. He overcame the strong man. And he's brought us to himself. One who loves us. Who gave himself for us.

Who's preparing a place that we might rest. And will meet the need. Not only of being able to come into that place of rest. But will meet the need of all our needs.

Through all of eternity. In our place of rest. The lines have fallen. In God's people. To God's people. In pleasant places. We praise you for that.

[43 : 32] Amen. And Father. Lord. May there not be among us. One. Who would say. Let me get a little more evidence. Let me put it off for a little while. The kingdom of God is near.

And Lord. May today be the day. Where they are trusting Christ. And not their own works. And resting in him. We pray in Jesus name. Amen. Amen. Amen. Amen.

Amen.