

Audio Transcript of Sermon
April 18, 2020
Jesus-Calming the Sea

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. This past week we finished observing the Christian Feast of Unleavened Bread and last week as we continued our study on the life of Jesus Christ, we closely looked at what is called the Sermon on the Mount. After Jesus finished the sermon, he went back to Capernaum. Stationed at Capernaum was a Roman centurion. Centurions were officers of the military with dozens of men under their command, with eighty to one hundred soldiers common numbers. This centurion who lived in Capernaum, like many officers of the time lived in a house staffed by servants, and the centurion's closest servant had become ill and close to death. We'll continue the story this week in Luke chapter seven verse one.

Luke 7:1-50

- 1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.**
- 2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.**

With Jesus returning to Capernaum, it would be normal for the local people to be talking about him, especially since he had just given the Sermon on the Mount that many people had went to go hear. He didn't know much about Jesus, he just knew that Jesus was the person everyone was talking about and a thought developed in his mind that Jesus could heal his servant. He immediately approached the local leaders of the Jewish people, who then went and approached Jesus on his behalf. They explained to Jesus how this centurion was different. He cared for the people and even helped them continue with their religious faith and traditions, even building a synagogue. Verse three.

- 3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.**
- 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:**
- 5. For he loveth our nation, and he hath built us a synagogue.**

Jesus heard their request and decided to go with them, even though he probably had an idea that he would die one day at the hand of the Romans. A large crowd was following Jesus and these leaders. As Jesus and the Jewish leaders approached the centurion's house, the centurion sent a welcoming delegation of trusted friends to meet Jesus, a sign of respect. These friends conveyed a message to Jesus that the centurion understood that of himself he was not worthy to have any request of his heard, and he asked the request not for himself, but for his servant, so that his servant would be healed. They also explained that the centurion felt so unworthy to make a request of Jesus, that he thought it better to send his request than to make the request in person. He then contrasted this request to his normal way of giving orders that an officer in any military would understand. Verse six.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Jesus considered what he had just heard and turned to the crowd following him and told them that this centurion, a gentile, had more faith than anyone in Israel. Unlike the children of Israel who knew they were God's nation, this centurion knew he had no authority to demand that his servant be healed. He made no threat against Jesus for not following through. Unlike people today who find themselves in a crisis, he did not try to make a deal with Jesus, a quid-pro-quo deal. He acknowledged he was unworthy to even make the request, yet made the request not for his benefit but for the benefit of his servant. Too many people who see themselves as religious somehow see themselves as worthy, entitled. From the Sermon on the Mount, Jesus said in Matthew 7:21-23, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."* The difference

between this centurion and the people Jesus mentioned in the Sermon on the Mount is attitude. The centurion saw himself as unworthy while the people who cried “*Lord, Lord,*” saw themselves as totally worthy. These people went on to explain everything they did that was right. Should we ever find ourselves thinking in any way we are worthy of salvation, we are no different than the people Jesus warned about, because in our mind we have turned faith into a quid-pro-quo deal. Faith is not about doing a deal. We need to be like the centurion who found himself unworthy. Those who came to meet Jesus returned to the house and already found the servant had been healed. Verse nine.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

The next day, Jesus traveled to the city of Nain and was followed by his disciples and a huge crowd. As they approached the city gates, they all saw a dead man being carried out for burial, and Jesus saw that the man was followed by a widow who was mourning her only son. Widows without family always have a more challenging life and back in the time of Jesus these widows had it even worse. Jesus saw the widow weeping and had compassion. He told her to cry no more and then touched the funeral bier causing the procession to stop. He told the young man to get up, and the dead man sat up and began to talk and went back to his mother. Everyone was amazed beyond belief that Jesus could raise a person from the dead. People began to consider Him a great prophet sent by God. Word of this miracle quickly spread throughout all of Judea and surrounding areas. Verse eleven.

11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17. And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

The disciples of John the Baptist heard of what Jesus was doing and shared the information with John who after careful consideration called two trusted disciples and sent them to Jesus to determine if Jesus was the Messiah promised in the scriptures. These disciples found Jesus and asked Jesus on John's behalf and while those disciples were with Jesus, He healed dozens of people from their illnesses and cast out demons, too. After seeing what Jesus did first-hand, Jesus sent them on their way back to John with a message that people who are not offended with Jesus are happy. Verse eighteen.

18. And the disciples of John shewed him of all these things.

19. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is he, whosoever shall not be offended in me.

After the disciples of John left, Jesus spoke to the people around him and told them that any thought that John the Baptist could not be a prophet of God just because of how he was dressed was wrong, and pointed out that the only people living in flowing robes were people who lived in the palaces. Jesus explained that John was much more than a prophet, but the messenger sent to prepare the way for Jesus. He also explained that no prophet would ever be greater than John the

Baptist, but even the lowest person in the Kingdom of God would be greater than John. Many who heard Jesus agreed with Him, but what He taught was rejected by the Pharisees. Verse twenty-four.

24. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Jesus compared the people of His generation to people focused only on fun, having good food and getting drunk, and it was these people because they had a good life rejected John the Baptist as a backwards person. It was these same people who accused Jesus of being gluttonous and a person who drank too much wine who hung around tax collectors and sinners. Jesus showed a double-standard was being used and the best way to avoid a double standard is to be aware of other people, especially people whose life is much different than your own. Verse thirty-one.

31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35. But wisdom is justified of all her children.

It wasn't long after Jesus shared this bit of wisdom that he was invited by a Pharisee named Simon to a meal. Jesus already knew that people thought he ate too much food and was a drunk, and the Pharisee while intrigued with all he heard about Jesus was hoping for Jesus to prove the reputation true, and invited others to join them at the meal. While Jesus was there, a woman came to the house of the Pharisee with ointment and began to apply the ointment on Jesus's feet. The Pharisee would not normally allow this woman into his house because he thought of her as a sinner and allowed the woman into his house to test Jesus. He thought if Jesus was a prophet that Jesus would know this woman was a sinner and not allow her to touch him. While we know everyone sins, we don't know what kind of sins this woman had. She probably looked different and dressed different than other people much like John the Baptist didn't dress like most people thought a prophet should dress. Because the Pharisees saw themselves as worthy, they saw others as unworthy. We all need to be like that centurion who saw himself as unworthy. Verse thirty-six.

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Jesus knew what Simon the Pharisee was thinking and decided to challenge the thinking of Simon. He gave an example of a lender who was owed five hundred pence by one borrower and fifty pence by another borrower and both could not repay their debt, and the lender forgave the debts. He then asked Simon the Pharisee who would be most appreciative of the debt forgiveness and Simon thought the person with the larger debt would be more appreciative, an answer

with which Jesus agreed. In front of all the guests at the meal, Jesus showed how this woman had done much more for Jesus by washing and anointing his feet than Simon had done. Jesus also acknowledged that this woman had many sins and that these were all forgiven. Like the centurion who saw himself as unworthy, when we see ourselves as unworthy we will be more appreciative with what Jesus does in our life today, and just like Simon the Pharisee who saw himself as worthy, when we see ourselves as worthy, we will not appreciate to the same degree what is done for us. Simon and the other guests at the meal didn't quite understand what Jesus was saying and instead wondered how Jesus could forgive sins. Jesus forgave the sins of the woman telling her that faith saved her. Verse forty.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

After this meal, Jesus and the disciples traveled through the cities and villages to preach the gospel of the Kingdom of God. Traveling with them were Mary Magdalene who had been healed of illnesses and who had several demons cast

out, the wife of a steward for Herod, Joanna, Susanna, and many others who took care of food and lodging, and clothing. Luke chapter eight beginning with verse one.

Luke 8:1-3

- 1. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,**
- 2. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,**
- 3. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.**

It didn't take long for the fame of Jesus to reach Herod who thought Jesus was John the Baptist risen from the dead. In Herod's mind this was the only logical explanation of why Jesus could do what Jesus did. Matthew chapter fourteen beginning with verse one.

Matthew 14:1-12

- 1. At that time Herod the tetrarch heard of the fame of Jesus,**
- 2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.**

Herod fully knew how and why John the Baptist had died. It began when Herod had John put in prison because John told Herod that he couldn't marry his sister-in-law. Even though Herod really wanted to kill John, he was afraid the people would revolt because too many people saw John as a prophet. It was during the birthday party for Herod that Herodias' daughter danced for everyone and Herod offered to give her whatever she wanted. He was surprised when she asked for the head of John the Baptist, and even though he was fearful of killing John, he ordered John to be beheaded, and his head was brought to her. The disciples of John came to gather and bury the body, and then they went to tell Jesus. Verse three.

- 3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.**
- 4. For John said unto him, It is not lawful for thee to have her.**

- 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.**
- 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.**
- 7. Whereupon he promised with an oath to give her whatsoever she would ask.**
- 8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.**
- 9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.**
- 10. And he sent, and beheaded John in the prison.**
- 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.**
- 12. And his disciples came, and took up the body, and buried it, and went and told Jesus.**

Jesus continued his ministry and continued to do things that confounded the Pharisees, because the Pharisees considered themselves to be worthy and everyone else unworthy. One day, Jesus had brought to him a man who was both blind and unable to speak, who also was possessed by a demon. Not only was the demon cast out, but the man could see and speak. Just about everyone who saw this was amazed except for the Pharisees who attributed what Jesus did not the divine nature of Jesus, but to Satan, and Jesus knew they thought this way because he knew Pharisees saw themselves as worthy and everyone else as unworthy. They were hypocrites. Jesus explained to them that a house divided against itself will not stand, and that it would make no sense for Satan to cast out a demon because it would lead to the destruction of the Kingdom of Satan. Jesus explained that the Kingdom of God had visited them. Matthew twelve beginning with verse twenty-two.

Matthew 12:22-50

- 22. 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.**
- 23. And all the people were amazed, and said, Is not this the son of David?**
- 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.**

25. And 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:

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

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 will spoil his house.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Jesus then explained the unpardonable sin to these men who had just attributed the work of the Holy Spirit to Satan the devil. He shared that all types of sin, even blasphemy can be forgiven, but that blasphemy against the Holy Spirit cannot be forgiven. People can even deny Jesus and later be saved, but people who speak against the Holy Spirit, who attribute the power of the Holy Spirit to the power of Satan will not have their sins forgiven. Because we have a relationship with Jesus Christ and God the Father observing the commandments and Holy Days does not give us permission to make claims about the origins of other Christians beliefs, because just like Jesus Christ and God the Father are working in our life through the Holy Spirit, we do not know how God the Father and Jesus Christ through the Holy Spirit may be working in the life of another person who instead of observing the Sabbath and Holy Days observes Sunday and Easter. Who are we to judge how the Holy Spirit may be working in the lives of other people unless we see ourselves as worthy and other people as unworthy, like the Pharisees did. Verse thirty-one.

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Jesus used the example of a fruit-bearing tree to show how we must be mindful of what our thoughts are and the words that proceed out of our mind. It is by our words that we will be found blameless or condemned. Verse thirty-three.

33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

It was at this point that some of the scribes and Pharisees came to Jesus not because they had faith, they didn't. They came asking for what we would call an insurance policy, a sign, that they could use to save themselves. If these people had faith, they would not need a sign, just like if we knew Jesus would physically protect us from all physical and civil harm, we would have no need of insurance policies. By the way-that's something we don't know, so make sure you are adequately insured in your personal and professional life. Jesus went on to explain that the only sign He would give them was that He would be in the grave for three days and three nights, just like Jonah was in the whale's belly for three days and three nights. For those who keep Good Friday and Easter Sunday, with three days and three nights as the only sign given that He was the Messiah, how do three days and three nights fit in that time frame? Verse thirty-eight.

38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Jesus knew that the people would not understand that He was greater than Jonah and greater than Solomon. He compared His generation to a person who was once possessed by a demon, that later was possessed again explaining that of and by solely our own minds, people will be spiritually worse off, not better off with time. Verse forty-three.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

While Jesus was speaking, his mother and brothers sought to get his attention, and having no luck, one of the disciples let Jesus know. Jesus then showed just like we have a physical family, we also have a spiritual family in the faith. Verse forty-six.

46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

After this, he taught by the beach to a large crowd. To make it easier for them to hear him, he got into a boat and went a little way into the water to teach and he used a parable to explain how not all who would hear him would follow him. As a sower, Jesus casts seed of the Holy Spirit throughout the earth, and just like some of the seed cast by a farmer are eaten by the birds before it can sprout, sometimes people do not accept the calling of God because others get between them and God. Sometimes people are given access to the truth at times that are not conducive to spiritual growth. It is only when people are called during a conducive time for spiritual growth that a person can spiritually grow. God can work with all people at the right time to call them. Mark chapter four verse one.

Mark 4:1-41

- 1. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.**
- 2. And he taught them many things by parables, and said unto them in his doctrine,**
- 3. Hearken; Behold, there went out a sower to sow:**
- 4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.**
- 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:**
- 6. But when the sun was up, it was scorched; and because it had no root, it withered away.**
- 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.**
- 8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.**
- 9. And he said unto them, He that hath ears to hear, let him hear.**

Jesus went on to explain the reason for parables to his disciples. Jesus used parables to protect a person if they are not called while also teaching people who are called by God. Jesus wants to minimize the chance that somebody is called at a time in their life when the Holy Spirit would fall on stony ground. Everyone has one opportunity for salvation and Jesus does not want anyone to have that imperiled, hence the use of parables. Verse ten.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Jesus went on to explain the parable of the sower beginning with verse thirteen.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Jesus then asked the disciples about the purpose of a candle explaining it is only to be put on a candlestick so that the darkened room can be seen. He advised that nothing we do will be hidden, and everything will one day be known. As we judge others, so we will be judged. Those who hear the word of God will be given more. Verse twenty-one.

- 21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?**
- 22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.**
- 23. If any man have ears to hear, let him hear.**
- 24. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.**
- 25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.**

Jesus compared the Kingdom of God to a farmer who sows a field and sees it grow. Even though the farmer may not know the biology of how his crops grow, he knows when it is time to harvest. Even though we may not understand how or why one person over another is called by God, we have to have faith that God will bring that person to the Kingdom of God. Verse twenty-six.

- 26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;**
- 27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.**
- 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.**
- 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.**

Jesus compared the Kingdom of God to a mustard seed, one of the smallest seeds a farmer may sow, yet when it is time for harvest, it is one of the largest plants to be harvested. Verse thirty.

- 30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?**
- 31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:**
- 32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.**

Jesus used parables when others could hear him speak, and explained in depth when just the disciples were with Him. Verse thirty-three.

33. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Later that day, Jesus told his disciples it was time to pass over to the other side of the sea. While they were out on the sea, a great storm came and tossed the boat around while Jesus slept. The disciples awoke Jesus wondering why He wasn't worried that they might die. By using words, Jesus quieted the sea and the people with Him were amazed that even the sea would listen to Him. Verse thirty-five.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Today we saw the difference between people who consider themselves worthy, like the Pharisees, and people like the woman who washed the feet of Jesus, who was considered unworthy. We will always be better spiritually when we consider ourselves unworthy, because when our sins are forgiven, it will mean more to us.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath . Until then, thank you for joining us today.