

Audio Transcript of Sermon
May 16, 2020
Jesus-The Lord's Prayer

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Through our on-going study of the life of Jesus, we have seen that Jesus was the target of several entrapment schemes by scribes and Pharisees. Though they would have been happy to just have Jesus dead, they needed a legal reason to have Him dead because in their mind, they were worthy and the religious elite who did no wrong. Jesus found himself at odds with these people and sometimes the issue at hand was healing on the Sabbath. There were misunderstandings about illnesses and disabilities during the time of Jesus just as there are today, and on one occasion, Jesus was walking with His disciples and saw a man who was blind since birth . The disciples asked if the man's blindness was caused by sin, either the man's sin or the sins of his parents. Many thought all illness and disability was the result of sin, and Jesus replied that sin was not involved explaining that sometimes illnesses and disability gives occasion for the workings of God to be made known. Jesus also shared with His disciples that just like during the day when night is soon coming, there would soon come a time when the workings of God would not be possible and was foreshadowing his future death which the disciples did not yet fully understand. Jesus then spit on the ground and made clay from a mix of spit and dirt and used this clay to anoint the man's eyes. He also told the man to go wash in the pool of Siloam and when the man was finished washing, he was able to see. John chapter nine verse one.

John 9:1-41

- 1. And as Jesus passed by, he saw a man which was blind from his birth.**
- 2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**
- 3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**
- 4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**
- 5. As long as I am in the world, I am the light of the world.**
- 6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,**

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

This man's neighbors and all who knew him were surprised that he could all of a sudden see. They had known him as the man who sat and begged. Some even had a hard time believing it was the same person and thought it might be somebody who looked just like the blind man they knew. They decided to ask him how his sight was restored and he told them how Jesus made clay, anointed his eyes and told the man to wash in the pool of Siloam, which the man did receiving his sight. Everyone wanted to know where Jesus was, and the man did not know. Verse eight.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

They then brought this man to the Pharisees because it was the Sabbath when Jesus made the clay. The Pharisees, looking for a reason to kill Jesus, asked the man to recount his story of being healed, and when the man recounted his story about Jesus, some of the Pharisees concluded that Jesus could not be a man of God because according to them, Jesus did not keep the Sabbath. Other Pharisees said that a sinner would be unable to do any miracles. Being split on their decision the Pharisees asked the man what he thought of Jesus, and the man replied he thought Jesus was a prophet. Verse thirteen.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Not getting the answer they expected to hear, the Jews did not believe the man and went to go find his parents. While the parents did confirm he was their son and was indeed born blind, the parents could offer no explanation how he could see and would let their son speak for himself, because even his parents feared the Jews. They did not want to be kicked out of the synagogue for confessing that Jesus was the Messiah. Verse eighteen.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

The Jews then went back to the man and told him to give God the praise because they believed Jesus was just a sinner. The man replied that he did not know if Jesus was a sinner or not. He just knew that Jesus gave him his sight. When they asked him to explain how Jesus gave him his sight, he replied that he had already told them. He then asked if they would be willing to be a disciple of Jesus and the Jews hated him for that question and instead told the man they were disciples of Moses because they knew God spoke to Moses, and that they knew this man was a disciple of Jesus and they did not know anything about Jesus. Verse twenty-four.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

The man replied that even in the face of something marvelous, like the miracle of restored sight, they could not believe. He also went on to explain that although God does not hear sinners, he does hear people who worship God and does the will of God, and that without God, Jesus could do nothing. The Jews looked down on him because in their mind since he was born with a disability, he was born in sins. To them, it was beneath them to have this man even think he could teach and cast him out. Verse thirty.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Afterwards, when Jesus heard that the man had been cast out, he found that man and asked if he believed Jesus was the Son of God. Not understanding that Jesus was the Son of God, the man asked Jesus who was the Son of God. When Jesus explained that He was the Son of God, the man believed and worshipped Jesus. Verse thirty-five.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, Who is he, Lord, that I might believe on him?

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

Jesus then said through him the world would be judged and that some who were blind would see and those who could see would be made blind. While Jesus had just applied this lesson physically to this man by restoring his sight, the message of Jesus is a spiritual lesson, and these final words were overheard by the Pharisees who asked if they were also blind. Jesus shared that the spiritually blind have no sin, but because they were not spiritually blind their sin remains. In life we can focus on the sins of the world all we want. In the mind of Jesus, people who know nothing of the Bible may sin, but their sins are inconsequential. The sins of people who are knowledgeable of the Bible and continue to sin are spiritually blind. Verse thirty-nine.

39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Jesus then spoke a parable of a shepherd, a door, and a robber explaining that only a thief enters in by some way other than the door of the sheepfold. The shepherd leads his sheep into the fields and the sheep follow because they know the voice of the shepherd and will not follow a stranger because they do not know the voice of the stranger. John chapter ten verse one.

John 10:1-21

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus went on to explain the meaning of the parable showing that he was the door of the sheep and people who came before him were thieves and robbers whom the sheep did not listen to. By walking through the door of Jesus people are saved and will find pasture because Jesus came so that people could have an abundant life. Thieves on the other hand come to steal, kill, and destroy. Verse seven.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Jesus told the people he was the good shepherd who gives His life for the sheep. Unlike an employee, Jesus will not leave us in the face of danger and will stay to defend us, even laying down his life for the sheep. Jesus explained that as a shepherd He has sheep in multiple flocks and will merge the flocks under Him. Jesus explained that laying down His life for His sheep was voluntary, and that as much as He had the power to lay down His life, He also had the power to resume life, given to Him by the Father. These words caused quite a discussion among the Jews with some thinking that Jesus was possessed and others thinking a demon could not cure blindness. Verse eleven.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Afterwards, Jesus found another seventy people and had them go in pairs before he would arrive in a city and explained that although the harvest would be great, the laborers would be few. When farmers do not have enough laborers to harvest crops that must be picked by hand, crops rot in the fields. Jesus asked that prayers be given so that enough laborers would be made available for this spiritual harvest. Jesus explained to these seventy that they would be as lambs walking into a pack of wolves. Luke chapter ten verse one.

Luke 10:1-42

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

He told the people not to take provisions for themselves and to stay only where they were welcome, that they could heal the sick and let them know they had been touched by the Kingdom of God. They were to leave cities where they were unwelcome. Verse four.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

- 5. And into whatsoever house ye enter, first say, Peace be to this house.**
- 6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.**
- 7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.**
- 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**
- 9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**
- 10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,**
- 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**
- 12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.**
- 13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**
- 14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**
- 15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**
- 16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.**

When the seventy returned, they were happy and were able to see that even demons were subject to their authority through the name of Jesus who shared with them that He had seen Satan fall as lightning from heaven. He explained that nothing would harm these seventy people and reminded them that even though they were happy that through the name of Jesus, they had power over demons, they should be happy because their names are written in heaven. Verse seventeen.

- 17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.**
- 18. And he said unto them, I beheld Satan as lightning fall from heaven.**

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Jesus at that time was happy and thanked God the Father that instead of sharing the knowledge of salvation with wise people, people thoroughly versed in the scriptures, this knowledge was given to spiritual babes, people who previously had little connection to faith and he told the disciples that what they have seen with their eyes would be desired to be seen by Kings and prophets. Verse twenty-one.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Trying to challenge Jesus, a person stood up and asked what was needed to inherit eternal life. He specifically wanted to know what was written in the law, Jesus replied that we are to love the Lord our God with all of our emotions, body, strength, and mind, and to love our neighbor as our self. The person agreed with Jesus and then asked Jesus to define who was a neighbor. Verse twenty-five.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

**28. And he said unto him, Thou hast answered right: this do, and thou shalt live.
29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?**

Jesus then explained how we must be a neighbor to all people, including people we do not know, giving an example of a man who was robbed and wounded between cities, who was so badly wounded priests and Levites would not help the man. Only a Samaritan stopped to help, and during the time, Samaritans were considered to be lesser people by most people. It was the Samaritan who went over and beyond to help who according to Jesus gave the example of who we are to treat as neighbors. Verse thirty.

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Soon they came to a village where Jesus was invited to the home of Martha who lived with her sister Mary. While Jesus was there Mary sat and listened to all Jesus was saying. Martha was more interested in serving Jesus food than listening. When Martha asked Jesus to tell Mary to help her, Jesus explained that while Martha was troubled and concerned about life, Mary was taking advantage of the time with Jesus that could have resolved these troubles and concerns. Verse thirty-eight.

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Later, Jesus was found by his disciples to be praying and the disciples asked Jesus to teach them how to pray. Jesus then spoke words which are thought of today as the Lord's Prayer, using similar words when he previously taught not to use vain repetitions in Matthew chapter six. What is recited often without any consideration is an outline of how to pray to God, and could be its own detailed study. Jesus showed we start a prayer by acknowledging the majesty of God the Father with an eye looking forward to the Kingdom of God. We ask God to give us our needs and to forgive our sins as we forgive people who have wronged us. We ask God to lead us not into temptation and to deliver us from evil. Luke Chapter eleven verse one.

Luke 11:1-54

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Jesus taught his disciples to be bold when asking God for their needs to be met giving an example of a person who went to his friend at midnight asking for a

large amount of food to take care of an unexpected guest who arrived late at night. Normally people don't respond to these types of requests, but for somebody who is nearly demanding, so that they can have peace, they will. Verse five.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Jesus taught that the first step in having our needs met is to ask. If we ask of God the Father, it will be given to us. If a door seems to be closed in front of us, we are told to knock on that door so that God can open it for us. If we ask we will receive and if we seek something, we will find it. Faith is coupled with action and needs can vary based on person, place, and location. In my neighborhood of El Paso, Texas, there are several menacing dogs that sometimes get out of their yard. These dogs are sometimes interested in attacking my dog, JoJo, as we go for a walk and sometimes they are interested in menacing any person who just happens to walk by. On more than one occasion I have been bit by dogs, once very near an elementary school where emergency medical services was called to take care of my wounds. For me, one of my needs is not to be attacked by dogs when I go for a walk, and I remind and ask God the Father for His protection. Dogs still get out of their backyard, and while many seem not to see me when I am nearby, some still menacingly approach and as they get near, it is like they are stopped by an invisible force and redirected to their backyard. God, our Father in Heaven, will give us the Holy Spirit if we ask Him. Verse nine.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

As He would do on many occasions, Jesus once again cast out a devil and a person who previously could not speak was able to speak. Some attributed Jesus' ability of casting out demons to Beelzebub, Satan the devil. Jesus explained that if Satan were casting out demons, Satan's house would be divided against itself and fall. He then told them if His ability to cast out demons was through God, then the Kingdom of God had come upon them. Verse fourteen.

14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16. And others, tempting him, sought of him a sign from heaven.

17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

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

20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21. When a strong man armed keepeth his palace, his goods are in peace:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23. He that is not with me is against me: and he that gathereth not with me scattereth.

24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25. And when he cometh, he findeth it swept and garnished.

26. Then goeth he, and taketh to him 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.

27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Jesus then taught the people that an evil generation seeks after a sign. The only sign that Jesus would give was the sign of Jonah the Prophet. When Jesus spoke of this sign at another time, he also added that Jesus would be in the grave for three days and three nights like Jonah was in the belly of the whale. Verse twenty-nine.

29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

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

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

Jesus went on to explain that the light we have within us, the Holy Spirit, cannot be hid in darkness, that it will shine as bright as the sun. Verse thirty-three.

33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

When Jesus was explaining this, a Pharisee asked Jesus to have dinner with him. Jesus did not perform the ceremonial handwashing that the Pharisees participated in before dinner and this astonished the Pharisee. Jesus told this man that being clean starts with the mind. This Pharisee probably had some wealth, and Jesus told this man to give of what he had to the poor. Jesus told the Pharisee he focused on laws like tithing, a ten percent payment of agricultural increase, by carefully tithing on mint and herbs while ignoring the needs of others. Jesus told the Pharisee that even though they saw themselves as worthy and well-respected, they were like the forgotten dead. Verse thirty-seven.

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Another person at that dinner told Jesus He was being harsh with them. Jesus told this man that the burdens they laid on people were equally harsh on the people. He shared that even though they built monuments to honor the prophets, it was their fathers who killed the prophets. This caused the scribes and Pharisees to increase their verbal attacks on Jesus. They were trying to get Jesus to say anything which they could use against him. They hated Jesus. Verse forty-five.

45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

It is Satan who is the accuser of the brethren, and it was through Satan that the scribes and Pharisees sought to find reason to accuse Jesus during the dinner. The Pharisees and scribes were focused on the law and never considered the intended result of the law. That's why when Jesus healed on the Sabbath, it made them angry never considering that their own work on the Sabbath in and around the temple was also work. As we face challenges in our life we are to remember to ask God the Father for our needs and to not give up on what we seek.

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.