

Audio Transcript of Sermon
May 30, 2020
Jesus-Raises Lazarus From The Dead

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we continue the study of the earthly ministry of Jesus Christ we are constantly reminded that the scribes and Pharisees saw themselves as better than Jesus because of who Jesus associated with. In their mind, a righteous person would not be seen with an unrighteous person and yet Jesus confounded that reasoning. Beyond that, He also associated with government officials like tax collectors. The religious elite saw this as a fault and a reason to attack Him. In their mind religion was for the religiously minded, and Jesus had a different approach that they could not understand, because they were not yet called to Jesus by God the Father. We'll continue our study by starting this week in Luke chapter fifteen verse one.

Luke 15:1-32

- 1. Then drew near unto him all the publicans and sinners for to hear him.**
- 2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.**

Jesus had no reason to respond to the scribes and Pharisees and chose to give a parable to explain why He spent time with sinners and tax collectors, giving an example of a shepherd who when realizing one of his one hundred sheep is missing, leaves ninety-nine sheep to go save that one missing sheep. He also showed that when that one sheep is found and brought home safely, it brings great joy to everyone. Similarly, there is great joy in heaven when a sinner is brought to repentance. Verse three.

- 3. And he spake this parable unto them, saying,**
- 4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?**
- 5. And when he hath found it, he layeth it on his shoulders, rejoicing.**
- 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.**

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

For anyone listening who could not relate to sheep, Jesus gave an example of a woman who misplaced one of her ten pieces of silver, and how she went to great lengths to find that missing piece of silver. Between searching for a missing animal or trying to locate a misplaced piece of silver or jewelry, whether searching for your cell phone or its charging cable, or even the remote for the television, most of us in our life time have misplaced or lost something that when we later found it, it brought us happiness and joy. There is much greater joy in heaven when one sinner repents. Verse eight.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Jesus went on to explain that repentance comes to people at different times in their lives through situations that suits God's purpose in our life and gave the example of a rich man with two sons. The younger son asked for and was given his share of the inheritance and instead of using his new source of wealth to improve his own life, he left home and traveled to distant country where he lived a good life and quickly spent through all of his inheritance. It was when the money was gone that a famine came to his new country. He was forced to get a job and the food he ate was worse than what pigs were eating. He soon realized that even the servants who worked for his father back home were eating much better than he was eating, and he realized he would return to his father and because he blew through his inheritance, only wanted to be treated like a servant. Verse eleven.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

After the long journey home and a realization of defeat, he came to his home. His father was able to see his son coming long before he actually arrived at the family residence, and his father was so happy to see him, he hurried to welcome his son home. His son admitted the mistakes he had made and told his father he no longer was worthy to be called his son. Fully expecting to be treated as a servant, the younger son was surprised when instead his father turned to one of the servants and insisted that one of the best robes be brought to his son, along with a ring and shoes. He also told the servant to prepare a feast to celebrate the return of his son. With these instructions just about everyone was happy and ready to have a good time. Verse twenty.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The older son was working in the field when his younger brother returned home and after a long day of working was surprised to come across a party that wasn't previously planned. Unsure of why this party was happening, he asked one of the servants about the party, and the servant explained that his younger brother had returned home giving his father great delight. Instead of being happy that his brother was safely home, the older brother became angry and refused to enter the party. This was a concern for the father who came out to visit with his older son and to ask him to be part of the celebration. The older brother explained that even though he had done all that was asked of him, no party was ever offered to him, and instead the party was offered to the son who not only squandered his inheritance, but he did not do what the father asked. The father explained that the son already had access to everything that was the father's and that it was appropriate to celebrate the return of a lost son. Even though the older son did all that was asked of him, somehow he did not comprehend repentance. Verse twenty-five.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

In our spiritual lives, we cannot overlook the importance of repentance which comes to people at different times in their life which brings that initial desire to go another way to follow Jesus Christ and God the Father. For those of us who have been in the faith for a longer time, as we spiritually grow and develop, we move from being spiritually immature to spiritually mature, a constant process of

growth and change that is similar to the process of repentance, but one that is focused on growing in the grace and knowledge of Jesus Christ.

Once we are called and have been given the Holy Spirit, we are like a steward of the Holy Spirit accountable to God the Father and Jesus Christ. We cannot be frivolous with this gift that we have been given, and Jesus gave an example to His disciples of a rich man who had a steward who was accused of being wasteful with the rich man's money. The rich man summoned the steward to give an account of these accusations. Let's read Luke chapter sixteen verse one.

Luke 16:1-31

- 1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.**
- 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.**

In a panic the steward realized there were very few other jobs he could do. He knew how to be a steward and did not have the physical strength to do manual labor. He was too proud to beg. With thoughts racing through his mind, the steward came up with a plan. He would use his authority as steward to reduce the amounts of money owed by the lord's debtors and gain favor with the debtors so that when he lost his job, he would be able to use the good will he created to find a place to stay. With one debtor he wrote off half of the debt and with another debtor he wrote off one-fifth of the debt. Verse three.

- 3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.**
- 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.**
- 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?**
- 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.**
- 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.**

The lord was impressed with the steward who came up with this plan even though it cost him money realizing that people who are worldly are much better and scheming than people who are called. Jesus then advised His disciples sarcastically to make friends of the mammon of unrighteousness so that we have another path to eternal life. Jesus was using an extreme negative example to help make a point between serving righteousness and unrighteousness, that we must serve righteousness. Verse eight.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The word mammon is often thought of as money, but it more closely means confidence that is derived from wealth, what today would be called wealth or class privilege. We can never assume we are entitled to take a course of action because of the things we have or the calling we have. We must remain faithful in all that we have realizing we either serve righteousness or we serve unrighteousness. We cannot serve both. By the way, there are unrighteous ministers who will use these verses to coerce money out of their congregants, and all of these ministers will appear on the casual observation to be righteous. Sadly, in these circumstances, an unfaithful minister who wants more money will tell their congregants they are unfaithful if they do not provide the money. Getting back to the passage, if we are faithful in a smaller matter, we are much more likely to be faithful in a larger matter. If we are faithful in what belongs to another person, we will be much more faithful to that which we have in our lives. The bottom line is we cannot serve righteousness and unrighteousness. Verse ten.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

This made the Pharisees angry because they were greedy. They wanted power and wealth and the appearance of righteousness, but they allowed their thirst for money to cloud their decisions. They wanted money for the same reasons ministers today want money, to fund their religious activities while providing for their families, yet even with this focus, Jesus said they were serving mammon, unrighteousness. As we serve God the Father and Jesus Christ, we must ensure we are serving through righteousness and not unrighteousness. Jesus went on to explain that secular ideals that society upholds are an abomination in the sight of God. Verse fourteen.

14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Jesus explained that the Old Testament, the law and the prophets were the focus of religious teachings through the time of John the Baptist, and that with Jesus came the focus on the Kingdom of God, with forgiveness of sins and the promise of everlasting life. Heaven and earth may cease to exist, but these promises will endure. Verse sixteen.

16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Jesus showed that even though the laws of a country might allow an act, it does not make that act right in the eyes of God and gave the example of adultery. What we do as Christians needs to be done with the focus of seeking first the Kingdom of God and God's righteousness and following those practices of society which are aligned to God's righteousness. Verse eighteen.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Next, we are told of the story of a rich man who was clothed in purple and fine linen. Purple was a harder color to make into a dye and as a result more expensive. This rich man ate very well each and every day. There was also a beggar named Lazarus who begged near the home of this rich man who would have been happy just to have table scraps from the rich man's table. This beggar was in such bad shape that even the dogs came and licked the sores of this man. Eventually both the rich man and beggar died and the beggar was carried by angels into the arms of Abraham while the rich man was carried to the lake of fire where he was being tormented with fire. The rich man could see Abraham in the distance and called out to him for relief. Abraham replied that while alive on earth the rich man had been blessed and Lazarus had a very hard life and now these roles were reversed. Abraham also explained there was too great a distance between them, that there could be no offer of help. The rich man asked that Abraham send Lazarus to the rich man's house to save his brothers from suffering the same fate. Abraham responded by explaining the brothers would have the law and the prophets causing the rich man to reply that they would repent if Lazarus came from the dead with this message. Abraham replied that if they wouldn't listen to the law and the prophets, they wouldn't listen to the message of a dead man risen from the dead. Verse nineteen.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Through a story with characters everyone could relate to, Jesus was explaining why the religious elite would not listen to Him. Many think that the scribes and Pharisees followed the law and the prophets of the Old Testament. They followed religious practices of their own custom that might have been based on the Old Testament, but their customs became the prominent focus of religious faith, not what was in the Old Testament. Likewise today, what we do religiously must be based on the teachings of Jesus Christ and not based on our own customs, or traditions and historical practices of man, and this is most important for people who think of themselves as true Christians. We cannot deceive ourselves and become like the scribes and Pharisees.

Jesus went on to explain that through words we will offend many people because it is impossible to not offend. There is an incredible burden placed on people who cause offense and we must be mindful that we be cautious around little ones, whether little children or spiritual children in the faith. If our actions cause such a person to leave the faith, Jesus showed it is not good for us. Luke chapter seventeen verse one.

Luke 17:1-10

1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Jesus taught the need for forgiveness showing that while it is perfectly fine to bring up concerns with another person, we are to forgive people as many times as they express repentance. We are not to hold grudges. Verse three.

3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

It was at this point that the disciples wanted to learn how to increase their faith. They wanted to know how to grow with the fruits of the spirit. Jesus shared with them if they had incredible faith they could make a very large tree move location by words. Verse five.

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Jesus then gave an example of how we can grow in faith, using the story of a servant and land owner. The land owner never asks the servant to join him or her for dinner and typically expects the servant to not only work in the field but to prepare dinner as well with no thanks being given because the servant did what was expected of him. To grow in faith and to grow spiritually, we must do more than what is expected of us. When we do the spiritual minimum, we are unprofitable servants to Jesus. If we want to be of use to Jesus and God the Father, we must do more than obey, we must push the boundaries of what we can do within obedience and faith so that we can be of greater service to the Kingdom of God. Verse seven.

- 7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?**
- 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?**
- 9. Doth he thank that servant because he did the things that were commanded him? I trow not.**
- 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.**

In the town of Bethany, the hometown of Mary and Martha, the sisters whom Jesus had visited when Mary had anointed him with oil, was a man named Lazarus, the brother of Mary. When Lazarus became very sick, these sisters came to Jesus who shared with them that Lazarus would not die, but that his illness would be used to glorify God and the Son of God. Jesus was very close to Martha, Mary, and Lazarus but did not immediately go to see Lazarus. In a couple of days, He left to go see Lazarus and Jesus knew that Lazarus had already died. He was trying to explain this to His disciples who were more concerned about the people of Judea who wanted to stone Him during a recent visit. Because the disciples were not understanding the hints that Lazarus was sleeping, Jesus had to bluntly tell them, Lazarus had died. Nothing was going to keep Jesus from coming to Lazarus, and eventually the disciples decided they should go with Jesus and die with Him. John chapter eleven verse one.

John 11:1-54

- 1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.**
- 2. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)**
- 3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.**
- 4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.**
- 5. Now Jesus loved Martha, and her sister, and Lazarus.**
- 6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.**

- 7. Then after that saith he to his disciples, Let us go into Judaea again.**
- 8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?**
- 9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.**
- 10. But if a man walk in the night, he stumbleth, because there is no light in him.**
- 11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**
- 12. Then said his disciples, Lord, if he sleep, he shall do well.**
- 13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.**
- 14. Then said Jesus unto them plainly, Lazarus is dead.**
- 15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.**
- 16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.**

When they came near to Bethany, a town close to Jerusalem, they found that Lazarus had been in the grave for four days. Martha and Mary were receiving visitors who came to offer their condolences. When Martha heard Jesus was on the outskirts of the town, she went to welcome Him, but Mary sat in the house. She might have been bitter because she remembered that Jesus had said Lazarus would not die. Martha not only welcomed Jesus, she knew that whatever Jesus asked of God the Father was given to Him, and with that Jesus told her that Lazarus would rise again. Verse seventeen.

- 17. Then when Jesus came, he found that he had lain in the grave four days already.**
- 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:**
- 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.**
- 20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.**
- 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.**
- 22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.**

23. Jesus saith unto her, Thy brother shall rise again.

Martha replied that she knew Lazarus would rise again at that resurrection at the last day and Jesus taught that He was the resurrection and life and that people who believed in him will live. Martha believed that Jesus was the Messiah, the Son of God. Verse twenty-four.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Martha went to her sister and privately told her that Jesus had arrived and was looking for her. When Mary heard this, she came to see Jesus. The people who had been visiting with her thought she was going once again to see her brother's grave and followed her. When Mary finally did see Jesus, she did fall to her knees and told Jesus that Lazarus would still be alive if Jesus had been there. The sight of Mary and her friends crying was too much for Jesus and He began to cry as well. Jesus wanted to know where Lazarus was laid and as the people took Jesus to see the burial location, Jesus wept. Many saw this and knew that Jesus loved Lazarus while others wondered if He could restore sight to a blind person, why He couldn't keep a friend from dying. Verse twenty-eight.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Approaching the grave was very hard for Jesus to do. Every emotion that any person would have at the death of a dear friend was what Jesus was experiencing on this visit to Lazarus. Lazarus had been buried in a cave with a stone laid upon it. Jesus asked that the stone be removed and Martha, the sister of Lazarus reminded Jesus by now the body would stink horribly because he had been dead for four days. Jesus reminded Martha that if she would believe, she would see the glory of God. Eventually, the stone was removed and with Jesus looking up to heaven thanked God the Father for hearing His prayers and He shared with God that the people at the grave site saw Him as being sent by God the Father. Jesus then in a loud voice, probably so that all could hear Him, told Lazarus to come out of the grave, and Lazarus, already wrapped in a burial shroud, stood up and came out of the grave. People were probably shocked and in awe because Jesus had to remind them to help get Lazarus out of the burial shroud. Most who were there believed when they saw this resurrection. A few went to tell the Pharisees. Verse thirty-eight.

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

The knowledge that Jesus had brought a dead person to life was just another of many concerns for the Pharisees and chief priests who gathered a council. They knew Jesus was able to do miracles and yet they also knew if left alone, everyone would believe Jesus and the Romans would take away their power, authority, and nation. Caiaphas was high priest and told the assembled group that it always is appropriate for one person to die to save the nation. Caiaphas prophesied that Jesus must die for the nation and to bring the scattered children of Israel back to Jerusalem. It was with the resurrection of Lazarus that the religious elite sought to kill Jesus knowing that they needed a legal reason to have Jesus put to death by the Romans. Verse forty-seven.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

Knowing that His time of death was drawing closer, Jesus did not walk openly among the people and instead went with His disciples into the City of Ephraim. Verse fifty-four.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

It would take the death of Jesus to usher in the time when the Holy Spirit would be made freely available to people who are called by God the Father. It was on the Feast of Pentecost that the Holy Spirit was first given to the church. Tomorrow is the Christian Feast of Pentecost, a Holy Day, and a sermon will also be available tomorrow.

Thank you for joining us today. God-willing we'll get together tomorrow on the Christian Feast of Pentecost. Until then, thank you for joining us today.