

Audio Transcript of Sermon

June 6, 2020

Jesus-Preparing for His Entry to Jerusalem

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. This week we are continuing our study of the earthly ministry of Jesus, and last week we saw how He raised a close friend, Lazarus, from the dead, and how this put into action the final plot to kill Jesus. After leaving Lazarus Jesus knew there was a plot to take His life, He was probably also aware of when His life would be taken from him, and knowing it was not yet His time to die, purposely sought not to be seen among the Jews. He found himself in Galilee and Samaria and came across ten lepers. Leprosy was a feared disease at that time and up until recent history. It was as feared as diseases like COVID-19 are feared or HIV was recently feared. Caused by a bacteria, today leprosy can be cured and the World Health Organization provides free medication to cure people, and during the last twenty years, more than sixteen million people have been cured of leprosy through medical science. For thousands of years, there was no medical cure and the disease often resulted in disfigurement and as a result of fear, people were often shunned by society. On an isolated part of the island of Molokai in Hawaii is Kalaupapa, a former leprosy colony. Today, this shunning is no longer needed, but it was something that even Jesus came across, and as He entered a village He was met by ten men who had leprosy, who respectfully kept their distance and asked that Jesus have mercy on them. Jesus told these men to go show themselves to the priests, who during this time would decide if they had leprosy or not. By the time they came to the priests, they had already been healed, and they were healed not only because Jesus had mercy on them, but because they acted in faith going to the priests at the word of Jesus. Luke chapter seventeen verse eleven.

Luke 17:11-37

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

One of the ten, a Samaritan, who had been healed returned to Jesus and with a loud voice gave glory to God falling down in reverence before Jesus giving thanks. Jesus brought to this man's attention and to all who read this account that only one of the ten returned to give glory to God and to give thanks making a point that it was faith that had healed this man, showing that faith requires more than belief, faith requires action through obedience. Verse fifteen.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

As the time came closer for Jesus to die, the Pharisees tried different ways to entrap Him and came demanding to know when the Kingdom of God would come. Most likely, they were hoping to use His response against Him with the Romans by accusing Him of sedition. Instead of hearing the response they expected to hear, Jesus told them that at the present time the Kingdom of God does not come with anything that can be seen, at the present time, the Kingdom of God is within all who are called by God the Father through the gift of the Holy Spirit. Verse twenty.

20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Jesus then took time to prepare the disciples for His eventual death. He told them that even though they would want to see Jesus come in His glory, that Jesus would never come in secret and that they should never follow anybody who claims to have secret knowledge of Jesus Christ or where He can be found. He shared that the return of Jesus will be as evident as the sunrise, which is pretty hard to miss unless you are sleeping through it. Jesus also went on to explain that

before this return would happen, He would be rejected by the world and suffer greatly. His return would take place during a time as it was during the days of Noah, a time in history that was so evil that God's only response was the death of everyone except for Noah and his family. By Noah's time, technology had advanced sufficiently to build the ark, a very large boat to save the animals along with Noah's family. Knowledge in other areas was likely more advanced than we probably realize and people had forgotten about God and focused on themselves. Forgetting that God made people after the image and likeness of God, people instead tend to make God after their image and likeness and instead of worshipping God, are worshipping an image, an idol, of themselves. It happened at the time of Noah as it happens today where people also lived a life without regard to everlasting life and focused on the physical generations of their families. It happened in the time of Lot where due to sin the city of Sodom was destroyed. We tend to think that the people at the time knowingly rejected God and saw themselves as evil, but we won't find that in the account in Genesis eighteen and nineteen. While we know that God and Abraham saw that Sodom was filled with evil people, there is no scriptural evidence that the people saw themselves as evil, or that the people knowingly rejected God. Even though by their actions we can know the people rejected God, we do not know if in their mind they knowingly rejected God. When Lot was approached by the mob in Sodom, the group of men who wanted to sexually know the angels that were with Lot and his family, we know that Lot told them not to do wickedly and it had no impact on the mob. If God is the marker of morality and when a person is told they are evil and that person rejects that diagnosis of wickedness, it is because whether real or imagined they have aligned their actions to God, and when this is imagined as in the case of the people of Sodom, people make God after their image and likeness. We must always strive to rise to the level of God the Father and Jesus Christ rather than make God the Father and Jesus Christ after our image and likeness. Jesus went on to explain that just like Sodom was destroyed, there will be death and destruction of wickedness at His return. Verse twenty-two.

22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you, See here; or, see there: go not after them, nor follow them.

24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25. But first must he suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed.

As we near the Day of the Lord, we must focus our attention on the Kingdom of God and God's righteousness not turning back in desire for the life we left, like Lot's wife did. From the scriptures we don't know why Lot's wife looked back at Sodom, Jesus tells us to remember Lot's wife. As we look forward to the Kingdom of God and God's righteousness, we cannot desire to return to the life we had before we were called, or just like Lot's wife, we will not be saved. From what Jesus tells us, Lot's wife probably wanted to preserve the life she had in Sodom. Maybe she had a comfortable home and felt appreciated in the city. We cannot look back to the life we once had as an excuse to walk back our relationship with God and Jesus Christ. Jesus then shows that about half of the people will be like Lot's wife and look back desiring the former lifestyle. The disciples wanted to know where those who are saved would be taken, and Jesus described it as if being protected by soaring eagles. Verse thirty-one.

31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32. Remember Lot's wife.

33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35. Two women shall be grinding together; the one shall be taken, and the other left.

36. Two men shall be in the field; the one shall be taken, and the other left.

37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Jesus then explained to the disciples that without fear of other people, we are to constantly be in prayerful contact with God the Father giving an example of a leader who lived in a city who did not revere God nor did this leader regard other people. A widow approached this leader asking to be avenged of her adversary, and even though this leader had no regard for this widow, he knew if he didn't act soon this widow would bother him until her concerns were resolved, and so he acted and avenged the wrongs committed against her. Jesus then went on to explain that if this unjust leader would help somebody for purely selfish reasons, how much more would God the Father avenge His own elect, and that God will avenge in a speedy manner. Jesus then asked a rhetorical question wanting to know if at His return He would find faith on earth. We live in a time of incredible evil and we may overlook that man has always erred on the side of evil. A thousand years ago, God's elect faced incredible evil just as the early church faced incredible evil a thousand years before that. We must have faith that even in the face of evil, incredible evil, God the Father will not only protect us, He will avenge us according to His will and timeline. As we wait, we cannot lose hope or faith. Luke chapter eighteen verse one.

Luke 18:1-14

1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2. Saying, There was in a city a judge, which feared not God, neither regarded man:

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Sometimes people who are religious think of themselves as being righteous, that of and by themselves they are without sin, or that they have no need of the sacrifice of Jesus. Just like the scribes and Pharisees of thousands of years ago there are people who despise other people because they see these other people as sinners and somehow beneath them. In many ways we are together in this journey towards salvation. Some of us may be nearing the end of the path and others may be just beginning the path and just as much as we do not want people to despise us for our Christian faith, we cannot despise others. In the example that Jesus gave a publican, a tax collector, and a Pharisee went to the temple to pray. The Pharisee saw himself as above other people and even looked down on the publican who was also at the temple and even mentioned how he fasted and tithed. For Christians who hold fast to the weekly Sabbath and Christian Holy Days who see ourselves as the elect of God and called to be separate from this world, we cannot allow ourselves to fall into the trap of despising others, especially others who claim to be Christians who might observe Sunday and holidays like Easter and Christmas. While it is perfectly acceptable to be grateful for the Sabbath and Holy Days, it is not acceptable to despise others who do not observe. Instead of despising these people who may later persecute us, we need to have compassion on these people because at this time, God has not revealed these Biblical truths to them. There is a difference between gratitude for being called now and despising other people. In this parable, the Pharisee despised other people and saw these people as less than him.

The other person praying in the temple that day was the publican, the tax collector, who in praying to God the Father did not gaze up into heaven, did not proclaim his own goodness, did not show how other people were evil compared to him. This publican asked God to show mercy for his sins. Jesus then explained how the publican was justified and the Pharisee who saw himself as religious was not justified. Religious people can really go overboard explaining doctrines of justification. Here is what you need to know. When we are justified before God, the Greek word *dikaioo*, shows we are innocent before God. Being justified is like if a criminal trial were being held and you were found not guilty. Jesus shows us

through this parable that if we humble ourselves before God as this publican did, we will be exalted, we will be found not guilty of sin and enter into eternal life. If we exalt ourselves before God, like the Pharisee did, and proclaim our own goodness while condemning other people, Jesus shows we will be abased, and in the parable this could only mean that we would be found guilty of sin, and in the judgment this verdict comes with a death sentence in the lake of fire. Verse nine.

9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus then departed from Galilee and was followed by a huge crowd. Jesus healed people who needed healing. While He was healing these people the Pharisees came to Jesus in an attempt to entrap Jesus so they would have a legal reason to kill Him and asked about divorce wanting to know if it was lawful for a man to divorce his wife for any reason. Because Jesus knew they wanted to entrap Him through His answer, Jesus carefully cited Genesis chapter two and verse twenty-four where it says a husband and wife become one flesh. He then logically explained if a husband and wife are no longer considered by God to be two people but joined by God to be one flesh, man is in no position to separate the husband and wife through divorce. Matthew chapter nineteen verse one.

Matthew 19:1-30

1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2. And great multitudes followed him; and he healed them there.

- 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?**
- 4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,**
- 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?**
- 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

Jesus had once again outsmarted the Pharisees and they immediately wanted to know why Moses had allowed divorce, which Jesus did not dispute. Jesus told the Pharisees that because of stubbornness, hardness of hearts, Moses allowed divorce, but the scripture from Genesis two verse twenty-four showed that from the beginning God never intended for there to be divorce. The only reason given for divorce is the Greek word, *porneia*. It is from this word that we get the word pornography and besides the English word fornication as it is translated, it also suggests adultery, prostitution, incest, and in general sexual sins. There is also a spiritual application of the Greek word *porneia*, as this word is used multiple times in the Book of Revelation including Revelation chapter two verse twenty-one where the church at Thyatira is mentioned as committing fornication with the false prophetess Jezebel. Aside from sexual sins, abandoning religious faith would be another reason where divorce is Biblically allowed. Obviously, like Jesus, we live in a time where civil authorities allow many more reasons for divorce, and we must remember to not be like that Pharisee and more like that publican. Verse seven.

- 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?**
- 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.**
- 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.**

Hearing this exchange the disciples reasoned among themselves that it would be generally good for a man to not be married, and Jesus replied that only very few men would ever be able to remain unmarried. Verse ten.

10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

As Jesus was finishing with this explanation, little children were brought to Him so that He could bless them. The disciples thought that this wasn't a good use of Jesus' time and rebuked people who brought the little children to Jesus, however Jesus told the disciples to have patience with little children and allow them to come to Jesus, and Jesus blessed them. When working with physical children in the faith, we need to ensure that we do not alienate them from Jesus Christ and God the Father. If all we do is teach children as we would teach adults, we will unintentionally alienate many children, because children think differently than adults, have different life experiences than adults, and have different levels of understanding. If children had the mind and acted as an adult, Paul would never have wrote about putting away childish things. If children had the mind and acted as an adult, kindergarten and preschool would look much more like a college or university. Similarly, people new in the faith are spiritual children and will think and see things differently than a person who is spiritually seasoned. We are not to keep physical or spiritual children from Jesus Christ and God the Father. Verse thirteen.

13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

After this, a man approached Jesus who had an attitude that he was doing much of everything correct and wanted to ensure that he would have everlasting life. Jesus told this man that only God the Father is good, after this man called Jesus, Good Master. Jesus told this person if he wanted eternal life to keep the

commandments and the man replied similar to that Pharisee, that he had kept them all from his youth. This man already saw himself as righteous and worthy of eternal life, just like the Pharisee at the temple saw himself as righteous and belittled others around him including the publican. The man was also very wealthy and like so many today might have even looked at his wealth as a sign of righteousness and acceptance by God. Jesus rejected the man's wealth and told him to sell all his possessions and to give to the poor. Again, there are some ministers who will use a verse like this to coerce congregants to sell what they have to give to the church. Keep in mind that Jesus was having a conversation with a man having incredible wealth who like the Pharisees already saw himself as righteous, blindly thinking he was already worthy of salvation, not realizing that with this attitude, just like the Pharisee he would not be justified, or found innocent of sin. Verse sixteen

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

After the young man left, Jesus shared His thoughts about what had happened with His disciples. In verse twenty-three it is translated that a rich man shall hardly enter into the Kingdom of Heaven, but it could also be simply also be a reference to the rich man Jesus had just met. Jesus went on to say that it was easier for a camel to go through the eye of a needle. There is a lot of belief that the Eye of the Needle was a city gate that was left open after dark, but that was so low to the ground, that a camel could not walk through it carrying goods. Jesus

could have also been talking about a camel, the largest commonly seen land animal at the time, and a sewing needle. As the disciples were processing what Jesus was telling them, they all realized that it would be very hard for anyone to be saved, and Jesus told them that with God all things are possible. Verse twenty-three.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Realizing that the disciples, unlike this rich man they had just see, had forsaken all and followed Jesus, Peter asked what their future was going to look like. Jesus showed that the twelve disciples would each rule with Jesus at His return with each ruling over one of the twelve tribes of Israel and that everyone who had to give something up to follow Jesus would have eternal life. Many of those who have sacrificed for Jesus Christ probably will not be at the top of the list of wealthy and will instead be closer to the bottom of these lists, many will be last on these lists. Those who will be saved later may at the present time be at the top of the wealth lists now, but they will be saved later. Verse twenty-seven.

27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30. But many that are first shall be last; and the last shall be first.

Jesus then compared the Kingdom of God to a vineyard where early in the morning the landowner hires day laborers to work the vineyard for a set price.

About three hours later, at nine in the morning, this same land owner sees other idle laborers at the market. This happened again at noon and three in the afternoon. Matthew chapter twenty verse one.

Matthew 20:1-34

- 1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.**
- 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.**
- 3. And he went out about the third hour, and saw others standing idle in the marketplace,**
- 4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.**
- 5. Again he went out about the sixth and ninth hour, and did likewise.**

Right before the end of the day, the landowner saw a few idle laborers and hired them for the remainder of the day. At the end of the day, all of the laborers received the same amount of money which caused some frustration among the laborers who had worked longer for the same amount of pay. Verse six.

- 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?**
- 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.**
- 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.**
- 9. And when they came that were hired about the eleventh hour, they received every man a penny.**
- 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.**
- 11. And when they had received it, they murmured against the goodman of the house,**
- 12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.**

The landowner told the laborers they had each been paid as previously agreed. Likewise, we cannot be jealous if another person seems to have an easier work

load as a Christian. Each of us has been called at different times for different purposes, and even though many are called few are chosen. Though it is not indicated in this parable, the next day, the land owner would probably avoid the laborers who murmured and instead offer the job to a new person. Verse thirteen.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen.

On the way to Jerusalem, while stopped at Jericho, Jesus then separately shared with just the twelve disciples that when they got to Jerusalem, He would be betrayed and handed over to the chief priests and scribes and would be condemned to death after being mocked by the gentiles and tortured. He also explained He would rise from the dead on the third day. Verse seventeen.

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

After Jesus had this conversation with just the twelve disciples, the mother of James and John approached Jesus with her two boys and asked Jesus that she allow her two sons to sit next to Jesus in the Kingdom of God. Jesus asked James and John if they would be able to suffer the same fate as Jesus and to be baptized as Jesus, and they replied that they would. When hearing this, Jesus told them that it would be up to God the Father to decide who would have these preferred seats. Hearing this conversation created a small uproar with the other disciples and explained that the person who would be greatest among the disciples would

be the greatest servant, just as Jesus came to rule with authority but to serve the people. Verse twenty.

20. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Leaving Jericho, they were again followed by a large boisterous crowd. Along the way to Jerusalem they came across two blind men who called to Jesus to have their sight restored, which caused an uproar from the crowd. Instead of being silenced, the blind men asked again. Jesus had compassion on them and healed their blindness. Verse twenty-nine.

29. And as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

They came across the chief publican, a tax collector named Zacchaeus, who was so short he had difficulty seeing Jesus. Not being able to force his way to the front of the crowd, he climbed a sycamore tree just to be able to see Jesus. As Jesus passed under the sycamore tree, He looked up and saw Zacchaeus who happily came down the tree to be with Jesus much to the chagrin of the people because they saw tax collectors as sinners. Compared to the very rich man who was told to give all of his good to the give the poor, Zacchaeus gave half, and if he incorrectly levied a tax he paid the person back not only what was taken but three additional equal measures as compensation. Jesus took time to pronounce a blessing on the household of Zacchaeus because Zacchaeus was not only a tax collector, he was a descendant of Abraham. Luke chapter nineteen verse one.

Luke 19:1-28

1. And Jesus entered and passed through Jericho.

2. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.

Jesus then took time to share a parable to explain that He would soon leave to claim His kingdom and in this parable the ruler left people in charge to rule over the land until his return giving ten different people each one pound. The people rejected the man who left to claim his kingdom. Verse eleven.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

When the ruler returned from the far country after having received the kingdom, the ruler went to the servants to see how they had handled the money. The first had greatly increased the money and was given authority over ten cities. Verse fifteen.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

The second servant grew his pound five times and was given authority over five cities. The third servant was fearful of losing what he had been given and the pound did not grow in value. Verse eighteen.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

The ruler told this third servant that he should have at least deposited the money in the bank so it would have earned interest and told this man to give it the person who had grown the pound to ten pounds, which caused concern among the servants. Jesus then shared the lesson of this parable, that people who have spiritual gifts will be given more gifts and those who do not grow spiritually will have taken away the gifts they were given. With this parable in mind, Jesus was at the entrance to Jerusalem and started ascending up to the gate.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. And they said unto him, Lord, he hath ten pounds.

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28. And when he had thus spoken, he went before, ascending up to Jerusalem.

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.