

Audio Transcript of Sermon  
September 10, 2022  
The People Jesus Confronted

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. When Jesus was born, it marked a pivotal time in the history of mankind. Before this time, the only certainty awaiting man was death and with the death and resurrection of Jesus Christ we have hope of eternal life. From the outset of His earthly ministry, Jesus was different than the religious establishment. Jesus, who was the Word, who came down and lived among people as a person, rejected the religious establishment that was built on the very word that was given to the people of Israel.

Jesus taught with a different perspective. Unlike the scribes who claimed no authority, Jesus taught as one who had authority. Without authority, what is left is found in the realm of conjecture, hypothesis, and speculation often lacking a backbone and without any type of direction. Without authority, religious teachings and discussions become merely an intellectual pursuit and within solely an intellectual pursuit, faith is hard to find, very hard to find. Matthew seven verse twenty-eight.

**Matthew 7:28-29**

**28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:**

**29. For he taught them as one having authority, and not as the scribes.**

It was one of these scribes who came to Jesus proclaiming pure loyalty, that this person would follow Jesus wherever he went. Another wanted to first resolve personal business before following Jesus. To both of these people Jesus was up front telling them that there would not be a permanent home for Jesus during his earthly ministry, that there would be frequent traveling involved, and that those who sought to prioritize personal needs weren't the people to follow Jesus. In following Jesus today, we have to be all in. Matthew eight verse nineteen.

**Matthew 8:19-22**

**19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.**

**20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.**

**21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.**

**22. But Jesus said unto him, Follow me; and let the dead bury their dead.**

It was not uncommon for Jesus to confront people who were possessed with demons. While these demons made the people they possessed seem to have medical or mental health issues, we should never presume that any person with a medical or mental health need has a problem with demons, because there are many accounts in the gospels that show people with these needs where there is also no mention of demons.

Where a demon is mentioned, Jesus would not yield authority to the demon, at most rebuking the demon in the name of God, and at times directing the demon to perform a certain action. Matthew eight verse twenty-eight.

#### **Matthew 8:28-34**

**28. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.**

**29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?**

**30. And there was a good way off from them an herd of many swine feeding.**

**31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.**

**32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.**

**33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.**

**34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.**

On another occasion, Jesus cast out a demon of a person who physically could not speak, and that person began to speak. This confounded the Pharisees who

claimed Jesus cast out demons because He was aligned with Satan. In this account, Jesus did not confront the Pharisees. Matthew nine verse thirty-two.

#### **Matthew 9:32-34**

**32. As they went out, behold, they brought to him a dumb man possessed with a devil.**

**33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.**

**34. But the Pharisees said, He casteth out devils through the prince of the devils.**

A similar event happened at a later time during His earthly ministry, and this time Jesus confronted them, showing that sometimes we will confront people and sometimes we will not, and through faith we can trust God will lead us in making the best decision for the moment. Matthew twelve verse twenty-two.

#### **Matthew 12:22-29**

**22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.**

**23. And all the people were amazed, and said, Is not this the son of David?**

**24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.**

**25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

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

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

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

**29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.**

A child was brought to Jesus who acted in a consistently irrational and non-sensical manner, and this child was brought to Jesus because the disciples were unable to remove the demon. Jesus removed the demon bringing peace to the child and family, and then told the disciples they were unable to cast out the

demon because they lacked sufficient faith, explaining that nothing is impossible with sufficient faith. Matthew seventeen verse fourteen.

### **Matthew 17:14-21**

**14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,**

**15. Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.**

**16. And I brought him to thy disciples, and they could not cure him.**

**17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.**

**18. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.**

**19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?**

**20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

**21. Howbeit this kind goeth not out but by prayer and fasting.**

It would be a mistake to conclude that disease and illnesses are solely or mostly the result of demons. Virtually all that we see on this side of eternity is a result of time and chance, the randomness of the planet we live on. In addition to illness and disease, Jesus encountered people with disabilities as well, and in one instance met a man described as having palsy who had incredible faith. Having met this person, Jesus proclaimed loud enough for others to hear that this man's sins had been forgiven. Sometimes we think that illness and disease are the result of sin. The sin that Jesus forgave was unrelated to the palsy. One of the few people whose sins were publicly forgiven by Jesus was a person with a disability, not because the person had a disability, but because the person had faith, and this act of forgiveness angered those who heard it thinking Jesus was acting with blasphemy. Jesus made it a point to let the scribes know that he indeed did have the power to forgive sins and as a bonus to remove the limitations of disability from a person. In confronting the scribes who spoke as not having authority, the scribes were offended and the people who witnessed this miracle glorified God. Matthew nine verse one.

### **Matthew 9:1-8**

- 1. And he entered into a ship, and passed over, and came into his own city.**
- 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.**
- 3. And, behold, certain of the scribes said within themselves, This man blasphemeth.**
- 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?**
- 5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?**
- 6. But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.**
- 7. And he arose, and departed to his house.**
- 8. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.**

When Jesus healed people, the healing often brought a joyous response. Seeing something good happen unexpectedly for a person can be very heart-warming, and when Jesus saw this type of reaction, seeing that it also caused the chief priests and scribes to be displeased, Jesus quoted a psalm knowing that it would prove His point while also insulating Himself from any negative response. Matthew twenty-one verse fourteen.

### **Matthew 21:14-17**

- 14. And the blind and the lame came to him in the temple; and he healed them.**
- 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,**
- 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?**
- 17. And he left them, and went out of the city into Bethany; and he lodged there.**

Jesus rejected traditions that rejected people, including the tradition to reject those who were seen as the low life in society and those who collected taxes. When asked by the Pharisees why Jesus and the disciples ate with these people, Jesus responded that it was these people who needed Him the most. Missed on many who read this is the misperceived back-handed compliment, because when Jesus said that he did not come to call the righteous to repentance, and the Pharisees saw Jesus eating with the low life of society and tax collectors, these very same Pharisees were probably patting themselves on the back, having drawn a conclusion that Jesus in fact did not make. Matthew nine verse nine.

### **Matthew 9:9-13**

**9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.**

**10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.**

**11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?**

**12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.**

**13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.**

The disciples of John and Pharisees came to Jesus with a question about fasting explaining that they fasted frequently but they noticed the disciples of Jesus did not fast frequently, and they wanted to know the why behind that. Jesus explained that there would be a time for fasting in the future, but that the present time was not one of these times. Matthew nine verse fourteen.

### **Matthew 9:14-17**

**14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?**

**15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

**16. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.**

**17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.**

Within the Church of God we hold the Sabbath Day to be a special delight as the fourth commandment, and as we celebrate the Sabbath Day each week, do we do this with the religious austerity of the Pharisees who implemented a system so hard to navigate that they created a burden in the Sabbath Day, or do we look to Jesus who is Lord of the Sabbath, who rejected the extreme teachings of the Pharisees who went to great lengths to define what work was as it related to the Sabbath Day. Jesus pointed out to them that it was not their job to define what was defined to be work for the Sabbath Day, because Jesus was Lord of the Sabbath, and that was His privilege. Today, do we assume privileges in our religious teachings that are solely the privilege of Jesus Christ? If the Pharisees could do that, so can we and we need to avoid being like the Pharisees. Matthew twelve verse one.

#### **Matthew 12:1-8**

- 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.**
- 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**
- 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;**
- 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**
- 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**
- 6. But I say unto you, That in this place is one greater than the temple.**
- 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**
- 8. For the Son of man is Lord even of the sabbath day.**

Jesus healed on the Sabbath Day and because of their interpretation, because they had defined work to include healing and thereby by their teachings something that could not be done on the Sabbath Day, they asked Jesus about healing on the Sabbath Day so they could accuse him. Jesus countered and gave an example of how people will help an animal in a bad place on the Sabbath, and yet not help a person. Jesus rejected what they believed and taught by explaining that it is lawful to do good on the Sabbath, and with these simple words, the Pharisees convened a meeting to not only condemn Jesus, but to destroy Him. Matthew twelve verse nine.

#### **Matthew 12:9-14**

**9. And when he was departed thence, he went into their synagogue:**

**10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.**

**11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?**

**12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.**

**13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.**

**14. Then the Pharisees went out, and held a council against him, how they might destroy him.**

During His earthly ministry, the scribes, Sadducees, and Pharisees all sought a sign from heaven. Today when we visit a website, we seek a sign that the website is secure through the symbol of a padlock, or the https leading part of the URL. When we transact business at a store, we get a receipt, a sign that we have paid for the goods. Cars are titled in our name and deeds are recorded for home ownership, both signs of ownership. The scribes, Sadducees, and Pharisees sought a sign from heaven because they did not believe Jesus had any connection with heaven. If they believed, they wouldn't have asked. Even if all they were doing was trust but verify, faith is lacking. Matthew twelve verse thirty-eight.



### **Matthew 12:38-42**

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

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

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

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

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

Jesus shared that it is a wicked and adulterous generation that seeks a sign. Matthew sixteen verse one.

### **Matthew 16:1-4**

**1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.**

**2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.**

**3. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**

**4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.**

The Pharisees challenged Jesus on divorce seeking to entrap him. Jesus explained that divorce was allowed because of the hardness of people's hearts, but that this was never intended from the beginning. Matthew nineteen verse one.

### **Matthew 19:1-10**

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

Jesus had a problem with people who turned the house of God from a house of prayer to a house of thievery. In a world where many will tell people to not rob God, Jesus was telling these people to not rob God's people. If men will steal from God, men will steal from other men in the name of God. Matthew twenty-one verse twelve.

### **Matthew 21:12-13**

- 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,**
- 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

When the Pharisees sought to have Jesus declared an enemy of Rome, they asked him if it was lawful to pay taxes. Jesus used the image of the money to explain they were using the Roman monetary system and with that they must pay taxes to Rome just as religiously they would do what God would expect. The two were not mutually exclusive. Matthew twenty-two verse fifteen.

### **Matthew 22:15-22**

**15. Then went the Pharisees, and took counsel how they might entangle him in his talk.**

**16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.**

**17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?**

**18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?**

**19. Shew me the tribute money. And they brought unto him a penny.**

**20. And he saith unto them, Whose is this image and superscription?**

**21. They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.**

**22. When they had heard these words, they marvelled, and left him, and went their way.**

Jesus explained that when it came to religious authorities, we should separate the person from what they teach. Just because a person teaches about the Bible and righteousness, does not make that person a holy or righteous person. Instead of seeking greatness, we should focus our efforts on humility. Matthew twenty-three verse one.

### **Matthew 23:1-12**

**1. Then spake Jesus to the multitude, and to his disciples,**

**2. Saying, The scribes and the Pharisees sit in Moses' seat:**

**3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**

**4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**

**5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**

- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

Jesus condemned the scribes and Pharisees calling them hypocrites because instead of bringing people to God, they alienated people from God. Are we bringing people to God or are we alienating people from God? Matthew twenty-three verse thirteen.

#### **Matthew 23:13-28**

- 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.**
- 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.**
- 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**
- 16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!**
- 17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?**
- 18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.**
- 19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?**

**20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.**

**21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.**

**22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.**

**23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.**

**24. Ye blind guides, which strain at a gnat, and swallow a camel.**

**25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.**

**26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.**

**27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.**

**28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

Jesus encountered people who rejected Him because they did not sense any religious authority, only seeing Jesus as the son of a carpenter. Jesus told these people that even a prophet has not honor in his own country. Matthew thirteen verse fifty-three.

#### **Matthew 13:53-58**

**53. And it came to pass, that when Jesus had finished these parables, he departed thence.**

**54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?**

**55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?**

**56. And his sisters, are they not all with us? Whence then hath this man all these things?**

**57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.**

**58. And he did not many mighty works there because of their unbelief.**

When the disciples asked Jesus who would be the greatest in the Kingdom of God, Jesus explained that the path to the Kingdom of God is humility, being willing to help any and all people in their journey to salvation, explaining that if there are any people we would prefer not to help, it could cause problems for salvation. Matthew eighteen verse one.

### **Matthew 18:1-10**

**1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?**

**2. And Jesus called a little child unto him, and set him in the midst of them,**

**3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

**4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.**

**5. And whoso shall receive one such little child in my name receiveth me.**

**6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.**

**7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!**

**8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.**

**9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.**

**10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.**

Jesus had a rich person who saw himself as righteous asking what needed to be done for salvation. When Jesus explained a need to keep the commandments, this person asserted these had been kept since childhood. To this person who saw

himself as already righteous, Jesus told them to give all of their money away to the poor, and this caused this person great concern. Matthew nineteen verse sixteen.

### **Matthew 19:16-22**

**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.**

Whether it be the wealthy self-righteous person, the religious elite, or those closest to Jesus, Jesus confronted people during his earthly ministry. We are all much less than Jesus is and what we will become will be great and wonderful and will still be much less than what Jesus is. When Jesus confronted people there was a recurring thread of the need for humility. We can never think highly of ourselves for our calling because it was not us who called ourselves, nor was it us who died for our sins so that we could have salvation. All that we have is from the death and sacrifice of Jesus Christ through His mercy.

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.