

Audio Transcript of Sermon  
March 18, 2023  
Mocking Jesus

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. This time of year, when we read the gospels, we tend to focus on the events leading up to the death and resurrection of Jesus Christ. The Gospel According to Matthew gives a detailed account of the pain and suffering that Jesus went through prior and during the crucifixion. Jesus was being held captive by the soldiers of the Roman governor who took Him to a large hall for all to see and purposely brought all of the soldiers they could find to watch. It was then that they removed his clothes and made him wear a scarlet robe. On his head was placed a crown of thorns, and as a scepter he was given a reed.

Individually, they began to mock Jesus. Each soldier would present himself to Jesus and take a knee while proclaiming that Jesus was King of the Jews. There is no record of any response by Jesus during this time. Not getting the response they were hoping for, they spit on Jesus and took the reed from His hand and used it to hit Him repeatedly. They then took off the scarlet robe and made Him wear His own clothes once again. Matthew twenty-seven verse twenty-seven.

**Matthew 27:27-31**

**27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.**

**28. And they stripped him, and put on him a scarlet robe.**

**29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!**

**30. And they spit upon him, and took the reed, and smote him on the head.**

**31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.**

After crucifying Jesus, those same soldiers divided His clothes by casting lots. They wouldn't know that their very actions would fulfill prophecy. They watched Jesus during the crucifixion and over His head soldiers wrote the words, "This is Jesus the King of the Jews." Verse thirty-five.

### **Matthew 27:35-37**

**35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

**36. And sitting down they watched him there;**

**37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.**

Those soldiers mocked Jesus. They were making fun of Him. They really didn't see Him as the King of The Jews. Yet, we know that Jesus is King of kings and Lord of lords. Many are familiar with the passage from Revelation where this is proclaimed. Today we will look at a passage from first Timothy. Timothy, as a man of God, is reminded by Paul to flee what is sin and to pursue righteousness, godliness, faith, love, patience and meekness. He is told to fight the good fight of faith grabbing onto eternal life and never letting go until Jesus who died at the hands of Pontius Pilate and who was mocked by those soldiers as King of the Jews, returns as King of kings and Lord of lords. First Timothy six verse eleven.

### **1 Timothy 6:11-15**

**11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**

**12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.**

**13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;**

**14. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:**

**15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;**

It is easy for us to look at those soldiers and see them mocking Jesus, but could we also be mocking Jesus? When we look at what we just read in Timothy, if a person pursued what is sin and fled from righteousness, godliness, faith, love, patience, and meekness, and for whatever reason didn't value eternal life enough to grab hold of it and never let go, even if they thought of Jesus as King of kings and Lord of lords, wouldn't they similar to what those Roman soldiers did, be

mocking Jesus? If we see Jesus as King of kings and Lord of lords, what we do must be aligned to what Jesus would do and expect of us.

We see Jesus as our Lord and Savior, wonderful titles that should reflect a level of awe and reverence. Paul also reminded Timothy that Jesus is our Savior and the Savior of all people. He explained that having Jesus as our Savior means by default we trust God and that many times among the non-believers we are looked down on, almost like those non-believers are also mocking us. Paul reminded Timothy of the need to reject traditional ways of looking at life and instead to seek godliness. First Timothy four verse seven.

### **1 Timothy 4:7-10**

**7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.**

**8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**

**9. This is a faithful saying and worthy of all acceptance.**

**10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.**

Having Jesus as a Savior is valuable if you need to be saved. If you don't need to be saved, you don't have much of a use for a Savior, and we need to be sure we are not mocking Jesus while claiming Jesus to be our Savior. When Satan deceived Eve through the serpent, the lie that was told was that Adam and Eve would not die if they ate of the fruit of the tree of the knowledge of good and evil. In essence, that lie attempted to snuff out the need for a Savior, because if a person were not to die, that person would not need a Savior. Genesis three verse one.

### **Genesis 3:1-5**

**1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

**2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**

**3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

**4. And the serpent said unto the woman, Ye shall not surely die:**

**5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**

Many of us reading that passage from Genesis look at the deception and compare that to people of today who are not yet part of the called, chosen, and faithful. They have no hope of eternal life that is linked to what we believe and through their actions, they mock Jesus. Those who are of the called, chosen, and faithful can also mock Jesus as Savior, though it will look a little different. Having this hope of eternal life through the death and resurrection of Jesus Christ, sometimes we forget that what makes this hope possible is the death and resurrection of Jesus Christ, and not anything we do. If we ever get to the point where we believe because we do something like become a servant of righteousness and therefore we have earned eternal life, we are mocking Jesus as Savior, because if we can earn eternal life, we also have no need for a Savior. Instead, we need to remember that while we become servants of righteousness in what we do by rejecting sin, eternal life itself is a gift, given to us by our Savior, Jesus. Romans six verse fifteen.

#### **Romans 6:15-23**

**15. What then? shall we sin, because we are not under the law, but under grace? God forbid.**

**16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

**17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.**

**18. Being then made free from sin, ye became the servants of righteousness.**

**19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.**

**20. For when ye were the servants of sin, ye were free from righteousness.**

**21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**

**22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**

**23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Teaching the disciples, Jesus told them that He was the Bread of Life, and that through Him no person would ever hunger or thirst. He also taught them to work for the food that leads to eternal life, not the food that keeps us physically alive, but that which is spiritual which leads to eternal life. When they asked Him for a sign, Jesus reminded them of the Manna that the children of Israel ate in the desert, how God gave them bread from heaven to eat. He then told them that God the Father gave the disciples the true bread from heaven that gives life to the world. It was then that he explained to them that He, Jesus, was the bread of life. John six verse twenty-seven.

**John 6:27-35**

**27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**

**28. Then said they unto him, What shall we do, that we might work the works of God?**

**29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

**30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?**

**31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.**

**32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

**33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

**34. Then said they unto him, Lord, evermore give us this bread.**

**35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

It wouldn't be until nearly His crucifixion that Jesus introduced the symbol of the broken bread as a symbol for His broken body, and to partake of that symbol to remember what Jesus did for us all. Luke twenty-two verse fourteen.

**Luke 22:14-19**

**14. And when the hour was come, he sat down, and the twelve apostles with him.**

**15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:**

**16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.**

**17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:**

**18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**

**19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**

Those who do not partake of this Christian Passover symbol mock Jesus by not remembering him, and we know from other passages that even if we do partake of this Christian Passover symbol, we can still mock Jesus by eating it in an unworthy manner.

Those who really study the Bible know that all things were created by Jesus, and that the title Creator is a title fit for Jesus. From Old Testament times, God was called the Creator. We think of the first chapter of Genesis as the creation and creation week. Let's read what is written in Isaiah forty verse twenty-seven.

**Isaiah 40:27-28**

**27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?**

**28. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.**

It is in the Gospel According to John that it is clearly shown that Jesus is the creator. In John's account, Jesus is called the Word, that all things were made by the Word, and how the Word was made into flesh and lived among people on earth. John one verse one.

### **John 1:1-4**

- 1. In the beginning was the Word, and the Word was with God, and the Word was God.**
- 2. The same was in the beginning with God.**
- 3. All things were made by him; and without him was not anything made that was made.**
- 4. In him was life; and the life was the light of men.**

Verse fourteen.

### **John 1:14**

**14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.**

We mock Jesus as Creator when we worship and serve the creation more than the Creator. What's challenging for us is we are all part of that creation. We are born into it and we can expect to die in it. We focus on creation things like the weather. We live in homes made by human hands using products crafted through what is available in the creation. Even technology which uses various types of programming languages is operated on devices that are crafted from components found in the creation.

Some mock the Creator, Jesus, by living in the creation and seeing the creation and rejecting the idea that there is a God, somehow believing that matter came about all by itself. Romans one verse eighteen.

### **Romans 1:18-25**

- 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;**
- 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.**
- 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:**
- 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.**

- 22. Professing themselves to be wise, they became fools,**
- 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**
- 24. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:**
- 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.**

Among the called, chosen, and faithful, we run the risk of mocking Jesus, the Creator, by prioritizing what we see around us more than the Kingdom of God and God's righteousness. Matthew six verse thirty-three.

#### **Matthew 6:33-34**

- 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**
- 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**

Jesus taught against using religious titles like Rabbi, and Father. Those religious titles are commonly used to this day. These types of religious titles are not to be used because they seemingly elevate a person to the likeness of either Jesus Christ or God the Father. Jesus showed that Rabbi is not to be used because Jesus is our Master, and that Father is not to be used because God the Father is in Heaven, not on earth. 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.**

Among the called, chosen, and faithful, it can be easy to point the fingers at others who use the titles of Rabbi and Father in their faith, not understanding we can still be mocking Jesus in our faith, because we are not to call ourselves by the religious titles of Master or Father. We mock Jesus when we do not humble ourselves, when we do not act as servants. We mock Jesus when we treat those with religious authority as if they can save us.

In Hebrews, we are told that Jesus Christ is the Apostle and High Priest of our faith, and that Jesus is faithful to God the Father as Moses was faithful to his house. We are shown that Jesus Christ as a Son is faithful over the house He is building, and that the house that Jesus is building will be our house if we endure to the end. Hebrews three verse one.

#### **Hebrews 3:1-6**

- 1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;**
- 2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.**
- 3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.**
- 4. For every house is builded by some man; but he that built all things is God.**
- 5. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;**
- 6. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

Having been told that we are of the house of Jesus, we should take comfort in the words of Jesus who told the disciples that in His Father's House are many mansions, and that He went to prepare a place for us. John fourteen verse one.

#### **John 14:1-4**

- 1. Let not your heart be troubled: ye believe in God, believe also in me.**
- 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.**
- 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**
- 4. And whither I go ye know, and the way ye know.**

We mock Jesus as the Apostle and High Priest of our faith when we have doubt about this. Thoughts like, "I don't know if I will be good enough to be in the kingdom, I just hope I will make it," are problematic on so many levels. Not only do thoughts like that mock that Jesus is preparing a place for us, we are mocking that Jesus is our Savior, not us. To be saved by our Savior, to honor the Apostle and High Priest of our Faith, we must endure to the end, till either we die or when Jesus returns. Matthew twenty-four verse nine.

#### **Matthew 24:9-14**

- 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
- 10. And then shall many be offended, and shall betray one another, and shall hate one another.**
- 11. And many false prophets shall rise, and shall deceive many.**
- 12. And because iniquity shall abound, the love of many shall wax cold.**
- 13. But he that shall endure unto the end, the same shall be saved.**
- 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

When Jesus arrived triumphantly in Jerusalem just ahead of His death and resurrection, the crowd made a huge scene welcoming Him and proclaiming His presence. When others asked who all the fuss was about, they were told that Jesus was the prophet of Nazareth of Galilee. Matthew twenty-one verse one.

### **Matthew 21:1-11**

- 1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,**
- 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.**
- 3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.**
- 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,**
- 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**
- 6. And the disciples went, and did as Jesus commanded them,**
- 7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon.**
- 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.**
- 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**
- 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?**
- 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

Going back to that earlier time in His ministry, the people who lived where Jesus was raised had the hardest time accepting him as that prophet. Jesus told the disciples that a prophet is not without honor, except in his own country, by his relatives, and by his own family. Mark six verse one.

### **Mark 6:1-5**

- 1. And he went out from thence, and came into his own country; and his disciples follow him.**
- 2. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?**

**3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not his sisters here with us? And they were offended at him.**

**4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.**

**5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.**

The called, chosen, and faithful are today the people of Jesus, and we cannot be like the people of Nazareth of Galilee who did not honor Jesus as a prophet. We cannot take Jesus for granted, because when we take Jesus for granted as common, every day, and do not regard Jesus with the honor due the Creator of all, we mock Jesus.

Jesus has many titles and roles to fill in our spiritual life, including the role of advocate. Instead of bringing railing accusations against us, like Satan would do, Jesus advocates for us as the offering for all sinful acts. First John two verse one.

#### **1 John 2:1-2**

**1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:**

**2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

Jesus is our high priest, and it is through Jesus we find mercy and grace in time of need. Hebrews four verse fourteen.

#### **Hebrews 4:14-16**

**14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.**

**15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**

**16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**

We mock Jesus as our advocate when we think we are without sin, when we do not seek mercy and grace in our lives, when we do sin.

Jesus is the Author and Finisher of Our Faith. We know that it is by Jesus that we have this opportunity for eternal life and that it is through Jesus we will be given eternal life. What we must do is run the race that is before us setting aside sin in our life to run that race. Hebrews twelve verse one.

### **Hebrews 12:1-2**

**1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,**

**2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.**

We have to run that race and be temperate in all things. Just like we measure a temperature and boundaries; we do not allow ourselves to live an unlimited without boundaries physical life. Everything that we do is bound by the faith we have and while we live in the here and now, we focus on the eternal life to come. First Corinthians nine verse twenty-four.

### **1 Corinthians 9:24-27**

**24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.**

**25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.**

**26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:**

**27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.**

We mock Jesus as the Author and Finisher of our Faith when somehow we exclude Jesus as the Author and Finisher of our Faith, or we decide it's perfectly fine to run the spiritual race that is before us keeping all the sin we have as we go on that race.

Jesus is the good shepherd that saves His sheep, and we the called, chosen, and faithful, are the sheep. As the called, chosen, and faithful, we cannot ignore

others whom Jesus is calling to bring into the faith knowing that as the good shepherd, Jesus is not working just to save us individually, but is working to save all of us. John ten verse seven.

### **John 10:7-18**

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

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

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

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

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

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

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

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

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

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

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

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

As the sheep of the good shepherd, we need to remember that the shepherd's role is to protect the sheep from what is scary and threatening. In explaining to Saul why he should take on Goliath, David explained how as a shepherd he took on a lion and bear to protect his one lamb. First Samuel seventeen verse thirty-one.

### **1 Samuel 17:31-37**

**31. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.**

**32. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.**

**33. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.**

**34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:**

**35. And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.**

**36. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.**

**37. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.**

We mock Jesus when we look to others for our spiritual salvation. There is no person who ever stands between us and Jesus in our hope for eternal life. The only person who can get between us and the good shepherd is us individually.

Jesus is the Lamb of God, and was called that by John the Baptist, and John proclaimed that the Lamb of God takes away the sin from the world. John one verse twenty-nine.

### **John 1:29-31**

**29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

**30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

**31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.**

In writing to the Ephesians, Paul reminded them that it is through Jesus our sins are removed, and that grace and the resulting eternal life is a gift from God. Ephesians two verse four.

#### **Ephesians 2:4-10**

- 4. But God, who is rich in mercy, for his great love wherewith he loved us,**
- 5. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;**
- 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**
- 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.**
- 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**
- 9. Not of works, lest any man should boast.**
- 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

We mock Jesus as the lamb of God that takes away sin from the world when we see our actions and not a gift from God as what brings about our salvation. As we prepare for the Christian Passover season, we cannot allow ourselves to be guilty of mocking Jesus. It is easy to look at others, like the Roman soldiers who mocked Jesus and bring an accusation against them. We must examine ourselves so that we partake of the Passover symbols in a worthy manner. Others may mock Jesus, but we can never mock Jesus.

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.