

Audio Transcript of Sermon

July 11, 2026

The Poor

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Decades ago, print and television media made it possible to keep up with what was happening in the lives of other people, and it didn't take long for interest to gravitate to the rich and famous. People only seemed to be interested in a person of average wealth who was not well known when that person did something criminally wrong that brought attention to them. When I attended Ambassador College in Pasadena, California in the mid to late nineteen eighties, concern developed over a person called the Nightstalker who took the lives of many people. Aside from the crime committed by that person, that person was one of the millions who lived in the greater Los Angeles area at the time. It wasn't until a survivor provided a police artist with sketch details and a single fingerprint was taken from a stolen car that an arrest could be made. The police were having a hard time locating the person and it was a group of elderly women in a store who noticed he was also there. After he ran out of the store, he was quickly cornered by a mob and needed the police to rescue him from what would have likely become vigilante justice.

Before this time, there was a nationally broadcast show which profiled human interest stories, people with unique jobs, hobbies, or life events. This show looked for the extreme of real people and not people who might live on your street or work where you work. A show popular within Texas followed a similar process, but again focused on unique people and locations, not the average. Another television show focused on how the rich and famous lived. All of this happened before there was the internet as we know it today. Since the internet, it is so much easier to keep up with the rich and famous.

Going back centuries and millennia, the poor are mostly lost to history. There might be the occasional record of somebody's life through a church, government, or cemetery, but the poor are mostly lost to history. The very rich from this long ago suffered similar fates, but some due to circumstances have their place or footnote in history. Some are memorialized through history and others through architecture. The Taj Mahal is a notable example. What today is seen as an iconic building in India was built because the wife of a very wealthy person died. It was

commissioned by the fifth Mughal Emperor, Shah Jahan, to serve as a mausoleum for his late wife, and the ivory-white marble design was so ornate that it took more than twenty years to complete the construction. If somebody wanted to do something similar today it would cost nearly one billion US dollars. Today the Taj Mahal is a UNESCO World Heritage Site, and it is a major tourist site. We primarily remember Shah Jahan and his wife, Mumtaz Mahal, because of the building left for future generations, the Taj Mahal. There would have been other rich people who lived then, and most are lost to history as are virtually all of the poor people.

There is a divide between rich and poor and sometimes history shows fate is the same for both. When the Titanic sank more than a century ago, it was women and children first in the lifeboats. Because of the design of the ship, first class women and children were more likely to be saved, but rich men died that night because of the circumstances of fate and societal norms to first protect women and children. When natural disasters happen, even money cannot save a person from the result of time and chance. In hurricanes, tornados, and earthquakes, being rich might give a person the ability to live in a better constructed house, but that better construction will only be of benefit if it is designed to withstand the forces of destruction that come with natural disasters. The howling wind of an angry hurricane blows the same on houses, and only the house designed to withstand it has a chance of surviving. It seems like as time marches on natural disasters become more intense, so architecturally what would have made sense from a design standard a few decades ago may no longer make any sense.

When it comes to understanding the rich and poor, we tend to think in terms of money and wealth, and Jesus understood there was a difference between the rich and poor. One day while Jesus was sitting near the temple treasury, he noticed the people who were donating. He noticed many of the rich donated huge amounts. He might have known these people were financially better off, or they might have dressed as if they were financially better off. Jesus saw these rich people who donated huge amounts, and then He noticed a poor widow who only donated a very small amount, an amount so small most people would think why bother. Jesus used this moment to teach His disciples about generosity, showing that generosity should not be viewed from the amount given, but by the personal impact of giving. He showed that those who donated huge amounts had incredible wealth to donate the huge amounts, and that while the widow donated very little, it represented a bigger sacrifice for her to donate that smaller amount.

What the widow donated was the equivalent of everything she had and the rich who donated didn't even come close to that. Mark twelve verse forty-one.

Mark 12:41-44

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Moving forward to today's times, society continues to place a huge burden on the poor while getting excited when the rich donate. If a rich and poor person both shop at the same grocery store, and both buy the same items, they will both pay the same amount. The grocery bill will be a bigger financial burden for the poor person, because the poor person has less money. When Jesus was using the widow's two mites as an example, He was showing how often a poorer person while making a smaller donation is making a bigger personal sacrifice to make that smaller donation. It can be easy to overlook a poor person, or any person struggling for whatever reason. We cannot overlook the needs of the poor within the Church of God and in society. Now, we can only help where we have capacity to help, but we cannot overlook the needs of the poor. The poor should never be cast aside because they are poor. The poor should not be overlooked for leadership roles within the church because they are poor. Neither should the poor be favored because they are poor. All brethren within the church as those outside of the church should be treated fairly. We often think of the distinction between Paul and Peter's ministry was that Paul preached to the gentiles and Peter to the house of Israel, but there was also a commonality between the two. Both preached the Gospel of the Kingdom of God which focuses on the incredible sacrifice of Jesus Christ so we all can be saved through the forgiveness of our sins. But both also focused on remembering the poor. Throughout history it is easy to forget about the poor, and in his letter to the Galatians, Paul reminded them the church must remember the poor. Galatians two verse one.

Galatians 2:1-10

- 1. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.**
- 2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.**
- 3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:**
- 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:**
- 5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**
- 6. But of these who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me:**
- 7. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;**
- 8. For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:**
- 9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.**
- 10. Only they would that we should remember the poor; the same which I also was forward to do.**

Knowing that Paul and the early apostles remembered the poor as part of preaching the gospel of the Kingdom of God, we need to make sure as we remember the poor, it is from a perspective of honoring God and Jesus Christ through what we do and never that we oppress the poor. In the Old Testament, prophets of the people were chastised by the prophets of the Bible by inspiration of God. When the word of the Lord came to Ezekiel, he proclaimed there was a conspiracy among the prophets of the people, and that conspiracy was so great they turned the people's worship of God into a tool to consume the people and what they had, much like an animal of prey will consume what it hunts and kills. Ezekiel writes that these prophets have devoured souls and took what was set aside for religious purposes for personal use. They had no compassion for the

people and if their actions led to the death of a husband leaving a widow behind, it didn't bother them. These prophets made no distinction between what was Holy and what was profane. They also did not regard the Sabbath and Holy Days. Beyond that, for these prophets, even God became a bit taboo for them.

The actions of these religious leaders who purported to speak on behalf of God trickled down to the civil leaders who seeing the religious leaders act as ravenous wolves, did the same. These prophets advanced unproven ideas to advance society, much like inferior mortar could be used to cement bricks together, but eventually those bricks would come crashing down. When lies were needed, the prophets of the people freely lied because why wouldn't they. They already disregarded God and what was Holy. Telling a lie would be part of their status quo.

Looking at the impact of religious leaders who prey on the people and civil leaders who prey on the people, it shouldn't come as a surprise that the people would prey on each other, and that is prey with an "e" and not an "a". The people oppressed others when they could, stole when convenient, and became an added burden to those who were poor and needy. Ezekiel shared all he was looking for was just one person to stand up and tell people what was happening was wrong, but prior to Ezekiel, there was nobody. The evil of the prophets, the evil of the leaders, and the evil of the people led to their destruction. Ezekiel twenty-two verse twenty-three.

Ezekiel 22:23-31

23. And the word of the Lord came unto me, saying,

24. Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

How bad were things in the time of Ezekiel? He compared them to Sodom and concluded that even though what happened in Sodom was bad, it didn't even compare to what was happening in Israel. He explained that often the younger generation is not much different than the older generation. If an older generation is hung up on something, that almost always gets passed down to the younger generation. It's up to the younger generation to decide what to do with what was passed down to them, and too many times they end up being just like the older generation. Technology, hairstyles, and fashion changes, but the character of people tends not to change, which led Ezekiel to recite a proverb that the daughter will be just like the mother.

In comparing Israel to Sodom, which was a lustful, free-for-all city, he also made it clear he wasn't saying that Israel committed more lustful, free-for-all sins, but that the total of what they did was worse than Sodom. Sodom was a lustful, free-for-all city, and it was a city where the people lacked nothing. Their needs were being met abundantly to the point where people could easily be proud, and where they could get away with doing very little. With all of the abundance and time, we might think that the people might have tried to find a way to help the poor and needy, but they must have been too idle to want to do that. With everything Israel did, they were worse than Sodom, maybe not to the extent of living a lustful, free-for-all lifestyle, but the people of Israel must have gotten comfortable living in a land flowing with milk and honey, and having food come to them so easily, they had more time on their hand than they knew what to do

with. And they must have did nothing to strengthen the hand of the poor and needy. Ezekiel sixteen verse forty-four.

Ezekiel 16:44-52

44. Behold, everyone that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

Isaiah who focused on the southern Kingdom of Judah and the area around Jerusalem, also compared them to Sodom and Gomorrah. He showed that people who live an unrighteous lifestyle when they know better can do nothing to please God. He called their sacrifices useless and attempts to worship God as iniquity, and showed how God would not listen to their prayers. He told them to do many things to make themselves right with God, to purify themselves and to cease doing evil, and then added doing what was expected, seeking God's judgment,

especially for the widows and orphans, and to relieve the oppressed. Isaiah one verse ten.

Isaiah 1:10-17

10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

13. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Within the Church of God, we are familiar with the concept of fasting, especially on the Day of Atonement, and sometimes we overlook the Biblical purpose for fasting. When we fast, it is to loosen the bonds of wickedness, to undo heavy burdens, to let the oppressed go free, and to break every yoke. Fasting should remind us that there are those without food and poor to the point we act and not pretend like the poor and needy are people we can ignore. Isaiah fifty-eight verse one.

Isaiah 58:1-8

1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

The Bible shows that when the religious elite sin, that can lead to the sin of the civil leaders, and that trickles down to all the people. The Book of Malachi is a book written to the priesthood and speaks of a time when the sons of Levi will be purified. Levi was the tribe of the Levitical priesthood, and so the message to Levi should be understood by religious authorities and leaders. They were warned by Malachi of aligning themselves with sorcerers. Today within Christianity, there is no place for blending other religious faiths. Malachi warned against adultery, and that definitely should not happen with those who are married, but spiritual adultery is blending elements of other religious faiths as part of our faith. He warned against those who would boldly lie, and then reminded them how they could not oppress workers, the widows and orphans, and even immigrants and visitors. Finally, they were reminded of the need to continue to fear God, to have a reverential awe of God that leads us to do what God expects. Malachi three verse one.

Malachi 3:1-5

1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the

messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

We cannot use what is written in the Bible to directly or indirectly oppress the poor. For instance, there was a requirement that every seven years debts be forgiven. Being in that seventh year was not an excuse to not help a person in need. Understanding that the seventh year was not an excuse to not help a person in need also shows there is a reasonable expectation that the poor work for what they are given. Helping somebody in need during Biblical times did not mean just giving somebody something with no thought of repayment as it tends to today. It is perfectly fine to help people with no thought of repayment, but it is also fine to help people where they have to work for what they are given. When we help people where they work for what they are given, we can never oppress them. If you are unsure what is oppression when you are helping people by having them work for what they are given, consider what is reasonable and customary. In any situation, we cannot oppress others when helping them as that is evil. Deuteronomy fifteen verse seven.

Deuteronomy 15:7-11

7. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

9. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Proverbs shows that the poor tend to be despised more and that most will try to be friends with the rich. But we can also see that those who have mercy on the poor are happy. By the way, those who honor God will have mercy on the poor. Proverbs fourteen verse twenty.

Proverbs 14:20-31

20. The poor is hated even of his own neighbour: but the rich hath many friends.

21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

22. Do they not err that devise evil? but mercy and truth shall be to them that devise good.

23. In all labour there is profit: but the talk of the lips tendeth only to penury.

24. The crown of the wise is their riches: but the foolishness of fools is folly.

25. A true witness delivereth souls: but a deceitful witness speaketh lies.

26. In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

27. The fear of the Lord is a fountain of life, to depart from the snares of death.

28. In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

30. A sound heart is the life of the flesh: but envy the rottenness of the bones.

31. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

In the Psalms we can read that God forgives sin and heals diseases. He redeems life from destruction and provides many good things to His people. God also is righteous and fair for those who are oppressed, and that would include the poor. Psalm one hundred three verse one.

Psalm 103:1-6

- 1. Bless the Lord, O my soul: and all that is within me, bless his holy name.**
- 2. Bless the Lord, O my soul, and forget not all his benefits:**
- 3. Who forgiveth all thine iniquities; who healeth all thy diseases;**
- 4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;**
- 5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.**
- 6. The Lord executeth righteousness and judgment for all that are oppressed.**

Psalms also shows God delivers us from problems and evil, even evil bent on our destruction. God can keep the wicked from impacting our life and keep us from violence. He can protect us in times of trouble and battle. Whatever situation we might face, we can take comfort knowing that God also maintains the cause of the afflicted and the right of the poor. Psalm one hundred forty verse one.

Psalm 140:1-13

- 1. Deliver me, O Lord, from the evil man: preserve me from the violent man;**
- 2. Which imagine mischiefs in their heart; continually are they gathered together for war.**
- 3. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.**
- 4. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.**
- 5. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.**
- 6. I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.**
- 7. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.**
- 8. Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.**

9. As for the head of those that compass me about, let the mischief of their own lips cover them.

10. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12. I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

13. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

When it comes to the poor and needy, we can only help as we are able to help, and how and where we can help with is an individual determination. There is tremendous need wherever we might look. As we consider how and where we can help, we cannot overlook the needs of our own family. We need to make sure we are providing for our family. It would be horrible if we helped others in our community while neglecting the need that might exist within our own family. As we help others we need to see if others might already be able to help that person. When Paul wrote to Timothy, he offered direction on how to provide this help. He did not suggest that Timothy offer unbridled help, but that the help that was offered be based on certain criteria. He told Timothy that any person who did not provide for his own, especially for those of his own house, had denied the faith and was worse than unfaithful. First Timothy five verse one.

1 Timothy 5:1-8

1. Rebuke not an elder, but entreat him as a father; and the younger men as brethren;

2. The elder women as mothers; the younger as sisters, with all purity.

3. Honour widows that are widows indeed.

4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6. But she that liveth in pleasure is dead while she liveth.

7. And these things give in charge, that they may be blameless.

8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

James reminds us that we should not hold the faith of our Lord Jesus Christ with respect to persons. We should not consider a person who is rich to be a better and more worthy Christian than a person who is poor. From James, we also learn that God called the poor of this world who are rich in faith, and they are also heirs of the Kingdom of God. He showed if we despise people who are poor, we are no different than those who might oppress us, and think less of us because of our faith. James concludes that we are to love others as we love ourselves, but if we have respect to a person because of anything, including financial status, we are sinners before God. James two verse one.

James 2:1-9

- 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**
- 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;**
- 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:**
- 4. Are ye not then partial in yourselves, and are become judges of evil thoughts?**
- 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?**
- 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?**
- 7. Do not they blaspheme that worthy name by the which ye are called?**
- 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
- 9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.**

Jesus proclaimed that in preaching the Gospel of the Kingdom of God, that he was preaching to the poor, to heal the brokenhearted, to preach spiritual freedom to the captives, to those who were spiritually blind, and to free those burdened with sins, to preach the acceptable year of the Lord. Jesus was quoting from Isaiah and

next in Isaiah would have been the day of vengeance of God. Luke four verse fourteen.

Luke 4:14-20

14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15. And he taught in their synagogues, being glorified of all.

16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Christians are quick to claim to love Jesus and all that He taught, and we need to examine if what we do is aligned to what Jesus taught. When we preach the gospel, are the poor included, or do we seek the middle class and rich? When Jesus spoke of healing the brokenhearted, do we see our role in this healing, or do we overlook those who are emotionally hurting? Do we preach deliverance to the captives or are we just fine with their captivity. Do we see people who are spiritually blind as somebody to include, or do we see them as making us look good? Do we belittle those with sin, or do we work to set them free from sin?

The poor we will always have with us, and if we will always have the poor with us, we will also always have the rich with us. What makes a person rich or poor can be very situational and instead of looking at a person because of their financial status whether rich or poor, we should look at every person without partiality. The poor who are with us today probably will not be remembered long after their death, and most of the rich will suffer the same fate of being forgotten. But each person whether rich or poor has the opportunity for eternal life at the time of their calling, and during the present time during this time of our calling, we are to

remember the poor as we proclaim the Gospel of the Kingdom of God and as we live our life aligned to doing what God and Jesus Christ would expect of us considering that we are to love others as we love ourself.

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.