

25-1214p Transcript

25-1214p - Jericho, Part 2, Jim Lokenbauer

Bible Reader: John Nousek This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

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Jericho, Part 2

Scripture Reading

Bible Reader (0:04 - 0:43): John Nousek	<i>continued</i>
Mark 11:12-14 (0:04) This evening's scripture reading is from Mark 11, verses 12-14. (0:13) On the next day, when they had left Bethany, he became hungry. (0:19) Seeing at a distance a fig tree in leaf, he went to see if perhaps he would find	anything on it. (0:27) And when he came to it, he found nothing but leaves, for it was not the season for figs. (0:34) He said to it, May no one ever eat fruit from you again. (0:40) And all his disciples were listening. (0:43)

Transcript (0:04 - 42:32), Preacher: Jim Lokenbauer

(0:48) So this morning, we examine together some of the rich history and lessons to be learned around the ancient city of Jericho in the Old Testament. (1:01) Such as how pre-incarnate Jesus directly intervened in guiding and guarding the historical events of Israel to protect his people and his lineage. (1:15) This evening, we'll look at the events that took place around Jericho and in the towns close to it in the last days of Jesus' life leading up to the cross.

(1:28) So about five days before the final Passover, Jesus would participate in, Jesus and his disciples were traveling through Jericho. (1:42) Jesus, as we learned earlier, had an intimate knowledge of its past and made some rather wonderful and unique miracles there. (1:54) It was there that our Lord took his disciples and for a third time told them bluntly what was going to happen to him in Jerusalem.

(2:07) In Mark 10, 32 through 34, Jesus said, (2:12) Now they were on the road going up to Jerusalem and Jesus was going before them. (2:17) And they were amazed as they followed. (2:20) They were afraid.

(2:21) He took the twelve aside and again began to tell them the things that would happen to him. (2:36) Behold, we are going up to Jerusalem. (2:39) And the Son of Man will be betrayed to the chief priests and to the scribes.

(2:45) And they will condemn him to death and deliver him to the Gentiles. (2:50) And they will mock him and scourge him and spit on him and kill him. (2:56) And the third day he will rise again.

(3:00) So afraid, the disciples were in awe of their master, who had his jaw set like flint to go to Jerusalem. (3:10) Jesus would become the perfect sacrificial lamb of God. (3:15) He had a job to do and was determined to go there to redeem mankind from sin.

(3:22) They followed Jesus to Jericho and they came upon two blind men. (3:29) One named

Bartimaeus, who when he learned that it was Jesus passing by, began to shout, (3:37) Jesus, Son of David, have mercy upon me. (3:40) And the crowd actually shushed him and sternly rebuked him to be quiet.

(3:47) But that didn't deter the blind man. (3:51) It made him shout all the more, Jesus, Son of David, have mercy on me. (3:58) Jesus stopped and commanded that Bartimaeus be brought to him.

(4:03) Bartimaeus showed great faith and determination to get Jesus' attention and knew how to properly address him. (4:13) By calling him Jesus, Son of David, he was acknowledging him as being the Messiah. (4:22) He was standing in front of the Messiah, the King of Israel, the Son of God, with his blind friend.

(4:32) Jesus asked the blind man what it was that he wanted him to do for them. (4:38) Jesus knew full well what Bartimaeus wanted. (4:42) But Jesus wanted him to ask and ask with faith.

(4:48) Jesus said, what do you want me to do for you? (4:53) And Bartimaeus said, Rabboni, I want to regain my sight. (4:58) By addressing Jesus as Rabboni was a title of great honor. (5:05) Because in Hebrew, Rab means teacher or master.

(5:12) And Rabbi means my master. (5:15) But Rabboni means my great master. (5:21) I'm sure the other blind man was probably shaking his head in affirmation, wanting his sight as well.

(5:29) And the Lord said, receive your sight. (5:33) Your faith has made you well. (5:36) Bam, they see Jesus.

(5:39) He's the first image their new vision beholds. (5:44) A vision that Bartimaeus and his companions would remember forever. (5:50) They were praising God and followed Jesus.

(5:53) And those who saw what happened were praising God, too. (5:59) While walking through Jericho, the crowds were gathering to see the Lord pass by. (6:06) A man named Zacchaeus, who was the chief tax collector in that region, wanted to see the Lord as well.

(6:16) But couldn't because of his size. (6:19) He was a small man. (6:20) So he ran ahead and climbed a tree along the road where Jesus would pass by.

(6:29) As Jesus passed, he looked up and said, Zacchaeus, hurry and come down. (6:37) For today I must come and stay at your house. (6:41) Zacchaeus did as he was ordered and received the Lord gladly.

(6:47) Again, there were people who judged the Lord and the tax collector contemptuously. (6:55) Saying that he was going to be the guest of sinners. (7:00) Zacchaeus was honored to have the Messiah stay at his home for the Sabbath.

(7:06) And not just honored, but moved by Jesus' kindness. (7:10) So he immediately repented and pledged half of his wealth to the poor. (7:19) And that he would restore to anyone that he defrauded fourfold.

(7:25) Jesus, who one day will judge us all, said to Zacchaeus, today salvation has come to this house. (7:35) Because he, too, is the son of Abraham. (7:37) For the son of man has come to seek and save that which is lost.

(7:44) The next day is Sunday. (7:46) And Jesus and the 12 disciples leave the home of Zacchaeus and they headed for Jerusalem. (7:55) And Jerusalem was a 15-mile journey from Jericho.

(7:59) So most of the day would be spent traveling by foot. (8:04) So that they would arrive in Jerusalem late in the day. (8:09) When they got to Bethany, by the Mount of Olives, just outside of town.

(8:14) Jesus gives two of his disciples instructions to bring him back a colt that was never ridden. (8:21) And that was tied up and where to find it. (8:24) And what to say to the owners who may object at first of them taking the colt.

(8:30) He was going to ride into Jerusalem as king of the Jews. (8:38) Only domestic animals that were never used for service could be used for sacred purposes. (8:46) Kings in the Holy Land would ride white donkeys as King David did.

(8:52) And as Solomon did. (8:54) And that is what the Lord is doing here. (8:56) He's riding a donkey colt.

(8:59) As Jesus rides to Jerusalem, the crowd greets him with coats and palm fronds. (9:06) Spread on the road for him to ride over with shouts of Hosanna. (9:12) And blessed is he who comes in the name of the Lord.

(9:16) This is what we call Palm Sunday. (9:19) It was the start of the four-day period in which Israel was to put their living spotless year old lamb on display for all to see. (9:31) Within a few short days, Passover would be there.

(9:36) So, on the last day, in the evening, they would sacrifice their Passover lamb. (9:49) And it was to be a perfect specimen for atoning for sin. (9:54) Because it was a type of Christ.

(9:58) So, Jesus, who was our perfect Passover lamb, was to be observed by all the people those four days as well. (10:08) So, he entered the temple and observed what state it was in. (10:13) And since it was late, after the evening prayer time, he would return the next day.

(10:20) So, they returned to Bethany on the night and perhaps stayed at his friend's house, Mary, Martha, and Lazarus, where he often stayed. (10:29) And the next day, which would have been Monday, the 11th of Abib, Jesus and his disciples leave Bethany to return to Jerusalem. (10:40) Along the way, he becomes hungry and he sees the fig tree that had its leaves on it.

(10:47) And he sees it in the distance and goes up to it looking for fruit to eat. (10:52) In that region of the world, figs were normally gathered up at the gathering season for figs after the Passover. (11:04) So, being close to Passover, there should have been fruit on it, though they may have been slightly unripened.

(11:12) But Jesus found only leaves. (11:16) It was fruitless. (11:18) So, Jesus cursed the tree.

(11:21) May nobody ever eat fruit from you again. (11:25) And the disciples may hear him say that. (11:30) They spent the day in Jerusalem.

(11:33) Jesus entered the temple and drove out all the people who were buying and selling as if it was a marketplace. (11:40) So, he turned over money changers' tables and the seats of those who were selling doves. (11:47) He didn't permit people to carry merchandise through the temple.

(11:52) Jesus had a true zeal for his Father's house, the temple. (11:59) And so, Jesus purged the common and the profane out of it to keep it sacred and holy. (12:09) Jesus spent most of the day in the temple teaching the people and said to them, (12:16) Is it not written, My house shall be called a house of prayer for all the nations? (12:23) But you have made it a den of robbers.

(12:26) When evening came, they left the city. (12:30) And the next morning, Tuesday, they headed back to Jerusalem. (12:35) On the way, Peter noticed the tree that Jesus cursed by saying, (12:40) Look, the tree you cursed is withered from the roots up.

(12:45) It was completely dead. (12:48) Now, why would Jesus do that? (12:51) Jesus gave his disciples a real-time metaphor, so to speak. (12:59) And I guess you could call it an object lesson.

(13:03) In Jericho, Jesus restored the sight of two blind men who praised God and gladly followed Jesus afterward. (13:12) No doubt, from that point on, they bore good fruit to God. (13:17) By the living waters that Jesus spoke to Zacchaeus, (13:23) he brought life and salvation to a son of Israel whose life was once a barren wasteland (13:30) that produced only thorns, thistles, and bad fruit.

(13:41) The lesson is this, there comes a point when a child of God must bear fruit for the Lord, (13:49) or we too can be cursed and lost. (13:54) David says in the first psalm, when talking about the person who is devoted to God, (14:03) says, His delight is in the law of the Lord, and on his law he meditates day and night. (14:12) When you meditate on God's word throughout the day, (14:15) you have very little time for worldly matters to become less important, (14:22) and the time you spend with God in prayer, reading his word, studying his word, (14:28) practicing what you've learned, worship with the saints, (14:34) and let your light shine before men so that they can praise God by your good deeds, (14:42) and that is what really becomes important to you.

(14:47) When you honestly pursue God's way, he will transform you into his image, (14:55) and it will show you, and it will show in your life. (15:00) You can't help but bear fruit for him. (15:04) He will see to your needs when you put your trust in him.

(15:08) Fruit doesn't instantly appear on a tree. (15:13) When a tree is planted, it takes time to mature, (15:17) sometimes years before it finally produces fruit. (15:21) That too is reflected upon by the psalmist.

(15:26) David further says in Psalm 1, (15:29) He will be like a tree firmly planted by streams of water, (15:33) which yields its fruit in season, and its leaves does not wither, (15:39) and whatever he does, he prospers. (15:44) A tree firmly planted by a river will be able to remain rooted (15:49) when the waters rise to raging flood levels. (15:55) Likewise, when our lives become a raging river of problems, (16:00) if we are securely planted with our faith in God, (16:05) we will stand up under the torrents of life's challenges as well.

(16:11) God will see us through them, and we will come out of them stronger than before. (16:18) It is the work of the Spirit to change us into the image of God. (16:24) When we become more and more like God, (16:26) we bear fruit for Him, good fruits of all kinds, (16:31) and having a God-like character, (16:33) we can better weather the storms that come our way.

(16:39) Once saved, do not slip back into the old sinful ways you had before (16:46) by bearing bad fruit or bearing no fruit at all. (16:51) Again, why would Jesus actually curse the fig tree? (16:58) This is the only time that Jesus cursed anything in the Gospels. (17:07) And indeed, it was a lesson for His disciples back then, (17:11) and it's a lesson for us today.

(17:15) First, God expects His children to bear fruit for Him. (17:21) Bearing fruit for God is the evidence of a positively changed life, (17:27) a life led by the Spirit rather than led by the flesh. (17:32) Second, Christ is the judge of the living and the dead.

(17:38) He pronounced judgment against the tree (17:41) that should have borne fruit at that time of its life. (17:45) He shows that He has the keys of life and death. (17:53) To emphasize this idea of fruitlessness, (17:57) Jesus used a metaphor of God being a vine dresser.

(18:04) In it, He was the main vine planted in the soil, (18:09) and Christians are its branches. (18:12) In John 15, 1 through 8, Jesus said, (18:16) I am the true vine, and my Father is the vine dresser. (18:21) Every branch in me that does not bear fruit, He takes away, (18:26) and every branch that bears fruit, He prunes, (18:30) that it might bear more fruit.

(18:34) You are already clean because of the word which I have spoken to you. (18:38) Abide in me, and I in you. (18:42) As the branch cannot bear fruit by itself unless it abides in the vine, (18:47) neither can you unless you abide in me.

(18:52) I am the vine, and you are the branches. (18:56) He who abides in me, and I in him, bears much fruit, (19:01) for without me you can do nothing. (19:04) If anyone does not abide in me, he is cast out.

(19:07) As a branch, it is withered, and they gather them up (19:12) and throw them into the fire, and they are burned. (19:17) If you abide in me, and my words abide in you, (19:20) you will ask whatever you desire, and it shall be done for you. (19:26) By this my Father is glorified that you bear much fruit, (19:32) showing yourselves to be my disciples.

(19:36) When we are in fellowship with God, (19:38) we receive nourishment from the root of the vine, (19:42) and we produce fruit for the vine dresser. (19:46) If we are not producing fruit, even after being pruned, (19:51) we can expect to be lopped off of the vine. (19:55) If you are not producing fruit, or the fruit you are producing is bad, (20:02) you are in danger of being lost forever.

(20:07) And I will say it right now, if that's your condition, (20:10) stop and change and get right with God. (20:17) These stories that surrounded Jericho from this morning and this evening, (20:24) all of these stories show that the wicked can repent and receive life, (20:30) that the disobedient can become obedient and become fruitful, (20:38) and God expects his people to be fruitful for him. (20:45) So he calls warning in Romans 11, 22, he said, (20:51) Behold, the kindness and the severity of God, (20:55) on those having fallen, severity, (20:59) but on you, kindness, if you continue in the kindness, (21:05) otherwise you also will be cut off.

(21:09) So the false teaching of one saved, always saved, (21:14) is destroyed right here by the words Jesus talks about. (21:19) You can fall as a Christian. (21:24) So let's not be cut off from God.

(21:27) Let's encourage each other to continue on until the day of Christ. (21:34) God bless you all. (21:35) At this time we offer the invitation.

(21:38) We'd like to pray for you if you have any needs. (21:42) So come as we stand and sing the invitation song.