

Luke 7:36

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[0 : 00] Well, let's come again to the passage we read, seeking God's help, in Luke chapter 7, and from verse 36 down to the end of the chapter.

Forgiven much, loved much. Last night we were looking at Thomas, and I hope that we were able to glean some information from what the scriptures tell us about it, to encourage us in our own lives of faith.

Even although we may at times be prone to doubt, I trust that Thomas' example of devotion to his Lord is an inspiration to ourselves, that whatever doubts we may at times have in relation to where we stand before God, that at the same time we want to be devoted to God, we want to give ourselves over to him, and to declare openly and unashamedly whose we are and whom we seek to serve.

This morning I want to look at another character, this time a female, who is not named, but whose story is recorded for us here in Luke chapter 7.

This of course is not the same incident as is recorded in Matthew, Mark and John, about another anointing that took place at Bethany.

[1 : 33] We know from these accounts where that anointing occurred and who it was who anointed Jesus at that time. But the story that is narrated here by Luke, although similar, is clearly not one and the same as is recorded in those other gospel narratives.

And that itself shows us that God's people, even in the days of Jesus and those who wanted to demonstrate their allegiance to Jesus, were prepared to do so in different ways and some of them in identical ways.

There is a very strong similarity between the story of the anointing that Mary did and the story that we are looking at here today. But as I've said, they are not one and the same story.

As we prepare ourselves for the Lord's Supper tomorrow, I think it is essential for us to examine our own hearts as to whether or not we are prepared to demonstrate our love for Jesus.

Not just in terms of what we say, but in terms of the way that we conduct ourselves. It is said that actions speak louder than words.

[2 : 54] And whilst words are important, so are actions. And it's not enough for us just to say that we love the Lord. Not enough for us just to say from Psalm 116, as we've done, that we love the Lord.

But to show that we love the Lord. By the way we conduct ourselves towards Him and towards each other from day to day. So as we come and look together at this story, there are quite a lot of lessons that I hope we can learn from it that might be of encouragement to ourselves.

Perhaps not the most likely place, you would think, for someone to come and demonstrate that the love for Jesus.

The Pharisees were notorious for the most part for being critical of Jesus. And many of them sought to find fault with Him continually.

We're not told exactly what the motive behind the invitation was. The invitation issued by this Pharisee whose name is actually recorded in the narrative.

[4 : 26] This Pharisee called cyber. But we do know that Jesus was prepared to take Him up on the invitation and to go to His house.

Again we find several examples. In scripture of Jesus being asked to and willing to go to different houses. And to minister to the people there in different ways.

When He called Zacchaeus down from the sycamore tree. He told him that that very day he would have to eat with him in his home. When He called Matthew or Levi to follow Him.

Again he was prepared to go into his house. But here it's one of the Pharisees who asks Jesus into his home. Why He does it we don't know.

But what we do know is that He does ask. And that Jesus is prepared to go. Jesus was always prepared to go wherever people asked Him to go.

[5 : 29] In order that He might demonstrate something of the love of God. In these different situations. He was prepared to eat with tax collectors and sinners.

And He was prepared to eat with Pharisees as well. Jesus was in this house on this occasion. And it is in this unlikely environment.

That this woman comes and does what she does. It doesn't matter where we are. We can be sure there will be opportunities for us.

To demonstrate our love for Jesus. Not just in a place of worship such as we're in this morning. But everywhere we go. The whole world in a sense.

There is a place given us by God. Where we have ample opportunity. To make clear. Whose side we're on. Who we love.

[6 : 28] And who we serve. And this woman. We're told. Was a woman in the city. Who was a sinner. And the way it's put. Made it clear.

That she had quite a reputation. She was someone who was well known. In the community. And not. For anything. Honourable.

Either. But she was noted. As a sinner. Of course. The Pharisees often thought that. They were a kid above. Those whom they regarded as sinners. And they often looked down.

On others. And treated them as sinners. Whilst they. Imagined themselves. To be saints. We must beware. As those who profess.

The name of Jesus. Beware of a holier than thou attitude. Towards others. As this man. Clearly had. As the story. Makes clear.

[7 : 26] Now what was the woman doing. Inside his house. At this time. Well all that we're told. Is that she knew. That Jesus was there.

And that was enough. To draw her. To his house. The fact that Jesus was there. Was enough. Motivation.

For her. To be there. As well. And I think that even. In that. She sets us. An example. You know. The line of the hymn.

That says. Where Jesus is. To his heavenly. Surely. If we're. Right with God. If we know God. If we love the Lord.

We'll want to be. Where he has promised to be. And that is why. One of the reasons why. We lay so much emphasis. On the importance. Of not. Absenting ourselves.

[8 : 21] Unless. Necessity. Purchases us. To. From the gatherings. Of God's people. The writer to the Hebrews. Warns us. Not to forsake.

The assembling of ourselves together. As some. He says. We're in the habit. Of doing. Jesus was promised to be. For two or three. Gathered.

In his name. And if we take Jesus. Seriously. And surely we must. Then that should be enough. Of an incentive for us.

Whenever we're aware. That Jesus is present. With his people. To seek to be there. If we possibly can. It is evidence of a heart. That has a love for the Lord.

When we want to be. Where Jesus is. Of course. In another sense. He's with us wherever we are. And in all circumstances. And his presence is not limited. To any one place.

[9 : 16] In that spiritual sense. But today. The question for us. As we examine ourselves. Before the Lord's table. Tomorrow. Is. Are we like this woman.

In wanting to be close. To him. Wanting a close walk. With him. Oh for a closer. Walk. With God. As Calvert.

Put it so elegantly. When this woman. Hears. That Jesus. Is here. And. She. Pramps. This. Passion. Without past. This Passion.

Who's notorious. For her past. And this Passion. Who is still regarded. Even in the present. As silent. Thoughts made clear. As a sinner.

Who was it who said. Every saint. Has a past. Every sinner. Has a future. Well this woman. Is noted for her past.

[10:12] Remembered for it. And Simon. As we see. Assumes. That. That effort. Hasn't changed. Its voice. Because as we see. He finds fault. With her.

And he says. That she is still a sinner. But we'll come to that. Later on. The question for us. This morning. Is this. If we are aware.

As this woman. Was clearly aware. As the story goes on. To show. That. We are all. Utterly unworthy. At the least. Of the Lord's measures. But aware.

At the same time. Of what the Lord Jesus Christ. Has done for us. Then we will want. To come to him. We will want. To come boldly. To the throne of grace. We will want.

To come and avail ourselves. Of all that he's done for us. In order. That we might be right with God. And in terms of. Our attitude. Towards other people.

[11:07] Surely. If we have come to. Taste and to see. That God is good. We will. Never forget. Of belittling others. Or of imagining.

That anyone else. No matter who they may be. Are beyond the reaches. Of God's grace. And mercy. Surely we believe. That if we've been saved ourselves.

That the virus. Offender. Who truly believes. That moment. From Jesus. A pardon. Receives. It's very interesting. How Saul of Tushes. Towards the end of his life.

Having served the Lord. As he did. In so many ways. And demonstrated. His allegiance to. As he writes to Timon. Approaching the end.

Of his earthly journey. Speeds of himself. As the one who is still. The chief of sinners. Uses the present text. This is a faithful saying.

[12:04] And worthy of being accepted. By all. That Christ Jesus. That Christ Jesus. Came into the world. To save sinners. Not of whom I was. Chief. But of whom I. Am chief.

And as he sees himself. In that light. And as we see ourselves. In that light. Surely. We would be grateful. That it is for sinners. Such as us.

Sinners such as. This woman. Sinners such as. We have surrounded us. In all our communities. It is for such. That Jesus came.

Not the righteous. Not the righteous. Sinners. Jesus. Came to call. And as the wife. To put it. If we tarry. Till the bed. If we will never.

Come at home. It's for sinners. And this person. Realised that she's a sinner. She comes. And even the way. She comes.

[12:58] I believe. Demonstrates. Her penitence. We're told. That. She came. She brought. An alabaster. Flask. Of flakened oil. Very similar.

To Mary. As recorded. In the other gospels. Would have cost her much. No doubt. And she comes. In order to. Anoint Jesus.

Whether she's fully aware. Of it or not. The anointing. Of such significance. Because Jesus. Is prophet. Priest. In King. And just as Mary. In the other narratives.

Has come. To see Jesus. As her prophet. Her teacher. As she's come. To see Jesus. As the one. Whose sacrifice alone. Could atone for her sin. As she's come.

To place herself. Under his lordship. As the one. Who is King of Kings. And Lord of Lords. And as she announces. So does. This woman. In our story.

[13:52] Today. What about you? Do you see Jesus. As your prophet. As your priest. And as your king. Do you come. As a penitent sinner. As this woman comes.

And do you come. Openly acknowledging. That Jesus is the one. To whom alone. You're prepared to listen. For the sake of your soul. The great teacher.

The great rabbi. The great master. The great prophet. Forecast. From of old. Who has come. In order that we might. Learn at his feet.

In order that we might. Be taught by him. In order that we might. Be guided. By him. And by his word alone. As we seek. To glorify.

And enjoy God. Have you come. To understand. That your acceptance. With God. Is only on the basis. Of what he has done. For you. As your great high priest.

[14:48] Who has offered up. A sacrifice. That has satisfied. Divine justice. Once. And for all. And forever. As a result. Of which. You. Have been reconciled. To God.

Well if you know Jesus. In that way. As a penitent sinner. As Mary did. And as I believe this woman. Did as well. You will want. Him to be.

Lord of your life. And the anointing. Has so much significance. In terms of this woman. And me. And you too. Although perhaps not coming.

With a positive box. Or bottle of alabaster. Are still here today. In a very. Free of spiritual sense. And knowledge. Of him. To be.

All that this woman. Of whom. We've been mentioning. Acknowledge him. To be. But there's more than that. She doesn't just bring. The alabaster. Box.

[15:42] Or flask. Or fragrant oil. But she stands. At his feet. Behind him. Weeping. And she begins. To wash his feet. With her tears.

And she wipes them. The whole. Description given by Luke. Is so. So graphic. So detailed. And she wiped them. With the hair of her head. And she kissed his feet.

And anointed them. With the fragrant. Oil. Every detail. That was given. In order that. The true. Nature of this woman's. Penitence. Come home to us. And in order that. We might see that. Her love. For her Lord. Is what is. Motivating her.

To do. All. These things. She stood at his feet. Behind. And she's weeping. She's weeping. Because of her own. Awareness.

[16:39] Of her own. Unworthiness. But I believe. She's weeping too. As she. Sees him. Whom she knows. Is going to. Die for her.

And she. Is conscious. That it is. Because of her sin. And the sins of all his people. That he's come. Into the world. She. Looks on him.

From behind. And she's. Shed in tears. Have you shed tears? Both. In relation. To your own guilt. Before God. And in relation. To what.

Jesus. Has done for you. Looking on him. Whom you have pierced. And mourned for him. Seeing that it was your sins. That nailed him to the tree. Seeing that it was.

For you. That he bled. And died. That he did it for you. If that doesn't move you. Then. Nothing else ever will. And if your eyes.

[17:35] Be looked to see. What. What he has done for you. That you will be moved. Even as she knows. And you will. Seek. In every way you can.

To demonstrate. To him. Before. The people. What you think. Of. Jesus. She began to wash his feet. With her tears. And wipe them.

With the hair. Of her head. And she kissed his feet. And if that's not a. A demonstration of love. Then I don't know what is. She.

She anointed them. With a fragrant. Oil. She's showing. What she thinks of Jesus. And. Showing clearly. That she is someone.

Who has come. To know. Whose value. And his worth. And how precious he is. For herself. Have you come. To that place.

[18:30] Where you too. Can see. That you know. What he's done for you. And do you want. In every way you can. To make known.

Without any sense of. Shame. What the Lord. Has done. And is doing. In your life. I'm not ashamed. To own.

My Lord. To defend. His. Cause. What does the Pharisee. Think of it all. What is.

The man. Who's invited. Jesus. Along to his home. Think of it all. Well. We've told. But when the Pharisee. Who had invited him.

Saw this. He spoke to himself. He was. Too cowardly. To articulate it. But these were his thoughts. This man.

[19:29] If he were that broad. Would know. Who. And what kind of woman. Not. This. Was. But. This is.

Who is touching. But she's a sinner. What an attitude. What a self-righteous. Holier than thou attitude that is.

And sadly. It's an attitude. That still. Rear. She's up. The head. On. Frequent occasions. Even in the most orthodox.

Of religious. Syracuse. When we lose sight. What Jesus. Has done. For ourselves. Or when we just.

Weigh. A religious guard. Without. Having Christ. At the very heart. Of it all. Then we too. Will adopt this.

[20 : 27] Same attitude. As he adopted. I believe that self-righteousness. Is one. Sin. That. A burden. Most Irish.

Blinds people. To their. Realizing. To them. Realizing. They're need of a savior. On. Frequent occasions. When.

We try to share the gospel. We come across. This attitude. Well. I've never done anyone. Anyhow. The. Satisfied of self-righteousness. That. Expresses itself.

In so many. Different ways. Not just out there. In the world. And even. Sadly. Within the church. This. Innate.

Kind of. Idea. That somehow. Or other. I can do something. To. To make God accept. Well. If any one of us. Could be saved. On the basis.

[21 : 21] Of our own righteousness. Why did Jesus come. To do what he did. None of us are good enough. None of us are worthy. This Pharisee thought.

That he was. Quite a good passion. And that comes across. In the way. In which he. Speaks of this woman. She's a sinner. Sinner. What do you think. You are yourself.

You. Clearly. Don't know. Concept. Of. Of the fact. That you too. Are a sinner. In need. Of God's grace. I had a colleague.

Once. Who was preaching. A sermon. In a certain place. And he started. Talking about. Sinners in the building. And one woman. Look round. And when he met her. At the door afterwards. He asked her.

Why she looked right. And said. I looked round. To see who had come in. She wasn't seen. That she herself. Was a sinner. She wasn't seen. That she herself.

[22 : 16] Like everyone else. In that building. Was a sinner. In need of a saviour. It's Simon the Pharisee. Not only.

Be a little sober. But from what he says. Shows. That he doesn't really know. Jesus at all. Even though. He's. Invited him to his home. And the God's made himself.

Looked as if. He was. Of a positive attitude. Towards Jesus. His. His inward thoughts. Are thoughts. That are. Taking away. Glory from Jesus. This man. If he were a prophet. This woman. Is sure. That she. Believes.

And accepts Jesus. As a prophet. Priest. And he. Sash. He is no prophet. At all. And his whole complaint. Is not so much.

[23 : 12] Ultimately. In connection. With the woman. Although he certainly. As I said. Been looking down on her. But his reaction. Shows. What he thinks.

At heart. Of Jesus himself. He doesn't believe. He's not present. He doesn't love. The Lord. For all. His religiosity. He really has no love. For Jesus. In his heart. He doesn't know. Jesus. And he's not prepared.

To accept Jesus. For who. He really. Is. How does Jesus. Respond. Does Jesus just.

Wipe the floor. With him straight away. And. Tell him. That he knows. What he thinks. And. Give him a. Just a.

[24 : 06] A very strongly. Worded. Rebuke. Oh. Jesus does. What he very often does. And he says to Simon. I want to tell you a story. This was often the way Jesus.

Got the message. Across. By telling. Stories. Stories. And stories. With a specific. Spiritual. Point. So Jesus.

Knowing what was going on. In. Simon's. Thoughts. Sight. Jesus. Answers. Simon. And says to him. Simon. I've got something to say to you.

And Simon. Not realizing at this point. That. Jesus. Knows his thoughts. Because Jesus. As we read elsewhere. Didn't need to be told.

What was in man. Because he already knew. Simon. Plays his part. As a teacher. He's still.

Outwardly. Seeming. To. Respect Jesus.

[25 : 09] And. Give him. His place. He says. Say it. I've got something to say to him. Say it. Little does he know what's coming.

But Jesus. Takes him at his word. And he says it. And he tells him. This parable. This story. In order to show. The. The striking.

Carpenter. That there is between. Simon the Pharisee. And this. Unnamed woman. So Jesus relates this. This parable. Which.

Simon could follow. And which all of us can follow. It's a very straightforward parable. At one level. Says there was a certain creditor. And he had. Two debtors.

One owed. Five hundred. Dinerai. And the other fifty. Okay. Very straightforward. And when. They had nothing. With which to repay.

[26 : 06] He freely forgave them both. So he forgave the guy who. Owed fifty. And the guy who owed five hundred. And then Jesus said.

Tell me. Which of them. Will love him more. And Simon. Answered. And he knows. He knows. That Jesus. Knows his thoughts. And Simon. Answered. He seems almost reluctant. I suppose. I guess.

The one to whom. He forgave more. And Jesus said to him. You have. Rightly. Judged. And Simon knows.

Exactly what Jesus. Is saying. To him. Jesus is. Impressing in Simon. The magnitude. Of the forgiveness.

[27 : 06] That all God's three people. Know. They have received. They know. All God's three people.

Know. That they have been forgiven much. And it is only. When you realize. That you've been forgiven much. That you would love much.

And even in terms of other people. Paul writing to the Colossians. Tells us. That we. Are to forgive others. Even as God. For Christ's sake.

Has forgiven. Us. And in the words. Of the Lord's prayer. Jesus reminds us. That. We're to forgive our debtors.

That we're to. Ask forgiveness. Even as we ourselves. Forgive us our debts. As we ourselves. Forgive our debtors. Now it's easy to say.

[28 : 05] Forgive us our debts. But when you go on. To say. Even as we have. Forgive our debtors. That then. Makes us really. Examine ourselves. As to whether or not.

The spirit of forgiveness. Is truly found. In our hearts. And it's only. If we have. Understood. What it is. To be forgiven. By God.

For Christ's sake. Which Simon. Clearly. Hadn't. Grasped. But which this woman. Certainly. Had grasped. Gotten done to.

It is only then. That we will. Love much. Today. As we prepare ourselves. For tomorrow. Surely. Our focus is on. What God has done in Christ. To forgive us our sins. His death. And resurrection. Christ died. For our sins. According to the scriptures.

[28 : 58] Church. And rose again. The third day. According to the scriptures. And we're focusing on. Why he did it. Who did it. And why he did it.

And when we realize that. Ultimately. The answer to that question. Is simply this. He loved me. And gave himself.

For me. Then that. Would surely. Be sufficient for us. To seek in response. To love him.

By rendering obedience. To whose revealed will. As we have that. In his word. This is how we know that we love him. That we obey him. And keep his commands.

And we will look for every opportunity. Available to us. To demonstrate our love. By our actions. And one of the. The main motives.

[29 : 55] That. Will bring us to the table tomorrow. Is. Our love for him. Who loved us. With an everlasting love. And whose love for us.

Is shown supremely. On Calvary's cross. God. Demonstrates. God. Commends. Placards. Advertises. It makes clear. Reveals openly. His own love. For us. In that place. We were still sinners. Christ died for us.

Forgiven much. Love. Much. And it's clear. From where Jesus then. Goes on to say to the woman. That she.

Sillow. Though she's been notorious. For. Has been. Saved by God's grace. Has been forgiven. And has received his heart.

[30 : 57] He turned to the woman. And he says to Simon. It's interesting isn't it. Turns to the woman. And he's speaking to Simon. Do you feel this woman?

I entered your house. And you didn't give me water. For my feet. But she. Has washed my feet. With her tears. And wiped them.

With the hair of her head. You gave me no kiss. But this woman. Has not ceased. To kiss my feet. Since the time I came in. You did not anoint my head. With oil. But this woman. Has anointed my feet. With fragrant oil. Therefore. I say to you. Her sins. Which are many.

Which are denying that. Are forgiven. For she loved much. But to whom little is forgiven. The same loves her.

[31 : 59] There's this strutting contrast between. The self-righteous. Side of the palace. And this sinful woman. Who has now.

By God's grace. Become a saint of God. And it's a. A wonderful thing. Surely to. To this woman. As eerie as she. Hears Jesus. Speak to Simon. And at the same time. Makes clear to her. As he turns to her.

Or speaks to her. In verse 48. And says. Your sins. Are forgiven. It's really saying to her. Yes. You've been in bondage.

To sin. But now. You've been. Set. Free. To know. That we've been forgiven. By our heavenly father.

[32 : 58] For Jesus. See. It's surely. Surely. The most wonderful. Knowledge. That any of us. Can ever have. We live in a world.

With people. That are. Desperate need. Of forgiveness. And love. Even on a. Human level. The story is told. Of a father. And his teenage son.

Who had had a. Relationship. That had become strained. To the point of three. Finally. The son. Run away from home. His father.

However. Began a journey. In search. Of his rebellious son. This happened in Spain. And finally. In motherhood. In our last.

Desperate effort. To find him. The father. Put an ad. In the newspaper. The ad. Read. Dear. Dear. Pappos. Meet me. In front of the newspaper office.

[33 : 54] At noon. All is forgiven. I love you. Dear father. The next day. At noon. In front of the newspaper office. Eight hundred. Pappos.

Showed up. They were all. Seeking forgiveness. And love. From their fathers. That's the mission of it. The whole world truly needs.

To experience the forgiveness and love. Of the God. Who gives his people. The spirit of sonship. Of adoption.

That enables us to call. Father. Knowing that our sins. Are people given. Knowing. What he has done.

In order. To cleanse us. To pardon us. And to bring us into fellowship. With himself. Two can't walk together.

[34 : 53] Unless they be in agreement. But the one. Whom we have offended. Has. Come in Jesus Christ. To pay the price. For his people's sins.

When we realise that. We'll identify ourselves. With the. The writer of the song. Who put it this way. Nothing to pay.

Yes. Nothing to pay. Jesus has cleansed. My debt all away. Blotted it out. With his bleeding hands. Free.

Forgiven. And loved. I stand. Paid is the debt. The debtor is free. Now. I ask you.

Do you love me? He's asking us. How we. Respond today. To the love. Of God in Christ.

[35 : 49] And he wants us. To know for ourselves. As God's people today. Not only that. We've been pardoned. But that his peace. Is our portion.

We don't hear that. He said. He said to her. Your sins are forgiven. And those who sat at the table. With him began to. Say to themselves. Who's this? To even forgive sins.

They're still ignorant. As are many. Now day. Of the one. Who alone. Can forgive sins. There are so many today. Even in religious circles. Even in our Orthodox Christian circles.

Who. Who still haven't grasped. The fact that there is only. One who can. Forgive their sins. But for those who have grasped it.

By God's grace. For those who've come to know. What it is to be. At peace with God. Through Jesus Christ. His word is. As it was to her.

[36 : 49] Your faith has saved you. Go. In peace. When he says go in peace. He says. Go forward to here. Knowing that you. At peace with God.

Go forward to here. With the peace of God. In your heart. Go forward to here. Seeking to be. A peacemaker. Blessed are the peacemakers.
For they. Shall be called. The sons. Of God. I believe that this woman. Realised. Who Jesus. Was. And what he'd done for. In a way that Simon.
The Pharisees. Had not. And I believe that as we. Prepare ourselves today. For the Lord's table tomorrow. That if we have.
Come to know. Who Jesus is. And what he's done. For us. Then we will want. To be where he is. And we will want. To be with him. And with his people.
[37 : 47] At. His table. I want to finish. With a story. About Abraham Lincoln. Abraham Lincoln. He was a president.

In the United States. In case anybody's. Wondering. And. On one. Occasion. He went to visit. A slave auction. It was back in the days.
Of slavery. He went there. To observe. Not to participate. He watched. The unspeakable. Indignities. Of. Selling.
And buying. Human beings. His response. Was a mixture. Of disgust. Sadness. And outrage. As he stood there.
A young woman. Was brought. To the front. Her eyes. And body language. Screaming. Defiance. And hatred. She had been used.
[38 : 43] And abused. By her previous owners. And now. She was afraid. It was going to happen. All over again. The bidding began.

And to everyone's. Amazement. Lincoln. Offered. A bid. As the price went up. So did Lincoln's boots. Until the auctioneer.
Finally declared him. To be. The buyer. He paid her price. And he went over. To which she was being held. All of her animosity.
Was focused. Straight. At Lincoln. Lincoln looked at her. And simply said. You're free.
Free. Through a bit of violence. And distressed. She said. Oh yeah. Free. For what? Abram Lincoln answered.
[39 : 38] Free. To do anything. You want to do. Free. To go. Anywhere. You want. To go. Her appearance changed. As should have been.

His words. And realised. That he meant. What he said. Lincoln repeated himself. You're free. Free. Free to go. Anywhere you want.
She answered. Then. I'm going. With you. I'm going. With you. Jesus.
Has said to his people. That he's come. That we might be free. And if we know. What it is to be set. Free by Jesus. Then.
When he says to us. You're free to go. Whenever you want. Our heart's response. Would surely be. Tell. We'll go with you. Will you go.
[40 : 37] With his man. And she answered. I will go. Jesus is asking. The same question. Of us. Today. And if we're here. And we know.

The reasons. Of it are here. And we know. That he has said. Yes. Then we will want to be. In fellowship with him. And with his people. And that. Must.
Mean. In fellowship with him. At his table. As well. As in fellowship with him. Every breath. May God use this story today.
To encourage us. If we know. That we've been forgiven much. To show. That we are much. And to him. And to him alone. Be all the glory.
And all the glory. And all. Yes. All. All. The praise. You. I'm. I'm.
[41 : 36] I'm. I'm. I'm. I'm. I'm. I'm. I'm. I'm. And all.