

A Sinner's Response to Grace

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[0 : 00] Returning to Luke chapter 7. Luke chapter 7. People do all kinds of weird things to be able to be around their favorite famous people.

They can wait in line for hours just to get a glimpse. Or they'll stand right in front of the stage of their favorite rock band hoping to be acknowledged or shake their hand or get a close-up picture.

And it's interesting. We have a situation here that's like that but very different.

We have a situation here of a woman who's doing what it takes to be with her favorite person.

Let me tell you this. This is a made-up story. I'm going to hopefully give you some of the background that is built into this passage by means of the parable and some word tenses.

[1 : 32] And rather than trying to explain all these things, I've tried to craft a story that will give you a background. That will help you see what's going on in this passage as we read it and preach from it.

What would you do as a saved person if you'd heard that Jesus was going to be at a banquet held at Capriati's?

I know you would see it as a lie and not go because you know Scripture says, Behold, Christ is here and Christ is there and believe it not.

Okay. But this is just a story. But say we were in a time where Jesus was still on earth and he'd been preaching in northeast Pennsylvania for months now.

And you'd heard him speak several times. What he spoke agreed with what you had learned from the Old Testament.

[2 : 34] You'd been convinced that the kingdom of God was among them and that Jesus was the Messiah. But you'd been holding back. Everyone knew who you were.

You'd lived a wickedly sinful life. The only ones who wanted you around were the ones who sought you for what you provided.

Let me just break in. We're talking about someone who's probably a harlot. And repeat that last phrase. The only ones who wanted to be around you were those who sought you for what you could provide.

You'd built up sin upon sin. And you knew you had no hope. Nobody wants you.

Everyone sees you only as that sinner. One day as you lived.

[3 : 45] Disgusted with your life. You see people gathering to listen to this preacher. And there are mixed reactions to him. But you draw close so that you can hear.

The religious leaders don't seem to like him. In fact they seem to mock him. They call him the friend of sinners and tax collectors.

But as you look around the phrase seems fit. Not in a derogatory way. But he does seem to be willing to spend time with those less desirable types.

And this piques your interest. He shows such compassion. He's healing people. He's casting demons out of people.

You heard that as he went to name this poor helpless widow. Had her only son die. And out of compassion. Without being asked. He stopped the coffin.

[4 : 52] And he said. Young man I say unto you arise. And you're just hearing of this person. Who is friend to all these people. Who had no hope. And you hear him speak.

Of his prophecy. Of the prophecy of Isaiah. The spirit of the Lord is upon me. Because he has anointed me to proclaim good news to the poor.

He sent me to proclaim liberty to the captives. And recovery of sight to the blind. To set at liberty those who are oppressed. To proclaim the year of the Lord's favor.

As you stand there. As you stand there. All your sins haunt you. He's talking about repentance. And forgiveness.

And all you can think about. Are the hundreds or thousands of times. You've sinned in ways. That everyone around you. Just despises you for. But he's talking of repentance.

[6:01] He's talking of the kingdom. He's talking of coming to him. Could you know cleansing? You trust the promises of the Old Testament.

This man's holds out. Come now. Let us reason together. Says the Lord. Though your sins are like scarlet. They shall be as white as snow.

Though they are red like crimson. They shall become like wool. God cleanses sinners. God cleanses sinners.

For the first time in your life. You go home in peace. Days go by. And still there's peace.

You think of this man. You cannot forget this man. What he has done. What he has talked about. What he has offered. Has changed your life.

[7:07] And then at some point. This happens. Luke 7. Starting in verse 36. One of the Pharisees.

Asked him to eat with him. And he went. Jesus. Went to the Pharisees house. And reclined at table. And behold. A woman of the city.

Who was a sinner. When she learned. That he was reclining. At table. In the Pharisees house.

Brought an alabaster. Flask of ointment.

And standing behind him. At his feet. Weeping. She began to wet. His feet. With her tears. And wiped them.

With the hair of her head. And kissed his feet. And anointed them. With the ointment. Now when the Pharisee.

[8:02] Who had invited him. Saw this. He said to himself. If this man were a prophet. He would have known. Who and what sort of woman. This is. Who is touching him. For she.

Is a sinner. There. And Jesus answered. Answering. Said to him. Simon. I have something to say to you.

And he answered. Say it teacher. A certain money lender. Had two debtors. One owed 500 talent. Or 500 denarii. And the other 50. When they could not pay. He canceled. The debt. Of both. Now which of them.

Will love him more. Simon answered. The one I suppose. For whom he canceled. The larger debt. And he said to him.

[8:58] You've judged rightly. Then turning toward the woman. He said to Simon. Do you see this woman. I entered your house.

And you gave me no water for my feet. But she has wet my feet. With her tears. And wiped them. With her hair.

You gave me no kiss. But from the time I came in. She has not ceased. To kiss my feet. You did not anoint my head with oil.

But she has anointed my feet. With ointment. Therefore I tell you. Her sins. Which are many. Are forgiven.

For she. Loved. Much. But he who is forgiven little. Loves little. And he said to her. Your sins.

[10:05] Are forgiven. Then those who were at table. With him. Began to say among themselves. Who is this. Who even forgives sins. And he said to the woman.

Your faith has saved you. Go in peace. Let's pray. Father. Father. Just reading this.

Just thinking. Just a little bit. About what has gone on here. Jesus is amazing. And I pray that you would be with us.

I pray that you would open us. Open your word to us. And you would help us. To have the same reaction. As this lady.

And see the same savior. That he saw. And I pray that you would work in hearts today. In Jesus name. Amen. Amen. As we go.

[11:11] Back through this. I tried to paint as much of a picture. Of what this woman was like. Before any of this happened. And I know we read.

You're probably right now in your mind. And I'm reading it. I'm like. I want to say this. But I can't say this. I don't want to break the reading of God's word. But when he says. That she is forgiven. It is very much.

In the Greek. That is. She has been forgiven. And it wasn't something that happened then. It was something that happened earlier. We'll talk more about that.

But I want that thought in your mind. As we look through this. So here we have this situation. We don't know when it took place. It was probably not long after the last situation.

Where John's messengers had come. And Jesus had explained to them who he was. But soon after that time.

[12:07] There was a Pharisee named Simon. Who has a banquet. Now this Simon. Is not any other Simon in the Bible. So. We don't put him with anyone else. There's no other Simons in the Bible.

That were Pharisees. That were linked with Jesus. That we know of. So Simon has this banquet. The Pharisees were already not liking Jesus.

And so they were already working against him. And it seems odd. That a Pharisee. Part of a group. Who are already not liking Jesus.

Was having this banquet. And the banquet was most probably. In honor of Jesus. He'd done all these things. And no one could deny.

That he was someone of repute. But they didn't like. Where this was going. But they held this banquet. To probably to honor him. But those banquets.

[13:05] Were also opportunities. To discuss things. And so probably this banquet. Though it was held. In a way that looked like. He was honoring Jesus.

It was probably more of a banquet. Where they could get Jesus in. And start a discussion. And show him up. And so they come into this banquet.

And it says they reclined at a table. The last time I preached through Ruth. I gave an illustration of this. But I was 40 years younger. And I won't do this now.

When they ate these kinds of meals. They would lay on the ground. Or on the floor. On their left side. Oft times the table was set up in a V.

And people would recline along that table. So that everyone could see the people in front of them. And talk to the person who was at the head table. And so they would recline on their left side.

[14:08] And eat with their right hand. And it would be such a thing. That their feet would be sticking out behind them. And their sandals would be off.

Because when you went into a house. You took your sandals off. Because they were dirty. And usually. Either the host provided water. Or he provided a servant with water.

To wash those people's feet. But that did not happen. This time. Something else to note. Is that these banquets were not held in private.

This was in a Pharisee's home. Probably a nice home. And it would have an inner courtyard. And the banquet would be held in the courtyard. And people would be reclining at tables.

But the doors were left open. Because the Pharisees just loved people to know. What they knew. And how smart they were. And so they would leave the doors open. So people could come in.

[15:03] And listen to the discussion that went on. That's how this lady was able to come in. But there were other people there also. These people would come in.

And they would sit or stand. At the feet behind people. At the feet of people. And be able to pay attention to the conversation. Well as this account describes.

Enter a woman of the city. The woman. The kind of woman I described at the beginning. And in the Pharisees house.

She would not have been welcome. Simon makes it clear. That they know what kind of a woman she is. She has a reputation. And they.

If they. I don't know how she got past. She must have been curious. But if they could have. They would have stopped her. And they would have not allowed. Her to be in that banquet hall.

[16:00] It says that she was a sinner. As I mentioned it probably was. It isn't the word for prostitute. It's a group of people. That would be.

Associated with that kind of person. So. As you get from the first few verses. The Pharisee decides to have this banquet.

This meal. In honor of Jesus. And so he starts the meal. And apparently. Because the doors would be left open. Because people were welcome to come listen. News got out.

That this banquet would be. Taking place at this Pharisee's house. And this woman heard about it. And it says.

This is another thing that points to the fact. She was already saved. This woman. Immediately grabs. What is probably. The most prized possession she has.

[16:57] An alabaster box. It's kind of cloudy white. Ornamental. Full.

Of perfume. It says ointment. And she takes that. To this banquet. Because she has wanted to be near.

The most wonderful person in the world to her. And so. Somehow. She gets in.

And she is standing. At the feet of Jesus. Now. I'm going to use a little bit of. Sanctified imagination here.

We don't know what this woman was thinking. Except by means of the parable. That Jesus uses to teach Simon. Amen. So.

[17:55] We're going to sit there and say. We can picture this woman. At the feet of Jesus.

Coming. Because she has known peace. For the first time. In her life. She has known cleansing.

And she has already had the reputation. Of being. Someone that no one wanted to be around.

Except. Other. Sinful people. And as she sits.

Or stands. At the Savior's feet. She is looking at him. Thinking about. What he has taught. And

whether he. Quoted Isaiah 118. To her or not. Still the.

The. The offer is there. And. He has offered to her. Forgiveness. He has told. The. Tax collector.

And the sinner. That the kingdom has come for them. If they repent. They can be part of that kingdom. And so. She's standing there.

[18:52] She's thinking through. What she's heard. She's thinking through. How. She's seen the truth of scripture. She's thinking through. How. As she. Looked at that scripture. Is true. And.

And. And took it for herself. She trusted in it. Trusted in the words of God. For herself. And saw.

And knew. That her sin was forgiven. It just overwhelms her.

Overwhelms her with joy. And. If she's there. It doesn't say. If she. Wept.

Standing up. And dripped. Her tears on Jesus. She begins to wipe them. So she had. At some point. Kneel down. And she gets. Down.

To Jesus's feet. She's been weeping. And. The tears are now falling. On his feet. What would you do. In that situation. If you were laying down.

[19:46] Eating. And all of a sudden. You. Felt. Water dripping. On your feet. Oh. What's going on.

But there seems. To be nothing. Nothing. In the Savior's reaction. That in any way. Said. Get away from me. What are you doing. He accepted it.

And she's there. Wiping his feet. He feels her tears. And then. And then. He begins to feel. This.

This woman's. Gently.

Washing my feet. This. This one. As she looks down. She sees. Unwashed feet.

At a banquet. That's unheard of. Love. And so. As her tears fall. On our Savior. She. Let's down her hair. Which was a.

[20:51] Social. No-no. It was pretty close. To being naked. In those days. I read this report. This letter.

From. From a missionary. Wife. Who. Who'd spent years. In the Middle East. And said. Even today. If a woman. Exposed her hair. In public.

As this. It was. Almost as bad. As if. She was topless. And so. Here's this woman. And she's not.

She's not. Being inappropriate. But here's Jesus.

With these. Tears falling on. And as this woman. Sees that his feet. Is unwashed. She has no towel. No abundance. Of water. So here.

She lets down. Her hair. And begins. To wipe the dirt. Away from his feet. With her hair. I find that odd.

[21:49] You would think. She would use. The skirt. Of her robe. Or a sash. Or something like that. Why her hair. I think.

It was because. This woman. Knew she was unworthy. She was not. Washing. His. Hands.

Or his head. As an equal. She is not even. Washing his feet. As an equal. Washing feet. Was the job.

For the lowest. Servant. In the house. Us. And this woman. Is now. Washing the feet. Of this beloved. Savior. This one.

Who is so dear. To her. And wiping them. With her hair. I think. As a picture. Of her. Her lowness. But oh Christ. I bow before you.

[22 : 44] I'm not worthy. Remember. Actually. John said. This one. Who comes after me. Is preferred. Before me. The lace. Of his sandal. I am not.

Worthy. To undo. And this woman. As she's. Kneeling. Behind her. Savior. And washing his feet. Is showing. Her humbleness. Her.

Her submission. Her. Her right place. I am below Christ. And she wipes. His feet. With her hair. And she would leave. With the filth.

Of the street. In her hair. Her. Because he. Was worthy. Because it was wrong. For the savior. Of the world.

To have unwashed feet. In this. Situation. And the wording here.

[23 : 38] Shows that she was not. Wiping his feet. As a servant. Who didn't care. You know. They. They made me do. His foot washing. Duty today.

While they're. You know. Throw the towel. At them. The word. That's used. Simeon. Picks up on. And Simeon. Accuses her.

Of further. Impropriety. It's. It. He's doing it. She's doing it. So gently. It's so. Tenderly.

She's wiping. His feet. With her hair. Not. Not. Brashly. But out of the. The most. Heartfelt. Concern. For him. Her actions.

Were not. Sensual. In any way. As Simon. Interpreted it. But the actions. Of a woman. Who is. Overcome. In love. For her savior.

[24 : 36] Because of what he's done. For her. Her. And at this point. She then breaks open. That alabaster box. The most. Precious thing. She probably owned.

And pours. Ointment. On his feet. It's a stunning situation.

And. And. And the reaction. Of the Pharisees. Is just. I can't believe this.

Their reaction. Was to say. If Jesus. Was really. A prophet. A prophet. Would know. Who this woman was. This woman.

Is a sinner. She needs. To be avoided. Lest. We. She make us. Unclean. But there was no. No flinching.

[25 : 38] No words. Of rebuke. No pulling away. He allowed. This woman. To express. Her love.

To him. In such a profound. Way. And he defends her. And he says. Simon. I have something.

To say to you. Now. This is an odd idiom. It's the kind of idiom. That says. Simon. I'm going to say something. Hard to you. Are you all right.

With that. He says. Say on. And so. He tells. Simon. And everyone. This parable.

Let me just. Reread the parable. A certain money lender. Had two debtors. One owed 500 denarii.

[26 : 32] A couple years worth of. Of work. And the other. Ode 50. A month and a half's worth of work. When they could not pay.

He canceled the debt of them both. Life. Now. Which of them. Will love him more. Simon answered. The one. And. Simon answered. And.

It's begrudging. This is. This is not. Something he's eager to say. Because he knows. That it comes back. To bite him. He says. The one. I suppose.

For whom. He canceled. The larger debt. And Jesus says. You have. Judged. Rightly. So. Simon says. Yes. The one.

Who was forgiven. More. That's the one. Who loves more. We can learn. Several things. From this parable. One is. That this woman's debt.

[27 : 29] Had already. Been forgiven. He talks. About this woman. Coming in here. As having. Forgiveness. She did. What she did. Not to gain. Forgiveness.

She did. What she did. Because she was. Forgiven. She knew. Excuse me. She knew. Her sins were great.

The knowledge. Of her debt. Being large. And being. Forgiven. Was the. Cause. For her. Expressing.

This great love. And Jesus. Makes this plain. She is here. Doing this. Because. She loves. Him. For what he's done.

And I just find. The next phrase. So interesting. There. In this. Room. With however. Many people. Eating. With however. Many people. Gathered around.

[28 : 25] And Jesus. Has been. Interacting. With Simon. And he tells. This parable. And he says. You've answered. Rightly. And then. He looks. At the woman.

Simon. But he talks. To Simon. And I think. This is all.
 To say. I'm instructing. Him. So. You know. I think. It's just. Amazing. Love.
 And care. On Jesus. Part. And he looks. At the woman. But he addresses. Simon. Telling him. That
 he has. Failed. To show. The customary.
 Honor. To him. As a guest. Normally. When a guest. Comes in. The feet. Would be washed. Your
 water. Would be provided. Very often.
 [29 : 17] When a guest. Come in. Especially. The honored guest. They would either. Give. Or
 perform. This for them. Put a little oil. On their head. On their face. And rub it in.
 Because the hot sun. Dried their skin. And it was a form of. Of kindness. But. Always. When a
 guest.
 Came in. They would kiss him. Even guys. You know. On the side. Of the cheek. It was a sure. It
 was a way. Of honoring them.
 Showing love to them. But mainly. Honor. And Jesus. Is now. Telling. Simon. By means. Of this
 parable. You called me.
 Here to honor me. But you didn't. Honor me. You didn't. Give me. Water. To wash my feet. You
 didn't. Anoint my head.
 [30 : 10] And you didn't. Kiss me. And he had. Towards Jesus. A lack. Of love. And why.
 Would he have. That lack. Of love. Because. He didn't. Think. He needed. Forgiveness. And he's.
 Still looking.
 At the woman. This whole time. And he's. Still addressing. Simon. And he says. This woman. Has
 washed.
 My feet. With her tears. This woman. Has washed. The dirt. From my feet. With her own. Hair.
 This woman. Has kissed. Not my face. But my feet. And it's. Repeatedly. It's not a. One. Each foot.
 She continues.
 [31 : 08] This is such an. Act of. Oh. She's overwhelmed. With love. Towards her savior. And
 Jesus. Is contrasting.
 This woman. With Simon. And showing him. You show no evidence. Of love. You show no.
 Evidence. Of having needed. Forgiveness. This.
 Woman. Has. Shown love. And shown. That she has. Gotten. Forgiveness. And so.
 In verse 48. And verse 50. These are not. Declarations. Of that. Which is. Just taking place. This.
 Is for this. Woman's benefit. Having. Been treated. The way. She has been treated. For years. And
 now. Having been. Redeemed.
 [32 : 04] And forgiven. Yet. Still. Being treated. That way. Jesus. Turns to her. And says. Your.
 Sins. Are forgiven. And as a little bit more discussion goes on.
 And then at the end. He says. Verse 50. Your faith has saved you. Go in peace. What one of us.
 Wouldn't love to hear. Jesus. Say those very words to us. Your faith has saved you. Go in peace.
 But he has.
 Claimed those promises. There is true for you. As they were for this woman. And the guests. The
 friends of the Pharisees.
 Says. Who is this? It doesn't say. That they believed. It was more like. The audacity. Of this person.
 [33 : 09] And so. Before we go to the Lord's Supper. Let me ask you. Christian. I know. I would
 have to confess too.
 But if Jesus were laying up here. What would you feel like? Would you have a sense.
 Of how much he loved you? Would you have a sense. Of loving him? Those. Who see their debt of
 sin.
 And trust Christ. Will have. A love for the Lord. That causes them. To worship. And serve him. Now
 I know.
 We get caught in sin. And we have to. Repent. And yes. And I'm not saying. That we won't see this.
 Fluctuate in our life. But our love for the Lord.
 [34 : 13] Is a sign. It is. It points to. Our. Understanding of forgiveness. Now.
 You and I as Christians. Will see. More sin. In our life. As we get older. So we shouldn't have this
 attitude. Yeah. When I was first saved. I was pretty overwhelmed.
 With my sin. But I've gotten over that. But as we get older. We see more. And. And. And. And we
 may not be.

You know. Out murdering people. But we see more of our instances of pride. More of our instances of. Selfishness. First Timothy 1.15.

The saying is trustworthy. And deserving of full acceptance. That Christ Jesus. Came into the world. To save sinners. Of whom. I. Am.

[35 : 11] Foremost. We do get. Cold. And our love for the Lord. We should confess that. Confess that. But I want.

This. Passage. First. Not foremost. But first. For you to see. How amazed.

This woman was at Jesus. Because. Of how. He'd set her free. But foremost.

I want you to see. Jesus. In this picture. Because. He stood for this woman. He accepted. This worship.

And he pointed her. To her. He reminded her. Of her standing before. Jesus. Showed. Such love.

[36 : 08] Back to this woman. Because of. What he had done. For her. I was recently. In a gathering. I. I can't remember. What it was. But as I looked around.

At people. And I had. Studied through. Part of this. Passage. I was thinking. How much does. Jesus. Love these people. How.

How. I mean. He stood up. I'll say the word. Plain. If it is indeed. What she was. He stood up. For a harlot.

And basically. Told her. That he loved her. But that she was forgiven. And the love. That he has. For folks around. We should be people. Who. Are. Impressed. All the time. With the love.

[37 : 06] That Christ has shown. In forgiving us. Colossians 2. 13. To 15. And you. Who were dead. In your trespasses. In your trespass.

And the uncircumcision. Of your flesh. God made alive. Together with him. Having forgiving. Forgiving us. All our trespasses. By canceling. The record of debt.

That stood against us. With its legal demands. This he set aside. Nailing it to the cross. He disarmed the rulers. And authorities. And put them.

To open shame. By triumphing. Over them. In him. The proper response. To the kind of love.

That Christ has shown. This. This. Kind of person. The kind of love. That Christ has shown. To us. Is exactly what. Paul says. In Romans chapter 12.

[38 : 00] Verses 1 and 2. Having said. All he said. About what God has done. To provide salvation. He comes to chapter 12. And he says.

I appeal to you. Therefore brothers. By the mercies of God. To present your bodies. As a living sacrifice. Holy. And acceptable to God.

Which is your spiritual worship. Do not be conformed. To this world. But be transformed. By the renewing of your mind. That by testing. You may discern. What is the will of God.

What is good. And acceptable. And perfect. Making the point. That this woman. Once she had understood. She was forgiven. Served.

She served. She served the Lord. With all she had. It was the. Only thing. It was the least. She could do. Brothers and sisters.

[38 : 57] That should be our. Thinking also. All of our service. Is to be based on our love. And thankfulness to God. John 14.

15. If you love me. You will keep my commandments. An unsaved friend. Do you have. A love for the Lord.

That calls you to worship. And serve him. If not. Have you seen. That you're. A sinner. Condemned before God. You may not be.

This woman. You may not be. In her circumstance. But all of us. Have sinned. And fallen short. Of the glory of God. Have you seen. That Jesus has provided.

A way for your sins. To be forgiven. If you will trust. In his death. As payment. For your sins. They will be cleansed.

[39 : 52] Let's pray. Father. Father. I thank you. For your word. And I pray. That you would be with us. Help us. As we. Now go to the Lord's table.

May our. Remembrance. Of what. The Lord has done for us. Draw us to yourself. And feed us. And encourage us. We pray in Jesus name.

Amen. If the ushers. Or the men who will help serve. Will come forward. Come forward. Amen. The Lord's supper.

The Lord's supper. Reminds us. Of the work that Jesus did for us. We looked at.

Leviticus 4. In our. Consecutive reading today. The hands were placed on the lamb. Sins were confessed. That chapter talked about.

[41 : 07] Unintentional sins. Next week. It will be intentional sins. But the sins were confessed. And then that lamb. Gave his life.

A spotless lamb. Gave his life. In order that. The person bringing the lamb. Could be spared. Same has happened.

In a much more profound way. In Christ. The lamb has been presented. As I mentioned in my prayer. Until we know Christ.

We couldn't have even placed our hand upon him. And confessed our sins. And so he in love for us. Took our sins. And they were placed upon him.

And then he was crucified. Suffered the father's wrath. That those sins would be atoned for. And he died in our stead.

[42 : 06] That's what we're commemorating today. That's what we're enjoying. Enjoying. As we fellowship together. Around the table. We're being reminded of the work that Christ has done.

To pay for our sins. And so. It is. That for. That is what we do. We're passing the bread. And we're passing the cup. And we're partaking together.

And remembrance. But also being fed spiritually. By remembering what that is. It is for Christians. It is for those who have professed Christ.

And evidenced it. By baptism. So if you have professed Christ. And been baptized. You may partake. If you. Have professed Christ. But you've not yet been baptized.

Then let the plate. And the cup pass. According to the warning. Of 1st Corinthians 11. And if you're here. And don't know Christ. Let me encourage you.

[43 : 02] Please don't partake. We're not trying to be stingy. We're not trying to withhold anything from you. It's for those who have already professed Christ. And it won't help you earn anything.

It points back to what Christ has done for those. Who are trusting him. Paul will you.

Pray over the bread. Amen. As we sing. Today. You are a gracious and merciful God. Slow anger and condemn. Instead pass love and mercy. You are a God that loves sinners.

You are a God that is just. So that you can be the just God. And the justifier. You sent Christ. To the cross. Fully human. Fully God.

Bearing the weight. Of our sins. So that we. Be reference out to God. Lord ask. To bless this bread. May you encourage us. And strengthen our hearts and ethics. In Jesus name.

[44 : 02] Amen. The Lord Jesus. The night he was betrayed. He took bread. And break it. And gave it to those.

Who were with him. And play softly.

You're welcome to sing. Quietly along. Or spend the time. In prayer. As the bread is distributing. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen.

[47 : 35] This is my body, which is broken for you. Do this in remembrance of me. Let us eat together. Amen. Mark, would you ask a blessing on the cup?

Father, in heaven we come together once again to remember that we in the land of most longing and lost in wilderness for this day, that we have to be able to do this.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you.

[49 : 53] Thank you.

Thank you.

Thank you.

Thank you. In the same way also he took the cup after supper saying, This cup is the new covenant in my blood.

Do this as often as you drink it in remembrance of me. Let us drink together. Father, we thank you for sending your son to die for us.

[52 : 06] And I praise you that he was not a cold-hearted, uncaring, but that he has love for his people and shows that love.

And even has prayed that we could be with him because he wants to be with us. And thank you, Father, for his compassion and kindness towards us.

And I pray that you would help us. In Jesus' name, amen.

Amen. Let's sing 246 as we close. Man of sorrows, what a name. Ties in with the Lord's Supper in that he suffered for us.

Gave himself for us. Gave himself for us. Gave himself for us. Ties in with the message in the sense that this is this one who is so kind and compassionate and gracious towards those who are his.

[53 : 26] Verse 246. Let's stand together and sing, Man of sorrows, what a name. For the Son of God who came, ruined sinners to repay.

Hallelujah, what a Savior. Hallelujah, what a Savior. Caring shame and sobbing room, in my place undempty soon.

Seal my heart and breathe his blood. Hallelujah, what a Savior.

Savior. Guilty, violent, helpless, me. Spotless lamb of God was he.

Full atonement can it be. Hallelujah, what a Savior.

[54 : 54] Lord, what a Savior. Lifted up was he to die. In his finish was his cry.

Now in heaven, exalted by. Hallelujah, what a Savior.

Lord, when he comes, glorious king. All his ransom home to bring.

Amen, all his song will sing. Hallelujah, what a Savior.

Hallelujah, what a Savior. receive this benediction to him who loves us and has freed us from our sins by his blood and made us a kingdom priest to his God and Father to him be glory and dominion forever and ever