

Announcements

Sunday Evening Activities

Join us this evening at 5:30PM for our Sunday evening fellowship and discipleship classes. We will be continuing in our study of The Ten Commandments. Tonight's text will be Exodus 20:3.

Baby Bottle Boomerang

This morning you can pick up one or more baby bottles in the foyer from the Radiance Women's Center for those interested in collecting/providing monetary support to the Center's mission. Loose change, paper money, and/or checks may be placed in the baby bottle. Collections are to be returned to church on Sunday, February 10th. See Charlene Newton or Cindy Duncan for more details.

Men's Bible Study

The Men's Bible Study meets on Tuesdays at 7AM, at the Beaufort Memorial Cafeteria. They warmly invite you to come and

Parking

In order to maintain good relationships with our neighbors, please do not park on the grass or in the yards of our neighbors.

Gluten Free Bread

Purser/ Clinkscals/ Klazinga

Preparation for Worship- many have expressed the difficulty of preparing for worship in our context...10:40 announcements, then prelude and time of preparation.

In our sermon today, we're going to see the account of a sinful woman who has come to know the Lord Jesus, and out of gratitude for His grace, she humbly serves and pours out her heart in love to Him, not fearing what others may think, and not holding back. She becomes a model for us of how to worship: won't you do that this morning? Considering the tremendous mercy God has shown to us, won't you worship Him with your whole heart today?

Call to Worship

Psalm 145:10-12

¹⁰ All your works shall give thanks to you, O LORD, and all your saints shall bless you! ¹¹ They shall speak of the glory of your kingdom and tell of your power ¹² to make known to the children of man your mighty deeds, and the glorious splendor of your kingdom.

Invocation and Our Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

**Opening Hymn*

O Worship the King

No. 2

from Psalm 104

A Call to Confession The Ten Commandments

Leader: God spake all these words saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

People: 1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image.

3. Thou shalt not take the Name of the LORD thy God in vain.

4. Remember the Sabbath day, to keep it holy.

5. Honor thy father and thy mother.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness.

10. Thou shalt not covet.

Hear also the words of our LORD Jesus, how he saith: Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Assurance of Pardon

II Corinthians 8:9

⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

Worship Through Tithes and Offerings- Considering the richness of our Lord Jesus, and how He gave of Himself to make us rich, let us give of our riches back to Him.

**Doxology and Prayer of Thanksgiving*

*Praise God, from Whom all blessings flow; Praise Him, all creatures here below;
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.*

**Hymn of Preparation* *Jesus Paid It All* NO. 308

Prayer of Illumination PASTOR ALEX MARK

New Testament Reading Luke 7:36-50 PAGE 863

Preaching of the Word A TALE OF TWO SINNERS PASTOR ALEX MARK
Luke, pt. 47

Last week in Luke's Gospel, we observed the Lord Jesus interacting with two groups of people: one group was deeply religious, they knew the Old Testament Scriptures backwards and forwards, and they lived a morally exemplary life. The other group consisted of people whose reputation as sinners preceded them wherever they went, who probably knew almost nothing of the Scriptures, and nobody had any doubt that they were morally bankrupt.

And the religious people, known as pharisees, leveled what they knew to be a death-blow to the Lord Jesus' ministry: they have accused Him of being a friends of tax collectors and sinners.

In our text today, Luke 7:36-50, the **Lord Jesus embraces that title**, as He shows just how good a friend of sinners He really is. Look with me at the Word of God, Luke 7:36-50.

[36] One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table. [37] And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, [38] 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. [39] Now when the Pharisee 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.” [40] And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”

[41] “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. [42] When they could not pay, he cancelled the debt of both. Now which of them will love him more?” [43] Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” [44] Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. [45] You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. [46] You did not anoint my head with oil, but she has anointed my feet with ointment. [47] Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” [48] And he said to her, “Your sins are forgiven.” [49] Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” [50] And he said to the woman, “Your faith has saved you; go in peace.”

I wonder what you would do if the biggest and most notorious sinner in Beaufort walked into church this morning to worship with us. Can you imagine how you would feel to worship alongside such an offensive wretch, a great sinner, one who knew that he or she absolutely didn't belong in the presence of God, came in and worshipped right alongside of you?

Well, *how does it feel?*

You don't have to stretch too far to imagine something like that, because it happened just this morning. Every person who truly knows Christ knows himself or herself to be the biggest sinner in town, and that he or she has absolutely no right to be in the presence of God. I stand before you as the chief of sinners, but beloved, Jesus is the friend of sinners. And He has kindly welcomed me and you into His presence, just as He received this wretched woman into His presence in the passage that was read in your hearing.

The Gospel themes of this passage are clear, but before we dig into the story, I need to give you some background on what is going on here.

The Lord Jesus, especially in the area of Capernaum, is now a well-known teacher, or rabbi. And it was the custom in the area of Palestine that religious leaders would open their homes and hold a feast for an itinerant rabbi to come over while he was in town. And the host would invite some peers and colleagues to come and to hear the teaching of the rabbi. And they would recline around a table, laying on their left side and eating with their right hand as they listen to the teacher.

But a unique custom that is probably difficult for us to imagine is that the home was also open to guests who were not invited, but they were welcomed to come in and hear the rabbi's teaching. But they didn't have a seat at the table- instead they stood along the wall. And rather than speaking, they were expected only to listen. And rather than eating the meal as it was served, the uninvited guests may have been offered leftovers if there was enough.

And through the course of this meal, two characters come into focus, one a religious leader, the other a rank and file sinner.

So first, let's try to understand this character, Simon. Don't confuse this Simon with the several other Simons that we see in Scripture. It's not Simon Peter, Simon the Zealot, not Simon the Father of Judas Iscariot, or Simon of Cyrene, or Simon the tanner, or Simon the leper, or Simon Magus, or as far as we know, any other Simon that we see in Scripture. This is Simon the Pharisee.

A Pharisee was a class of religious leader who believed that the key to being right with God was a combination of two things: *obedience to their laws and customs, and keeping themselves separate from sinners*. Now, I don't know about you, but I've had trouble figuring out a way to get away from sinners. I can't even get away from sinners when I'm alone!

So why has he invited Jesus over? We're not told, and it's possible that he did so in order to give the Lord Jesus a warm, cordial welcome to the religious community. If you'll buy that, I have some oceanfront property in Arizona I'd love to sell you. It is safe to assume that Simon invited Jesus either because of

skeptical curiosity about his beliefs, or more likely, in order to find the basis for **formulating a charge** against Jesus.

In fact, **we know that Simon has offered Jesus none of the common courtesy that would typically accompany having an esteemed guest in his home.** He has shown no love to Christ, even to the extent that it was visibly awkward to all.

Well, as Simon is wining and dining his crowd, a catastrophic social faux pas happens. A woman, who is known by all, comes in. And this woman is known by all, **not because of her virtue that is reflective of the Proverbs 31 woman, but because of her vice, the woman of Proverbs 5, 6, and 7, who is promiscuous and seductive.**

Now, **don't confuse this story with other similar events;** this is not Mary of Bethany, who anointed Jesus for burial in the other gospels. This is also not Mary Magdalene, whom we meet in the next chapter. **We are never told this woman's name, and we're not explicitly told that we ever encounter her again in Scripture either.**

Let's now shift our attention and see what we do know about her:

First, she is a sinner- that's how the text identifies her. **The Greek term doesn't explicitly mean a particular type of sinner, but over time it came to be clearly associated with the one who has lived a life of sexual immorality,** probably a prostitute.

Second, her sin is well-known by all. Nobody has any question about who this lady is. They've seen her out at night, they've probably crossed over to the other side of the street when they saw her coming, they've covered their children's eyes when she walked by. In fact, you see how well-known she is in verse 39: **"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."** In other words, "how can Jesus be a prophet if *He can't even see that this woman is who we all know her to be?*"

Third, she is a rank and file sinner, a sinner of the worst order. In the midst of these known and influential religious leaders, **she has made her entire living and built her reputation by wickedness.** And Jesus doesn't ignore that. In fact, He says of her "her sins, which are MANY." He doesn't pretend it's no big deal. She is the great debtor in the parable that Jesus tells here.

Fourth, everyone knows she's a sinner, but Jesus knows all of her sins. He knows what she has done, when, where, how, how often, all of it. We need to understand this: no matter how great of a sinner we may see ourselves to be, we likely do not see even 1% of what Jesus sees in us. She didn't know the depths of her sin, and even the Pharisees didn't, but Jesus did. He has seen everything she has ever done.

Fifth, and this is probably the most important point in the account: she seems to already be a believer when she comes on the scene in this story. This is a little bit harder for us to see, but you have to be very careful when you read this story. If you read this incorrectly, you could get the impression that her actions toward Jesus are what saved her. It would be easy to believe that it was her love for Jesus that saved her.

But that isn't what the text tells us. Look at verse 50: “*And He said to the woman, “Your faith has saved you; go in peace.”* He didn't say “your love saved you” or “your actions have saved you.” *No, and this is so essential to the Gospel, and so commonly misunderstood about Christianity: actions do not lead to salvation. This woman's actions did not cause her to be saved. No, Christianity never teaches that our actions cause our salvation.* If actions caused our salvation, then salvation would not be of grace.

No, *Christianity teaches that our salvation causes our actions.* Salvation by grace alone means that it is given freely, unmerited, undeserved; otherwise it would not be grace- it would be compensation. So she has already heard Jesus, or heard about Jesus, and has come to faith and repentance, and now it is gratitude for free grace that is motivating her to the service that we see in this account.

So those are the characters, and in terms of who they are in their past, their professions, and their reputations, they stand as polar opposites and glaring contrasts to one another.

But I want you to watch what happens as this scene plays out: *she comes in after some time spent observing, following, listening, and finally coming to faith in Jesus. She has pursued Him.*

Consider the nature of her worship. It's COURAGEOUS WORSHIP. She enters the house- *can you imagine the courage that it would have taken for her*

to do that? She knew she was going to be criticized and judged for this, but **her pride didn't stop her from worshipping**. She wasn't afraid to look foolish or to receive their rebukes- *she just wanted to worship*. **She loved God, and when you truly love God, you lose your love of the approval of the world.**

IT'S ALSO HUMBLE WORSHIP. She stands at his feet- that is a **sign of humility**: in the Middle Eastern world, it was a sign of servanthood to stand at the feet of another, but she considers it a privilege to serve Jesus. She knows that it is better to be a servant of God than to be served by all the kings of the world.

AND IT IS EXTRAVAGANT WORSHIP. She has premeditated what she is going to do- **she's brought the costliest thing she has- an expensive flask of perfume**. She's not being stingy- in fact, this was a product of her former profession and shows that she is ready to put that life behind her. **And this is extravagant worship**. She doesn't say a Word; she just serves Him sacrificially.

IT'S HEARTFELT WORSHIP. **She's both so broken over her sin and overflowing with joy at her forgiveness that she is weeping uncontrollably**. She's let down her hair- something that a woman in that culture never would have done around a man, **but the need was that she dry Jesus' feet because Simon the host had not provided a towel**. This was her hair that had been part of what helped her make a living, and now she's wiping Jesus' feet with it.

This is the mindset of all TRUE SERVICE TO CHRIST: do whatever it takes because Jesus is worth it. Remember this, whether you are working in the nursery, prepping a Sunday school lesson, doing paperwork for the church: in all of it, you are serving Jesus.

But now, I want you to see what's going on across the room with Simon and his pharisee cronies: look again at verse 39, "**Now when the Pharisee 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."** **Simon now knows that Jesus is not a prophet- a true prophet (at least in Simon's estimation) would never let a sinner touch him!**

But look what happens next in verse 40: **And Jesus answering said to him, "Simon, I have something to say to you."** And he answered, "Say it, Teacher."

He said *to himself*, and Jesus answered him. **Let that soak in- Jesus knew the thoughts and intentions of this man's heart.** What has Jesus heard from you today? Well, He heard this man thinking. He knew what his mindset was. **Beloved, likewise you have never had a thought that has escaped the notice of the Lord Jesus.** *You have never had one critical thought, taken one lustful glance, told one little white lie, nothing you have done under the cover of darkness, has ever been hidden from the sight of the Lord Jesus.*

Hebrews 4:13 makes that clear: “**And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.**”

The Lord Jesus doesn't ignore what Simon says, but responds with a parable: “**A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. [42] When they could not pay, he cancelled the debt of both. Now which of them will love him more?**”

He wants Simon to understand the weight of this: two men were in debt to the same creditor, one owed 10 times more than the other, both neither had money with which to pay back the debt, and both were completely forgiven. And the heart of the parable comes in that question at the end of verse 42: **which of them will love him more?**

What's the point of this? Both people were in debt, but one was far greater than the other. This woman knew her debt- it was tremendous- nearly every memory of her life would point to her moral bankruptcy before a holy God.

But what about Simon? He didn't think he was a debtor at all. If he did, he would never have referred to her as a “sinner.” As long as he could identify her as a sinner, then he felt pretty self-righteous.

The Lord Jesus actually told another parable that illustrates this tale of two sinners. Turn with me to Luke 18:9–14, [9] **He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: [10] “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. [11] The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. [12] I fast twice a week; I give tithes of all that I get.’ [13] But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ [14] I**

tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Let me speak to those of you who feel that you can identify with someone like Simon- sure, you make a mistake here and there, but at least you're not like *that woman*.

But beloved, your debt is not relative to anyone else- your debt is before a holy and righteous God. I want you to think about it this way: what if you're an exceptionally moral person. Let's say you only sin one time per day. Now, that's not true, and if you think that's true, ask your wife or husband how many times you sin a day. But just imagine you only sin once per day. Well, if you're fifty years old, that means you've sinned against a holy God over 18,000 times.

But you know, even one sin in your whole lifetime, because it is before a holy God, is worthy of hell. And it doesn't matter how socially sophisticated your sins are, every last one of them is worthy of hell. And it doesn't matter how religious you are, your debt has to be paid. The pharisee and the streetwalker are both in debt.

The question isn't whether or not they both had a debt- they both did, all sin is debt. And it doesn't matter if your debt is \$5 or \$5 trillion, if you're broke, it is a debt you can't pay.

That's why we pray, “forgive us our debts, as we forgive our debtors...” By the way, when we say the Lord's Prayer, we do say “debtors.” Our friends from Anglican traditions, including Baptist and Methodists, say trespasses. So which is it? Well, the word is *opheiléma*, which literally means “one who owes a debt.” It's the same word that Jesus uses here in this parable- one who owes a debt.

And neither of them have anything with which to repay that debt. How could someone whose whole being is tainted by sin, produce something that could repay their sin debt? **Their only hope is that the creditor might cancel their debt.** He had no obligation to do that. They couldn't compel or entice Him to do that. It would have to be according to sheer grace alone.

But the creditor was gracious. He freely forgave the debts that were held before him. And Jesus asks Simon, “which of them will love him more?”

And Simon says “well...uh...I suppose it would be the one for whom he cancelled the larger debt.” What a great moment! Simon has been snared in his own trap. He has been caught. I was studying this text with some men this week, and someone had asked what the Greek word was for “I suppose” and John Harris piped up and said “the Greek word is DUH!” There was only one right answer.

Think about this woman who had experienced such extravagant love from Jesus; now she is showing extravagant love to Jesus! She’s not trying to repay Him; she’s serving Him out of a heart of immense gratitude. It was personal love- she’s literally reorienting her life around Christ. *But Jesus is worth it.*

She was going to have to give up her immoral career- *that’s okay, Jesus is worth it.*

She’s risking rejection by the crowds- *that’s okay, Jesus is worth it.*

She’s giving sacrificially of her wealth- *that’s okay, Jesus is worth it.*

She didn’t care if it was awkward, or embarrassing, or anything else because *Jesus is worth it.*

If you have experienced your sins being forgiven in Christ, then you will love Christ. And as you grow in your understanding of the heinousness of your sins and the offensiveness and the volume of your sins, the more Jesus will grow in preciousness to you, and the more extravagant your love will be for Him. That’s the point of this parable.

But in reality, the forgiveness this woman has received is so much better than the forgiveness the debtor received in the parable. In the parable, the debt was paid at some cost to the creditor, but his life went on. But in the Gospel, our debt was paid but it *cost the creditor his life.*

In the parable, *the debtor’s financial status was changed, but in the Gospel, our identity is changed.* Notice, we are never told the woman’s name, but in the beginning she is referred to as “sinner.” But at the end, she is referred to as “saved.” The Gospel changes our entire identity.

In the parable, we see nothing of a relationship with the creditor who forgave, but *in the Gospel we are given a relationship with the One to whom we have owed so much.*

And in the parable, the debt was cancelled and the person was brought back to a zero balance. But *in the Gospel, our debt is cancelled and we are actually made heirs, with an inheritance of heaven.*

In the parable, the debt is forgiven once, but it could accrue once again. In the Gospel, *our debt for past sins is paid, our debt for present sins are paid, and our debt for future sins are paid.* If you are a Christian, you are literally unable to run up an account with God- because Jesus has already said “paid in full.” In fact, look with me at John 19:30: [30] *When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.*

Oh, *this grace is so extravagant.* Love so amazing, so divine, demands my life, my soul, my all.

And *Jesus closes this account so beautifully: He twice affirms that her sins are forgiven.* He says it once to Simon- *so that he will understand that he has no right to condemn,* and he says it once to her: **your sins are forgiven.** He is publicly affirming this- this is just like the assurance of pardon that we receive every worship service after we confess our sins- **it is to soothe your conscience if you are in Christ.** And then He says it to her, so every time she remembers her past sins, she’ll remember what Jesus has said.

But notice, *we are told nothing of Simon’s forgiveness.* And although his debt may have *seemed* smaller, **one thing that is obvious by the end of the story is that he is the one with the sin problem.**

Which of the characters in the story was Simon? He’s neither because he didn’t love Jesus: we only have to think about Simon’s lack of hospitality toward Christ to understand that Simon had *no love for Christ, indicating that he had no sin forgiven.* He would not kiss the feet of Christ as she had done. Think of Psalm 2, *Kiss the Son, lest He be angry and you perish in your sin.* Simon did not kiss the feet of the son because he did not sense any need of forgiveness. And as such, He received no such forgiveness.

This has been an application-rich text, but let’s focus in on several specific points of application:

First, those who have experienced the extravagant love of Christ will have extravagant love for Christ. This forgiven sinner will love His Word, love His law, love His day, love His Church, and will delight in those things. Jesus said “*those who love me will obey my commands.*” Not for their salvation, but because they love to serve the One who first loved them.

Second, is the converse to that: those who have not come to Jesus for the forgiveness of sins cannot understand those who love Christ, His Word, His Law, His day, His church. Those things are drudgery. Why? Because they do not love Jesus, because their sins have not been forgiven.

Third, are we courageous in our living and giving? Do you give to Jesus extravagantly of your time, your talents, your treasure? Or do you hold back out of fear?

Fourth, Jesus accepted this woman's service to Him. He didn't run away or correct her social faux pas. He delighted. *In fact,* He explained that her offering was far better than Simon's. Simon did nothing- he didn't wash Jesus' feet, or kiss him, or anoint his head with oil. And she did it- albeit imperfectly, awkwardly, and Jesus defends her. Psalm 51:17 explains this: *The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.* It is not the perfection of our service to Christ, but the heart behind it, that matters.

Fifth, with that in mind, are we extravagant specifically in our worship?

Specifically in your singing. I know that this room can be awkward because you're about 9 inches from the head of the person in front of you, and if you're like me, the best notes you can sing are off-key. *But this woman worshipped Jesus without any fear of what others would think.* She didn't say “what if others laugh at me or are offended?” Or what if it's awkward? *She wasn't paralyzed by fear of man- she poured out her heart. Do we do that in worship? Do you sing like you're saved?*

Sixth, if this woman, who was known by all as a great sinner, can be saved, doesn't this give hope to us all? She is a living illustration of what Paul said in Romans 5:20, “*where sin abounds, grace abounds all the more.*” This text magnifies in our eyes the grace of the Lord Jesus. No matter how great your debt may be toward God, you can come to Him. *You- you can come.* You can plead the

blood of Jesus, and He will forgive you. He has never rejected any sincere believer who has asked for His forgiveness.

But you must come. **You must denounce your Simon-like pride and come before Him.** You must face the soul-crushing weight of standing before the Holy God, the One who has seen it all, knows our past better than we do, and confess to Him not just your individual sins, but your sin nature, the fact that sin has ruined you.

And what you will find is that He will say the same thing to you, no matter what your identity was before, Christ can say to you “your faith has saved you.” It’s not the strength of your faith, or the beauty of your faith, but the object of your faith. Jesus saves, Jesus saves!

Prayer of Intercession

PASTOR ALEX MARK

Affirmation of Faith The Westminster Larger Catechism

Q. 172: May one who doubts of his being in Christ, or of his due preparation, come to the Lord’s Supper?

A: One who doubts of his being in Christ, or of his due preparation to the sacrament of the Lord’s Supper, may have true interest in Christ, though he be not yet assured thereof; and in God’s account has it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and, so doing, he may and ought to come to the Lord’s Supper, that he may be further strengthened.

Prayer of Preparation

PASTOR ALEX MARK

**Hymn of Preparation* *And Can It Be That I Should Gain*

NO. 455

Stanzas 1-3

The Sacrament of the Lord’s Supper

You can imagine that there was a scene somewhat similar to Simon's party on the night before Jesus was betrayed. They were sitting at table with Jesus, and they're enjoying the covenant meal of the Old Testament, the Passover. And Jesus says to them, "Because I've come to institute a new covenant, then we also need a new covenant meal." The Passover was a grand meal with meat and vegetables, all of which was symbolic of when God rescued them from slavery in Egypt.

But Jesus says "Here's a new meal for the new covenant. And you won't just enjoy it annually; you'll enjoy it often. And it's a much simpler meal: bread and wine. The bread was the body of Christ, broken for us, He said. The wine was His blood poured out for us.

But it is the simplicity of the meal that teaches us so much: there's no meat. The Passover contained meat because the Passover lamb had to be sacrificed every single year, which reminded the people that the blood of animals couldn't take away the sins of humans. But the blood of Christ has taken away our sin. Why is there no meat sacrifice for this meal? Because Jesus' death satisfied the wrath of God, and took away the sins of all the elect- past, present, and future.

My friends, in so many ways, as we think about the scene in Simon's house, we might like to think we're the esteemed guests, but we're not. We're like the woman- who really had no right to be there. But in His kind, covenant mercy, the Lord Jesus gladly receives her and they have communion.

And likewise, we don't belong to be here, but the Lord Jesus warmly receives us by His grace and invites us to feast upon Him.

The irony of the scene at Simon's house was that the Pharisees thought they could deserve fellowship with Jesus, but they never enjoyed it. This woman knew she didn't deserve it, but she enjoyed it to the uttermost.

The same is true with us: if you recognize that you are a great sinner, and you trust in Christ as your greater savior, then this meal is for you.

But if you have not trusted in Christ, or you are not a member in good standing of His family here on earth, the church, then we would ask you to refrain, and make it a priority to come to Him.

Bread: Now as they were eating that last supper with Jesus, He took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.”

- Were the whole realm of nature mine, that were an offering far too small; love so amazing, so divine, demands my soul, my life, my all.

Cup: And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, [28] for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (ESV)

- Amazing love, how can it be, that thou my God shouldst die for me?

**Hymn of Gratitude And Can It Be That I Should Gain*

NO. 455

Stanzas 4-5

Benediction from Philippians 1-* And it is my prayer that your love may abound more and more, with knowledge and all discernment, **10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.