

09.28.25

## Luke

### Chapter 7 - An Unbelievable Faith

#### Falling at the Feet of Grace (vs.36-50)

**Luke 7:36-50:** Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined at the table. And there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume. Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner." And Jesus answered him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." "A moneylender had two

debtors: one owed five hundred denarii, and the other fifty. When they were unable to repay, he graciously forgave them both. So which of them will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly." 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. You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." Then He said to her, "Your sins have been forgiven." Those who were reclining at the table with Him began to say to themselves, "Who is this man who even forgives sins?" And He said to the woman, "Your faith has saved you; go in peace."

This is truly one of the most endearing stories of all of Scripture, isn't it? I look at this woman, and I go, "Wow, she's pretty brave to go in a Pharisee's house." I mean, the setting is that we're in a Pharisee's house. You don't want to mess with them. According to Josephus, there was number about 6,000 of them. That's not a lot, but it was enough to intimidate, and it was enough to, in some way, rule the people. Their intimidation and their harshness were powerful, and they were rulers as such. It's as if you were to gather a bunch of lawyers together, and these are the experts, and they had what was called a sense of brotherhood. Chaburah was what they called themselves, and they were a brotherhood of sorts. The name "Pharisee" itself refers to separate ones, and they viewed themselves as separate. You didn't touch them, you didn't get near them, and they don't get near you because you're a sinner, and they're not. And so, the way that they perceived themselves was clearly in a very condescending and critical way of all the people around them. If you were around them long enough, you would

reap some sort of condemnation from them, even Jesus. In this setting, Jesus was invited to sit at a meal that the Pharisee was inviting Him to. This is anomalous in and of itself.

There's another record of an invitation to Jesus if you look with me in Luke 11. And to me, it's interesting that Luke records these events. But just to show you how arrogant they are in inviting Jesus, it reads,

(Luke 11:37) “Now when He had spoken, a Pharisee asked Him to have lunch with him; and He went in, and reclined at the table.”

But the Pharisees saw, and said, “Wait, You didn't wash Your hands ceremoniously before the meal.” So, now, they're attacking Jesus for not washing the way that they would ceremoniously wash, and they certainly had whole books written on how to wash.

(Luke 11:39) “But the Lord said to him, “Now you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.”

(Luke 11:40) You foolish ones, did not He who made the outside make the inside also?

(Luke 11:41) But give that which is within as charity, and then all things are clean for you.

(Luke 11:42) But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.

(Luke 11:43) Woe to you Pharisees! For you love the chief seats in the synagogues and the respectful greetings in the market places.

(Luke 11:44) Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

(Luke 11:45) One of the lawyers said to Him in reply, “Teacher, when You say this, You insult us too.”

(Luke 11:46) But He said, “Woe to you lawyers as well! For you weigh men down with burdens hard to bear,

while you yourselves will not even touch the burdens with one of your fingers.

(Luke 11:47) Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them.

(Luke 11:48) So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs.””

It's an interesting dialogue that goes back and forth, and the Pharisees were very critical of everyone and even of Christ. Nevertheless, they were curious about this one who came and as they began to see Him live and see the miracles that He did, He must be someone that they needed to get to know. So, Jesus was invited in this house.

If you look with me in Luke 7:36, as the passage begins, it starts off with,

(Luke 7:36) “Now one of the Pharisees was requesting Him to dine with him...”

We've already made mention of this because we looked at this passage earlier, but just to emphasize the point,

the word that he is using for “request” is actually only used in a condition in which an equal is asking another equal to come and do something. So, “*erōtaō*,” this Greek word that's used, is only used in that reference. In other words, he's not seeing Jesus as superior in any way, maybe an equal at best, and so, he requests that He comes and eats with him. Right away, the passage is letting us know that he does not hold Jesus in high esteem. We will see that unfold within the passage, but the very beginning of it conveys that.

“Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee’s house and reclined at the table.”

(Luke 7:37) (Behold) there was a woman in the city...”

The “behold” is in the demonstrative, which is telling us this is kind of shocking, that she would even enter anywhere close to the door. Why? Because it's a Pharisee's house, and she is of the city. In fact, the way that it describes her in the passage, “who was a sinner”; that's not just somebody that did something wrong

somewhere along the line, like all of us, but it is somebody that was known for their sin. That is to say that she was defined by the very deeds that she did. Thus, the Pharisees would see her as extremely wicked because of this. This is a person that works the streets. This is a person that is extremely immoral, and because of that, extremely wicked. Why would she even think that she could grace the door of a Pharisee? Pharisees are unusual creatures in the sense that they really didn't come into being until after the captivity. At the very beginning of time, we realize in the garden of Eden that man was meant to have a relationship with God, a wonderful relationship. Nevertheless, man himself was treacherous and hurtful. And God says, "You need some laws, so you don't hurt each other." And so, God gives man these laws. In the process of giving laws, what God did was He gave a whole list of sacrifices. That is to say that man had to learn to come before God in humility and recognition that he had sinned. And by virtue of giving a sacrifice, he would at least be attuned in some way that he had done wrong and it had caused hurt to something else by virtue of his sin. So, God had these sacrifices. As time went on,



man began to do the sacrifices but detach himself from the meaning. And so, God would say in passages like Isaiah 1, “Don't bring your sacrifices anymore. They're worthless to Me. I mean, they just stink in My nostrils when you bring them. Because these men honor Me with their lips, but their heart is far from Me.” There's no sense of relationship. There's no sense of genuineness in this. It is because of this that God sent them into captivity, and they were humbled in the process of captivity. You think to yourself, “Well, God's people were humbled. Wow, this is good. Now, they're going to toe the mark, and they're going to really turn to God.” And they sort of did, they sort of didn't, because as you end up reading Malachi, you begin to see that they continue to disrespect God in so many ways. But the point of the matter was that in the process of this, they began to study Scripture. Now, studying Scripture is not bad in and of itself. However, because their temple was destroyed and because they couldn't do the sacrifices, they focused on the study of Scripture, which once again is a good thing, but then it became pharisaical in the sense of they began to compete with one another and create all sorts of traditional laws

that say, "I'm holier and I understand Scripture better than you." And so, it became more of a competitive thing in which they began to wrestle with each other. By the time Christ came on the scene, this organization of sorts was so powerful and so condescending that they just put fear in the lives of anybody that came close to them. And if you've ever been around somebody that perceived themselves as way holier than you, you know what I'm talking about. There is a sense of, "You're nobody, and you need to realize that." And it is in that presence of that righteous one that you begin to somehow back away. It is the Pharisees that now are the ones that are in control of this realm, and Jesus steps into their world. The world that He proclaims is God's graciousness, His forgiveness, doesn't fit in their world, because then that diminishes their authority, their power, the things that they have.

So, as a Jesus will make reference to, in particular in Matthew 23, they are just a bunch of hypocrites, and He'll repeat that over and over again. I would say that if in fact you can't deal with the concept that you're a sinner, you have to go certain places to avoid the truth. Romans 1

says that we suppress the truth in unrighteousness. Well, the truth is that you are all sinners. Romans 3, right? I mean, it's so clear, and repeated over and over again. There's none righteous, no, not one. Not one. That's the truth. And the wages of sin is death. So, what do we deserve? Well, that's very clear. However, If you can't deal with that truth, then you begin to invent other truths, your own truth, so to speak, which is clearly not truth at all. And in that, you have to either disguise yourself as being somebody that you're not. You know, "All have sinned." "Well, maybe some people, but look at me, I'm really righteous."

So, people walk in their garbs, they broaden their phylacteries, and they look extremely holy, and it's by virtue of putting on a mask that they dodge the whole sin thing. Because, clearly, they don't look sinful. I mean, even the way they walk, it looks holy. And the things that they do, I mean, the Pharisees were careful, and they wanted you to make sure that you saw it; they were going to put money in to help the poor. But they were going to blow the horn and announce it before they did, and they

were going to pray, but it wasn't a normal prayer. It was a long prayer. Because that was extremely righteous when they did the long prayer. I mean, something like, "Have mercy on me, a sinner." Whoa, what a stupid prayer that is by their category. So, what we see is that fabrication of such, and they begin to disguise themselves and pretend that they are something that they're not. In fact, Jesus turns to the disciples, and He goes, "I just want you to know that you don't want to get hold of this leaven, because this leaven of the Pharisees is hypocrisy, and it'll permeate your life." And before long, you find yourself performing for everybody. You know what I'm talking about? I mean, you're looking around and seeing, and think, "Well, I don't want to do that. They'll think I'm a sinner." How bizarre is that, right? They're actually going to think you're a sinner. And so, you put on these masks, and we've allowed the Pharisees to infiltrate our lives, or perhaps you begin to declare that you're righteous by virtue of your own standards.

I like the way that it's put in Romans 10. He says there is a righteousness of God, but the Pharisees and the Jews,

instead of going and admitting that they're sinners according to the righteousness of God, they begin to generate their own righteousness. And of course, the righteousness of the Pharisees was basically about dietary purity. They go into the realm of religious study, ritualistic cleansing. All these things become a part of their righteousness, because these are things that they can do outwardly to display a sense of righteousness.

I've also found that people will deny the veracity of the legitimacy of Scripture, to the point that they'll say, "Well, it doesn't really mean that." You know when Scripture talks about something being a sin, "Well, God doesn't really mean that," or "Actually it translates differently over here." And they begin to take the obvious, and they convolute it to the point and twist it to a point of, you're going, "I don't understand what they're talking about." That's exactly where they want you to be. And people began to criticize the church because they take stands. "Is this wrong?" "Yes." The church will say, "Yes, it's wrong." Because why? We're the pillar and support of the truth. So, what are we going to say? It's wrong. But the world

will go, "No, the church is terrible. This is a horrible church. They speak the truth." And so, you begin to see just how this infiltrates the body.

Well, we're in the house of a Pharisee, and where he's coming from is clearly a higher plane. The thought of the Pharisees at this time was that there was a place in which when somebody died, they would go there. It was either Hades, which would be a place of burning. Here again, I'm not quoting Scripture, I'm quoting the way that Pharisees believed, which was not Scriptural. But they believed that the common man was going to go in the place of Hades, which is a burning place. They call it Gehenna, which the way it's identified was right by there in Jerusalem, just on the outside, there was a place in which infants were sacrificed. They were cut in pieces and they were burned. And so, they identified the afterworld punishment as a place in which people were burned. And so, they named it Gehenna or Hades. And so, they believed that the common person was going to go there. Now, if in fact you weren't a really bad person, I don't know where they came up with this, but you'd only have to stay there for a

year. Then, hopefully, you come to a point of getting right with God somewhere in that process. There were some people that were absolutely, positively so wicked that they were just going to stay in there forever. No doubt, because they were just so wicked. The Pharisees believed that they really didn't even need the forgiveness of God because they were so righteous, they were going to go right to, well, "Gan Eden", which they called the "garden of Eden," and that someday they would go to "Olam Haba", which is the world to come, that God had prepared for them. But it was because of their righteousness, and specifically because of their ritualistic cleansing, their dietary purity, their religious study, that they were going to go into heaven. And so thus, because of their great righteousness, there was just absolutely no way that they were even going to get close to Hades.

Now, you can imagine this woman coming into the house realizing these things. I mean, this is in the realm of the Jews, and she's coming in being recognized as one of the wicked ones, which "do not pass go, do not collect \$200," you're just going straight to Hades. And so, as we come to

this, the very fact that she's entering the house has got to be an amazing moment in which she must have been touched to such a degree by the healing. I mean, perhaps she saw the healing of this one, or at least heard the healing of this son that had been dead, and Jesus had raised him from the dead. The mother was a widow, and her only son is dead, and she saw that, or maybe she heard about the centurion, a centurion, a Roman, a soldier, that he would actually be declared by Jesus, a great man of faith, to such a degree that Christ had never seen faith as great as this one. In every case, what we're seeing is that everyone that begins to believe in Christ has to lay down their way of thinking and their control. You have a centurion, he's in authority, he's in charge. He turns to Jesus, and he goes, "You're in charge. Whatever You say goes. You tell somebody to do that, I'm releasing my control." That we actually deal with faith in the realm of the impossible. I mean, you have a woman, her son's dead. There's no way, there's no solution to this. He's dead. And Jesus resurrects him. I mean, the impossible. It's just an amazing thing, this thing called faith. Now, faith is the substance of things not seen. "I don't see how



we're going to do this.” That's what faith is. Faith is believing God for the impossible, and it's me laying down my sense of control. And part of that control is, “I don't see how this is going to happen.” That's part of the control. Because once you start figuring it out, once you start thinking, “I think I understand,” you just stepped out of faith.

So, as we come to this, we come into a very interesting scenario in which we're in this Pharisee's house, and this woman comes in, verse 37, she's part of the city, the city is in her, who was a sinner. She learned that He was reclining at the table of this Pharisee's house. She knows it's a Pharisee's house, and yet she goes in with an alabaster vial of perfume. It is her position that we're drawn to in this text. She comes in, not standing in front of Him, but behind Him.

I think of a great Psalm. It says, “The Lord is gracious. He is merciful. He will not turn His face from you, if you return to Him.” And so, we see this wonderful picture of one that is turning to Him, and behold, this woman of the city comes.

(Luke 7:37) “... and when she learned that He was reclining at the table in the Pharisee’s house, she brought an alabaster vial of perfume,

(Luke 7:38) and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair...”

I mean, a woman, that's her beauty. That's what she uses, and yet, she lays it at the feet of Christ.

“... and kissing His feet and anointing them with the perfume.”

She can't stop crying. The tears must have been many to actually have enough water to wet his feet. You would think that would be a touching moment to everybody in the room. Not to a Pharisee. Don't worry, they will not disappoint you. They will continue to judge.

And so, it says,

(Luke 7:39) “Now when the Pharisee who had invited Him saw this, he said to himself...”

“Coward. He's a coward.”

“... he said to himself, “If this man were a prophet...”

Did he just say, “this man”?

“... “If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner.””

“That she is the most vile and wicked person. She is one doomed to an eternity of burning.”

(Luke 7:40) “And Jesus answered him...”

Just as if he had talked out loud. Jesus does this on a number of occasions where people are thinking to themselves and He just kind of interrupts their thinking.

“And Jesus answered him, “Simon, I have something to say to you.” ...”

Another way would be, “Are you listening to Me, Simon? Do I have your attention?” Because Simon actually means “to listen”.

“... And he replied, “Say it, Teacher.””

“Go ahead and teach me.”

“*Didaskalos*,” that's the word for teacher there.

(Luke 7:41) “A moneylender had two debtors: one owed five hundred denarii, and the other fifty.”

(Luke 7:42) When they were unable to repay, he graciously forgave them both...”

“Graciously forgave,” I think, would be the key words here; really expressing that there was no merit for the forgiveness, and there was absolutely no way that either one of them could repay. So, he graciously forgave them both.

“... So which of them will love him more?””

Which one of them will express an attitude of gratitude and affection the most?

(Luke 7:43) “Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have judged correctly.”

(Luke 7:44) Turning toward the woman...”

This is a key point. This is where we pray, “God, cause Your face to shine upon me.” Because when you look at the Old Testament and God turns His back towards one, it is His rejection. When He turns His face towards you, it is

His acceptance. As He turns His face to the woman, He turns His back to the Pharisee, and yet talks to the Pharisee.

“Turning toward the woman, He said to Simon, “Do you see this woman? ...”

I could just imagine. There He is staring at the woman. The woman is staring back at Him, that is Jesus, and the Pharisee is in the background as Jesus talks to him. He goes, “Do you see this woman that I'm looking at? Do you see this wonderful woman that I love?”

“... 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.

(Luke 7:45) You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.

(Luke 7:46) You did not anoint My head with oil, but she anointed My feet with perfume.”

It is the tradition of a person inviting somebody over to their house to at least offer to have their feet washed, if

not themselves, to offer a servant to do that. But the Pharisee would not perceive Christ to be that important.

(Luke 7:47) “For this reason I say to you, her sins, which are many...”

I just want to emphasize something within the passage. The Scripture is not denying that she's a sinner. It's saying that it makes no difference when it comes to the salvation of Christ. See, grace is not the absence of standards. Grace is about the gift of the fulfillment of those standards. It is God who says, “My grace is sufficient to wipe out your sins, that you don't need anything else, but My love for you.”

“For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.”

“Little” is “*oligos*,” where we get “Olive Garden”. No, it's not. I just couldn't resist it. “*Oligos*” is making reference to something extremely minute, not even negligible in any way, in the sense that it's marginalized. “Did you do something wrong?” “Maybe.” “How much wrong did you do?” “Not even, I mean, you could even measure it.” And

that's the way the Pharisees saw themselves. Because we like to make excuses, of course, the Pharisees will oftentimes justify themselves, as one particular passage makes reference to, or even embellish the fact that they're far more righteous than everybody else. They perceive themselves, because they've reinvented the standards to fit their own lifestyle. For whatever reason, man oftentimes perceives himself to be so holy that they think, "What's the big deal? What do I need to be saved from?" I mean, this is what makes the gospel so ineffective in the lives of another person, is that they simply won't admit that they have sinned. "Are you a sinner?" "Well, maybe. I'm not a bad guy." The contrast is deafening within the room. This woman can't stop crying. Her tears are flooding to the degree in which she has water to wash feet. She is acutely aware of everything that she's done wrong, and if she's not, she has Pharisees to help her out with that. But there she is, laying herself at the feet of Christ, and what's interesting within the passage is no excuses are made. Do we have any conversation from the woman? No excuses are made. No blame is shifted like Adam does to Eve. There is absolutely

no defensive argument given. She doesn't say, "I used to be pretty good, and now I messed up somewhere."

There's no debate going on. It's just, "Have mercy on me." That's all there is. It will be this that will save her. See, we've overcomplicated faith. We're trying to figure out this thing, and that's where we lose it. You just have to come in simplicity and go, "I'm a sinner, God is holy. But He turned to me and said, 'Your sins are forgiven.'" And then we turn to God, and go, "I don't know if I can believe You." Now, you just got finished saying you were the sinner, right? So, you're the liar, not Him. If you'll just simply come to Him, and say, "I know You don't lie. I don't know why You want to save me. I don't know what I ever did to merit Your salvation. But I know this, You said I'm saved and I believe You." And that's it. God's not asking for greatness. If He was, He would have already gone to the Pharisee, and if He didn't believe that he was great, all He had to do was ask the Pharisee, and the Pharisee would tell Him he was great. The passage has given us such a simplistic, marvelous picture of just how we come before God.



“For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little.”

And doesn't see the necessity for even be affectionate or grateful.

(Luke 7:48) “Then He said to her, “Your sins have been forgiven.””

“You are no longer an offense to God.” Why? “Because you believed in what He said He would do.” What? “He said He was going to save you. He sent Me to do that. You believed.” There was something in this woman that was strangely hopeful and seemingly convinced that somehow if she could just get next to Jesus, everything would be okay. It's such a marvelous and bizarre moment as it is, and she felt like He would be compassionate to her, that He would show mercy to her if she could just get close to Him.

(Luke 7:49) “Those who were reclining at the table with Him began to say to themselves, “Who is this man who even forgives sins?””

Well, according to Isaiah, of course, only God can forgive sins. But what's also interesting, if you can understand this, is that they're judging according to themselves, and of course, they perceive themselves as not needing any forgiveness by God because of their righteousness. So, Who is this Who could forgive this wicked person who was destined for an eternity in hell?

(Luke 7:50) “And He said to the woman...”

He doesn't even address them anymore. It's not even necessary.

“... “Your faith has saved you...””

See the passage? What was it she believed in? The mercy of God. Do you believe God to be merciful? Do you believe God to be compassionate? The loving kindness of God is from everlasting to everlasting. Do you actually believe that? Do you believe that a broken and contrite heart He will not despise? Do you believe that if you'll humble yourself, even if you're a proud people, if you will humble yourself and pray that God will heal your land, if you'll do that, it is in the humility, it is in the faith that

God is good and has nothing to do with our goodness at all. Not at all. And that's why the gospel is so refreshing.

I want you to see how He ends this passage because once again, it's one of the things that we oftentimes mistranslate.

“And He said to the woman, “Your faith has saved you; go in peace.””

The word that he uses for “go” here is that which is kind of a metaphor for going on a journey. And so, probably the best way to describe this is, “Pursue your journey in the peace of God.” In other words, not unlike John 8, remember the woman was caught in the very act of adultery, and Jesus turned to her, and said, “Go on your journey, a journey of no longer pursuing your sin. Go and sin no more.” What is the peace of God? Well, the peace of God is that which is the way that brings life to us. In other words, as we begin to follow His path, the peace of God dwells among us. It is a part of our life. A believer can be graciously forgiven and yet turn around and go right back into his mayhem and wonder, “Why is my life in

disarray?” And I would say, because you have not gone on in the peace of God.

There's a passage that we often will quote, it's found in Philippians 4, if you turn there with me.

(Philippians 4:4) “Rejoice in the Lord always...”

Okay. Now, let me just make this clear. If you're miserable, you're looking at the circumstances; if you're looking at the circumstances, you're not walking by faith. So, faith is you set your affections on things above. Your eyes are on Him, the Author and Perfecter of your faith. You're seeking first His kingdom. In other words, you believe that this One who loved you enough to die for you is the same One who will keep you and only provide good for you. No matter how you may see it, on the external, you go, “I can rejoice in the Lord always. I don't have to worry about anything.” In other words, let your forbearing spirit be made to all men, be made known to all men. The Lord is near. And I would say this, the more you begin to believe in the sovereign graciousness of God in your life, the more patient you'll be with others. The

reason why you're not very patient with people is you feel like you're a victim. We're not.

(Philippians 4:6) “Be anxious for nothing...”

How much does that take in?

“... but in everything by prayer and supplication with thanksgiving...”

“Thank You, God!”

“... let your requests be made known to God.

(Philippians 4:7) And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.”

You go, “Well, I need a little bit more guidance here.” He goes, “Okay, I'll give you more guidance.”

(Philippians 4:8) “Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.”

This is the walk of peace. You know why we're in such a disarray in our minds? Why we're anxious all the time and

depressed? We're thinking about the wrong stuff. Let your mind think on these things. Why? Why would I do that? Because God's got all those other things, all those things that you're worried about. I mean, I actually believe that God is a rewarder of those who diligently seek Him. I believe without faith, it's impossible to please Him. But by faith, I do please Him, and when I come to Him and I give Him thanks for the things that are happening in my life, He begins to work in a wonderful way; not only does He calm my heart, but I mean, as the psalmist says, He gives to His beloved even in His sleep. So, while I'm snoring, He's giving me stuff.

It ends this way in verse 9, if you don't have it underlined, it's a good one to underline.

(Philippians 4:9) “The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.”

Well, I can't think of a walk of peace that's more peaceful than the God of peace being with me. The God of peace will be with you.

One final passage, Psalm 116 in closing. I find myself going to the Psalm more and more in the sense of just the emotions of our hearts. Of course, the Psalms are songs, and songs are emotions, and how God just calms those emotions. We, in obedience, submit to Him, and He makes everything right.

This Psalm starts off with,

(Psalm 116:1) “I love the LORD, because He hears...”

Unfortunately, Simon wasn't listening. But this woman was, and she had seen a God who was compassionate, and she got the message, “If you go to this guy, He will not cast you out.” If she could just get past that door; if she could just get behind His feet, maybe not even noticed, but then her emotions start to flow. She can't contain herself. She just cannot contain herself. I mean, what we're talking about is not ceremonial purity. What we're talking about is genuine repentance. And God's not asking you to meet the standards. He's asking you to confess that you can't, and God's asking you to believe that He will forgive your sins.

“I love the LORD, because He hears  
My voice and my supplications.

(Psalm 116:2) Because He has inclined His ear to me...”

What a wonderful picture of this.

(Psalm 116:3) “The cords of death encompassed me...”

For whatever reason, I think we oftentimes feel overwhelmed. We just cry out to the Lord. It's the only thing we can do. “Save me.” (Verse 4) That's all I can do, right? Cry to Him.

(Psalm 116:5) “Gracious is the LORD, and righteous;  
Yes, our God is compassionate.”

He's not looking for scholars.

(Psalm 116:6) “The LORD preserves the simple;  
I was brought low, and He saved me.

(Psalm 116:7) Return to your rest, O my soul,  
For the LORD has dealt bountifully with you.

(Psalm 116:8) For You have rescued my soul from death,  
My eyes from tears,  
My feet from stumbling.



(Psalm 116:9) I shall walk before the LORD  
In the land of the living.”

“I shall. Not because of anything that I've done, but because God is compassionate. He saved me.”

“I shall walk before the LORD  
In the land of the living.

(Psalm 116:10) I believed when I said,  
“I am greatly afflicted.””

Let me just say this. Faith comes out of your affliction. When you come to the point of being so afflicted that you can't, you almost can't breathe anymore, you come to a point of going, “I've got to turn to someone.”

You realize that it can't be men because it says in verse 11,

(Psalm 116:11) “I said in my alarm,  
“All men are liars.””

I wonder how many men she tried to trust in, like the woman at the well. How many men had she gone through? She goes, “He doesn't care for me. He doesn't care for me.” She was looking for something. I can't trust

men. Men can't give me joy. They can't give me fulfillment. They can't rescue this twisted soul of mine, steeped in sin. I can't find redemption in anybody. By the way, this is why you don't want to go to men and confess your sins to men, because they can't forgive you of your sins.

The change that is wrought in verse 12 is, “He saved me. What can I give God?” I mean, immediately when you're saved, you want to do something for Him, don't you?

(Psalm 116:13) “I shall lift up the cup of salvation...”

“I'll tell everybody.” You know that song, *“I'll Tell the World”*? There's something inside of you that says, “I've got to tell everybody about this, and I've got to pay vows. I'm going to make commitments to God.” The wonderful thing about vows is that they were free will. So, you weren't told to make the vows. You were told to keep them if you made them.

(Psalm 116:14) “I shall pay my vows to the LORD,  
Oh may it be in the presence of all His people.”

(Psalm 116:15) Precious in the sight of the LORD  
Is the death of His godly ones.”

That doesn't sound like somebody doomed.

(Psalm 116:16) “O LORD, surely I am Your servant,  
I am Your servant, the son of Your handmaid,  
You have loosed my bonds.

(Psalm 116:17) To You I shall offer a sacrifice of  
thanksgiving,  
And call upon the name of the LORD.

(Psalm 116:18) I shall pay my vows to the LORD,  
Oh may it be in the presence of all His people,

(Psalm 116:19) In the courts of the LORD’S house,  
In the midst of you, O Jerusalem.  
Praise the LORD!”

That's a wonderful passage because it speaks to our hearts, and in so many ways, it's telling you that's what faith is. It's believing with all your heart who God is. And James will say, “Draw near to God, and He will draw near to you.” But if you read the text there in James 4, what does he say? “Weep and howl over your sins.” And it is in

that confession that I don't deserve this, that God says, “I believe you love Me more.” And we do. We do. The more you realize what a sinner you are, the closer that will draw you to Him.

### **Closing Prayer:**

Father, we come before You with just the simplicity of faith. Lord, we come broken and contrite. Not only is there none righteous, no, not one, but all of our righteousness, the best that we could do, is just plain filthy before You. There's absolutely no way that we could be remotely deserving of any grace, and to think of eternal damnation as something that I'm heading towards is so overwhelming; I have to either deny it or reject it or invent another reality. But You tell us in Your word, none of that's necessary, “Just come to Me and confess.” And if you'll confess through your mouth, “Jesus is Lord,” and believe in your heart that He raised Him from the dead, you will be saved. Whosoever believes in Him will not perish but have everlasting life. Whoever will call upon

the name of the Lord will be saved. This is a message not only for us, but for everyone that we come in contact with. You want to walk in a way of peace? Lift up the cup of salvation. Share it with others. Let them know what God has done for you. Remind them that this is not about your goodness, it's about His; not about their ability to love, but we love because He first loved us. Receive Him as your Savior.