

Morning Worship

April 7, 2019

Pastor — Allan Lane

Organ ---

Worship Leader — Romey Keith Davis

Piano — Alva Lou Schottel

As you enter for worship, please silence your cell phones.

(CCLI permit # 424692 covers all copyright song lyrics)

Welcome and Fellowship Allan/People

Worship Prayer Allan Lane

Scripture Reading Romey Keith Davis

Hymn # 215 *Majesty* Romey/People

Missions Moment

Hymn # 524 *We're Marching to Zion* Romey/People

Offering Prayer Bill Schottel

Tithes and Offerings People

Offering Music Alva Lou Schottel

Hymn # 579 *Shine, Jesus, Shine* Romey/People

Hymn # 183 *I've Found A Friend, O Such A Friend*

Romey/People

Special Music Romey Keith Davis

Children's Worship (Children are dismissed)

Message "The Emotions of Easter: Forgiveness" Allan Lane

Hymn # 321 *The Savior Is Waiting* Romey/People

Prayer Concerns Allan/People

Closing Hymn # 95 *Go, Tell It on the Mountain* Romey/People

Easter Emotions: Forgiveness

Luke 7:36-50

The Easter season is packed with lots of different emotions. Over the next few weeks we will be looking at some of them and how the characters of the Easter story experienced those emotions. In our pre-Easter text Jesus shares some very important principles.

What we have in our text this morning is a record of the worship of a woman who falls at the feet of Jesus in worship. We are never told her name. Luke does not record a single word spoken by the woman in her sacrificial act of worship. **Wordless worship**; now there is a thought. But her worship was so overwhelming that Jesus uses her as an example to a very proud religious leader. Each of the gospels has an account of the washing of Jesus' feet by a woman (Matthew 26:6-13, Mark 14: 3-9,

John 12:1-8 and in today's text in Luke). The accounts of Matthew, Mark and John all appear to deal with the same incident, but the one recorded in Luke seems to be a unique incident, recorded only in this gospel.

Jesus is invited for a meal into the home of a religious leader (a Pharisee) by the name of Simon (v. 40, 43-44). We really don't know what prompted this invitation. It does not seem likely that at this point Simon believed in Jesus or loved Jesus because he did not extend to Him the normal hospitality. Common courtesy for that day would have been that as soon as Jesus entered the house of Simon, he would have been greeted with a kiss, His feet would have been washed and His head anointed with oil. But Simon didn't do any of those things, and that suggests an underlying animosity on the part of Simon which Jesus addressed in verses 44-46. Simon seems to have purposefully omitted the common courtesies accorded to any honored guest. Simon treated Jesus with contempt, and he enjoyed doing it. He carefully avoided every custom that would have made Jesus feel welcome. And you cannot help but think that all the guests noticed it as well.

In sharp contrast to Simon, a woman enters the room because she wants to find Jesus, who she had undoubtedly heard was a friend of sinners. And she was well qualified in that department. Our English translation does not convey the shock that the entrance of this woman made, when it says "when a woman." What it means is literally "And look a woman!" The shock was primarily because of this woman's reputation. The text tells us that she was a sinner, a person with a bad reputation and character. It is also can suggest that she was a prostitute. But, whatever her sin, she was a woman with a bad name. Her desire is to find Jesus and when her eyes finally rest on Him, the other guests fade into a mist of tears; it suddenly doesn't matter what these respectable people think about her. All that she sees is Jesus.

According to verse thirty-eight, she knelt at the feet of Jesus with the perfume she had brought for the purpose of anointing His feet. Then an unexpected complication arose, she was weeping so uncontrollably that her tears began to fall on Jesus' dusty feet. No doubt she was embarrassed. As she had not come prepared for this, she searches desperately for something to wipe the feet of Jesus. She is ashamed and embarrassed, because her tears had fallen on the feet of Jesus. She takes the one thing available to her, she lets down her long hair and begins to dry his feet. But the more she wipes with her hair, the more tears that fall. She uses the water of her tears to wash His feet, something that could hardly have been planned in advance.

She then began to kiss his feet. In fact the text uses a word that means, "to kiss again and again;" she repeatedly kissed his feet. This woman is a self-forgetting mess – crying unashamedly, her nose running, her hair wet with a muddy mixture of tears and dirt.

As the sweet fragrance of her sacrifice fills the room, anyone who was not aware of this woman's actions, became aware. All eyes are on Jesus; what will He do. He doesn't appear to be either embarrassed or upset at the extravagance of this display of love and devotion. **What she did, she did remarkably well. She worshiped.** This woman's worship came at great personal cost. It cost the expensive vial of perfume. It cost a humble kiss. It cost a wash and dry with her hair on the dirty feet of the Lord. Perhaps, the greatest cost she faced was the contempt and rejection by the self-righteous Pharisee and his dinner guests. No one had invited her. She was not wanted here. She probably would be mocked and she might be thrown out. But none of those things mattered. Her desire to see and worship Jesus was greater than her fear. The price that she had to pay may be high, but to her it was worth it.

Simon's reaction, given in verse 39 reveals much about the condition of his heart. In Simon's mind he was passing judgment. Simon's reasoning went something like this -

- If Jesus were a prophet, He would know people's character.
- If Jesus knew this woman was a sinner, He would have nothing to do with her.
- If Jesus were a true teacher He would not allow her to touch Him this way.

The word that Simon uses in this verse to say that she is "touching" Him is a word used to describe immoral activity. The word that he used suggests that this was a very improper action. The problem with logic is the same as the problem with computers; your output is only as reliable as your input.

Because Simon's logic was based on false assumptions it led him to false conclusions. First, he believed that if Jesus were a prophet, He would be aware of the character of the woman who was touching him – which was correct. Jesus was not only able to discern the character of this woman, but He was capable of knowing what Simon was thinking. The conclusion that Simon reached was entirely wrong. He thought, "Since Jesus did not shun this woman, He didn't know this woman's character, and therefore He was not a prophet at all." By telling Simon those things that he had only thought and not spoken, Jesus proved that He was indeed more than a prophet.

Don't miss this in verse forty. Jesus turns to Simon and says, "Simon I have something that I want to say to you." Does Jesus come to you and tap you on the shoulder and whispers in your ear, "You and I have something to talk about!"

There are only two kinds of sinners in the world and everyone here fits into one of the two categories. There are sinners who know they are sinners and there are sinners who do not know or are not willing to admit that they are sinners.

1. Everyone is spiritually in debt.

Just like the two men in the story Jesus told everyone is spiritually in debt (vv. 40b-42). There were two men who had borrowed money. Since a denarius was equal to about a day's wages, 50 denarii equaled nearly 2 month's pay, and 500, about 2 year's wages (22 months). These were incredible debts considering that the average wages were barely sufficient for survival. And although there is considerable difference in what each man owed, what is important is that neither man was able to pay. But the creditor in a great show of mercy and compassion canceled each man's debt.

Jesus' question recorded in verse forty-two was, "Tell Me, therefore, which of them will love him more?" Simon may have hesitated to answer the question fearing that he would be trapped. Yet there was only one correct answer and even Simon could see it as he reveals in verse forty three. He said, "I suppose the one whom he forgave more." Certainly the one that was forgiven ten times as much would have the greater gratitude. The higher the debt the more the forgiveness cost the creditor.

So it was with the woman who was tending to Jesus. Some people that we would not touch with a proverbial ten foot pole, if they truly met Christ, would put us to shame in their displays of love and devotion to Jesus. Such people love much because they have been forgiven much.

2. We can ever repay the debt.

Just like the characters in the story we can never repay the debt (verse 43). The good news is that forgiveness is available to everyone. But forgiveness is not free;

forgiveness always costs something. For the lender it cost 550 denarii to forgive those that were indebted to him.

When God said, "I will forgive you," it cost the life of His only son Jesus on the cross of Calvary. The sin debt had to be paid. Jesus paid the debt so that you wouldn't have to. The conclusion is clear: Simon as a "high class" sinner had the same problem as the "low class" prostitute; it is only a matter of degrees. The woman owed the greater debt but they both owed a debt that they could not pay. Sometimes it is harder for those who have been saved young in life, which have grown up in the church, and saved from a life of abundant sin to realize the magnitude of what Christ has done for us. Jesus' reply in verse forty-three, "You have rightly judged" suggest that Simon is beginning to see the spiritual implications.

3. No one will be turned away.

Those who come to Jesus He will not turn away (verses 44-46). Jesus now does something interesting; He shifts His position so that He faces the woman, giving her His full attention as He continues to talk to Simon, the proud Pharisee. All through the meal, Jesus' back was to the woman, who was anointing and kissing His feet. He was at the same time, facing His host, Simon. Now that Simon's rejection of Jesus has been revealed, in contrast to the repentance and worship of the woman, Jesus now turns His back on His host and faces the woman even though He is still addressing Simon.

Simon had turned his back on this woman because of whom she was and now Jesus uses her as an example to show Simon who he really was. Jesus is by His very body language showing His acceptance of this woman. Jesus tells Simon that this woman has done for Him what he had refused to do. He had purposefully omitted the common courtesies accorded to any honored guest.

Jesus chose to overlook Simon's intended insult because His purpose for being there was not to judge manners but to forgive sin. What the woman does for Jesus though was **not mere social niceties; they were acts of repentance and worship**. She came to Jesus in faith expecting Him to forgive her and she was not disappointed. As she wept in repentance, I believe she could sense the Lord's forgiveness. The greater her relief from sin, the more abundantly and extravagant her expression of adoration and worship became. We are never happier than when we feel forgiven, free of debt, free of guilt, free of shame.

4. All who repent are forgiven.

Those who come to Jesus in repentance and faith will be forgiven (verses 47-50). Jesus tells Simon in verse forty-seven, "Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to who little is forgiven, the same loves little." Some have wrongly concluded on the basis of this verse that the woman had earned her salvation or forgiveness by her great act of love. To love because you are forgiven is a natural response to such an undeserved action. To be forgiven because you have expressed love is works.

The Jerusalem Bible brings out the meaning of Jesus' words, "For this reason I tell you that her sins, her many sins, must have been forgiven, or she would not have shown such great love."

Then Jesus in verse forty-eight spoke the words that she had been searching for, and waiting to hear all of her life; "Your sins are forgiven." In so doing He openly declared that all of her past sins were forgiven.

The truly exciting part is that what was true then is still true today. Jesus forgives all those who come to Him in faith and repentance. Those that heard the statement "your sins are forgiven" were amazed. The reaction of the guests in verse forty-nine is that they began to say to themselves, "Who is this who even forgives sins?" They had rightfully concluded that only God can forgive sins. They realized that Jesus was making a claim that no man could rightfully make, that is, unless He is God. Jesus will make it crystal clear in verse fifty, what has brought about her salvation when he said, "Your faith has saved you. Go in peace." Jesus distinctly says that it is her faith that has saved her.

What was it that the woman believed by faith? What was the substance of her faith? What did the woman believe that saved her? The answer is strongly implied in the text: The woman believed that if she came to Jesus as a repentant sinner He would not send her away, and He could save her. That's what she believed and she was right. But the question remains, "What about you?"

Conclusion:

Do you want to come to Jesus for forgiveness or restoration or strength? Listen to what Jesus said in Matthew 11:28-29.

The Easter Story is very complex because it involves everything throughout the Gospels. This is one account from Jesus' life that you might not think is an Easter Story. But when you think about it, doesn't everything depend on Easter?

History is full of parallel illustrations. Easter isn't just a season, but an emotion. Let me close with a story you might have heard from the not so distant past. A mother once approached Napoleon the great conqueror seeking a pardon for her son. The emperor replied that the young man had committed the same crime twice and justice demanded death. "But I don't ask for justice," the mother explained. "I plead for mercy." "But your son does not deserve mercy," Napoleon replied. "Sir," the woman cried, "it would not be mercy if he deserved it, and mercy is all that I ask for." "Well then," the emperor said, "I will have mercy." And he spared the woman's son.

Friends, because of our sin we do not deserve God's forgiveness. But through His mercy bestowed upon us through the sacrifice of God's Son, we have been given a pardon. As we prepare to celebrate Easter, won't you come to Jesus? He offers forgiveness.

Come to Jesus!

Why All These Offerings?

The old joke is, "When will we ever get Lottie Moon and Annie Armstrong paid off?" And of course the answer is "Never!" The same is true with our commitment to the Cooperative Program. The following is taken from the website <http://www.sbc.net/cp/default.asp>. No, I didn't write it, but it is very informative concerning the Cooperative Program. Hope it helps us learn more about what it means to be Southern Baptists. Sure, we emphasize our theology and Biblical stance as a priority. But the method through which we do missions is also important.

God Bless You!
Bro. Allan ☺

What is the Cooperative Program?

The Cooperative Program is Southern Baptists' unified plan of giving through which cooperating Southern Baptist churches give a percentage of their undesignated receipts in support of their respective state convention and the Southern Baptist Convention missions and

ministries.

How Does The Cooperative Program Work?

It begins with you! You give yourself first to God (II Corinthians 8:5). Next, out of gratitude and obedience to God for what He has done for you, you commit to give back to Him, through your church, a portion of what He provides. This is commonly called a tithe and represents ten percent of your income (Lev. 27:30, Malachi 3:10).

Your Church... decides the next step. Every year your church prayerfully decides how much of its undesignated gifts will be committed to reaching people in your state and around the world through The Cooperative Program. This amount is then forwarded to your State Baptist Convention.

Messengers at the State Convention Annual Meetings... from your church and other churches across the state decide what percentage of Cooperative Program gifts contributed by local congregations stay in your state to support local missions and ministries. The percentage to be forwarded to the SBC for North American and international missions and ministries is also determined at this time.

Messengers at the Southern Baptist Convention Annual Meeting... from across the country decide how the gifts received from the states will be distributed among SBC entities. These gifts are used by SBC entities to send and support missionaries, train pastors, and other ministry leaders; provide relief for retired ministers and widows; and address social, moral, and ethical concerns relating to our faith and families.

The bottom line – people around the world hear the gospel and receive Christ!

Why Southern Baptists Embrace The Cooperative Program

It presents a unified and comprehensive budget, throwing a funding blanket over statewide, national and international missions and ministries.

It provides a long-term sustainability for our entities. When a church makes their missions giving as a percentage of their church budgets, it provides consistency and stability.

It adheres to our long term Baptist principle that "we can do more together than alone." The Cooperative Program mitigates competition between entities thereby allowing a balanced Acts 1:8 Strategy.

It levels the playing field, and makes a place at the table for small and ethnic churches. Every church can stand hand in hand, shoulder to shoulder, on level ground, as partners in the gospel (large churches, small churches, new churches, growing churches, graying churches, and ethnic churches).

The History of the Cooperative Program

Since its inception in 1845, the Southern Baptist Convention (SBC) has always had one mission —the Great Commission (Matt. 28:19-20). To fulfill its assigned part of this divine mandate, each SBC entity made special offering appeals to the churches. This method was referred to as the "societal" approach to missions and resulted in severe financial deficits, competition among entities, overlapping pledge campaigns, and frequent emergency appeals which greatly hampered the expanding ministry opportunities God was giving Southern Baptists. Some entities took out loans to cover operating costs until pledges or special offerings were received.

In 1919, the leaders of the SBC proposed the 75 Million Campaign, a five-year pledge campaign that, for the first time, included everything - the missions and ministries of all the state conventions as well as that of the Southern Baptist Convention. Though falling short of its goals, a God-given partnership of missions support was conceived - The Cooperative Program. Since its launch in 1925, the effectiveness of the Cooperative Program has been dependent upon individuals, churches, state conventions, and SBC entities cooperating, working toward a common goal of sharing the gospel with every person on the planet.

Opportunities For Service

Living out Your Spiritual Commitment . . . and Fulfilling Christ's Divine Plan

Sunday, April 7, 2019

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Joe Coats, Bill Schottel, George Burgess

Alternate: Ken Nice

Evening Worship 6:30 pm

Wednesday, April 10

Prayer/Bible Study.....6:30 pm

Worship Team.....7:30 pm

Thursday, April 11

VBS Workers Clinic.....6:30 pm

Sunday, April 14, 2019

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Ken Nice, Dillon Burgess, Don Sharp, Fred Kerns

Alternate: LeRoy Bush

Evening Worship.....6:30 pm

Wednesday, April 17

Prayer/Bible Study.....6:30 pm

Worship Team.....7:30 pm

Up-Coming Events

April 10 — Prayer Warriors

April 11 — Vacation Bible School Workers Clinic 6:30-9:00 pm

April 13 — Afternoon With the Stars, Branson MO

April 19 — Good Friday

April 21 — Easter — Sunrise Breakfast

April 28 — SJBA Semi-Annual Meeting, FBC Weston

GROW Team

Commit to **GROW!** Everyone make a contact! Invite someone to Bible Study and Worship this week. ☺

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Sunday Night

We will be having Sunday evening service tonight as we attempt to finish up our January Bible Study lessons. Please come for a time of fellowship and inspirational study.

Wednesday Night Prayer and Bible Study

A few weeks ago we began a study entitled “Unseen, But Certain” by Dr. Danny Akin on topics, such as Demons, Hell, and Heaven. Our prayer time is also important. Please come as we pray for the direction of our church.

Thanks for supporting the Food Kitchen Ministry

We have done this ministry for several years and it is still effective. But we could use more servants! Is God calling you to serve in this area? Pray about it!

VACATION BIBLE SCHOOL WORKERS CLINIC

April 11, 2019

6:30—9:00 pm

First Baptist Church, St. Joseph

1225 Francis Street

All potential church VBS Directors and Workers are encouraged to attend this training clinic.

SJBA SEMI-ANNUAL MEETING

April 28, 2019

**First Baptist Church
Weston, Missouri**

4:00 pm

We will plan to go and take the van. More details to come soon.

Thank You!

Thank you to those who donate food to our pantry and to the beautiful lady who delivers

it.

***Cheryl Meeks,
Patee Park Food Pantry***

For the Record

Attendance: March 31, 2019

Sunday School.....	29
Visitors.....	0
Total.....	29
Contacts Made.....	9
Morning Worship.....	50
Sunday Night.....	N/A
Children's Worship	8
Wednesday Night	6

Financial Record:

Weekly Budget	\$ 2,286.39
Offering Received ...	\$ 1,585.80
Long Family – March..	\$ 75.00
Annie Armstrong	\$ 780.00

Offering Received by Mail:

April Counting Team:

Jordan Lane and Larry McKahan

April Van Driver:

George Burgess
Remember to call 232-3747
before 8 am if you need a ride.

April Member Birthdays:

05... Datha Dillon
13... Alice Coats
15... Larry McKahan
18... Lillie Williams
25... Jo Mayse
30... Nikki Garber

April Anniversaries

Joe and Pam Battreal
April 17, 1999

Bill and Juanita Haskins
April 17, 1948

Joseph and Alice Coats

April 29, 2000

Prayer Requests ...

Burgess Family – family grief
The Beavers family
Jim Winans
Alice Coats—elbow
Nellie Reynolds
Mike Green—Knee Surgery
Susie Long—Alice Coat's Sister
Brendan Conner—Swymeller's Grandson
Jack and Flo Conard
Shirley Wilson—strength and recovery
Sandy and Stanley Wilson
Ruth Anne Bush—healing
Sharri Duty—Jerry Garcia
Linda Huff—cancer treatment
Marcia and Don Hart—blessings
Arlette Duty—strength
Peggy & Gary Fewins—Peggy's health
Donna and Bill Dunn—health
Karissa and Matt Long and family
Stephanie & Jason Terpack
Rosella Davis—Flo Conard's sister
Mary Sharp's brother-in-law Jim
Bill Clinton—Don and Mae's son
Lisa Bowers—Jack and Flo's daughter
Zella Davis —Doris Richardson's sister
Doris Richardson June Fritchle
The Waters Family Elmer Mayse
Betty Campbell Kevin Duty
Ann Riddle Tim Izer
Keon McKahan
Jozy Winans Kenny Duty
Pat Means Buddy Means
Bill & Juanita Debbie Sands
Pat Puckett Curtis Conard
Brenda Burgess Roscoe Lane
Carolyn Houts Seth Long
Nickolay Nazaruk, Peski 2 Church
David and Deborah Grace

Today's Prayer Requests ...

Our Nation and our Leaders ...

Five More New Families...
