

Forgiveness, Love, faith

Gospel According to Luke

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Bible Text: Luke 7:41-50

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Let's take our Bibles and look together in Luke 7 and we'll come back to this narrative of the sinful woman when the LORD drew to Himself while at a Pharisee's house. Talk about a contrast, the Pharisee on the one hand, a self-righteous religious man, and then this woman that it says was a sinner. We'll read from verse 36 down to verse 50, even though we've already looked at the first part of this but it's been a few weeks and today I'd like to speak with you on the latter part of this and that has to do with forgiveness, love and faith. If I were to do a word association game with you and gave you those three words, how would you put them together? What order? Forgiveness, love, and faith. Let's read and find out what the Scriptures say. Verse 36, Luke 7,

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to

whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

Now the Gospel message deals with sin. If it were not for sin, there would be no need for the Gospel but men are not going to hear the Good News until they've heard the bad news and I believe the flow of this passage is exactly as the Spirit purposed Luke to write it, dealing with this woman for what she was as a sinner, not overlooking it. You see, that's what religion does, overlooks it, covers it and tries to figure out a way around it. Our LORD meets the sin of His people head-on but in a different Way than what the Pharisees did. The Pharisees, it's like in religion, you'll hear people preaching against sin but how do they deal with it? Is it truly a remedy or is it just a covering? You know as well as I do that if any sore is not purged and cleansed, you can cover it all day long but soon, that flesh around it is going to become putrid, I don't care how often you change the bandage.

So this is what we have here but my question in reading it is who did you identify most with as reading this text? The Pharisee or the woman? I dare say a lot of people don't identify with either because they kind of see themselves in the middle, "But I'm not quite where I ought to be but I'm not the way she is." They try to put themselves in the middle. You can't. There's no middle ground. Sitting here right now any one of us is either a Pharisee or a sinner. I'll tell you what, may God give us eyes to take our place as this sinner because in the position of the Pharisee there is no hope. I don't know, I mentioned last time whether this was one of the LORD's, whether this is one of these that later He would draw like Nicodemus.

We don't know. I just know at this point Christ had not yet been revealed in his heart because his reaction in verse 39 shows his ignorance of Who Christ is and why He would come. He said, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." That didn't change who Christ is. In fact, Paul later writing to Timothy having been one of these Pharisees but when it pleased God to reveal Christ in him, he said, "This is a faithful saint worthy of all acceptation, that Jesus Christ came into the world to save sinners," but rather than just put it all out there, it didn't end there, he said, "of whom I am chief."

You see, the LORD in his time brought Saul of Tarsus to bow at Christ's feet just as this woman and I believe that's the experience in time of every one that God has purposed to save and I don't believe that it's just a one-time bowing. Peter wrote and said, "Of Christ to whom coming do we ever stop coming to him? Do we ever stop seeing our need?" I pray not even as this woman of what the LORD said of her in verse 45, it wasn't that she came in and gave Him one kiss and then got up and stood there wanting Him now to approve her as if to get this over with. No, it says, verse 45, He says to the Pharisee, "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet." What does Psalm 2 say? Psalm 2 says that God has set His King on His holy hill and it warns sinners to kiss the Son lest He be angry with you. You go back and look at it, it's in the present tense. There's never a time that we ever cease kissing the Son in

the sense of needing Him. The only time in Scripture I find where a man came up and kissed Christ one time was a betrayer, Judas. He put a kiss on His lips but it was for another reason. "This one has not ceased to kiss my feet."

So the Gospel, it deals with sinners where they are and where Christ is pleased by His Spirit to do a work of Grace, draw those sinners in repentance. Now you'll look here and say, "Well, I don't even see the word 'repentance.'" When I began, the title was "Forgiveness, Love and faith," so where is repentance commanded? I would say that there was no need to command it here because it was already evident. The LORD in His Spirit was already drawing this woman. She did not just show up here on a whim. It's like any of us, if the LORD has brought us in time to hear the Gospel of His Son, we didn't just happen on it. There was a purpose. I don't care what that path was through religion, works, maybe the gutter, whatever your past, but if the LORD has brought you today and laid you low at Christ's feet to see Him as your only Hope, that path was determined and that connecting of the sinner with the Savior was the LORD doing the drawing.

So what we see here is not the LORD questioning her when she came in as some preachers like to do because they build up repentance. Have you ever had some like that that you mentioned to them how the LORD's drawn you and they kind of, like the old Puritans, say, "Well now, let me just make sure here. We're talking about true repentance. Have you really sorrowed enough? Have you been through that slough of despond? Is your heart truly broken? They go down through this checklist and what does it do? Gets your eyes off of Christ and looking in here. There's nothing in this in how she came where the LORD was correcting her in any way as not having enough tears or too many. In fact, we don't find in here at all where He ever asked her a question or demanded of her some sort of confession out of her mouth. Do you see in here anywhere where she spoke?

When I was growing up, the false profession that I was encouraged to make was that until you actually make it with your mouth and then go back and quote Scripture, "with the mouth confession is made unto salvation," so unless you've actually verbalized it in a certain way, you're not saved. I say it to my shame but that's how I was trained before the LORD opened my eyes to Christ to witness. If there was someone in the congregation that seemed to not be the LORD's, you'd take them aside in the room and you'd talk to them, give them a few verses and say, "Now are you ready to pray the prayer?" But there's none of that here and yet I can truly tell you that it was in repentance that this woman was drawn because that's how the LORD does it. It's not the act of coming that was her salvation, it's to Whom she was drawn and brought.

I know, I get people asking me that all the time. They go back in introspect, "Well, was I saved there? Did I really know the LORD there?" So they keep going over a profession. They question it. That's not our salvation. My question is who is Christ to you? How has He been pleased to draw you? Does He continually draw you to Himself as He is here in this Word? You know, this Scripture says in verse 37, "behold, a woman in the city, which was a sinner," and how many messages do you think have been preached on sexual sin from this portion and how you need to give it up, and when you do, you'll be saved? It

may be that that was her sin and we assume that, she was known in the city for that. For all I know, she could have been a thief. There are women thieves.

I don't know in that sense, but to me the important thing that it says here is that she was a sinner and when you read over in verse 39, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." Then you read down a little further than I read for you there where the LORD spoke to her and look in verse 47. It wasn't just this sin and that sin, it says, "Wherefore I say unto thee, Her sins, which are many." It's as if to say to this Pharisee, "You see one sin, you see this sin, that sin. I see her sin, period. I'm here to tell you, her sins which are many," and who can number them? This is, again, where I was always taught at the end of the day keep a short account with God so you tried to remember the sins that you committed during the day and then at evening before you went to bed you got out your spiritual soap and you washed yourself from those and then you got in feeling like, "Okay, I've done what I'm supposed to do, now god's happy with me." I hate to say that, but that's the thought but when it pleased God to reveal Christ in me and show me that even my righteousnesses were as filthy rags before the LORD and the LORD brings that home to your heart and He's the only One Who will and can because this woman had already been ostracized by these Pharisees and she knew who she was but the amazing thing is that the LORD knew who she was and in that, drew her, and that was the evidence of the repentance. Even though we don't find the word here, we can see that it is very much in her heart and the LORD used that to draw her.

But the question is then: what is the connection between what we see here in verse 37, "behold, a woman in the city, which was a sinner," and the last verse, in verse 50 he said to the woman, "Thy faith hath saved thee; go in peace"? What's the connection between repentance and faith? I know there are some, again, they'll sit down and parse it and show a difference where repentance is turning from your sin, faith is turning toward Christ and you need both. You'll hear the example of the coin, flip a coin, it's both sides of the coin. I'm here to tell you from Scripture that faith and repentance are the same thing. There's times you'll find it in the Scriptures where it says to 'repent,' other times you'll just see 'believe.' You say, "Well, if both are required, how can it just say repent? Why doesn't it always say repent and believe or believe and repent?" Well, it's because they're the same thing.

In a Scripture that the LORD used to give me some measure of comfort here because I was raised that way, I was always looking, "Okay, I've got the faith but now what's the repentance? I've got the repentance here, what's the faith?" Look in Acts 20:21. This was Paul's message and this is how he summed it up. This is how he sums up his message because verse 21 says, "Testifying," that's what you do, you witness, "both to the Jews, and also to the Greeks," so again, you're not changing your message depending on the culture or the background, "Testifying both to the Jews, and also to the Greeks," notice it doesn't say repentance from sin, what does your Bible say? "Repentance toward God," and then you've got that little word "and," which in the original also means "even," and the one defines the other. What is repentance toward God? How do we know that

repentance has been granted in the heart of a sinner toward God? It says "even faith toward our LORD Jesus Christ."

I'll tell you, there is a bunch of people confusing repentance with remorse today. Preachers can preach it up and get people feeling guilty. In fact, I remember reading one of the old Puritan writers back in the day that said you've got to preach nothing but the law for a year in your messages to break people down, and then once you see they're broken down, then you can begin to preach Christ but the first requirement is repentance. It's preached as a condition and that's why you have so many people running this path of thinking that they do something or say something in order to, and though they may not say it but they're saying it, earn repentance. That's not the Scripture. The Scriptures declare repentance toward God.

Do you know what repentance toward God is? I'll just put it as simply as how the LORD has taught me because when He opened my eyes and was pleased to reveal Christ in me, repentance toward God was Him bringing me to agree with Him about my sin and my sinfulness; what I had covered under a false profession for years, He, the Great Physician, opened it up and exposed it. It brings you to agree with God against yourself because left to ourselves, what do we do? Justify ourselves. I know the Scriptures speak about Job being an upright man, that was in Job 1, who eschewed evil, but I will tell you in many ways that was his weakness also because as you read on, what was being exposed was his pride in that eschewing evil, like this Pharisee. "I'm thankful I'm not like this other." How many times have we felt that way and we still do get cocky and the LORD, again, has to lay us low at Christ's feet and remind us who we are.

If you look with me in Job 42, this is Job agreeing with God. This is repentance toward God and repentance, it's not so much a feeling, that's often how it's preached, it's an attitude. How many times have you told your kids, "You need an attitude adjustment?" It's like, they might be nodding their head in agreement but in their heart they are disagreeing. I remember reading an old Dennis the Menace cartoon years ago, he was sitting in the corner and the little thought bubble was, "I might be sitting down on the outside but I'm standing up on the inside." That's the way we are. That is that attitude, even a self-righteous attitude is to be repented of, thinking that somehow there's this goodness and, "I'm not as bad as that one." But if we were to repent toward God and agree with God, we'd see ourselves just like this woman. No better.

Job, in Job 42:5-6. You're already reading it there and that's good. Job 42. This is at the end. In verse 1, "Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee." People talk about, "Well, when I get to heaven, my work is going to be weighed." No. Our very thoughts and intents of the heart. "Who is he that hideth counsel without knowledge?" Then we read here in verse 5, "I have heard of thee by the hearing of the ear," he's talking about the physical ear. "I've heard your words, but now mine eye seeth thee." And what do we read? "Wherefore I abhor myself, and repent in dust and ashes." In other words, agreeing with God. "Whatever I thought might have been good in me, LORD, you've completely stripped away."

So there's that repentance towards God but the question is what's the connection with faith. If you come back here to Acts 20:21, even faith toward our LORD Jesus Christ. You see, this woman being brought to Christ, the repentance was evident. This was not a mere outward act of remorse because when the LORD, just as He commended her faith in verse 50, "Thy faith hath saved thee," why didn't He say thy repentance and faith? It's the same thing.

And how He describes it is in the sense of affection. You don't get the idea of a performance here. You see, that's how often it's preached. Get down on your knees and if there are no tears flowing, then you need to stay on your knees until you've prayed through. I've heard all these terms. The old hymn-writer said it well, "Should my tears forever flow, these for sin could not atone. Thou must save and Thou alone." And we don't find her here in any way doing this in order to earn Christ's favor, do this, then this. There's too much of that in religion, believe and do. If you really believe, then you'll do this. So what have you got? You've got people with this little checklist, "Well, tell me what to do. Show me how I'm lining up here with how you perceive repentance or how you perceive faith."

No, dear friends, this is from the inside out. Everything about her coming to Christ and not even giving regard to these Pharisees that she knew condemned her, the law. She's aware of it. She'd heard their preaching and yet she came to this one as being her only Hope. "Give me Christ or I die." And nothing is going to move a sinner so drawn off of that. That's why the LORD said to her, "Thy faith hath saved thee." He wasn't saying it was anything in her but where this faith, it's faith toward the LORD Jesus Christ. It's that One to Whom that faith is looking Who is your salvation.

Even there, people preach up faith as if faith is the Savior. It's not. Faith wasn't sacrificed on that cross. I hear preachers preaching up the looking, how you look. I've got a big, old, thick book in my library probably have a weenie roast sometimes and light the fire and go ahead and cook it because it's all about how to look. You talk about putting yourself under bondage, page after page, and using what? Scripture where the salvation is in the look, not the One to Whom you look but the look. What does the LORD say? "Look unto Me all the ends of the earth and be saved." It's Who. It's the Object of that faith that is the salvation.

But there's no distinction made and that's what I want you to see here, the connection between repentance and faith, it's One. If you look over in Matthew 9, there's so much here, I'm asking the LORD to give me just the thoughts I need to say. I don't want to muddy the water, let the Word speak, but in Matthew 9:12. If you go back up, you can see in verse 10, "it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples." Here it is again, where do you identify? You can't be non-committal here. You can't be in the middle. "And when the Pharisees saw it, they said unto His disciples, "Why eateth your Master with publicans and sinners?" But when Jesus heard that, He said unto them, "They that be whole need not a physician." Why wasn't the Pharisee that invited Christ, it doesn't say that he desired

Christ back there in Luke 7, he desired that Christ eat at meat with him. It was a show that he, of all people, could get Christ to come to his house because he saw Christ as his equal. When he called Christ 'master,' he was dealing with Him, in his mind, as his equal. People aren't offended with a christ like that, that puts you as his, you know, co-pilot, buddy, partner.

Here it says, "They that be whole need not a physician," he didn't see his need, "but they that are sick." Verse 13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." You know, this is the part that, as the LORD began to deal in my heart, frightened me, the fact that God could have left me with that false profession and thought of being righteous when I wasn't because righteousness is in Christ, it's not in us. But then to know that exercise of heart and even now the same exercise of heart, that if He's drawing me as a sinner to Himself again and again and brings me to acknowledge who I am, that's of Grace because it says that He came not to call the righteous but sinners to repentance, call them to Himself.

I'm not one that is troubled because when I open the Word, it pricks my heart. I hope it continues to. My fear would be reading this Word and reading these stories and not be moved, not see myself or just as an observer of these things rather than one who has truly entered in. I'd fear that because where the LORD is calling, it's not just a general calling. He's drawing.

So there's the connection between repentance and faith, He's drawing you, there is that agreeing with God of what He says I am as a sinner, but bringing me to Christ and the Scriptures say it's the Goodness of God that leads you to repentance. I like that, leads. The Shepherd leads. How is it that I'm standing up here speaking to you of Christ and His glory alone today? He gently led me. He was that Shepherd that found that lost sheep out there and that's what it is to be lost, you can't find your way back, and gently leads, carries them in His bosom.

Does that mean anything to you? I pray so because the alternative is to be left out here as a Pharisee, trusting in something that soon and very soon when you stand before the Holy God whatever your confidence may have been up to this point, if it's not completely in this work of the LORD Jesus Christ accomplished for sinners, it will lead to condemnation. Broad is the way. That's the way. A serious matter when you consider.

But that's the connection between the repentance and faith but getting to the title and the heart of this message back here in Luke 7, what is, then, the connection between forgiveness, love and faith? That's where I want us to spend the rest of the time here because there's a clear connection just like there's a connection between repentance and faith. It's all connected to Christ. I know you can't see this in the translation but the word "forgave or forgiven," I think if I've counted correctly is used six times in this passage. If I've miscounted, you'll know I wasn't much good at math even when it was an open-book test. We had a teacher whose name was Aires, and one time our whole fifth grade class flunked the test and she was going around the table wanting each one of us to tell why

we'd failed it and the first guy, Mark Seymour, you know, kind of a rolly-polly friend of mine and she said, "Mark, what do you think?" And he said, "Oh, I think it was just careless errors," and her name was Aires, and of course, that struck a funny bone in the rest of us and we were laughing and it wasn't funny to her. It was like she had one of those rulers that she'd tap, "Let's get serious."

So that being said, I don't know, it's not important how many but what I want you to see here in verses 42 and 43 the word "forgave," because the LORD gives an illustration of two debtors, one having 500 and one 50. So in some people's minds they're thinking, "Well, this sin is greater than the other." It doesn't matter. The key in verse 42 is they had nothing to pay, either one of them. Now you weigh that with what our sin debt is. Does it matter whether you think this one has more sin stacked up than that one? As I mentioned in the first hour, people act like the trial is still ongoing, that they can bring in evidence to say, "Well, this outweighs this." It's over. It was over when Adam fell. Paul said that, "By one man sin entered into the world and death by sin." So death has passed already upon all men, for all have sinned. In other words, did sin. When he fell, we fell in him. It's done. It's over. There is no greater or lesser. Sin is sin.

But the point here that the LORD is making is that when it comes to forgiveness of sin, it is a gracious act of God toward the sinner, and the reason I say that, that word 'forgave,' if you go back and look in the original, it is the word from which we get the word 'grace.' It's a different word than down here in verses 47 and 48 and 49. Another way of reading that when it says, "He frankly forgave them both. He frankly graced them both freely," and that's what the word 'grace' means. Without hesitation.

Again down in verse 43 when He asked Simon, I suppose Simon answered and when he said, "Tell me therefore which of them will love him most?" Well, what do you suppose? And here we get into the connection between forgiveness and love and faith. Who is one that truly loves Christ? Not just in name or lip-service but there's a love of Christ given them. Well, it's the one, Simon answered, "I supposed that he to whom he forgave most." Now you might think that that was the one with the 500 pence but the Scriptures say he forgave them both, to the most, to the uttermost. There was no difference and that's why the LORD said, "Thou hast rightly judged." Whatever it is, to forgive means to not put it to the account of the sinner but to fully, freely and forever forgive it. Grace. We sing that, grace, grace, God's grace, grace that is greater than all our sins. I wonder if we really ever enter into that. We should.

But down in verse 47, 48 and 49, and this is why the Scriptures are so beautiful. You can do this, you can take a Strong's Concordance, you don't have to know Greek and Hebrew, you can just see, "Hey, this number is different than this one," and go and look it up. But here in verse 47 when the LORD said, "Wherefore I say unto thee, Her sins, which are many, are forgiven," that word means "remitted." Now both are important and it answers the question, if God shows grace to a sinner, does He just overlook their sin? No, there has to be a remitting of that sin.

Now here again and that's the word that's used in verse 47 twice, "for she loved much: but to whom little is forgiven, the same loveth little," to whom little is remitted at least from the sinner's perspective. I believe there's some help even in this word here because our salvation is not conditioned on how much we really see and love Christ. You can get off on that bunny trail and get lost in the forest in a hurry and never find your way back. If you're trying to weigh, "Well, if the LORD says that He loves those that love Him, how much do I love Him?" So now here we are, the same thing with repentance, "Do I have enough?" But it does answer the question if you wonder, as I do often, why don't I love Him more? The answer is just simply I've never really seen myself in my sin as I think I have because if I did, I would love Him to the end. But do you know what, dear friends? I'm the first to tell you that even that where I think I love Him is to be repented of because that's not what God.... One day, by His grace, I will love Him fully as I ought but I'm carrying around a dead man right now in this body that weighs me down and keeps me from seeing Christ even though I preach Him to you every week. It keeps me from seeing Him as I ought to and at any moment if He wanted to catch me and grab me and say, "You come and preach Christ and then look at you," I'd have to tell you just like one man said, "I'm glad you don't know the half." But I'm thankful that that faithful saying has stood worthy of all acceptance, that Jesus Christ came into the world to save sinners of whom I am chief.

The LORD wasn't putting one above the other but from the standpoint of love. We love Him because He first loved us but is there anybody here that would like to stand up and testify right now of your love for Christ and how perfect it is and how joyous it is and how steady it is and how growing it is? I'd like to hear it but I think you'd be lying. I know you would be. When you compare His love for us, we're going to be like this woman where our mouth is shut. She didn't have to say anything. All she did was lay at His feet and wipe His feet with her tears and I'll guarantee even that ointment that she brought, that alabaster box, which you can go into is very expensive, but she wasn't seeing that as a sacrifice. "It's just all I have is His to do with as He will."

But what she was doing with that ointment you see in verse 46. There's a connection between, "My head with oil thou didst not anoint." The word "Christ" means "Anointed One." Oil is a type of the Spirit, the Precious Ointment of Christ being the Anointed One of God, but it was often used also in the burials. What she was announcing actually was His death and that's why the LORD connected it in verse 47, "Wherefore I say unto thee, Her sins, which are many, are forgiven," are remitted. Now He had not yet died on the cross. You say, "Well, how were they remitted?" Well, in God's purpose that's how He was dealing with this woman in His forbearance until Christ should come and actually pay the debt. But what He's saying is, "These sins are not put to her account." It wasn't in her coming, it wasn't in her repenting, **it wasn't in her believing that sins are remitted.**

You can take your concordance and look through Scripture, what does the Bible say? "Without the shedding of blood there is no remission." And I can't prove it but there were some women at the cross that day that Christ hung there. We think of Mary Magdalene and the others, but it says "the other women." I have no reason to believe that she wasn't one of them looking at her Crucified LORD, the One Who came to pay her debt. That's

why the LORD was able to say to her in verse 48, "Thy sins are forgiven." That's Who Christ is. Who is it that has authority to forgive sin? I don't. People come and say, "Will you pray for me?" I can pray for you but that's not where forgiveness is. For Christ to say this, He was God. They understood that. We already saw that earlier in Luke, Who can forgive sins but God, but He was also the High Priest. To say, "Thy sins are forgiven," that's Christ speaking the Word. And I fear that there are many that are facing eternity and going into eternity based on what their preacher has said. I've told you the story of that man that was dying and the preacher came and asked him if he had a good hope and he said, "Well, if you've been telling me the truth I do." If you've been telling me the truth. That's not where our Hope is, in what a man tells you, but if Christ speaks the Word, your sins are forgiven.

So therefore the faith. I asked you in the beginning, the order. There's forgiveness, that forgiveness, in fact verse 47, that word 'for' is actually 'therefore.' So read it that way, "Because your sins which are many are forgiven, therefore she loved much." That order is important. Forgiveness, love which flows out of, again, God giving you eyes to see what Christ has accomplished but then faith, that faith looking to Him. And I'll tell you, where He grants that faith, you will go in Peace. Not in pieces but in Peace. Rest, think about what that means. How can the sinner rest? Well, rest in what Christ has accomplished and all that He is in His death for sinners.