

The Friend of Sinners

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If you will, look with me in your Bibles to John chapter 15. I will begin reading in verse 11 and read down to verse 15 and speak with you about Christ the friend of sinners.

To some those two words don't go along. If you were to consult religious moralists of today, they would be much like the Pharisees finding fault with Christ for sitting and eating with sinners. But if you are like me, I am thankful he is the friend of sinners by his own declaration.

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.”¹

I trust that is how we have come and that we always come knowing our place, knowing our need.

But here in verse 11 he says, “These things have I spoken unto you.”²

And, again, it has to do with him being the vine and we the branches.

...that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.³

The first thing that we have to do is to define who is a friend. We have many people that we might call acquaintances, but not necessarily friends. We work with them. We have to deal with them. We have to be peaceable, but to say friend is another matter.

¹ 1 Timothy 1:15.

² John 15:11.

³ John 15:11-16.

The word is really the word φίλος (fee'-los) from which we get philosophy. It is the love of wisdom, the love of knowledge. Philadelphia, the city of the love of brotherhood. Different names that when you go back in the history maybe have some historic meaning.

But bottom line is a friend is one who is associated with another in like interest and, yes, in love in cause. That is who a friend is.

Now when you think about that, how many friends do you really have in this world?

It is amazing when we read here what our Lord said of these disciples, verse 14.

“Ye are my friends.”⁴

There are many people today that would claim to be Christ's friend that he has never known. He said that. He said:

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.⁵

To know is to be one's friend. So many who claim to be his friend, but he is not theirs. That is just the reality.

This word is a special word. When we go back again to the base definition, to be associated with another in like interest, this is the amazing thing about the Lord Jesus Christ, that he condescended to take upon himself what we would have no interest in were it not for his Spirit and that is the state of our own souls. He cares for us far greater than we care for ourselves. Our interests are purely and primarily flesh, what we can gain.

But, “[Even] while we were yet sinners, Christ died for us.”⁶

You think about that. That is a friend. He took upon himself our cause. When you think of what an advocate does.

I don't care. There are a lot of TV shows, *48 Hours*, *60 Minutes*, others that talk about difficult cases that attorneys have taken on trying to prove somebody's innocence when charged with a crime they didn't do. You think about the Lord Jesus Christ. He did not step in to prove our innocence. He stepped in knowing that we were fully guilty, hell bound, condemned. But he didn't try to find a loop hole in the law like attorneys do today.

⁴ John 15:14.

⁵ Matthew 7:22-23.

⁶ Romans 5:8.

“Let’s see if we can find a loop hole. Let’s blame the police. They didn’t do their report like they should have,” knowing he is fully guilty.

Our Lord took upon him our cause, that is, our guilt, our curse, that which if left to ourselves and the full weight of the law were brought against us, we would spend eternity separated from God.

And he says, “You are my friends.” In other words, “I am your substitute. I am that advocate. I will not skirt the law, would not side step it, but take it upon myself to bear the full penalty, the full weight that you might be reconciled to my Father.”

You know, when you think about that, that is friendship. That is what it is to be his friend. It is to be in connection with him as the bridegroom.

If you go back to John chapter three this was a term particularly endearing to John the apostle. The Spirit directed him in his writing, but in John chapter three speaking of John the Baptist in verse 27, when people came to bear him witness, you know what he said, “Behold the lamb, don’t behold me.”

Men that are not sent of God want men to follow them. But he clearly over and over again said, “It is not about me.” And whenever we get our eyes off of Christ and onto men, even the most revered, we are wrong.

“John,” verse 27, “answered and said, A man can receive nothing, except it be given him from heaven.”⁷

So all these people that came out to see John and were curious about him, a man that wore a camel skin and ate locusts and honey, stirred up a lot of curiosity. And yet when they came he said, “Don’t be looking at me. Don’t be looking at me. Anything that I have, I have been given, even the voice to speak.”

Let us never forget that. Even the wisdom to open our mouths and speak of the things of Christ that have been given. Otherwise we couldn’t.

And he says, “Ye yourselves bear me witness, that I said, I am not the Christ.”⁸

Men like to talk today about being anointed, anointed of the Lord. That is a favorite term in religion today. That is what the word “Christ” means. He said, “I am not the anointed one. I am flesh and blood. I am but a vessel, that if the Lord doesn’t fill it I have got nothing to give. I have got nothing.”

But he says, “But that I am sent before him.”⁹

⁷ John 3:27.

⁸ John 3:28.

⁹ Ibid.

And here he gives an example of what it is to be a friend of the bridegroom. Think in terms of a wedding. I know we have got it backward today. Somehow we have got the bride being honored, but back in the day it was the bridegroom. If it were really the way it was supposed to be with regard to honoring Christ in a wedding, it would be the bridegroom coming down the aisle and the bride off to the side and looking at the bridegroom. That is the way it was. Some how, I don't know when, it got turned around. But I am not going to suggest the change in this day and age. You might get a few mothers upset.

But, "He that hath the bride is the bridegroom."¹⁰

We sing that song, you know, "Our eyes don't eye the bride, but our dear bridegroom's face."

And here it says, "But the friend of the bridegroom."¹¹

So just as Christ called his disciples his friends, here every one that the Lord has raised up and sent to proclaim him is not drawing attention to himself, but to the bridegroom, John the Baptist being a case in point.

"But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."¹²

John the Baptist said, "I am not looking for men to exalt me. But when I hear my bridegroom being exalted," just like the friend of the bridegroom. That is the best man. It is to show how close and intimate it is to be a friend. The best man of the wedding is there to honor the bridegroom. And John the Baptist says, "That is my role. That is who I am."

You know, if Christ has declared himself to be our friend, would we not in return desire that he be exalted every time this Word is opened? We are not jumping up and down to get attention for ourselves, but that he might be exalted as the friend of sinners.

So come back here to our text in John 15, but let me just give you three points to consider concerning Christ the friend of sinners.

First of all, this is an unconditional friendship. It does not in any way depend upon anything good in us. So often that is what we think. We think, "Well, if I am his friend, then he must see something in me."

You are right. He sees something in you. He sees sin. He sees depravity. He sees wretchedness that not even you see or I see, but he sees it. And yet at the same time he

¹⁰ John 3:29.

¹¹ Ibid.

¹² Ibid.

says, “My friend. That is my friend.” The Rahabs, the Matthews, the tax collectors, the publicans, Zacchaeus’, my friend.

When he said to Zacchaeus, “Today is salvation come to your house. Come down,” he was calling out a sinner, a man that ht world hated and yet the Lord loved, loved to the point of laying down his life for him.

That is why, verse 13, I say it is an unconditional friendship, unconditional love because it says, “Greater love hath no man than this, that a man lay down his life for his friends.”¹³

Is everybody his friend? No. John wrote that if you are a friend of the world, you are not a friend of God. There are people that left to themselves will continue to love this world to their dying breath. They don’t see that everything they have is a mercy from God and that whatever temporal blessings they enjoy it is just for now. But it will all be taken from them. They will die as the rich man died who cried out just for someone to take their finger and dip it in water and place it upon his tongue. Such was the suffering that he endured. And yet the poor man Lazarus in Abraham’s bosom had true riches because he was Christ’s friend. Not that he had anything in this life, but even in his low estate he was the Lord’s and the Lord cared for him and laid down his life for him.

What unconditional love.

And you look over here in Romans chapter five. This is why I like to compare Scripture with Scripture to see what it means for Christ to be the friend of sinners. Here in Romans chapter five you can’t have a greater commentary. Now this is why I say it is an unconditional friendship.

The beginning of it, the keeping of it, the end of it, it is not dependent upon how we do. It is wholly dependent upon who he is and what he did and how he loves and how he will never renounce one of his own, because it says here in verse six, “For when we were yet without strength, in due time Christ died for the ungodly.”¹⁴

He died for the irreverent. That thief on the cross to whom Christ said, “To day shalt thou be with me in paradise,”¹⁵ it wasn’t because he had a pure life. It was just anything but. In fact, even up to his final breath he was breathing out cursings against our Lord just like the one on the other side.

You say, “Well, what made the difference?”

Christ made the difference. He was Christ’s friend. It had not yet been revealed, but in time it was. The Lord declares those that are his in his time and owns them. When he

¹³ John 15:13.

¹⁴ Romans 5:6.

¹⁵ Luke 23:43.

said, “To day shalt thou be with me in paradise,”¹⁶ it was an unconditional declaration of love. He was one that was called in the last hour that others might complain and say, “Well, we worked all day and we get the same as this one called at the last hour?”

That is the way the Lord works. It is not based upon you. It is based upon him.

“When we were yet without strength...”¹⁷

“For scarcely for a righteous man will one die.”¹⁸

We have a way of honoring men today because they lay down their lives to give us freedom. And we say, you know, they are honorable. Some will say, “Well, you know, he was a good man.”

“For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.”¹⁹

You hear people say, “Well, you know, the United States of America is primarily good.”

You have heard people say, “Humanity is basically good. We just have to stir the flame.”

And so people go to war to defend their neighbors, et cetera.

We know differently. We know that if we have any freedoms at all, again, it is a temporal mercy. It is not a thing we deserve.

But here is what it is for our Lord to be the friend of sinners.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”²⁰

When Christ said, “Greater love hath no man than this, that a man lay down his life for his friends,”²¹ that is why a body was prepared for him. That is why we are gathered today to celebrate his death if we know him. It is to understand that it is not that I loved him, because my sins put him on that cross. Rather, it is that he loved me. And therein it passes all understanding. What was there in me that he should love? Absolutely nothing. But he loved the honor and glory of his Father. And he loved those that the Father gave him.

¹⁶ Ibid.

¹⁷ Romans 5:6.

¹⁸ Romans 5:7.

¹⁹ Ibid.

²⁰ Romans 5:8.

²¹ John 15:13.

And when Scriptures say that there is no greater love than that a man lay down his life for his friends, I like the way that is put, too. There is no distinction made between high or low.

There is a song about friends in low places. We are all in low places. You know, Paul had no advantage being a religious Pharisee than the harlot had that the Lord drew to him and with her tears she washed his feet.

Friends.

Why was Paul called? Not because of his morality and religion. He was a sinner. But because he was a friend of God and a friend to Christ and Christ paid his debt for his supposed righteousness as much as he paid the debt for that harlot.

And I will tell you, when the Paul revealed himself to Paul he didn't see himself any higher than a harlot because they were all brought at Christ's feet just like any one of us, none higher than the other. That is why I felt led to have Romans 12 read, brother Lane, because you put your finger right on that verse.

Don't let a man think of himself higher than he ought to think. We are what we are by the grace of God. That is it. That is it.

But this is unconditional love when we read here, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified."²²

That is a glorious statement, isn't it? To be justified, to be acquitted of all guilt? Looked upon as righteous before a holy God? That is not anything I could do, even begin to do. That would be like holding a piece of paper up against a flame thrower.

"Here is my righteousness."

Gone!

"Much more then, being now justified by his blood..."²³

Blood shed unto death.

So, again, he did not attempt to skirt the law. He did not attempt to lower it in order that we might be made accepted before God. He paid the full price. He paid the debt. And upon completion of his death, you see, we are being now justified, have been now justified by his blood. That blood had to be shed in order to be justified.

Everything to that point, those that were his friends...

²² Romans 5:8-9.

²³ Romans 5:9.

You say, “Well, Abraham was called the friend of God.”

Yeah, but he was the friend under the forbearance of God, not because he was any better than anybody else until Christ came and paid his debt. The death of the Lord Jesus Christ is what has made us accepted in the beloved, justified now by his blood. That word “justified” is before God, but it is also before Satan. It is before men. Because up until the cross Satan could accuse and say, “Well, on what basis do you consider Job your friend?”

And he was trying to point out the weaknesses of Job. And the Lord proved the weaknesses of Job. But Job was a friend of God based on what Christ would accomplish when he came.

And now, “There is therefore now no condemnation.”²⁴

I don’t care if it is before God or men or Satan or conscience. If Christ has paid the debt, it is paid. That is an unconditional love. And it says, “Being now justified by his blood, we shall be saved from wrath through him. For if when we were [what?] enemies...”²⁵

Do you see the progression? It has gone from without strength in verse six to being sinners in verse seven to describing what we really are by nature, enemies. When we were enemies. That is talking about our hearts toward God. As far as God is concerned we were his friends in his purpose from eternity. But in our state of mind and heart we were enemies, placed back in time in that crowd of people that cried, “Crucify him, crucify him,” we would have done the same thing.

But “when we were enemies, we were reconciled to God [how?] by the death of his Son.”²⁶

It is not when you say a prayer or you acknowledge your sin, you do A, B, C and then now you are reconciled. No. We were reconciled. If we are the Lord’s, we are his friends, we were reconciled by the death of his Son.

And, “much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received...”²⁷

The translators put “the atonement,” but it is the same word as reconciled in verse 10.

“We now have received the [reconciliation].”²⁸ It has been made known to us. And so we are his.

²⁴ Romans 8:1.

²⁵ Romans 5:9-10.

²⁶ Romans 5:10.

²⁷ Romans 5:10-11.

²⁸ Romans 5:11.

That is why Christ is called the friend of sinners.

Come back here to John chapter 15 and let's look at the next verse where it says, "Ye are my friends, if ye do whatsoever I command you."²⁹

Again, the word "if" is also can be translated since or when. So in other words, Christ is not making it here a condition, "You are my friends if, conditioned upon you keeping my commandments or doing what I command you," but "You are my friends. You manifest it by doing whatsoever I command you."

Isn't that friendship? There is a oneness of mind and heart in friendship.

Amos asked the question, "Can two walk together, except they be agreed?"³⁰

And where there is agreement there is oneness. And I believe this is a very important point for us to consider. A friendship that is based upon... this is a friendship that is based upon oneness of heart and mind.

Paul wrote to Corinthians and said, "We have the mind of Christ."³¹

Now that is quite a statement if you think in terms of who he is as far as being infinite in wisdom and knowledge. He even told his disciples, "I cannot tell you all things right now because you could not bear them."

There are things that we still continue to discover as we read Scripture by his Spirit and study that we come away and say, "You know, Christ is so clearly revealed there. How come I never saw that before?"

Well, it was the Spirit's purpose that you see it now. And yet that discovering of it doesn't change one whit who we are or who we were to that point. If we were chosen of the Father and Christ paid our debt and the Spirit has called us to himself, we continue to be drawn to him and do what he commands.

I don't have a problem with that.

"You are my friends, since you do whatsoever I command you."

In other words, being bowed to Christ, being bowed to his will, being bowed to his Word is our desire.

Is there any here that can say that they are the Lord's and their desire is not to honor and glorify him? Is there anybody? But it is about him.

²⁹ John 15:14.

³⁰ Amos 3:3.

³¹ 1 Corinthians 2:16.

You know, I don't find anywhere where Christ says, "Now that I have redeemed you and now that I have called you to myself, I am going to put you back under the law. Let's see how you do."

Would you like that? I don't. But that is not how the Lord deals with me.

Notice here, "Ye are my friends, if ye do whatsoever I command you."³²

In other words, get your eyes off your neighbor. Get your eyes off rules and regulations. Listen to me. Follow me.

Isn't that what Christ said?

"My sheep hear my voice, and I know them, and they [what?] follow me."³³

Men are going to try to put rules and regulations on you. They are going to attempt to make you follow them. There are congregations that they spend every year going over the bylaws and figuring out what new rules and regulations and standards to come up with to keep people in line.

"If you are going to be a member of this congregation, then one, two, tree. This is how it is going to be."

I don't find our Lord doing this even in his statement here.

"Ye are my friends, if ye do whatsoever I command you."³⁴

It is like when he said something that sounded like John was going to live forever or he was going to be the last to die. And they all started talking amongst themselves, you know? What kind of privilege does John have over the rest of us? They began to argue amongst themselves and the Lord said, "What is that to you?"

What did he say? "Follow me."

Here is something that I have learned as the Lord has been pleased to teach me. And that is that the more the Lord enables me to keep my eyes upon Christ, regardless of what men around me are doing to look to him and his work accomplished, the more he is going to cause my mind and heart to be one with his, to learn of him.

"Take my yoke upon you, and [what?] learn of me."³⁵

³² John 15:14.

³³ John 10:27.

³⁴ John 15:14.

³⁵ Matthew 11:29.

That is what Christ said.

We spend far too much time trying to keep each other in line through laws and rules and regulations. The Lord never said that. He said “If ye do whatsoever I command you.”

He didn’t say, “If you do whatsoever Moses commanded you. Moses spake of me.”

Most people when they hear that word commandment they are thinking of the 10 Commandments. Well, let me go back and try.

Your eyes are off of Christ already by saying that. No, look to him. He commands us to believe on him. He commands us to repent. Believe and repent are the same thing. Repent is to... it is repentance towards God, even faith in the Lord Jesus Christ. You are not looking to him by taking up commandments and endeavoring to keep them in order to stay in favor with him or prove yourself to be his. That is not what he is saying.

“You are my friends if you do whatsoever I command you.” He says, “Look to me.”

Every time I exalt Christ in your presence as a sinner I call upon you to look to Christ and his finished work. You can do no wrong there, but you can get yourself in a lot of quicksand by endeavoring to put up standards and barriers and regulations and obligations before men.

In fact, in this context right here if you go back up to verse 12 he tells us what this commandment is.

“This is my commandment, That ye love one another, as I have loved you.”³⁶

You know, you say, “Well, how can we love one another?”

Well, are you a sinner? Isn’t the person next you sitting there a sinner? How has Christ loved you? Unconditionally. Why would you draw a line then with that one sitting next to you if he is the Lord’s? Why would you be focused upon his sin when you know yourself to be just as guilty and worthless as he is, if the Lord gives you eyes to see?

When he teaches you that, you have got nothing to say, but to cast yourself, again, upon his mercy and to thank him for being that Savior who laid down his life and died for such a one as I.

Christ’s commandment is to look to him, not to the law, not to attempts, not even to graces. Don’t even look to supposed fruit. You and I know that. You can pick fruit and put it in a fridge, but if you don’t eat it fast enough it rots.

You think, wow, that peach a couple of days ago looked pretty good. Now it is worth

³⁶ John 15:12.

nothing but throwing out. That is what fruit does. That is why we don't confine it. We don't look to it.

“Ye are my friends,”³⁷ you show yourself my friends is what he is saying. This is how it is manifest, “if ye do whatsoever I command you.”³⁸

Why wouldn't we desire to honor and glorify him?

If you look over in Luke chapter seven and verse 47, this... you know, if it is a matter of following Christ and being submitted to him, here is who I want to be. Here is how I know what it is to be a friend of Christ.

In Luke chapter seven beginning with verse 36. And you can see what our Lord endured by being a friend of sinners because in Luke chapter seven and verse 34 they mocked him.

It says, “The Son of man is come eating and drinking; and ye say, Behold a gluttonous man.”³⁹

He wasn't. But because he identified with those that they considered to be such, then they called him that.

“... a winebibber, a friend of publicans and sinners!”⁴⁰

But he said, “Wisdom is justified of all her children.”⁴¹

When I see that word “wisdom” in verse 35 I see Christ who is the wisdom of God. Christ is justified of all her children. Why? Because he paid their debt. So their behavior and how they act or who they are as publicans and sinners isn't what determines whether or not he is their friend. He, Christ, wisdom is justified of all her children in that the answer is he died and rose again. And his blood shed and that righteousness imputed upon completion of his death is their justification.

But here it gives the example. If you wonder again just about how this love works. It is an unconditional love, but it is a love of Christ and the sinner being of one mind because it says here:

“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. And, behold, a woman in the city, which was a sinner...”⁴²

³⁷ John 15:14.

³⁸ Ibid.

³⁹ Luke 7:34.

⁴⁰ Ibid.

⁴¹ Luke 7:35.

⁴² Luke 7:36-37.

By all rights condemnable.

....when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 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. 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. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?⁴³

This is where we see the outworking of what it is for Christ to be a sinner's friend. It is in their response to that love. When the Lord said, "Ye are my friends, if ye do whatsoever I command you,"⁴⁴ what has he commanded us to do?

Love him.

But that is not a duty. It is not an obligation, if the Lord has truly taught you who you are. See, this is what I desire right here in this woman. In spite of all of the accusations of men and religiosity around her, it did not keep her from coming to Christ and worshipping him. She knew the rules. She knew the regulations. She knew what the law said.

Condemn her!

And there were many that were ready to do so just like in religion today, because they know not Christ. But this woman, a friend of Christ did what he commanded her. She came to him, needy. That is what the Lord commands, not haughty, but needy, needy, not cocky, bowed low, not with frivolity and jesting and argument and debate like the Pharisee in whose house he was, but needy.

He says:

Which [one] of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman?⁴⁵

⁴³ Luke 7:37-42.

⁴⁴ John 15:14.

⁴⁵ Luke 7:42-44.

He didn't even want to look at her. But Christ had his eye on her from eternity.

That is the way religion us. Ah, don't look at that one. Don't deal with that one. But he had his eye on her from eternity.

He said, "I entered into thine house, thou gavest me no water for my feet."⁴⁶

That is what a servant does.

"...but she hath washed my feet with tears, and wiped them with the hairs of her head."⁴⁷

Now, again, don't get the cart before the horse. That is not why Christ loved her. He loved her already. He drew her to him. He was drawing her to him through this wall of religion. How these masses of self righteous people. Here he is drawing this woman to him, to his feet.

He said, "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint."⁴⁸

It is like people in Christendom today, oh, they speak of Christ. They give him lip service, but they don't honor him as this woman was honoring him as her Savior, as the one who would die for her, the one who would pay her debt.

You say, "How did she know that?"

Taught of the Spirit, laid low.

He said, "This woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many..."⁴⁹

The Lord didn't deny it. But he said, "... are forgiven."

He was looking forward to him putting away her sin when he would in a short while lay down his life for her.

"For she loved much: but to whom little is forgiven, the same loveth little."⁵⁰

We are talking about loving Christ. You know, if there is little love it is obvious it is because there is little view of your own sin. But if he has bought you, he will teach you and he will show you and he will lay you low and he will cause your mouth to be stopped and give him all the glory.

⁴⁶ Luke 7:44.

⁴⁷ Ibid.

⁴⁸ Luke 7:45-46.

⁴⁹ Luke 7:46-47.

⁵⁰ Luke 7:47.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?⁵¹

He is the friend of sinners. That is who he is, the Savior, the Redeemer.

“And he said to the woman, Thy faith hath saved thee.”⁵²

Now, again, thy faith. Who was her faith? It was Christ. “I have saved thee.” That is what he said. “I have saved thee.”

Well, we will come back again because our time is gone and I don’t want to rush through the third point concerning how Christ said, “No longer are you servants, but friends.”

We will pick up with that next time.

Brother Mike.

⁵¹ Luke 7:48-49.

⁵² Luke 7:50.