

An Act of Faith and Love - Preparatory service

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 March 2022

Preacher: Rev RJ Campbell

[0 : 0 0] Gospel according to Mark and chapter 14. Mark's Gospel and chapter 14. After two days was the feast of the Passover and of unleavened bread, and the chief priests and the scribes sought how they might take him by craft and put him to death. But they said not on the feast day lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having a lavaster box of ointment of spikenard, very precious. And she broke the box and poured it on his head. And there were some that had indignation within themselves and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and had been given to the poor. And they murmured against her. And Jesus said, Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good. But me ye have not always. She hath done what she could. She is to come aforehand to anoint my body to the burying. Verily, verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial offer. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

And he senteth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water. Follow him. And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest chamber, where I shall eat the Passover with my disciples? And he will show you a large upper room, furnished and prepared, there make ready for us. And his disciples went forth and came unto the city, and found as he had said unto them, and they made ready the Passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, One by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written often. But woe to that man by whom the Son of Man is betrayed. Good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed and break it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you,

I will drink no more of the fruit of the vine, until the day that I drink it new in the kingdom of God. And when they had sung on him, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night. For it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you unto Galilee. But Peter said unto him, Although all shall be offended, yet will not die. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crowed twice, thou shalt deny me thrice. But he spake the more vehemently, if I should die with ye, I will not deny thee in any wise. Like was also said they all. And they came to a place which was named Gethsemane. And he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. And saith unto them, My soul is exceeding sorrowful, and to death, tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee. Take away this cup from me. Nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou. Couldst not thou watch one hour? Watch ye, and pray, lest ye enter into temptation.

The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he cometh a third time, and saith unto them, sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go. Lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with a great multitude, with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, the same is he. Take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. And so on may the Lord bless unto us the reading of that portion of his word.

We shall now sing in Psalm 45. Psalm 45. And the first version of the Psalm. At verse 10. O daughter, hearken and regard, and do thine ear incline. Likewise, forget thy father's choice, and people that are thine. Then of the king desired shall be thy beauty vehemently, because he is thy Lord. Do thou whom worship reverently. The daughter there of Tyre shall be with gifts and offerings great. Those of the people that are rich, thy favour shall entreat. We shall sing these verses to the Lord's praise of Psalm 45, verse 10 to 12. O daughter, daughter harken and regard, and do thine ear incline.

[7 : 12] O daughter, harken and regard, and give thy tiering kind.

Thank you.

Thank you.

Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[9 : 28] Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. the accounts is a wee bit complicated. The second story is told in Luke chapter 7.

[11 : 38] But that anointing appears to have taken place in Galilee, earlier in Jesus's ministry. And it is located in a house of a Pharisee, which also was by the name of Simon. The woman who carried out the anointing there is called a sinner. She first wet Jesus's feet with her tears, then she wiped them with her hair, kissed them and finally anointed them.

This led the Pharisee to think that Jesus could not even be a prophet. And this opened the way for Jesus to speak of the greatness of that woman's love for him. However, the story that we have in Matthew chapter 26, Mark here chapter 14 and in John chapter 12 is clearly different from the story that we have of the woman anointing Christ in the Gospel of Luke. Matthew and Mark tells of the anointing to have taken place in the house of one called Simon the leper. While the account that we have recorded for us in the Gospel of Luke took place in Simon the Pharisee, here is the account of what took place in the house of Simon the leper. Since Simon was a very common name, there is no need to think of the Simon to think of the Simon as identical with the Simon that is mentioned in the Gospel of Luke.

There are those who think that Simon the leper was actually the father of Lazarus, Martha and Mary. The anointing brought before us in the Gospel of Matthew, Mark and John takes place in Bethany.

And this was a place that Jesus was very fond of and he loved to visit Bethany. It was the place of his most cherished earthly friendship and especially the home of Mary and her sister Martha and Lazarus.

The house was like a sweet oasis in the wilderness where he could obtain a temporary respite for his body and for his soul and where he could have some fellowship with those who dwelt there.

[14 : 11] However, on this occasion in Bethany, there was a feast prepared for him in the home of Simon the leper. Now, obviously, Simon is not still a leper for if he was, he would not have a house and he would certainly not be entertaining people in it. But he obviously was a leper and the name has stuck to him even if the deceased did not. He is still known in the community as Simon the leper.

There is the possibility that Simon was one of the lepers that had been healed by the Lord and now he wants to show gratitude to the Lord by providing this feast.

In Simon's home, there was Mary and Martha who had seen their brother Lazarus restored to them by being raised from the dead just days prior to this. And obviously, they were very grateful to the Lord.

Lazarus himself was also present along with the disciples. Now, just before we leave this, we note how it specifically notes for us that Martha served.

I think the reason for this is that on the first mention we have of Martha serving, you may recall how she was so distracted as if she was sort of dragging something around her and she was not willing to let it go.

[15 : 53] And she was finding fault with her sister Mary, who was so focused upon the words of the Lord. And on that occasion, she had to be mildly rebuked by Jesus.

Although her heart was in the right place, she was not listening to the Lord. But now Martha has found her place. And although she is serving, she is also focusing upon the Lord.

The situation here in the home of Simon the leper is very different from what is taking place outside the home. There is a great contrast.

For in the home, you have a sense of love, a sense of thankfulness, and a sense of fellowship. But outside, as the first two verses tells us, there is hatred and enmity.

The chief priests and the Pharisees were seeking to put Jesus to death. Now, what takes place in the home here of Simon the leper is so very special that the Lord says, She hath done what she could.

[17 : 07] She has come aforehand to anoint my body to the bearing. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, This also that she hath done all shall be spoken of for a memorial for her.

This particular anointing of the Lord in the house of Simon is not the normal anointing that is accustomed or associated with the host showing hospitality or kindness to his guests.

Normally, in that climate, the feet of guests would be washed, and sometimes a little oil would be poured upon their heads in order to refresh them after they had come on a long journey.

This may have been done to the Lord, and his disciples on this occasion were not told. It was a custom for that to be done, and it may have happened on this occasion.

But what takes place now is particularly focused upon one person, and that is the Lord Jesus Christ.

[18 : 21] Now, although Matthew and Mark do not name the woman, John records for us that it was Mary, the sister of Martha and Lazarus, that performed this deed on the Lord Jesus.

Mary, as you know, is a true devoted disciple and follower of Jesus Christ. The place where we find her is always at the feet of Jesus, drinking in the words that falls from his lips.

The posture of Mary as sitting at the feet of Jesus is significant, and would probably have been looked upon by those outside as actually being scandalous, because in those days it was not common for a rabbi or teacher to allow a woman to be among his official students.

This is the posture that students would take before a rabbi. The official students who had paid their fees and was accepted by the rabbi would sit at his feet.

Remember how Paul, in his defence, recorded for us in the book of Acts, says that he was brought up in the city at the feet of Gamaliel. But this is where we find Mary of Bethany, and she is taking full advantage of her privilege.

[19 : 50] Being at his feet was a token of her submissive spirit, her humility and her willingness to learn and to be taught.

She was there for a purpose, not merely to hear, but she was there in order to learn. She was there in order to be taught.

She would have been hanging on to every word that Jesus spoke. She was sitting, listening and learning. She knew that man lives not by bread alone, but by every word that proceeds from the mouth of God.

There is no doubt that this is connected with what we are to learn about Mary and her gracious deed on this occasion, that which she performs to Jesus in the house of Simon the leper.

We can't divorce that from the fact that she was always found listening to Jesus and willing to learn and to be taught by his words.

[21 : 00] But first of all, let us look at the act itself. It was a simple act. Jesus says of Mary that she did what she could, that she performed a good work upon him.

She could not preach or she could not build a synagogue, but she did what she could. She could have said, well, what can I do?

Or I am too unworthy. Or she could have said, well, who am I among those disciples? Who am I when I look to Peter or to James or to John?

And who am I among those disciples? If she had looked for an excuse, she could have found one. It's important to do what we can to serve the Lord.

She didn't talk about what she could do, but she did it. And the Lord commends that. You do what you can and do it for the Lord.

[22 : 17] She didn't do it in order to draw attention to herself. But by her deed, Mary draws the attention of everyone to who is present.

She draws attention not to herself, but she draws attention to the Lord Jesus Christ. What is happening here to Mary in the house of Simon in Bethany is she is overcome by his beauty and goodness.

That her heart must speak. An intended affection. She tells how precious that he is to her. She did what she could because the Lord Jesus was precious to her.

No doubt this deed would have been a moment of encouragement to the Lord Jesus as he was now going to the cross. We are told that she came and that she had an abolished box of ointment of spikenard.

It was spikenard. Very precious and very costly. Spikenard is a highly perfumed ointment prepared from a plant in India and growing in short spikes.

[23 : 43] It was highly prized in the ancient world and was a favourite perfume at their baths and banquets. It was kept closely sealed.

Sometimes as we find it here in an aravastered box. And to unseal and open it, it was called breaking the box. We are told here in verse 3, she broke the box and poured it on his head.

So this ointment is not, as we already noted, the common ointment that would be used by the hosts as a gesture of hospitality.

Even Judas had worked out its value for us, being 300 pence, which would be roughly a year's wages for a labourer. And we are told that her box contained a pound of this ointment.

And so that on the part of Mary, it was not only a simple act, but it was also on her part a sacrificial act.

[24 : 55] She gave her best to the Lord. There was no reluctance in Mary to give to the Lord what was costly and precious to her.

So, not simply, was it a simple act, but it was also a sacrificial act. Well, how willing are we to give to the Lord that which is costly and precious to us?

Remember how in the days of Malachi, how the Lord complained of the people, kept the best of the flock from offering it to the Lord. Instead, they came with what was torn and lame and the sick, and they offered it on the altar to the Lord.

Doesn't this leave me and you with some soul-satching? Do we come with the torn, the lame and the sick as it was, and offer it to the Lord? Or do we give to him that which is costly and precious to us?

How willing are we to make a sacrificial act to the Lord? Remember what the Lord said about the offering of the poor widow.

[26 : 14] It is recorded for us in the Gospel. And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in two mites.

And he said, Of her truth I say unto you, that this poor widow has cast in more than they all. For all these have of their abundance cast into the offering of God.

But she has cast in all her living. She cast in all that she had. That is what is important. How does God see our act of worship?

How does God see our act of service to him? Well, for Mary it was a simple act. But it was also a sacrificial act.

Seeing Mary willing to cast all that was precious to her upon him was a great encouragement for Jesus. Because it was not merely a simple act, a sacrificial act.

[27 : 14] But we also see that this was an act of faith. There is something spiritual happening here.

Not merely her gratitude for raising her brother from the grave. But there is something far deeper happening here. She understood what she was doing.

When she came with this box of ointment of spiced nut, very precious. And she broke out the box and poured it on his head. She understood what she was doing.

When she was criticised for it, for what she was doing. Jesus justifies her act. Jesus tells them that Mary has kept this oil for her burial.

She has done this with her view to my burial. She did it for Christ's burial as she had been taught by the Lord.

[28 : 24] Mary obviously put a lot of thought into what she did. Remember, this was not her own house. This was not her own house.

This was not a sudden act. She came to Simon's house carrying this box containing the oil.

It was the sole purpose of anointing the Lord. She had taken this box of very precious from her own house.

And she carried it along the road into the house of Simon the leper. With the sole purpose of anointing the Lord.

She has kept it with a view of pouring it upon the Lord. Why? Well, Jesus tells us it was for his burial.

[29 : 22] Now Mary herself gives no explanation for her deed. We are dependent upon Jesus to explain to us what she has done. He knows Mary.

He knows her heart. He knows her motives. He knows her thoughts. And sometimes it is an encouragement for us to know that the Lord knows when we cannot explain what we feel.

And sometimes how we act out of our devotion to the Lord. We cannot sometimes explain it. Others may criticise us. But we know that the Lord knows our motives.

Our heart. And our thoughts. And here is Mary. And she is anointing the Lord. And they are criticising her and finding fault with her.

But the Lord knows. The Lord knows. Mary knows that Jesus is going to die and be buried very shortly. She knows that the time has come and that she has to do this now.

[30 : 24] She has grasped and laid hold upon his mission. Now you may ask, well, how was she able to grasp all this? How was she able to grasp that Jesus is going to die and be buried?

Well, the answer is simple for us, is it not? We always find Mary at the feet of Christ. Listening. Willing to be taught.

Willing to learn. She hid the words of Christ and pondered them in her heart. This is where the apostles failed. They were not listening.

Remember on the bout of transfiguration, how the voice from heaven, the voice of the Father, said to the disciples, Listen to him. This is one of their faults.

They weren't prepared to listen to Jesus when he started telling them about his crucifixion, his death, burial, and resurrection. They just were not willing to listen.

[31 : 23] But Mary was listening. And Mary was learning. And Mary was being taught. When Jesus told the disciples of his sufferings and death and resurrection, they would not accept it.

Only recently did the Father minister to his Son, as we noted already, on the Mount of Transfiguration. And on that Mount, Moses and Elijah appeared to him to converse about the exodus he was going to accomplish at Jerusalem.

When the disciples wouldn't listen, the Father gave him encouragement by these two heavenly visitors on the Mount of Transfiguration.

When the disciples failed in listening to the Lord, Mary was attentive on every word that fell from the lips of Jesus. If she is anointing him with a view to a burial.

We may ask, well, why do it now? Why do it now? Why not wait until Jesus has died and is buried? Why was Mary not along with the other woman who came early in the morning after the Sabbath to the sepulchre with her spices to anoint the body of Jesus?

[32 : 41] We don't find Mary of Bethany among those women at all. Why was she not with the other woman? The only thing that kept her from being with the other woman was that she did not expect Jesus to stay dead.

A few days before, she had stood at the graveside of her brother and she listened to this man's voice who proclaimed, I am the resurrection and the life.

Then she heard him saying, Lazarus come forth and he had been dead for four days, came forth. You see, Mary was listening and she understood that if this man had the power to arrest death and bring her brother back to life, how could he possibly be untombed by death?

She understood that the grave could not hold him. Mary of Bethany expected his resurrection. How could he stay untrapped by death?

John tells us that Lazarus was one of those that sat at the table with Jesus. Lazarus was a living sign of Jesus' identity as life and the life giver, as the one who would have victory over death.

[34 : 05] What Mary does here speaks volumes to Jesus. As she anoints him before his burial.

She didn't wait till he died and was buried. No, because she believed that he was going to rise again. And Jesus is encouraged when others fail to listen.

Here is Mary of Bethany and she has grasped what the Lord has been saying about his mission. Her act speaks to the Lord with unheard words as if you are saying to him, I know you are dying.

I know that you are going to die and I know that you are going to be buried. But I am not going to anoint you after your burial or after your death, before your burial.

For I know that you will rise again. And this is my way of saying to you that I understand.

[35 : 08] And that I value what you are going to do, even if the other disciples don't seem to understand. I do understand. I do understand your mission.

Mary's action was simple. It was sacrificial. It was done in faith. But it was also done in love.

It was an act of love. She was not afraid of expressing her love. She had a single eye towards Christ.

Whoever else was there. The disciples were there. And Martha was there. And Lazarus was there. But her eye was towards Christ.

And she expressed her love to Christ. When others were expressing their hatred. Remember outside the house. The scribes and the chief priests were there.

[36 : 12] Trying to find a way to kill him. And so she was expressing her love to Christ. When others were expressing their hatred. It was a dangerous time for expressing one's loyalty and love to Christ.

It was a dangerous time in Jerusalem. When this deed took place. Because the chief priests and the Pharisees were out to kill Jesus.

And to do anything to anyone who showed any loyalty to him. Are you afraid of expressing your love to Jesus?

She got criticized. For it was not merely by Judas. But scripture tells us that the other disciples also found fault with her. Well it is one thing to be criticized by unbelievers.

But something quite different. When criticism comes from the church. For your expression of love. And devotion to Christ.

[37 : 16] Here was her prophet. The one who had taught her. And upon whom she listened. Here was her priest. The one who was going to lay down his life. As a sacrifice for her.

And he was going to rise again. For her justification. Here was the one who was going to be her king. Rolling over her. Defending her. And bringing her home.

At last. To be with himself. Here is her prophet, priest and king. And with her deed. She was showing everyone. How precious Jesus was to her.

She like the widow who cast the two mites into the treasury. Mary gave her all. Her most costly resource. And poured it upon Jesus.

Before he died and was buried. As if to say to him. What you are going to do is most precious. To me. And more precious than anything else.

[38 : 13] That I possess. What you are actually going to do for me. Going to die, be buried. And rise again. Oh what encouragement that was.

For the Lord Jesus. Jesus. And now she acts in an even more scandalous manner. In anointing Jesus' feet. With this extremely expensive perfume.

And then wiping them. With her hair. Wiping them. With her hair. We are told. On the accounts.

In Matthew and Mark. She anoints Jesus' head. While in John. He also mentions. Jesus' feet. Obviously she would have anointed. His whole body.

But John draws our attention. To this part of her action. Which would have been quite disturbing. The wiping of his feet. With her hair.

[39 : 09] Paul tells us. That a woman's hair is her glory. Jewish women did not let down their hair. In public. This is an expression of. Devotion that would have come across.

As extremely improper. And even. Perhaps somewhat erotic. As indeed it would be in most cultures of those days. She would say that she took a risk.

But the whole meaning is that. She was prepared to what? To put what symbolised her own glory. Down at the feet of Jesus. She was not doing this for self glory.

She was not doing this for self advancement. She was not doing this to draw attention to herself. But she wanted to give Jesus all her glory.

Glory. Mary indeed was a woman who so understood. She listened. And she was greatly blessed. Well what do we offer to the Lord? She considers not her own glory.

[40 : 08] But she considers his. The house is filled with the odour. And it is a memorial to her. She didn't do it. So that she would be remembered. Little did she realise.

That her simple. Sacrificial. Act. Done in faith and love. Would have. A much wider. Significance.

More than. She ever dreamed of. Little do we know. But that our simple acts. Done for Christ. In faith and love. May have.

Far wider consequences. Than we. Ever thought of. Here tonight. We are. Thinking of Mary's. Act of faith. And love. We are thinking of her.

Act of faith. And love. Verely I say. Wheresoever this gospel. Shall be preached. Throughout the whole world. This also. That she hath done. Shall be spoken of.

[41 : 05] For a memorial. For a little did Mary think of that. Little did Mary think. It would be recorded. In the gospels. Her simple. Sacrificial.

Act. Done in faith. And love. She hath done. What she could. Well what lessons. Does Mary's action.

Bring to me. And you. Especially as we are. Preparing to partake. Of the Lord's supper. And especially the words of Jesus. In reference. To her action. When others criticized her.

Jesus said. She hath done. What. She could. She did. What. She could. And that is all.

That the Lord. Requires. Of me. And you. If we are. Followers. Of the Lord. Jesus. Tonight. That is what. He requires.

[41 : 58] Of us. To do. What. She can. That. It be written. Of us. That we have done. What. We could. She hath done.

What she could. You know. Some Christians. Never come. To. The Lord's supper. And if they are Christians. They live. And die. In. Open. Obedience. To.

A plain. Command. Of Christ. These are simple facts. Now. Why is this? What explanation. Can we give? Our Lord.

Jesus Christ's. Last injunctions. To his disciples. Are clear. Plain. Unmistakable. He says to all. Do this. In remembrance. Of me.

Did he leave it. To their. Own discretion. Whether. We would. Obey. That injunction. Or not. Did he leave it. To their own discretion. Whether to obey it. Or not. Did he mean that.

[42 : 55] It was not significant. Whether his disciples. And followers. Did or did not. Keep up the ordinance. That he has. Just established. Certainly not. Certainly not.

Do this. In remembrance. Of me. Do what you can. Do this. In remembrance. Of me. Some do not come.

To the Lord's table. Because. It will act. They say. To their responsibility. They say. They are not coming. To the Lord's table. And making a confession. And profession. For fear. That they might afterwards.

Fall away. And bring scandal. On the cause of Christ. They think it is wise. As to. Be on the safe side. And not commit themselves. At all. Well.

Some people. Would do well. To remember. That if they avoid. Responsibility of one kind. By not coming. To the Lord's table. They incur. Responsibility of another kind. They are responsible.

[43 : 53] For open disobedience. To a command. From Christ. This do. In remembrance. Of. Me.

They are shrinking. From doing. What their saviour. Continually. Commands his disciples. To confess him. Before. Men. No doubt.

It is. A serious step. To come to the Lord's table. And to receive the bread. And the wine. It is. A step. That none. Should take lightly. And without. Self-examination. But it is.

No less. A serious step. To walk away. And to refuse. The ordinance. When we remember. Who invites us. To receive it. It is not. A kirksession.

That invites you. To receive it. It is not a preacher. Of the gospel. That invites you. To receive it. It is Jesus Christ. Who invites you. To receive it. It is for that purpose.

[44 : 50] That he appointed. The Lord's supper. So that his followers. Would receive it. And it is never a wise thing. To refuse a command. Of Christ.

Christ. Some Christians. Stay away. From the Lord's supper. Because they believe. They are not quite. Yet worthy. They wait. And stand still.

Under the mistaken notion. That no one is qualified. For the Lord's supper. Unless he feels. Within himself. Or herself. Something like. Perfection. While waiting for.

Inward. Perfection. They will live. And waiting for it. They will die. No such person. Would do. Such persons.

Would do well. To understand. That they. Are completely. Mistaken. In their estimate. Of what worthiness. Really is. They are forgetting. That the Lord's supper.

[45 : 44] Was not intended. For those who are. Perfect. But for men. And women. That are subject. To weakness. Living in a world. That is. Full of temptations.

Needing mercy. And grace. Every day. That they live. In this world. A sense. Of our own. Other unworthiness.

Is the best. Worthiness. That we can bring. To the Lord's. Table. Never be absent.

When the Lord's supper. Is administered. Make every effort. To be in attendance. Regular habits. Are essential. To the. Maintenance. Of. Of. Of. The health.

Of our bodies. Regular use. Of the Lord's supper. Is just as essential. To the well-being. Of our. Souls. In the song of Solomon.

[46 : 41] We read. While the king. Siddeth at his table. My spikenard. Sendeth forth. The smell. Thereof. Mary. Anointed the feet.

Of Jesus. With a pound. Of ointment. Of spikenard. That the house. Was filled. With the odor. Of the ointment. Judas Iscariot. Smelt the odor. Of the ointment.

Like the rest. And he objected. And he counted it. As waste. But the Lord. Saw much deeper. And he smelt. A fragrance.

Of. Of love. A fragrance. Of faith. A fragrance. Of devotion. So he. Justifies. Mary.

In her deed. While the king. Siddeth. At his table. And the king. Will be. At the table. If we are gathered here. Tomorrow.

[47 : 34] The king. Will be. At the table. And may it be said. And may we. I. And you say. May the church. Says. My spikenard. Sendeth forth. The smell.

Thereof. While the king. Siddeth. At his. Table. A spikenard. Of. Of fragrance. Of. Of faith.

Of love. And devotion. To the Lord Jesus. May we indeed. Send forth. While the king. Is at the table. A fragrance. Of faith.

Of love. Of obedience. And. Of devotion. May Jesus say. Of me and you. As he said. Of Mary. He or she. Did.

What. She could. That we may all. Do. What Mary did. A simple act. A sacrificial act.

[48 : 29] An act of faith. An act. Of love. This do. In remembrance. Of me. May the Lord bless our thoughts.

Let us pray. Eternal and. Ever. Blessed Lord. We. Pray that. We may. Indeed be. Showing.

Our devotion. And. Our love. Our faith. Our obedience. By following. Thine own command.

To thy people. To thy followers. This do. In remembrance. In remembrance. Of me. In remembrance. Of me. Of me. We pray. O Lord. That Mary's act.

Would indeed be lessons. For us. Not only today. But in the days. And the months. And the years. That. Lie ahead. That we would also.

[49 : 29] Follow her. Example. And be not afraid. To show. Our love. And devotion. To thee. That each. And every one of us. Would do.

What we can. We ask. O Lord. That thou. Would go before us. In everything. And forgive us. For our sins. In Jesus name. Amen. Amen.

We shall conclude. By singing to the Lord's praise. From Psalm 63. Psalm 63. And at verse 3. Since better is. Thy love than life.

My lips. The praise shall give. I in thy name. Will lift my hands. And bless thee. While I live. Even as with marrow. And with fat. My soul shall filled be. Then shall my mouth.

With joyful lips. Sing praises unto thee. When I to thee. Upon my bed. Remember with delight. And when on thee. I meditate. In watches of the night. In shadow of thy wings.

[50 : 24] I'll joy. For thou. My help has been. My soul. The follows hard. And me. Thy right hand. Doth sustain. We shall sing these verses. To the Lord's praise. Of Psalm 63.

At verse 3. To verse 8. Since better is. Thy love than life. My lips. The praise. Shall give. Thy love.

My life. And my mind. Thy's face. Thy name. I am not.

Amen. Then shall my love with joy for us sing praises unto thee.

When I drew thee upon my bed, remember, will delight.

[52 : 11] And when o'er thee I meditate in watches of the night.

In shadow all thy wings I'll join. O'er thou my help hast been.

My soul, if all of us are found, be thy voice of God.

Amen. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all now and forevermore.

Amen.