

Love and Loyalty in Following Jesus

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Preacher: Mr Scott Macleod

[0 : 00] We'll begin our time of worship, returning praise to Psalm 119. That's in the Sing Psalms version on page 166 of the praise book, Psalm 119.

The beginning of that Psalm at verse 145, page 166 of the blue book. I call with all my heart, Lord answer me, and then all your decrees I will obey.

I cry aloud to you, Lord save my life, and I will keep your statutes every day. I rise before the dawn and cry for help, for I have set my hope upon your word.

I stay awake throughout the hours of the night, reflecting on your promises, O Lord. Lord, in your loving kindness hear my voice, and in your justice save and keep my life.

For those who disregard your holy law approach with schemes of wickedness and strife. Yet you are near to those who seek you, Lord. All your commands are true and ever sure.

[1 : 24] Yes, from your statutes long ago I learned that you have made them always to endure. The psalmist there with his whole heart, expressing the love of the Lord and his faithfulness to him and his promises.

Let us stand together and sing these words to God's praise. I call with all my heart, Lord answer me. I call with all my heart, Lord answer me.

And may all you be peace I will obey. I cry aloud to you, Lord save my life.

And I will keep your statutes every day. I rise before the dawn and cry for help.

For I have set my hope upon your word.

[2 : 56] I stay awake throughout the hours of night, Lord, in your loving kindness hear my voice.

And in your justice save and keep my life. For those who did regard your holy law.

I approach with schemes of wickedness and strife.

Yet you are near to those who seek you, Lord.

All your call that are true and never sure. Yes, from your statutes long ago I learned.

[4 : 27] And you have made them always to endure. We'll now turn to God in prayer.

Let us pray. Our Heavenly Father, as we sung there, that you will be near to all those who seek you. And so we pray that you would prepare our hearts this evening, as we come to seek you, to seek your presence, and to seek to know you being with us.

Lord, make us mindful of what we do when we gather in your name. If we gather to worship the Lord God Almighty, the creator of heaven and earth, the sustainer of each and every one of us.

He holds everything in his hands. And Lord, you are the one that hears us when we pray. You know us in a greater sense than we know ourselves.

[5 : 41] As we come to you this evening, we know fine well in ourselves that we do not deserve you to hear us. We do not deserve you to listen to our complaints, our anxieties, the sorrows of our souls.

But Lord, you do, because you love us. And that great expression of your love was seen in your Son, Jesus Christ, that he died willingly on the cross for us.

And that we did not choose him, but that he chose us and loved us with an everlasting love. So how else can we come and gather and worship you for that love that has been extended to us with thankfulness and praise in our hearts to the God that has made everlasting and eternal promises to us who will not fail us when we fail him.

Lord, our salvation does not rest in ourselves, but in the works of Jesus Christ. And we pray that Jesus would be a reality to us tonight as we gather, that Jesus would come into this building and speak with us and to show us who we are before God, to show us that we are sinful, to show us that we are guilty.

Lord, open our eyes and block our ears to see ourselves, but to see the wonderful promises of the gospel, the wonderful and eternal promises of salvation for those who believe in Jesus Christ and who do not trust in themselves.

[7 : 51] To whom else can we go? Nothing in this world offers us anything in comparison. It is to you that we come.

It is to you that we come with our prayers and our worries. And Lord, we ask that you would answer the prayers of your people, whatever they may be this evening, in your providence and according to your will.

Hear the cries of those who mourn. Hear the cries of those who are anxious about their health.

Hear the cries of those who have a concern for their own soul.

Hear the cries of those who have a concern for the souls of those in their families who do not yet believe in you. Lord, by the power of your spirit, would you work a mighty work in the hearts and souls of the people of this island and this town.

That people may see their need of salvation, see their eternity in hell without you.

[9 : 08] without a saviour. That they may come and run to you. Run to the gospel. Run to Jesus.

Fall at his knees and have that burden as Christian had severed from his back that would weigh him down and condemn him in Bunyan's Pilgrim's Progress.

Lord, we pray that you would take the burden of condemnation away from those who are feeling it.

Those who feel like they are not worthy to have it set free from them.

Those who feel like Jesus would never come to me. Come to them. In your great compassion and love, Lord, come to those who even we do not expect you to come to.

Set them free so that they can say there is now therefore no condemnation for those that are in Christ Jesus. that they may go out and testify to others of what Jesus has done for their soul.

[10 : 21] And in this man, I have a hope like nothing in this world can offer me. Lord, we pray the gospel, whatever it is preached today, would go with that power.

We are particularly mindful of those that have heard, have joined together in the Christian conference this weekend. We pray for your blessing over that and the words that have been spoken there and the people that have joined together.

We pray your blessing to pour down in your spirit upon them. They may know the great privileges of being your people and praising you together.

Lord, we just pray for the ministers of your gospel that you would uphold them and strengthen them. And even at this evening hour when they feel that they're weakest, we pray that in their weakness they would be strong and that the power of the gospel would work not through their strength but by your spirit and your word faithfully preached and taught week after week.

Lord, we give thanks for faithful ministry in our congregation. The ministry of James McKeever here and his retirement, we pray that you would be with himself and Donna.

[11 : 48] We give thanks for that faithfulness to the congregation and the years that he gave in service to the Lord. We pray that you would bless them in their retirement and we pray for Calum to take up that extra burden and responsibility.

We pray for him and his loss of his friend. We pray that you would be near to him and strengthen him. We give thanks for Colin as our inter-moderator.

We pray also that you would direct him and direct us as a congregation to a man of your choosing, a man set apart to gather with your people here and to lead us as an under-shepherd.

Lord, we pray as we pray for someone to come and lead us that we would be prayerful for each other and mindful of each other and helpful of each other encouraging one another every step of the way.

for we know that different afflictions affect each of us differently. One may fall, one may just trip on the same affliction and so help us to be mindful and considerate of each other.

[13 : 06] Lord, help us to be forgiving of each other. Help us to love one another. Help us to join together in worshipping you.

Lord, bind us together with that love that we have in common with Christ, that love of Christ. May that bond and fellowship go out into this world and nation and we pray for those who have left homes and families and followed the call of Jesus to go to different nations to proclaim the riches which are immeasurable in Jesus Christ.

We remember Muriel in Cambodia. We pray for her. We pray for the girls that she is with. We pray for her in her teaching. We pray that she would be a light there to the people.

We give thank you for her. We are mindful of others who have done likewise. We pray that you would uphold them and give them strength.

That they would not see persecution but that they would see the fruits of your word being received in the hearts and lives of believers.

[14 : 31] Lord, we pray for our nation at this time of election. We pray that you would give wisdom to the people.

Pray that you would give us leaders who hold to your word. Revive us again as a nation to come to remember Jesus and to love him and to acknowledge God.

For many do not. Many choose to forget. Many choose to stamp it out. Lord, in your great compassion and mercy extend your loving arms towards those that do so that they may turn to you and know you and believe in you and have eternal life in you.

Watch over us in our time of worship. Guard us from the evil one and distractions of the devil. We ask all these things in the name of Jesus Christ, your Son and our Saviour.

Amen. We'll continue in our praise by singing in Psalm 9b in the Sing Psalms version. You'll find that on page 10 of the Blue Praise Book.

[15 : 58] from the beginning from verse 9 that Psalm 9b page 10 at verse 9 The Lord is a stronghold in times of distress a refuge for those whom the wicked oppress for your people know you and will trust in your grace you've never forsaken those seeking your face.

We'll sing down to verse Mark 20 Arise O my God let not man win the day let nations be judged in your presence I pray O Lord strike the nations put fear in their breast to teach them that they are but human at best.

We'll stand and sing these words to God's praise the Lord is a stronghold in times of distress. The Lord is a stronghold in times of distress a refuge for those who the wicked oppress your people who know you will trust in your grace you've never forsaken those seeking your faith.

Praise God who in Zion has founded his throne proclaim to the nations the needs he has done the cry of afflicted what springs in his ear their blood he avenges their plea he will hear Lord see what I suffer from malice and hate have pity and lift me away from his gate that I in Jerusalem gave his gate we proclaim your mercy and sing to the praise of your name the nations are sung in the pit they prepare their feet in the net which they had are in fear the

Lord by his justice has made himself known and by their own works are the wicked cast down the wicked return to the graves dark of all nations and those who are heedless of God but God will remember the cause of the weak he will not let perish the hope of the me arise oh my God let not man win the day let nations be judged in your presence

[19 : 55] I pray oh lord strive the nations who feel in their breath to teach them how they are but human at rest I will turn now to read from the word of God we will have two readings read from the gospel of Mark first chapter 15 from verse 40 then we will turn to the gospel of John after gospel of Mark chapter 15 reading from verse 40 the crucifixion of Jesus and particularly thinking mindful of Mary Magdalene here as we read these two passages they were also women looking on from a distance among whom were

Mary Magdalene and Mary the mother of James the younger and of Joseph and Salome when he was in Galilee they followed him and ministered to him and there were also many other women who came up with him to Jerusalem and when evening had come since it was a day of preparation that is the day before the Sabbath Joseph of Armathia a respected member of the council who was also himself looking for the kingdom of God took courage and went to Pilate and asked for the body of Jesus Pilate was surprised to hear that he should have already died and summoning the centurion he asked him whether he was already dead and when he learned from the centurion that he was dead he granted he granted he handed he handed him in the linen shroud and laid him in a tomb that had been cut out of the rock and he rolled a stone against the entrance of the tomb Mary Magdalene and Mary the mother of Joseph saw where he was laid also we'll turn to the gospel of John chapter 20 reading from the beginning of that chapter John 20 reading down to verse 18 let us hear God's word now on the first day of the week Mary Magdalene came to the tomb early while it was still dark and saw that the stone had been taken away from the tomb so she ran and went to Simon Peter and the other disciple the one whom Jesus loved and said to them they have taken the Lord out of the tomb and we do not know where they have laid him so Peter went

out with the other disciple and they were going towards the tomb both of them were running together but the other disciple out ran

Peter going to look in he saw the linen cloths lying there but he did not go in then Simon Peter came following him and went into the tomb he saw the linen cloths lying there and the face cloth which had been on Jesus head not lying with the linen cloths but folded up in a place by itself then the other disciple who had reached the tomb first also went in and believed for as yet they did not understand the scripture that he must rise from the dead then the disciples went back to their homes but Mary stood weeping outside the tomb and as she wept she stooped to look into the tomb and she saw two angels in white sitting where the body of Jesus had lain one at the head and one at the feet they said to her woman why are you weeping she said to them they have taken away my Lord and I do not know where they have laid him having said this she turned around and saw Jesus standing but she did not know that it was Jesus said to her woman why are you weeping whom are you seeking supposing him to be the gardener she said to him sir if you have carried him away tell me where you have laid him and I will take him away Jesus said to her Mary she turned and said to him in Aramaic Rabboni which means teacher Jesus said to her do not cling to me for I have not yet ascended to the father but go to my brothers and say to them that I am ascending to my father and your father to my God and your God Mary

[25 : 23] Magdalene went and announced to the disciples I have seen the Lord and that he had said these things to her amen may the reading of God's word be a blessing to all who have heard it we'll continue in our praise by singing in Psalm 63 of the Scottish Psalter version you'll find that on page 295 of the blue book Psalm 63 from the beginning of that Psalm Lord thee my God I early seek my soul does thirst for thee my flesh lings in a dry parched land wherein no waters be that I thy power may behold and brightness of thy face as I have seen thee heretofore within thy holy place singing down to verse marked 8 and shadow off thy wings I will joy for thou my help has been my soul thee follows hard and me thy right hand doth sustain we'll sing these verses 1 to 8 to

God's praise Lord thee my God I'll early seek Lord thee my God I'll early seek my soul the thirst for thee my flesh chomps in that dry heart stand where there no waters be that I thy power made thee hold and bright bless of thy face as I have seen thee here to pour within thy holy face since beg to is thy love and life my lips thee grace shall give

I in thy name will lift thy arms and bless thee why thy name hello if might them on me j is unto thee when I to thee upon my bed remember with delight and when only

I medited in watches of the night in shadow of thy wings shall join for thou my help has been my soul thee follow star and me thy right hand does the same turn back to the passage that we read in gospel of john the text tonight will be the words in verse 15 woman why are you weeping whom are you seeking the resurrection accounts form the foundation of our christianity all the gospel writers recorded and I believe there are ten differing accounts of jesus in his resurrection state appearing to his followers of course in the period of 40 days before he ascended to glory in the gospel of in the book of acts and this account that we have read of here is the first of the resurrection appearances and over the next few times that

I preach it won't be consecutive weeks it'll be elsewhere but the next few times that I'm with you I hope to draw attention to the resurrection appearances that are recorded here in the gospel of john a gospel that has been written with a purpose a gospel that has been written with a purpose that you can see in this chapter at verse 30 where john says that he has written these things so that you may believe that jesus is the son of god john wrote all these things so that they would not be forgotten john wrote all these things because they made such an impression upon him john wrote all these things because he believed in a risen saviour and he has written it for each and every one of us so that we may believe that jesus is the son of god and that by believing in him each and every one of us may have life john in his gospel records four of the resurrection appearances the first one here is what we'll consider at the tomb secondly we'll move into the locked room with the disciples thirdly we'll witness a personal conversation that the resurrected lord had with thomas and the last of the appearances is when jesus appears on the shore and has a meal with the disciples in the closing chapter four differing moments that radically influenced and changed those whom he appeared to these resurrection appearances they were key motivators for the early church of course they were who comes back from the dead who comes back from the grave to walk with and talk with to sit with and eat with those who had followed him this is big news this is the greatest news that these followers went on to tell everyone about and though this man died he's risen again

he's come back to life surely he must be the son of god and their testimony was just like [33 : 41] Mary's here in this chapter where she said I have seen the lord they too saw the lord they knew there was no other news like this that everyone had to hear about but when they went to the world with it they didn't really receive it with gladness they hated it they didn't want it and those followers those apostles had seen the resurrected lord who sat with him and spoke with him and ate a meal with him they faithfully went on no matter what telling this news to people that would not accept it faithfully preaching the word even if it meant that the majority of them would be brutally killed that in itself is such a testimony to the reality that they knew of

Jesus Christ they were killed for proclaiming the greatest news that anyone could have heard but they knew they had seen someone who had overcome death they knew the lord's power was greater than death and so it motivated the early church like nothing else could even when they were threatened with death they knew that if they believed in Jesus they would have life and life eternal the apostles came with the cure to that lifelong problem of death and the world didn't receive it I believe if they were going out today with it would be plastered with fake news trying to silence the hope of the gospel trying to silence that there is a cure to that power of death and this is something that Jesus had been teaching those who followed him while he was alive what was it

Jesus had said to those who followed him I am the resurrection and the life whoever believes in me though he die yet he shall live and everyone who lives and believes in me shall never die do you hear that everyone who lives and believes in me shall never die and he asked a question after that he asked do you believe this and this is a question that he's asking each and every one of us tonight when we come and consider the resurrected Lord Jesus the question is do you believe this and all the words that I speak really it is a question that the risen Lord Jesus who is alive today is asking each and every one of us for a response to that question do you believe that he is the resurrection and the life so I pray that as we come to the resurrection appearances that

Jesus Christ would become a reality to us all and great motivators to us so that we may go out faithfully and proclaim the greatest news that we ever could tell so looking at this first resurrection appearance of Mary I want us to consider the lost love that she felt in her heart at the loss of her good friend I then want to consider the goodness of the gardener who appeared to her and finally the true testimony that Mary bore the lost love the good gardener and the true testimony so firstly the lost love Horatius Bonner says that he that loves Christ will long to see him the lover seeks the absent loved one the wife the husband the child the mother so do you your

Lord it is a mark of a disciple that he waits for the son of God from heaven that he loves for looks for longs for the appearance of Christ for we know we know that the greatest loves in this world form the deepest of bonds and they are bonds that we wish were unbreakable but yet with an unstoppable passage of time and the unknown mysterious providence of God there is a severing that brings an unavoidable sorrow into our lives when love is lost we know that in our earthly relationships but the believer will have a longing instilled within them to be with

[39 : 21] Jesus to know more about him to see him again to hear his words to sit with him because Jesus is their Lord and they love him and it is this longing love that the believer should have that we see in Mary and we see in our actions and we can surely say that Mary Magdalene loved the Lord with a great love and it's not a love in a romantic sense but she had lost a love of someone whom she had her whole life tied up in the one she adored the one whom she loved being in the company of and sitting with and spending time with she is a woman that has been following Jesus whenever she could she was at the cross in chapter 19 verse 25 she was at the burial in chapter 20 verse 1 she was among the first here to come and anoint

Jesus in the tomb but she was the last left standing there when all the other disciples returned home in verse 10 and we ask well why was her love so great for this man and why was she so devoted to him well it's because Jesus turned her world upside down she appears in Luke's gospels record in chapter 8 as having seven demons cast out of her by Jesus and we don't have all the details of that miracle there but we are told that when she was healed she followed on after Jesus nothing else mattered to her and she went with Jesus through all the villages and through all the cities she loved him so much that her whole life owed everything to him because she had set her free from that bondage of evil that had entrapped her and ruled her she was free from it she was free to do what she wanted and what else could she do but follow the man that loved her and saved her

Jesus did the impossible for her and Jesus can do the impossible for each and every one of us as well maybe we think we are so far away from Jesus maybe we think well I've let all the evil passions of my life rule me I'm nowhere near this Jesus that he would even consider touching me or healing me maybe we have no word of this man that can cure us from death but Jesus can do the impossible Jesus can come and touch us and set us free from whatever is ruling us in our lives and whatever rule in our lives we feel that we can't get away from things that rule us let us come to the Lord but Mary was one who had her life tied up in Jesus it's as if all her love had been poured into this one man all her love had been poured into this one bottle that had been smashed on the ground you hear people speaking financial terms they say don't put all your eggs in one basket don't put all your money in one pot you lose it all in one go if you do and that's almost the same as Mary has here she put all the love that she had into this man Jesus and at this moment it seems like she's lost everything her life had lost her love she has been separated from the center of her new life separated from the meaning and the man that gave her this new life and this separation caused a great sorrow for her and her soul she goes to the tomb she sees the door the stone had been rolled away she runs to the disciples she finds

Peter and John there and they immediately run to the burial site they assess the tomb they see the linen cloths lying there says that John believed but we're also told that they didn't quite fully grasp what was going on there in verse nine and we can say well who would really who would fully grasp what's going on this has never happened before nothing like this had happened before and when you read verse 11 but Mary stood weeping outside the tomb in the light of verse 10 the disciples had gone home it seems like she is the only one left there all alone it's as if she's just lost not knowing what to do now where to go what to do she's lost everything and she enters into this conversation with two angels that question her weeping and when we read it through [45 : 15] John does not emphasize any fear on Mary's part it seems like a strangely normal conversation other than the question that she's asked why are you weeping surely they knew surely they knew why she was weeping and we find her answer there in verse 13 they have taken away my Lord and I do not know where they have laid him she has lost her Lord she has lost her saviour her king she has lost her love and she seems like someone who herself is now lost and while this conversation is going to take place we can read off this other one that is listening to everything that's going on the gardener the unrecognisable

Jesus is in the background almost listening to this cry of the woman who has lost everything that's her second point the good gardener Mary's lost love and now we come to the good gardener Mary turns around and sees this man standing before her who asks exactly the same questions as the angels do woman why are you weeping but also adds whom are you seeking now Jesus of course knew the answer to these questions and surely that repetition is an emphasis to ask why is she weeping because he knew that she had no reason to weep she had no reason to seek the one whom she loved the one whom she looked for was standing right in front of her staring her in the face and the true reality is that she had not lost anything at all and for some reason or other she assumes that

Jesus is a gardener and continues to ask for the body of Jesus so that she could show her love in this one last act in anointing the remains an act that she never actually got to do and never got to fulfill the gardener would have belonged to one of the poorest classes of people which is interesting that even in Jesus' resurrection state he was of a humble appearance and this gardener appearance is quite specific and many form a parallel here between Jesus and Adam Adam's job was to work Eden's ground and to keep Eden Adam was essentially a gardener but he was a gardener who failed and disobeyed his master and he was sent out from

God and separated from the presence of God Adam's disobedience brought a great separation and in John's account we have somewhat of a parallel we have Jesus here buried in a garden chapter 19 verse 41 he appears then in the garden as a gardener calling the one that was with him woman initially just like Adam but this new Adam does not disobey he obeys his Lord and because Jesus has obeyed there is no separation but restoration this gardener brings a great restoration of the greatest love that this woman knew this gardener binds the sorrow of a broken love for Mary the woman who lost her love woman why are you weeping whom are you seeking she had no reason to and as we continue through in the passage it is an action that is not explicitly recorded but between verse 15 and verse 16 she at some point must turn away because she is talking to

Jesus Jesus said to her why are you weeping whom are you seeking supposing him to be the gardener she answers requesting for his body and when Jesus says to her Mary in verse 16 she turns so at some point she turned away in her request for the body it may be wrong to assume it but it's almost as if she's had a despondent reaction to this gardener it's almost as if she's expecting absolutely nothing from this man which is interesting because in reality she actually received everything from that man because all her sorrow all her mourning all the plans all her confusions that she had that day were turned upside down in the revealing of the name Mary her whole life changed it was such a personal and private moment but it was actually a moment that would change the entire world

[51 : 02] Mary instantly recognised that voice and turns around with the words Rabboni which I believe can also equate to her calling him her Lord and it says that Jesus said do not cling to me there's a bit of a dispute there as to whether that means that she was clinging to him which would have been a natural reaction for her in the love that she had for this man or was it Jesus saying you cannot touch me do not cling to me do not come near me because I haven't ascended to my father but she wanted to she wanted to embrace Jesus regardless of what it means she had a desire to embrace him and that revelation there that was made in the calling of our name it points you directly to

John chapter 10 where Jesus describes himself as a good shepherd the good shepherd sorry those who are his sheep he knows by name and the sheep know his voice Jesus is the good shepherd that cares for his sheep he cares for Mary he cares for each one of us here and the gardener comes in all that goodness Jesus comes in that same goodness to Mary restoring the separation of her lost love the love that was absent was restored and it was a love that could never be broken again for her it is that eternal love that the good shepherd has for his flock it is an eternal love that is continual everlasting unfaltering unailing and personal because that saviour knows your name and he's calling out to each and every one of us tonight to come to him it can bring so much sorrow to each of us whatever our sorrow is caused by sin it is no love like the lasting love that Jesus Christ gives to us it is an eternal unailing love that gives us joy and assurance that we will not be parted from him.

The things of this world that we put our love in are like broken cisterns. Empty bags because they're full of holes.

We pour our love into these things and we're left unsatisfied with them. Because it's not like the love of Jesus, the love of God.

[55 : 07] Sin that came into this world separated us from the love of God in Eden, but Jesus has come to restore that greatest love that we can know and be satisfied with in his death and resurrection.

Jesus restores our lost love. Are we going to have a love like no other love in him?

Because the world will leave you feeling lost. All the loves of this world will leave you feeling lost. But the good gardener will compassionately hear your cry. And if your cry is that the world has left me lost, if you've been chasing after other loves and trying to fill bags with holes, trying to fill cisterns that are broken, mourn over the love that you have lost because we are separated by sin. Pray to Jesus that he would restore the satisfying and eternal love of God in your heart through his death.

[56 : 32] That he would reveal himself to you by calling out your name. That he would be your good shepherd to lead you. And that all your love would be poured into this pot of Jesus that will not break, that will last forever and satisfy you eternally.

The good gardener restored a lost love, but she had a true testimony in closing. The loyalty and love that Mary had had its great reward.

And the loyalty and love that the believer has will also have a great reward in seeing Jesus and hearing his voice. But it means living a life testifying to the resurrected Jesus.

It means saying to others around us, I know that Jesus is alive. I have seen the Lord as Mary exclaimed in verse 18. But Jesus told her to go with a message.

Go with a message to the disciples that I am ascending to my Father and your Father to my God and your God. See the message that she was told to deliver?

[57 : 54] It is a restoration of the greatest love that we could know. because his Father will be our Father. His God our God.

We will know God as our Father and that Father will love us. Jesus restores the greatest love that we have lost, that sin brought through his death and resurrection. the separation made by Adam is restored through Jesus and Mary is saying, go and tell everyone. Mary's sorrow turned to joy and it is true maybe in part that we see the sorrow of our soul and the sorrow of our foolishness in following loves that do not satisfy. maybe it is a sorrow in knowing that we have lost the love of God the Father because sin has come into our hearts and we are all over the place and we feel lost. We do not know which way to go. But Jesus will restore the satisfying eternal love that will direct us and give us meaning in our lives.

[59 : 25] The greatest meaning and message to go out with. But Mary's message was an unconvincing announcement for many.

The Jews would not value the testimony of a woman in that time. They placed limited trust on their speech such that it was written into Roman law.

So it was easy for them to ask well, is this true? Is this woman telling the truth? Especially in Mary's case.

Mary was a woman possessed by demons previously. It would have been easy to dismiss the message that Mary brought. She's telling lies.

She's making it up. It's nonsense. But her life had been turned upside down. The testimony of her life and the way that she loved her life, seeking after Christ and delivering that message.

[60 : 39] The way she acted, the way she spoke, no doubt radically changed her and motivated her as it did the apostles who saw the Lord Jesus risen.

Who knew that the Lord Jesus had spoken to them. Who knew that the Lord Jesus had died for them. They lived their lives in a way that they hadn't lived in before.

They spoke in a way they hadn't spoken before. They acted in a way they hadn't acted before. as the love of Jesus changed us. As the resurrected living Jesus changed us so that we live our lives upside down from the way that we were.

And our testimony of our life will be to this risen Lord Jesus. whom we pour all our love into because we know that the vessel of his love will never break.

We know the sorrows of lost love but we know that that sorrow will never come to us in the love that we have for Jesus because it will never be broken.

[62 : 00] It will last for all eternity and that's just what Paul says when he asks what can separate us from the love of Christ. Neither death nor life nor angels nor rulers nor things present nor things to come nor power nor height nor depth nor anything else in all creation will be able to separate us from the love of God and Jesus Christ our Lord.

What did Jesus ask at the beginning? Do you believe it? Jesus is asking you tonight Do you believe it? Is your love poured into this man?

A love that we will never be separated from and a love that will last forever. Do you believe in the resurrected Jesus Christ?

Amen. We could include our time of worship by singing in Psalm 106 of the Scottish Psalter version on page 378.

Psalm 106 on page 378 singing from the beginning. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[63 : 32] Amen. Amen. tidIGNR Lord Amen.

Amen. Amen. Amen. Give praise and thanks unto the Lord, for bounty full is he.

His tender mercy, the angel unto eternity.

God's mighty marks who can express our show for all his grace.

Blessed are the Lord, the judge may keep, and judge thee to always.

[65 : 01] Remember me, Lord, with the love which thou tonight dost bear.

With thy salvation, O my God, to visit ye all year.

That I thy chosen, good day see, and in their heart rejoice.

And he will find in heaven's triumphal, cheerful voice.

Amen. May we rejoice in the love that Jesus has for us, and a love that we will never be separated from, because you are the risen Lord Jesus, and everyone who believes in you, yet they die, they shall live.

[66 : 16] Make this a reality and a truth to us this evening. As we go to your homes and we part from one another, may the continual and abiding love of Jesus Christ be known and felt and be with us.

Part us with your blessing, we pray. In Jesus' name we ask this. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Yes. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.