

Expose 107 K71

Love Is Not Blind

A closer look at the issue of forgiveness in the place of prayer. If you follow us last transmission, we started with this **Forgiveness: Understanding the shift**. And interestingly it has been generating back and forth questions on this. And some were thinking we are actually picky and say why should we need to change the phrase, the tenses? Does it really matter? Whichever way we go about it. But today I believe by the grace of God, we will be able to shed some light on it and see the clarity and why is very important. I believe we are going to go through some scriptures and go through some references, go through some instances of prayer and healing where Christ himself addresses. And so you will be able to know and understand the shift.

Because actually we started with understanding the shift, and it looks like some people are finding it difficult to grab the understanding of the shift. Especially when they are already used to a particular line, a way of praying. And some they even thought about the particular line makes them more humble and it looks more respectable way of addressing the issues of forgiveness.

So today we will continue. We will go further in this issues of forgiveness and using the credence of the scriptures, all the instances and go through all episodes where we have forgiveness and healing. And so we want you to join us as we continue today.

Now, see! today I think if you've been joining us on this our Knock Out series, or you've been on our page, you will understand that specifically we've been looking at the Lord's prayer. And we've been looking at this in the light of the New Covenant. And let say this, you will need to understand that as a Christian there is a big difference between the thing that are written in the scriptures for you and the things that are written in the scriptures to you. I will say that slowly.

You will need to understand the big difference between things that are written for you, for you to learn from, and the things that are written to you. If you cannot make that distinction as a Christian, you might end up reading somebody else mail. Because Romans Chapter 15 verse 4 says to us as Christians. He said all scriptures were written for our learning. I emphasize the word **for**. There is a difference between **for** and **to**.

So things that are written for you to learn from, it doesn't mean that they are supposed to be things for you to actually practice by yourself. And I think the inability of

Christians to make that distinction has cause so much confusion for so many Christians. Of course, every scriptures is God inspire. Every scriptures is for your learning. But not every scriptures is to you. It's not your mail.

And you see, that is why the Bible says in the book of Timothy that you as a child of God need to rightly divide the Word of truth (2Timothy 2:15). He says, it talk about the fact that you as a believer, you must be a work man who needs not to be ashamed, correctly... and think about it, if you can rightly divide the Word, it means it is possible to be wrongly divide the Word.

So what we are doing on this Knock Out series by the grace of God is to rightly divide the Word, so that you can understand what are the things that are to you, for you to walk by. And that is what we are trying to do on this Knock Out series.

I just hope now this episode will make some other people feel uncomfortable. I remember the last transmission, people were not comfortable with the change of the tenses. And so since we started off today with **for** and **to** again. Again they are wondering, are you playing with Grammar rule? We are not playing with Grammar.

Like we said, you've got to understand the fact that when Jesus speaks in the scriptures. Jesus actually had different kind of audience He was speaking to. And it is very important for you to know what He is saying to you as a believer in the New Covenant, for somebody under the grace of God or what did Jesus say to those people who were putting themselves under the Law of Moses, who think by what they do, they can justify themselves. And those people Jesus has nothing for them, but they has commandment of the law.

So you want to understand anytime when Jesus speaks in the gospel, who is He talking to? Is He talking to somebody who believes that they can actually actualize God's favour by their own effort? Or is He referring to somebody who has received the grace of God?

A lot of Christians sadly to say, can't tell the difference anytime they read the very words of Jesus. And that is why they take on to themselves what doesn't belong to them. And strangely enough, they drop what they should have taken up that belong to them. And that is the very thing we are trying to do on this series. That is why we title this series, Knock Out series. Because we are knocking out false ideologies that people have actually laid on the door step of Christ, that is not something that was meant for them. And people have drop some things they should have taken up that is meant for them. And that is why we are doing that on this Knock Out series.

So if we say some things that might sound to be things that are not consistent with what you grew up with as a tradition, whether you grew up in a religious family, or maybe because you grew up in a country or nation where it is a bit religious and people talk about a lot of things, about God. If we say some things that might sound so strange to you. Please check out the scriptures. That is why we try to quote the verses so that you can go back and check up for the things that we mentioned. Don't just take it because we said it. Take it because you've gone back to check what we said and that those things were so as the Berean Christians in the epistles.

So in that understanding, we are going to carry on with this particular notion that we are looking at. The last topic that we did was **Forgiveness: Understanding the shift**. Now today, we are going to look at a different dimension to forgiveness. You know one thing, the reason why a lot of Christians, or not just Christians, in general in life, the reason why our responses are different to different situations is because we understand things differently.

For example, some things that Mr. A might listen to and begin to run around, Mr. B can listen to the same thing and do nothing about it. It doesn't mean that the situation was different. It doesn't mean that the circumstances were different. It's just that the way that they both see it was different, and the way they reacted was bound to be different if they see differently.

Now, the reason why we need to look into this matter of forgiveness is because your reaction in life, not just to God but to events and circumstance in life, and how you see life and how you react to life, could be tied down to how you understand God's forgiveness. And that is why we are busy looking at this today.

Now, follow us quickly as we go to Luke Chapter 7. There is something I want you to see in Luke Chapter 7 from verse 36. Jesus presented forgiveness as something that is meant to evoke a kind of reaction from you, if you understand what it means. Specifically we are talking about God's forgiveness now, very soon we will come to man's forgiveness. But please we are still on God's forgiveness.

Read from verse 36 of Luke Chapter 7.

What does it say?

Luke 7

36. One of the Pharisee desire him that he will eat with him. And he went into the Pharisee house and sat down to meat.

37. And behold a woman in the city which was a sinner, when she knew that Jesus sat at meat at the Pharisee house,

Mark the word a woman who was a sinner. Can you see that? Just take note of that word.

brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment.

So this was a woman that was reacting. You might want to say for ease of statement that this woman is actually reacting. There is a kind of reaction, there is something she is doing with Christ. So is like she's responding to something. You know why I said that? Because the Simon that Jesus went to meet wasn't doing this same thing to Jesus. And probably there are other people who were sitting around where Jesus was at the table who were not doing exactly what this woman was doing to Jesus.

So you've got to figure out there was something this woman saw or there was something that she knew that was going around that time, that evoke this kind of reaction from this woman to Jesus. And it is safe to say, others around Jesus were not seeing what she saw or what she has come to understand about Christ.

Now go on please,

Verse 39

39. And now when the Pharisee which had bidden him saw it.

They saw what she was doing. They didn't see why she was doing what she was doing.

Ok,

Go on please,

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.

Spiritual people, saying they've got their own barometer. They have their own meter for measuring who a sinner was. They were even saying Jesus was not that prophetic. They claim they are the one who were more prophetic than Jesus. They said Jesus would have notice she was a sinner.

Go on please

40. And Jesus answering said unto him, Simon I have somewhat to say unto thee.

I've got something to tell you Simon.

Go on please

and he said Master say on,

41. There was a certain creditor which had two debtors:

Mark the word! Mark the word!

There was a creditor who had two debtors. It means two people owe this man something.

Go on,

the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both.

Now please, this is Jesus radically presenting forgiveness in connection with debt. Mark the word, He says when they had nothing to pay. It means those people were bankrupt. Can you see now? Those people had nothing to pay and the man did forgive them.

It means now, we are seeing forgiveness being used in connection with debt. It means forgiveness is not just a fact that somebody says I forgive you. In the vocabulary of God, any time he says I forgive, it has to be connected to the fact that somebody owes a debt that they cannot pay. Because if they can pay the debt, why forgive them when they can come up with the means to satisfy the debt. But the reason why he's forgiven or the person is forgiven is because you owe something.

So we don't talk about forgiveness unless there is a debt to pay.

Now, you see! does that not tell you that as we go back to Colossians 1:14 and Ephesians 1:7 where he says that in him we have redemption through his blood, even the forgiveness of our sins. You don't talk about forgiveness unless there is a debt to pay, somebody owes something. And unless you have the payment to sort out the payment, you don't talk about the fact that you want to forgive them.

Here Jesus is saying when you says somebody is forgiven, the question should be what do they owe? Is there a debt on ground?

So now go on please,

Tell me therefore, which of them will love him most?

43. Simon answered and said I supposed that he, to whom he forgave most. And he said unto him, thou has rightly judged.

Now, our intentions is not to go fully into this woman as it were the other things, there might be a better time to do that later on.

So what are raising now? **The point we have raised now is to tell you that any time you want to talk about God's forgiveness, you've got to understand first that you were bankrupt. You had a debt to pay and that debt you could not even afford to pay.**

Now, people who think they had a debt and they could have thought to pay that debt. They don't need forgiveness. They don't need it. So if you want to talk about forgiveness. This is a debt that you owe. There is a debt that you cannot come up with a means of payment. And that is the way all of humanity were before God. And that is one thing you need to understand today.

And for example, if you break somebody's thing by mistake. If you broke something that belong to somebody or somebody's car and somebody mistakenly broke their windscreen. Now, even if you say to the person that broke the windscreen, if you actually request that the owner of the car whose windscreen were broken to forgive the person who actually broke the windscreen.

Now, it will mean that even if you say the person is forgiven, don't forget the fact that, that forgiveness does not automatically mend the windscreen. There is a debt. There is a debt to pay. So every time the owner of the car says I forgive the person that broke my windscreen. You start thinking in your mind, is he going to go to the shop and buy a new screen to put on the car? Somebody has to pay. Forgiveness cannot be forgiveness unless there is a debt that has to be paid. That is what we know.

And that is the reason every time in the New Covenant of the epistles. Every time the Bible says about forgiveness in the New Covenant, he always tell you the debt that was paid or what was used to pay the debt. It will say in whom we have redemption through his blood. Every time he mentioned the blood before talking about forgiveness, he is trying to tell humanity, that was the price that was used to pay for the debt that humanity owe God, that humanity could never pay on no account. This is what we see the connection.

Where are we going to today? It's very important. You see, unless you understand how much debt that was paid, you will never appreciate the forgiveness that came in line. That is why Jesus asked Simon, he said Simon! Simon! Who will love the master more? Simon said the one that he forgave more. Why? Because the one he forgave

more knew he had more debt that he could not pay. The reason why so many Christians cannot appreciate the debt of God's forgiveness is that most of us don't appreciate how much debt that we owe that we could not pay.

So to the degree you understand the debt, to the degree you will receive and appreciate forgiveness. People who don't have much debt don't appreciate forgiveness. That is why he said the one that he forgave less debt will love him less. The one that knew there was more debt will love him more. That is why a true presentation of the gospel will make people understand how much debt that they owe. Unless you appreciate how much debt, you can't appreciate how much forgiveness that God gave you in Christ Jesus.

And that is why we are not in a way minimizing or in a way making God's forgiveness of less effect. In fact, we exalt God's forgiveness by our transmission. We are simply saying there is too much debt that we owe, that we cannot afford to pay.

And then if you are wondering how much debt is that? Now go straight to the gospel, we've done this before in our prodigal father series. Am going to encourage you, please look for that series. In the prodigal father series, we do understand that humanity, there is level of selfishness, we are selfish. We've broken the laws of God, broken God's commandment. The Bible says all of we have gone astray. As sheep we've gone astray. Each one of us, not almost, not some percentage. Each one of us have gone astray.

Any time that you sin, your sinning is not just against yourself, against your body. You are sinning against God as well. That is what the scriptures tells us and that is the thing about humanity. We've sinned. And this debt is so much that we cannot even pay. And that is why we need God's forgiveness.

And the Bible tells us that God settle this forgiveness on his own terms. What did He do? Bible said in whom we have redemption through his blood. He paid for it. He paid and sorted out the debt. And that is why we are saying last transmission that your confession, whatever you do, how sorry you feel you are, does not make God to forgive you. Because the Bible says the debt is too much that you can't even pay.

Now, it means your being pious can't even pay it. I like this song that says even if my tears forever flow. You know that Hymn? He says all for sin could not atone. Some people think there are some things they can do to atone. You know why they think so? They don't know how much debt they owe. If somebody owe so much and they know that it's too much that they cannot pay, they have to throw themselves on God's

mercy. That is why that songs says it doesn't matter how much tears you can come up with, is still cannot atone for sin. Thou must say, thou alone.

It means please God paid for the debt you can't pay. And the Bible says that the blood that was shed. The life of Jesus that was given was the payment that God made for sin. And to the degree I understand how much debt I owe, to the degree I appreciate how much payment was given, to that degree can I appreciate the forgiveness that God gave us.

And before we continue, I want to make reference to a particular minister of the gospel in England. His name is called Martyn Lloyd Jones, one of the greatest expositors that England ever knew in the 1960s and the 1970s. You know he gave an illustration, and I think I want to understand this.

He said if I go on a journey and before I come back home, a bill came through the door. What you call a bill means? A form of payment for a particular service that was render to him. He says if a bill came before he was charge to court. He said if he comes back on the journey and his friend then tells you, Martyn I paid for your bill before you came. He said I will not be sure how to respond to what he did.

I will want to know how much was the bill that was paid? He said because am not sure whether to shake his hand and thank him or whether to go on the floor and appreciate what he's done. I want to know how much was the bill? He said that is the first reaction. How much was it? If he told me is just 50pounds or \$50. I will say thank you for paying the bill. But if he told me the bill was \$2million, I will go straight on the floor and appreciate him. He said I need to know how much debt was paid before, I know how to respond to what he did. He said this is how mankind must understand God's forgiveness.

A lot of people who are thinking that well, I don't need much of this, or I can come up with things myself, is because they don't understand how much debt humanity sank into. All of us have gone astray as a sheep. We've gone astray. We've all missed the way. We are all down under the power of sin. The Bible says God has concluded all under sin. To the degree you understand the depravity that we are in, to that degree can you understand God's forgiveness. And that is what we see there.

I think now, all humanity need to have this true estimation of what God's ...unless you understand the debt, you can't even talk about forgiveness at all. And that is what Jesus in Luke Chapter 7 was trying to tell Simon. He said Simon, I know the reason why you are not washing my feet. Can you see? Simon, I know the reason why you are not going around like this woman was going around. Simon, I know the reason

why you sat down there feeling cool, feeling like you are nice person. It's because you don't know how much debt has been paid.

See this how woman, the reason why she loves more, is because she understand. It don't mean that Jesus was saying that this woman had more sin forgiven than Simon. Because the way you know, that when Jesus shed his blood. The Bible says he shed his blood of all of humanity, like you quoted last time. Behold the lamb of God who took away the sins of the world.

Jesus did not take away the sins of this woman, and left Simon sins not been taken away. No! That was not the difference between Simon and this woman in this Luke 7. The difference between the two of them was how they understood how much debt was paid. Can you see that? That's what makes the difference between Simon and this woman. And that is what we see.

So if you as a Christian, you as a believer. Your response to God, your response to life will be connected to the degree in which you understand how much debt was paid. When I see the way you respond. When I see the way you react to life, I can tell how much you understand the debt that was paid. That is what we see.

I will like to say that this is the perfect antidote for those who are belittling the grace of God, the belittler of the grace messages is just because they don't have the true estimation of the depth of their debt. The bill is too much. So they will not be able to appreciate the grace, and feel like oh! people are talking too much about grace, and people are getting crazy about grace. It's just because is the depth of the debt that you have to pay.

And something that is very interesting about the scenario, I like how the reality intersperse with the lessons, with the parable. Because here we saw the settings, he says he came to Pharisee house, we know what they stood for, is a class of religious class and is a class of humanity. And he came illustrated showing another class so that the two different classes might be able to get an understanding and feel about it.

And is so funny, I know we are not doing exposition on this parable, but we cannot but talk about it. Because we found out that in that in the story, he was telling us the thought of the heart of the Pharisee that invited him, that religious man, that he is thinking that if Jesus had knew, if he had been a true prophet, he would have known that this woman is a sinner.

This was somebody that is thinking within himself and because Jesus knew what he was thinking, because he knew what was in the heart of all man, the scriptures has says he doesn't need anyone to tell him, what is in the heart of man. He already knew

what he was talking. So we are able to feel and get a feel of what is in the heart of the man, though he never said it.

So we can see the gap of religiosity, in which some people can really still be thinking aloud like that in a way and looking calm and cool. So they can have this barrage of thought, and then they can just really hold it up in a nice and religious way for their position, so it doesn't look, and they don't look disturbed. So they looked calm and calculated on that.

And funny enough, we now see Jesus was not even responding to his thought. Jesus face Simon... we want to think about the significance of that. This was somebody thinking. He was giving us the thought of this Pharisee man, this religious man who chose to run wild with the thought and not showing it and not even talking about it. He had the time even for clarification and this, maybe he just want to maintain the form, he doesn't want to disturb. And he want to give a political none-offensive response to it. So maybe he does not want to offend that woman, the supposedly sinner. And he doesn't want to stay calm with the thought. But Christ did not address his thought which he knew. He said and he turn to Simon, if it's really...

Do you want to talk about that before we go further?

Thank you for that.

Now, you see there is one thing that you've been talking about. And I think again, it means the reason why some people can end up being religious or end up being people who look down on another people and say well, this person they don't think such a person merit or qualifies to have Christ Jesus in their life, because on a fact that such a person has not clean up their act. Can you see? The reason why... they are not presentable or they think somebody does not deserve the goodness of God.

And you asked them, why do you think that person doesn't deserve God's goodness? They say well, look at it. Is that person not a sinner? Is that person not somebody who has not been living and paying the dues that we have paid as religious people?

Now, we know the reason why people have such thought in their mind. It's because they still don't understand the whole point of forgiveness. It means these understanding of forgiveness is what makes a divide between those who are living by the grace of God and those who are living under legalism and being bound up by trying to think that they can actually satisfy or they think they can actually come up with something that will make God bless them. Can you see?

It's because people cannot make that distinction. See! Jesus by this particular situation painted a picture to humanity and he is telling you and I one thing. You have a debt you cannot pay back. You see! people like Simon thought they have something they can... that is why he sat down there, feeling... they think am not like a sinner like this woman, so why would I have any need to begin to move around, jump around Jesus like this woman was doing. It's because unknown to Simon, his debt was equally as worse as this woman.

In fact, the debt he had to pay was equally as large and unpayable as this woman. But the difference between him and this woman was, this woman was seeing the debt, and Simon was not seeing that debt. And that is why Jesus gave him the parable of the fact that, who will love the master more. The person whose debt was paid more.

So here we see the lack of revelation of God's forgiveness is the reason why we have two types or two forms of Christians. In fact, we have done our expose on prodigal father. The reason why you can then say there was the elder son and the younger son could simply be that they understood the Father's forgiveness in a different light.

So we can still not let go of this parable, because the sober moment for me is about Jesus addressing Simon Peter. I wouldn't have known that Simon Peter was there, because he actually went to the Pharisee's house. And he gave the story of the woman. So but they thought this was one of the gracious moment for Peter. Peter had been joining this kind of gracious moment. We see Jesus prayed for him more than any of the disciples, having private personal prayer for him. That Satan desire this and this sometimes affirming him, sometimes he had to affirm him that ok, is not the flesh that reveal this to you.

We see this one, it was not the question of Peter. We did not know that maybe Simon Peter never had this thought, it was the Pharisee, but Jesus used this as a teachable moment for Simon Peter. And the sober thought for me is like what everybody should pay attention to. So actually it should have be a teachable moment for the Pharisee and but he made it like hey! Simon come closer and learn and let something.

And that is what he is talking to us today with this story, that we all need to learn something. You are the Pharisee, or if you are the Simon Peter that you might address yourself as the disciples. This is the sober moment for us to learn. This is for us to even listen. To us that is expressing the thought, the one that is thinking about it, or the one they have never come to think about things like that. We have to pay attention.

He turned to Simon, and say Simon this is your lesson for you. And that is the lesson for us today to even understand the debt of forgiveness and make Simon to even come

up with it. Just not like ok, am going to tell you because some people, they are just giving it offhand. It's like I want you to work out the solution yourself, to appreciate it. So what do you think? To understand why this woman is doing what she is doing, because she understand how much debt that she owe. Because some people have crammed it, just like they have crammed the response. They have the response of how they react to God. You know everything is about response and reactions and it comes out of crammed knowledge of it.

So but He really wanted Simon Peter to know this, to come up this estimation, what do you think about this? So that the lesson can be part of him and that is what we should pay attention to. So for us to consider, we are in each of the place whether we are the Pharisee or the woman or Simon Peter. We really need to think about this ourselves, sit down and think. Usually what is the depth of this our debt and what is the depth of the forgiveness of the grace of God.

Thank you for that.

Now, if you look at this.

Can you read from verse 43 to verse 47 quickly?

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, her sins, which are many, (Too much that she can't pay) are forgiven; for she love much: but to whom little is forgiven, the same loveth little.

Ok.

Now, here we come to what we are talking about. There are some things I want to point out.

Quickly, it sounds to me that from this scripture that Simon, that Christ was talking to is that Pharisee. If you notice, he said to him, look at verse 44, 45. He says then he turn to the woman and said to Simon, do you see this woman, I entered your house.

It sounds like is Simon's house. Who happened to be a Pharisee.

Anyway what we are trying to focus on today is this. If you noticed, he says he to whom many sins are forgiven, the same loves much. But to him to whose "few sins" are forgiven, that one love little.

Again, here we come to the big problem. It will mean that the reason why this Simon then sat down there thinking is not equally as a terrible sinner as.... I don't think Simon believe he is not a sinner at all. I just think Simon believe that he is not as bad as that woman. Simon believe that well, am not that really bad, I've got few sins. I try to keep the law because the Bible says Simon was a Pharisee. And this is the reason why we've come to a point where we have Christians who believe the fact that even though they need the grace of God in their life, but they tend to believe that well, am not that bad, am not that terrible, am not that... got this as other people.

Now, I think I need the grace of God but I think I can come up with some things in my life. No body says that in words. But you see action speaks louder than voice. That is why the reason why we said in our last transmission when we simply say, there is nothing you can do, there is nothing that you can come up with that God's forgiveness was only offered on God's terms. When we said that, some people might think are we then trying to cheapen God's grace? We are not!

What we are actually trying to do inadvertently is to exalt the grace of God, and to simply tell you and I, sorry God's demand are too high that there is nothing that anybody can come up with. If you think there is something you can come up with in your life, to meet that demand, to qualify you for God's favour. It means that you are not appreciating how big the debt is. The debt is too big. Nobody can come up with anything.

That is the reason why any time you go to place of prayer, if you are going for vigil or maybe night vigil or day vigil or whatever kind of prayer you engage in, and you are telling God and simply saying Father, look at what I've been doing for you all these years. I belong to that department in my church or place of worship or look at me, I've try to make sure I live a life that is well pleasing unto you.

And you come up with all these things that you believe is the reason why God should answer your prayer. When you pray like that, it means you don't have the revelation of God's forgiveness. All those things you have done in reality, they can do nothing to

atone for the debt that you are in. All those things you are counting that you think are great point for you.

I don't care if you are born in church. I don't care whether you are the head of the ministry, whether you are the pastor. It doesn't matter how much sacrifice that you think that you have made for the gospel. It doesn't matter how much things you think you've done that you can count on. If you think those things are the reason why you have the right to lay claim on answers to your prayer, it means you don't still understand how much debt you are in.

You are in so much debt that all of those things that you counts as gain, they are not enough to pay for that debt. And every time you don't understand that, that is why you come with that form of self-righteousness, thinking that God owes you. God doesn't owe you. You are the one that owes God. You have too much debt to pay and there is nothing you can come up with to pay for that.

How did I know that? In this particular parable of Jesus, Jesus said about those two people, he said they could not pay. Some think they can pay. Some think yes, at least I can pay up to some extent. You cannot! And if you understand that, you can then simply say to God, I believe that forgiveness can only come only (I used the word only) on the premise of the shed blood of Jesus. And that is what we see there.

Thanks for pointing out to me that, that Simon was the Pharisee. I was actually thinking that Simon Peter was there. So I take back the observation thinking Simon Peter was there. But nevertheless the message was true that we need to really consider and understand this to make sure ourselves, whether Simon Peter, the Pharisee, even if Simon Peter was there, everybody should be able to understand the true estimation of what Christ forgiveness is, and how to see our depravity. If we see the depth of our depravity, we will be able to appreciate and open ourselves to the forgiveness. And be able to appreciate and show the level of our appreciation for this grace of God.

We see some people you feel like they are going crazy with the grace, is just because of the estimation, how they see the grace of God, how they see their depravity, and how they see the rich message of his grace.

Thank you for that message.

Now, we've laid the foundation before we go to the next few verses now. And the foundation is, the way you live your life, the way you pray, you know that is why if you are wondering, why we are talking about forgiveness? The way you pray, how you pray, whether you've been frustrated in prayer, or you've been joyous in the place of prayer, all these hangs on what do you understand about the degree of depth that

you owe, that you cannot pay, that only God can pay God. Only God can pay his own debt. And that is what happened at Calvary.

And that is why we insist on we said in the last transmission that nothing you do, can guarantee God's forgiveness. You cannot pay this debt. God must have done something about his own debt that we owe him. I don't have to reason why? If you offend somebody or you damage somebody else property, and something you do to that person and the price is too high for you to pay, your only option is to ask for forgiveness believing that the person whose property you damage will fix it, because he has the money to fix it. That is the picture of what happen to us at Calvary. Too much that we can't pay. So God fixed the debt that owe him, by shedding the blood of his Son.

So the Bible simply says in whom we have redemption through his blood, the forgiveness of our sins. So God had to pay on his own term. So that is why we say simply put, forgiveness has been offered by God on the cross not because of what you do or how you respond. No! that doesn't actually make God give his forgiveness. That only affect how you receive the forgiveness. So let's go quickly.

If you remember very well, we came from Matthew Chapter 6, the forgiveness in the place of prayer. So we cannot really shove this aside, because he know... Matthew Chapter 6 verse 12 was saying forgive us our debts as we forgive our debtors. That was the debts. Again here come debts. Can you see that?

So we need that understanding in the place of prayer. We need to understand our forgiveness, on what premise is it, the depth of it and how we needed it. We must established that in the place of prayer.

Now, there is something we need to read from this Luke Chapter 7. If you look at the last verse on this Luke 7:36-50.

What did verse 48 says there?

48. And he said unto her, thy sins are forgiven.

Can you see?

Now, the question you want to ask, which is the very same question that somebody was asking on our page, when were her sins was forgiven? Was it because of the fact that she was wiping the feet of Jesus or she was wiping the feet of Jesus because her sins were forgiven?

Now, the order is critical for you and I. You see! We mentioned something in our last Expose, that the major confusion that we do have in understanding the New Covenant is the confusion of order. You see, we said the difference between the Old and the New is how things are placed. It's important to establish the order in this parable.

Now the question is, when was this woman's sin... was it because she shed her tears? You know people believed that common! If I want God to forgive me, then it means if I do something wrong now as a Christian, and I want God to forgive me, it means I need to make sure I cry. I know what to do, I will cry, I will shed my tears. I will make God to see that I am really sorry. I will do all these things. Some even said I will go on fasting so God can know I am really sorry.

And then people have precedence for that. Because David when he actually committed adultery with Bathsheba... when I do all these things, then definitely God will forgive me. That is what people think. Well, if you think that, it means you don't understand how much debt you owe. You don't really value the debt.

That is why Jesus said the problem with people understanding forgiveness is because they don't understand the debt we are talking about here. You think the debt is that small that you will use all your crying and tears and fasting to do it. No! It's more than that. And what we are trying to make you today appreciate, that this is a debt the Bible says you can't even pay.

Now, when did this woman have her sins forgiven?

Now, let's go back to what Jesus said to Simon. Jesus said who will love the master more, is it the one who was forgiven more or the one who was forgiven less? It means the loving was supposed to come from understanding how much forgiveness was received. See! It is not how we love the Master so much more, so that He can forgive me. No! Jesus said, I repeat that...

Look at this parable, this was a parable that pointed the reality of what will happen in the New Covenant. He said that to him that was forgiven more, he will love more. So the forgiveness first from the Master, then the loving goes after. The loving is the response.

Again, so he then tells us in this case that... why did Jesus make reference to this? Because this woman was loving Jesus. Can you see? She was wiping the feet of Jesus, anointing Jesus, showing her love for Jesus. So then we can simply say, the reason why she was doing that is because she understood how much she was forgiven.

Now, it's important to establish this. So what she did was not to get forgiveness. What she did was loving on Jesus because she received the forgiveness. This order is so important. So when Christ said in verse 48 to verse 50 and said to her, your sins are forgiven. Jesus was only announcing to the woman the obvious. That woman understand that the reason why you are doing what you are doing is because you are loving on me because you knew you are forgiven much. That is what we see there.

So the reason why you go to God in prayer today in the New Covenant. The reason why I say Oh! Father what I did yesterday was not right. You are not saying that because you want to make God forgive you. That is a wrong thing to do. You are saying that because you understand that you are forgiven. And if you are forgiven, you believed the way you acted yesterday wasn't right. You believed the way you do things today wasn't right. The way you spoke wasn't right. The way you took what didn't belong to you wasn't right.

Your response is supposed to change because you knew you were forgiven. Your response doesn't guarantee forgiveness. Forgiveness is meant to affect the way you love God and love people. This is critical. That is the reason why as Christians, God is the one trying to evoke a response from you because of what God did. In the New Covenant, God is the actor. You are not the actor in the New Covenant. You are meant to be the responder. You are the reactor. So forgiveness of debt first, your loving second.

So what we said today then is, Jesus said to this woman, your sins are forgiven. He only announced to this woman what was obvious. I can see the way you are loving me woman, so I know that you understood that your sins were forgiven. I can see Simon sitting upon his high horse, doing nothing because Simon, he was forgiven little because he understood the fact that he thought less debt was paid. So we then see that you cannot respond or react to God and to life beyond how much you understand forgiveness. That is what we see there.

So today I believe we are fulfilling the apostolic mandate to set things in order. Because this order we need to really to establish it, and we need to bring people to it, to what the order is. Because some people would have thought, and some people are living their life in a way that they feel like they can provoke God's forgiveness. And so living the life, coming up with actions, coming up with rules, coming up with doctrines, in which they feel like they can bribe God's forgiveness into that. You cannot lobby him to forgiveness. So that He will not know anything to do again.

You cannot even pray him to forgiveness. You can love God to forgiveness. You can't say well, I will clean up my acts so that God can forgive me. You cannot do anything..

As much as those acts are good, praying, loving all those things are good, but you cannot use it to bring out God's forgiveness. No! No!

You see let's say this. I have heard people say this and I think if you are looking at this today, you might have heard that before or maybe you said it before yourself. Some people say I will commit the sin and asked God to forgive me. I will tell you the problem with that statement. The problem with that statement is not because the person think am I sure whether God will forgive me or not? The problem with that statement is because the person that made that statement does not understand God's forgiveness.

Because if you were forgiven much, the Bible says you will love much. It means God is saying if you understood what forgiveness was in the first place, it will have affected the way you live your life afterwards. Can you see?

Not that ... this is counterproductive. How can you say... it means that is why we said when we started today, people don't understand what forgiveness is. It is not you trying to evoke forgiveness from God. Of course, you can't say well if I sin and some people then try to scare them and said maybe God will not forgive you, if you commit sin. This is not our interest today. My concern today is to say how come understanding forgiveness did not affect how much you love God, and how much you love God and hate sin?

So your loving God and hating sin was meant to be a response to the fact that you were forgiven. Because he that was forgiven much will love much. That is what we are talking about today on this transmission. Trying to bring you to the point that you understand how much debt was paid. Too much debt that you cannot pay, and if you understood that forgiveness, pay for the debt, it will affects your emotions. It should affect your reactions. It will affects how you look at God, affect how you look at sin, affect how you look at everything around your life. That is why we say this is a game changer. Having this understanding of the order of forgiveness.

Yes, some people are always on panic and anxiety mode, whenever they hear messages like this on forgiveness and the grace of God and thinking are we setting people up for a life of habitual sin and that kind of things? It is not! Because if you listen to what we are sharing, we are saying if the person understood the love, he has forgiven much, it will affect and provoke the response of love in him. So afterward, every other actions will be reflected in the understanding of the forgiveness.

So nobody can act wrong when they understand rightly the forgiveness of the Lord. Now, I think the solution is to engrave into the people's understanding until it settle in

their head, forgiveness. That is the thing. That people should talk much on that. That do you understand how much you were forgiven? Do you understand how much you were in deep trouble, too much that you cannot even help yourself. And He just came and did it not on your term, Bible says in whom we have redemption through his blood, even the forgiveness of sins.

So people should spread more the message of the depth of God's forgiveness. So that people will know. The depth of God's forgiveness is going to handle every other afterward actions. People should not be bothered about the part B when they have not even bothered about the part A. So we should talk more, we should do it and it will naturally take care of the afterward effect, what people do with that understanding.

Thank you for that.

Now, can you now see that what will make a big difference between the experience of two Christians will be this understanding of God's forgiveness? And the reason why we said that is because right in Luke Chapter 7 from verse 36 to verse 50. Here came two people who were listening to Jesus. Can you see? Simon invited Jesus into his house. That was really great right? Somebody invited Jesus, he will have a proximity to Jesus. He was literally right in the presence of Christ Jesus, probably touching Jesus shaking hands with Jesus. They sat to eat at the table.

For you as a Christian, you could literally be in the place of worship. You could be somebody talking about Jesus. You could be somebody always singing about Jesus. Somebody always attending meetings of Christ Jesus, reading the Bible. That is fine! This man invited Jesus into a point of close proximity. They were eating together. That was really great. But do you know what? Jesus knew something was missing in the way this man responded to him. Something was missing in how Simon responded to God. Can you see that? So something was missing in how he was relating with Christ. And the reason Jesus gave was simple. This man doesn't understand how much debt was paid on his behalf. Can you see?

And you see! You might think if somebody doesn't understand how much debt was paid on their behalf, you should probably think how does that affect them? It does. Because if you don't understand how much debt you owe, you will think you can come up with things to pay up the debt.

And that is why people get offended if you tell them that see! there is nothing you can do for you to make God forgive you. And when you say that, some people say no! What do you mean? I thought that if I go to God and say God am sorry, or I didn't eat food, or I look so serious, God will forgive. The reason why you think you can is

because you don't know how much debt is there. You don't know how much debt is there, that is why you are offended.

Please don't be offended when we tell you that nobody can in a way ensure that God can forgive them by what they do. We are saying that because we know the debt that it was too much. You see, we are the one appreciating the debt. See! if you are offended by what we say in the last transmission, when we say **forgiveness: understanding the shift.**

If you are offended because we say there is nothing you can do to gain God's forgiveness, because God gave it on his own terms. You are offended because you think there are some things you can do to actually qualify for the forgiveness. And when you think that way, you don't know how much debt is on ground. And that is why this Simon sat down there not responding to Christ, and a woman came in and she responded.

So we appreciated the debt, and we say there is no way you and I can come up with anything. That is why we just have to put ourselves right at the mercy of God, saying give me grace, I cannot come up with anything. It's because we value how deep the depth is.

Yes this is a word of caution for anybody sitting like Simon, the Pharisee mode or any seat or office that is actually thinking of cautioning or feeling offended like you rightly said about people throwing themselves in reckless abandon. It is a way of looking to themselves to their own understanding. So it is a message to them to check their understanding. Why you want to caution someone, you need to check your level of understanding of the depth of God's forgiveness. That is the way.

So you should not be too quick to putting a word, to caution, you should not be too quick... some people said oh, we want to just bring the maturity, we want to bring the balance. I think that was the thought in Simon. There should be a balance here. What is happening? Things is going out of hand. Why is Jesus? You should bring a balance. I expect him somebody of that prophetic gift... so people are sitting in a position of balancing and they feel they have the job of balancing this.

It's a reflection in yourself to look into yourself and see and check the gauge of your own understanding of God's forgiveness, before you take out the law against somebody else. Check your gauge of God's forgiveness, do you really understand. If you do, you will do the same. Because Jesus was actually expecting the same from him. And this was a man that set food for him.

The man did something, so it was not like he was callous and just like unfriendly host. He set something on the table and that should be commendable. But to tell you that it wasn't enough. But Jesus actually said, I was in your house, you never do this, you never did this.

So everybody feeling cool and calm and feel like they brought something to the table, like they say in the business world, what are you bringing to the table? And they said like Simon, we have the meat. We have done well. We have invited Jesus and we have set the table for that. You have not done enough. I did not say that, Jesus said to him, you have not done enough.

So whatsoever we are doing and bringing unto table as a meat in our places of office, or anything that we are doing, and we feel like we are doing something, is not enough like Jesus said to him. It's not enough. You need to do more and you will be able to do more based on the understanding of the depth of the forgiveness.

So if you are going to bring a little, because you understood little. It doesn't not change the forgiveness anyway, is just about the understanding of the forgiveness... you should understand that it was little that was paid for, so he was expecting the way you responded.

So you are not really forgiven if there is a word like that, but your understanding of the forgiveness is the one that is little. How much debt you thought, it wasn't that serious anyway.

So the forgiveness has not changed the forgiveness but your understanding of the forgiveness is what differs from person to person, and that is what the difference between... the forgiveness is the same for all mankind. Even for people that are seeing differently, is still the same. No matter how we judge the sin that this one desire a higher arms of forgiveness (I don't know the barometer that people use) but the forgiveness is the same for all mankind because all have been concluded in the sin. But our reaction and understanding makes the difference.

Thank you for that contribution.

Now, you see it will mean I think Simon in this Luke 7:36-50 was a bit too late in his judgment. Yes he was so late because he was saying to Jesus in his heart, he said if Jesus was a prophet, he would have known that this woman was a sinner. Unknown to him that the woman already received forgiveness. Sorry! she wasn't a sinner. Simon was too late in his estimation. So people are getting wrong perception...

And the reason why we can be sure that the woman received forgiveness by the very words of Jesus, He said she loved more because she was forgiven much. So by the very response of the woman she had already received forgiveness... even Jesus had affirmed it, he said she had been forgiven much. That is why she is loving much, and Simon was still talking about that this was a sinner. Simon was too late.

So today, does this not tell us that some people are still judging people who have been forgiven, they are still calling them and judging them as sinners? People who have been forgiven. That is the thing. So we really need to be careful about how we do, our perception. Are we seeing through God's eye to see, because if he had look through the eye of Jesus, he would have seen this woman forgiven. But he was looking through whatsoever he heard, or he knows as a Pharisee, the woman is a sinner. But looking through the eyes of God and what Christ had done, will be able to change our perception and our judgment.

Thank you for that.

Now, let's us not misunderstood one thing that we said. There is one thing you mention that I want to make that clear to our viewers. We are not saying that everybody on the planet has received God's forgiveness. We are not saying that. Obviously not everyone is saved at the moment. Titus 2:11 tells us that the grace of God that brings salvation has appear to all men. It means it is available to all men. The forgiveness of sins is available to all mankind. Not just to Christians.

And why we said that in our last episode, because the blood of Jesus was not shed for Christians. It was not shed for some race, not shed for good people. The blood of Jesus was shed for the whole world, because in the scripture, he says behold the lamb of God that takes away the sin of the world. John 3:16 for God so love the world that he gave. The giving of Jesus was God's paying for a debt that we cannot pay. So that is forgiveness of sins offered to the whole world.

So potentially the whole world has been offered the forgiveness of sins, even though the whole world has not received forgiveness of sins. So here we saw a woman who received. That is the point we are making. How do we know she received it? Because Jesus said her response in love was a guarantee that she knew that her sins was forgiven. She was forgiven much. So it means it wasn't just that her sins was forgiven. This woman was accessing it, she was receiving it.

But the fact that she came to receive it was not what make her to be forgiven. That is the point we are trying to make. That the forgiveness of sin was a debt she could not have paid anyway. So it is wrong for us to say when she came then that is why she

was forgiven. She only came to pick up her forgiveness. She only came to receive her forgiveness.

So the whole world today, for those who are not born again, for those who have not been delivered from the power of darkness, is not because the payment for sin wasn't made on the cross. It's just because they have not come to receive. When you come to receive that is what we call salvation.

How did I know that? Look at verse 50.

You can read that. What does it say in verse 50?

50. And he said to the woman, thy faith hath saved thee; go in peace.

It mean now, you are saved. You've received that.

See! Now you have received. Can you see? Now, you have received. That is what he said to her. That is what He said to her.

That should affect the way you think today, if you are listening to this transmission that anytime you come to the Father's presence. Anytime you are praying, you can be thankful to God for one thing, that there is redemption in the blood of Jesus, the forgiveness of sins, before you ever came to pray, before you ever came to say you want to repent, before you ever came to say you want to be sorry, before you ever came to say you feel pious or whatever. He has forgiven your sin because God paid his own debt that you can't pay. What do you come to do in the place of prayer? Pick it up, receive it, respond to it. That is what we've come to do, and that is what we see there.

So for time we will not be able to continue this conversation. But please join us on our Facebook page, maybe the website, the Youtube, let's continue this conversation with the questions, comments, clarification. We will be happy as the Lord give us the grace to respond appropriately and promptly.

So till we meet next time, we are transmitting, I want you to know that we've just started forgiveness. There is so much. I was actually thinking we are still going to some other instances on this forgiveness today. So for time, we will not be able to do it today. So the next transmission, we are still going further into this forgiveness, because is an order, we really need to understand it to establish ourselves.

We need to really understand the order, the frame work so you can really establish yourself in the New Testament way of thinking, the New Testament way of life.

This Expose today, this Knock Out series today should knock out the ideology that some do have thinking, am not even sure whether God has even forgiven me for the sins I have committed. You can't say that anymore. Because all you come to do any time you come the place of prayer in repentance is to pick up that which has been given. And which one is easier to convince God to give something or to come and pick something up that is available?

You cannot say does it make any difference? Please don't say that. Some people say well, does it matter, is just a play on semantics. This is not a play on semantic. It makes a big difference. That is why many don't have faith in prayer. Can you see what Jesus told that woman? He says your faith....

The reason why people struggle to have faith. That is the reason because you are thinking you are coming to do something or pray three days so that God can do something. That is why people struggle to have faith. You are not praying so that God can do something. God did something by the blood of Jesus. He offered forgiveness. What you do is, you come and pick it up. That is what we call faith. Picking up that which is available and that makes a big difference. That is why faith comes naturally, if you have this kind of understanding of what we are talking about today.

Like you can see there is still much to be said about this forgiveness and faith and how it made... Yes! they comes naturally if you understand this thing.

There is much to say about forgiveness even the forgiveness is much on the first phase. We've not even come to forgiveness as it come to humans among ourselves. We are still talking about God's side. Because we got to start with the right order.

And I need to even remind people that we are talking about God's side of forgiveness, because some people they mess it up. You need to stick with us systematically as we go from episode to episode to get the true picture.

Finally, we want to say see us in next transmission as we continue on this series. We want to say as you have received Christ Jesus the Lord, so walk in him.

Walk in the knowledge of that forgiveness that you've been forgiven much.

God bless you.

Bye!!