

Let Her Alone

by Linville Dunaway, Corinth Christian Church

You know Satan is pretty tricky and is often able to entice people to do his will. Often instead of fighting him, he has people opposing each other. Many times these will even be those who say that they believe in, and follow, Jesus. For instance when the woman poured the ointment on Jesus she was condemned by some as wasting the ointment. **Matthew 26** and **Mark 14** say that it was poured on his head, while **John 12** says that Mary anointed the feet of Jesus. These may record two separate happenings, but either way she was criticized for "wasting" the valuable ointment.

The Lord is the only one who didn't see it as wasting the ointment, and defended her, saying, "Let her alone." "Then said Jesus, Let her alone: against the day of my burying hath she kept this", (**John 12:7**). She was moved by her love and faith to do this service for the Lord and yet, those who felt no such desire could condemn one who did. Isn't it still true that often those who won't do anything for the Lord find fault with those who do. I would like to know the tone of his voice when the Lord Jesus said, "Let her alone." Could there be any doubt that there was not another word said to, or about,

her? He let His displeasure with them be known. The hard hearted and hypocritical ways of them were offensive to the Lord.

Why do people have to think that if they don't approve of something that the Lord won't either? It is clear in the bible that God looks at things differently than man. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God," (**Luke 16:15**).

These who complained about the ointment and its use, what had they done? They were there in the presence of Jesus, but instead of learning of love, mercy, and forgiveness they could only find fault. If the Lord had forbid the use of the ointment and said to sell it for the poor, then their words would have had a good point. If God doesn't condemn something, is it right for man to take it upon himself to do so?

On another occasion John told Jesus that they had forbidden a man to cast out devils because he was not following with them. They thought that they were the only followers of Jesus and that no one else was to do such works. Once again man's thinking came into play and without any direction from the Lord they made a judgment. Were they surprised when Jesus said, "Forbid him not: for there is no man which

shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part," (**Mark 9:39-40**). Once more the disciples were told to not take on issues about which they had no authority, or knowledge. The Lord tells us to do what we are to do in his service and not to try to supervise someone else. God is the master and will deal with each person, both to call to his own task and to account for the completion of that work.

Remember that Peter wondered what John was going to do in **John 21**? He said, "Lord, and what shall this man do?" Jesus answered him very strongly saying, "If I will that he tarry till I come, what is that to thee? Follow thou me." These different examples show that the Lord is saying, "Let him, or her, alone. You follow and obey, doing what I've called you to do." It would appear that looking at what someone else is doing is more interesting than doing what each of us is supposed to be doing. All through life there are those who fuss about someone and what they do, or don't do. If God's word says that something is wrong then it is wrong and a sin, but it is not a sin just because some man don't like it. I'm glad that God is the judge and not man. If someone is wrong and living in sin then the Lord will deal with them. We have a full time job if we take care of our own lives.

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A MESSAGE WITH GOOD-BAD TIDINGS!

AHIMAAZ WAS A SON OF ZADOK, THE HIGH PRIEST, IN KING DAVID'S REIGN. HE AND JONATHAN, THE SON OF THE OTHER HIGH PRIEST, ABIATHAR, HAD BEEN MAINTAINING COMMUNICATION BETWEEN KING DAVID'S LOYAL FORCES IN JERUSALEM AND PRINCE ABSALOM'S REBEL FORCES, ENSCONCED DEEP WITHIN THE FORESTS OF EPHRAIM (II SAM. 15:27, 36; - 17:20). WHEN ABSALOM'S POORLY DISCIPLINED AND BADLY LED TROOPS WENT DOWN IN A ROUT BEFORE KING DAVID'S SKILLFUL VETERANS AND ABSALOM, HIMSELF, WAS KILLED, AHIMAAZ BEGGED JOAB, DAVID'S COMMANDER-IN-CHIEF, FOR THE HONOR OF RUNNING AHEAD OF THE RETURNING VICTORIOUS TROOPS TO TELL THE KING OF THE VICTORY. (II SAM. 18:19) BUT JOAB REFUSED AHIMAAZ BECAUSE KING DAVID'S SON WAS KILLED IN THE BATTLE! INSTEAD, JOAB TOLD AN ETHIOPIAN TO RUN AND "...TELL THE KING WHAT THOU HAST SEEN." PERHAPS JOAB, A WISE VETERAN, KNEW THAT BEARERS OF BAD TIDINGS WERE OFTEN KILLED ON THE SPOT—AND AHIMAAZ WAS THE SON OF THE HIGH PRIEST, WHEREAS THE ETHIOPIAN WAS A NOBODY, SO...! NEVERTHELESS, AHIMAAZ WAS THE FASTER OF THE TWO BECAUSE AFTER PESTERING JOAB UNTIL HE GOT HIS PERMISSION TO RUN, AHIMAAZ STILL GOT THERE FIRST! BUT HE ONLY TOLD KING DAVID OF THE VICTORY—LEAVING IT TO THE ETHIOPIAN TO TELL THE BAD NEWS! (II SAM. 18:32). LATER IN HIS CAREER, AHIMAAZ WAS THE TAX COLLECTOR FOR KING SOLOMON AND MARRIED ONE OF SOLOMON'S DAUGHTERS, BASMATH. (I KINGS 4:15).



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