

### Chapter 1 : A Sinful Woman Anoints Jesus Sermon by John Lowe, John , Luke - theinnatdunvilla.com

*A notoriously sinful woman does the unthinkable: she goes, uninvited, to Simon the Pharisee's home, where Jesus is eating with "holy" religious men. There, broken and sobbing, she lavishly worships Jesus: falling at his feet, cleaning them, anointing them with her best perfume, and kissing them.*

From hamartano; a sin. From apo and hiemi; to send forth, in various applications. The words throw light upon the meaning and force of all like formulae of absolution. It is, perhaps, matter for regret that any other formula, such as the Absolvo te, which dates, be it remembered, from the thirteenth century, has ever been substituted for them. They did not for the first time convey forgiveness. That had been, as the context indicates, sealed and assured before by an unspoken absolution. But they came as words of power from the great Absolver, to banish every lingering doubt or fear, to confirm every faint and trembling hope that had been kindled in the heart of the penitent. He knew the secrets of her soul, and could therefore affirm in the fulness of His knowledge that she fulfilled the conditions of forgiveness. Others, it is clear, can only so affirm in proportion as their insight approximates to His. Pulpit Commentary Verse Then, turning again to the woman, in her deep penitence, and at the same time in her deep joy - joy springing from her newly found peace - he formally renews to her the assurance of that pardon which she already was conscious of; but in renewing it the Lord mentioned no more "her many sins," as in the first place ver. Matthew Henry Commentary 7: But while they feel they cannot enough express self-abhorrence on account of sin, and admiration of his mercy, the self-sufficient will be disgusted, because the gospel encourages such repenting sinners. But without free forgiveness none of us can escape the wrath to come; this our gracious Saviour has purchased with his blood, that he may freely bestow it on every one that believes in him. Christ, by a parable, forced Simon to acknowledge that the greater sinner this woman had been, the greater love she ought to show to Him when her sins were pardoned. Learn here, that sin is a debt; and all are sinners, are debtors to Almighty God. Some sinners are greater debtors; but whether our debt be more or less, it is more than we are able to pay. God is ready to forgive; and his Son having purchased pardon for those who believe in him, his gospel promises it to them, and his Spirit seals it to repenting sinners, and gives them the comfort. Let us keep far from the proud spirit of the Pharisee, simply depending upon and rejoicing in Christ alone, and so be prepared to obey him more zealously, and more strongly to recommend him unto all around us. The more we express our sorrow for sin, and our love to Christ, the clearer evidence we have of the forgiveness of our sins.

**Chapter 2 : Luke NKJV - A Sinful Woman Forgiven - Then one of - Bible Gateway**

*A Sinful Woman Forgiven - Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew.*

It is the story of the sinful woman who worshiped Him, at a dinner given in the home of a well-to-do Pharisee. Please read the scripture, Luke 7: Slaves were there to wash the dirt from their sandaled feet, and to pour sweet olive oil over their heads. But there was one of the guests who was not treated with respect. He was just a poor man, invited because His being there might prove to be entertaining to the other guests. No kiss of welcome was offered to Him, and the slaves did not wait on him with the luxuries that were provided the other guests. Jesus accepted the invitation, and came to the dinner, even though He knew the intentions of the one who invited Him. She had been converted from her sinful life, at some point, by His preaching. She brought an alabaster box of expensive ointment with her. Christ was lying upon a bed or couch, as was the custom of the ancient Jews. His feet were out behind him, and between the couch and the wall was the space where the servants waited. It was there that the woman stood, unable to face Christ, weeping over her sins. Her eyes had been the inlets and outlets of sin, and now she makes them fountains of tears. Her face, which was at one time covered with make-up, was now smeared with tears. There she melted down to her knees, with the love of Christ that was in her heart. Her tears flooded down and began to wash His feet, as she bent to kiss them. She had not brought a towel, so she wiped His feet with her hair. He took it for granted that Christ did not know this woman personally, and that He did not know her character. But Jesus knows the character of every man and woman. He knew who the sinners were, and He knew that this woman was one, and that Simon was too. He also knew what the Pharisees were thinking. They thought of themselves as religious persons, and they wanted nothing to do with common people, particularly those with a bad character. He knew that they believed that the touch of this woman would pollute them. They assumed that Christ should have had the same dislike for this woman that they had, and that He should snub her. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? The debt of one was ten times that of the other. But make a note of the symbolism here, for in the parable the two debtors are like the woman and Simon, and the one to whom the debt is to be paid is God. The law at this time permitted a man to take his debtors to court, and the outcome could be that the debtor, his wife and his children could be sold to pay the debt. They would become slaves to their creditor or to another, but notice here that the man does not take them to court, but that he pardons their debt. They both appreciated his great kindness that he showed them by forgiving their debt, but Jesus asked the Pharisee, which one of them would love him, the most. What can we learn from this teaching of Our Lord? I believe that there are several things here for us:

**Chapter 3 : A Sinful Woman Washes the Feet of Jesus – Mission Bible Class**

*Scripture Reference: Luke Suggested Emphasis: Jesus can forgive our sins. Story Overview: Simon, the Pharisee, invited Jesus to come to his house for dinner. Simon did not show Jesus the simple gestures of hospitality common for that time including greeting him with a kiss and then washing his feet.*

Courtesy of Visual Resources Library. In this dispensation Elder Richard G. Some feel that it is to be employed only by those in serious transgression, while the Lord intended that it be consistently used by every one of His children. If we are capable of reason and past the age of eight, we all need the cleansing that comes through applying the full effects of the Atonement of Jesus Christ. And one of the Pharisees desired him that he would eat with him. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: Thou gavest me no kiss: My head with oil thou didst not anoint: Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace. The first is the more obvious of the two. It is clearly a powerful example of the forgiveness and peace that Christ offers to those who come unto Him. The second perspective I have come to appreciate is how the author, Luke, pedagogically uses the story to draw his readers in and to encourage each of them to identify with and learn from the experiences of both Simon and the woman. There is real power in this story as readers alternately identify themselves with both of these individuals. As the story opens, an unnamed Pharisee invites Jesus into his home for a formal banquet. Remember that immediately prior to this story, Jesus had just responded to Pharisees who criticized His ministry. Other events in the Gospels show that the Pharisees were famous for their legalistic interpretations of the scriptural commandments and the oral laws that they had developed around them. Many times Jesus and the Pharisees were at odds with each other over such things as what is permissible to do on the Sabbath see, for example, Matthew In fact, Matthew 23 records one of the harshest denunciations that Jesus ever made, and it was directed, in large part, against the Pharisees. I believe this reminds the readers that Jesus knows each person as an individual and that He responds to each according to his or her individual needs. Further, the Savior sees beyond the labels that society places upon them. The irony, of course, is that Jesus treats Simon in such a way that he does not reciprocate to the woman who enters his house. Luke does not indicate why Simon invited the Savior to eat with him. In a sense, the details of what drew Simon to the Savior might have limited the reader from identifying with Simon. There are a multitude of reasons that lead individuals to invite the Savior into their homes, but the motivation is not nearly as important as the invitation, so Luke emphasizes that. Yet it is also obvious that even though Simon had extended the invitation, he did not have a clear understanding of who Jesus really was. Some previous encounter must have caused him to at least contemplate that Jesus was a prophet, but he dismisses this identification when he sees the way that Jesus allows the woman to treat Him verse What I love about the exchange that follows is that while Jesus clearly chastises him for his thoughts, He uses the moment not so much to condemn Simon but to teach him. He hopes that Simon will better understand who Jesus is and what His mission is and also that he will move beyond the societal labels so that he can recognize the potential of this daughter of God. But the Lord has always used a different standard. To help him make that transition, Jesus offers him the parable of the two debtors and then, with probing questions, guides Simon to the mirror of self-awareness. He had invited the Savior as a guest into his home but then had neglected to treat him with the respect He deserved. The Pharisees were correct when they charged that Jesus ate with sinners, but in this case, regardless of how Simon might have judged his personal

worthiness, the sinner was not the woman. Are there lessons that we can learn from Simon? Are there ways that we sometimes can relate to him? Are we at times guilty of inviting the Savior into our homes but then failing to treat Him with the respect He deserves? Are there times when we mechanically attend church without actively participating in the gospel? We extended the invitation to Christ on the day we were baptized, and we reissue it to Him every time we partake of the sacrament or go to the temple. But are there times when we, like Simon, fail to provide water for Him to wash His feet by failing to magnify our home-teaching or visiting-teaching assignments? Do we sometimes neglect to greet Him with a kiss by neglecting to reach out to those in need within our sphere of influence? Do we sometimes forget to provide oil to anoint His head by filling our minds with good intentions but then either procrastinating or just failing to follow through? He leaves it open perhaps so that his readers can write their own conclusions from the annals of their own lives. In fact, there is much that we do not know about her. She was a real person, but by and large she remains anonymous. Perhaps the offense was long ago, or the injured refused your penance. Perhaps the damage was so severe that you cannot fix it no matter how desperately you want to. But then President Packer continues: Your obligation is transferred to the Lord. He will settle your accounts. I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ. Again, Luke does not record the details of her journey to repentance. Such things do not occur in an instant. Jesus is not going to forgive her sins—he has already done so; it happened when she believed and was baptized in his name; it happened when she repented with full purpose of heart and pledged her life and every breath she thereafter drew to the Cause of Righteousness. It is precisely because she has tasted the sweetness and healing power of Christ in her life that she seeks Him out to thank Him. Words apparently could not adequately convey the feelings of her soul at that time, so instead she expressed her gratitude and love in abject humility by washing His feet with her tears, wiping them with the hair of her head, kissing them, and anointing them with ointment. This is a very tender, intimate moment. Luke has drawn his readers into this story. He wants each of them to identify with this woman, but how can modern readers show their love for the Savior? The Savior taught some very concrete ways His followers can show that love. Later in the same discourse He focused even more specifically. In effect, He was encouraging them to live the second great commandment see Matthew Her faith had given her hope that forgiveness was possible. Her faith had led her to overcome her fears and seek out the Savior. Note the pleading of President Gordon B. Our Father in Heaven loves you. He is your Father. He is your Heavenly Parent. He has great concern for you. He reaches out to you in love and forgiveness. Our Father in Heaven will take care of the forgiveness. You put it behind you. You talk with your bishop. You live in righteousness. You do what is right and things will work out for you. There is peace for those who follow the right path. Having received the power of the Atonement, she can finally find peace with herself, with her God, and, hopefully, with Simon and his other guests. Peace in the world can only be achieved only as individuals come unto Christ, receive of His love and forgiveness, and then return to the world to, in turn, help others do as this unnamed woman did. The Savior is waiting with open arms to bestow it upon all those who would come unto Him. The more I have read and pondered the experiences of Simon and the unnamed woman recorded in this short passage, the more I have come to appreciate how much the Savior loves me and reaches out for me. Sometimes I am like Simon. Sometimes I invite the Savior into my home but fail to treat Him as an honored guest. Sometimes my devotion is mechanical. But although He chastises me, I have felt a warming glow in my soul as He helps me raise my spiritual sights and strive for more than spiritual mediocrity. At other times the power of His love is so overwhelming that all I can do is to fall at His feet in humble gratitude and love for all that He does for me. Notes [1] Alexander Pope, *Essay on Criticism*, 2: Bernhard Tauchnitz, , See also the story of Zacchaeus in Luke

**Chapter 4 : JESUS FORGIVES A SINFUL WOMAN: | The Disciplined Order of Christ**

*In this essay we study Luke , which is a story about Jesus' forgiveness of a sinful woman. The story begins when a Pharisee invites Jesus to dinner, an invitation he accepted (v. 36). Jesus cared about, and was interested in, all people, regardless of their social status.*

The Sinful Woman Shellynne November 6, at How amazing it is that His Spirit which daily convicts me of my sin, also daily reminds me that I have been forgiven. I am so thankful for the gift of His Spirit. Liz Curtis Higgs November 7, at 7: Cheryl Thompson November 7, at I know my sins are forgiven because they have been washed in the blood of the Lamb. His word tells me it is done. Angela November 7, at 2: Robin November 7, at 6: Kind of rocks us back on our heels. Just what we need. Ann November 7, at 6: Lynn Martin November 7, at 6: I often wonder how He could love me so much and forgive me so much everyday. I ask Him to be patient with me and to hold my hand so I can draw closer through the temptation of life every single day. Lynn Zabler November 7, at 6: Nothing speaks more powerfully than the cross. Bonnie camacho November 7, at 7: It still amazes me that when I sin and fail my obedience and repentance brings forgiveness! My identity in Christ is not defined by my past sins. God who created me to be His very own masterpiece will never forsake me and His love is everlasting! His eyes always see me who He created me to be! Thanks Liz for an amazing study once again!! Sherry November 7, at 8: I have read and reread how Jesus treated this womanâ€He accepted her, defended her and forgave her. You wrote a wonderful retelling. Liz Curtis Higgs November 7, at What hope that gives us! Emily November 7, at 9: He welcomed her touch. Allowing her to gaze upon Him with eyes of tears; and then calling her forgiven. Does He still do this today? Yes, God is love and He sent His beloved Son to show love and forgiveness to all who would receive Him, once for all. I am one of those who has been forgiven and I am ever thankful to the Lord. Thank you for the powerful message. Erin November 7, at I was sexually abused by my brother. My father physically, emotionally, and mentally abused me. As a young adult I searched for love in all the wrong places, even though I was saved and knew His love was enough. I slept with every guy I could and anywhere. One day when on the train coming home from babysitting I was raped and figured this is my punishment. I still struggle once in a while but realized one day while praying that maybe God. I just need to learn to accept His forgiveness and forgive myself. I want to thank you for helping wine like me see that there is hope in Him. We just need to remember Chelsea November 7, at 2: Please listen to it; I just really think it could help you: God answered a prayer for me today with your response. Thanks to liz also for her generous gift of this blog. Lancia November 7, at He did this because he loves me. He has plans for me. Liz Curtis Higgs November 17, at 2: YES, he covers us still! Margaret November 7, at He just wrapped His arms around me and said that now I was His. Praise the Holy, and wonderful GOD that we love!!!! Chelsea November 7, at 1: T J Herron April 20, at 1: That, to me, is the example that Our Lord gives us of how He forgives us, endlessly, on and on! He sees our hearts, our emptiness, our pain and our despair. Whether we say it or not, He sees our hearts! Praise His Holy Name, He is faithful to forgive each and every shortcoming, sin nature and thought! Trying to teach my grandchildren about Our Lord and His Forgiveness has taught me so much more on this very thing. He loved me so much that He came here Holy, Sinless, being God Himself, and chose, chose again I say to take upon Himself each sin I have committed in the past, what I have sinned today and what I will sin tomorrow! I helped put those nails in His Hands and Feet but He still forgave me! If it says it in the Holy Word of God, then by faith, I believe it completely! Especially since I had made so many bad choices in my life. I abandoned my faith for a very long time but eventually found my way back into a faith community and into a Bible study. Then one morningâ€I will never forget itâ€I was reading and I was overcome with the sense of being totally and unconditionally loved. I had a vision of the Father calling to meâ€telling me to come and rest in His arms. I ran to Him and laid my head on His shoulder and knew, no matter what had happened or would happen in the future, I found my true home. I wish I could say life has been easy since then and I never made a mess of things again. I continue to make mistakes and fall down. Sometimes I get far away from God again. But in truth we fail miserably on our own, and so are wholly dependent on his forgiveness to give us a future and a hope.

Thanks be to God! Naomi Rhode November 7, at 8: I imagine His knees may have been pretty painful also!! In your heart, you are ever prostrate before him. Oh how he loves you! Rebecca Mahannah November 7, at 9: I live with my brother who is single without children also. But, there is a relationship that needs to be considered here. When I was young I was mostly verbally but also physically abused by my parents including my brother. I, then, abused right back. We were a dysfunctional family to say the least. I will post what I wrote in the last chapter here also. Thank you so much for this Bible study blog, Liz. You get the ball rolling and the commentators bring out thoughts that are so familiar to everyone reading. Pat November 8, at 8: Yes, she or he, who is forgiven much loves much. Becky November 17, at I have often and recently been one of those Really Bad Girls who looks for love in all the wrong places and with the wrong people. Despite growing up in a loving , Christian home, my wild, rebellious heart guided my choices in my youth. I always hurried ahead of God, never seeking His guidance in choosing a husband. There was and still is an idol in my life and that is Romance. I wondered if anyone had ever felt compassion for women like meâ€™. Then I found your Bad Women Series and website. I am on my way to becoming a Former Bad Girl.

*Jesus Anointed by a Sinful Woman - When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. A woman in that town who lived a sinful life.*

Players sit down on the floor and then place their hands and feet on the floor. They walk on their hands and feet in this way as they play a game of soccer. Human Tick Tac Toe. A tic tac toe 3 x 3 grid is taped on the floor. Teams have different colored t-shirts in their hands i. Players race in teams to put down a t-shirt in one of the squares then race back to touch the next team player who will do the same. When 3 of the same tshirts are in a row the team wins a point. When all the t-shirts have been used the players simply swap their tshirts to a different box to start the game again. Move it up Minute to Win It game. Players have a number or cups, with the top one being marked in a special way as to recognize it from the rest. In sixty seconds the player must swap the cups from the top to the bottom until the top cup rises to the top once again. See who can eat the most in a short space of time! Ask the rest of the children to to rate the best air guitarist in the group. To portray this story you could simply tell the story as you pass around a bowl of perfume. As the children smell the perfume they can imagine what it must have been like for the woman. If you are feeling daring, why not ask a child or a leader to come forward and play Jesus as you wash their feet with your own hair! This makes a very visual statement that the children are sure to remember! We can come to Jesus at any time. He is always willing to listen. We can worship him any time we want. The woman that came to anoint Jesus had not been invited to the party. She was not welcomed by anyone – only Jesus who allowed her to wash and cry by his feet Luke 7: Just as the woman that anointed Jesus interrupted the party and went to see Jesus we can speak to Jesus any time. We can worship him wherever we are. It is giving everything we have to him. We can come to him with our worries and concerns and he will give us his peace and joy. We can come to Jesus any time, no matter what is going on in our lives. No matter what we have done. Jesus wants us to come to him. Aladdin had to change who he was to become a Prince. Aladdin had to become someone different to know Jasmine. All the people around knew that she was sinful. They knew all the bad things that she had done and that made them stay away from her. Yet Jesus let her come to him and in front of everyone she washed his feet with her hair! She came to Jesus as she was. The people could not believe that Jesus let a sinner come close to him – she was touching him – surely someone as good and pure as Jesus would not let a sinful woman do this?! Jesus told a story that showed the people that we are all sinners; we all do wrong things. Yet we are all welcome to come to Jesus and give him our everything. He will always accept us if we come to him, no matter what. So, no matter what you have done or where you have been, you are welcomed by Jesus. You can encounter him. You can come to him as you are. The amazing thing about being with Jesus is that he forgives. Jesus forgave the woman and so she wanted to give back to him. Jesus had loved her for who she was and all she wanted to do was thank him for all that he had done for her. When those at the party mocked and complained about her, Jesus reminded them that those that have been forgiven much love much. This is clear because she showed great love. But the person who has only a little to be forgiven will feel only a little love. All the things you feel bad about – the things that you regret doing. Imagine this happening to all those things. The woman felt relief and joy that those bad things had gone, she had been forgiven! Knowing that she had been forgiven changed her and made her want to serve and love Jesus more. Did you know that Jesus forgives you too? All you need to do is come to him as you are. Admit to the wrong things you have done and ask for his forgiveness. He loves you and He forgives! People have encountered Jesus in many different ways and places. Take some bibles – even picture bibles – and ask the children to think about the ways in which Jesus met with people. Failing this, within a large group, project pictures from bible story books onto a screen so that the children can think about and discuss the different ways people encountered Jesus. Were all the ways the same? Why or why not? What does this tell us about who Jesus is and how he wants to encounter us? If you could meet Jesus anywhere, where would you choose? If you could meet Jesus anywhere what would you be doing together? What would Jesus say to you? How would Jesus make you feel? How might you encounter Jesus today? How might you encounter Jesus every day? How might you encourage others to

encounter Jesus? Ask the children to close their eyes as they imagine all the things that they have just said. Let them imagine that Jesus has met them in that very special place. What is he doing? What is he saying? How is he making you feel? How do you want to respond? Allow the children to wait in that place for a short time as they think about all that Jesus is to them. Remind the children that we can respond to Jesus whenever we want because he always wants to encounter us; every second of every day. Imagine you are the woman that anointed Jesus. Why did you worship Jesus? Children should think about this question as they do one of the following activities: Print out the printable. Ask the children to write or draw on the cross who Jesus is to them.

## Chapter 6 : Jesus Forgives a Sinful Woman in the House of a Pharisee

*Jesus Is Anointed By a Sinful Woman - Story Summary: When he enters the house of Simon the Pharisee for a meal, Jesus is anointed by a sinful woman, and Simon learns an important truth. All throughout his public ministry, Jesus Christ encountered hostility from the religious party known as the Pharisees.*

This lesson shows how willing Christ is to forgive every sin, even the ones our culture considers unforgivable. Please leave any suggestions at the bottom of this page. Here are two ways to define adultery that helps children see the point while preserving their innocence. Adultery is when a person does not keep their marriage promises. After this lesson Children express their knowledge of the key people and events in this passage by retelling the story to the other children. Children express what they understand about Jesus from the story by identifying the point of the lesson. Children express their understanding about the enemies of Jesus. Prepare beforehand a copy with the important points highlighted to ensure specific explanations on them. Pictures of Jesus, Adulterous women, Scribes and Pharisees, and poster board listing the 10 commandments, various sizes of blocks. Establish the lesson by briefly explaining who the key people to the story are by showing the pictures of Jesus, adulterous woman, Scribes, and Pharisees. Make sure the children repeat their names or the description of each person. Prior to reading the story, review the poster board listing the 10 commandments. Divide the children into two groups and ask one half to listen for what they learn about what the Scribes and Pharisees cared about most. Ask the other half of the children to identify what Jesus cared about the most. Read and Recap John 8: Read with different voice inflections and stop to involve the children into the story. Reinforce the lesson by asking questions. Does Jesus forgive a sin if it is listed as one of the 10 commandments? Yes, He forgives all sins. Will Jesus throw stones at someone guilty of a sin? Review the 10 commandments again. Ask for a response from the children about their listening assignment. How did the Scribes and Pharisees treat the adulterous woman? How did Jesus treat the adulterous woman? Select a volunteer to demonstrate the lesson Jesus had for the woman and the Scribes and Pharisees. Have the child talk about the different blocks that you brought to show the class. Talk about what makes them the same and what makes them different. Reiterate the fact that whether a sin is big or small, Jesus forgives all that come to Him in repentance. At this time it would be good to reinforce that all sin hurts the Lord but He forgives them all and talk about what sins they think Jesus might not forgive. Ask for three volunteers to retell the story to the class with role-play. Assign the children the role of Jesus, the woman, and one to represent the Scribes and Pharisees. Ask the rest of the children to take turns telling a portion of the story as the other three children act it out. Give a list of possible lessons and ask the children to clap their hands if it was from the story. Jesus forgives whatever sins you do if you ask Him. True, but not part of this story. God can make the sun stand still. Jesus loves us no matter what sin we do. Jesus can walk on water. People can be harder on us for our sins than the Lord is. Find a free Bible craft that would fit your lesson plan or compare notes with other free Sunday School lessons.

**Chapter 7 : Luke - Jesus Anointed by a Sinful Woman - When - Bible Gateway**

*a sinful woman pours oil on jesus' feet FORGIVENESS ILLUSTRATED WITH A DEBTOR Depending on their heart condition, people respond differently to what Jesus says and does.*

Then she wiped them with her hair, kissed them and poured perfume on them. One owed him five hundred denarii, and the other fifty. Now which of them will love him more? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. But he who has been forgiven little loves little. Not some cheap romance or soap opera love. A love much deeper and heart-felt than that, and one not infused with physical desire. But it is very much a love story. Differentiating from a Similar Story The passage we are studying in Luke is similar to another story of Jesus being anointed by a woman, and is often confused and conflated with it. The two events are confused easily enough because of several similarities: Jesus is anointed with expensive perfume He is anointed by a woman The anointing takes place in the house of a man named Simon But the differences between the stories show that our passage in Luke 7: The anointing at Bethany differs in that: It takes place at the home of Simon the Leper, not Simon the Pharisee. The anointing is on the head Matthew and Mark and?? As a result of the confusion, Mary the sister of Lazarus is thought to be a sinful woman, but that is not at all how she is depicted in the Gospels. Let the elements of the narrative develop the story and its meaning for you. This is a story of contrasts -- the self-righteous Pharisee vs. Bethany, by contrast, is in Judea, just on the outskirts of Jerusalem. Invitation to dinner certainly implied respect for this new teacher and healer. Was he also a prophet? It was an honor to host the visiting teacher and his party, and Simon wanted to the honor of hosting this famous rabbi. We can assume that Simon is well-to-do -- most of the Pharisees seemed to be, and this scale of dinner party required a larger home and money for food than the average person had at his disposal. Hospitality is a very strong value in the Near East, with much fuss made over guests. For example, a basin would typically be provided so guests could wash the dust of the road from their feet. And beloved guests would be kissed as they were greeted 2 Samuel We see that Simon offered none of these marks of a gracious host. The way he welcomed his guests this day seems pro forma, but not especially warm or cordial. No matter the warmth, Jesus accepts the dinner invitation. But he is no respecter of persons. He is willing to associate with the religious elite, as well. The text indicates that Jesus "reclined at the table" Greek kataklino, "reclined". This is a characteristically Eastern style of dining, with guests arranged around a very low table, reclining on their left arm and supported by divans or cushions, leaving their right hand free to feed themselves. Their feet, sandals removed, would be splayed out behind them, with some space between their feet and the walls so those who were serving the meal could bring the various dishes to the table. The Sinful Woman 7: Surely, she has not been invited. While she is a resident of the town, she is looked down upon as a sinner Greek harmatolos. The Romans did not allow the Jews to inflict the death penalty; the most they could administer was forty lashes less one. More often, sinners were shunned by respectable society and prohibited from participation in the local synagogue. Perhaps she is filled with lust. But more likely she has been sexually abused as a child. Or has grown up an illegitimate child with no prospects for marriage. Or perhaps she is a widow struggling to survive. Her self-image is tattered and ragged. She is the continual object of cutting criticism in insults by the wives of her customers. She has been spat upon. She is the example many mothers in town use to warn their daughters. She is brunt of nasty jokes. She is shunned by the best people and used and abused by the worst. Inwardly, she is broken and bleeding. Her spirit is wounded. She is viewed as a sinner, one who conveys uncleanness by her very touch, almost as if she has a communicable disease. She knows that Simon will not be happy to see her in his house. But the sinful woman has heard of Jesus. She has probably heard his teaching. Yes, she is still broken, but now she can see light and hope beyond. How Did She Get Inside? William Barclay says, "It was the custom that when a Rabbi was at a meal in such a house, all kinds of people came in -- they were quite free to do so -- to listen to the pearls of wisdom which fell from his lips. In American society this would be considered "crashing the party," but in their culture, apparently anyone was free to attend and listen to the dinner conversation. She has heard that Jesus will be there, and gets to the house even before he does 7: She must see Jesus again. And so

she is waiting with the others when he comes. She brought an alabaster jar of perfume, and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Simon may feel uncomfortable about her being here, but he does not exclude her from his home. That would have caused an ugly scene. So he allows her to remain. But the focus is clearly on Jesus and his words as he partakes of the meal. The woman is standing behind Jesus, and early into the meal she begins to weep. How long this goes on we are not told. Each tear makes a brown wet mark in the dust of his feet, until his feet are wet with her tears. Now she unfastens her hair, removing whatever kerchief she may have worn over it, and lets it fall free. She kneels down and begins to wipe his feet with her hair. To go about in public with her hair down was considered a shameful thing to do, yet she is not deterred. Next, she begins to kiss his feet. While we might look at this with sexual connotations, in her culture kissing the feet might be considered a common mark of deep reverence, especially to leading rabbis. I am sure that once the flask of perfume is opened, almost immediately it is detected by everyone in the room. The very intimacy of her attentions appear to many of the guests as shocking. Simon acknowledges Jesus as a teacher 7: He judges both the sinful woman and Jesus, and is wrong in both his judgments. Simon huffs to himself. The Parable of Two Cancelled Debts 7: Jesus is probably seated at the place of honor to the right of the host, so Jesus turns to Simon at his left and says to him, "Simon, I have something to tell you. So Jesus begins to tell a story, a parable, to make a point. Neither of them had the money to pay him back, so he canceled the debts of both. Love as Seen in Acts of Honor 7: You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. You did not put oil on my head, but she has poured perfume on my feet. Now building upon his brief parable, Jesus turns the object from love to forgiveness. It puts him in a bad light. It makes him look like the unenthusiastic host that he is. Why should he need forgiveness anyway? Your Sins Are Forgiven 7: Now he is turns to speak directly to the sinful woman: I would argue for the former. She came because she KNEW she was forgiven; she came out of gratitude; she came out of love. They think that he is he was absolving her sins then and there -- and that troubles them because only God could forgive sins Luke 5: But Jesus continues, looking directly at the woman: And he bids her the blessing that Jews offer one another in parting: I can see her face shining now.

Chapter 8 : 'Sinful Woman Encounters Jesus' Childrens Lesson (Luke ) â€¢ MinistryArk

*Jesus forgives whatever sins you do if you ask Him. Yes. God created woman from man's rib. True, but not part of this story. God can make the sun stand still. True, but not part of this story. Jesus loves us no matter what sin we do. Yes. Jesus can walk on water. True, but not part of this story. People can be harder on us for our sins than the Lord is.*

Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. Now in the Law Moses commanded us to stone such women. So what do you say? He had broken the law just as much she had. The law required that both be stoned to death, Lev. They were only using the woman as a trap, hoping to trick Jesus. If He had ordered her stoned, they would have reported Him to the Romans. Jesus bent down and wrote with his finger on the ground. Some see a connection to when God wrote the Ten Commandments, but there are no scriptures to substantiate this view. There is no reason to debate what He may have written, or to think it was mistakenly left out of this Scripture. Jesus said that only the sinless were worthy of casting the first stone. We are to pray, offer guidance, and show compassion. This is not always easy but is an example of how the Church is supposed to operate. But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. Perhaps in the same way the temple guards in Chapter seven had said, "No man ever spoke like this before. Jesus stood up and said to her, "Woman, where are they? Has no one condemned you? He did not condemn the adulterous woman to death; nor did he say that since He had come her adulterous deed was no longer a sin. On the contrary, He openly revealed her sin when He told her to, "Go, and sin no more. Still, the death sentence for this woman was a Commandment of God that had to be carried out, and not even Jesus could break the Commandments. So, some think only a few days later, Jesus died in her place on the cross fulfilling the requirements of the Law on her behalf. Complete forgiveness and eternal life with Him. What a wonderful plan and Savior! Jesus not only died for the sins of this woman. Like the adulterous woman, His death on the cross fulfilled the Law for all who will Follow Him.

*Jesus' point isn't hard to guess. Simon's actions have shown little love, while the sinful woman has lavished love upon Jesus. Now building upon his brief parable, Jesus turns the object from love to forgiveness.*

In this essay we study Luke 7: The story begins when a Pharisee invites Jesus to dinner, an invitation he accepted. Jesus cared about, and was interested in, all people, regardless of their social status. He was willing to eat with Pharisees, tax collectors, and sinners alike. People in the upper ranges of Jewish society criticized Jesus for his obvious lack of discrimination in dining companions; but some, like this Pharisee, were friendly to him. However the friendly Pharisee thought Jesus went over the line when an unexpected person arrived on the scene. But first, let me set the scene. The guests would have been reclining on divans around the table. The arrangement would have been similar here. She may have been a prostitute. And the perfume may have been purchased with the money earned from her sinful lifestyle. However, there is no way to know with certainty. The woman came up behind Jesus. Her original intention may have been to anoint his head with the perfume. That would have been a rather typical means of honoring someone. But it appears that she was overcome with emotion. That evidently embarrassed her; and having no other means of drying off his feet, she undid her hair and dried them with her hair. I believe that act best showed how emotional she was. Jewish women, even prostitutes, did not let their hair down in public. Then she began to kiss his feet and to anoint them with the perfume. You can imagine the shock of the people sitting around the table. First, the woman crashed the party. Second, she broke Jewish convention by letting her hair down in public. And fourth, she anointed his feet with her perfume, an act that was not normal. But just as stunning was the fact that Jesus obviously was permitting all of this. He made no objection to her expressions of love. I believe everyone there was stunned. In verse 39 we see that the host Pharisee did not say anything out loud, but he had plenty to say to himself. But Jesus knew more than the Pharisee realized. He even knew what the Pharisee was thinking, as the parable Jesus tells the Pharisee indicates. As you see, the parable, found in verses perfectly fits the situation of the woman and the Pharisee. It is about a creditor who was owed very different amounts by two debtors. One debtor owed him denarii, a huge amount. That was equivalent to more than a year and four months pay for a laborer in that culture. The other debtor owed 50 denarii, the equivalent of less than two months pay. Therefore the smaller debt was significant, but nowhere near as significant as the larger debt. Unfortunately, neither debtor was able to repay his debt. So the creditor, in a fantastic act of compassion forgave both debts. The Pharisee may have answered cautiously, because he saw where Jesus was going with parable. Simon had not done that. Then came the kicker. She indeed had a great debt of sin. And his debt of sin was minor in comparison. But her sins were forgiven. But in any case, he loves little. It may be that the Pharisee had no idea how great his sin debt was. But the result is the same. He loves little in comparison to the woman whom he despised. Now I believe it is important not to misunderstand something here. Parables are like analogies. They break down when pressed too far. Jesus was not saying that one has to be a gross sinner in order to have much love for him. Every sinner, no matter how big or small his or her forgiven sin debt is, enters into a love relationship with Jesus, and experiences great love for Jesus. This parable was aimed at this particular Pharisee, and applied to him in a direct way. Because he was blind to his sinfulness, he loved little. Turning to application, the first lesson we should take from this story is that we do not want to make the mistake of the Pharisee and fail to see our own sinfulness. That is very scary. Second, like the woman, we must confess and repent of our sins. Whatever our sin debt may be, we are sinners who need to repent and receive forgiveness. With that transaction, we enter into the love relationship with Jesus that I mentioned earlier, and we love him much. And third, we must not forget that Jesus is the forgiving Savior. She was saved by her faith.