

Notes And Helps to Instructors

Thank you for volunteering to lead a group through the treasures of God's word! You may feel overwhelmed or inadequate, but you can do this! The leader notes are designed to help you grow in knowledge and love for Christ and for you to help pass what you have received to your group. Here are some suggestions to help equip you to grow in your teaching and leading ability.

- These lessons could simply be read, and a group would receive something but that is not how they are designed. The notes are designed to grow you as a leader so you might tailor the lesson for the needs of your group. Some groups may not have much of a knowledge base in the bible, so the concepts must be brought down to their level. Other groups may have a large knowledge base and you may challenge them with more information. The key is to know your group. If you begin leading a group in one way and find that it is not connecting, it is alright to modify and bring down or raise up the level of information.
- The more preparation you do the stronger you will be as a leader. Let the study material be a joy for you! Let it feed you as you prepare! The more you are fed the more you have to give to your group.
- There is no set time on how long a lesson may take. Lessons could be slowed down and take several weeks to finish. Perhaps in leading a group, one question captivates the group and leads to a fruitful conversation. If that happens, that is good! You are in no hurry. If you can finish the material in a week, then great! But if it takes several, that is great as well! The important thing is that they receive deeply from the gospel of Jesus.
- Pray about your lesson! Pray as you prepare! Pray as you teach! Remember we do not teach or exercise our gifts in our own strength. The Holy Spirit is the one who opens the heart and mind. Pray for the Spirit to move in your heart and the heart of the group.

May our merciful Triune God bless your study and your group that Christ may dwell in your hearts through faith-- that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

In Christ,

Prison Discipleship Ministry

Lessons in Luke -- Lesson 5 – Jesus and ‘The Woman’

Introduction:

In these lessons we are looking at the ministry of Jesus found in the Gospel of Luke. Simeon prophesied over baby Jesus that He would raise up many weak persons and bring down many proud persons (Luke 2:33-35). We see our next example of this in Luke 7:36-50. We look at the second part of this passage this week.

Read this passage at least five times then answer the questions as best you can:

⁴⁴ Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. ⁴⁵ "You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. ⁴⁶ "You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.

⁴⁷ "Therefore I say to you (Simon), her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

⁴⁸ Then He said to her, "Your sins are forgiven."

⁴⁹ And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

⁵⁰ Then He said to the woman, "Your faith has saved you. Go in peace."

(Luk 7:44-50 NKJ)

In verses 44-46, Jesus compares and contrasts Simon to the woman in three ways. What are those ways? What does this tell you about Simon? The woman?

First, Jesus looks at the woman and says to Simon, “Do you see this woman?” Simon could not see this woman. He could see all the things he hated in her, he could see his perceived righteousness over her, he could see that he was better than her (so he thinks), but he did not and could not see this woman. The reason why is because he was blinded by his own self-righteousness. So blinded to Jesus and who he is and what he came to do, and so he is blind to this woman in front of him and why she would pour so much love upon Jesus.

So, to show Simon his self-righteousness and blindness, Jesus contrasts Simon and the woman in three ways:

- Simon gave no water to wash Jesus’ feet/she washed his feet with her hair.
- Simon gave Jesus no kiss/woman has not ceased to kiss Jesus’ feet.
- Simon did not anoint Jesus’ head with oil/woman anointed his feet with fragrant oil.

The woman knew she was a sinner with no hope except Jesus. And so, she poured out her love to him. She poured out her love using the tools she knew how: Her lips, her hair, and her hands.

Simon didn’t think he needed anything from Jesus, and in fact, was more holy in his own eyes than Jesus. He thought as Jesus should not have let this woman touch him, and any decent rabbi who cared about holiness should have thrown her out onto the street. Because he did not see his need for Jesus, he felt like he was doing Jesus a favor by having him over for a meal. As far as he

saw it, he needed nothing from Jesus and Jesus probably should listen to him and learn about holiness.

In verse 47, Jesus said, "Therefore I (Jesus) say to you (Simon), her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same (Simon) loves little." How does knowing how much we are forgiven increase our love for Jesus?

The more that we see our sin, the more we see our need for Jesus. The more we see just how much of a debt of sin we have, the more we see Jesus forgive, cleanse, and heal us from that sin. The more we see how much Jesus has forgiven, cleansed, and healed us from our sin, the more we love him for the love and grace he has poured upon us. Simon rightly judged that the one who has been forgiven the bigger debt would have more love. So, as we see just how much we have been forgiven, we grow in our love for Jesus.

What do you think it means to the woman for Jesus to say "your sins are forgiven"?

It means that all the guilt and shame of her sin has been removed. She was an outcast to the people of God, not allowed in Synagogue, not allowed at the temple, cast away from the sight of God. But now, Jesus has welcomed her into the family of grace as a beloved daughter. She has an eternal inheritance in Jesus' Kingdom. She now belongs with the people of God as a trophy of grace, a trophy in which Jesus is proud to celebrate and display. She now has the peace she has always sought and could never have.

Why are the folks at the meal troubled by this? Were they right or wrong?

They were troubled because they rightly knew that it is only God who can forgive sins. Something similar happened in Mark 2:1-12. They brought a paralyzed man on a mat to Jesus. And Jesus looked at the man and said, "Son, your sins are forgiven." Mark 2:6-7 says, "6 And some of the scribes were sitting there and reasoning in their hearts, 7 "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" They are right that only God can forgive sins, but, just like in our passage, Simon and the others there did not recognize Jesus was the God-Man. Mark 2:8-12 tells us the rest of what happened, "8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? 9 "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk '? 10 "But that you may know that the Son of Man has power on earth to forgive sins "-- He said to the paralytic, 11 "I say to you, arise, take up your bed, and go to your house." 12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!" Jesus demonstrated his Divinity with the healing of the man that backed up his declaration of the forgiveness of the man's sin. Jesus is the God-Man and has authority to forgive the sin of his people.

What does faith have to do with salvation? What is the relationship between love (vss. 47-48) and faith (vss. 50)?

Faith is the instrument of Salvation. We are saved by grace through faith in Christ alone (Eph. 2:1-10; Gal. 2:16; Rom. 4:1-8)

What is the relationship between love (vss. 47-48) and faith (vss. 50)?

We are not saved by our love. Rome teaches that we are saved through faith working out in love. Salvation is a mixture of grace, faith, and good works. That is just another form of works-salvation. Biblical faith rests in Christ's work and promise as presented to us in the gospel. Faith receives His work for our own.

Love, however, is a response of faith to the work of Christ in the gospel. True faith will produce good works. But the works themselves are not what saves. Wind pushing water creates waves. Waves do not create wind. The waves are a response to the wind pushing the water. So our good works, such as our love to God and love to others do not save us, but are responses to the faith that saves us.

Our justification—our forgiveness of all our sins, past, present, and future, our right standing with God, our receiving the promise of everlasting life—is ours the second we repent and place our trust in Christ. When we repent and trust in Christ, the Holy Spirit takes up residence in us and begins the work of Sanctification—making us every day more and more holy and more like Jesus. Justification is an act of God's free grace. Sanctification is a work of God's grace in our heart that takes our whole life and will never be perfect in this life. We are not saved to the degree we are sanctified; that is what Rome teaches and is against the Scriptures. But as we grow in understanding just how much we have been forgiven in Christ, so we grow in our love for Him. Our love for Him then encourages us in our sanctification; where we live a life of repentance, strive to mortify our sins by the Spirit, grow in obedience to Jesus' Word, and grow in our love for God and love for others.

Romans 5:1-2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

^{NKJ} **Romans 12:1** I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God. (Rom. 12:1-2 NKJ)

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