

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 6

F is for Forgiveness

F is for Forgiveness

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective To show students that because we have sinned against God, He is the only one who can forgive us. Jesus has secured that forgiveness for all of us.

Key Verses

Luke 7:36-50—Main Teaching Passage

Mark 2:7

Psalms 103:12

Matthew 6:14-15

Colossians 3:13

Memory Verse Ephesians 2:8 (February Memory Verse)

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,"

Hook

Draw a picture for one of your helpers and give it to them. Have them show it to the class and then rip it. Visibly look upset about this. Have the helper apologize and ask the class if you should forgive them.

Ask the class, "What does the word forgiveness mean?" Also ask "If I hurt your feelings, who should I ask for forgiveness?"

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

During His ministry, Jesus spent time and ate with many different kinds of people. Sometimes He would eat with religious leaders, but other times He would eat with people that were looked down on and mistreated. At one such dinner, Jesus was approached by a woman who was known to everyone for doing a lot of bad things. This woman knelt before Jesus and began to cry. Her tears spilled down onto Jesus' legs, and she started to wash His feet. She took some expensive oil and poured it on His feet, then let her hair down and dried His feet off with the hair on her very own head.

When the Pharisee who invited Jesus (named Simon) saw this, he mocked Jesus, saying that He couldn't be a prophet, because if He was, He would know about the bad things that this woman had done. Jesus knew what Simon was thinking and told Him a story about two men who both owed money to someone else. One of the men owed just a little bit of money. The other man owed a lot of money that he could never pay off, even if he worked his whole life. Jesus said that the money lender forgave both of the men's debts, meaning that neither one would have to pay him back. Jesus then asked about which man would be the most thankful, which man will love the money lender more?

Simon replied, "Obviously the man who was forgiven the largest debt." Jesus then looks at him and said that the woman who washed His feet was just like the man who was forgiven more than he could ever repay. That was why she was crying; that was why she was pouring herself out on Jesus and washing His feet. She was so thankful that through Christ she had forgiveness for the things she has done wrong. Jesus then forgave the woman of her sins, and Simon was astonished because he knew that it is God alone who can forgive sin.

LOOK

A simple truth about forgiveness is that only the person who has been wronged can give it. Only the money lender could forgive the two men who owed him money, because he was the one to whom the debt was owed. No one else had the power to tell the two men that they no longer had to pay. This is exactly the same when it comes to God and sin. Sin is a violation against God. It is breaking God's law, therefore only God has ability to offer someone forgiveness from that it. When Jesus told the woman that her sins were forgiven, Jesus was declaring that He was the one who had been sinned against, and therefore He had the authority to forgive that sin.

When we do the wrong thing, we might hurt someone else, and we will need to ask that person's forgiveness, but we also hurt God. If we steal, lie, cheat, or hit someone, even if we are forgiven by the person we

The interpretation/
exegesis of the passage.
What does this passage
mean? How does this
passage apply to my life?

LOOK (Continued)

hurt, we still need to ask God's forgiveness as well. How do we receive forgiveness from God? The answer is found in 1 John 1:9: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." To confess means to admit when we have done the wrong thing without holding anything back. It also means to agree with God that what we did was wrong and hurtful. The next step is to repent. Repent means to feel bad for what we have done, and try as best we can to no longer do those things that hurt Him. Because God loves us so much he did something truly amazing. He sent His son Jesus Christ to die on a cross so that our sins could be covered over and forgiven. And because Jesus did all that to forgive us, we should be able to forgive others as well. If you struggle with forgiveness, ask Him to help and remember what He did for you.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the lesson by asking how Jesus forgives us. Should we forgive others?

Pray: Thank the Lord that He is a God of forgiveness. Ask Him to help each of us to forgive others.

Parent Question: What did God do to forgive me?

FURTHER STUDY

Commentary on Luke 7:36-50 by David Guzik

1. (36-38) A sinful woman anoints Jesus' feet.

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 that *Jesus* sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.

a. **Then one of the Pharisees asked Him to eat with him:** This seems to show that relations between Jesus and the religious leaders were not yet totally antagonistic. There were some **Pharisees** who at least wanted a closer, honest look at Jesus.

b. **And behold, a woman in the city who was a sinner:** Some suppose this was Mary Magdalene, but we have no evidence of this. In John 12:3 Mary of Bethany also anointed Jesus' feet with oil, but this was a separate incident.

i. "It ought not to astonish you that there were two persons whose intense affection thus displayed itself; the astonishment should rather be that there were not two hundred who did so, for the anointing of the feet of an honored friend...Loved as Jesus deserved to be, the marvel is that he was not oftener visited with these generous tokens of human love." (Spurgeon)

c. **Who was a sinner:** This tells us more than that she was a sinner in the sense that all people are. She was a particularly notorious **sinner** - most suppose that she was a prostitute. Her presence in the Pharisee's home showed courage and determination.

i. Trapp calls her, "A strumpet, a she-sinner....a hussy."

ii. It was bold for a woman with a sinful reputation to come into the house of a Pharisee, but she was willing to do anything to express her love for Jesus.

d. **Brought an alabaster flask of fragrant oil:** Both the container and the contents show that this was an expensive gift she brought to honor Jesus. Since Jesus later announced that her sins were forgiven (Luke 7:48-50), it may be that Jesus forgave her earlier, and would soon publically declare her forgiven.

i. Morris on the **alabaster flask:** "It had no handles and was furnished with a long neck which was broken off when the contents were needed...We may fairly deduce that this perfume was costly. Jewish ladies commonly wore a perfume flask suspended from a cord round the neck, and it was so much a part of them that they were allowed to wear it on the sabbath."

ii. "Her service to Jesus was personal. She did it all herself, and all to him. Do you notice how many times the pronoun occurs in our text? [*she*, three times and *her* twice in Luke 7:37-38]... She served Christ himself. It was neither service to Peter, nor James, nor John, nor yet to the poor or sick of the city, but to the Master himself; and, depend upon it, when our love is in active exercise, our piety will be immediately towards Christ — we shall sing to him, pray to him, teach for him, preach for him, live to him." (Spurgeon)

e. **And stood at His feet behind Him weeping; and she began to wash His feet with her tears:** We can imagine that as the woman anointed Jesus' feet with oil, she was overcome with emotion. With tears flowing from her eyes, she washed His feet with her tears, wiped them clean with her hair, and she kissed His feet repeatedly.

i. "People reclined on low couches at festive meals, leaning on the left arm with the head towards the table and the body stretched away from it. The sandals were removed before reclining." (Morris)

ii. Normally, this oil was used on someone's head. "In all probability, the woman intended to anoint Jesus' head with her perfume. But, because Jesus, like the other participants, reclined with His head toward the table, the closest the woman could get to Jesus was His feet." (Pate)

iii. "O for more of this love! If I might only pray one prayer this morning, I think it should be that the flaming torch of the love of Jesus should be brought into every one of our hearts, and that all our passions should be set ablaze with love to him." (Spurgeon)

iv. "To have her hair flowing would be deemed immodest...[she] kissed fervently, again and again." (Bruce) We can only imagine how awkward this scene was, and how everyone silently watched the woman and her emotional display. No one said anything until Jesus broke the silence in the following verses.

2. (39-40) An objection to what the woman did.

Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, "This man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner." And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it."

a. **When the Pharisee who had invited Him saw this:** The host now became a questioner, possibly a hostile one.

b. **This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner:** Simon the Pharisee doubted that Jesus was a prophet because he thought that Jesus was unable to see this woman's heart. Jesus will show that He can read the heart of man by exposing Simon's heart.

c. **Simon, I have something to say to you:** Jesus broke the silence – probably a terribly awkward silence – by saying that *He* had something to say, and to say personally to Simon.

i. "When all the philosophers are dumb, and cannot give one word of help or comfort; when learning has no message to inspire or to console the heart; when sympathy hesitates to break the silence...the Lord has something to say." (Morrison)

3. (41-43) Jesus answers with a parable.

"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" Simon answered and said, "I suppose the *one* whom he forgave more." And He said to him, "You have rightly judged."

a. **There was a certain creditor who had two debtors:** Jesus used a simple parable to illustrate the point that the more we are forgiven, the more we should love.

i. “Christ tells the supercilious and self-conceited Pharisee by this parable, that himself was a sinner also as well as the woman, and as a debtor to God’s judgment, had as much need of his grace in Christ for remission of sin and removal of wrath.” (Trapp)

ii. “All men are debtors to God; yet some are greater debtors than others.” (Spurgeon)

b. **Which of them will love him more?** Simon seemed to hesitate in his response (**I suppose...**). He probably understood that Jesus set a trap with this story.

4. (44-47) Jesus applies the parable to both Simon and the sinful woman.

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. You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, *which are many*, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little.”

a. **Do you see this woman?** Simon the Pharisee thought that *Jesus* was the one who could not see her. His thought was, “Jesus, don’t you see this shameful woman associating so closely to You?” Jesus turned the thought around on Simon, saying, “**Do you see this woman?** Simon, do you see her love, her repentance, her devotion? That’s what I see.”

i. Simon the Pharisee did not see the woman as she *was* (a humble sinner seeking forgiveness, pouring out love for Jesus) because he looked at her as she had *been* (a notorious sinner).

ii. “It is not easy for us to blot out a past, and to free ourselves from all prejudice resulting from our knowledge of that past. Yet that is exactly what the Lord does. And He does so, not unrighteously, but righteously. He knows the power of His own grace, and that it completely cancels the past, and gives its own beauty to the soul.” (Morgan)

b. **I entered your house; you gave Me no water for My feet:** Simon the Pharisee denied Jesus the common courtesies from a host to a guest – washing the feet, a kiss for a greeting, and anointing the head with oil. Yet, he criticized the woman for giving these courtesies to Jesus.

i. Jesus noticed *neglect* and *appreciated* devotion. He did not reject deeply emotional devotion.

c. **I say to you, her sins, which are many, are forgiven, for she loved much:** She wasn’t forgiven *because* of her great love; her great love was evidence that she had been forgiven, probably privately on a prior occasion and now publically.

5. (48-50) Jesus assures the woman of her forgiveness from God.

Then He said to her, “Your sins are forgiven.” And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?” Then He said to the woman, “Your faith has saved you. Go in peace.”

a. **Your sins are forgiven:** If Jesus has already said that her sins *are forgiven* (Luke 7:47), yet He also said this directly to the woman. We need the healing power inherent in the words **your sins are forgiven**.

i. It can be so hard for us to truly believe that we are forgiven; often, we must be *persuaded* of it.

b. **Who is this who even forgives sins?** Jesus had the authority to forgive the woman, and He was right to do

so. She displayed *humility, repentance, trust, and love for Jesus*.

i. “Even the guests began to realize that Jesus was more than a prophet; He was divinely able to forgive an unclean woman.” (Pate)

c. **Your faith has saved you:** The key to her forgiveness was **faith** - it was her faith that saved her, because it was her faith that believed the words from Jesus **your sins are forgiven**. Faith enabled her to take the grace God gave to her.

i. Forgiveness is ready from God; there is no hesitation or shortage on His part. Our part is to come with humility and loving submission to Jesus, and to receive the forgiveness He offers by faith.

d. **Go in peace:** The woman came to Jesus in complete humility, with the attitude that she was not worthy to even be in His presence. That was a good way for her to come to Jesus, but He did not want her to *stay* there. He raised her up, acknowledged her love, forgave her sin, and sent her in peace.

i. The word “**go**” was probably not welcome. She liked being at the feet of Jesus. Yet Jesus sweetened the “**go**” by adding, “**in peace**.” She could **go in peace** because she heard from Jesus that her faith had **saved** her.

ii. Of the works done in this chapter, this was the greatest. Healed sickness (as in the centurion’s servant), or restored life (as in the widow’s son) are not permanent works of healing, because those bodies would one day die again. Sins that are forgiven are forgiven *forever*.