

# EVERY TRACK EVERY WEEK

## WEEK 26: Leader Study Guide

Jesus, a Prostitute, and Two Debtors

**-Welcome!**

**-Intro: Thanks for being here! Revisit last week's points**

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*\*Exchange numbers or invite attendees to join your ETEW Facebook group.*

### **INTRO:**

*Hi, and welcome to Every Track Every Week. My name is \_\_\_\_\_ and I am involved with Texas FCA Motocross through \_\_\_\_\_. I've been involved with FCA MX for \_\_\_\_\_ years and my favorite thing about the ministry is\_\_\_\_\_.*

*This week's discussion is based upon episode #47 of our podcast "The Gospel Driven Athlete" titled, "Jesus, a Prostitute, and Two Debtors." This week we'll be talking about how Jesus spent time and hung around with all types of people, from religious leaders, to those that were sick and lame, to laborers, prostitutes, and even thieves. This is good news because the Bible makes it clear that Jesus spent a lot of his time with the marginalized and sinners. He actually sought them out to show others that they too can repent and be saved and given life by God's grace, through faith in Jesus Christ who lived and died for us- regardless of past sins or mistakes. For people like me who haven't lived a perfect life, this is really good news, and by the grace of God, there's hope!*

### **1- What kind of people did Jesus hang out with?**

Jesus pretty well made it a point to hang out with all types of people, from religious leaders, to the sick and lame, to prostitutes, fishermen, and thieves. He did not show favor to any specific group of people. We do see Him often times spending a lot of time with the marginalized and sinners though. He even said, in Matthew 9:13, "... I came not to call the righteous, but sinners." He was often ridiculed and looked down upon, by the religious fundamentalists of His day (the Pharisees) for spending so much time with the "sinners" and "unclean".

**(Leaders Read) Luke 7 :36-50**  
**A Sinful Woman Forgiven**

*36 One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with*



*the ointment. 39 Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." 40 And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher."*

*41 "A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?" 43 Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." 44 Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little." 48 And he said to her, "Your sins are forgiven." 49 Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" 50 And he said to the woman, "Your faith has saved you; go in peace."*

## **2) This parable seems pretty straightforward. What is the basic lesson Jesus is teaching here?**

The implication that Jesus is making in this text is that the one who is forgiven much, loves much. More specifically, the one that realizes the forgiveness of Christ and how much we all are in desperate need of it, the more love we have for the father.

Again we see from this text that it is God's forgiveness through Christ in the gospel that motivates our love. The reality is we are all forgiven much. Christ shed his blood for the world. The gospel invitation is an open invitation to all who will receive it. What this text is teaching is that when we embrace and believe the gospel, it results in incredible love for God.

The gospel tells us that we are debtors against God's infinite beauty and perfection and so the punishment to pay this debt is eternal and infinite punishment. However, God has displayed his mercy to the world in the person and work of Jesus. What Jesus was trying to illustrate here to this inward looking Pharisee is that the sinful prostitute was closer to him than he was in all of his external righteousness because the prostitute understood her great need. That is the question we should ask when we read this parable. Do we understand our great need for Christ? Do we understand that the answer is in the gospel?

## **3) Is there anything in this parable that can be a little confusing at first glance.**

"Therefore I tell you, her sins, which are many, are forgiven—for she loved much."

At first glance, if we read this quickly without a Christ centered, Gospel centered bible reading lens, its easy to say oh, she loved much so as a result she was forgiven. Unfortunately this is the view of many modern evangelicals. They seem to teach against "rules and religion" but run right back to them in stating that "it is our love for God and others that makes us right with God. We have to love God and love our neighbor." **This is however**



**incorrect.** The love is obviously a subsequent reaction to Christ's forgiveness. God is always the spark, the initiator, the first mover. He is always the first one to act and in this scenario, the woman realizes that her only hope is this man Jesus who is standing in front of her and she believes (vs 50). Her faith is the key to the forgiveness that she receives and Jesus tops of the whole story by clarifying to her "your faith has saved you." It is the same for us. God uses our faith and rest in him as the means by which we are brought to spiritual life and begin to love God and love our neighbor.

#### **4)What does this parable tell us about Jesus**

Jesus does not look at outward appearances; he looks at the heart. While this Pharisee had a better external appearance, he was identical with the prostitute inside. I think one thing we should get from this parable is that we are no better than anyone. We cannot look at anyone in this world and put ourselves on a pedestal. That is humbling! The comforting thing though is that God looks to the deepest darkest parts of us and still loves us. If we rest in our pride and (non-existent) self-righteousness, we have no access to Gods forgiveness, However, if we look to Christ who is our only hope and see what he has accomplished in the gospel and abandon looking inward for any hope, we find Jesus.

This is such good news. It reveals that Jesus is kind, gentle, and a friend of sinners. He loves us deeply and wants us to see who he is and why we need him.

#### **5) How should these realities and truths drive our attitudes, actions, and lives?**

We have to look at the parable and ask where we are. Are we a Pharisee who looks at subjective righteousness as our hope and standing before God. Do we compare ourselves to others to make ourselves feel better spiritually, or do we compare ourselves to Gods perfect standard. We are all prostitutes at heart. This is the whole point of Matthew 5-7 and the sermon on the mount. We are not perfect, but thanks be to God that he sent his perfect Son to accomplish what we couldn't. This text should make us rejoice and rest in who Jesus is. We are free to be failures and screw-ups even in our Christian lives. Christ loves us loves us right where we are but he doesn't leave us there. His amazing forgiveness teaches us holiness and what it means to love him back and love our neighbors.

**-Lets pray.** We will meet right here next week! Same time!

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