**The Oaks**

**Sunday, October 11th, 2015**

**The Parables of Jesus: “The Two Debtors”**

**Luke 7:36-50**

1. **Composition of the Passage, vv. 36-50**

* **7-scene “Ring Composition”:** (Taken from Ken Bailey’s, *Jesus Through Middle Eastern Eyes*)

Introduction (The Pharisee, Jesus, and the Woman)

The Outpouring of the Woman’s Love (In Action)

A Dialogue (Simon Judges Wrongly)

A Parable (Climax at the Center)

A Dialogue (Simon Judges Rightly)

The Outpouring of the Woman’s Love (In Retrospect)

Conclusion (The Pharisee, Jesus, and the Woman)

* **Ring Composition within the Woman’s Acts, vv. 37-38:**

Perfume

Feet

Hair

Hair

Feet

Perfume

* **6 Sets of Hebrew Parallelisms in vv. 44-48**

1. **The Scene, vv. 36-39**

* **The Tension:**
  + This scene is filled with tension by what did \_\_\_\_\_\_\_\_ happen.
* **The Woman:**
  + She was there from the beginning of the meal.
  + She was not there to receive forgiveness from Christ but to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ her forgiveness and give an offering of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Leviticus 7:11-15).
  + She does what she could with what she had to honor Jesus and to rid Him of His public \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_:
    - Feet –
    - Tears –
    - Hair –
      * By loosening her hair, she is making some form of an ultimate pledge of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to Jesus.
      * For the first time, perhaps, she is using her hair for \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* **Jesus:**
  + Jesus’ acceptance of her demonstration confirmed her judgment of who He was: the divine presence of \_\_\_\_\_\_\_\_\_\_ among His people. His \_\_\_\_\_\_\_\_\_\_ was now the temple and God’s \_\_\_\_\_\_\_\_\_\_ was upon Him.
  + He confirms to the Woman the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of her healing.

1. **The Parable**

* **The Debt:** Jesus defines sin here as \_\_\_\_\_\_\_\_\_\_ - sins of omission or responsibilities that one has failed to fulfill
* **The Creditor:** Jesus reveals the Identity of the Creditor as \_\_\_\_\_\_\_\_\_\_: “I and the Father are one.” John 10:30
* **The Debtors:** Both Simon and the Woman are \_\_\_\_\_\_\_\_\_\_. Neither can pay but Jesus is willing to \_\_\_\_\_\_\_\_\_\_ them both.
* **The Shift:** The parable ends with a shift of focus away from the \_\_\_\_\_\_\_\_\_\_ to the debtors’ response to \_\_\_\_\_\_\_\_\_\_.

1. **The Defense**

“A true prophet for Simon was someone who avoided sinners – particularly female sinners! For Jesus, true prophethood involved getting hurt for sinners by confronting their attackers.” Ken Bailey, *Jesus Through Middle Eastern Eyes*

* Jesus responds to this Woman with a \_\_\_\_\_\_\_\_\_\_ demonstration of unexpected \_\_\_\_\_\_\_\_\_\_.
  + He honors her actions.
  + He affirms the forgiveness of her sins as her love has shown.
  + He speaks to her in public.
  + He gives her a \_\_\_\_\_\_\_\_\_\_ and a \_\_\_\_\_\_\_\_\_\_ in the room, in His heart, in history, and in His community of followers.
    - It wasn’t simply that He forgave her, dealing with her \_\_\_\_\_\_\_\_\_\_; He accepted her, dealing with her \_\_\_\_\_\_\_\_\_\_.

1. **Our Response**

* As Law-Keepers, like Simon –
* As Law-Breakers, like the Sinful Woman –