

ILCW Year-C Lessons for the Fourth Sunday after Pentecost

OLD TESTAMENT II Samuel 11:26-12:15 NIV

When Uriah's wife heard that her husband was dead, ... 27... David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the LORD. 2:1 The LORD sent Nathan to David ... He said, "There were two men in a certain town, one rich and the other poor. 2 The rich man had a very large number of sheep and cattle, 3 but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him. 4 "Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him." 5 David burned with anger against the man and said to Nathan, "As surely as the LORD lives, the man who did this deserves to die!..." 7 Then Nathan said to David, "You are the man!..." 13 Then David said to Nathan, "I have sinned against the LORD." Nathan replied, "The LORD has taken away your sin. You are not going to die..."

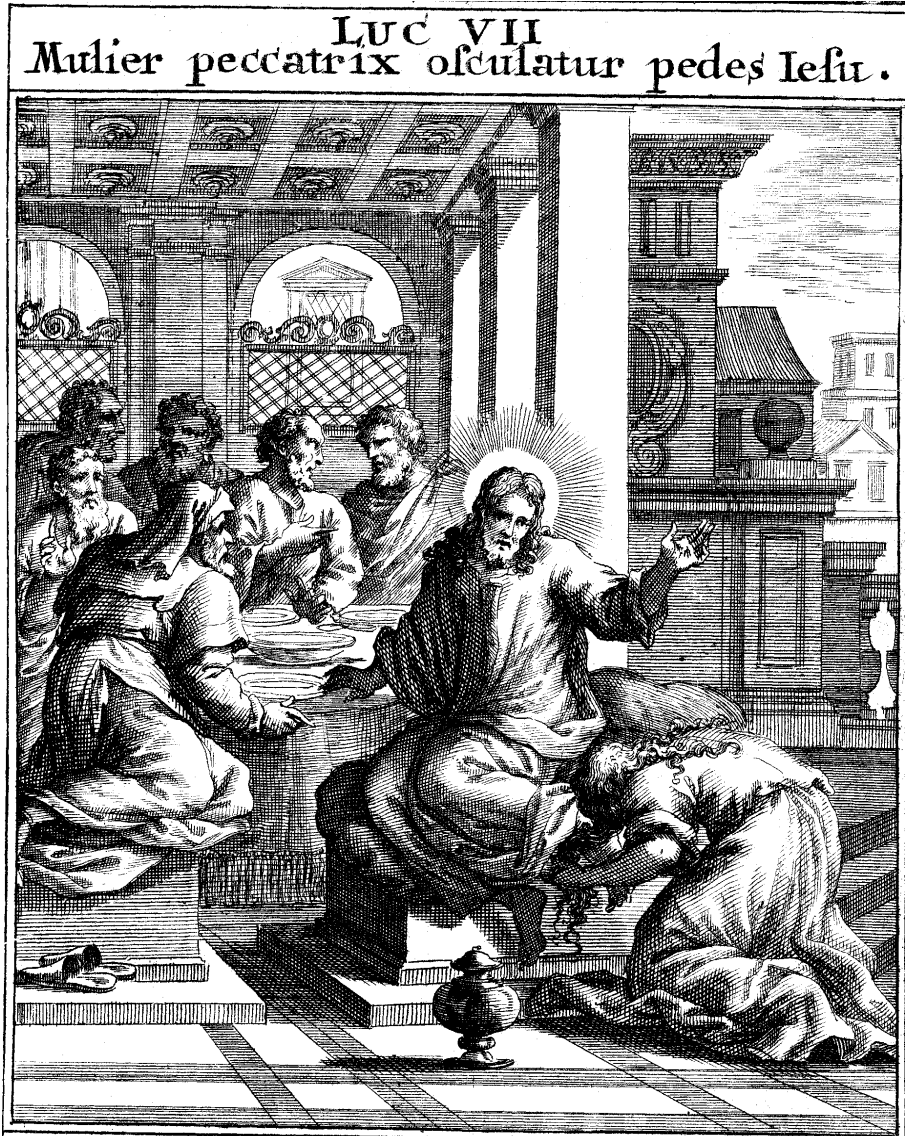
EPISTLE Galatians 2:11-21

When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. 12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. 13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. 14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? 15 "We who are Jews by birth and not 'Gentile sinners' 16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified. ... 20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Gospel (Sermon Text)

Luke 7:36-50 Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table. 37 When a woman who had lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, 38 and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. 39 When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is - that she is a sinner." 40 Jesus answered him, "Simon, I have something to tell you." "Tell me, teacher," he said. 41 "Two men owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. 42 Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?" 43 Simon replied, "I suppose the one who had the bigger debt canceled." "You have judged correctly," Jesus said. 44 Then he turned toward the woman and said to Simon, "Do you see this woman? 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. 45 You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. 46 You did not put oil on my head, but she has poured perfume on my feet. 47 Therefore, I tell you, her many sins have been forgiven - for she loved much. But he who has been forgiven little loves little." 48 Then Jesus said to her, "Your sins are forgiven." 49 The other guests began to say among themselves, "Who is this who even forgives sins?" 50 Jesus said to the woman, "Your faith has saved you; go in peace."

Our Savior Lutheran Church  Lakeland, FL, USA
4th Sunday after Pentecost  Much Forgiveness
June 16th, 2013  9:30am



Woodcut illustration from a 1695 Bible – Luke 7 The Forgiveness Woman.
Jesus is anointed by the "sinful" woman at the house of Pharisee Simon.

Courtesy of the Digital Image Archive, Pitts Theology Library, Candler School of Theology, Emory University
<http://www.pitts.emory.edu/DIA/detail.cfm?ID=6000>

OUR SAVIOR LUTHERAN CHURCH

Evangelical Lutheran Synod

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BIBLE CLASS 8:30 AM WORSHIP 9:30 AM FELLOWSHIP 10:30 AM

Pastor Andrew Burmeister (863) 430-5859

Organist: Janice Thomas (813) 650-9198

June 16, 2013 Pentecost-4(C) "Forgive" (& Father's Day)

WELCOME to Our Savior! We are happy to have you worship with us today. If you are visiting us for the first time, we ask that that you please fill out a visitor card found in the pew cardholder and place it in the offering plate. If you are seeking a church home, our pastor would be glad to share information about our church with you and discuss membership at your convenience. Come and worship with us again! Thank you.

TODAY WE CELEBRATE THE LORD'S SUPPER: If you are new to the area and have never communed with us before, please speak with the pastor before the service. If you are not currently a member of an ELS or WELS congregation, we ask that you please **wait to take communion until you can speak with our pastor.** Out of Christian love and consideration to you the visitor, we want you to have the opportunity to learn what our church teaches about the Bible and Sacraments before you unite with us in taking Holy Communion. Thank you.

ORDER OF SERVICE *(See insert.)*

PLEASE NOTE: The service folder insert has been written so that it may be used more than once. If you prefer to use the hymnal, see **page 15**. Feel free to leave the service folder insert with an usher after the service. Thank you. May the Lord bless your worship!

Service		
Opening Hymn	388 (6v)	Just As I Am, Without One Plea
Hymn of Day	522 (7v)	When In the Hour of Utmost Need
Sermon	Luke 7:36-50	"Great Forgiveness" (Great Love)
Offering Hymn	644 (1v)	Praise God From Whom All Blessings...
Communion Hymn	324 (8v)	Jesus Sinners Doth Receive
Closing Hymn	625 (5v)	Oh, Blest the House Whate'er Befall

PROPERs for (TRINITY3=)FOURTH SUNDAY of PENTECOST(C) ☞ **JUNE 16**

INTROIT: Turn Yourself to me and have mercy on me; for I am desolate and afflicted. Look on my affliction and my pain, and forgive all my sins. To You, O Lord, I lift up my soul. O my God, I trust in You, let me not be ashamed. ...Ps.25

COLLECT: O God the Protector of all who trust in You, without whom nothing is strong and nothing is holy: Increase and multiply upon us Your mercy; that, with You as our Ruler and Guide, we may so pass through things temporal that we may finally lose not the things eternal; through Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one true God, now and forever, **C:J A- -men.**

GRADUAL: Cast Your burden on the Lord, and He will sustain You. I call to the Lord and I am saved from my enemies. He has delivered my soul in peace. Alleluia! Alleluia! I love You, O Lord, my Strength. The Lord is my Rock, my Fortress and my Deliverer. Alleluia! ...from Psalm 18:1-2

SCRIPTURE LESSONS: *(printed on the outside back page of the bulletin)*

II Samuel 11:26-12:15 Nathan confronts David with his sin, yet forgiveness.
Galatians 2:11-21 Paul confronts and corrects Christian friend Peter.
Luke 7:36-50 A repentant (sinful) woman knew forgiveness & love.

SERMON: Text: Luke 7:36-50 **THEME:** "GREAT FORGIVENESS; GREAT LOVE"

PRAYER REQUESTS:

Madeline Beck	Delores (Dee) Kurczewski
Richard Birkenmeier	(past member) Dan Elwing
Jonathan Jumper (grandson of Elaine Jones)	Jeanette Kubly
Tyler Kirby (nephew of Andrea Sawyer)	Mariah Sawyer
Buster & Patty Brewbaker	Ann Wentz

Volunteers	This week	Next week
Greeter	Don & Bev Weinke	John & Orpha Weber
Usher	(Volunteer)	(Volunteer)
Treats	Bev Weinke	Bev Weinke

COFFEE & TREATS are generally served in the Fellowship Hall following the service. Everyone is invited to stay! We thank our volunteers for serving. We are **IN NEED OF SERVERS** for future Sundays. **If you can help, PLEASE SIGN UP.** Thanks!

Statistics	Last week	Year to date (average)
Sunday Worship	36	38
Sunday Bible Class	12	9
Thursday Bible Class	8	9
Sunday Offering	\$	(YTD total) \$

Calendar of Events

Sunday, 6/16	8:30 am	Bible Study
Today is:	9:30 am	Divine Worship (with Lord's Supper)
Father's Day!	11:00 ff...	Fellowship time: Drinks and Treats
Tuesday, 6/18	6:00 pm	NO Catechism Class with Prescott
Thursday, 6/20	6:30 pm	Bible Study at Madeline Beck's
Saturday, 6/22	1:30 pm	NO Catechism Class with Sawyers
Sunday, 6/23	8:30 am	Bible Study (yes, still have it)
	9:30 am	Worship (no Holy Communion)
	10:30 ff...	Fellowship time: Drinks and Treats

Congregational Notes

Please contact our Elders with any concerns about church matters: **Jim Vanesky 644-7807, John Weber 853-5458 & Don Wienke 863-815-8892.**

Schedule Notes - for today, this week, and June

Later today, Pastor will leave to be away for two weeks (June 16-July 1) to attend the www.ELS.name ELS 2013 Synod Convention and to visit family. Pastor is still be reachable: anderuu@gmail.com & cell ph.: 863 430-5859.

Have a Blessed 2 weeks all & ☺ Happy Fathers' Day! ☺

(TRI.3)PENT.4 Luke 7:36-50 "GREAT FORGIVENESS; GREAT LOVE" 06.16.13 OS

INTRODUCTION: **He who is forgiven much, loves much.** In today's Gospel, **he is a she** - a "woman of the city," (or a "lady" of the evening,) a streetwalker, a prostitute who crashes a Pharisee's dinner party with Jesus and receives so much more than she could dare to ask.

It was a gutsy move on her part. She slips in unnoticed, sneaks behind the table, crouches down at the feet of Jesus. She ignores the hard stares of the men at the table. Religious men who can see so clearly the sinful specks in the eyes of **others**, but failed to see the **beam sticking out of their own eyes**. She knew what they thought of her. She was a sinner, unfit for their company or that of a respectable Messiah. *"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**."*

(But, GUESS WHAT?...)

I. They are **sinners** too (just like **us!**), every bit as **great(-a-sinner)** as she is (just like **us!**). Failing to see their own sin, they fail also to see Jesus for who He is for her and for them - the Savior of **sinners**.

And this sinner's **tears bathe Jesus' feet**. She anoints them with perfume from an alabaster flask, the tools of her trade are her offering to Jesus. When He was a little child, some magi from the eastern lands came to worship Him with **gold, incense, and myrrh**. Now He is worshipped in the same way by a woman "of the evening." She massages the ointment into His tired feet, and if that weren't outrageous enough, she lets her hair down and dries His feet with it.

Here is a man who understands her, who accepts her as she is, who loves her as no other man in her life. Here was a man who would not hurt her or use her. **She trusts that Jesus will not rebuke her or shame her** in front of these harsh, judgmental men. He came to seek and save the lost, to redeem sinners. *"It is not the healthy who need a physician but the sick,"* Jesus told the religious on another occasion when they took exception to His habit of eating with tax collectors and sinners. Jesus is not ashamed to receive her gifts and worship.

The religious are **uncomfortable** beyond words. Imagine the looks on their hardened faces as her perfume fills the air, as her gentle sobs accompany her tears, her hair undone in most disreputable fashion as she gives Jesus a foot massage. What kind of **prophet** is this? How can such a man claim to be the **Messiah**, much less **the Son of God**, and yet put up with being touched by such a woman?

Our churches say, "**Sinners welcome.**" We preach, "Christ came to save sinners, of whom you and I are chief." What if the world took us seriously? **What if some actual "sinners" showed up on Sunday morning.** Oh, I know we are all sinners, and you know that too. We say it at the start of the service. But we are by and large **polite** sinners, **respectable** sinners, "**religious**" sinners. What if some **genuine** "sinners" found their way into the pews - **hookers, drug addicts**, (I mean) "**real-sinners**." - you name it. What then? What if genuinely broken people brought their actually broken lives to the only place where brokenness is a virtue, to the font and the altar and the word of forgiveness, to

Jesus? Would we mutter, complain, gossip, gripe about God's amazing grace? (Would we say,) *"If the pastor only knew what sort of person that was, he wouldn't be **absolving** him; **communing** her."*

Jesus has a little parable for Simon, and Simon is all ears. *"The Teacher is going to honor me,"* he thinks. **Watch out when the Lord has a parable just for you.** ;) Just ask **David**, who bit into **Nathan's parable** hook, line, and sinker, only to find himself in the parable's cross hairs. **"You are the man."**

(Here's the PARABLE Jesus tells Simon) ...A certain money lender had **two debtors** (2 fellows with IOUs). One owed him **five hundred denarii**, the other **fifty**. Neither could repay him. He forgave the debts of both. Now who loves more? Simon knows he's been caught. *"I suppose, the one for whom he canceled much."* *"Right you are,"* Jesus says. *"And that is why you gave me no water for my feet, no kiss of greeting, no oil for my head. **You have no idea how much you have been forgiven, and so you love little.** She, on the other hand, has washed my feet with her tears, anointed them with all that she had, wiped them with her hair, and kissed them. Why? - Because **she knows how great a sinner she is, and how great a Savior of sinners I am.**"*

Those who refuse to be identified with sinners such as this woman of the city, have **no use for Jesus as Savior of sinners**. Oh, they have use for Him and will attempt to *"use" Him* (for other purposes: teacher, example, moralist), but **not** as Savior. He is good to invite to dinner parties to impress your friends, bring Him out and parade Him about to show you keep good company too. But when He receives and accepts the services of a prostitute, and keeps company with women the likes of Mary Magdalene, and dares to place sinners ahead of the respectably religious, then He isn't so marketable and manageable any more, is He? He's bad for public morality and family. What He really should be doing is ridding the streets of women like her; ... but instead He praises her, and He **forgives** her. (?!?)

(Jesus says,) *"Your sins are **forgiven** you."* Now the outrage **ratchets up a notch**. If her tears and hair and perfume and foot rub weren't bad enough, this teacher rubs salt in the wounds of the religious. **Jesus forgives her sins!** Right there in front of all these men who would condemn her to the depths of Hell. **He forgives her!** And then their outrage is turned away from her **to Him**. *"Who does He **think He is?! Who can forgive sins but God alone?"***

II. **Faith clings to Jesus.** St. Paul made that abundantly clear to the Galatians who were tempted to **add something** to Jesus. The justified live by faith. You are dead, crucified with Christ in His death, buried with Him in His burial. And the life you now live as one of His baptized believing ones, you live by faith (trust) in the Son of God who loved you and gave Himself for you. Just like that broken woman of the city who had nothing to offer but her tears and perfume and hair and a life so miserably messed up and broken no one would want it much less could fix it.

She lived by faith in Jesus. She was **justified**. "Your faith has saved you." Her Jesus saved her, **bearing** her sin, **dying** her death, **becoming sin** for her in His own sin-less-ness so that she, a prostitute could stand before God, not

in a prostitute's dress but in a robe of **righteousness** with head held up and eyes lifted to heaven, her tears of shame wiped away by the hand of God Himself. She was saved - not by her tears, her perfume, or her love for Jesus, but by her **faith** that trusted Jesus with the worst of who she was. She was **forgiven. Justified. Declared righteous** for Jesus' sake. And forgiven much, ... she **loved much**.

CONCLUSION **You are forgiven much too.** More than you realize. The **Commandments** are there to tell you the **size** of the debt, but also the **greatness** of the forgiveness. David was a great sinner - an adulterer and a conspirator to murder who took another man's wife and then tried to cover up the affair by having him killed in the battlefield. **David was forgiven, justified** for Jesus' sake. **David was forgiven much, and so he loved much.**

God forgives OUR sin and remembers OUR iniquities no more. They are forgotten in the dark death of His Son Jesus. We don't like to think of ourselves as **big** sinners, and as a result we look in judgment on others. We would be very wrong. **To know the greatness of your sin is also to know the greatness of your Savior.** No matter how great the sin, no matter how messed up the life, **Jesus is always greater.** Greater than our **sin**, greater than our **death**, greater than the Law that condemns us.

There is a place at Jesus' table for sinners – for **David**, for this **woman of the streets**, for troubled **Mary Magdalene**, for the **religious** and the **unreligious**, for the good and the bad, and for you and me. Bring nothing but your **sin**, and He will **forgive**. Bring nothing but your **tears**, and He will **dry them**. Bring nothing but your **emptiness**, and He will **fill it**. Bring nothing but your **sorrow**, and He will **bring you joy**. Bring nothing but a **hunger and thirst** for God, and He will **satisfy it**. Let His great forgiveness have its way with you, and there will **be great love – for Him and for others.**

He who is forgiven much, -- Loves much.

Your faith has saved you. **Your Jesus has saved you.** Go in peace. **Love much.** In Jesus' Name, **Amen.**

And now,) *That **Peace of God** which passes all understanding, be and abide with us all through **faith** in **Christ Jesus, Amen. SDG***

Our Savior Lutheran Church † Lakeland, FL
4th Sunday after Pentecost ▲ (3rd Sunday after Trinity)
SERMON: Great 4giveness; Great ♥ ✘ June 16th, 2013

ALTERNATE INTRODUCTION: At the University of Notre Dame in 1981 a rather prophetic lecture was given that **predicted the collapse of the Soviet Union**. The lecturer called Communism "*a sad, bizarre chapter in human history whose **last pages** are even now being written.*" A year later the same speaker told the British House of Commons that the march of freedom and democracy "*will leave Marxism-Leninism on the ash heap of history.*"

Who was this Speaker? This lecturer who looked into the future and was able to rightly discern where history was taking us? It was **Ronald Reagan**. Putting political preferences aside for just a moment I think all of us would agree that on at least a few crucial issues **Reagan got it right**. He looked into the future and steered us correctly. What is it that gives some people the ability to look at a situation and rightly size it up? It seems to be a kind of gift doesn't it?

This is one of the qualities that separate the great men from the ordinary. In our Gospel this morning (**Luke 7**) **certain insights are being expressed**. A gathering of men at a dinner party has just witnessed a woman, who they all know to be a woman **of ill repute**, walk into the room with an alabaster jar of expensive perfume. She walks up behind Jesus and kneels. She is crying. As she weeps her tears fall onto His feet. She uses her hair as a towel to dry His feet and then she pours the expensive perfume on His feet. This scene is a sudden departure from the evening's festivities. But it now **becomes the focal point of Jesus' teachings**.

Now, listen to **how the Pharisee sizes up the situation**. He has **two** insights. On the first he is **correct** and on the second he is **dead-wrong**. Here they are: **First** he is **correct about the lady**. She was known in the community as a sinner. Her sin is not revealed to us but most of us could probably guess it without much trouble. Whatever it was the Pharisee **rightly** judged the woman's **character**. (2nd) But here is where he failed. His insights and perceptions about Jesus were wrong. He said that if Jesus were a prophet he would know that this woman was a sinner and he would not let her touch him.

The Pharisee was wrong because the character of this woman was not lost on Jesus. And here is the beautiful part of the passage. Jesus knew who she was but He had moved beyond that to forgive the woman her sins. Jesus sizes up the situation and recognizes that **grace** is needed in this woman's life.

Now let's ask ourselves this question. Whether we are looking at an incredibly destructive institution or the loathsome practice of prostitution, whatever sin we find in the world are we able to look beyond the facts, size up the situation, see down the road and know what kind of grace is needed?