

# When Grace Walks In

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[ 0 : 0 0 ] And we're here at the end of chapter number 7, so we'll pick up our reading in verse number 36 and we're going to read through the end of the chapter. Quite a bit of verses, but a real great truth I think that we can take away from this morning.

The Bible says this in verse number 36 of Luke 7, And one of the Pharisees desired him that he would eat with him. And he went to the Pharisee's house and sat down to meet. And behold, a woman in the city, which was a sinner, when she knew that Jesus set at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.

Verse 39, Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman that is that toucheth him, for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him the most? Simon answered and said, I suppose that he to whom he forgave most.

[ 1 : 3 0 ] And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me no water for my feet, but she hath washed my feet with her tears, and hath wiped them with the hairs of her head.

Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven. For she loved much, but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven. And they that said it meet with him began to say within themselves, Who is this that forgiveth sins also?

And he said unto the woman, Thy faith has saved thee. Go in peace. This is a beautiful picture of really Jesus' mission. He came to seek and to save that which was lost.

[ 2 : 3 8 ] I want to preach the message entitled this, When Grace Walks In. Because when grace walks in, everything changes. So let's go to Lord in prayer this morning. Father, thank you for this opportunity to open up your word.

Lord, we've asked your blessings on this service already, but Lord, we're asking specifically now to speak to our hearts. You would calm our minds. You would quiet our hearts. You would help us to focus on your word. Lord, we're asking that you would, your Holy Spirit would speak to us.

Lord, I need you desperately. I need your power. Lord, I need your guidance. And I pray that you would help me as I preach your word this morning. I pray that it would be a blessing to your people.

Lord, I pray there's someone here that doesn't know you today. That you would walk into their life and everything would change. And Lord, we ask all these things in your son's precious name. Amen. Thank you so much for standing.

May be seated. Have you ever had anybody show up at your house uninvited? Maybe it's your in-laws. The best, right?

[ 3 : 34 ] You're very excited about it. Maybe it was your neighbor. Maybe it was your pastor just there to give you a hard time and I can hear you in there. It's the preacher. I've been there. I'm just a person too, just like you.

But suddenly you're scrambling and you're trying to look hospitable while you're hiding the clutter and you're opening the door and you're kicking things into the closet. Hey, come on in. For breeze in the air like it's holy water or whatever it may be and yelling at your kids.

Hey, remember, we love each other in this house. Anybody been there? Yeah. I mean, that's just life in general. I mean, that's how it is. But imagine that you're throwing a dignified dinner party.

You've set everything up and Jesus is in attendance and everything is perfect. I mean, your house is spotless and you've invited respected guests and everything's tidy and the candles are lit.

And then she walks in. This person that we see in our text, a woman with a horrible reputation and a past that everybody knows about and everybody whispers every time she walks past.

[ 4 : 39 ] That's the scene here and there's no introduction. There's no warning. She's just there and all of a sudden she's crying and she's weeping and there's maybe snot going everywhere and she's worshipping the Lord.

I mean, you talk about killing the mood of a dinner party. That's really kind of the idea here is all the things were in place for this feast, this spectacle, this banquet that Simon the Pharisee was putting on for really Jesus but really putting on for himself to kind of pump himself up.

And it's here in this text, it's in this shocking moment when Jesus teaches this life-changing truth that we read there in verse 47. He said, Wherefore I say unto thee, her sins which are many are forgiven.

Why? For she loved much, but to whom little is forgiven, the same loveth little. As we walk through this story this morning, I want us to answer this question to ourselves.

Do I live like somebody who's been forgiven much? That's a great question to ask ourselves. Because we see a very contrasting setting and we can ask ourselves, does my love for Jesus reflect that?

[ 5 : 54 ] I say that I'm forgiven much, but does my life prove it? Does my life show that I'm there? And that's what we see in these first few verses that we read in really verse 36 through 39, this contrasting setting.

We see this proud Pharisee and we see this humble sinner. Now when you read it at the beginning, in verse 36, and one of the Pharisees desired that he would eat with him, I mean, it seems like a warm invitation.

It seems like a kind gesture. But when we really sat down and we really start looking into the text, this hospitality that Simon was showing was ice cold.

He wasn't there in the sense so Jesus could, he could learn more about him. And he wasn't maybe curious in that way. No, we can tell very quickly there was no greeting.

There was no kiss of peace, which is a standard greeting in this time period and really in this culture still. There was no water for his feet. We understand that the roads were very dusty and so they would come into the house, they would wash their feet.

[ 7 : 00 ] Generally, there would be a servant there that would do that. There was no oil for Christ's head. See, Simon wanted Jesus at the table.

He just didn't want him in his heart. That's really where we are at the outset of this story. Because in first century Jewish culture, hospitality really wasn't an optional thing.

It was a sacred thing. And it really still is. A lot of the eastern cultures are like that. And this was a big deal and it was one of the highest forms of honor to have somebody in your home.

Or it could be a form of shame. And see, by refusing these simple courtesies, these are things that pretty much everybody else that would have come in that house would have received this.

And yet everybody's kind of looking around thinking, well, why didn't he receive it? Why didn't he get to wash his feet? Why didn't he get these different situations? Here's what Simon is doing. He's saying this to everybody there.

[ 7 : 57 ] You're not welcome here, Jesus. That's really his mindset. That's really his, the way that he's leaning. And in fact, from everything we know about the Pharisees, and as we've seen it, as we've walked through the Gospel of Luke, the only reason that Jesus is probably here is because Simon wants to gather some evidence.

They are seeking to destroy him. They are trying to catch him in a trap. They are trying to put him in a situation where they say, there he is, we got him. So he's there, and he's seeing what Jesus will say.

Because from what we can tell about Simon, and we saw it there in verse 39, we'll look in a second, Simon thought a lot about himself. If you want to know how awesome Simon was, you probably just had to ask him. He's that kind of guy.

He's going to tell you. He's a Pharisee. He's the ultra-religious, and he would have prided himself on keeping up appearances. This wasn't some little gathering that he would have had at his house.

This would have been a big to-do. It would have been a spectacle around town. Everybody would have known, hey, did you hear that Simon's throwing a banquet, and I heard Jesus of Nazareth is going to be there. Everybody knew who Simon was.

[ 9 : 08 ] He walked with his nose way up in the air when he went through Walmart, and he's in all his religious garb, and he followed all the rules. His robes were spotless.

He knew more Old Testament than people even could understand, and he fasted twice a week, and he tithed on everything he owned. I mean, he tithed on the spices in his cabinet, and he said, I'm going to get this Jesus, this rogue rabbi.

I'm going to show him what a godly person looks like. That was kind of his mindset. He wanted to let Jesus know, this is what you're supposed to look like. This is what God is looking for, and he might have looked good on the outside, but his heart was full of pride and self-righteousness.

And Jesus calls this out in multiple places in Scripture. He said this group of people, they were like whited sepulchers. They looked real fancy on the outside and real ornate, but on the inside, they were just full of dead men's bones.

There's no life to this. It's just a facade. It's covering really what is underneath, and underneath is just darkness, and it's sin. But yet, Jesus accepts the invitation.

[ 10 : 20 ] Jesus knows his heart. He knows maybe the motives behind it, and as Simon is reveling in his self-professed spiritual superiority, the mood suddenly shifts.

A woman enters the room. And maybe you're thinking, how did she get there? In these types of settings, many well-to-do people would have a courtyard in their house.

And what they would do is they would open up the gates, the doors, it'd be big, generally wooden doors type of thing, and the passerbys could see how the movers and shakers live life and how they ate their food and what they did.

It was kind of Simon's idea is everybody look at me. So the gates open, and people would come in and they would just maybe think, man, I wish I could have a meal like that. I wish I could do that. So there was access for anybody to come.

They wanted them to hear the conversations of the highfalutin people, so to speak. That's a real word, isn't it? I've always heard it. I just wanted to throw it out there. But that's kind of what it is.

[ 11 : 24 ] It's, hey, look at us. We're the pretty people. We're the rich people. We're the spiritual people. She wasn't supposed to be here. Even a woman of her reputation knew even though the gates were open, she really wasn't invited in.

This wasn't a place that she could have been. And she's not just any woman. The Bible makes it clear in verse 37. It says, which was a sinner. Now, we can come to many conclusions, but it seems the overwhelming evidence points to this, that most likely she was a prostitute.

Everybody knew this. It might be much like the woman at the well. Everybody knew her sins. Her life was flagrant, and it was public, and really didn't hide it, and really didn't run from it.

And her reputation followed her like a shadow. And yet she's here. Can you picture, can you picture the crowd when she walks in?

Everybody starts whispering. Every eye starts rolling, and you could really feel the tension in the air. She's not supposed to be here. Who does she think she is?

[ 12 : 28 ] She can't be, she can't be around us. And what she does next shocks the room. Because the Bible says in verse 37, that when she knew that Jesus said it, meet in the Pharisee's house, she brought an alabaster box of ointment.

And stood at his feet behind him, weeping. So what they would have been is around a table, and they would have been kind of reclining, and with their feet behind them, and it's just kind of how they would operate.

So she walks up behind him, and she's overcome with emotion. Now we understand why. We know the end of the story. Because Jesus changed her life.

Now we don't know if it's in this exact moment, or if Jesus had another conversation with her prior to this. And she was just looking for him, and she was there, and she just began to weep, and the tears, the idea when you really study it in the original, their tears are just falling down like a waterfall on his feet.

And then she kneels down and washes his feet with her tears. She wipes his feet with her hair.

[ 13 : 35 ] Which to us, I mean, it just sounds, let's just be honest, it sounds kind of gross. But this wasn't just maybe unsanitary. This was absolutely against the culture and society of the day.

For a woman to take her hair down in public like this would have been very equal to indecent exposure. This is not something they, you could divorce your wife in this culture for that.

So what is happening here is just shocking everybody. And she kisses his feet, and she anoints him, not just with some oil, but a very costly perfume.

See, it's one thing to say we love Jesus when we're here in the church setting and everybody else loves Jesus. But she's in a situation where she knows that she's going to risk shame and ridicule to express what it means to others.

Listen, here's what she's saying. I don't care who's here. I don't care what the cultural standards are. I love Jesus. And he changed my life. You can see her heart as she's laying it there.

[ 14 : 37 ] And listen, we have to be careful because we look at Simon and think, what's his problem? But we can be that same way. If we're not careful, we can come to church all dignified, all churchy, and say the right things and smile and sing all the songs and at the same time look down our noses at somebody who maybe lifts their hands or is crying and think, what's their problem?

Maybe here's their problem. Jesus loves them and they know it. It's okay to get moved emotionally sometimes by the fact that you were lost, but now you're found, that you were on your way to hell, but now heaven's your home and you have a life worth living.

That's where this woman was. And sometimes we can get down there and think, hey, why are these people at the altar so long? Don't they know it's lunchtime? I mean, we can, can we not? And we get so worried about kind of how it inconveniences us.

Hey, well, maybe they've been struggling and God is speaking to their heart and they just want to cry out for help and just thank the Lord that he saved them. It's okay every once in a while. Listen, this lady, she wasn't saying, well, I'm just going to wait.

And he was there and she was going to worship. And we see that taking place and we see her heart just for all to see. See, her worship, it wasn't dignified.

[ 15 : 56 ] It wasn't culturally acceptable. It really honestly wasn't clean, but it was real. And that's what Jesus is looking for.

He's looking for real worship. Why? Because he's worthy of it. Paul says that it's, we should just lay our life down as a living sacrifice. It's our reasonable service.

She didn't have much, but what she had, she brought to Jesus. And she was willing to pour it out. She was willing to spill this costly perfume. She was willing to risk ridicule all these things because she loved her Savior.

And in verse 39, I mean, Simon is just beside himself. You know, he's got to be sweating because this is his house. This is his banquet.

And he has brought everybody there to lift himself up and look at him. And now they're all looking at this situation. And while he's internally rolling his eyes, Jesus makes an internal point.

[ 16 : 56 ] He gives a story that doesn't just illustrate the truth. It reveals hearts. So we see he gives this parable of two debtors and one forgiving creditor.

I love what he says in verse number 40 though. And Jesus answering said unto him, I'm sure everybody in the room was glad Jesus said something. This is kind of one of those situations like, I'm not saying anything. Verse 40, Jesus answering said unto Simon, I have somewhat to say unto thee.

Simon's like, maybe he's thinking to himself, maybe I'm going to get a compliment. Like I know the food's good, Jesus. Man, I put the best spread out here. I put everything going on. He says, say on.

Tell me what I know you're going to tell me, how amazing I am. But instead of a compliment, Jesus just reading his mail. Because if you read that verse, he spoke within himself.

I love when you walk through the gospels, they always are responding in their heart and they're thinking, you can't do that. And Jesus answers what they're saying inside out loud. It's kind of like being married almost.

[ 18 : 01 ] You know what I mean? You've been there. They just look at you and they're like, no, I'm like, I wouldn't do nothing. But Jesus really knows our hearts. And he knew exactly what Simon was thinking. Because Simon, it tells us what he's thinking.

This man, he was already leery of Jesus, but he said, if he was really a prophet, if he's really who he said he was, he wouldn't be messing with this woman.

Because everybody knows she's a sinner. Everybody knows her reputation. She can't shake it. But Jesus says, here's what I want you to know, Simon.

There was a certain creditor, which had two debtors. The one owed 500 pence and the other 50. So there's these two men that have a debt that they cannot pay. One owed 500 pence, which would be about two years wages.

That's a pretty decent debt. He's not going to be able to pay it off for a long, long time. And the other owed 50, it's a decent amount, but he could probably handle that. I mean, if he really buckled down and he really got some things going and he started stuffing some money in an envelope or whatever plan he was going to get on, he could knock it out.

[ 19 : 05 ] But I love what Jesus says. He gives what happens. In verse 42, when they had nothing to pay, neither one of them had nothing to pay, he frankly forgave them both.

Jesus asked the question, he says, hey, who do you think is going to love me more? Who do you think is going to really feel that forgiveness more? Tell me, Simon, which one of them will love me the most?

And I love Simon's answer. He sounds just like my children sometimes. When it's a very obvious answer, well, I think, I suppose. No, it's not a trick question, Simon.

The answer is clear as day. He says, I suppose that he to whom thou forgave the most. And Jesus said, spot on.

I mean, you nailed it. Thou has rightly judged. Now, don't miss this. Jesus isn't giving us a math equation. His point is not about math.

[ 20 : 03 ] It's about mercy. That's what Jesus gives. He's merciful. But God, who is rich in mercy, he's got enough for all of us.

He's got enough for, it doesn't matter if you're this woman who is a sinner, and everybody knows, or you're Simon, and you think you're something else. Listen, we all need the grace and mercy of God.

And he's showing Simon this, and he's revealing the heart. Because here's the truth, both of these men owed money, neither could pay, and both were shown grace.

But the one that walked away with 500 pence cleared, he was probably skipping a little bit faster. Because it felt impossible. It felt like there was no hope for him.

Like, how am I ever going to get out of this? And really what it is, it's a picture of us. It's a picture of our lives. It's a picture of why Christ came. Because none of us could pay the debt. Sin, all have sinned and come short of the glory of God.

[ 21 : 04 ] And all our righteousness, every good thing we can do, it's worth nothing. It's like filthy rags. And here's the key that Jesus is trying to show Simon, and what we must get a hold of today, that forgiveness, it always produces love.

Why was she loving Jesus so openly, so publicly and boldly? Because she has been forgiven. Because he changed her life.

She's not the same woman that she used to be. Maybe the world would see her, and the crowd around the table would see her, but Jesus says, listen, I see her much differently than you do. But shallow repentance leads to shallow devotion.

See, all Simon was worried about is checking his boxes. Well, I did this, I went to the synagogue, I tithed, I did that, I did this, that was his religion. Listen, religion doesn't save anybody.

Jesus Christ does. He didn't come to pat the Pharisees on the back and say, hey, you keep being religious, it's working for you. No, he came, he said, this is what I came for, to seek and to save that which was lost and to bring you into a relationship with me.

[ 22 : 16 ] See, the problem with Simon wasn't that he was a small sinner, or a smaller sinner than her. Here's the problem, he didn't realize he was a sinner. That's what Jesus is showing.

That's what the men in the parable, 500 or 50, here's the thing, they were both in debt. And the same is true with us. Here's what Simon thought, his sin was manageable.

His sin was excusable. His sin was explainable. And we can fall into that trap even in our culture today. Because guess what?

You can always find somebody worse than you. We say things like, you know, I'm not perfect, but have you seen that person over there? I'm better than them.

Well, I'm not like this person on the street, I'm not like this person, I'm not like that. And we have all these things that we can excuse and say, well, it's not that big a deal, it's just a little white lie. It's not that big a deal, it's just this. Well, I haven't done anything, I may have thought something, but I didn't do it.

[ 23 : 18 ] You know, the Ten Commandments were given and the other commands were given, not to show us, try to keep it, but to show us we never can. And it forces us to look at ourselves and look at who God is.

And because he thought his sin was manageable and excusable and explainable, his worship was minimal, his heart was distant, and his love was cold.

He'd sit back and think, who does she think she is? Coming into my house, coming into my banquet. I mean, she's ruining our thing. I don't know what she's doing.

Hey, I'm a good person. I do all these things. And it really still translates today that some people think they've only sinned just a little. So they only love just a little.

They love when it's convenient. They love when they get things from it. Hey, I'll come to church as long as life is good, and you know, people are scratching my back, and I'll scratch theirs, and maybe we can network and do some different things. No, that's not why we come to church.

[ 24 : 19 ] We come to church because we're just sinners saved by grace. That we were all in debt and we could not pay, and until you realize how utterly hopeless you are without Jesus, you'll never pour your love out for him like she did.

Because we all should. We should all come to that moment in our life. I mean, think of someone, if they were rescued from drowning. If they're near the shore or right by the edge of the pool, they may not say much.

Hey, I was going to make it. Hey, I was going to make it. I know, thanks, I guess. You know, when you try to make your kids say thank you, but they don't really want to say thank you, you're like, well, I guess.

I wasn't really drowning that hard. I was right there. I mean, I was just one stroke away from the edge. I could have done it. But if someone was pulled from the deep waters, lungs full, minutes from death, they'll never forget the hand that saved them.

We have to remember where we were found. The psalmist says we were in a pit. We were in the miry clay and Jesus had to reach way down to find us. Not to find them, no, to find you.

[ 25 : 25 ] And he reached way down and he pulled you out. You didn't climb. You didn't follow some steps. No, Jesus changed your life and when we realize that, it should change how we worship him.

that's what we see here. So now Jesus turns the spotlight to the woman. He's kind of, he's kind of put Simon on his heels. Simon's got to be thinking to himself, this is not how I envision this party going.

But he's back on his heels and Jesus turns to the woman not to shame her, but to celebrate her. And in doing so, he calls out the spiritual bankruptcy of Simon's religion.

notice in verse number 44. Then he turned to the woman and said unto Simon. So he's looking at her, but he's actually talking to Simon.

And really, he's going to give a very gracious revelation. He's looking at her, but he's also looking at us. And he finally breaks the silence concerning her.

[ 26 : 27 ] Because I'm sure when Jesus spoke up, Simon thought, he's probably going to get her out of this place because she's not supposed to be here. No, he addressed Simon first and now he's addressing her. And he said that, seest thou this woman?

Here's what Jesus is saying in texting. You even paying attention? That's what he's saying. Because Simon still, Jesus knows his heart. He's probably still thinking, we've got to end this party as soon as possible.

Jesus said, hey, before we go, Simon, I want to ask you a question. Do you not see what's going on here? Do you not see the situation? I entered into your house, you gave me no water. I entered in, I didn't get a kiss, a standard greeting.

You didn't give me any oil for my head. But look at her. She gave me everything she had. She gave me her tears, she gave me her heart, she washed her feet, my feet with her hair and she's anointed my feet and she hasn't stopped kissing them since.

That idea, don't misunderstand, people take this, there's nothing indecent going on here. No, it's an act of adoration. When she realized who he really was and what he had really done, she couldn't help but do the things she's doing.

[ 27 : 44 ] And then Jesus says it. And this is what threw the whole crowd off. Her sins are forgiven. Wow.

I hope you can go back to a moment in your life where that was true for you. Where maybe you came into a service and you thought, I'm just trying to be a good person.

I am a good person. I do this and I throw a little money on the plate and I do this. But you came to the realization that you're a sinner and there was no hope for you. But Jesus showed up and it changed your life.

And it wasn't, hey, Jesus said, well, you almost made it there. No, no. We were lost. We were dead in our trespasses and sin. And what Jesus is doing here is he is comparing Simon's coldness to her compassion.

Simon is offering a bunch of tradition. She's offering tears. Simon gave him silence and she gave sacrifice. Simon withheld the oil and she poured everything out.

[ 28 : 50 ] But I want us to see this. Jesus doesn't deny her sinfulness. He said, her sins, which are many. He wasn't saying, hey, listen, she, you know, we just cleared a few things off.

She was completely lost. But so are you, Simon. But her sins, which are many, are forgiven. Listen, they're no longer held against her.



Why? Because forgiveness has been extended to her and she accepted it. You know what this story is? It's a picture of the gospel.

This is what the gospel does. It meets us exactly where we are and we are more sinful than we can admit. We really are.

I mean, we can really convince ourselves, well, I'm not that bad. we are. This ain't the most popular thought. We are. But there's, but here's the great news.

[ 29 : 53 ] We're loved and forgiven more than we ever hoped to be. We thought, Jesus, if you can just do just a little bit for me. No, no, Jesus didn't come.

His mission wasn't come just to do a little bit for you. He came to give you everything. He came to transform your life. Imagine being in a courtroom and you know you're guilty in every account and just before the gavel falls, the judge steps down and he says, hey, this is your punishment but I'll take your place.

We'll put it on somebody else. That would change your life. Listen, that's what Jesus did. That's the cross of Calvary. It's a picture of our sins. He was nailed to the cross for our sins and he took our place and that's what happened to this woman and Jesus wants us to see it there.

And in these closing verses, Jesus does something remarkable. He speaks peace over her life and he sends her out with a brand new identity.

Verse 48, he looked to her specifically and said, thy sins are forgiven. I love that. no conditions.

[ 31 : 07 ] No probationary period. He said, all right lady, you got 30 days to fix up. Clean up. If you don't mess up in 30 days, you're good.

Aren't you glad that's not how Jesus operates? He just extends it full and free. That's what grace looks like. That's what Jesus looks like.

See, it's not just grace. It's not just a pardon. It's not just freedom. It's all of those things. And the people watching, they thought they were stunned when she was, let her hair down and wash his feet.

When he said, thy sins are forgiven, they think, you can't do that. They said this, who is this that forgives sins? Because you know what they knew as good Jewish people?

That only God could forgive sins. well, good for them, that's who was there at the table that day. Because that's who Jesus Christ is. In the beginning was the Word and the Word was with God and the Word was God.

[ 32 : 11 ] That Jesus Christ is Emmanuel, He is God with us. That He came and came for this very specific reason. And He turns one last time to her and He said unto the woman, thy faith has saved thee.

Go in peace. Much like the woman that was caught in adultery, He didn't say, alright, you're good, go just live your life however you want now. No, it has this idea. Go live like you've been pardoned.

Go live like you've been redeemed. Go live the life that you have been given. And that word peace, it means shalom. And shalom, it really means this, wholeness.

Listen, she didn't just leave forgiven. She left healed and restored and completely whole. That's what Jesus offers. And sometimes we think, you know what, Lord, I just need a touch up.

No, you didn't need a touch up. You needed a total transformation. Listen, Jesus doesn't slap new paint on us and say, well, it's good enough for government work. That's not how He operates.

- [ 33 : 13 ] No, therefore, if any man be in Christ, he is a new creature. Old things are passed away and behold, all things are become new. You know why Simon was so cold and distant?
- Because he was just the same old Simon. He was dead and miserable and had no hope in life and yet this lady that's a great, great sinner, she was hopeful. Why? Because Jesus made her brand new and she was excited about it and she was thankful for it and she wanted everybody there to know about it.
- This transformation that Jesus offers is an amazing thing. You know what she experienced? Forgiveness from the past. Peace in the present and hope in the future.
- That's what Jesus offers for us. You know why we can come and worship this morning? Because our past has been forgiven. He's given us peace. It doesn't mean life's easy.
- No, we're having hard times. Life is difficult but we have peace of the promise of God because we have a hope in the future. This is not all there is to life. No, there is coming a day.
- [ 34 : 28 ] There will be no more heartache and no more shame and no more pain and grief and sorrow and all the things. Why? Because Jesus promised I will make all things new and our salvation is just a small picture. Hey, this is coming.
- He's put it in our and he will perform it. I'm confident of this very thing that he which hath begun a good work in you will perform it into the day of Jesus Christ. That's the hope that we have.
- It's like checking into the ER and you think you need a band-aid and the doctor says you need open heart surgery but don't worry I'll do this surgery on myself. Jesus took our place. We can try to give as many analogies about the hopelessness of it but I hope that you understand.
- So the question as we close out this morning is this. Who are you at the table? Which one of these characters so to speak are you? Where's your life?
- Are you Simon? Religious but cold? Curious maybe but really unchanged? Or are you the woman broken but forgiven?
- [ 35 : 38 ] Humbled but grateful? Or maybe you're in the crowd. Maybe you come in you've been here a long time maybe you've been here in this church a long time or visiting kind of watching it all unfold.
- Here's what Jesus wants everyone to do respond to him. Respond to him. See the cross of Calvary levels the playing field.
- You know this story teaches us there's no big sinners and small sinners. There's no people too far gone and people that are just needed a little bit of help. No there's only one kind of people one kind of person in this world sinner.
- And a savior who forgives. That's what this is about. It's pointing to that. So here's the response today.
- Fall at his feet. Bring your tears. Pour your heart out. Live in that relationship and let grace do for you what religion never could.
- [ 36 : 46 ] Because here's what you're going to find. Jesus. That's what you're looking for. You know how I know that? Because he's seeking you. Maybe that still small voice in your heart and he's saying that's what you need.
- It's the greatest thing that will ever happen. And the only way we can love him is because he first loves you. That's why he came. That's his mission.
- Because when grace walks in shame has to leave. Jesus replaces it all. He makes all things new. Praise the Lord.

Praise the Lord for his grace. Would you stand with your heads bowed and with your eyes closed? Close. Close. Close. Thank you.