

## Luke 7:36-50

When a meal is transformed into a time of worship

### The invitation to a meal at the home of an outwardly righteous man—7:36 (good reputation)

- 1) The invitation—7:36a <sup>36</sup> *Then one of the Pharisees asked Him to eat with him.*
  - a) Cf. 7:30
  - b) This is the first of 3 meals with Pharisees (cf. 7:36-50; 11:37-54; 14:1-24)
- 2) Jesus accepts the invitation—7:36b *And He went into the Pharisee's house and reclined.*

### The unexpected arrival of an outwardly sinful visitor—7:37-38 (poor reputation)

- 1) The silent, anonymous woman—<sup>37</sup> *And behold, a woman in the town, who was a sinner,*
- 2) Her gestures of love
  - a) Four-fold preparation
    - i) Knowledge—*when she knew* [aor. act. ptc.] *that He was reclining in the Pharisee's house,*
    - ii) Planning—*having brought* [aor. act. ptc.] *an alabaster jar of fragrant ointment,*
    - iii) Patience—<sup>38</sup> *and having stood* [aor. act. ptc.] *behind Him,*
    - iv) Affection—*weeping* [pres. act. ptc.],
  - b) Three-fold act of hospitality but mostly reverence
    - i) Washing His feet
      - (1) *she began* [aor. dep. ind.] *to moisten His feet with her tears,*
      - (2) *and was wiping* [impf. act. ind.] *them with the hair of her head*
        - (a) Exposing her hair in public would be considered immodest.
    - ii) Kissing His feet—*and was kissing* [impf. act. ind.] *His feet*
      - (1) Remember Psalm 2:12.
    - iii) Anointing His feet—*and was anointing* [impf. act. ind.] *them with the fragrant ointment.*

### Two different responses to the woman's actions—7:39-47

- 1) Internally by Simon the Pharisee—7:39 <sup>39</sup> *Now when the Pharisee who had invited Him saw this, he spoke in himself, saying, "This man (emphatic), if (2<sup>nd</sup> class condition, contrary to fact) he was a prophet (but he is not), would have known who and what kind of woman this is who is touching him, that she is a sinner."*
  - a) As a Separatist, Simon would have avoided contact with this woman. Ironically it is Simon who is the one who is ignorant.
  - b) Simon seems to think a prophet should be able to smell her sin a mile away. (Garland)
- 2) Externally by Jesus—7:40-47
  - a) Jesus enlists Simon's attention—<sup>40</sup> *And having responded, Jesus said to him, "Simon, I have something to say to you." And he said, "Teacher, say it."*

- i) While Simon is simply thinking his response, Jesus knows his thoughts!
- b) Jesus tells a parable concerning forgiveness—7:41-47
  - i) Jesus tells the parable—7:41-42 <sup>41</sup> “A *certain creditor* (professional moneylender) *had two debtors. One owed 500 denarii* (@ 1 <sup>3</sup>/<sub>4</sub> years’ income), *and the other fifty* (about 2 months’ income).
    - (1) He does the unexpected—7:42 <sup>42</sup> *Now, when they had nothing with which to repay, he graciously cancelled the debt* [χαρίζομαι] *of both. Tell me, therefore, which of them will love* [ἀγαπάω] *him more?”*
  - ii) Simon’s response to Jesus’ question—7:43 <sup>43</sup> *And having responded, Simon said, “I assume that the one whom he graciously forgave* [χαρίζομαι] *more.” And He said, “You have judged correctly.”*
  - iii) Jesus compares Simon and the woman—7:44-47 (same order as 7:38)
    - (1) Focusing Simon’s thoughts—7:44a <sup>44</sup> *And having turned to the woman, he said to Simon, “Do you see this woman?”*
      - (a) Simon noticed her long before Jesus forces him to admit it. It is now time for the self-righteous Simon to learn a lesson from the sinful woman.
      - (2) Washing feet—7:44b
        - (a) Simon—*I entered into your house, you gave Me no water for My feet,*
        - (b) The woman—*but she has moistened My feet with her tears and wiped them dry with the hair of her head.*
      - (3) Kiss of hospitality—7:45
        - (a) Simon—<sup>45</sup> *You gave Me no kiss,*
        - (b) The woman—*but from the time I entered she has not ceased kissing My feet.*
      - (4) Anointing—7:46
        - (a) Simon—<sup>46</sup> *You did not anoint My head with olive oil,*
        - (b) The woman—*but she anointed My feet with fragrant ointment.*
      - (5) Forgiveness of sins—7:47 (note the reversal of the order)
        - (a) The woman—<sup>47</sup> *On account of this* (cf. 7:40-46) *I say to you* (Simon), *her sins, which are many, are forgiven* [pf. pass. ind. ἀφίημι], *so that she loves* [ἀγαπάω] *much.*
          - (i) Jesus tells Simon about her forgiveness before Jesus tells her.
          - (ii) Her love is the manifestation of her faith.
        - (b) Simon—*But he who is forgiven little, loves* [ἀγαπάω] *little.”*

### **Jesus speaks to the woman—7:48-50**

- 1) Concerning FORGIVENESS—7:48-49
  - a) The statement—7:48 <sup>48</sup> *Then He said to her, “Your sins are forgiven* [pf. pass. ind. ἀφίημι].”
    - i) She is not forgiven because she treated Jesus better than Simon did. (Garland)
    - ii) She was forgiven before she even came to the house!

- b) The response of unbelief—7:49 <sup>49</sup> *And those who reclined at table with Him began to say in themselves, “Who is this who even forgives sins?”*
  - i) They are forced to wrestle with Jesus’ identity. Is Jesus really God? Only God can forgive sins. (cf. 5:20-21)
  - ii) It is impossible to remain neutral about Jesus.
- 2) Concerning RESCUE—<sup>50</sup> *But He said to the woman, “Your faith (not her love) has rescued [pf. act. ind. σώζω] you;*
  - a) He ignores the Pharisees and speaks directly to her.
  - b) It is not her courage, her devotion, or her humility that makes her worthy of be rescued. It is simply faith in the Son of God. (Garland)
- 3) Concerning PEACE—*go [pres. dep. impv.] in [εἰς] peace.”*
- 4) So Jesus **DID** know what sort of person this woman was (cf. 7:39). She was a sinner in need of forgiveness. He saw her repentance and faith and love.

**Take-home truth:** God’s willingness to forgive you is greater than your desire to be forgiven