

Luke Chapter 7

- As Jesus finishes His sermon on practical Christianity He enters into Capernaum and begins to perform miracles; which were a practical demonstration of what He had been preaching on.
 1. These miracles demonstrated His compassion; to meet human needs.
 2. These miracles were part of what He was called to do; part of His credentials, teaching, preaching, and healing.
 3. These miracles were intended to reveal truth, they are sermons in action and in deed, the living word.

John 1:14 “And the word became flesh...”

1 John 3:18 “My little children, let us not love in word or in tongue, but in deed and in truth.”

V: 1-10 The Centurion's faith.

- Capernaum = Village of comfort. (Map)
- Parallel passage: **Matthew 8:5-13**
- Luke is considered a fuller account, adding in the involvement of the elders of the Jews and the centurion's other servants.

V: 1 As Jesus ends His teaching on the plain, the same basic message as the sermon on the mount yet distinctly different time and location; He enters into Capernaum – most likely with a large crowd following Him.

- People naturally being drawn to Jesus as He is ministering to them.

V: 2 **Centurions** – in the Bible they are always described as men of faith, good moral character, always described in positive terms.

1. Centurion @ crucifixion recognized Jesus as the Son of God.
 2. Cornelius: Acts Ch. 10
 3. Centurion rescued Paul from the mob in the Temple.
 4. Another Centurion that conducted Paul from Caesarea foiling the ambush of the zealots who had taken an oath not to eat until they had killed Paul.
 5. Another Centurion conducted Paul safely to Rome, ensuring that he wasn't executed during the shipwreck scenario.
- A Roman legion had 6,000 men. A centurion was in charge of a group of 100 men.
 - Centurions were proven men of war, they had authority and power.

Matthew 8:5-6 “⁵And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, ⁶and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.”

- Palsy: Usually the end result of a venereal disease.
- Swelling of the joints, eventually fusing them together solid, very painful, leads to total paralysis. Leaves the mind intact while the body deteriorates.
- On the verge of death.

V: 3-5 The centurion had heard of Jesus – as opposed to seeing or meeting Him personally.

- The Romans were keen to keep an eye on what was going on with the Jews, monitoring events with the intent of keeping order, so it would not be unusual for a centurion to be aware of Jesus’ activities especially considering the large number of people involved.

Reconciling Matthew’s account with Luke’s:

1. Luke is simply a fuller account: The elders of Capernaum, possibly including Jairus – the leader of the synagogue make the initial approach to Jesus on behalf of the centurion – as such, they are his emissaries or ambassadors representing the centurions request to Jesus.
 2. The elders make the initial contact on his behalf; but as Jesus gets closer to his home, he sends servant out to speak to Jesus, then finally the centurion himself comes out and kneels before Jesus – all the time saying that he is not worthy to even speak to Jesus or to have Him enter his home.
- The elders representing the centurion, and in Matthew’s Gospel the centurion himself both approach Jesus humbly – beseeching Him – “pleading”.

Two elements:

1. That the centurion would have compassion and love for his servant to even make this request, knowing that Jesus had the power to heal.
2. That the elders who were generally opposed to Jesus, and also against the conquering Romans would be so disposed to not only aid this Roman centurion in his plight, but in the process be willing to approach Jesus to ask of favor of Him on behalf of a Roman.
3. This centurion must have truly ingratiated himself upon the elders for such a thing to occur, it had to have gone far beyond simply building them a building, a synagogue, describing him as being “worthy”.

V: 5 Love! Their hearts weren't won with a sword, but with love.

1 Corinthians 13:1-8

John 13:34-35 ³⁴“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. ³⁵By this shall all men know that ye are My disciples, if ye have love one to another.”

V: 6 Jesus responds immediately to the need / request.

Luke 19:10 “For the Son of man is come to seek and to save that which was lost.”

Jesus starts off to the centurion's house, apparently accompanied with the elders of Capernaum, then not too far from the house they are met by friends / servants / representatives of the centurion who say:

“Lord, I am not worthy that you should come into my house...”

- “Lord” (G 2962) kurios, koo'-ree-os; from kuros (supremacy); supreme in authority, by implication Mr. (as a respectful title):--God, Lord, master, Sir.
- An act and statement of submission.

“I am not worthy”

Matthew 5:5 “Blessed are the meek, for they shall inherit the earth.”

- Centurion and Jesus, some apparent contradictions:
 1. A wealthy Roman approaching a poor Jew.
 2. A powerful Centurion seeking a meek carpenter.
 3. A man of war approaching the Prince of Peace.

V: 7 This is where the centurion steps in personally.

- The centurion recognized the power of the spoken Word of God.

Hebrews 4:12 “For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

Psalms 19:7 “The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.”

2 Timothy 3:16 “¹⁶All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.”

- The centurion understood that he was speaking with the One who said “let there be light, and there was light” – and that He could just as easily say “be healed” and his servant would be healed.

V: 8 The centurion demonstrates his knowledge or understanding of authority, and of submission.

Romans 13:1-2 “¹Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”

Deuteronomy 27:10 “Thou shalt therefore obey the voice of the Lord thy God, and do His commandments and His statutes, which I command thee this day.”

1 Samuel 15:22 “And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

John 14:15 “If you love Me, keep My commandments.”

1 John 2:3-4 “³And hereby we do know that we know Him, if we keep His commandments. ⁴He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him.”

James 1:22 “But be ye doers of the word, and not hearers only, deceiving your own selves.”

- As Christians we need to demonstrate our understanding of the authority of the Word of God in our lives.

V: 9 Jesus “marveled” 2 times.

1. Here at the centurion’s “great faith”.
2. Later at the Jews great lack of faith.

Mark 6:6 “And He marveled because of their unbelief....”

Hebrews 11:1 “Now faith is the substance of things hoped for, the evidence of things not seen.”

- The centurion believed it even though he had yet to actually see it.

- We're going to get to meet that guy in Heaven some day.
- Ironically many gentiles will come to faith in Jesus, and many Jews will miss heaven by 18 inches.

Matthew 22:1-14 King having a wedding feast for His Son, the invited guests didn't want to come – so the un-desirables were invited instead.

Romans 1:16 “For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth; tor the Jew first and also to the Greek.”

Galatians 3:28 “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for ye are all one in Christ Jesus.”

Malachi 1:11 “For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering for My name shall be great among the heathen, saith the Lord of hosts.”

Luke 14:16-24 A man gave a great supper and invited many who wouldn't come.

V: 10 Matthew's Gospel Jesus tells the centurion to go thy way, go in peace:

James 5:16b “... The effectual, fervent prayer of a righteous man availeth much.”

- The centurion's servant was healed from a distance, like the other gentile (woman) whose daughter was healed.

Matthew 15:21-28 Greek Syro-Phoenician woman of Tyre from Canaan.

- Jesus has the authority to heal, and to save!
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V: 11 ([Map](#)) The next day, leaving Capernaum and entering Nain: Situated on the NW slope of Mt. Moreh, 5 miles South East of Nazareth, name mean “Pleasant”. There is a modern city built upon it’s ruins.

- Jesus enters Nain with a large group of disciples accompanying Him.

V: 12 Describing a pitiful situation: a dead man, the only son of his mother, a widow, and thus he was probably her only means of support.

- One day the crowd is rejoicing over the restoration of the centurion’s servant, the next day they come into town and there is a great funeral procession.

V: 13 He had compassion on her: in the midst of the crowd Jesus focuses on the one who had the greatest need at that moment – a grieving mom.

- Compassion: (G-4697) splanchnizomai, splanekh-nid'-zom-ahee; to have the bowels yearn, feel sympathy, to pity:--have (be moved with) compassion.
- This broken hearted woman was no doubt weeping and grieving at the loss of her son – Jesus told her not to weep because soon she would be rejoicing.

Psalm 30:5 “... weeping may endure for a night, but joy cometh in the morning.”

V: 14 When Jesus touched the bier / coffin we made Himself ceremonially unclean – but not so if the person were alive.... those that were carrying the body then stood still to see what this Rabbi wanted.

- Jesus said “Young man, I say unto thee arise.” – the same voice that called the earth into existence, that said let there be light and there was light – the power of God Almighty said to arise!
- *Each time Jesus raised someone from the dead, He spoke directly to them.*

V: 15 And he arose! He sat up and began to speak, and was delivered to his mother.

- 3 raised from the dead:
 1. Jairus’ daughter – **Luke 8:55** – came to life hungry.
 2. Widow’s son – **Luke 7:15** – came to life speaking.
 3. Lazarus – **John 11:44** – came to life walking.

2 Corinthians 5:17, new creatures alive in Jesus should be **HUNGRY** for the Word, **SPEAKING** the truth of Jesus, and **WALKING** with Jesus, no longer bound by sin!

V: 16-17 They are headed in the right direction even if they are not there yet, Jesus has been elevated from a great teacher to a great prophet - that know that God has visited His people.

- His fame is spread all through the region.

V: 18 Some of John the Baptist's disciples were in the crowd and saw Jesus raise the widow's son back to life, and they went and told John what was up.

V: 19-20 John is in prison for speaking the truth, for speaking out about Herod Antipas and Herodius. Antipas had gone to Rome and there met Herodius, grand daughter to Herod the Great, and husband to Herod Philip. Herod Antipas came home and divorced his wife, then took Herodius as wife.

Matthew 14:3-4 ³For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. ⁴For John said unto him, it is not lawful for thee to have her."

- As Jesus exhorts us and encourages us – there is still no guarantee that we won't end up in jail, or martyred for our faith – just as John the Baptist was.

Matthew 11:2 *"When John heard in prison the works of Christ..."* - His fame spread abroad, everybody knew what He was doing.

- John the Baptist, languishing in prison becomes somewhat discouraged it seems. He knows that Jesus is the Messiah but doesn't understand what is taking so long.
- John the Baptist came in the spirit of Elijah, who was also at times discouraged.
- John, like the others is also looking for the "King" Vs the "Servant".

Genesis 49:10 "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Numbers 24:17 "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

- Not long after Jesus was born the Romans took the power of capitol punishment away from the Jews (4 AD), removing the scepter. The Priests, Scribes, and religious leaders all began to mourn and lament because the Word of God had some how failed. The Scepter had been removed, but where was the Messiah? Not knowing that He has been born of a virgin and was growing up in their midst.

V: 22 They are told “go and tell John” - testify to what you’ve seen.

- John came in the spirit of Elija – **Luke 1:17** – and like Elija he was at times discouraged.
- Tell John – prophesy fulfilled.

Isaiah 35:5-6 “⁵Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.”

Isaiah 29:18-19 “¹⁸And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. ¹⁹The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

- Credentials:

John 14:11 “Believe Me that I am in the Father and the Father in Me, or else believe Me for the very works sake.”

V: 23 Jesus is always the sticking point, He is the rock of offense.

1 Peter 2:6-8 “⁶Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. ⁷Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

Matthew 10:32-33 “³²Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. ³³But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.”

V: 24 Grass blowing in the wind?

Ephesians 4:14 “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive,”

James 1:8 “A double-minded man is unstable in all his ways.”

Psalms 60:6 “He only is my Rock and my Salvation: He is my defense; I shall not be moved.”

Ephesians 6:13 “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

V: 25 Jesus is challenging their perspective and their expectations. They may have been looking for or expecting a charismatic leader, some kind of imposing presence, and expectation that might not match up to reality.

- This is the thing that would keep many from recognizing the Messiah when He came. There was an expectation of a conquering hero, a military man who would restore all things through the conventional methods of the day. They weren't looking for someone to come as a humble servant, someone who would suffer and die for their sins.
- What did you expect? What do we expect?

2 Timothy 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

- Soft clothes? No! Camel's hair & leather.

Matthew 3:4 “And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.”

- No soft clothes, no soft life!

2 Timothy 2:3 “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

V: 26-27 More than a prophet, a herald.

Quoting and fulfilling **Malachi 3:1**

Malachi 3:1 “Behold, I will send my messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.”

John's testimony:

John 1:6-8 “⁶There was a man sent from God, whose name was John. ⁷The same came for a witness to bear witness of the Light, that all men through Him might believe. ⁸He was not that Light, but was sent to bear witness of that Light.”

John 1:19-23 “¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? ²⁰And he confessed, and denied not; but confessed, I am not the Christ. ²¹And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, no. ²²Then said they unto him, who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? ²³He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.” (Isaiah 40:3)

- Not a fulfillment of **Malachi 4:5-6**.

Malachi 4:5-6 “⁵Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: ⁶And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

V: 28 Greater than Abraham, Moses, David, Elija? According to Jesus, “yes”.

1 Peter 1:10-12 “¹⁰Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: ¹¹Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹²Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

- Jesus was speaking of John’s privilege, not his character. A person who is least in the kingdom of heaven does not necessarily have a better character than John, but he does have a greater privilege.
- To be a citizen of the kingdom is greater than to announce its arrival.
- Technically the Old Testament ended with John the Baptist, not **Malachi**.

Luke 16:16 “The law and the prophets were until John. Since that time the kingdom of God has been preached, and ever man presseth into it.”

- The Tanakh, also known as the Masoretic text, the cannon of Hebrew scripture, or the Hebrew Bible, which is what we call the OT, actually ends with 2 Chronicles, the poetic and prophetic books are all part of that chronology. This is different than Torah (1st 5 books of the Bible)

V: 29-30 Matthew’s Gospel records Jesus ending this teaching with: “*He that has ears to hear, let him hear.*”

John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

Revelation 2:7 “He that hath an ear, let him hear what the Spirit saith unto the churches;...”

V: 31-32 Jesus uses a common occurrence of the day: children at play.

- They didn't have books, Tonka trucks, or TV – the children made up their own games, games that often mimicked life.
- Two of the bigger events that took place around them were weddings and funerals, a time for dancing, and a time for mourning.
- To whom shall I liken this generation, to whom shall I compare them?
- They're like children playing in the marketplace.
- Children are at times used as positive examples of innocence, of child like faith, etc – but another characteristic of children is that they lack maturity and are either un-knowing or are ignorant.

1 Peter 2:2 “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”

2 Timothy 3:16-17 “¹⁶All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷that the man of God may be perfect (complete, mature) thoroughly furnished unto all good works.”

- They / we all need the word of God to grow to mature, yet they are rejecting the word of God.

Mark 7:6-9 “⁶He answered and said unto them, well hath Isaiah prophesied of you hypocrites, as it is written, this people honoureth Me with their lips, but their heart is far from Me. ⁷Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. ⁸For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ⁹And He said unto them, full well ye reject the commandment of God, that ye may keep your own tradition.”

- Those that have prided themselves on being the guardians of wisdom, He refers to as children.
- I've piped / played a joyful song for you and you wouldn't dance.
- I played a mournful song for you, and you wouldn't play along with that either.
- Nothing makes you happy. ☹️

Galatians 5:19-21 describes the works or fruit of the flesh.

Galatians 5:20 “Idolatry, witchcraft, hatred, variance (contentious), emulations (jealousy), wrath, strife (argumentative), seditions (divisions, selfish ambitions), heresies.

1 Timothy 6:6 “But godliness with contentment is great gain.”

V: 33 John came neither eating nor drinking – he was dedicated to the Lord with a Nazarite vow.

Luke 1:15 “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.”

Nazirite vow: Temporary or life long, as consecrated by parents.

1. Hair, no hair cuts.
2. No alcohol or wine, nothing made from grapes.
3. No contact with dead things.

- John is fasting, he’s proclaiming the coming of the King – he is deflecting all glory and attention to God – he’s not claiming to be anybody.
- John is living an exemplary life – yet they say he has a devil!

Isaiah 5:20 “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”

Proverbs 17:15 “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.”

V: 34 “**Son of Man**” speaking of Himself, a prophetic title from **Daniel 7:13**, Jesus’ most used title to speak of Himself, particularly in this Gospel.

- Jesus came eating and drinking, having meals with seemingly anyone and everyone – all to minister the Good News to those He communed with.

Luke 19:10 “For the Son of man is come to seek and to save that which was lost.”

- They accused Jesus of being a glutton and a drunkard, a friend to sinners – they were partly right – He is a friend to sinners!
- There are some people who you just can’t please no matter what.
- Some people think it’s a gift to find a fault...

“The Devil’s advocate...”

- Can’t keep everyone happy.
- Given that choice, it is best to seek to please God.

Matthew 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.”

Matthew 6:33 “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.”

V: 35 “*Wisdom is justified of her children*”, meaning wisdom is proven by it’s offspring, it’s results, by the fruit of it.

James 3:17 “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

- The wisdom of the Lord is not always bourn out in agreement with the academic standards of the world, or by the majority – it is bourn out in changed lives! Drug addicts that have been set free, violent men who have repented and live life differently, those who were reckless and un-caring who now walk circumspectly in a loving way – countless multitudes who have been raised up to a new life in Christ Jesus.

Matthew 12:33 “... for the tree is known by his fruit.”

V: 36 Interesting that Jesus was criticized for eating and drinking with the people, but the very next illustration is Jesus being invited to the home of a Pharisee for a meal.

- Jesus goes to where He’s invited, to the house of a Pharisee, a religious leader, to the house of a publican / tax collector, like Matthew and Zaccaeus, or to ordinary homes like Lazarus, Mary, and Martha – to ordinary people like us if we would invite Him.

Revelation 3:20 “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.”

V: 37-38 This woman, a sinner of some reputation, actually the word sinner in this case is also translated “prostitute” – knew that Jesus was at the Pharisee’s house having a meal and went to Him.

- How did she gain entry? Courtyard, guests to feast vs: observers.
- While there are similarities to the event that took place with Mary the sister of Lazarus in Simon the leper’s house **Matthew 26:6-13, Mark 14:3-9 & John 12:1-11** this is not the same event.
- Mary’s anointing happened 6 days before the crucifixion, this event happened earlier in Jesus’ ministry – right after the previous teaching which ended in Matthew’s Gospel with **Matthew 11:28-30**

Matthew 11:28-30 “²⁸Come unto Me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take My yoke upon you, and learn of Me; for I

am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For My yoke is easy, and My burden is light.”

- This woman accepted that invitation and began to follow Jesus – even to the house of a Pharisee.
- This woman is worshipping Jesus in complete humility, she surrendered her glory at the feet of Jesus.

1 Corinthians 11:15 “But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”

Psalm 51:17 “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

- Initially she stood behind Jesus as He reclined at the table, then she knelt down and began to wash His feet with her tears, wiping His feet with her hair.
- She kissed his feet and anointed them with the ointment contained in a very expensive alabaster box – meaning the contents were probably very expensive as well.

V: 39 Simon the Pharisee (vs: Simon the leper) notes that Jesus, a Rabbi, and supposedly a prophet is allowing this woman, a prostitute to touch and thereby defile Him.

- Simon is operating based on what he understands are the rules concerning these things, Jesus is about to use this situation to instruct him.

V: 40-43 Jesus doesn't rebuke Simon, He instructs him through a parable or hypothetical situation, to his credit Simon is willing to hear Jesus out.

- Simon answered correctly; the greater the debt, the greater the forgiveness, and the appreciation for that forgiveness.
- Those who have truly been “saved” from something are grateful for that salvation; those who are forgiven much love much.
- Those who are forgiven little, or at least think so – don't appreciate their salvation nearly as much – it's all too hypothetical or academic.

V: 44-46 Jesus points out to Simon that he's been negligent in the most basic points of common courtesy regarding a guest – a common guest would normally be treated with the utmost of respect and afforded specific courtesies – or they wouldn't be invited in the first place.

- It was a common courtesy to have a guests feet washed, to anoint them with oil, and to receive them with a kiss – none of which Simon did, a cultural slight, treating his guest as an inferior.
- This woman on the other hand has done all the opposite to the extreme; washing Jesus' feet with her tears, wiping and cleaning His feet with her hair. This woman was continually kissing Jesus' feet – an act of worship, devotion, and deep humility. She anointed Jesus' feet, not presuming to touch His head.

V: 47 Jesus doesn't ignore the sin in her life, He like the woman herself, acknowledged the sin in her life – so that it could be dealt with in a Biblical manner

1 John 1:9 “If we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness.”

- True to the parable; because this woman has been forgiven much, she loves much.
- Also true to the parable, because Simon has been forgiven little, if any – he loves little as is manifest in his discourteous treatment of his guest.

V: 48-49 How does she know she's forgiven? Jesus tells her.

- How do we know that we're forgiven? Same way, God's word tells us.

Psalm 32:1 “Blessed is the man whose transgression is forgiven, whose sin is covered.”

- This Pharisee like the others when the paralytic man was lowered through the roof, and Jesus forgave His sins publically thought the same thing in his heart – that this “man” blasphemes because only God can forgive sins.
- He is right in a way, only God can forgive sins.

Psalm 51:4 “Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”

- Jesus is most likely to have only been invited because He has just healed the centurion's servant – which Simon would have known about, and because He had raised the widow's son back to life – both of which have caused this Pharisee to become more curious about Jesus.
- Who heals? Who raises the dead? Only God can do that. Add to that He's forgiving sins... these are all clues intended to lead this Pharisee to a right conclusion.

V: 50 Turning His attention to the woman, ministering to her need Jesus tells her that her sins are forgiven her, thy faith has saved thee – go in peace.

Ephesians 2:8-9 “⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹not of works, lest any man should boast.”

- Her faith was manifest in her actions, in her very overt worship, in her humility, and sacrifice.

James 2:17-18 “¹⁷Even so faith, if it hath not works, is dead, being alone. ¹⁸Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

- Works if done for the right reasons, to glorify God, are faith in action.

Galatians 5:6 “For in Jesus Christ neither circumcision availeth any thing, nor un-circumcision; but faith which worketh by love.”

- The only thing that counts is faith expressing itself through love.

“... *go in peace.*”

- We have no peace until we have His forgiveness!