

Theme: When we encounter Jesus the Savior, the depth of grace and forgiveness we have received overflows into extravagant love and gratitude and changes how we see others.

I. Intro - *Theo of Golden*

- A. Great book; favorite of our book club so far
- B. Theo sees beyond externals to see who people are
- C. This transforms people all around him - made me want to be a better man!
- D. We see something similar in Jesus in today's text!
- E. Encountering Jesus the Savior

II. An Unexpected Person At A Dinner Party

- A. A Pharisee invites Jesus to dinner
One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table.
Luke 7:36
 - 1. A Pharisee invites Jesus to his house for dinner.
 - 2. We are used to seeing Jesus eat with tax collectors and sinners, not Pharisees and religious leaders.
 - 3. Jesus often has conflict with the Pharisees.
 - 4. Yet Jesus goes to the man's house for the dinner.
 - 5. Jesus was open to engaging with people of all backgrounds and situations
 - a. Matthew and Zacchaeus, the despised tax collectors
 - b. Peter, Andrew, James, & John, the rough fisherman
 - c. Woman at the well (Samaritan; many divorces)
 - d. Nicodemus, the great respected religious leader!

B. An unexpected woman comes into the party

- 1. The guests are reclined at the table
One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and **reclined at table**.³⁷ And behold, a woman of the city, who was a sinner, when she learned that he was **reclining at table** in the Pharisee's house, brought an alabaster flask of ointment, Luke 7:36-37
 - a. The Greek is not "eat" but "reclined"
 - b. They reclined on sofas for meals (drawing)
 - c. This becomes important to the story
- 2. An unexpected woman arrives to the party
And behold, **a woman of the city, who was a sinner**, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment.. Luke 7:37
 - a. Such dinners were public affairs - people could observe what was happening.
 - b. But this woman was not welcome in a Pharisee's house - she was a notorious "sinner"
 - 1. The name Pharisee came from an Aramaic word meaning "separated ones"
 - 2. They did not interact with tax collectors or people known for sinful lives.
 - 3. Such people would not even come to watch
 - c. It is likely that this woman was a prostitute
 - 1. Most scholars agree she was a prostitute - this is why she was labeled as a "sinner" in the town.
 - 2. She violated God's laws regarding sex.
 - 3. She probably sold herself to Gentiles - so she was doubly unclean to this Pharisee!

4. What is SHE doing here?

3. The woman begins to act conspicuously

And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment, ³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. Luke 7:37-38

- a. She has a small flask of expensive perfume (photo)
- b. You break the top to release the perfume; it is normally only used for special occasions or people.
- c. Because of Jesus' position, she can't easily get to his head or upper body, so she stands behind him at his feet, conspicuous by just her presence.
- d. Overcome with emotion, she begins to sob, and the tears fall onto his feet. This is embarrassing!
- e. She doesn't have anything else, so she undoes her hair (scandalous!!) and wipes His feet with it!
- f. Then she begins to pour the perfume on His feet - an extravagant waste!
- g. Then she kisses His feet - something a prostitute might do with a customer in private, but utterly shocking in public!
- h. One can imagine the shocked looks and thoughts about the behavior of this woman!
- i. The Greek describes each action as if the onlookers saw every action in agonizing slow motion!
- j. It was bad enough that she came - but now she has lived down to our worst fears!

III. The Pharisee and the Prophet

A. The Pharisee's internal dialogue about this

Now when the Pharisee who had invited him saw this, he said to himself, "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." Luke 7:39

1. The Pharisee has an internal dialogue to judge the woman - and Jesus!
2. "I have heard Jesus is a prophet, but if He was a prophet, he would know from God that this woman is a sinner and he would never let her touch him!"
3. If - a Greek construction that means this is not true!
4. He has not spoken to stop this scandalous scene because he is more concerned with what it means about Jesus - he can't be a prophet because He did not reject this woman immediately!
5. This is the Pharisaical approach to life - contact with unholy people contaminates me and overcomes any holiness I might have, so you avoid contact with such people.

B. The Prophet speaks to the Pharisee

And Jesus **answering** said to him, "**Simon**, I have something to say to you." And he answered, "Say it, Teacher." Luke 7:40

1. Jesus "answers" the Pharisee - the Prophet is able to read the Pharisee's internal thoughts!
2. Jesus addresses the Pharisee by name - Simon
 - a. The Pharisee won't even think the woman's name - she is merely a "sinner" to him.

- b. But Jesus personalizes even this judgmental Pharisee by calling him by his name.
 - c. The tendency to treat people by labels rather than as individuals is characteristic of a Pharisaical approach, but God knows each person by name - even those who falsely judge Him!
3. Jesus offers to engage Simon in conversation - and Simon agrees.

IV. A Lesson About Grace and Gratitude

A. A parable about forgiveness and love

“A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. ⁴² When they could not pay, he cancelled the debt of both. Now which of them will love him more?” ⁴³ Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” Luke 7:41-43

1. A moneylender and two debtors
 - a. 50 denarii - two months pay; 500 - 20 months pay!
 - b. The moneylender forgives both of them their debt!
2. The key question from the parable
 - a. Which man will love the moneylender more?
 - b. Simon responds warily - the one forgiven more
 - c. Jesus commends Simon for his correct answer
 - d. χαρίζομαι - to cancel/forgive debt - root is GRACE
 - e. Love and gratitude flow from the experience of being forgiven, and the more one knows they have been forgiven, the more they will be filled with lavish, conspicuous gratitude and love!

B. Do you see this woman?

Then turning toward the woman he said to Simon, “Do you see this woman? Luke 7:44

1. Once again, he speaks to Simon (not a label but a personal name!)
2. A key question: “Do you SEE this woman?”
 - a. Part of Simon’s problem is that he does not see the woman; he only sees her as part of a class he wants to avoid.
 - b. Part of Simon’s problem is that he does not see the woman; he only sees her sin!
 - c. Whenever we stop seeing individual people and see only their sin or treat them as merely a group of people, we will act in a judgmental, Pharisaic way.
 - d. Every human, no matter their beliefs or past actions, is the image of God & must be seen and treated as an individual, not demeaned as being one of “them”

C. How Jesus sees the woman - one who is full of love and gratitude

Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment. Lk 7:44-46

1. Jesus TURNS to the woman - He sees her even if Simon does not!
2. What Jesus sees!
 - a. A list of things Simon did not do for Jesus
 - b. These were probably not required, but were often offered to guests, especially honored ones.

- c. No water to wash my feet - but she used her tears of love and gratitude to wash them!
- d. No towel to dry my feet - but she used her hair to clean and dry my feet!
- e. No kiss of greeting on my cheek - but she has kissed my feet unceasingly!
- f. You did not give me cheap oil to anoint and refresh my head - she she used expensive perfume on my FEET!
- g. She exceeded anything that would be expected!
- h. Do you SEE Simon - these are the acts of love!
- i. Simon, what you saw as scandalous was really evidence of abundant, grateful LOVE!

D. The lesson - love flows from grace

Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little. Luke 7:47

1. Jesus knows how much she has sinned - her sins are MANY.
2. Jesus does not excuse or re-classify sin - He FORGIVES it!
 - a. Our culture wants to deny sin is actually sin, but this prevents forgiveness.
 - b. Forgiveness can only come when we admit it to Jesus and look to Him to forgive and cleanse us!
3. Grace and forgiveness come BEFORE love
 - a. Forgiven is a perfect tense - have been forgiven (NIV).
 - b. “For” (ὅτι) has the sense of thus, as a result (NIV2011; CSB)

Therefore, I tell you, her many sins **have been forgiven—as her great love has shown**. But whoever has been forgiven little loves little.” Luke 7:47 (NIV2011)

Therefore I tell you, her many sins **have been forgiven; that’s why she loved much**. But the one who is forgiven little, loves little.” Luke 7:47 CSB

- c. This is the point of the parable - love and gratitude flow from forgiveness, not vice versa!
4. Simon, you see scandal; I see love! Simon, you demand her to labor to prove she loves and is worthy of forgiveness, but love flows from forgiveness!
 5. Forgiveness is the root, and love is the fruit!
- #### E. Jesus publicly pronounces her restoration to God
- And he said to her, “Your sins are forgiven.” ⁴⁹ Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” ⁵⁰And he said to the woman, “Your faith has saved you; go in peace.” Luke 7:48-50
1. Jesus says her sins have been forgiven (perfect tense), reassuring her that her past has been cleansed.
 2. This is a public declaration that she is no longer to be defined by her many sins, but her new status as a child of God whose sins have been forgiven!
 3. This is also a public display of Jesus’ Deity - for God alone can forgive sins (v49)!
 4. Jesus pronounces that her faith has saved her (NOT her response of love but her faith) and she is under the blessing of peace with God.

V. Applying the Word

A. If you feel like the woman - encounter Jesus the Savior!

1. You may see all your brokenness and sin
2. The world around you may be like Simon and only see your brokenness and sin
3. But Jesus sees you! He sees the sin and brokenness, but He also sees who you can be!
4. Bring your sin and brokenness, your regret, your shame to Him!
5. Receive His forgiveness and pour out love and gratitude to Him for this!
6. Jesus sees you better than you see yourself - and He loves you more than you love yourself!

B. If I find myself like Simon - respond to Jesus!

1. Gratitude, love, and change flow from grace, not judgment!
2. This is the key point Jesus is making.
3. This is a major teaching of all Scripture - grace always comes first!
4. Our catechism - Guilt, Grace, Gratitude!
5. Since the fall, we are predisposed to legalism, which places works before grace, but this is a fatal error!
6. Jesus calls us to see people, not as categories, but as the image of God as He made them and as they can be!
7. First - I need to see how much I have been forgiven!

8. A heart that meditates on the Gospel and God's free grace will want to view others through that grace!

9. Meditate on the glorious Gospel every day!

10. Second - do I see others with the eyes of Jesus or with the Pharisees?

11. Over and over, Jesus "sees" people, calling them to who they can be!

12. Let's encounter Jesus the Savior - and then see others through His eyes and offer them grace!

C. The Table of Grace and Forgiveness

1. We will confess our sin and receive forgiveness
2. We will then give thanks and love to Jesus
3. We will then ask the Spirit to empower us to see others as Jesus sees them
4. 1 John 2:1-2

Encountering Jesus the Savior

Luke 7:36-50

March 8, 2026

Communion

Ephesians 1:7-8

Teaching keywords: Christology; forgiveness; worship; gratitude and thanksgiving; legalism; faith

Because you are in Christ, you have redemption through his blood, the forgiveness of your trespasses, according to the riches of his grace, ⁸ which he lavished upon you so that you are blessed - so go forth and be a blessing. Ephesians 1:7-8

EVERYONE STAND FOR READING OF THE TEXT

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