

SERIES: LUKE: THE SON OF MAN, THE SAVIOR
HAS COME, WEEK 55

TITLE: THE DEBT OF LOVE WE OWE

TEXT: LUKE 7:36-50

INTRODUCTION: (1) THERE IS A CHRISTIAN
HYMN WRITTEN BY PETER R. SCHOLTES TITLED:
**"THEY'LL KNOW WE ARE CHRISTIANS BY OUR
LOVE."**

* THE CHORUS OR REFRAIN OF THE SONG
**SIMPLY SAYS: "AND THEY'LL KNOW WE ARE
CHRISTIANS BY OUR LOVE, BY OUR LOVE, YES
THEY'LL KNOW WE ARE CHRISTIANS BY OUR
LOVE."**

** NOW, THIS LITTLE CHORUS WAS THE
ATTITUDE THAT CHRISTIANS IN EGYPT HAD
DURING THE THIRD CENTURY, WHEN A TERRIBLE
PLAGUE OVERWHELMED THE FAMOUS CITY OF
ALEXANDRIA.

*** FOR ACCORDING TO DIONYSIUS THE GREAT IT WAS FOLLOWERS OF CHRIST, PEOPLE THAT WERE FORGIVEN OF THEIR SINS THAT HAD COMPASSION ON THE SICK, EVEN AT THE COST OF THEIR OWN LIVES.

**** **DIONYSIUS WROTE: "MOST OF OUR BROTHERS SHOWED UNBOUNDED LOVE AND LOYALTY, NEVER SPARING THEMSELVES AND THINKING ONLY OF ONE ANOTHER. HEEDLESS OF DANGER, THEY TOOK CHARGE OF THE SICK, ATTENDING TO THEIR EVERY NEED AND MINISTERING TO THEM IN CHRIST AND WITH THEM DEPARTED THIS LIFE SERENELY **HAPPY...MANY, IN NURSING AND CURING OTHERS, TRANSFERRED THEIR DEATH TO THEMSELVES AND DIED IN THEIR STEAD."****

(2) NOW IN THOSE DIFFICULT TERRIBLE DAYS, BELIEVERS SHOWED A LOVE THAT SURPASSED WHAT ANYONE ELSE WAS ABLE TO GIVE.

*** DIONYSIUS WENT ON TO SAY: "THE HEATHEN**
BEHAVED IN THE VERY OPPOSITE WAY. AT THE
FIRST ONSET OF THE DISEASE, THEY PUSHED
THE SUFFERERS AWAY AND FLED FROM THEIR
DEAREST, THROWING THEM INTO THE ROADS
BEFORE THEY WERE DEAD, AND TREATED
UNBURIED CORPSES AS DIRT, HOPING THEREBY
TO AVOID THE SPREAD AND CONTAGION OF THE
FATAL DISEASE."

**** AND WE'RE TOLD THAT EVEN THE FAMOUS**
PHYSICIAN OF THAT DAY GALEN, FLED THE CITY
IN FEAR.

*** NOW THE QUESTION CAN BE ASKED AT THIS
POINT, WHAT MADE THE DIFFERENCE?

**** WHAT ACCOUNTS FOR THE GREAT
SACRIFICIAL LAVISH LOVE THAT CHRISTIANS
SHOWED TO THE DEAD AND THE DYING?

(3) THE ANSWER IS, THEY HAD BEEN FORGIVEN
THROUGH THE LOVE OF CHRIST.

* AND A LIFE OF LOVE IS THE GRATEFUL RESPONSE OF A SINNER WHOM HAS FOUND TRUE FORGIVENESS IN JESUS CHRIST.

** IF WE HAVE BEEN FORGIVEN OF ALL OUR SINS MUCH, WE WILL LOVE MUCH AND OUR LIFESTYLE WILL REFLECT TO SOME DEGREE TO OTHER BELIEVERS AND TO THE LOST, A POWERFUL WITNESS TO THE WORLD, THEY WILL KNOW THAT WE ARE CHRISTIANS BY OUR LOVE.

*** AND PLEASE UNDERSTAND, A LOVELESS CHRISTIAN UNDERCUTS THE TESTIMONY OF THE GOSPEL AND SUCH ATTITUDES ARE **INCOMPATIBLE WITH CHRIST'S GRACIOUS** FORGIVENESS.

**** WE HAVE A DEBT OF LOVE WE OWE TO CHRIST AND THUS TO OTHERS THAT GOD PROVIDENTIALLY PLACES ACROSS OUR PATHS.

(4) AND OUR DEBT OF LOVE WE OWE FOR OUR FORGIVENESS TO CHRIST STARTS IN OUR ACTIONS TOWARD HIM.

* AND PROBABLY NOWHERE DO WE SEE THE CONNECTION BETWEEN LOVE AND FORGIVENESS MORE CLEARLY THAN IN THE STORY DR. LUKE TOLD ABOUT A WOMAN WHOM ANOINTED **JESUS' FEET WITH HER PERFUME IN OUR TEXT** TODAY.

** FOR HERE WE SEE A CONTRAST BETWEEN THE EXTRAVAGANT LAVISH LOVE OF A FORGIVEN SINNER AND THE SCORNFUL CONTEMPT OF A SELF-RIGHTEOUS PHARISEE NAMED SIMON.

*** AND JESUS WILL CLEARLY TELL US WHAT MAKES THE DIFFERENCE IN THIS RICH TEXT, WHICH THE CONTRAST IS STRIKING.

**** **WITH THAT SAID, I'VE TITLED OUR SERMON FOR TODAY, "THE DEBT OF LOVE WE OWE," WE** SPEAKING OF CHRISTIANS.

(5) AND WE'LL LOOK AT 4 POINTS AS WE WORK OUR WAY THROUGH LUKE 7:36-50.

* NO. 1 THE ANOINTING BY THIS WOMAN WHO WAS A SINNER, VV. 36-38; NO. 2 THE ATTITUDE OF SIMON THE PHARISEE, V.39; NO. 3 THE ANALOGY, THE PARABLE THAT JESUS WILL TELL TO ILLUSTRATE THE CONTRAST BETWEEN THIS SINFUL WOMAN AND THIS PROUD SELF-RIGHTEOUS PHARISEE, VV. 40-43; AND NO. 4 THE APPLICATION OF THE ANALOGY OR PARABLE, VV. 44-50.

** AND WITH THOSE 4 POINTS AS OUR ROADMAP FOR TODAY, LOOK AT V. 36 PLEASE **WHERE WE'LL START TO SEE OUR FIRST POINT** TODAY, THE ANOINTING.

i. THE ANOINTING, (READ V. 36)

A. NOW THIS STORY OPENS WITH ONE OF THE PHARISEES NAMED SIMON ACCORDING TO V. 40, ASKING JESUS TO DINE WITH HIM IN HIS HOME.

* AND JESUS ACCEPTS THE INVITATION AND COMES AND RECLINES AT THE TABLE WITH OTHER GUESTS ACCORDING TO V. 48, THOSE WHO WERE RECLINING AT THE TABLE WITH HIM.

** AND NOTE THAT THIS IS THE FIRST OF 3 **INSTANCES UNIQUE TO LUKE'S GOSPEL IN WHICH JESUS ACCEPTS A PHARISEE'S** INVITATION TO SHARE A MEAL, THE OTHER TWO ARE FOUND IN LUKE 11:37-54 AND LUKE 14:1-24.

*** NOW THAT JESUS ACCEPTS INVITATIONS TO MEALS FROM HIS ENEMIES THE PHARISEES SHOWS HIS GRACE AND COMPASSION.

**** FOR WHAT WAS **THE PHARISEE'S** TAKE ON **JESUS? WELL ACCORDING TO LUKE 7:34, "HE'S A GLUTTONOUS MAN AND A DRUNKARD, A FRIEND OF TAX COLLECTORS AND SINNERS."**

1. AND OF COURSE THROUGHOUT HIS MINISTRY THEY WOULD TRY TO CATCH HIM WITH A STATEMENT THEY COULD USE AGAINST HIM GATHERING EVIDENCE AGAINST HIM, BUT HE NEVER SAID ANYTHING WRONG, HIS WORDS WERE ALWAYS TRUTH AND SOUND, NEVER A MAN SPAKE LIKE THIS MAN, PEOPLE WERE AMAZED AT HIS WORDS.

* YET KNOWING HIS ENEMIES WELL, HE STILL GRACIOUSLY CAME, TO COMMUNICATE HIS TRUTH TO THEM, WHICH REMINDS US, OUR ENEMIES NEED THE TRUTH OF THE GOSPEL, FOR OUR ENEMIES, SPEAKING OF ENEMIES OF THE CROSS, HAVE ONLY ONE HOPE, OF HEARING THE TRUTH OF THE GOSPEL AND GOD GRACIOUSLY SAVING THEM.

** SO JESUS COMES TO DINE WITH ONE OF HIS ENEMIES, AS AN INVITED GUEST, AND HE WILL COMMUNICATE THE TRUTH OF FORGIVENESS TO HIM.

*** HOWEVER, ANOTHER GUEST SHOWS UP, THIS ONE UNINVITED, LOOK AT V. 37 PLEASE.

B. READ V. 37. NOW THE GREEK TEXT OF V. 37 **BEGINS WITH THESE WORDS "AND BEHOLD" AND** MOST OF THE GOOD TRANSLATIONS TRANSLATE IT THIS WAY INCLUDING THE OLD NAS, THE ESV, THE KJV AND THE NKJV.

* AND I EMPHASIZE THAT BECAUSE THE WORDS **"AND BEHOLD"** STRESSED, SPOTLIGHTS THAT A SHOCKING STARTLING THING WAS ABOUT TO HAPPEN, IN OUR LANGUAGE, LOOK AT THAT! WOW! LIT. SEE! LOOK! AN INTERJECTION OF SHOCK.

** AND WHAT WAS SHOCKING WAS THAT A WOMAN WHOM WAS WELL KNOWN AS A SINNER SHOWS UP AT THIS DINNER.

*** FOR **THE WORD "SINNER"** IN THIS USAGE WAS A TERM FOR THE MOST DESPISED PEOPLE IN SOCIETY AND IN ALL LIKELIHOOD, SHE WAS A PROSTITUTE AT ONE TIME, AN IMMORAL WOMAN.

**** NEVERTHELESS, SHE LEARNED THAT JESUS **WAS GOING TO BE AT SIMON'S** HOUSE FOR DINNER, SO SHE SHOWS UP WITH AN ALABASTER VIAL OF PERFUME, WHICH SUGGESTS AN EXPENSIVE PERFUME, FOR ALABASTER WAS AN EXPENSIVE KIND OF MARBLE QUARRIED IN EGYPT AND IF THAT IS WHAT THE CONTAINER WAS MADE OF THAT HELD THE PERFUME, IT MUST HAVE BEEN AN EXPENSIVE PERFUME.

1. AND WHAT COURAGE THIS WOMAN HAD TO SHOW UP AT A HOUSE WHERE SHE KNEW SHE **WOULD BE DESPISED, BUT THAT DIDN'T STOP HER, SHE DIDN'T CARE FOR SHE WAS ON A MISSION,** LOOK AT V. 38 PLEASE.

C. READ V. 38. NOW THE MISSION OF THIS WOMAN WHOM WAS A SINNER, MOST LIKELY A FORMER LADY OF THE EVENING WAS AN EXPRESSION, ACTIONS OF GRATITUDE AND LOVE FOR JESUS, HER SAVIOR AND LORD NOW.

* FOR MOST LIKELY, SOMEWHERE IN GALILEE BEFORE THIS TIME, SHE HEARD JESUS SPEAK THROUGH A PUBLIC SERMON OR MAYBE THROUGH A PRIVATE UNRECORDED **CONVERSATION AND JESUS' WORDS HAD GONE** TO HER HEART AND SHE HAD TURNED TO HIM IN REPENTANT FAITH AND SO FOUND FORGIVENESS AND FREEDOM FROM HER FORMER LIFESTYLE.

** SO SHE WAS AT HIS FEET WITH HER PERFUME ABOUT TO ANOINT **HER SAVIOR'S FEET WHEN** HER EMOTIONS AND LOVE BURST FORTH, THEY EXPLODE

*** HER TEARS BEGAN TO FALL LIKE RAINDROPS IN THE DUST, STREAKING HIS DIRTY FEET AS WE WILL FIND OUT.

**** AND SHE HAD NOT MEANT FOR THIS TO HAPPEN FOR SHE HAD NO TOWEL.

1. SO THIS WOMAN SPONTANEOUSLY LETS DOWN HER LONG HAIR AND USES IT AS A TOWEL. AND FOR A JEWISH WOMAN TO DO THAT IN PUBLIC WAS A DISGRACE.

*** BUT SHE DIDN'T CARE, TO USE AN EXPRESSION OF TODAY FOR EMPHASIS: SHE DIDN'T GIVE A RIP!**

** SHE WAS NOT CONCERNED WITH THE SHAME THAT SHE MIGHT FACE, SHE HAD BEEN FORGIVEN AS WE WILL SEE, SHE WAS LIBERATED FROM HER SIN AND LIFESTYLE AND SHE FLAT OUT LOVED JESUS FOR IT.

***** AND AFTER FINISHING WASHING JESUS' FEET** WITH HER TEARS AND HAIR, SHE STARTS **KISSING JESUS' FEET AND** ANOINTS THEM WITH THE EXPENSIVE PERFUME SHE BROUGHT.

**** AND NOTE THAT VERB KISSING HERE **TALKING ABOUT KISSING JESUS' FEET IS AN** INTENSE VERB HERE IN THE GREEK.

2. IN FACT IT IS USED LATER IN LUKE, IN LUKE **15:20 AND DESCRIBES THE FATHER'S KISSING OF** THE PRODIGAL SON ON HIS RETURN HOME.

* AND THEN LUKE THE HUMAN AUTHOR OF ACTS, USED THIS VERB IN ACTS 20:37 TO DESCRIBE HOW THE ELDERS OF THE CHURCH AT EPHESUS KISSED PAUL WHEN HE WAS LEAVING THEM AND MOST LIKELY SEEING HIM FOR THE LAST TIME.

** AND BELOVED, MY POINT IS, THIS FORMER **PROSTITUTE'S KISSING AND ANOINTING JESUS'** FEET WAS A STRIKING EXPRESSION OF LOVE! IT WAS LAVISH, THERE IS NOTHING EROTIC OR SENSUAL ABOUT THIS, IT WAS HIS FEET!

*** THIS IS SACRIFICIAL HUMBLE LOVE AND GRATITUDE, IT IS RESPONDING TO WHAT JESUS DID FOR HER AND SAVING HER.

**** AND I THINK SOME OF US MIGHT HAVE BEEN EMBARRASSED IF WE WERE GUESTS AT THIS DINNER.

3. BUT WHEN SOMEONE HAS RESCUED YOU FROM HELL AND A LIFE OF SIN AND FILTH, THIS IS A PROPER RESPONSE TO JESUS.

* **MARTIN LUTHER CALLED THIS WOMAN'S TEARS "HEART WATER."**

** AND RIGHTFULLY SO. FOR THE WORD WASH IN THE GREEK IN REFERENCE TO WASHING **JESUS' FEET WITH HER TEARS LIT. MEANS TO RAIN.**

*** AND HER TEARS ARE A HEART DOWNPOUR OF LOVE, A FLOOD FROM THE HEART.

**** **AND I'M WONDERING WHEN WAS THE LAST TIME THERE WAS HEART WATER FOR JESUS WHO RESCUED US FROM GOD'S WRATH AND HELL, WHO FORGAVE US IF WE ARE IN CHRIST?**

4. AND IT DOESN'T NECESSARILY NEED TO BE TEARS BUT IN HEART RESPONSE OF WHAT JESUS DID FOR US WITH GRATITUDE, SACRIFICE AND SERVICE, LAVISH LOVE.

* BELOVED, SOME OF US HAVE FORGOTTEN ABOUT OUR SO GREAT SALVATION AND FROM WHAT JESUS SAVED US FROM, AND THAT IS **WHEN WE DON'T SACRIFICE FOR OUR SAVIOR,** AND DO WHAT WE NEED TO DO FOR REGARDLESS OF WHAT ANYBODY ELSE THINKS.

** TO HAVE THE COURAGE AND LOVE TO DO FOR HIM WHAT WE NEED TO DO, REGARDLESS OF WHAT OTHER PEOPLE SAY AND HOW THEY RESPOND. THAT WE LOVE JESUS SO MUCH WE **DON'T CARE WHAT OTHER PEOPLE THINK IN** MAKING OURSELVES FOOLS FOR CHRIST.

*** WELL THIS **HOLY ANOINTING OF JESUS' FEET** WAS DRIVEN BY GRATITUDE AND LAVISH HEART LOVE.

*** **AND JESUS WILL CONTRAST THIS WOMAN'S HEART LOVING ATTITUDE TO THE PHARISEE'S** ATTITUDE IN V. 39. LOOK AT V. 39 PLEASE **WHERE WE'LL SEE THE ATTITUDE OF THE PHARISEE, OUR 2'D POINT** TODAY.

II. THE ATTITUDE, (READ V. 39)

A. NOW THE ATTITUDE OF THE PHARISEE THAT INVITED JESUS TO DINNER IS ONE THAT ILLUSTRATES A HUGE CONTRAST TO THIS WOMAN IN HER ATTITUDE WHICH LED TO HER ACTIONS.

* I MEAN IN HIS EYES, THIS WOMAN, AN UNINVITED GUEST, A PROSTITUTE, A WHORE IN HIS EYES, WAS INVOLVED IN A SERIOUS BREACH OF PROPRIETY, OF DECORUM, OF ETIQUETTE.

** AND HE SAYS TO HIMSELF, NOT OUT LOUD, BUT TO HIMSELF, IF JESUS REALLY WERE A PROPHET, HE WOULD KNOW WHAT KIND OF WOMAN THIS LADY WAS AND HE WOULD NOT HAVE ALLOWED IT.

*** I MEAN PROPHET IN THIS LIGHT IS SOMEONE WITH SUPERNATURAL KNOWLEDGE, A MESSIAH WHOM WOULD BE OMNISCIENT, ALL KNOWING.

**** THUS THE PHARISEE WAS BOTH DISGUSTED BY WHAT HE JUST SAW AND AT THE SAME TIME PRETTY HAPPY BECAUSE IT CONFIRMED HIS **BELIEF THAT JESUS' IGNORANCE OF THIS WOMAN'S WICKEDNESS WAS PROOF THAT HE WAS NOT A TRUE PROPHET.**

1. HENCE, MISSION ACCOMPLISHED BY THIS PHARISEE, FOR HE WAS LOOKING FOR AN OPPORTUNITY TO DISCREDIT JESUS AS WE WILL SEE IN THE TEXT THAT FOLLOWS IN HIS LACK OF HOSPITALITY AND GRACE AND RESPECT IN THE WAY HE TREATED JESUS WHEN JESUS ARRIVED IN HIS HOME.

* THE PHARISEE LOOKED DOWN ON THIS WOMAN AS AN UNTOUCHABLE, A LOW LIFE, A SINNER, IN HIS ATTITUDE, HE WAS JUDGMENTAL, THINKING LIKE A TRUE PHARISEE.

** HE LOOKED DOWN ON HER IN HIS SELF-RIGHTEOUSNESS AND LOOKED AT HER AS GARBAGE. BUT JESUS SAW HER IN A DIFFERENT LIGHT. AND WILL TELL A PARABLE, HE WILL USE AN ANALOGY, AN ILLUSTRATION TO CONTRAST BOTH OF THEIR RESPONSES AND WHAT IT SHOWS.

*** WHICH LEADS US TO OUR THIRD POINT TODAY, THE ANALOGY OF JESUS. LOOK AT V. 40 PLEASE.

III. THE ANALOGY, (READ V. 40)

A. NOW THE WORDS OF JESUS TO THIS PHARISEE, HERE INTRODUCED AS SIMON, INJECT A TOUCH OF IRONY INTO THIS STORY.

* FOR SIMON ASSUMED THAT JESUS DID NOT KNOW WHO THIS WOMAN WAS AND THEREFORE WAS NOT A TRUE PROPHET.

** HOWEVER, JESUS KNEW WHAT SIMON WAS THINKING AS GOD HIMSELF, AS A TRUE PROPHET, AND HE USES WHAT HE WAS THINKING TO REVEAL HIS HEART THAT HE WAS FAR FROM GOD.

*** FOR JESUS SAID, SIMON I HAVE SOMETHING TO SAY TO YOU AND SIMON RESPECTFULLY POLITELY BUT WITH COLDNESS SAYS, SAY IT TEACHER, SAY IT RABBI, A TITLE OF RESPECT. AND JESUS WILL TELL IT LIKE IT IS. LOOK AT V. 41 PLEASE.

B. READ V. 41. NOW JESUS TELLS IT LIKE IT IS BY MEANS OF AN ANALOGY, A PARABLE.

* AND IN THAT ANALOGY JESUS TALKS ABOUT A MONEYLENDER THAT HAD TWO DEBTORS, TWO PEOPLE THAT OWED HIM MONEY.

** NOW THE DEBTS OWED BY THESE PEOPLE DIFFERED DRAMATICALLY.

*** FOR ONE OWED 500 DENARI, ABOUT A YEAR
AND A HALF'S WAGES FOR A COMMON
LABORER, 500 WORKING DAYS, A DENARIUS
BEING THE AVERAGE PAY FOR A DAY FOR A
COMMON LABORER.

**** YET THE OTHER PERSON OWED 50 DENARI,
ABOUT TWO MONTH'S WAGES, AGAIN A BIG
DIFFERENCE BETWEEN THE TWO DEBTORS, THE
ONE OWED 10 TIMES MORE THAN THE OTHER.

1. WELL, THE ANALOGY GOES ON, LOOK AT V. 42
PLEASE.

C. READ V. 42. NOW FORTUNATELY IN THIS
ANALOGY FOR BOTH DEBTORS THE MONEY
LENDER GRACIOUSLY FORGAVE BOTH OF THEM.
THEY COULD NOT REPAY THEIR DEBTS, BOTH
WERE FORGIVEN, BOTH RECEIVED GRACE.

* IN FACT, THE WORDS GRACIOUSLY FORGAVE IS ONE WORD, ONE VERB IN THE GREEK, AND THIS WORD IS USED IN A THEOLOGICAL SENSE IN SEVERAL TEXTS IN THE N.T. TO DESCRIBE THE FORGIVENESS THAT GOD GRANTS BELIEVERS IN CHRIST.

** FOR EXAMPLE IT IS USED IN ROMANS 8:32 **WHERE IT SAYS: "HE WHO DID NOT SPARE HIS OWN SON, BUT DELIVERED HIM OVER FOR US ALL, HOW WILL HE NOT ALSO WITH HIM FREELY GIVE US ALL THINGS?"**

*** THIS WORD IS ALSO USED IN EPHESIANS 4:32 (QUOTE IT). ALSO QUOTE COLOSSIANS 3:13.

**** NOW WHAT MAKES THE MONEYLENDERS FORGIVENESS OF DEBT SO GRACIOUS IS HE DID IT WHEN NEITHER DESERVED IT AND HE HIMSELF INCURRED THOSE DEBTS IN FULL, IT CAME AT A HIGH COST.

1. AND SIMILARLY WHEN GOD FORGIVES **BELIEVER'S SINS, HE INCURS THEIR DEBT** AND IT COMES AT A HIGH COST, FOR JESUS DIED TO PAY IT, IN A DEFINITE ATONEMENT, IN AN ACTUAL ATONEMENT, IN A PARTICULAR REDEMPTION FOR HIS PEOPLE.

*** AND ALTHOUGH ONE DEBTOR'S DEBT WAS TEN** TIMES LARGER THAN THE OTHER, THEY BOTH WERE INSOLVENT, THEY BOTH COULD NOT PAY THEIR DEBT, IT WAS UNPAYABLE.

** AND THOUGH SOME SINNERS MAY BE WORSE SINNERS IN THEIR AMOUNT OF SIN AGAINST A HOLY GOD THAN OTHERS, THE TRUTH IS WE ALL HAVE AN UNPAYABLE DEBT, WE ARE ALL INSOLVENT, NONE OF US CAN PAY UP.

**** AND ALTHOUGH THE PROSTITUTE MAY HAVE HAD MORE SIN, MORE DEBT IN THE **PHARISEE'S SELF-RIGHTEOUS** VIEWPOINT, HE STILL HAD DEBT HE COULD NOT PAY.

**** SO JESUS THEN ASKS THE QUESTION AT THE END OF V. 42, SO WHICH WILL LOVE HIM MORE?

2. AND SIMON THE PHARISEE ANSWERS CHRIST'S QUESTION IN V. 43. LOOK AT V. 43 PLEASE.

D. READ V. 43. NOW SIMON HAS THE RIGHT ANSWER AND IT MIGHT HAVE BEEN A **RELUCTANT ANSWER, FOR HE SAYS, I "SUPPOSE, I ASSUME, I THINK, THE ONE HE FORGAVE MORE."**

* AND JESUS RESPONDS AND SAYS, YOU HAVE JUDGED CORRECTLY, YOU HAVE RIGHTLY **JUDGED, YOU'RE RIGHT.**

** AND BELOVED, THE PRINCIPLE OR TRUTH WAS OBVIOUS AND SIMPLE: WHOEVER IS FORGIVEN THE MOST WILL LOVE THE FORGIVER MOST. GREAT LOVE COMES FROM GREAT FORGIVENESS.

*** NOW THAT SIMPLE TRUTH LEADS TO **CHRIST'S PRACTICAL APPLICATION OF IT FOR** SIMON AND FOR THE WOMAN, AND WE SEE THAT APPLICATION IN VV. 44-50 TODAY, OUR LAST POINT. PLEASE LOOK AT V. 44 TO BEGIN WITH.

IV. THE APPLICATION, (READ V. 44)

A. **NOW THE APPLICATION OF JESUS CHRIST'S** ANALOGY IS NOT ONLY SIMPLE, BUT IS A PERFECT OBJECT LESSON FOR SIMON.

* FOR JESUS TURNS TOWARDS THE WOMAN, AND USES HER ACTIONS THAT SIMON JUST WITNESSED AS AN OBJECT LESSON.

** BUT AS JESUS TURNS TO HER, HE SAYS TO SIMON, DO YOU SEE THIS WOMAN?

*** AND THE PROBLEM **WAS SIMON DIDN'T SEE** THE ACTIONS OF THIS WOMAN, HE ONLY SAW SHE WAS A PROSTITUTE, HE SAW ONLY HER SIN.

**** SIMON DOES NOT SEE THIS WOMAN AS JESUS SAW HER. JESUS FORGAVE HER SINS. IN **SIMON'S SELF**-RIGHTEOUSNESS, HE SAW HER AS A PERSON WHO COULD NOT BE FORGIVEN.

1. SO **JESUS CONTRASTS THE WOMAN'S** ACTIONS TO SIMON'S LACK OF ACTION.

* SIMON DID NOT HAVE THE BASIC COURTESY TO **PROVIDE WATER TO WASH JESUS' FEET AS A** GUEST OF HIS HOME SHOULD HAVE BEEN TREATED.

** AND THAT IS HOSPITALITY 101 IN THAT DAY, YOU PROVIDE WATER FOR PEOPLE WHO WALK IN SANDALS THROUGH DIRTY STREETS, SO THEY COULD WASH THEIR FEET AND NORMALLY HAD A SERVANT ACTUALLY DO THAT OR THE HOST HIMSELF.

*** **SO SIMON DOESN'T DO THE MINIMUM FOR** JESUS IN PROVIDING WATER, HE DISRESPECTS **HIM, HE DOESN'T LOVE HIM, HE DOESN'T** PROVIDE A BASIC CULTURAL COURTESY.

**** BUT IN CONTRAST THE WOMAN WASHED **JESUS' FEET WITH HER TEARS AND WIPED THEM** WITH HER HAIR. SHE PROVIDES HEART WATER, SIMON PROVIDES NO WATER, WHY? HIS HEART WAS AN ARCTIC HEART, HE HAD PERMAFROST OF THE SOUL, HE DID NOT LOVE JESUS, HE WAS UNSAVED AND HAD NOT BEEN FORGIVEN.

2. AND THE CONTRASTS CONTINUE IN V. 45. LOOK AT V. 45 PLEASE.

B. READ V. 45. NOW IN THAT DAY, A GUEST WAS WELCOMED BY A CUSTOMARY KISS FROM THE ONE HOSTING A DINNER, THE ONE WHO OWNED THE HOME THAT THE DINNER WAS BEING HELD IN.

*** BUT SIMON DOESN'T EVEN GREET JESUS WITH THE NORMAL CUSTOMARY KISS.**

** HOWEVER THE WOMAN IN CONTRAST REPEATEDLY KISSED, NOT JESUS' HEAD, BUT HIS FEET IN HER HUMILITY AND WORSHIP.

*** LOOK AT V. 46 PLEASE.

C. READ V. 46. NOW IN THAT DAY, INEXPENSIVE OLIVE OIL WAS USED BY HOSTS TO ANOINT THE HEAD OF THEIR GUESTS BECAUSE OF THE HOT ARID CLIMATE WHICH MADE THE SKIN DRY.

*** AND SIMON DIDN'T DO THAT, BUT IN CONTRAST, THE WOMAN ANOINTS JESUS' FEET** TO MAKE THEM SMELL GOOD, NOT WITH CHEAP OLIVE OIL, BUT EXPENSIVE PERFUME.

** AND JESUS CONTINUES TO ADDRESS SIMON IN V. 47. LOOK AT V. 47 PLEASE.

D. READ V. 47. **NOW HERE'S THE FINAL APPLICATION CONNECTION TO SIMON, THE WOMAN'S SINS, A 500 DENARIUS SINNER, A SINNER WITH 10 TIMES AS MUCH SIN, AT LEAST PERCEIVED BY SIMON IS FORGIVEN.**

* SHE WAS FORGIVEN A LOT SO SHE LOVES A LOT, BUT HE WHO IS FORGIVEN A LITTLE, LOVES LITTLE.

** AND TWO QUICK NOTES, THE ANALOGY, THE PARABLE IS NOT SUGGESTING THAT SIMON LOVED JESUS A LITTLE, FOR IN HIS DISRESPECT OF JESUS, HE DID NOTHING FOR HIM IN EVEN A GESTURE OF COMMON COURTESY OF THE DAY.

*** YOU SAY RAY, WELL HE DID INVITE HIM TO DINNER.

**** BUT THE QUESTION IS, FOR WHAT PURPOSE? OUT OF LOVE AND RESPECT OR TO FIND FAULT WITH JESUS. WELL BY HIS ACTIONS IT IS CLEAR THAT IT WAS NOT OUT OF LOVE AND RESPECT, FOR SIMON SHOWS JESUS NO RESPECT IN HIS ACTIONS.

1. NO. 2 IT WAS NOT THIS WOMAN'S ACTIONS THAT BROUGHT HER FORGIVENESS, FOR HER ACTIONS SHOWED HER FORGIVENESS. SHE DID WHAT SHE DID OUT OF LOVE, NOT TO BE SAVED, BUT BECAUSE SHE WAS SAVED.

* AND THIS IS A FACT FOR TWO REASONS. NO. 1 **WHAT JESUS SAYS IN V. 50, "YOUR FAITH HAS SAVED YOU," NOT YOUR WORKS HAVE SAVED YOU.**

** AND NO. 2 THE PERFECT TENSE VERB TRANSLATED "HAVE BEEN FORGIVEN" IN V. 47 DESCRIBE ACTION COMPLETED IN THE PAST WITH CONTINUING RESULTS IN THE PRESENT.

*** AND THAT PERFECT TENSE VERB INDICATES THE WOMAN HAD ALREADY BEEN FORGIVEN BEFORE SHE CAME THAT DAY TO THE DINNER.

**** HER ACTIONS THAT DAY SHOWED SHE HAD BEEN FORGIVEN AND JESUS AFFIRMS THIS IN V. 48. LOOK AT V. 48 PLEASE.

E. READ V. 48. NOW HERE IN V. 48, JESUS REAFFIRMS THAT THIS WOMAN HAD ALREADY **BEEN FORGIVEN, FOR AGAIN THE VERB "HAVE BEEN FORGIVEN" IS IN THE PERFECT TENSE,** DESCRIBING ACTION COMPLETED IN THE PAST WITH CONTINUING RESULTS.

* AND BELOVED THE OUTPOURING OF THIS **SINNER'S LOVE IN HER ACTIONS WAS THE MARK** OF HER TRANSFORMED LIFE. HER ACTIONS OF LAVISH HUMBLE GRATEFUL LOVE SHOWED THAT SHE HAD BEEN FORGIVEN, SAVED EARLIER BY JESUS.

** NOW WHAT **WAS THE RESPONSE OF SIMON'S** OTHER DINNER GUESTS TO WHAT JESUS SAID TO THIS WOMAN? WELL, LOOK AT V. 49 AS THEIR REACTION IS RECORDED.

F. READ V. 49. **NOW THE RESPONSE TO JESUS'** WORDS OF YOUR SINS ARE FORGIVEN TO THE WOMAN WAS A BUZZ OF ASTONISHMENT AROUND THE TABLE. THE PEOPLE WERE SURPRISED.

* WHY? WELL, ONLY GOD COULD FORGIVE SINS. SO WHO WAS THIS? WHO IS THIS MAN WHO FORGIVES SINS? THEY DID NOT GRASP THAT JESUS WAS GOD AND IS THE ONLY ONE WHO COULD FORGIVE SINS.

**** AND IF THERE WASN'T ENOUGH**
ASTONISHMENT FROM WHAT JESUS SAID IN V.
48, THEY HAD TO BE BLOWN AWAY FROM V. 50.
LOOK AT V. 50 PLEASE, OUR FINAL VERSE.

G. READ V. 50. NOW THAT JESUS TOOK IT UPON
HIMSELF TO FORGIVE HER SINS IN V. 48, IS NOT
LOST IN HIS PARTING WORDS TO HER IN V. 50,
"YOUR FAITH HAS SAVED YOU."

* SO HOW WAS SHE SAVED, FAITH ALONE.
FAITH ALONE IN CHRIST ALONE.

**** AND THE WORDS "YOUR FAITH HAS SAVED
YOU" MADE IT CLEAR THAT HER LOVE AND THE
GOOD DEEDS SHE HAD DONE FOR JESUS WERE
THE RESULT OF HER SALVATION, NOT ITS CAUSE
AND IN THE END FAITH ALONE IN CHRIST ALONE
PRODUCES ETERNAL PEACE, JESUS' FINAL
WORDS GO IN PEACE, QUOTE ROMANS 5:1.**

NOW IN QUICK WRAP UP: (1) HOW IS A SINNER FORGIVEN OF THEIR SIN? FAITH IN CHRIST WHICH RESULTS IN LOVING ACTIONS TOWARD THE ONE WHOM HAS FORGIVEN US.

* WITH THAT SAID, DO YOU TRULY KNOW JESUS CHRIST TODAY? HAVE YOUR SINS BEEN FORGIVEN THROUGH HIM? QUOTE ACTS 4:12, EPHESIANS 1:7.

** COME TO THE SAVIOR TODAY TO BE SAVED **AND FORGIVEN IF YOU DON'T KNOW HIM.**

*** LAST OF ALL, BELIEVER I RETURN TO THE TITLE OF OUR MESSAGE TODAY, THE DEBT OF LOVE WE OWE.

**** AND BELIEVER, WE HAVE A DEBT THAT WE **CAN NEVER REPAY. IT'S THE DEBT OF OUR SIN, BUT IF WE'VE BEEN FORGIVEN, WE AT LEAST** ARE TRYING TO REPAY IT IN LOVE AND ACTIONS OF GRATITUDE.

**** FOR ALL OF US HAVE BEEN FORGIVEN AN UNPAYABLE DEBT. IF WE HAVE PROPER PERSPECTIVE WE UNDERSTAND WE HAVE BEEN FORGIVEN MUCH.

(2) THEREFORE WE SHOULD LOVE MUCH. THUS THE QUESTION OF THE DAY IS, DO WE LOVE MUCH?

* AND HOW IS LOVE MEASURED? ACTIONS OF SACRIFICE AND GRATITUDE, FRUITS, OBEDIENCE.

** HOW DO WE LOVE JESUS TODAY? LET US COUNT THE WAYS BY OUR ACTIONS, NOT JUST OUR WORDS. THERE SHOULD BE THE ATTITUDE OF GRATITUDE IN OUR LIVES THAT WE HAVE BEEN FORGIVEN MUCH, WHICH LEADS TO LAVISH LOVE.

*** THE DEBT OF LOVE WE OWE IS OUR LIVES LIVED FOR THE ONE WHO FORGAVE OUR **UNPAYABLE DEBT. (LET'S PRAY)**