

**Title:** Loving Jesus Much!

**Scripture:** Luke 7:36-50

**Series:** Topical

1. Introduction –

- a. Today, I want us to consider this story before us. In our story, we have three main characters to present:
  - i. Jesus – The Lord and Savior; He who has loved us with an infinite love and because of His great love; He has made propitiation for our sin. He is the center of our narrative.
  - ii. A Pharisee named Simon – a very religious man. A man that kept as much of the Law and traditions as possible. A well-respected man; devote. He is the one that invites Jesus for dinner, perhaps to see what all the general interest in Jesus was all about.
  - iii. A woman – perhaps a prostitute but nevertheless a recognized terrible sinner. Scorned by the people and occupying one of the lowest rung of society. She has a distinct reputation and is known and despised by all “good and respectable people.”
- b. Setting – Our setting is the house of Simon. He has had a meal prepared for Jesus and Jesus is now reclining at the table. In the course of events, this woman enters into Simon’s house and makes her way to Jesus.

2. Verse 36: Simon the Pharisee – One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table.

- a. We are first introduced to the Pharisee. We are told that invited Jesus to dinner. His purpose seems obvious. He wants to sit, eat, and have discourse with Jesus. There was much speculation and discussion as to Jesus and His identity. Simon wanted to see if Jesus was the man he was being purported to be.
- b. Jesus accepts the invitation and arrives at what would most probably be a public affair. Jesus reclines at the table to eat.
- c. It is not shocking to the populous that Jesus would accept the invitation of a respected member of the community.

3. Verses 37 and 38: The Sinful Woman – 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.

- a. We need to note the following about the woman presented to us in these verses:
  - i. She is nameless – only classified as a woman
  - ii. She had a reputation of being a sinner. Our passage states so.
  - iii. She came specifically to see Jesus. It is obvious that either she had heard previously from Jesus directly or she had heard about Jesus and His message from someone else.
    1. It is equally obvious that the message she had heard was a message of the possibility of salvation. It was a message that offered hope to someone like her, a terrible sinner. The message had produced within her such an extreme hope and gratitude that upon hearing of the proximity of Jesus she arrives with the intention of blessing Him (she brought an alabaster flask of ointment; doubtless to anoint him as an act of worship.)
    2. We also see that she is so moved that she does not care about customs or traditions. Jesus, the one for who her soul yearns is most readily accessible. She, a woman, comes into this Pharisee's house; she does so uninvited and against custom. She comes to the house with the understanding that everyone there knew of her reputation.
  - iv. We note that she stands behind Jesus; at his feet. She does not feel that she is worthy to come before Him but settles, in great faith, for the feet of Jesus.
  - v. Beloved, look at her emotional state. She is weeping!
    1. This weeping is one of great sorrow for sin and great love towards the one that offers such a great salvation.
    2. The extent of her weeping is great. She cries to such an extent that she is able to wash the feet of Jesus with her tears. Such great contrition speaks of someone that understands the depth and depravity of her sin.
      - a. Have I ever, in the presence of Christ, been so moved?
    3. At this point she uncovers her head and begins to dry the feet of Jesus with her hair. She is unconcerned with her external beauty, appearance, or custom. Jesus is worth

more to her than anything else. What an intimate portrait is painted for us.

4. She then begins to kiss the feet of Jesus. What is she? She is nothing! Before her sits the one that should be everything to everyone. The Sovereign King of the universe is before her. The Son of God, come to save man from sin. The God that is willing to forgive the worst of sinners. The God that offers Himself as payment for our sin. She kisses His feet! She does so in such a way that the text literally reads that she kissed and continued to do so!
5. Her worship is such that she opens the alabaster flask (a very expensive ointment) and pours it on the feet of Jesus. On His feet! Her gift was extravagant and spoke of the worth of the one receiving it.

4. Verse 39: Self-Righteousness – 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.”
  - a. Having been introduced to our characters we now come back to Simon the Pharisee. Because of the omniscience of God, we are privy to the inner workings of this Simon’s heart.
  - b. Notice with what ease Simon condemns both Jesus and the woman while at the same time he justifies himself.
  - c. He attacks both the omniscience and character of Jesus – **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.**
    - i. He states within himself that Jesus is no prophet. The reasoning for such a blasphemous thought is given:
      1. First, it appear to Simon that Jesus did not know who it was who was touching Him. If He had known, Simon reasons, he would never allow such a person to come near him, let alone touch him. The reasoning of Simon is that in order for anyone to be pure, he should by necessity shun the sinner and have nothing to do with them.
        - a. There are many self-righteous people that feel this way. There are many self-righteous people within the church that would be scandalized by a sinner

like this. How can Jesus allow that woman to touch him? How can Jesus not know what is painfully obvious to the rest of us?

2. Secondly, it appear to Simon that Jesus did not know the total depravity of the person touching him. This is not only a sinner, but a terrible sinner that is touching Him. If Jesus will not recoil from a sinner, he should surely recoil from this type of sinner. This type of sinner is unworthy.
  - ii. Implicit in all of this is the attitude of self-righteousness present within Simon. We can hear his thoughts on the matter:
    1. Jesus doesn't know what I plainly know.
    2. Unlike Jesus, I would never allow such a person to touch me.
      - a. Could you have communion with a person such as this? Could you love the sinner? We read of Christ's constant attempts to minister to sinners. We also read of constant criticisms the religious hurled at Jesus for reaching out to sinners.
5. Verse 40: Hypocrisy – And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”
  - a. First, I want you to see the hypocrisy of Simon the Pharisee. When Christ speaks to him, he refers to Jesus as Teacher. However, his heart had disqualified Jesus. He is being outwardly polite while inwardly he harbors evil thoughts about Jesus and this woman.
  - b. Secondly, I want you to pay attention to the fact that nothing escapes the attention of our God, nothing! This is important for you and me because we believe we are so clever at hiding our sin. The secret place of the Pharisee's heart was laid bare before the omniscience's of Jesus. God knows everything about you and He know the secrets of our thoughts, every one of them.
6. Verses 41 and 42: The Parable – “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?”
  - a. Jesus puts the truth before Simon in such a way that even the smallest child could determine the truth of the matter. He uses terms that all of us can understand.

7. Verse 43: Immensity of Sin – Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.”
- a. Those that are forgiven much debt are those that are the most grateful.
  - b. They understand the enormity of the gift of grace that has been bestowed.
  - c. They understand the enormity of the grace of the giver. The giver loses much to forgive much.
  - d. They understand how woefully unprepared and utterly unable they were to make amends for the debt accrued.
8. Verse 44-46: The Authenticity of True Need – 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.
- a. I want you to see the magnitude of the rebuke brought to bear upon Simon the Pharisee.
    - i. He invites Jesus over merely to investigate. Merely to judge. He offers our Lord no devotion, no heartfelt gratitude for gracing his home with His presence. He does not understand the absolute necessity of Christ. Christ receives no:
      1. Water for his feet – a customary act of politeness
      2. No kiss – a customary act of greeting
      3. No ointment – a extraordinary gift to those of great value
    - ii. Simon has a cold heart full of outward religiosity. The religious do not have hearts aflame for Christ. It is the pardoned sinner that proclaims:
      1. And can it be that I should gain  
An interest in the Savior's blood?  
Died He for me, who caused His pain  
For me, who Him to death pursued?  
Amazing love! How can it be,  
That Thou, my God, shouldst die for me?
    - iii. Simon cannot see his sin, his desperate need because he sees himself not as a sinner but as a self-made, self-righteous man. How terrible is this disease which all men are prone to. How

terrible to see our self through tainted eyes, through rose-colored spectacles. How terrible not to see the real person, the person with much sin!

- b. The woman on the other hand demonstrates her need for Christ. She approaches in total humbleness and brokenness.
    - i. Instead of water for the feet she offers tears and her hair.
    - ii. Instead of kissing the neck she repeatedly kisses the feet of the great savior in humble adoration.
    - iii. Instead of ointment for the head she uses alabaster ointment on the feet.
    - iv. All the while, she is on her hands and knees in humble submission. How utterly destitute and underserving she was. She saw herself rightly. She saw herself the way you and I should see ourselves.
    - v. She knew exactly who she was. She had no need of Simon's condemning glare; she knew how detestable and undeserving of grace she was. Yet she had promised forgiveness.
      - 1. What gratefulness swirled within her soul!
9. Verse 47 and 48: Penitent Forgiven – Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” (48) And he said to her, “Your sins are forgiven.”
- a. Because of the broken and humble surrender of this women, Jesus pronounces her sins atoned for. Praise His holy name!
    - i. Are you a sinner, come to Christ. Humble yourself and a lifetime of wrong can be atoned for.
    - ii. Kneel at His feet and receive pardon for your vile sins.
    - iii. Notice that Jesus knows all about her and yet forgives her completely. Jesus states that she has many sins. In other words, the passage states that she was a terrible and vile sinner. The worst of human kind can be forgiven by the most holy God, but there must be her type of contrition.
  - b. Christ is not at all pleased with Simon. Christ is unwilling to forgive Simon of His sin because Simon minimizes his sin. Simon justifies himself. It is not that he has little sin but that he believes he has little sin.
    - i. There can be no salvation for those that justify themselves. Listen beloved, you are not a good person. There has never been a good person. We are sinners vile and needful.

- ii. Are you religious, so was this man. Are you respectable, so was this man. Are you a church attender, so was this man. Do you study scripture, so did this man.
  - 1. Not one of those things availed this man because he thought he was justified by the doing of things instead of Christ the savior. This is why he showed such disdain for this woman and ultimately for the Lord.
    - a. How do you view yourself? More importantly, how do you view others? What say you about sinners? What say you in your heart about others?
    - b. Christ knows!
  - 2. Do you love Jesus little or much?
- c. Our view of sinners is indicative of the state of our hearts. Beloved, do you know what the bible teaches us. It teaches us that we are worthy of condemnation.
  - i. I am no better than this woman was.
    - 1. Is she a sexually immoral – so am I.
    - 2. Does she have many sin – so do I.
    - 3. Is she unworthy – so am I.
  - ii. I am a liar, murderer, blasphemer, idolater, coveter, and more.
  - iii. How many sins has God forgiven me. Many!!!!
    - 1. But even if it had been only one, He is a perfect and holy God. One sin is enough. For one sin I stand condemned.
  - iv. Beloved I love him much, for he has forgiven me much!

10. Verse 49: Jesus the Forgiver of Sin – Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?”

- a. He is God. Only God can forgive sin. Only in Christ and no other can man be saved!
- b. Only in the grace provided in Christ can man be saved!
- c. We all need Jesus desperately! Who else can forgive you and me? Only Jesus!

11. Verse 50: A Sinner Declared Righteous – And he said to the woman, “Your faith has saved you; go in peace.”

- a. Finally, our passage closes with the pronouncement of Christ. This woman can go in peace; peace with God. Her faith, faith in coming to Christ in her desperate need, has saved her. Christ has legally declared her righteous by his imputed righteousness.

- b. Simon receives no such declaration.
    - i. My heart breaks for Simon.
    - ii. So close and yet so far from Grace.
    - iii. He remained smugly self-righteous. He kept congratulating himself as to what a good person he was. He remained unrepentant and therefore remained unforgiven. What good will self-righteousness be on the day of judgement?
12. Examine yourself to see if you are in the faith
- a. Repent and come to Christ!
13. Benediction –
- a. **Titus 3:5** he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

## **Public Reading of Scripture**

### **Luke 5:1-11**