

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

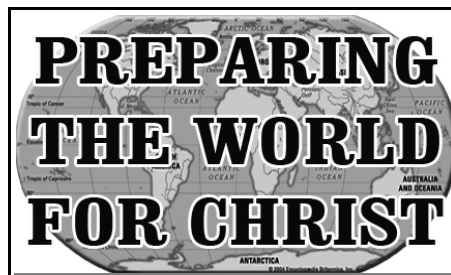
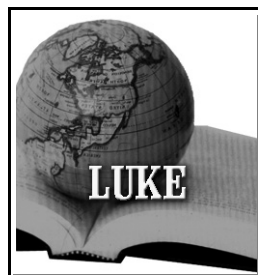
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 26

COMMENTARY ON: 7:36-50

JESUS INVITED BY A PHARISEE, AND A WOMAN ANOINTS HIS FEET

"One of the Pharisees" invited Jesus to dine with him. The Lord went with him to his house as he requested, and "sat down to eat."^{NRJV} The Pharisee's name was "Simon." At that time, "a certain woman" who "lived a sinful life"^{NRJV} learned that Jesus was eating at Pharisee's house and went there. She brought with her "an alabaster box of ointment." While Jesus was reclining, the posture in which they ate in the east, she stood at his feet "behind Him," so that He could not see her. Jesus being "the Light of the world," being His presence made a sensitive person keenly aware of their condition. She was weeping, and as she did, she washed Jesus' feet with her tears. Then, not ashamed of what she was doing, she dried His feet with her hair, kissed His feet, and anointed them with the ointment. The occasion sparked some thoughts in the Pharisee, which Jesus discerned. He spoke candidly to the man about what had actually taken place, and boldly announced to the woman that her sins were forgiven, and that her faith had saved her.

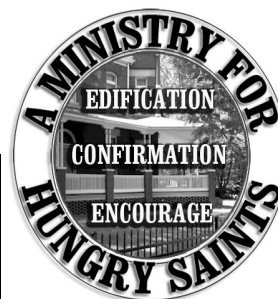


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 10/16/2015

Lesson Number 26



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1959), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

JESUS INVITED BY A PHARISEE, AND A WOMAN ANOINTS HIS FEET

LUKE 7:36 "And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. ³⁷ And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, ³⁸ And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. ³⁹ Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. ⁴⁰ And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹ There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty." ⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? ⁴³ Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. ⁴⁴ And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. ⁴⁵ Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. ⁴⁶ My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. ⁴⁷ Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. ⁴⁸ And he said unto her, Thy sins are forgiven. ⁴⁹ And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? ⁵⁰ And He said to the woman, Thy faith hath saved thee; go in peace. Luke 7:36-50

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

"One of the Pharisees" invited Jesus to dine with him. The Lord went with him to his house as he requested, and "sat down to eat." ^{NKJV} The Pharisee's name was "Simon."

At that time, "a certain woman"

who "lived a sinful life" ^{NIV} learned that Jesus was eating at the Pharisee's house and went there. She brought with her "an alabaster box of ointment." While Jesus was reclining, the posture in which they ate in the east, she stood at his feet "behind Him," so that He could not see her.

Jesus being "the Light of the world," His presence made a sensitive person keenly aware of their condition. This woman was weeping, and as she did, she washed Jesus' feet with her tears. Then, not ashamed of what she was doing, she dried His feet with her hair, kissed His feet, and anointed them

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

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with the ointment.

The occasion sparked some

thoughts in the Pharisee, which Jesus discerned. He spoke candidly to the man about what had actually taken place, and boldly announced to the woman that her sins were forgiven, and that her faith had saved her.

TWO THINGS TO NOTE

In this account we see at least two things to be noted.

⇒ **PEOPLE RESPOND TO THE KNOWN PRESENCE OF JESUS.** When knowingly in the presence of Jesus, people are never indifferent. The record God has given of His Son (1 John 5:10-11), records the responses of scribes, Pharisees, rulers of synagogues, Sadducees, people in need, Governors, holy people, demons, and others. Some people responded with wonder, others with fear, others with mockery, or questions, and some with praise – but those exposed to Jesus were never indifferent. **This response was owing to the absolute distinction of Jesus. He was not of this world, and did not blend with it, or fit into its ways.** When Jesus is in a person, or dwelling among a people, He still elicits responses.

⇒ **JESUS RESPONDS TO THE PEOPLE'S RESPONSE TO HIS PRESENCE AND WORDS.** The Lord Jesus was never indifferent to how people viewed Him. Whether they saw Him as Helper, an Enemy, an Answer to their dilemmas, a Teacher, a Prophet, or someone who was possessed by a demon – Jesus always responded.

He revealed their thoughts, and why they thought them. He saw their faith, or their unbelief. He never treated rejection with indifference of kindness, and He always treated favorable reception with recognition and blessing.

Jesus Christ is not a Subject for human diagnosis, but for the grasp of faith. He is not merely to be studied, but believed and followed. He will not submit to the diagnosis of human wisdom, which has a worth of zero in the courts of heaven.

In our day, there is a staggering degree of indifference to Jesus – and quite often the people are not even aware enough of Him to be indifferent. Jesus Christ is being treated as though He was located in an academic environment, with challenging things to consider that are unrelated to life.

Also, He is viewed as the means of sanctifying an institution, or a practice, or a certain theological perspective, or even a particular religious endeavor. Frankly, these days He is rarely seen as the appointed Means of delivering men from sin and this present evil world, and readying them to face the Living God on the Day of judgment without being condemned.

Jesus is all about preparing for the world to come, and His earthly ministry made that clear for those who perceived who He was, and took hold on His life-giving words. Let us consider our text with these things in mind.

ONE OF THE PHARISEES

LUKE 7:36A **"And one of the Pharisees desired Him that He would eat with him."** This event is not recorded in any of the other Gospels. It took place at the beginning of Christ's ministry, whereas other similar recorded events took place during the last phase of His ministry.

THE ACCESSIBILITY OF JESUS

During His ministry, the accessibility of Jesus is quite marvelous to consider. Frequently, unsolicited multitudes would gather to Him (Matt 4:25; 5:1; 8:1,18; 9:36; 12:15; 13:2; 14:22-23; 15:30; 19:2; 21:9). There were also specific individuals who, without apparently being invited, had access to Him: some as He walked along, and others where He was located.

- ⇒ A leper in Galilee – Matt 8:2
- ⇒ A Centurion – Matt 8:5
- ⇒ The disciples of John – Matt 9:14;
- ⇒ Two blind men – Matt 9:28;
- ⇒ A certain man with a possessed son – Matt 17:14
- ⇒ Some who brought little children that He should put His hands on them and pray – Matt 19:13
- ⇒ The mother of Zebedee's children –

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

Matt 20:20

- ⇒ The chief priests and the elders of the people – Matt 21:23
- ⇒ A lawyer – Matt 22:35
- ⇒ A woman with an alabaster box – Matt 26:7
- ⇒ The Pharisees and scribes – Mk 7:5
- ⇒ A Syrophenician woman with an afflicted daughter – Mk 7:22
- ⇒ The Pharisees – Mk 10:2
- ⇒ One who came running to Him – Mk 10:17
- ⇒ The Sadducees – Mk 12:18
- ⇒ One of the scribes – Mk 12:28
- ⇒ Martha – Lk 10:40
- ⇒ A certain ruler – Lk 18:18
- ⇒ Certain of the Sadducees – Lk 20:27
- ⇒ A group of Samaritans – John 4:30
- ⇒ A nobleman with a sick son – John 4:46

You see what a variety of people had ready access to the Lord Jesus –

enemies, friends, earnest inquirers, individuals seeking answers, needy people seeking help, etc.

If there is any question about whether or not Jesus came “to seek and save that which was lost” (Lk 19:10), **consider how accessible He was as He walked among men.** He was a public Figure, yet an individual, as well as a group of individuals could approach Him without being turned away.

This is not the manner of the great men of the world. Generally they are surrounded by a protective group through whom potential inquirers must be given right to approach them.

When Jesus said, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest” (Matt 11:28), it

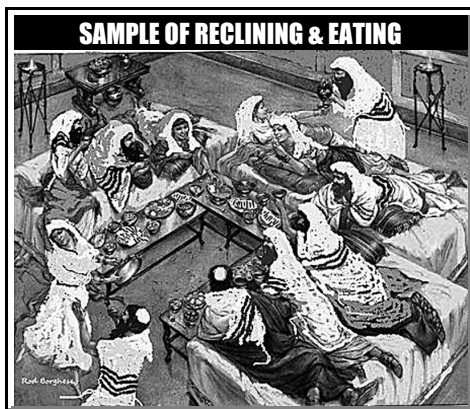
was not mere an oratorical statement. It is true that He would say of those who did come to Him, “No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day” (John 6:44). Yet, He never discouraged any honest souls, by suggesting He would not welcome them.

Jesus had nothing to fear from any man, for He was actually superior to all men. That is why He could be approached. He could not be taken advantage of, seduced, exploited, or in any way harmed prior to His betrayal. He was in complete charge of every situation.

This is why every earnest soul can approach to Jesus–i.e. can seek the salvation, grace, and guidance that He offers.

JESUS WENT TO THE PHARISEE’S HOUSE

“^{36B} And He went into the Pharisee’s house, and sat down to meat.”



Other versions read, “and sat down to eat,” ^{NKJV} “and reclined at the table,” ^{NASB} “took His place at the table.” ^{NRSV}

The phrase “sat down to meat” is a translation of a single word [anaklino], which means, “TO LEAN AGAINST, LEAN UPON; TO LAY DOWN; OF THOSE RECLINING AT TABLE AND

AT FEASTS,” ^{THAYER} “LIE DOWN, RECLINE OR SIT DOWN AT A MEAL,” ^{FRIBERG} “TO BE IN A LYING OR RECLINING POSITION,” ^{LOUW-NIDA} AND “LIE DOWN, RECLINE AT A MEAL.” ^{GINGRICH} Of this posture of eating the Pulpit Commentary notes: “THE JEWS AT THAT TIME FOLLOWED IN THEIR REPASTS THE GREEK (OR ROMAN) CUSTOM OF RECLINING ON COUCHES; THE GUEST LAY WITH HIS ELBOWS ON THE TABLE, AND HIS FEET, UNSANDALLED, STRETCHED OUT ON THE COUCH.”

JOHN GILL notes, “CHRIST LAY UPON A BED, OR COUCH, AS WAS THE CUSTOM OF THE ANCIENTS, BOTH JEWS AND OTHERS, AT MEALS, WITH HIS FEET PUT OUT BEHIND; AND BETWEEN THE COUCHES AND THE WALLS OF THE ROOM, THERE WAS A SPACE FOR SERVANTS TO WAIT AND SERVE, AND SUCH ARE THEREFORE SAID TO “STAND AT THE FEET”; AND THE PHRASE IS USED, AS DESCRIPTIVE OF SERVANTS IN WAITING; AND IN SUCH A SITUATION THIS WOMAN PUT HERSELF, AS BEING ALSO ASHAMED AND AFRAID TO COME BEFORE CHRIST, AND LOOK HIM IN THE FACE; AND HERE SHE STOOD WEeping FOR HER SINS, AND MELTED DOWN WITH THE LOVE OF CHRIST TO HER SOUL, AND AT HIS DISCOURSE.” ^{VID ALSTORPHIUM DE LECTIS VETERUM, P. 106, 107.}

If the above is true, and we have no reason to believe that is it not, we have an example of Jesus following some of the customs of the people, a noble example of something Paul stated of his own conduct: “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law” (1 Cor 9:21).

This, of course, did not involve doctrinal compromise, the practice of things God had forbidden, or manners that were not compatible with holiness. This ought to be so obvious that nothing more be said about it. Every person in Christ must see this.

This has proved to be too difficult for novices to comprehend. Their vision is too narrow, but will, if they grow up, permit them to perceive this manner.

Jesus is invited to a Pharisee’s house, where a woman anoints His feet with precious ointment – Given O. Blakely

A WOMAN KNEW JESUS WAS AT THE PHARISEE'S HOUSE

"³⁷ And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

A WOMAN IN THE CITY

"And, behold, a woman in the city..."

This was one of the cities in Galilee, possibly Capernaum. It is not specifically named. It was the same city in which the house of this Pharisee was located. We will find that she was in some way known by the Pharisee, either by reputation or experience.

WHICH WAS A SINNER

". . . which was a sinner . . ."

Other versions read, *"lived a sinful life,"* ^{NIV} *"a sinful woman,"* ^{NAB} *"had a bad name in the town,"* ^{NJB} *"immoral woman,"* ^{NLT} *"a woman of the streets--a prostitute,"* ^{LIVING} *"a notorious sinner,"* ^{WEYMOUTH} *"a social outcast,"* ^{WILLIAMS} *"the town harlot,"* ^{MESSAGE} *and "an especially wicked sinner."* ^{AMPLIFIED}

This woman was not a "sinner" in the ordinary sense of the word:—i.e. *"while we were yet sinners"* (Rom 5:8), *"many were made sinners"* (Rom 5:19); *"Christ Jesus came into the world to save sinners"* (1 Tim 1:15).

There are categories of sinners that set forth a condition that is especially bad:

- ⇒ *"Wicked and sinners before the LORD exceedingly."* (Gen 13:13).
- ⇒ *"Ungodly sinners"* (Jude 1:15).
- ⇒ *"Every imagination of the heart only evil continually"* (Gen 6:5).
- ⇒ *"Against nature"* (Rom 1:26).

Therefore, when the Spirit witnesses, *"And, behold, a woman in the city, which was a sinner,"* He is not referring to the common state of all

people by nature. Just as there are those with outstanding faith – like those mentioned in Hebrews 11 – so there are sinners who are guilty of unusual expressions of iniquity, such as this woman. Jesus will make special note of this when He forgives her.

When it comes to the salvation of men, sinfulness is a common state. **There are, however, those who are forgiven of a greater debt** – like Paul the apostle, who, because of his sin against Christ Himself, saw himself as *"chief"* of sinners (1 Tim 1:15).

Also, all sin is not ranked the same. There is even a sin *"which hath never forgiveness"* (Mk 3:29), and sins that are *"greater"* (John 19:11). Jesus stated the case well when He said, *"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more"* (Lk 12:47-48).

There is a certain degrading and descending nature in sin, just as there is an increasing and superior nature to faith. Neither iniquity nor faith are static. Moral and spiritual darkness grow darker and darker, just *"the path of the just is as the shining light, that shineth more and more unto the perfect day"* (Prov 4:18). Therefore, believers are told, *"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"* (2 Pet 1:19).

SHE KNEW

". . . when she knew that Jesus sat at meat in the Pharisee's house..."

Other versions read, *"when she*

learned that He was reclining at the table in the Pharisee's house," ^{NASB} *"having learned that He was eating in the Pharisee's house,"* ^{NRSV} *"she had news that He was a guest in the Pharisee's house,"* ^{BBE} *"discovered that Jesus was dining in the Pharisee's house"* ^{CEB} *"found out that Jesus was eating at the Pharisee's house"* ^{GWN} *and "having known that He reclineth (at meat) in the house of the Pharisee."* ^{YLT}

How is it that a woman such as this was given news of the location of Jesus? What was there about the presence and ministry of Jesus that would be of interest to this woman? It had to be that she was discontent with her life, and was associating Jesus with improvement and satisfaction in life. She was a "seeker," like the woman at the well of Jacob (John 4).

Notice her interest did not peak at the news of a feast being held at the house of Simon the Pharisee. It was **who was there** that had gotten her attention.

BROUGHT AN ALABASTER BOX

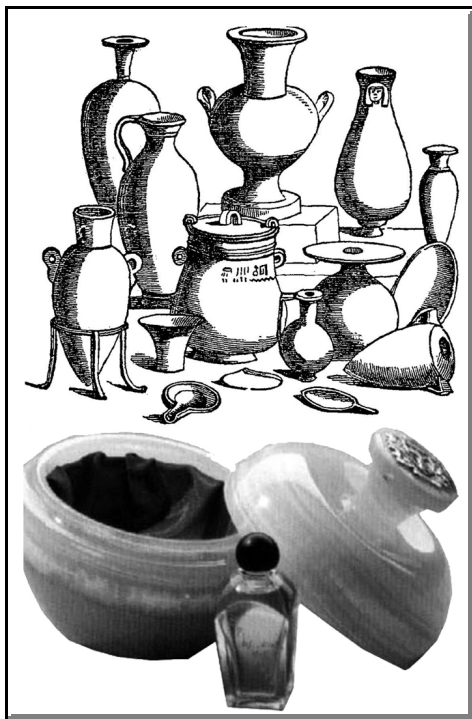
". . . brought an alabaster box of ointment.

Other versions read, *"alabaster flask of fragrant oil,"* ^{NKJV} *"alabaster vial of perfume,"* ^{NASB} *"alabaster jar of perfume,"* ^{NIV} *"alabaster jar of ointment,"* ^{NRSV} *"alabaster cruse of ointment,"* ^{ASV} *"a bottle of perfume,"* ^{BBE} *"alabaster box of myrrh,"* ^{DARBY} *"an exquisite flask filled with expensive perfume,"* ^{LIVING} *"some expensive perfume,"* ^{IE} *"alabaster jar of perfumed liquid."* ^{APB}

The word translated *"alabaster box"* [[alabastron] means, **"A BOX MADE OF ALABASTER, IN WHICH UNGUENTS ARE PRESERVED,"** ^{THAYER} **"A CONTAINER FOR PERFUMED OINTMENT ALABASTER JAR, FLASK, (SMALL) BOTTLE,"** ^{FRIBERG} **"A JAR MADE OF ALABASTER STONE."** ^{LOUW-NIDA}

It is not certain if the ointment

itself was held in this stone box, or if a bottle containing the ointment was retained there. Below are samples of both definitions.



At any rate, though doubtless costly, and possibly even used in her

formerly sinful life, this woman was neither reluctant nor ashamed to, in a sense, give it all to Jesus.

Right here it is important to note that the true value one places on Jesus is measured by what the person is willing to give Jesus. Is it their mind? Their riches? Their time? Their talent or ability? Are you aware of how many professing “Christians” have not yet laid all of their resources and abilities at the feet of Jesus? In fact, within the context of spiritual Babylon – or religious form without power – this is rarely a consideration. Take Luke, whom Paul referred to as “Luke, the beloved physician” (Col 4:14). Although he was obviously a competent physician, he traveled extensively with Paul, and over a significant period—doubtless ministering to him in significant ways. Having written “The Acts” (Acts 1:1; Luke 1:1), he is one of the travelers to whom “we” and “us” apply throughout this book—particularly from Acts 16:9 thru 28:16, a period of about ten years, apparently uninterrupted.

Of course, this is not to mention

the twelve apostles, who left all other priorities to follow Jesus, apparently never mitigating their association with the Lord Jesus to maintain any other associations.

This is the unwavering manner of the Kingdom, and it is wholly reasonable. After all, the Lord Jesus is the most exalted Person, has given us the most, and is the exclusive means of obtaining Divine favor. So far as God Himself is concerned, He is the Preeminent Man, has accomplished the most significant things, and is presently doing the most necessary things. Why would anyone withhold their allegiance from Him, or hesitate for a moment to leave anything or anyone that prohibited them from following the Lamb of God wherever He went?

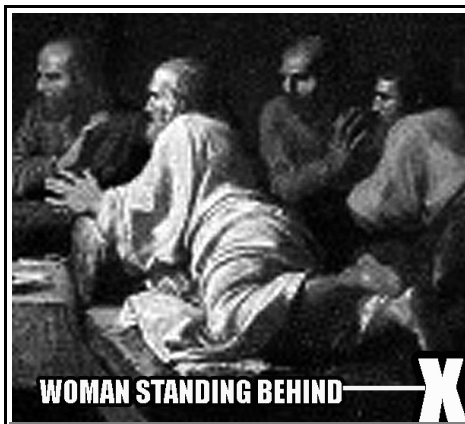
That following Jesus is an intensely personal thing cannot be denied. It is not something that someone else can decide for you. You have to make the decision yourself – like this woman did. Having learned where Jesus was, she made her way to Him, and now acts unashamedly. She left something to come to Jesus.

SHE STOOD AT HIS FEET WEeping

“³⁸ And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.”

Mark records an event where Mary, the sister of Lazarus, broke an alabaster box of ointment and poured it on Jesus’ head (Matt 26:6-7; Mk 14:3 w/John 11:2; John 12:2). This was during the last part of Jesus’ ministry, taking place in the home of “Simon the leper.” That was in Bethany (Mk 14:3). This event was in Galilee, where He had traveled from Samaria. That is the same name as this Pharisee (verse 40), but it apparently was not the same person. There also is no account of Mary washing Jesus’ feet. The report of

Mary’s act makes no mention of her being a “sinner,” as is mentioned in this account.



SHE STOOD AT HIS FEET BEHIND HIM
“And stood at His feet behind Him

weeping . . .”

Jesus reclining at the table, the woman stood behind him, where His feet were exposed. Most of the Biblical art has Jesus sitting, with the woman kneeling down to His feet which were firmly planted on the floor. That is probably better suited for the incident

“Christ lay upon a bed, or couch, as was the custom of the ancients, both Jews and others, at meals, with his feet put out behind; and between the couches and the walls of the room, there was a space for servants to wait and serve, and such are therefore said to “stand at the feet”; and the phrase is used, as descriptive of servants in waiting; and in such a situation this woman put herself, as being also ashamed and afraid to come before Christ, and look him in the face; and here she stood weeping for her sins, and melted down with the love of Christ to her soul, and at his discourse.” JOHN GILL

Jesus is invited to a Pharisee’s house, where a woman anoints His feet with precious ointment – Given O. Blakely

involving Mary of Bethany.

BEGAN TO WASH HIS FEET WITH HER TEARS, and SHE WIPED THEM WITH THE HAIRS OF HER HEAD

" . . . and began to wash His feet with tears, and did wipe them with the hairs of her head . . . "

This is something that is not reported concerning Mary. She **did** wipe Jesus' feet with her hair (Matt 26:7; Mk 14:3; John 11:2). However, it appears that the ointment ran down from Jesus' head to His feet, whereas this woman washed Jesus' feet with her tears, and dried them with her hair.

"That which was her ornament and pride, and which she took great care of to nourish and put in proper form, to, render her desirable, she uses instead of a towel to wipe her Lord's feet, and her tears off of them." PULPIT COMMENTARY

SHE KISSED HIS FEET

" . . . and kissed His feet . . . "

This was a humbling act, acknowledging that the least prominent part of Jesus' body was precious in her sight. This is difficult for those in the Western world where humble displays of affection are not common.

SHE ANOINTED HIS FEET WITH THE OINTMENT

" . . . and anointed them with the ointment. "

This was an action that revealed the high worth this woman placed upon Jesus. She had no doubt been subjected to His gracious words, and had picked up on His emphasis and graciously receiving those who came to and followed Him (Matt 11:28; 19:14,21). Those who are exposed to the true Jesus will not doubt His grace.

WHAT IS SEEN IN THIS INCIDENT

This whole incident confirms to us the powerful effects of believing on Jesus. It makes a person unashamed of the Lord, being identified with Him, and bestowing love and honor upon Him. This attitude prevails throughout *"the household of faith"* (Gal 6:10). Such are unashamed of their unfettered commitment to Jesus, their preference for Him, their love of His Word, their quest for His presence, and their satisfaction with His teaching. They do not apologize for wanting to remain in His presence, or their fervent desire to be blessed by Him. **It makes perfect sense to them to prefer Him over other men, and all of the things the world has to offer.**

In a day when meaningless and unprofitable distractions have captured the attention of professing Christians, **it is essential that the worth of Jesus Christ be seen and firmly grasped.** Men cannot profess to be followers of Christ while they prefer other things. God has never allowed those formally identified with Him – like the Israelites – to live in such a manner. Jesus rebuked some of

His own churches because they had, so to speak, given Him the "back seat" (Rev 2:4). Others had allowed themselves to be seduced into following *"another Jesus,"* being committed to *"another Spirit,"* and embracing *"another Gospel"* (2 Cor 11:4). He saw those who were conducting themselves unacceptably at the Lord's Table (1 Cor 11:30).

Within the nominal church there are an astounding number of incorrect assessments of the Lord Jesus Christ. We know they are incorrect because when they are embraced they do not produce the kind of people described as belonging to Him. Within a staggering percentage of the "churches," Jesus is regularly seen incorrectly, embraced casually, His words ignored, and His power denied. **However, Jesus sees all of this, and He is not indifferent to it.** This is why some people appear to be left to grapple with the hardships of life alone. They cannot stand the fire of the furnace of trial, and they *"faint in the day of adversity"* (Prov 24:10).

We have in this woman an example of the impact of Jesus upon one who had descended into the depths of sin. She apparently did not go through a lengthy period of rehabilitation, during which she formed new habits. **That simply is not how Jesus rescues people from sin.** Of course, neither can one peruse and diligently study this incident and discover a strategy.

THE PHARISEE SPOKE WITHIN HIMSELF

"³⁹ Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner."

In order to teach us that everything about us is open and apparent to the Lord (Heb 4:13), the Spirit now reports that Jesus knew

what this Pharisee was thinking, and publicly replied to it. It is even written that Jesus *"saw"* the inner process of this man's thinking. Jesus twice said, *"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known"* (Mk 4:22; Luke 12:2). A keen awareness of this will keep a person from thinking or speaking foolishly.

WHEN THE PHARISEE SAW IT

"Now when the Pharisee which had bidden Him saw it . . . "

The Pharisee saw enough worthiness in Jesus of Nazareth to invite him to his house. **But he did not have enough respect for Him to trust His judgment.** He also failed to see the fact that Jesus was fundamentally a Savior – one who had truly come *"to*

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

seek and to save the lost" (Lk 19:10). In this woman, Jesus will show how the fallen are raised, and the smitten healed.

HE SPAKE WITHIN HIMSELF

" . . . he spake within himself, saying . . . "

Other versions read, "he spoke to himself," ^{NKJV} "he said to himself," ^{NASB} and "He thought to himself." ^{IE}

This Pharisee thought enough of Jesus to invite Him to his house, but he received Him with a cold and heartless formality, thinking nothing of criticizing Him, and doubting that He was a prophet—to say nothing of Him being infinitely "more than a prophet."

The church at Ephesus had received Christ, were devoted to Him in an extraordinary way, yet left their love for Him (Rev 2:4). Some of our generation claim to have received Him, yet doubt His wisdom in leading them, questioning every difficult experience they have. Others have judged His requirements unreasonable, and so they have not submitted to them (Matt 18:3; Mk 10:15; 16:24-25; Lk 9:23; 13:3,5; 14:26,27,33; John 6:53; 15:4).

Such people do not always present a verbal presentation of their reasonings, but only speak to

themselves as this Pharisee did. Yet, the fact that they do not verbalize their reasonings does not exempt from being rebuked for having them. **If a person possesses the slightest sensitivity of faith, he will be able to sense the Savior confronting him because of his flawed reasoning.**

IF HE WERE A PROPHET

" . . . This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner."

The Living Bible reads, "This proves that Jesus is no prophet." All other versions put the statement in the following form: "If this man was a prophet." This man was persuaded that a real prophet would have seen the manner of life the woman had lived, and not allowed her near him. He was doubtless making those who saw Jesus respond to the question expressed by John the Baptist, concerning whether or not He was the Messiah (Lk 7:20). It was at that "same hour" Jesus cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight" (Luke 7:21). He then told John's disciples, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And

blessed is he, whosoever shall not be offended in me" (Luke 7:22-23). Simon apparently had no difficulty with Jesus healing infirmities of the body. However, this is not how he regarded this sinful woman touching Jesus.

I find that men still have a religious reluctance that keeps them from believing Jesus actually delivers people from a sinful life – immediately. Who would dare to postulate that God can raise an impotent man immediately, enabling him to pick up his bed and walk, yet could not enable a person to immediately reject ungodliness and worldly lusts (Tit 2:11-13). The present trend of adopting methodologies that supposedly enable a person to gradually manage and eventually, perhaps, overcome sin, is nothing less than a testimony to unbelief.

To say that God uses such humanly-devised methodologies to overcome sin comes close to being blasphemous – particularly since God has revealed that faith is the victory that overcomes the world, and believing that Jesus is the Son of God causes one to overcome (1 John 5:4-5). The devil can be effectively resisted (James 4:7), and all temptation comes with a Divinely supplied "way of escape" (1 Cor 10:13). No person subjected to Jesus should ever question if sin can be decisively and effectively overcome.

JESUS ANSWERED HIM BY NAME

" ⁴⁰ And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹ There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty." ⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE

"And Jesus answering said unto him, Simon, I have somewhat to say

unto thee. . . "

This is the first time Jesus called the Pharisee by name, doing so in order that there would be no doubt who was addressing. Simon had reasoned within himself, not making his reasoning public, but Jesus will make the matter a public issue. Later Jesus will say, "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad" (Luke 8:17). **Here He will instruct us how to think about things men want to keep secret, and things they say within**

themselves.

There does come a time when everyone who is following Jesus will hear within what the Lord says, "I have something to say to you." ^{NKJV}

MASTER, SAY ON

" . . . And he saith, Master, say on . . . "

Other versions read, "Teacher, say it," ^{NKJV} "Tell me, Teacher," ^{NIV} "Teacher, Speak," ^{NRSV} "What is it, Teacher?" ^{RSV} "Teacher, you're free to speak," ^{GWN}, "Go

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

ahead, Teacher," ^{NLT} "Proceed, Master,"
GOODSPEED and "Oh? Tell me." MESSAGE

One senses that Simon thinks he is adequate to discuss a matter with the Lord, and will be able to deal with any of his statements. However, he is wrong about Jesus, and about himself as well. **He has under-estimated Jesus of Nazareth, and has over-estimated himself.** This is one of Satan's most effective temptations – erroneous estimations.

DEBTOR'S PRISON

Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the person of the debtor might be sold, together with his wife and children, if he had any. This is implied in Leviticus 25:39, and this custom is alluded to in Job 24:9. It existed in the time of Elisha (2 Kings 4:1), and on the return of the Jews from the Babylonish captivity some rich persons exercised this right over their poor debtors (Nehemiah 5:13). Our Lord alludes to the same custom in Matthew 18:25. As the person of the debtor might thus be seized and sold, his cattle and furniture were undoubtedly liable for his debts (Proverbs 22:27). It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of our Savior (Matthew 18:34). ^{PULPIT COMMENTARY}

THERE WAS A CERTAIN CREDITOR

" . . . *There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.* " And when they had nothing to

pay, he frankly forgave them both . . . "

During the time of our text (and a practice that is being presently instituted in some countries), there was such a thing as a "debtor's prison." This was a place of confinement in which the incurred debt was worked off. An example of this is found in Second Kings 4:1.

A "creditor" was a man from whom needed resources had been obtained, and to whom repayment was now due: a "creditor." One debt was significantly larger: "five hundred pence," and the other smaller: "fifty pence." Other versions read, "\$5,000," ^{LIVING} "500 silver coins," ^{IE} "five hundred shillings," ^{WEYMOUTH} "500 denarii," ^{ISV} "a hundred dollars," ^{WILLIAMS} "fifty pounds," ^{MONTGOMERY} "enough money to pay five hundred people for a day's work," ^{CEB} "the one owed ten times as much as the other," ^{CJB} "five hundred days' wages." ^{NAB}

The word "pence" is translated from a transliterated word [denarion] which has the following lexical meaning: "A ROMAN SILVER COIN IN NT TIME. IT TOOK ITS NAME FROM IT BEING EQUAL TO TEN "ASSES", A NUMBER AFTER 217 B.C. INCREASED TO SIXTEEN (ABOUT 3.898 GRAMS OR .1375 OZ.). IT WAS THE PRINCIPAL SILVER COIN OF THE ROMAN EMPIRE." ^{THAYER} AND "A ROMAN SILVER COIN EQUIVALENT TO A LABORER'S AVERAGE DAILY WAGE." ^{FRIBERG}

The point, as is obvious from the various versions, is not the exact amount of the debt, but **the proportionate difference** between the two amounts owed – the larger being ten times greater than the lesser.

TELL ME, WHICH OF THEM WILL LOVE HIM MOST?

" . . . *Tell me therefore, which of them will love him most?* "

Other versions read, "appreciate the moneylender more," ^{IE} "like him more," ^{CEV} and "will be more grateful." ^{MESSAGE} The other 48 versions that I have all read "love him."

The word from which "love" is translated [agapao], means "TO LOVE, TO BE FULL OF GOOD-WILL AND EXHIBIT THE SAME; TO HAVE A PREFERENCE FOR," ^{THAYER} "LOVE, ESPECIALLY OF LOVE AS BASED ON EVALUATION AND CHOICE, A MATTER OF WILL AND ACTION," ^{FRIBERG} "TO HAVE LOVE FOR SOMEONE OR SOMETHING, BASED ON SINCERE APPRECIATION AND HIGH REGARD," ^{LOUW-NIDA} AND "LOVE, CHERISH, SHOW THE GREATEST SOLICITUDE FOR." ^{GINGRICH}

This kind of love is the result of intelligent assessment, as compared with a mere emotional response, or being impressed by ones appearance. Which one of the debtors will have a higher view of the creditor, and will desire to do the best for him?

SIMON GAVE A RIGHT JUDGMENT

" ⁴³ *Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged.* "

Remember, this is not a private conversation. It is taking place as they were eating, and in the presence of the woman who had washed Jesus feet with her tears, dried them with her hair, anointed them with her precious ointment, and was kissing them. How could anyone account for such a public display? Jesus Himself will gently lead

both Simon, and others who were at the table, to a proper conclusion.

I SUPPOSE

"Simon answered and said, I suppose that he, to whom he forgave most. . . "

Other versions read, "It seems he whose debt was greater," ^{BBE} "I think it would be the one who owed him the most money," ^{IE} "I suppose, for whom he canceled most," ^{WILLIAMS} "the one he freely forgave the most," ^{MONTGOMERY} "I

undertake that to whom the more he granted pardon," ^{ABP} "I suppose it would be the one who had owed more and didn't have to pay it back," ^{CEV} and "The one, I take it, for whom he forgave and cancelled more." ^{AMPLIFIED}

Notice that Jesus did not ask which man was the most fortunate, or felt the best about the situation.

Love, thoughtful gratitude, and a deep desire to please and help, is directly related to discerning judgment

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

– seeing things the way they are. This is why the kind of charity, or love, that is described in First Corinthians is characterized by specifics, not vague generalities and assumptions. It includes feelings, but is much larger than them. It not only brings satisfaction, but tends to express itself in service to the one that is loved. This is the kind of love that *“suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things”* (1 Cor 13:4-7).

The Pharisee answers that he supposed, or assumed, the degree of love was determined by **the perception of what, or how much debt, had been eliminated**. The level of indebtedness, coupled with the complete inability to pay it, determined how much the person that was involved loved.

THOU HAST RIGHTLY JUDGED

“ . . . And He said unto him, Thou hast rightly judged.”

Other versions read, *“judged correctly,”* ^{NASB} *“Your decision is right,”* ^{BBE} *“truly judged”* ^{GENEVA} *“You’re right!”* ^{GWN} *“‘Correct,’ Jesus agreed,”* ^{LIVING} *“‘Correct,’ Jesus agreed,”* ^{WEYMOUTH} and *“You have decided correctly.”* ^{AMPLIFIED}

Jesus will now confirm that **knowing the correct answer is not sufficient**. Truth cannot be handled like a schoolbook, and being able to answer correctly does not mean one passes the Divine test. **Truth must be inculcated, or infused, into life**. If we are **not** living out the truth, so to speak, it will actually condemn us, even though we may be able to spout the right answer. The Jews, for example, knew the Ten Commandments very well. However, they did not keep them, and so those very commandments condemned them before the Living God, who is the ultimate Judge of all.

JESUS TURNED TO THE WOMAN AND SAID TO SIMON

“^{44A} And He turned to the woman, and said unto Simon, Seest thou this woman? . . .”

The Pharisee is actually paying more attention to the woman than he is to Jesus. This kind of erroneous focus is practiced regularly in many congregations, and with countless individuals. **Their eyes, or attention, is set on secondary matters, and not on the Lord**. Their assessments have more to do with the actions of people than the presence and manner of the Lord. **Does Jesus really notice when He is not given the proper attention?** Our text will confirm that He indeed does.

Other versions read, *“And turning toward the woman, He said to Simon,”* ^{NASB} *“Then turning toward the woman, he said to Simon,”* ^{NRS} *“having turned unto the woman, he said to Simon,”* ^{YLT} and *“turning face to face with the woman He said to Simon.”* ^{WILLIAMS}

Simon has been watching the woman. Now Jesus calls upon him to do so while, as the Divinely appointed Master, He will assess the same situation. He will see something Simon has not seen.

While Simon has looked at what the women did and judged Jesus, **Jesus**

will now look at the woman and judge Simon. He will confirm that seeing, or beholding, something is of **no** genuine value unless the truth of the matter is comprehended. The Son of God does not merely hold classes for casual and undevoted students.

A powerless catechism is of no value if it is not embraced and lived out by faith.

Theological positions, doctrinal tenets, etc. are important, but they are not the fundamental matters, nor are they what validate a person or a group of persons.

THOU GAVEST ME NO WATER FOR MY FEET

“^{44B} . . . I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head.”

Is Jesus indifferent to the manner in which He is treated? Does it really make no difference to Him how He is

received? Judging from the degree of spiritual alertness in what appears to be in a staggering number of congregations, one would think so. Allow me to explain what I mean when I refer to “congregations” that are deficient. I do not mean that everyone in that congregation is unacceptable to the Lord. For example, the church in

Sardis was assessed by the Lord Himself as being *“dead.”* Yet, there were a few in Sardis who were not so described: *“Thou hast a few names even in Sardis which **have not** defiled their garments; and they shall **walk with me in white: for they are worthy**”* (Rev 3:4). Those *“few”* were the exception, not the rule. In the church in Jerusalem,

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Ananias and Sapphira were the exceptions! As a whole, those who were twenty years and older in Israel provoked God ten times, and were not allowed to enter the promised land (Num 14:22-23). Yet, there were two men in that group who were not so characterized – Joshua and Caleb (Num 14:24,30,38). **They were the exceptions in that group, and were considered separate from it.**

It ought to be abundantly clear that **the characteristics of the majority of a congregation defines it.** We refuse to identify those who are not so characterized as the same as those who are. Eventually, of course, God will separate the wheat from the chaff. I personally take the position that it is not wise for the living to remain among the dead, the righteous among the unrighteous, and those who are living by faith with those who are not. I must confess that it is irritating to my spirit when people suggest they should remain identified with those who are hindrances to faith instead of helpers of it. If such a circumstance was really acceptable, God would not ultimately separate them from each other. I understand that wisdom, consideration, and tenderness is to be employed so that a "bruised reed" is not broken, and "smoking flax" is not quenched (Matt 12:20). However, to assist us in making proper decisions, the Lord has spoken to the subject.

⇒ *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor 6:14,17).*

⇒ *"Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim 3:1-5)*

⇒ *"And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not***

of her plagues." (Rev 18:4)

No individual can work these matters out for another person or group of persons. However, each person must respond favorably to what the Lord has said.

I ENTERED INTO THINE HOUSE

" . . . I entered into thine house..."

Other versions read, *"I came into your house."* ^{NIV}

Jesus came as an invited guest, for this Pharisee *"invited Jesus to have dinner with him, so He went to the Pharisee's house and reclined at the table"* ^{NIV} (Luke 7:36).

Now, we will be exposed to the real Jesus.

THOU GAVEST ME NO WATER FOR MY FEET

" . . . thou gavest Me no water for My feet . . ."

Other versions read, *"You didn't wash my feet,"* ^{GWN} *"you poured no water over my feet,"* ^{NJB} *"You didn't offer me water to wash the dust from my feet"* ^{NLT} *"you didn't bother to offer me water to wash the dust from my feet,"* ^{LIVING} and *"you didn't give me any water so I could wash my feet."* ^{CEV}

FOOT WASHING

"The washing of the feet is among the most ancient, as well as the most obligator of the rites of Eastern hospitality. From Genesis 18:4; 19:2, it appears to have existed as early as the days of the patriarch Abraham. In Genesis 24:32, also, "Abraham's servant" is provided with water to wash his feet, and the men's feet that were with him. The same custom is mentioned in Judges 19:21. From 1 Samuel 25:41, it appears that the rite was sometimes performed by servants and sons, as their appropriate duty, regarded as of an humble character." ^{McCLINTOK & STRONG'S}

When addressing the matter of the church supporting widows that are "widows indeed" – or widows that are in real need (1 Tim 5:3,16) – there were certain qualifications she had to meet:

"Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." (1 Tim 5:9-10).

SHE HAS WASHED MY FEET WITH HER TEARS

" . . . but she hath washed My feet with tears . . ."

Other versions read, *"wet my feet with her tears,"* ^{NASB} *"bathed My feet with her tears,"* ^{NRSV} *"wetted my feet with her tears,"* ^{ASV} and *"poured out her tears over my feet."* ^{NJB}

This woman was doing with her tears what Simon should have done with water. Why were her tears so profuse? It is because she was a sinner, and she knew it. Being in the very presence of the Savior from sin, whether she realized it or not, brought conviction to her heart.

Here is the secret to sinners being convicted of their sin – being in the presence of the Lord Jesus Christ. With this woman, she was in His bodily presence. Today that presence is realized through the proclamation and exposition of the Gospel of Christ. When this happens, as it did on the day of Pentecost, the Holy Spirit goes to work with the message, convicting of sin, righteousness, and judgment; *"Of sin, because they believe not on Me; Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged"* (John 16:9-11).

⇒ **OF SIN BECAUSE THEY BELIEVE NOT ON ME.** Such an individual has lived for self, seeing no need for Jesus. However, the Holy Spirit can convince a sinner that the worst thing he can do is not believe on, and trust in, the Lord Jesus Christ.

⇒ **OF RIGHTEOUSNESS, BECAUSE I GO TO THE FATHER.** The only truly Righteous One is Jesus Christ – and the fact

that He could, and would, go the Father substantiated that this is the case. No one else could do this. Enoch did not ascend into heaven, He was taken (Gen 5:24). Elijah did not ascend into heaven, he went up in a whirlwind, being in a fiery chariot, pulled by horses of fire (2 Kgs 2:11). Neither Enoch nor Elijah was said to have ascended into heaven.

⇒ OF JUDGMENT, BECAUSE THE PRINCE OF THIS WORLD IS JUDGED. The absolute imbecility of yielding to or serving Satan is seen in the fact that his destiny has already been determined. It is *"the lake of fire"* (Rev 20:10), and those who serve him will go there with him (Rev 19:20; 20:15).

AND WIPED THEM WITH THE HAIRS OF HER HEAD

" . . . and wiped them with the

hairs of her head."

According to appearance, this was the best part of her being, for *"if a woman have long hair, it is a glory to her: for her hair is given her for a covering"* (1 Cor 11:15). The length of her hair is suggested by the fact that she used it for a towel to dry the Savior's feet. I do not doubt that when she was *"sinful,"* she used the beauty of her hair to appeal to men.

WHAT DOES ALL OF THIS SUGGEST?

All of this suggests much, indeed. First, it conveys the truth that when anyone is knowledgeably in the presence of the Son of God, they do not need to be told what they are, and what they need. The only reason the scribes, Pharisees, Sadducees, rulers of the synagogues, and priests opposed and called for the death of Jesus, is because **THEY DID NOT KNOW WHO**

HE WAS. As it is written, *"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."* (1 Cor 2:7-8).

If people are ever going to *"call upon the name of the Lord"* (Rom 10:13), they are going to have to sense they are in His presence. That sensitivity can only be a legitimate response to the Gospel of Christ. Evangelistic programs, apologetics, scientific proofs, courses of study, and the likes cannot get people into the knowledgeable presence of Jesus. **The reason they cannot is simply this: the Spirit of God does not work with such methodologies – all of the contrary claims of men that He does notwithstanding.**

THOU GAVEST ME NO KISS

"⁴⁵ Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet."

THOU GAVEST ME NO KISS

"Thou gavest Me no kiss . . ."

RELIGIOUS KISSING

"The customary salutation in the East as a mark of respect or affection (Genesis 27:26; Song 1:2; Luke 7:45); hence the token used by the hypocrite to pretend love (2 Samuel 15:5 Absalom; Matthew 26:48 Judas). The "kiss of charity" or love, "an holy kiss" (pure and chaste), was the pledge of Christian brotherhood (Apostol. Const. 2:57; 8:11) in the early church (Justin Martyr, Apology 1:65), especially at the Lord's supper, when the kiss was passed through the congregation, the men kissing the men, the women the women (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; Acts 20:37; 1 Thessalonians 5:26; 1 Peter 5:14). Tertullian calls it (de Orat. 14) *"the kiss of peace."* FAUSSET'S BIBLE DICTIONARY

It was customary in Bible times, and throughout the eastern world it is

still so, to greet one another with a kiss. This, of course, was not a romantic kiss, but one of salutation, and, in the body of Christ, of brother lovely (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26).

KISSING THE POPE'S FOOT OR TOE

"Kissing the foot or toe has been required by the popes as a sign of respect from the secular power since the 8th century. The first who received this honor was pope Constantine I. It was paid him by the emperor Justinian II, on his entry into Constantinople in 710. Valentine I, about 827, required every one to kiss his foot, and from that time this mark of reverence was required." McCLINTOK & STRONG'S

In this case, a kiss was a token of respect and welcome, but this Pharisee had withheld his kiss from Jesus of Nazareth – thereby revealing the corruption of his own heart.

Jesus will not let this neglect pass by unnoticed. He will draw attention, in this case, to the inferiority of this Pharisee to the woman he so despised.

BUT THIS WOMAN

" . . . but this woman since the time I came in hath not ceased to kiss My feet."

Remember, Jesus is facing this woman as He speaks to Simon the Pharisee. **She had more respect for Jesus than Simon did, and Jesus had more respect for her than He did for Simon.** That is not a display of the respect of persons, but of the discernment of persons. The Lord Jesus is making quite clear that He does not regard everyone the same. He also is acutely aware of what people think of Him, never being indifferent that matter.

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

Invited by a Pharisee, A Woman Anoints -- 11 of 15

MY HEAD WAS NOT ANOINTED WITH OIL

" 46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment."

MY HEAD THOU DIDST NOT ANOINT

"My head with oil thou didst not anoint . . ."

ANOINTING

As an Act of Hospitality. — The anointing of our Savior's feet by "the woman who was a sinner" (Luke 7:38) led to the remark that the host himself had neglected to anoint his head (ver. 46); whence we learn that this was a mark of attention which those who gave entertainments paid to their guests. McCLINTOK & STRONG'S

The anointing of the head,

particularly with oil, was cooling to those living in a hot climate. This was the anointing to which David referred in his well known 23rd Psalm: *"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil"* (Psa 23:5). Spiritually, it *"the oil of joy"* (Isa 61:3). The Pharisee had prepared a table for Jesus, but not anoint His head with oil, and Jesus has taken due note of it.

Here again, Simon the Pharisee utterly failed to show the proper respect for Jesus as a guest who had come at his invitation to his house. He withheld common courtesy from Him, which now the woman does in his place. What is more, the Savior deliberately observed

this omission of the Pharisee.

THIS WOMAN HATH ANOINTED MY FEET

" . . . but this woman hath anointed My feet with ointment."

Sensing her unworthiness to anoint Jesus' head, she anoints his feet with the most precious thing she had – precious ointment held in an alabaster box. If she was formerly an harlot, which appears to be the case, **this amounted to a renunciation of her former manner of life.** She poured out all of the ointment on the feet of Jesus. What a fragrance must have filled the room. Beside that, once the ointment was poured out, it could never be gathered up again.

HER SINS ARE FORGIVEN FOR SHE LOVED MUCH

" 47A Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much. . ."

I SAY UNTO THEE

"Wherefore I say unto thee . . ."

Other versions read, *"for this reason I say unto you,"* NASB *"therefore, I tell you,"* NIV *"This is why I tell you,"* CEB *"Because of this, I tell you,"* CJB *"Because of her great love, I tell you,"* IE and *"Of which favor I say unto you."* ABP

Jesus is telling Simon that the thoughts of his wicked heart had moved Him to speak to Simon as he is now. He will confirm how absolutely wrong he was. Simon saw this woman and judged her to be a sinner. Jesus also sees the woman, and will now tell Simon what has really taken place in his house.

HER SINS WHICH ARE MANY ARE FORGIVEN

" . . . Her sins, which are many are forgiven. . ."

Although, at that time, she may not have known cognitively that her sins had been forgiven, **she appears to have known it intuitively.** Her conscience no longer condemned her, and she felt clean. Here she was something like the woman who had been healed of an issue of blood before Jesus said anything to her. It is said of her, *"she felt in her body that she was healed of the plague"* (Mk 5:29). I assume that the same kind of knowledge can be possessed by those who souls have been healed (Psa 41:4).

FOR SHE LOVED MUCH

" . . . for she loved much. . ."

Now Jesus accounts for the action of the woman, and how it differed so radically from that of Simon the Pharisee.

She *"loved much"* because she knew she had been forgiven *"more."* How do those who say one sin is not worse than another handle this text? For that matter, how do they handle Jesus' word about a sin that *"hath*

never forgiveness" (Mk 3:29), or what Jesus said about *"the greater sin"* (John 19:11). How do such pretentious theologs account for one sin that leads to death, and another than does not (1John 5:16), or a *"last state"* that is *"worse than the first"* (Matt 12:45; 2 Pet 2:20).

The truth of the matter is that this woman loved Jesus more than Simon – and, perhaps, more than others who were in that room. **That is why she did more, washing Jesus' feet with her tears, drying them with the hair of her hand, and anointing them with expensive perfume.**

ANOTHER PERSPECTIVE

There is something else to be considered here. I will comment in view of my own experience. The longer I live, the more I realize how much I have been forgiven – specific things of which I simply was not aware because of my minuscule understanding of both sin and righteousness. Mind you, we are justified by faith, not by our knowledge, and faith is more encompassing than

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

knowledge. As I have perused the entirety of my life, I have found many things that I now see were sin. Many of them were things I did not continue to practice, but, in my novice-hood, I did

not consider them to be sinful.

If you are spiritually responsive you will find your identity of, and

sensitivity to sin is growing. Both the scope and impact of sin is being seen as much more significant than when you were first baptized into Christ.

THOSE GIVEN LITTLE LOVE LITTLE

^{47B} . . . *but to whom little is forgiven, the same loveth little.*" Is there really such a thing as being forgiven a "little?" I can tell you that no one who knows they have been forgiven, whoever they are, will imagine they have only been forgiven a little. That is not how Paul looked at it. Outwardly, he had always led an impeccably pure life. But when he

considered how he had persecuted the church of God, making "havoc" of it (Acts 8:3), he said, *"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God"* (1 Cor 15:9).

When it gets right down to it, it is what the individual perceives concerning personal forgiveness that

will determine how much he loves the Lord. If individuals see themselves as fundamentally good, with perhaps only a few mistakes here and there, they will just love "a little" – or if, indeed, such love is even recognized in heaven. In my judgment Jesus is not speaking here with doctrinal precision, but with the actual levels of perception and experience in mind.

THY SINS ARE FORGIVEN

⁴⁸ *And he said unto her, Thy sins are forgiven."*

Not, "Thy sins **will** be forgiven thee," but they **"ARE forgiven thee."** They were not forgiven her because she loved much, or because she washed Jesus' feet with her tears, dried them with her hair, and anointed them with her ointment. Her deeds were the expression of her love – **a love that was birthed by the peace she was realizing,** and the sense of cleansing that had freed her conscience from dead works.

All of this was done in advance of Christ's vicarious death on the cross, but because it was a determined death

that would be carried out to the finest degree of its appointment. **This also confirmed that Jesus did, while He was on earth, have the power to forgive sins.** On another occasion, after He had healed a paralyzed man enabling to pick up his bed and stand before all of the people that was there, the Lord said, *"But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house"* (Mark 2:10-11).

This was not intended to be a permanent provision. It was done in anticipation what Jesus came to earth

to do. He came to effect a death that would permanently wash away sin, and the record of it for all who believe.

There were only two people whose sins Jesus said were forgiven while He dwelt among men: The man who was sick of the palsy (Lk 5:20), and this sinful woman who came to Jesus in the house of Simon the Pharisee. One was paralyzed physically, and the other was paralyzed spiritually. One was immobile in the flesh, the other in the spirit. One was hopelessly a slave to bodily infirmity, the other was a slave to sin. However, both of them were forgiven of their sins, and that because Jesus was able and willing to do it.

SOME BEGAN TO SAY

⁴⁹ *And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?"*

Other versions read, *"who is this who even forgives sin?"* ^{NKJV} *"Who is this Fellow that presumes to forgive*

sins?" ^{CJB} *"Who is this Man, that He goes around forgiving sins?, "* ^{NLT} *"Who does this Man think He is, going around forgiving sins?, "* ^{LIVING} and *"Who does this Man think He is, going around forgiving sins?."* ^{IE}

Earlier, this same question was posed by the scribes and Pharisees when Jesus healed a paralytic in Capernaum (Mark 2:1-7; Lk 5:20-21).

The Psalmist said of God, *"But there is forgiveness with Thee, that*

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

thou mayest be feared" (Psa 130:4). Godly men asked God to "pardon" their iniquity (Psa 25:11), and confessed "For Thou, Lord, art good, and ready to forgive" (Psa 86:5). The Lord was described as One "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa 103:3), who would "abundantly pardon" (Isa 55:7). Micah said of God, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy" (Micah 7:18).

Yet, you will search in vain for a single prophecy of a Messiah who would Himself forgive or remit sin. He would "make reconciliation for iniquity" (Dan 9:24), "the Lord hath laid on Him the iniquity of us all" (Isa 53:6), that God would "make His soul an offering for sin," and that He would "bare the sin of many, and made intercession for the transgressors" (Isa 53:10-12). Yet, there was no clear prophecy that said the Messiah, when He was upon the earth, would forgive sin. Being devout Biblicists, the enemies of Jesus of Nazareth then reasoned that it was not possible for any man to forgive sins – reasoning, of course, that Jesus of Nazareth was only a mere man. What was the flaw in their reasoning?

THEY DID NOT CONSIDER JESUS TO BE "THE SON OF GOD"

Of course, the phrase "son of God" is only mentioned one time from Genesis thru Malachi – and that was reference to an angel (Dan 3:25,28). The Psalmist, however, did refer to God's Son in a prophecy of Him coming to earth: "I will declare the decree: the LORD hath said unto me, **Thou art My Son; this day have I begotten thee**" (Psa 2:7). In the epistle to the Hebrews, the Spirit makes clear that this prophecy was referring to Jesus of

Nazareth: "So also Christ glorified not himself to be made an high priest; but He that said unto Him, **Thou art My Son, to day have I begotten thee**" (Heb 5:5). Isaiah also alluded to the Messiah as God's Son: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear **A SON**, and shall call his name Immanuel" (Isa 7:14). Matthew tells us "his name Emmanuel, which being interpreted is, **God with us**" (Matt 1:23). Again, Isaiah prophesied, "For unto us a Child is born, unto us **a Son** is given: and the government shall be upon His shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa 9:6). This is the One, Isaiah wrote, who would sit "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa 9:7). Peter affirmed on the day of Pentecost that Jesus was this Person to whom this prophecy referred (Acts 2:29-36).

The Messiah, therefore, was prophetically affirmed to be of the same nature and character as God. The following ascriptions confirm this to be true.

- ⇒ "My Son" (Psa 2:7). "Immanuel" – "God with us" (Isa 7:14; Matt 1:23).
- ⇒ "The Mighty God" (Isa 9:6a).
- ⇒ "The Everlasting Father" (Isa 9:6b).
- ⇒ "My Fellow" (Zech 13:7).

There are also apostolic descriptions of Jesus that confirm He is Divine.

- ⇒ "The Son of God," conceived in Mary by the Holy Spirit (Lk 1:35).
- ⇒ "God manifest in the flesh" (1 Tim

3:16).

- ⇒ "The Great God and our Savior" (Tit 2:13).
- ⇒ He was "God," the One who "made" all things (John 1:1-3).
- ⇒ Was "in the form of God" (Phil 2:6).
- ⇒ Those who saw Him, saw the Father (John 14:9).
- ⇒ He said, "I and My Father are One" (John 10:30).
- ⇒ In order to come to earth, He had to divest Himself of the prerogatives of Deity, and He did not consider it "robbery" to do so (Phil 2:6).

God confessed Jesus to be His Son (Matt 3:17). Demons confessed Him to be "the Son of God" (Matt 8:29; Lk 4:41). When He died, a watching Centurion said, "Truly this Man was the Son of God" (Mark 15:39). Jesus told a blind man that He healed, that He was "the Son of God" (John 9:35-37).

His enemies, however, did not believe these proclamations. They said of Him, "We have a law, and by our law He ought to die, because **He made himself the Son of God**" (John 19:7; Lev 24:16; Deut 18:20).

The skepticism of those who were with Jesus in the house of Simon the Pharisee was owing to the fact that they did not believe He was the Son of God, for even they knew that in saying God was His Father, He was "making Himself equal to the Father," and that is something they would not accept (John 5:18). They did not believe there was such a thing as "God manifest in the flesh." It was that persuasion that moved them have Jesus crucified.

THY FAITH HATH SAVED THEE; GO IN PEACE

⁵⁰ *And He said to the woman, Thy faith hath saved thee; go in peace."*

Jesus ignores the thinking of His critics – for they had said this "within

themselves," just as Simon had thought within himself concerning the woman

Jesus is invited to a Pharisee's house, where a woman anoints His feet with precious ointment – Given O. Blakely

Invited by a Pharisee, A Woman Anoints -- 14 of 15

who washed, dried, and anointed Jesus' feet. However, just as surely as Jesus knew what Simon had been thinking, so He also knew what those who had been eating with Him had reasoned within themselves.

HE SAID TO THE WOMAN

"And He said to the woman . . ."

Ignoring the others, and while still facing the woman, Jesus addresses her personally. Aside from Himself, she was the focus of proper attention, for she had recognized who Jesus was, and had no questions about whether or not He could forgive sin. Later in Jesus' ministry He would say, *"him that cometh to Me I will in no wise cast out"* (John 6:37). He would also promise, *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest"* (Matt 11:28). Now He will *"speak peace"* to this woman (Psa 85:8). **He will reveal the cause of the blessing she is receiving.**

THY FAITH HATH SAVED THEE

"... Thy faith hath saved thee . . ."

Other versions read, *"By your faith*

you have salvation," ^{BBE} *"Your trust has saved you,"* ^{CJB} *"Thy faith hath made thee safe,"* ^{DOUAY} *"Thy faith hath given thee life,"* ^{MRD} *"Because you believed, you are forgiven,"* ^{IE} *"Your faith has cured you,"* ^{WEYMOUTH} *"the belief of you has delivered you,"* ^{ABP} *"Because of your faith, you are now saved,"* ^{CEV} and *"It is your faith that has saved you,"* ^{GOODSPEED}

These are the same words Jesus spoke to blind Bartimaeus: *"thy faith hath saved thee"* (Lk 18:42). He also said to the woman who was healed of an issue of blood, *"thy faith hath made thee whole"* (Matt 9:22). He told a Samaritan leper whom He had healed, *"thy faith hath made thee whole"* (Lk 17:19).

We must learn to account for Divine benefits properly. From God's standpoint they are traced back to His grace and power. From our standpoint, they are traced back to our faith.

GO IN PEACE

" . . . go in peace."

Other versions read, *"be going on to peace,"* ^{YLT} *"go, and be at peace,"*

WEYMOUTH *"Go on into peace,"* MONTGOMERY and *"go (enter) into peace [in freedom from all the distresses that are experienced as the result of sin]."* AMPLIFIED

Jesus sent this woman back into the world, but not into her same life.

This time she was returning with peace, inner tranquility that frees from condemnation and debilitating fear. This was the peace of which it is said *"the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"* (Phil 4:7). It is the peace that will *"rule in your hearts"* (Col 3:15), and so gracious ruler it is! It is an attribute of *"the Kingdom of God"* (Rom 14:17). God can *"fill"* a person with peace, that you may *"abound in hope through the power of the Holy Spirit"* (Rom 15:13).

Those who are truly blessed of God always go in peace. This is what troubled souls need, and they will find it if, like the woman of this text, they will make their way to Jesus. When they bestow their affection on Jesus, He will bestow grace and peace on them.

Our next Hungry Saints Meeting will be held on Friday, 10/30/15. In our next lesson, we will continue our series in the Gospel of Luke. The twenty-seventh lesson will cover verses 1 thru 18 of chapter 8: **"CERTAIN WOMEN FOLLOW JESUS, AND THE PARABLE OF THE SOWER."** The Spirit would have us know of certain women that followed Jesus, ministering to Him and His disciples – and what a collection of women they were. Jesus will also deliver the parable of the Sower, which upon inquiry, He explained to His disciples – but not to the multitude. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.