

Study Notes For Luke

(Chapter Seven)

Luke 7:1 *"Now when he had ended all his sayings in the audience of the people, he entered into Capernaum."*

- Matthew records: *"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes"* (**Matthew 7:28-29**).
- Jesus had already visited Capernaum (**Luke 4:31**).
- He taught there after the miraculous feeding of about five thousand (**John 6:59**).
- Later we will find that Capernaum was not a receptive city (**Luke 10:13-15**).

Luke 7:2 *"And a certain centurion's servant, who was dear unto him, was sick, and ready to die."*

- In Matthew's account there is one event given before the account regarding the centurion's servant (**Matthew 8:1-4**).
- A centurion was: "the captain of one hundred men: — centurion. An officer in the Roman army" (Strong's # 1543).
- We see various favorable encounters with centurions in the first century (**Matthew 27:54, Acts 10:1-48, Acts 22:25-29, Acts 27:1; 27:43, and Acts 28:16**).
- A servant could be one voluntarily or not (see: Strong's # 1401). Even if a slave, a master should treat the slave fairly (**Ephesians 6:5-9** and **Colossians 4:1**).

Luke 7:3 *"And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant."*

- There is an account of a Syrian captain named Naaman that had heard of the power of God through his wife's maid (**II Kings 5:1-14**).
- The fame of Jesus was spreading (**Luke 4:14**).
- Approaching the elders of the Jews occurred because they had authority (cf. **Matthew 15:2**). Authority that went back to the time the Law of Moses was delivered (**Numbers 11:16-17** and **Deuteronomy 27:1**). However, they were not using that authority in a godly manner during the days of Jesus.
- The elders will ultimately betray Jesus (**Luke 9:22** and **Luke 22:66-71**).
- The reputation of the Lord was spread even among the Gentiles (**Isaiah 42:1-8**; cf. **Luke 1:26-32**).

Luke 7:4-5 *“And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.”*

- The elders made a case to Jesus. This centurion had treated the Jews well and had even built them a synagogue [here meaning a building, not just an assembly of Jews]. Some worldly leaders did favorably intreat the children of Israel (**I Kings 5:1-18, I Kings 9:26-27, Ezra 1:1-3, Ezra 6:1-12, Nehemiah 2:1-8, Esther 8:1-10:3**, etc.).
- Often the word “synagogue” can refer to an assembly. The synagogue here is obviously a physical structure. A place for Jews to assemble. A synagogue was: “an assemblage of persons; specially, a Jewish “synagogue” (the meeting or the place); by analogy, a Christian church: — assembly, congregation, synagogue...” (Strong’s # 4864).
- The English word appears once in the O.T. (**Psalms 74:8**). Most often, that Hebrew term [Strong’s # 4150] was translated “congregation” (150 times; i.e. **Exodus 27:21, Exodus 31:7, II Chronicles 1:3**, etc.).
- The Greek word “συναγωγή” (Strong’s # 4864) in the N.T. is most often [55 times] translated synagogue. Also translated “congregation” (**Acts 13:43**) and “assembly” (**James 2:2**).
- Isn’t it interesting that the elders could reason the love of this man for them by what he did for them, but missed it when it came to Jesus (**Mark 8:31** and **I John 3:16**)?

Luke 7:6 *“Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:”*

- As Jesus went with the elders and came near to the house of the centurion, a message was sent to Jesus not to come into the house for the centurion felt unworthy of the presence of our Lord. This humility was like what we saw in John the Baptizer (**Luke 3:16**).
- We should note however that Jesus did not view going into someone’s house to do His work a matter of worthiness (**Mark 2:13-17**).
- On another note, some “virtue signal” with their statements of “unworthiness” and the like. We are supposed to act in a manner worthy of the relationship we have in Christ (**Ephesians 4:1, Colossians 1:10, I Thessalonians 2:12, and II Timothy 2:19-21**).
- Think about the process of worthy and unworthy as it relates to sin (**Luke 15:10-32**).

Luke 7:7 *"Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed."*

- Not only did he not feel Jesus should enter his house, but he didn't even feel he could be in the presence of Jesus. Remember Peter behaved like that too at first (**Luke 5:8-11**).
- Consider: **Proverbs 15:33, Proverbs 29:23, Isaiah 57:15, and James 4:6-10**
- He requested Jesus to just say in a word and believed that would heal his servant. He somewhat knew what power there was in the words spoken by the Lord (**Psalms 33:4-9 and Hebrews 11:3**).

Luke 7:8 *"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."*

- This man had authority over men (i.e. **Acts 10:7**), but did not expect Jesus to fall in order like He was one of His servants. Does this imply he had an understanding of the authority of Jesus (**Acts 10:36**)?

Luke 7:9 *"When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."*

- A centurion with more faith than God's people (**Matthew 22:1-14**)?!?!)
- This man caused Jesus to marvel! Think about **Psalms 147:19-20** and **Romans 3:1-2**. Yet this centurion had faith those in Israel did not.
- The impressive fact was, this man believed Jesus could heal his servant without even coming near him. As we read earlier, he knew Jesus could just speak the word only (**Matthew 8:8**).

Luke 7:10 *"And they that were sent, returning to the house, found the servant whole that had been sick."*

- Matthew records: *"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour"* (**Matthew 8:13**).
- That does NOT mean faith was required for a miracle to occur (**John 10:37-38, Acts 13:7-12, Acts 14:1-4, Acts 28:1-6, and I Corinthians 14:22; cf. Mark 16:15-20**).
- The power of a true miracle is amazing. The true miracle worker did not have to be present for the miracle to occur (**Acts 19:11-12**).
- You would hope the elders would have seen this and been converted. However, though many miracles were done among the Jews, it wasn't enough to move those who wanted to keep their own ways or please men (**John 12:36-43**).

Luke 7:11 *“And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.”*

- “Much people” following Jesus (**Mark 5:21**, **Mark 5:24**, **Mark 6:34**, **Luke 8:4**, **Luke 9:37**, and **John 12:9-12**).
- Other language such as “multitudes” shows how many were interested in hearing Jesus, seeing miracles, being healed, etc. (**Matthew 4:23-25** and **Luke 14:25**).
- That all sounds exciting, until one comes to realize that “much people” didn’t continue to go with Jesus (**John 6:60-71**; cf. **Matthew 7:13-14** and **Luke 13:23-24**).

Luke 7:12 *“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.”*

- I wonder how many Jews that witnessed what we are about to read about thought about the the widow of Zarephath and her son (**I Kings 17:1-24**).
- We see when Lazarus died that the community was supportive as we see here (**John 11:19**).
- When Jesus sent forth the disciples He instructed them to raise the dead along with preaching (**Matthew 10:7-8**). Miracles confirmed the messenger was of God (**Mark 16:14-20**).

Luke 7:13 *“And when the Lord saw her, he had compassion on her, and said unto her, Weep not.”*

- Jesus was certainly compassionate, sympathetic (**Matthew 9:35-38**, **Mark 8:1-10**, and **Hebrews 4:14-16**).
- The instruction for her not to weep was about what He was going to do and not that grief is wrong. Remember, Jesus wept when Lazarus was dead and He knew what He was going to do (**John 11:24-44**).

Luke 7:14 *“And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.”*

- A bier was something like a coffin (Strong’s # 4673).
- The verbal instruction for the dead to rise (**Luke 8:49-56** and **Acts 9:36-43**).

Luke 7:15 *“And he that was dead sat up, and began to speak. And he delivered him to his mother.”*

- The Jews had no doubt heard about miracles such as this (i.e. **II Kings 4:18-37** and **II Kings 13:20-21**).

- Remember that there were much people with his mother. This miracle served a greater purpose than just giving a widow her only child (**Acts 2:22**).
- Remember for those who claim to work miracles like Jesus and the Apostles, *"Heal the sick... raise the dead..."* (**Matthew 10:8**).

Luke 7:16 *"And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people."*

- Think about why fear came about from this (**Matthew 28:1-10**, **Luke 1:57-66**, **Acts 2:41-43**, and **Acts 5:1-11**; cf. **Exodus 15:11**).
- Fear has its place (**Psalms 111:10**, **Proverbs 1:7**, **Proverbs 9:10**, **Ecclesiastes 12:13-14**, **Matthew 10:28**, **Philippians 2:12**, **Hebrews 10:26-31**, and **Hebrews 12:28-29**).
- At the same time, fear can be debilitating. The Jews, under the Law of Moses, experienced that. Jesus brought the end of that fear (**Hebrews 2:14-18**; cf. **I John 4:18**).
- In this case, this fear caused them to glorify God (**Psalms 22:23** and **Luke 5:17-26**).
- They recognized Jesus as "a great prophet" (cf. **Matthew 21:11**, **John 6:14**, and **John 7:37-40**), which was true (**Acts 3:14-26** and **Acts 7:37**; cf. **Deuteronomy 18:15-19**).
- Some thought Jesus was a resurrected prophet (**Luke 9:18-19**).
- He was much more than a prophet as well (**Luke 9:20**; cf. **John 1:1-14**, **Acts 10:36**, **Romans 9:1-5**, **Ephesians 1:19-23**, and **Colossians 1:12-20**).
- God had visited His people (**Luke 1:67-69**).

Luke 7:17 *"And this rumour of him went forth throughout all Judaea, and throughout all the region round about."*

- The word translated "rumour" [λόγος] is very broad. Most often, that word is simply translated "word" (over 200 times in the N.T.). The meaning is: "something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):—account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work" (Strong's # 3056).
- This passage is of no surprise. The fame of Jesus spread because of the works He did (**Matthew 4:24**, **Matthew 9:18-31**, **Matthew 14:1**, etc.).
- Miracles were to confirm what was spoken (**Mark 16:15-20**). We know such gifts and works were temporary (**I Corinthians 12:3-13:13**). Think about something... If in the days of old works like this were talked about far and wide, what would be happening in our days if someone could do these things? Imagine FaceBook, Twitter, etc. Just further evidence, for thinking people, that miraculous works have ceased.

Luke 7:18 *“And the disciples of John shewed him of all these things.”*

- There was a time before John was in prison that he heard about the work of Christ being done (**John 3:22-4:2**). This is not this same time.
- Then there was a time when John heard about the works of Jesus while he was in prison (**Matthew 11:2**). This is the parallel account of what we are reading now.
- John did not make it out of prison alive (**Matthew 14:1-12**).

Luke 7:19 *“And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?”*

- John knew who Jesus was (**Matthew 3:13-17** and **John 1:29**).
- Remember, John prepared the people for Jesus (**Luke 3:1-6**).
- There were false deliverers before and false Christs later (**Acts 5:36-37** and **Matthew 24:23-24**). John could have been just confirming the identity of the one he was hearing about (**I John 4:1-5**) since he was in prison and could not see for himself. False Christs could work wonders (**Mark 13:22**).
- It is also possible that John did this for his disciples because they were going to have to join the Lord's work and John's was temporary (**Acts 19:1-7**). There was some background separation of the work of John and Jesus among their disciples (**Matthew 9:14**, **Luke 11:1**, and **John 3:25-26**).
- The Jews had long expected the coming of the Lord (**Genesis 49:10**, **Deuteronomy 18:15-19**, **Isaiah 7:14-16**, **Isaiah 9:1-7**, etc.).

Luke 7:20 *“When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?”*

- They did as they were sent to do.
- There was much debate over who Jesus was in those days. That is a lot to consider (**John 7:25-43**).

Luke 7:21 *“And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.”*

- “Cured” means: “1) to serve, do service; 2) to heal, cure, restore to health” (Thayer; Strong's # 2323). Also translated as “healing” (**Matthew 4:23**); “healed” (**Matthew 4:24**); “heal” (**Matthew 10:8**).
- “Infirmities” means: “disease, infirmity, sickness” (Strong's #3554). Also translated as “sickness” (**Matthew 9:35**); “diseases” (**Mark 1:34**).
- Plagues means: “(through the idea of contact); a whip (literally, the Roman flagellum for criminals; figuratively, a disease): — plague, scourging. A whip, scourge; metaph. a scourge, plague, calamity, misfortune, esp. sent by God to discipline or punish” (Strong's # 3148).
- To be cured of an evil spirit (**Luke 9:37-42** and **Acts 19:13-20**).
- Healing the blind (**Luke 18:35-43** and **John 9:1-41**).

Luke 7:22 *“Then Jesus answering said unto them, 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.”*

- Go tell John (**Matthew 11:4-5**).
- Here is a good test for supposed “miracle workers” (**Matthew 10:8**, **Mark 16:15-20**, and **Hebrews 2:1-4**).
- The blind see (**Matthew 9:27-31**).
- The lame walk (**Matthew 15:30-31**).
- The lepers are cleansed (**Matthew 8:1-4** and **Luke 17:11-19**).
- The deaf hear (**Mark 7:31-37**).
- The dead are raised (**John 11:1-12:9**).
- The Gospel is preached to the poor (**Luke 6:20**).
- In other words, the Messiah is here (**Isaiah 61:1-3** and **Luke 4:17-18**).

Luke 7:23 *“And blessed is he, whosoever shall not be offended in me.”*

- The word translated “offended” [σκανδαλίζω] means: “1) to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend; 1a) to entice to sin; 1b) to cause a person to begin to distrust and desert one whom he ought to trust and obey; 1b1) to cause to fall away; 1b2) to be offended in one, i.e. to see in another what I disapprove of and what hinders me from acknowledging his authority; 1b3) to cause one to judge unfavourably or unjustly of another; 1c) since one who stumbles or whose foot gets entangled feels annoyed; 1c1) to cause one displeasure at a thing; 1c2) to make indignant; 1c3) to be displeased, indignant” (Thayer; Strong’s # 4624).
- Consider the following in this study: **Matthew 11:6**, **Matthew 13:20-21**, **Matthew 13:54-58**, **Matthew 26:31**, **John 6:60-66**, **John 15:20-16:3**, **Romans 9:32-33**, and **I Peter 2:7-8**.

Luke 7:24 *“And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?”*

- John preached and baptized in the wilderness (**Matthew 3:1-3** and **Mark 1:3-4**).
- The term translated “wilderness” means “desert place” (cf. **Matthew 14:13-15**).
- A reed was: “1) a reed; 2) a staff made of a reed, a reed staff; 3) a measuring reed or rod; 4) a writer’s reed, a pen” (Strong’s # 2563).
- The idea of a reed shaken by the wind would mean something unstable, something moving (i.e. **Ephesians 4:14**).
- John was an unwavering force (**Matthew 3:7-10** and **Matthew 14:3-4**).
- The past of Israel was that prophets were a show to them (**Ezekiel 33:30-33**).

Luke 7:25 *“But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.”*

- Among Jesus' questions, He asked if they went out to see a man clothed in “soft” raiment. The term translated “soft” [μαλακός] means: “1) soft, soft to the touch; 2) metaphorically in a bad sense; 2a) effeminate; 2a1) of a catamite; 2a2) of a boy kept for homosexual relations with a man; 2a3) of a male who submits his body to unnatural lewdness; 2a4) of a male prostitute” (Thayer; Strong's # 3120). Being effeminate was/is wrong (**I Corinthians 6:9-11**). By the way, it is the same Greek term translated effeminate in the aforementioned reference.
- John was not dressed in such a fashion (**Mark 1:6**).
- Those gorgeously dressed are in king's courts (**Esther 8:15**).
- Attire can certainly deliver a message (**Proverbs 7:10**).
- Interestingly, the term “delicately” [τρυφή] means: “(to break up or [figuratively] enfeeble, especially the mind and body by indulgence); effeminacy, that is, luxury or debauchery: - delicately, riot” (Strong's # 5172). “Softness, effeminate, luxurious living” (Thayer).
- So, we can know that Jesus was basically saying John was no sissy. He was a man (cf. **I Corinthians 16:13**).
- On top of that, John wasn't dressing to “look religious” in how he dressed either (**Matthew 3:4**; cf. **Matthew 23:1-12** and **Luke 20:45-47**).

Luke 7:26-27 *“But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”*

- The question of “what went ye out for to see” continues. It is a question that requires the examination of self, which all should do (**Psalms 119:59**, **Lamentations 3:40**, **Haggai 1:5**, **Haggai 1:7**, **II Corinthians 13:5**, and **Galatians 6:4**).
- John was a prophet (**Luke 1:67-76**).
- The people generally considered John a prophet (**Mark 11:27-33**).
- Jesus says much more, for John's role was greater than a typical prophet (**Mark 1:1-8** and **Luke 16:16**).

Luke 7:28 *“For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.”*

- John was great in the sight of the Lord (**Matthew 11:9-15** and **Luke 1:10-15**).
- However, the least in the kingdom is greater than John (**Hebrews 11:39-12:3**).
- Kingdom citizenship as it relates to us, after Jesus died (**Colossians 1:12-22**).

- As kingdom citizens, Christians; the redeemed; our relationship with the Lord exceeds that of those in the past (**I Corinthians 6:20; 7:23, II Corinthians 6:14-7:1, Galatians 3:18-4:6, Philippians 3:3-20, and I John 3:1-3**).
- The language of “least in the kingdom” is not intended to teach a positional importance of saints. The fact is, in Christ, the least are actually exalted (**Matthew 20:20-28**). This principle is in place to keep some from being exalted and division occurring as a result (**I Corinthians 12:14-27**).

Luke 7:29-30 *“And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”*

- Think about their obedience to the teaching of John justifying God (**Psalms 138:2, Micah 7:20, John 3:22-33, and Romans 3:3-4**).
- This will later be a teaching point made by Jesus (**Matthew 21:23-32**).
- Regarding their rejecting the counsel of God against themselves, Paul and Barnabas will later say a similar thing to Jews who rejected the truth (**Acts 13:26-46**).

Luke 7:31 *“And the Lord said, Whereunto then shall I **liken** the men of this generation? and to what are they **like**?”*

- Note the words “liken” and “like” (to compare, indicative of a simile).
- Our Lord’s assessment of that generation was not good (**Matthew 12:34-45, Matthew 16:1-4, Matthew 17:14-21, and Matthew 23:33-36**).
- The first public, recorded teaching done after Jesus ascended into Heaven reveals something about that generation as well (**Acts 2:40**).
- Think about the words to the Galatians (**Galatians 1:3-4**).

Luke 7:32 *“They are **like** unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.”*

- The imagery of a child here can be confusing if we pass over it quickly. The term translated “children” has multiple meanings. The Greek term [παιδίον] is defined as: “1) a young child, a little boy, a little girl; 1a) infants; 1b) children, little ones; 1c) an infant; 1c1) of a (male) child just recently born; 1d) of a more advanced child; of a mature child; **1e) metaphorically children (like children) in intellect**” (Thayer; Strong’s # 3813). Ex. **I Corinthians 14:20**
- The marketplace was a place where people sometimes gathered (**Matthew 20:3, Acts 16:19, and Acts 17:17**). A place where some wanted to stand out (**Mark 12:38 and Luke 20:46**).
- What we will see in the passages to come is that John didn’t join them socially while Jesus did. Jesus attempted to be part of the societal norms without becoming a sinner (cf. **I Corinthians 9:18-27**).

Luke 7:33 *“For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.”*

- Before John was even born, it was foretold that he would be as Jesus is saying (**Luke 1:15-16**).
- This should not have been an unfamiliar thing to the children of Israel (**Numbers 6:1-8**).
- Does this infer that drinking of wine, in alcoholic form, was otherwise acceptable to God and that John was just an outlier? NO, (**Proverbs 20:1, Proverbs 21:17, Proverbs 23:20-21, Proverbs 23:29-35, Proverbs 31:4-5, Isaiah 5:11-13, Isaiah 5:22, Isaiah 28:7-8, Hosea 4:11, Matthew 26:41, Luke 21:33-34, Romans 13:13, I Corinthians 6:9-10, Ephesians 5:17-18, I Thessalonians 5:7-8, Titus 2:1-6, I Peter 4:1-5, and I Peter 5:8**)!
- Because John did not join in their games, they charged Him as having a devil. This seemed to be a common charge when the Jews disliked someone (**Matthew 10:24-25, Matthew 12:22-24, John 7:14-20, John 8:48-53, and John 10:14-20**).

Luke 7:34 *“The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!”*

- Jesus was not anti-social (**Luke 5:27-31, Luke 10:38-42, Luke 11:37-38, Luke 14:1, Luke 19:1-10, John 2:1-2, and John 12:1-2**).
- That doesn't mean that His focus was on eating and drinking (**John 4:27-35**).
- As a result of Jesus embracing social activities, they made charges against Him (**Luke 15:1-2**).
- Under the Law of Christ, the faithful are at liberty to attend social feasts and such the like (**I Corinthians 10:23-33**).
- The ones we are not permitted to eat with are those whom are in need of or have been disciplined lawfully (**I Corinthians 5:1-13 and II Thessalonians 3:6-15**).
- Again, as stated in the notes on vs. 33, this does not infer Jesus drank alcohol. The fact is, to put Him forth in that light, as He is our sinless example to follow (**I Peter 2:21-22**), would make Him as sinner (**Habakkuk 2:15**).
- Does Jesus being called a “winebibber” mean He was a drinker of alcoholic wine? No. No more than the accusation that He cast out demons by Beelzebub was true (**Luke 11:14-15**).
- Luke does not need to clarify about the drinking of alcohol. Remember, he is writing to Theophilus who had already been taught the truth (**Luke 1:1-4**).

Luke 7:35 *“But wisdom is justified of all her children.”*

- Jesus is being a bit sarcastic here. Those whom Jesus is rebuking didn't get it (**Psalms 92:5-6**).
- Their contradiction between how they looked at Jesus vs. John shows their lack of wisdom through their hypocrisy (**Psalms 35:11-16**).

- Wisdom being personified takes us back to Proverbs (**Proverbs 8:1-9:12**).
- Those who follow wisdom, through wise actions, show wisdom to be just (**Proverbs 10:31**) especially in contrast to fools (**Proverbs 3:35** and **Proverbs 14:1**).
- Wisdom is shown by her children (**Proverbs 10:8**, **Proverbs 12:15**, **Proverbs 15:2**, **James 3:13-18**, etc.).
- It is obvious in this context that Jesus is saying they were not wise as we can see by the disobedience of the many (**Matthew 7:24-27**). That is fitting (**Proverbs 23:9**).

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.”*

- As we have studied in the book of Luke, Jesus would go and eat with sinners in efforts to teach them (**Luke 5:27-32**).
- We will see this again in Luke's record (**Luke 15:1-32** and **Luke 19:1-10**).
- Jesus view of the Pharisees was clear (**Matthew 5:20**, **Matthew 23:15**, **Luke 11:39-40**, **Luke 11:44**, and **Luke 12:1**).
- The Pharisees sat and waited for Jesus to do something, including eating with sinners (**Mark 2:16**), to make accusations against Him (**Luke 6:7** and **Luke 11:53-54**).
- However, not all Pharisees were lost causes (**John 3:1**, **John 7:50-51**, **John 7:38-42**, and **Philippians 3:4-7**).

Luke 7:37-38 *“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, 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.”*

- There is another, similar, account of a situation like this. However, it was NOT this account (**Matthew 26:7-13**, **Mark 14:1-9**, and **John 12:1-8**).
- Think about the attitude of this woman (**Psalms 34:18**, **Psalms 51:17**, **Isaiah 57:15**, **Isaiah 66:1-2**, and **II Corinthians 7:10-11**).

Luke 7:39 *“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.”*

- Even though he invited Jesus into his house, think about his internal thought here. People sometimes take a step that looks like faith, but... (**Matthew 14:23-33**, **Matthew 28:17**, and **John 7:40-52**).
- The internal thoughts (**Mark 2:1-12** and **Luke 24:36-39**).
- Jesus knew what people were thinking (**Matthew 9:4**, **Matthew 12:25**, **John 2:24-25**, and **Revelation 2:23**).
- Some acknowledged that (**John 16:25-31**).

- Yes, she was a sinner. She is coming to Jesus with a mindset of humility and service. Good (**I Timothy 1:15** and **Hebrews 11:6**)! Jesus will explain further as we go on why this woman coming to Him was good.

Luke 7:40 *“And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.”*

- Remember, Luke is making a record to Theophilus (**Luke 1:1-3**) of what Jesus did and taught (**Acts 1:1**).
- Jesus goal was to teach (**Matthew 11:1**) and to save (**Matthew 18:11**).
- Calling Jesus “Master” was appropriate (**John 13:13**).
- It is great that this Pharisee says “say on” (**Proverbs 9:9** and **Proverbs 18:15**) if he will act on it (**Luke 11:28** and **James 1:18-27**).

Luke 7:41-43 *“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. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.”*

- We can see the point Jesus is making in men like Paul (**Acts 9:1-20**, **Romans 1:13-15**, **I Corinthians 15:1-11**, **Ephesians 3:7-9**, and **I Timothy 1:12-16**).
- In an entirely different context and to teach a different point, Jesus used a similar point (**Matthew 18:15-35**).
- He showed he can discern. The problem is, can he do so regarding spiritual matters (**I Corinthians 2:14**)?

Luke 7:44-47 *“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. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 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.”*

- Having the opportunity to wash feet or have one’s feet washed was a given in hospitality (**Genesis 18:1-4**, **Genesis 19:1-2**, **Judges 19:17-21**, and **I Timothy 5:10**).
- It was definitely a show of service and humility (**John 13:1-17**).
- Kissing His feet showed something for sure. A general kiss was an apparent custom as well (**Romans 16:16**, **I Corinthians 16:20**, **II Corinthians 13:12**, **I Thessalonians 5:26**, and **I Peter 5:14**).
- Oil and ointment (**Proverbs 27:9** and **Ecclesiastes 9:8**).
- Jesus had power on earth to forgive sins (**Mark 2:1-12**).
- Jesus did not come to call the righteous (**Mark 2:13-17**).

- For she loved much (**Ephesians 6:24**).
- When Jesus says she loved much, you have to appreciate that there is much to loving the Lord beyond just an emotion people typically equate to love (**John 14:15-24** and **I John 5:2-3**).
- To whom little is forgiven, the same loveth little (cf. **Luke 7:41-43**).
- Consider a later lesson Jesus taught (**Matthew 21:28-32**).

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