

Lesson 7, April 12, 2026, A Reversal of Shame, Luke 7:36–50

Title: A Reversal of Shame

Bible Basis: Luke 7:36-50

BIBLE TRUTH: Jesus gave forgiveness and peace to a sinful woman, who loved Him very much.

MEMORY VERSE: ⁴⁷Wherefore 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. (Luke 7:47)

Lesson Aims- Key Takeaways

1. Grace Overcomes Shame

The woman's past does not define her future.

2. Pride Blocks Love

Simon's self-righteousness keeps him from seeing Jesus clearly.

3. Forgiveness Fuels Worship

Those who know they've been forgiven much love deeply.

4. Jesus Sees the Heart

He sees repentance where others see reputation.

Names that Matter

Jesus – who reveals God's heart-He sees beyond reputation and responds to genuine repentance.

Simon the Pharisee – A religious leader who invites Jesus to dinner, judges Jesus and the woman silently.

The Sinful Woman – a known prostitute, cares for Jesus' feet, receives forgiveness and peace

The Other Guests – present at the meal, witness the woman's and Jesus' response, question Jesus's authority to forgive sins

Location: Simon the Leper's house in Bethany

Background Context

Meals in the ancient world were semi-public. Guests reclined around a low table, and others could enter the courtyard to listen. Simon's invitation may have been more about evaluating Jesus than honoring Him.

The woman is known for her sin—sexual sin. Her entrance is shocking. Her actions are scandalous. But her heart is open, repentant, and overflowing with love.

Jesus sees what no one else sees:
a broken heart seeking mercy.

Opening Summary

Jesus is invited to dinner by a Pharisee named Simon. During the meal, a woman with a sinful reputation enters the room, weeping. She washes Jesus' feet with her tears, wipes them with her hair, kisses them, and pours perfume on them. Simon silently judges her—and Jesus. Jesus responds with a parable about two debtors, exposing Simon's lack of love and compassion and highlighting the woman's deep gratitude. Jesus forgives her sins and sends her away in peace.

The Lesson: | A Fearless Woman (Luke 7:36-39)

- ³⁶And 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.

- ³⁷And, 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,

³⁸And 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.

³⁹Now 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.

What's Happening Here?

- Simon, a Pharisee, invites Jesus to dine, Jesus accepts.
He invites Jesus to relax and enjoy the company and the food.
- Simon's invitation is polite but hollow.
- ...entering a setting that looks respectable on the outside but will soon expose the difference between **cold religion and genuine love.**

Teaching Point:

You can have Jesus in your house and still keep Him at a distance in your heart.

What's Happening Here?

"A woman in the city, which was a sinner..."

A woman known for her sin boldly enters the Pharisee's house with a **costly alabaster jar**, driven by repentance and love, because she knows Jesus is there and she must come to Him.

- Everyone in town knows her story.
Her reputation is public.
Her shame is well-known.

In that culture, this phrase almost always points to **sexual sin**—someone socially rejected, morally condemned, and spiritually dismissed.

Yet she walks straight into a Pharisee's house.

This is courage born from desperation.

This is not cheap perfume.

It is:

- costly
- precious
- often used for burial or intimate moments
- something saved, treasured, and valuable

Her gift shows:

- sacrifice
- devotion
- repentance
- love

She brings her best to Jesus, not her leftovers.

Teaching Point:

Desperation for Jesus breaks through social barriers.

 **What's Happening Here?**

1. She stands behind Jesus at His feet

“And stood at His feet behind Him...”

Remember:

People reclined at meals, leaning on one arm with their feet stretched out behind them. This posture makes Jesus’ feet accessible.

She doesn’t come to His face.

She doesn’t interrupt the meal.

She approaches from behind—quietly, humbly, reverently.

She takes the lowest place.

2. She is weeping—deep, uncontrollable tears

“...weeping...”

This isn’t polite crying.

The Greek word means *sobbing, pouring tears, raining down*.

Her tears reveal:

- sorrow for her sin
- gratitude for Jesus’ mercy

- relief at being near Him
- a heart breaking open in repentance

This is worship born from a wounded soul.

3. She washes His feet with her tears

“...and began to wash His feet with tears...”

This is stunning.

In that culture:

- feet were filthy
- washing feet was the job of the lowest servant
- women never touched a man’s feet in public

But she doesn’t care about rules.

Her tears become the water Simon refused to provide.

Her repentance becomes her offering.

4. She wipes His feet with her hair

“...and did wipe them with the hairs of her head...”

A Jewish woman never let her hair down in public.

It was considered intimate, even shameful.

But she lets her hair fall because:

- she is past worrying about reputation
- she is fully surrendered
- she is giving Jesus her glory (1 Cor. 11:15)

Her hair becomes a towel of love.

5. She kisses His feet

“...and kissed His feet...”

The verb means *to kiss repeatedly, fervently*.

This is:

- affection
- reverence
- gratitude
- surrender

Simon didn't give Jesus a greeting kiss.

She gives Him a flood of them.

6. She anoints His feet with perfume

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

This perfume was expensive—possibly her most valuable possession.

She pours it out because:

- nothing is too costly for Jesus
- she is giving Him her treasure
- she is honoring Him as King

This is extravagant worship.

The emotional meaning of this moment

This verse is the **collision of grace and repentance**.

The woman's actions show:

- humility
- brokenness
- gratitude
- love
- surrender

Simon sees a sinner.
Jesus sees a worshiper.

Teaching Point:

True worship is not polished—it is poured out.

 **What's Happening Here?**

Simon silently judges both the woman and Jesus, revealing his pride and misunderstanding of holiness, while Jesus sees the woman's heart and prepares to reveal true grace.

1. Simon watches the woman's actions—and judges her

“Now when the Pharisee... saw it...”

Simon sees everything the woman is doing:

- her tears
- her hair wiping His feet
- her kisses
- her perfume

But instead of seeing repentance, love, or worship, he sees only **her sin**.

To him, she is nothing more than:

- her reputation
- her past
- her label

He cannot imagine that God might be doing something new in her.

2. Simon silently questions Jesus' identity

“He spake within himself...”

He doesn't say this out loud.

He thinks it.

But Jesus will answer his thoughts in the next verse—showing that He knows the heart.

Simon thinks:

- “Jesus must not know who she is.”
- “If He were truly a prophet, He would avoid her.”

Simon assumes:

- he knows more than Jesus
- he can judge Jesus' spiritual discernment
- holiness means staying away from sinners

He completely misunderstands Jesus' mission.

3. Simon reveals his misunderstanding of holiness

“...for she is a sinner.”

To Simon:

- holiness = separation
- righteousness = distance
- purity = avoiding messy people

To Jesus:

- holiness = compassion
- righteousness = restoration
- purity = transforming broken people

Simon sees a sinner touching Jesus.

Jesus sees a sinner being healed by grace.

 **The deeper meaning**

This verse exposes the contrast between **Simon's heart** and **Jesus' heart**:

Simon's heart:

- judgment
- pride
- distance
- self-righteousness

Jesus' heart:

- compassion
- forgiveness
- welcome
- transformation

Simon thinks Jesus doesn't know who she is.

The truth is:

Jesus knows exactly who she is—and loves her anyway.

Teaching Point:

Pride makes us experts at seeing others' sins and blind to our own.

II A Fiscal Example (Luke 7:40-43)

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- 43 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

 **What's Happening Here?**

This is the moment Jesus turns the entire room toward truth, and He does it with calm authority and personal intention.

1. Jesus responds to Simon's *thoughts*, not his words

"And Jesus answering said unto him..."

Simon hasn't spoken out loud.

He only *thought* to himself that Jesus must not be a prophet because He allowed a sinful woman to touch Him.

But Jesus "answers" him anyway.

This is powerful.

It shows:

- Jesus knows the heart
- Jesus hears unspoken judgments
- Jesus responds to internal attitudes, not just external actions

Simon questioned Jesus' prophetic insight.

Jesus proves it by reading Simon's mind.

2. Jesus calls Simon by name

"Simon..."

This is personal.

Direct.

Intentional.

Jesus isn't shaming him publicly.

He is inviting him into a conversation that will expose his heart and offer him truth.

When Jesus uses your name, He is about to teach you something deep.

3. Jesus says, "I have something to say to you."

This is a gentle but firm way of saying:

- "You're missing something."
- "Your perspective is wrong."

- “Let Me show you what you cannot see.”

Jesus is about to confront Simon’s pride, but He does it with dignity and clarity.

This is grace in the form of correction.

4. Simon gives permission—without knowing what’s coming

“*Master, say on.*”

Simon calls Jesus “Master” (or “Teacher”), but his heart doesn’t match his words.

He thinks he is evaluating Jesus.

He doesn’t realize Jesus is evaluating him.

Simon is about to hear a parable that will reveal:

- his lack of love
- his lack of hospitality
- his misunderstanding of holiness
- his blindness to his own sin

Jesus is preparing to turn the spotlight from the woman’s reputation to Simon’s heart.

Teaching Point:

Love grows in the soil of forgiveness.

This is where Jesus begins His parable, and it’s the key that unlocks everything He’s about to reveal about Simon, the woman, and the nature of forgiveness.

 **What’s Happening Here?**

“There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.”

✨ 1. Jesus shifts the conversation from the woman to a story

Instead of confronting Simon harshly, Jesus tells a parable.
This is gentle, wise, and disarming.

Parables allow people to see truth before they realize it's about them.

Jesus is inviting Simon to understand grace without feeling attacked.

✦ 2. The “creditor” represents God

A creditor is someone who is owed money.

In the parable, the creditor is:

- patient
- generous
- willing to forgive
- the one who holds the power to release the debt

This is a picture of God's mercy.

✦ 3. The two debtors represent two kinds of sinners

One owes 500 denarii (about 20 months' wages).

The other owes 50 denarii (about 2 months' wages).

Both debts are:

- real
- beyond their ability to repay
- owed to the same creditor

Jesus is making a point Simon doesn't yet see:

Some sins are more visible, but all sin creates a debt we cannot pay.

The woman's sin is public.

Simon's sin is hidden.

But both are debtors.

✦ 4. The difference in the debt sets up the difference in love

Jesus is preparing Simon for the punchline:

- The one forgiven more will love more.
- The one forgiven little will love little.

This parable is not about the *amount* of sin, but the *awareness* of sin.

The woman knows her debt.

Simon does not.

✦ 5. Jesus is gently revealing Simon's blind spot

Simon thinks:

- "She is a sinner."
- "I am righteous."
- "Jesus should avoid her."

But Jesus is showing:

- Simon is also a debtor.
- His debt may be different, but it is real.
- His lack of love reveals his lack of repentance.

The parable is a mirror Simon didn't expect to look into.

Vs. 42-⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

 **What's Happening Here?**

This is the turning point of Jesus' parable. This is where the meaning becomes unmistakably clear, even before Jesus applies it to Simon.

This verse contains two massive truths about God and one piercing question for Simon.

✦ 1. "When they had nothing to pay..." — Total helplessness

Both debtors—
the one who owed 500 denarii
and the one who owed 50—
are equally unable to pay.

This is Jesus' way of saying:

- No one can pay their sin-debt.
- No one can fix themselves.
- No one can earn forgiveness.
- Everyone stands before God empty-handed.

Simon thinks the woman is the only sinner in the room.
Jesus is showing him:

You are both debtors.
You are both bankrupt.
You both need grace.

✦ 2. "He frankly forgave them both..." — God's generous grace

The creditor (representing God) doesn't:

- negotiate
- demand repayment
- shame them
- set conditions

He freely, fully, joyfully forgives both debts.

This is the heart of the Gospel:

- God forgives because He is gracious, not because we are worthy.
- Forgiveness is a gift, not a wage.
- Mercy flows from God's character, not our performance.

The woman knows this.
Simon does not.

✦ 3. “Which of them will love him most?” — The question that exposes the heart

Jesus now turns the parable into a mirror.

He asks Simon:

Who will love more?

The one forgiven little or the one forgiven much?

The answer is obvious.

But the implication is not.

Jesus is gently leading Simon to see:

- The woman’s love is great because she knows her forgiveness is great.
- Simon’s love is small because he thinks he needs little forgiveness.
- The difference between them is not the amount of sin, but the awareness of sin.

This question is Jesus’ way of saying:

Your lack of love reveals your lack of repentance.

Her great love reveals her great forgiveness.

Vs. 43 - “Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.”

What’s Happening Here?

This is the moment Simon steps into Jesus’ parable without realizing he’s actually stepping into a mirror.

✦ 1. Simon answers cautiously: “I suppose...”

Simon says, “*I suppose...*”

That little phrase reveals a lot.

It shows:

- hesitation
- reluctance

- discomfort
- a sense that he's being led somewhere he doesn't want to go

He knows the answer is obvious, but he senses the trap—not a trap to shame him, but a trap to reveal truth.

Simon is intellectually correct but emotionally resistant.

✦ 2. Simon gives the right answer—without realizing it applies to him

He says:

“The one who was forgiven most will love most.”

This is exactly what Jesus wanted him to see.

But Simon doesn't yet understand:

- *he* is one of the debtors
- the woman is the other
- her love is evidence of forgiveness
- his lack of love is evidence of spiritual blindness

Simon thinks he's analyzing a story.

Jesus is analyzing Simon.

✦ 3. Jesus affirms him: “You have judged correctly.”

Jesus says:

“Thou hast rightly judged.”

This is gentle affirmation, but it's also ironic.

Simon has judged the parable correctly...
but he has judged the woman incorrectly...
and he has judged Jesus incorrectly...
and he has judged himself incorrectly.

Jesus is about to turn Simon's correct answer back on him like a spotlight.

✦ 4. This verse is the hinge of the whole story

Up to this point:

- the woman has acted
- Simon has judged
- Jesus has told a parable

Now Jesus will apply the parable directly to Simon, showing:

- why the woman loves so deeply
- why Simon loves so little
- what true forgiveness looks like
- how grace transforms the humble

Teaching Point:

Love grows in the soil of forgiveness.

III A Forgiving Christ (Luke 7:44-50)

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.”

 **What’s Happening Here?**

This verse is a *holy confrontation*—gentle, piercing, and full of grace.

✦ 1. Jesus turns toward the woman—but speaks to Simon

“And He turned to the woman, and said unto Simon...”

This is powerful.

- Jesus faces the woman
- Jesus addresses Simon

His body is honoring her.
His words are correcting him.

It's as if Jesus is saying:

- “Simon, look at her the way I do.”
- “You see her sin; I see her love.”
- “You see her past; I see her heart.”

This posture is intentional and tender.

✦ 2. Jesus asks, “Do you see this woman?”

“Seest thou this woman?”

Simon *saw* her physically.
But he didn't see her spiritually.

He saw:

- her reputation
- her past
- her label

He did not see:

- her repentance
- her love
- her transformation
- her worth

Jesus is exposing Simon's blindness.

This question is really: “Simon, do you see what God sees?”

✦ 3. Jesus contrasts Simon's cold hospitality with the woman's love

“I entered into your house; you gave Me no water for My feet...”

In that culture, offering water to wash a guest's feet was basic courtesy—Hospitality 101.

Simon didn't do it.

But the woman did something far greater:

- She washed His feet with her tears.
- She wiped them with her hair.

Jesus is saying:

- “Simon, you gave Me nothing.”
- “She gave Me everything.”

This is not about etiquette.

It's about love.

✦ 4. Jesus elevates the woman's actions as true worship

Her tears become the water Simon refused.

Her hair becomes the towel Simon withheld.

Her devotion becomes the honor Simon denied.

Jesus is showing:

- Her love is evidence of forgiveness.
- Her actions are worship, not impropriety.
- Her heart is open; Simon's is closed.

This is the reversal of the entire room.

✦ 5. Jesus is redefining righteousness

Simon thought righteousness meant:

- avoiding sinners
- maintaining reputation
- keeping rules

Jesus shows righteousness means:

- loving God deeply
- responding to grace
- humbling oneself
- welcoming the broken

The woman is the true worshiper.

Simon is the one missing God.

Teaching Point:

The depth of our love reveals the depth of our gratitude.

⁴⁵ **“Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.”**

This is the second contrast Jesus makes between Simon’s cold welcome and the woman’s overflowing devotion.

✦ 1. Jesus exposes another missing act of hospitality

“Thou gavest Me no kiss...”

In that culture, a kiss of greeting was:

- normal
- polite
- expected
- a sign of honor and welcome

It could be:

- a kiss on the cheek
- a kiss on the hand
- or even a respectful bow with a kiss gesture

Simon offered none of this.

This wasn't an oversight.

It was a statement.

Simon invited Jesus into his house,
but not into his heart.

✦ 2. The woman's actions go far beyond what Simon withheld

"...but this woman... hath not ceased to kiss My feet."

Look at the contrast:

Simon's kiss (missing):

- formal
- polite
- expected
- minimal effort

The woman's kisses (overflowing):

- repeated
- emotional
- humble
- from the heart
- directed at His *feet*, the lowest place

She didn't kiss His cheek.

She didn't kiss His hand.

She kissed His feet—the dirtiest, lowest, most humble part of a person.

And she didn't do it once.

She "has not ceased"—meaning she kept kissing His feet the entire time.

This is:

- repentance
- gratitude

- surrender
- love

Her actions reveal a heart transformed by grace.

✦ 3. Jesus is redefining what true love looks like

Simon thinks he is the righteous one.

But Jesus shows:

- Love is the evidence of forgiveness.
- Worship flows from a grateful heart.
- The woman's devotion is proof of God's work in her.
- Simon's lack of affection reveals his spiritual blindness.

Jesus is saying: "Simon, you gave Me nothing.

She gave Me everything."

✦ 4. Jesus honors the woman publicly

By highlighting her actions, Jesus:

- defends her
- affirms her
- elevates her
- restores her dignity

In a room full of people who despise her,
Jesus praises her.

This is grace in action.

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

 **What's Happening Here?**

This is the *third and final* contrast Jesus makes between Simon's cold hospitality and the woman's extravagant love. This verse completes the picture Jesus is painting of two very different hearts.

✦ 1. Jesus points out a third missing act of hospitality

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

In that culture, anointing a guest's head with oil was:

- a gesture of honor
- a sign of respect
- a way to refresh a traveler
- something hosts often did for special guests

It wasn't required, but it was a way to show esteem.

Simon didn't do it.

This reveals:

- he didn't honor Jesus
- he didn't value Jesus
- he didn't see Jesus as worthy of special treatment

Simon's heart is becoming clearer with each comparison.

✦ 2. The woman's act goes far beyond what Simon withheld

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

This is stunning.

Simon didn't anoint Jesus' head.

She anointed His feet.

Feet were:

- dirty

- dusty
- the lowest part of the body
- the place of servants

And she didn't use ordinary oil.

She used ointment — expensive, fragrant perfume kept in an alabaster jar.

This wasn't a small gesture.

It was sacrificial.

Her offering shows:

- humility
- devotion
- gratitude
- surrender
- love

She gave Jesus her best.

✦ 3. Jesus is showing the difference between religion and repentance

Simon represents religion:

- rules
- pride
- distance
- self-righteousness
- minimal effort

The woman represents repentance:

- humility
- love
- sacrifice

- gratitude
- wholehearted devotion

Jesus is saying: “Simon, you gave Me nothing.
She gave Me everything.”

✦ 4. Jesus is redefining honor

In Simon’s house:

- Simon is the respected one
- the woman is the outcast

But Jesus flips the room.

He honors:

- the repentant
- the humble
- the broken
- the grateful

He exposes:

- the proud
- the cold
- the self-sufficient

This is the upside-down kingdom of God.

Teaching Point:

The depth of our love reveals the depth of our gratitude.

⁴⁷Wherefore 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.

 **What’s Happening Here?**

Jesus has been building toward comes together in this one verse.

This is Jesus' explanation — the meaning behind the woman's actions, Simon's coldness, and the entire parable of the two debtors.

✦ 1. Jesus acknowledges the truth about the woman

"Her sins, which are many..."

Jesus does **not** deny her past.

He does **not** minimize her sin.

He does **not** pretend she was misunderstood.

He acknowledges:

- her sins were real
- her sins were many
- her reputation was accurate

But He does this without shaming her.

Jesus names her past only to magnify His grace.

✦ 2. Jesus declares her forgiven

"...are forgiven..."

This is the turning point.

Her forgiveness is:

- complete
- present
- authoritative
- divine

Jesus is not saying:

- "She earned forgiveness by loving Me."
- "Her actions purchased grace."

He is saying: **Her love is the evidence of forgiveness already received.**

Her tears, kisses, and perfume are the *fruit*, not the *root*, of forgiveness.

✦ 3. “For she loved much” — Love is the evidence, not the cause

This phrase can be misunderstood, so Jesus clarifies it with the second half of the verse.

He is not teaching:

- “If you love God enough, He will forgive you.”

He is teaching:

- “When you know how much God has forgiven you, you will love Him deeply.”

Her love is the *proof* of her forgiven heart.

Her actions flowed from:

- gratitude
- relief
- repentance
- joy
- transformation

She loved much **because** she was forgiven much.

✦ 4. Jesus exposes Simon’s spiritual blindness

“*But to whom little is forgiven, the same loveth little.*”

This is not about the *amount* of sin.

It’s about the *awareness* of sin.

Simon’s problem is not that he sinned less.

His problem is that he **thinks** he sinned less.

Because he sees himself as:

- righteous

- superior
- morally clean
- spiritually accomplished

...he feels no need for grace.

And because he feels no need for grace,
he shows no love for Jesus.

Jesus is saying: **“Simon, your lack of love reveals your lack of repentance.”**

✦ 5. Jesus reveals the core truth of the passage

This verse teaches the central spiritual principle:

The depth of your love for Jesus is directly connected to your awareness of His forgiveness.

- The woman knows she is forgiven → she loves deeply.
- Simon thinks he needs little forgiveness → he loves little.

This is the difference between:

- brokenness and pride
 - repentance and self-righteousness
 - worship and cold religion
-

48 And he said unto her, Thy sins are forgiven

What's Happening Here?

This is the moment everything becomes personal for the woman. Jesus turns from teaching Simon to speaking directly to her, and His words carry the full weight of grace, authority, and restoration.

✦ 1. Jesus finally speaks to her

Up to this point, Jesus has:

- spoken *about* her
- defended her
- honored her
- contrasted her with Simon

But now He turns His attention directly to her.

This is intimate.

Personal.

Restorative.

Jesus sees her — not her reputation, not her past, not her label — her.

✦ 2. Jesus declares forgiveness with divine authority

“Thy sins are forgiven.”

This is not a wish.

Not a hope.

Not a prayer.

Not a suggestion.

It is a declaration.

Only God can forgive sins.

And Jesus speaks with God’s voice.

This is:

- complete forgiveness
- immediate forgiveness
- authoritative forgiveness
- irreversible forgiveness

He is not forgiving her because of her actions.

He is affirming the forgiveness she has already received by faith.

Her love was the evidence.

His words are the assurance.

✦ 3. Jesus gives her what Simon never could: peace with God

Simon gave her:

- judgment
- rejection
- labels
- shame

Jesus gives her:

- forgiveness
- acceptance
- dignity
- restoration

This is the moment her past loses its power.

✦ 4. Jesus speaks publicly to silence her accusers

By saying this out loud, Jesus:

- clears her reputation
- protects her from further shame
- confronts the room's judgment
- lifts her head

Everyone heard it.

No one could deny it.

The woman who entered in shame
now stands under the banner of grace.

✦ 5. This is the Gospel in one sentence

Jesus forgives sinners who come to Him in faith.

Not because they deserve it.

Not because they earn it.

Not because they perform for it.

But because He is full of mercy.

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

What's Happening Here?

This is the shockwave that moves through the room after Jesus declares the woman forgiven. This verse shows how the *other guests* respond, and their reaction reveals both their theology and their blindness.

✦ 1. The guests are stunned — and unsettled

“They... began to say within themselves...”

They don't speak out loud.

They whisper internally.

They murmur in their hearts.

This is the same pattern we saw with Simon:

- silent judgment
- internal questioning
- private resistance

The room is buzzing with unspoken shock.

✦ 2. Their question reveals the real issue

“Who is this...?”

This is the central question of Luke's Gospel.

They're not asking:

- “What did the woman do?”
- “Why did Jesus accept her?”
- “Is she really forgiven?”

They’re asking: “Who is Jesus?”

Because only one kind of person can forgive sins:

- not a rabbi
- not a prophet
- not a miracle worker
- not a moral teacher

Only God.

They understand the implication.

They just don’t accept it.

✦ 3. They recognize what Jesus is claiming — but they resist it

“...*that forgiveth sins also?*”

They know exactly what Jesus is doing:

- He is claiming divine authority.
- He is acting in God’s place.
- He is forgiving sin directly.

This is not like a priest announcing forgiveness on God’s behalf.
Jesus is forgiving sins as God Himself.

The guests are not confused.

They are offended.

To them, this is:

- shocking
- blasphemous
- unacceptable

They cannot imagine that God would look like this:

- sitting with sinners
- receiving a sinful woman
- forgiving her publicly
- ignoring social boundaries

Their theology cannot handle grace.

✦ 4. The irony: the woman understands Jesus better than the religious men

The woman:

- knows who Jesus is
- believes He can forgive
- responds with love

The religious guests:

- question who Jesus is
- doubt His authority
- respond with suspicion

The one with the worst reputation
has the clearest revelation.

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

What's Happening Here?

This is Jesus' final word — not to Simon, not to the guests, but to *her*. And it is everything her soul needed.

✦ 1. Jesus speaks directly to the woman again

“And He said to the woman...”

He ignores the murmuring guests.
He bypasses Simon’s coldness.
He turns His full attention to her.

This is personal.
Intentional.
Restorative.

Jesus is giving her a new identity in front of people who only knew her old one.

✦ 2. “Thy faith hath saved thee” — Jesus clarifies the source of her salvation

This is crucial.

Her salvation did not come from:

- her tears
- her kisses
- her perfume
- her humility
- her courage

Those were the *fruit* of salvation, not the *cause*.

Jesus says: “Your faith saved you.”

Faith in what?

- Faith in *Him*.
- Faith in His mercy.
- Faith that He would receive her.
- Faith that He could forgive her.

She came to Jesus believing He was her only hope — and He confirms she was right.

✦ 3. Jesus gives her assurance — not just forgiveness

He doesn't say:

- "You might be saved."
- "You're on the right track."
- "Let's see how you do."

He says: "You *are* saved."

This is:

- final
- complete
- authoritative
- unshakeable

Her salvation is not based on her reputation, but on His declaration.

✨ 4. "Go in peace" — Jesus sends her into a new life

This phrase means far more than "feel calm."

In Hebrew thought, *peace* (shalom) means:

- wholeness
- restoration
- healing
- reconciliation
- a new beginning

Jesus is saying:

- "Go without shame."
- "Go without fear."
- "Go without your old identity."
- "Go as a forgiven woman."
- "Go with God's blessing."

She entered the house in shame.

She leaves in peace.

She entered condemned by people.

She leaves affirmed by God.

She entered broken.

She leaves whole.

✦ 5. Jesus' final word is not judgment — it is peace

Simon's final word was silent judgment.

The guests' final word was skeptical questioning.

But Jesus' final word is peace.

This is the Gospel: Jesus always has the last word over sin, shame, and the opinions of others.

Teaching Point:

Jesus doesn't just forgive sin—He restores dignity.

1. Why do you think the woman was willing to enter a Pharisee's house despite her reputation?
 2. What does Simon's lack of hospitality reveal about his heart?
 3. How does Jesus' parable explain the woman's actions?
 4. What does it mean to "love much" because we have been forgiven much?
 5. How does this story challenge our attitudes toward people with messy pasts?
 6. What does Jesus' final word—"Go in peace"—mean for believers today?
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Life Application

- Reflect on the "debt" Jesus has forgiven in your life.
- Ask God to soften any areas of pride or judgment.
- Practice extravagant love toward Jesus—through worship, obedience, or generosity.

- Extend grace to someone others might overlook or condemn.