

Luke 7:36-50 To Be Forgiven and Saved!

In the previous teaching, **Great Faith, Prophets and Prophecy**, Luke wrote “but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John.” Similarly, the Pharisees rejected Yeshua’s teachings.

A certain Pharisee invited Yeshua to his house for a meal and while lounging they were visited by a mysterious woman who lived a sinful lifestyle. The actions of the woman as she ministered to Yeshua, and His silence, caused the Pharisee, who invited Yeshua into his house, to question Yeshua’s discernment. What happened next gives insight on what it means **To Be Forgiven and Saved**.

Lk 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.

The motive of the Pharisee, for inviting Yeshua to dine with him, is not given.

In verses 29 and 30 Luke wrote:

Lk 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Lk 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

What Luke wrote was in reference to Yeshua’s statements about John the Baptist.

Matthew’s writing elaborated a little more of what Yeshua said concerning John when Yeshua said:

Mt 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Mt 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Mt 11:13 For all the prophets and the law prophesied until John.

Mt 11:14 And if ye will receive *it*, this is Elias, which was for to come.

Mt 11:15 He that hath ears to hear, let him hear.

Who would perpetrate violence against the Kingdom of Heaven?

The religious leaders would, specifically the Pharisees and teachers of the law.

Mt 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

John wrote:

Jn 9:22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Messiah, he should be put out of the synagogue.

Jn 12:42 Nevertheless among the chief rulers also many believed on him; **but because of the Pharisees** they did not confess *him*, lest they should be put out of the synagogue:

Lk 7:37 And, behold, a woman in the city, which was a sinner, when she knew that *Yeshua* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

Lk 7:38 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.

Weeping – **2799 κλαίω** klaio {krah'-yo}

Meaning: 1) to mourn, weep, lament 1a) weeping as the sign of pain and grief for the thing signified (i.e. for the pain and grief) 1b) of those who mourn for the dead 2) to weep for, mourn for, bewail, one

Usage: AV - weep 39, bewail 1; 40

Misc: For Synonyms see entry 5804

Why did this woman come to Yeshua?

The word was out about Yeshua and people came from all over the surrounding regions to be delivered from unclean spirits, to be healed, ministered to, and taught alongside the Messiah's 12 chosen Apostles and His multitude of Disciples.

What do we know about her?

She was a sinner.

Sinner – **268 ἁμαρτωλός** hamartolos {ham-ar-to-los'}

Meaning: 1) devoted to sin, a sinner 1a) not free from sin 1b) pre-eminently sinful, especially wicked 1b1) all wicked men 1b2) specifically of men stained with certain definite vices or crimes 1b2a) tax collectors, heathen

Usage: AV - sinner 43, sinful 4; 47

- She was bold. She invited herself to a religious man's house
- She was focused and intentional.
- People knew that she lived a sinful lifestyle.
- The Pharisee knew about the woman based on his statement in verse 39.
- She was not seductive or trying to seduce Yeshua.
- She was sorrowful.
- She did not speak.
- She was ready to give up her lifestyle of sin.
- She sought forgiveness for her sins.
- She was repentant.
- Her actions spoke for her.
- She had faith to be forgiven and saved from her lifestyle.

The value of the ointment in Luke's record is not mentioned.

Lk 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.

Lk 7:40 And Yeshua answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Lk 7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

Lk 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Lk 7:43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Lk 7:44 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.

Lk 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

Lk 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Lk 7:47 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.

What does this passage reveal about the Pharisee?

- He was judgmental.
- He questioned Yeshua's status as The Prophet.
- He questioned Yeshua's discernment.
- He allowed an uninvited sinful woman into his house to do what she did to Yeshua, his invited guest.
- He called Yeshua Master/teacher.
- His hospitality was lacking.
- He displayed self righteousness lacking the need for or desire to be forgiven.

Lk 7:48 And he said unto her, Thy sins are forgiven.

Lk 7:49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Lk 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.

Sins – 266 ἁμαρτία hamartia {ham-ar-tee'-ah}

Meaning: 1) equivalent to 264 1a) to be without a share in 1b) to miss the mark 1c) to err, be mistaken 1d) to miss or wander from the path of uprightness and honour, to do or go wrong 1e) to wander from the law of God, violate God's law, sin 2) that which is done wrong, sin, **an offence, a violation of the divine law** in thought or in act 3) collectively, the complex or aggregate of sins committed either by a single person or by many

Usage: AV - sin 172, sinful 1, offense 1; 174

Sin is a violation of Torah

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The Law is good if used lawfully (in context) and it was made for the lawless, disobedient, ungodly, and sinners.

1Ti 1:8 But we know that the law *is* good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

The Law is Holy.

Ro 7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

Sin causes YeHoVaH to hide His face from the sinner.

Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

Sinful living causes YeHoVaH to withhold good things from the sinner.

Jer 5:25 Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

Sin causes our names to be blotted out of YeHoVaH's Book.

Ex 32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

Ex 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Forgiven – **863** ἀφίημι *aphiemi* {af-ee'-ay-mee}

Meaning: 1) to send away 1a) to bid going away or depart 1a1) of a husband divorcing his wife 1b) to send forth, yield up, to expire 1c) to let go, let alone, let be 1c1) to disregard 1c2) to leave, not to discuss now, (a topic) 1c21) of teachers, writers and speakers 1c3) to omit, neglect 1d) to let go, give up a debt, forgive, to remit 1e) to give up, keep no longer 2) to permit, allow, not to hinder, to give up a thing to a person 3) to leave, go way from one 3a) in order to go to another place 3b) to depart from any one 3c) to depart from one and leave him to himself so that all mutual claims are abandoned 3d) to desert wrongfully 3e) to go away leaving something behind **Usage:** AV - leave 52, forgive 47, suffer 14, let 8, forsake 6, let alone 6, misc 13; 146

To be forgiven from sin is to have our sins sent away.

Faith – **4102** πίστις *pistis* {pis'-tis}

Meaning: 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it 1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Messiah 1b) relating to Messiah 1b1) a strong and welcome conviction or belief that Yeshua is the Messiah, through whom we obtain eternal salvation in the kingdom of God 1c) the religious beliefs of Messiahians 1d) belief with the predominate idea of trust (or confidence) whether in God or in Messiah, springing from faith in the same 2) fidelity, faithfulness 2a) the character of one who can be relied on

Usage: AV - faith 239, assurance 1, believe + 1537 1, belief 1, them that believe 1, fidelity 1; 244

Saved – **Meaning:** 1) to save, keep safe and sound, to rescue from danger or destruction 1a) one (from injury or peril) 1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health 1b1) to preserve one who is in danger of destruction, to save or rescue

1b) to save in the technical biblical sense 1b1) negatively 1b1a) to deliver from the penalties of the Messianic judgment 1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

Usage: AV - save 93, make whole 9, heal 3, be whole 2, misc 3; 110

To be saved means so much more than waiting for a so-called rapture or dying and going to heaven someday.

- To be saved is to be kept safe by YeHoVaH.
- To be saved is to be assured of healing.
- To be saved is to be made well.
- To be saved is to be restored.
- To be saved is to be rescued from danger.
- To be saved is to be preserved.
- To be saved is to be delivered from the penalty of judgment.
- To be saved is to not experience the wrath of YeHoVaH coming to the disobedient and unsaved.

Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Col 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Col 3:7 In the which ye also walked some time, when ye lived in them.

Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Col 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

Peace – 1515 εἰρήνη eirene {i-ray'-nay}

Meaning: 1) a state of national tranquillity 1a) exemption from the rage and havoc of war 2) peace between individuals, i.e. harmony, concord 3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) 4) of the Messiah's peace 4a) the way that leads to peace (salvation) 5) of Messiahians, the tranquil state of a soul assured of its salvation through Messiah, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is 6) the blessed state of devout and upright men after death

Usage: AV - peace 89, one 1, rest 1, quietness 1; 92

The embodiment of the Aaronic Blessing is for you to be saved, kept safe, experience the favor and face of YeHoVaH, and to live in peace in His presence among men.

May YeHoVaH bless you and keep you.

May YeHoVaH make His face shine on you and show you His favor.

May YeHoVaH lift up His face toward you and give you peace.