

The Parable of the 2 Debtors

No hay lugar mas alto, mas grande que esta a tus pies.
A tus pies arde mi corazón
A tus pies entrego lo que soy
Es el lugar de mi seguridad
Donde nadie me puede señalar
Me perdonaste, me acercaste a tu presencia
Me levantaste, hoy me postro a adorarte
Y aquí permaneceré
Postrado a tus pies
Y aquí permaneceré
A los pies de Cristo

There is no higher place no better place than to be at your feet.
At your feet my heart burns
at your feet I surrender who I am
it's my place of safety
where no one else can mark me.
You forgave me
you brought me closer to your presence
you lifted me up
today kneel to worship you.
And here I will remain
kneeling at your feet
and here I will remain
at the foot of Christ

TEXT: Luke 7:36-50 Page 49-50 in the book.

36 Then one of the Pharisees invited him to eat with him. He entered the Pharisee's house and reclined at the table. 37 And a woman in the town who was a sinner found out that Jesus was reclining at the table in the Pharisee's house. She brought an alabaster jar of perfume 38 and stood behind him at his feet, weeping, and began to wash his feet with her tears. She wiped his feet with her hair, kissing them and anointing them with the perfume. 39 When the Pharisee who had invited him saw this, he said to himself, "This man, if he were a prophet, would know who and what kind of woman this is who is touching him—she's a sinner!"

40 Jesus replied to him, "Simon, I have something to say to you."

He said, "Say it, teacher."

41 "A creditor had two debtors. One owed five hundred denarii,[a]and the other fifty. 42 Since they could not pay it back, he graciously forgave them both. So, which of them will love him more?"

43 Simon answered, "I suppose the one he forgave more."

"You have judged correctly," he told him. 44 Turning to the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she, with her tears, has washed my feet and wiped them with her hair. 45 You gave me no kiss, but she hasn't stopped kissing my feet since I came in. 46 You didn't anoint my head with olive oil, but she has anointed my feet with perfume. 47 Therefore I tell you, her many sins have been forgiven; that's why she loved much. But the one who is forgiven little, loves little." 48 Then he said to her, "Your sins are forgiven."

49 Those who were at the table with him began to say among themselves, "Who is this man who even forgives sins?"

50 And he said to the woman, "Your faith has saved you. Go in peace."

Compare

Mt 26:7 a woman [Mary? Jn 12:3] approached him with an alabaster jar of very expensive perfume. She poured it on his head as he was reclining at the table.

Mk 14:3 While he was in Bethany at the house of Simon the leper, as he was reclining at the table, a woman came with an alabaster jar of very expensive perfume of pure nard. She broke the jar and

poured it on his head.

John 12:3 Then Mary took a pound of perfume, pure and expensive nard, anointed Jesus's [head? Mt. 26:7 and] feet, and wiped his feet with her hair. So the house was filled with the fragrance of the perfume.

- Even though, 'Simon' is mentioned in Mt and Lk by name, 'Simon' is a common name.
- It would not be unusual for someone to be at Jesus's feet in worship to occur more than once.
 - Mt 28:9 the 12 after the resurrection
 - Mk 5:22; Lk 8:41 Jairus pleading for his daughter's healing
 - Lk 7:25 a distraught mother for her possessed little girl
 - Lk 8:35 a delivered demoniac
 - Lk 17:16 a Samaritan leper healed.
- In Mt the disciples were 'indignant in Mt. (vs. 8) 'those present' in Mk (vs 4) only Judas Iscariot in Jn 12:4 In Lk, our text, it was Simon, the host.
- In Mt & Mk it is poured on Jesus's head not His feet as in our text.
- Our uninvited guest was “a sinner”—not likely a label for 'Mary' the woman who loved to sit at Jesus's feet (Lk 10:39) and listen to Him.

Perhaps the greatest sin in the world today is that men have begun to lose the sense of sin. -Dr. Robert Fastiggi, Professor of Systematic Theology at Sacred Heart Major Seminary

She is yielding her members now to Jesus

37 And a woman in the town who was a sinner found out that Jesus was reclining at the table in the Pharisee's house. She brought an alabaster jar of perfume **38** and stood behind him at his feet, weeping, and began to wash his feet with her tears. She wiped his feet with her hair, kissing them and anointing them with the perfume.

- **Proverbs 5:3** Though the lips of the forbidden woman drip honey and her words are smoother than oil,
- **Romans 6:19** For just as you offered the parts of yourselves as slaves to impurity, and to greater and greater lawlessness, so now offer them as slaves to righteousness, which results in sanctification.
- Her perfume: like the women of Israel gave their looking-glasses for the building of the laver for the tabernacle.(Ex 38:8) “He made the bronze basin and its stand from the bronze mirrors of the women who served at the entrance to the tent of meeting.”

39 When the Pharisee who had invited him saw this, he said to himself, “This man, if he were a prophet, would know who and what kind of woman this is who is touching him—she's a sinner!”

Lk 7 vs 39 [NIV] “If this man were a prophet, he would know who is touching him and what kind of woman she is.”

Isa 11:2 The Spirit of the LORD will rest on him—a Spirit of wisdom and understanding, a Spirit of counsel and strength, a Spirit of knowledge and of the fear of the LORD

John 2:25 he did not need anyone to testify about man; for he himself knew what was in man.

Jesus's parable

40 Jesus replied to him, “Simon, I have something to say to you.”

He said, “Say it, teacher.” **41** “A creditor had two debtors. One owed **five hundred** denarii, and the other **fifty**. **42** Since they could not pay it back, he graciously forgave them both. So, which of them will love him more?”

God is the creditor; men the debtors and sins the debt.

- Matthew 18:24-28 (the unmerciful servant) 10,000 talents owed God, but only 100 pence owed a fellow servant.
- Here 500 vs 50 pence both owed God.

43 Simon answered, “I suppose the one he forgave more.”

“You have judged correctly,” he told him.

Which comes first forgiveness or love.

- The more sin forgiven, the more love? Romans 6:1-2 What should we say then? Should we continue in sin so that grace may multiply? 2 Absolutely not! How can we who died to sin still live in it? **And if we lived a moral life, we now love Him less?**
- ohanes Maldonatus Spanish exegete and theologian (d. 1583) on “Which of them will love him most?” (Luke 7:42) Trench remarks [237 fnt. b], “he affirms, a popular way of saying, ‘which of them did love Him most?’—which may you conclude from the effect to have had most affection for Him, , and therefore to have been dearest to Him, he to whom He remitted a large debt, or he to whom He only remitted a small?—He [Maldonatus] claims Euthymius and Augustine as agreeing with him; the latter certainly without right.”
- The point is that he who has been forgiven a greater debt has a greater appreciate for it. An argument over works vs faith is not relevant here. It's about forgiveness (grace)
- **Trench, a firm believer in salvation by faith alone, argues, “on the contrary, the sense of a larger debt remitted makes him afterward love his creditor more.**
- **A greater conscience of sin, a greater love**
- **Johnny Melendez**

44 Turning to the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she, with her tears, has washed my feet and wiped them with her hair. **45** You gave me no kiss, but she hasn’t stopped kissing my feet since I came in. **46** You didn’t anoint my head with olive oil, but she has anointed my feet with perfume.

47 Therefore I tell you, her many sins have been forgiven; **that’s why** [because] she loved much.

NIV: her many sins have been forgiven—as her great love has shown.

- But she showed her love for the Savior *BEFORE* He forgave her!!

- 1 Jn 3:14 We know that we have passed from death to life because we love our brothers and sisters.
- But the one who is **forgiven little, loves little.**” Not one who has sinned little but one who lacks a strong conviction about the malignity of sin.