

MESSAGE OUTLINE

SUNDAY, March 26, 2023



CHURCH

הקהילה מתקדמת

10:30am Sunday 13095 Publishers Drive, Fishers

Today's Message: **Simon and the Woman:**
A Misunderstanding and Understanding of Who Jesus Is and What He Can Do
Matthew A. Vander Wiele, Ed.D.
Luke 7:35-50

Yet wisdom is justified by all her children.³⁶ One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at table.³⁷ And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment.³⁹ Now when the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."⁴⁰ And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "Say it, Teacher." "A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty.⁴² When they could not pay, he cancelled the debt of both. Now which of them will love him more?"⁴³ Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly."⁴⁴ Then turning toward 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 has wet my feet with her tears and wiped them with her hair.⁴⁵ You gave me no kiss, but from the time I came in she has not ceased to kiss my feet.⁴⁶ You did not anoint my head with oil, but she has anointed my feet with ointment.⁴⁷ Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little."⁴⁸ And he said to her, "Your sins are forgiven."⁴⁹ Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?"⁵⁰ And he said to the woman, "Your faith has saved you; go in peace." (Luke 7: 35 – 50)

- **Jesus is a guest at a Banquet.**

The Setting: The banquet table is a favorite Lukan narrative setting (5:29, 7:36, 9:16, 11:37, 14:1, 22:14, 24:30) – this story is second only to the Last Supper. Interestingly enough, Luke's first banquet portrayed a sinner as host and Pharisees as intruders (5:29-32); in this second banquet a Pharisee is the host and sinner the intruder. "reclined at table" is intimate. It is possible that this person was interested in getting to know Jesus better, but still is described as ultimately being an antagonist to Jesus when things get interesting. Also, Jesus notes "Yet wisdom is justified by all her children" and this may have intrigued the Pharisee even more.

Characters in the story –

1. Pharisee – Antagonist – Luke has mentioned this title 6 times in the past and each time the emphasis is antagonist – not protagonist. Each situation is an obstacle to Jesus' mission. Invitation to a banquet was an honor – but it seems to be in the best interest of the Pharisee. Jesus refers to the Pharisee 4 times in the story, yet when Jesus reads his thoughts and teaches him about faith – He use his name – Simon!
2. "Woman of the city, who was a sinner" – protagonist

- **Who was she?**

Answer: we don't know...

Was she Mary of Bethany? (Laz's sister Matthew 26, Mark 14, John 12)

The account in Luke is quite different, indicating that Luke was relating another occasion where something similar happened. In Luke, Jesus was eating at the home of a Pharisee. An unnamed woman with an immoral history who was living in the town heard that Jesus was attending this dinner and came to the home of the Pharisee and anointed Jesus. (She was obviously not an invited guest as Lazarus, Mary and Martha clearly were in the other story.) In this narrative, it is not the disciples who vocalize their criticism of the woman, but the Pharisee whose unspoken complaints are noted. There is no discussion of the poor, or His death and burial by Jesus.

Was she Mary Magdalene?- And the twelve were with him,² and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,³ and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them^[a] out of their means (Luke 8: 1- 3)

Alfred Edersheim notes: "And we mark, in contrast, the coarse clumsiness which, without any reason for the assertion, to meet the cravings of morbid curiosity, or for saint-worship, has associated her history with the name Mary Magdalene. Another, and perhaps even more painful, mistake is the attempt of certain critics to identify this history with the much later anointing of Christ at Bethany... and to determine which of the two is the simpler and which the more ornate. Yet the two narratives have really nothing in common, save that in each case there was a 'Simon' – perhaps the commonest of Jewish names; a woman who anointed; and that Christ, and those who were present, spoke and acted in accordance with other passages in Gospel-history: that is true to their respective histories. But, such two-fold anointing – the first, at the beginning of His works of mercy, of the Feet by a forgiven, loving sinner on whom the Sun had just risen; the second, of His head, by a loving disciple, when the full-orbed Sun was setting in blood, at the close of His ministry... only like the completing of the circle of His Life"

Mary Magdalene - a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table. (Matthew 26:7)

The common thread in these stories is that these women pleased Jesus with their act of worship.

Key point: There are those who understand WHO Jesus is and WHAT He can do and then there are others who lack the faith to accept and believe Who Jesus is and What he can do.

What was the sin of the woman? We do not know – prostitute? "In that town" occurs 76 times in the Greek Bible only once possibly twice does the phrase reference prostitution (Amos 7:17, Maybe Deut. 22:24)

Therefore thus says the LORD: "Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided up with a measuring line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land." (Amos 7:17)

Luke himself never pairs "sinner" with prostitute – and omits the word almost entirely except in 15:30

But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him! (Luke 15:30)

The most common "sinner" explicitly identified in Luke is the "tax collector" – (5:30, 7:34, 15:1)

- **What did the woman do?**

And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,³⁸ and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment (Luke 7: 37 – 38)

Key Point: The woman openly worships; the Pharisee inwardly judges – Definition of Faith –

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11: 1, NKJV)

What the woman is not seeing VS. what the man thinks he is seeing.

"faith" – *pistos* from *peitho* – "to persuade; to convince" ...

Who is persuading you to faith? Jesus or yourself? External or Internal?

*Now when the Pharisee who had invited him saw this, **he said to himself**, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner."* (Luke 7: 39)

The man has already persuaded himself – "He said to himself" – What are you saying to yourself about what Jesus thinks about you or others? If the woman had "said to herself" what she might have felt Jesus thought of her... she would not have been worshipping at Jesus feet. Faith is the substance (foundation) of things hoped for.... The evidence of things not seen.

In contrast to the woman's extravagant external generosity, the Pharisee festers inwardly, convincing himself and persuading himself of someone Jesus is NOT. But to what extent?

"If Jesus was truly a Prophet, he should know who and what sort of woman this is who is touching him, she is a sinner..."
Here is one contradiction in Judaism: The Pharisee is vexed not by the PRESENCE of the sinful woman in the room, for in the ancient Jewish world, uninvited persons were permitted at banquets but rather that she did not remain in "her place and did not stay on the sidelines."¹ The man is expecting a judgment from Jesus. WHY? Because the man does not realize that his self – righteousness keeps him from understanding Who Jesus is and What Jesus can do.

An interesting point in the story: The obvious caste system of Judaism still in place. Although it is against mosaic law and especially the oral traditions of men to be in the presence of sin, for some reason sinners were allowed at the banquets. Why? The pride of the religious leaders to think that what they had to say about the law should be allowed to fall on the ears of those who in their minds needed to hear the law and see it practiced the most – sinners.

Key Point: Jesus responds with an illustration: two debtors – One owes 2 months wages, the second two years wages. The lender forgives both debts that neither debtor can pay. Who loves more? Simon answers correctly. The Pharisee does not answer self-righteously, but takes time to answer correctly.

Edwards notes a "scandalous" irony ensues:

"but now in Christ Jesus you who once were "far off" have been brought near by the blood of Jesus.") Ephesians 2:13

It is at this point the Pharisee's position in his religion allows him to believe that Jesus is in his presence. He invited Jesus, but it is really Jesus who is doing the inviting. Jesus does not judge the woman, but to Simon who has not "violated one iota of Torah in this narrative receives a blistering denunciation from Jesus."²

Then turning toward 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 has wet my feet with her tears and wiped them with her hair. ⁴⁵You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. ⁴⁶You did not anoint my head with oil, but she has anointed my feet with ointment. (Luke 7: 44-47)

The woman who has crashed the party has been Jesus true host!³

Key Point: She is a sinner who "acknowledged God", thus fulfilling the judgment of 7:29, whereas Simon the Pharisee rejects the counsel of God and fulfills the judgment in 7:30

I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he."²⁹ (When all the people heard this, and the tax collectors too, they declared God just. ^[a] having been baptized with the baptism of John, ³⁰ but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.) (Luke 7: 28-30)

The beauty of the Gospel. Darrell Bock notes: "Unlike the Pharisee, who can only dwell on the sinner's past record, Jesus prefers to see the potential that love and forgiveness possess for changing a person's heart. So he points out a way that the woman cared for him in a way his host did not."⁴

Maybe this woman had heard Jesus teach this earlier: *"Come unto me all ye that labour and are heavy laden, and I will give you rest."*

Conclusion: Ordo Salutis – The "order of salvation" We aren't to think for a second that the works of the woman are the means to her forgiveness of sins but rather are a response to the forgiveness of her sins by Jesus. Was the misunderstanding of the Pharisee evil intentioned? Or is the issue of religion and the practicing of it the culprit for the man's misunderstanding and ultimately rejection of Jesus message. "Come to me..." Come to me, not to religion or the self – righteousness of man. This persuasion or faith needed to come to Jesus and must be placed in His Person alone. Our faith is not our ability to practice religion or love – but to accept the Truth of Who Jesus is – and that is God and what He can do and that is forgive our sins.

And he said to her, "Your sins are forgiven."⁴⁹ Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?"

¹ Bock, Darrell. The NIV Application Commentary, Luke – 218 – 19.

² Edwards, James – The Gospel According to Luke – Pillar Commentary, 229.

³ Ibid.

⁴ Bock, Darrell. The NIV Application Commentary, Luke – 219

Key Point: Jesus is the debt canceller – He is God who forgives sin...

And he said to the woman, "Your faith has saved you; go in peace (Luke 7: 50)

Jesus attributes the woman's salvation to her faith in Who he is (God) and what He can do (forgive sin) **NOT** her ability to love. The NIV correctly conveys that her love and gratitude were the result of her forgiveness, not the cause of it. It is Jesus – not the woman's love – who is the source of her forgiveness.

The Pharisee misunderstood Who Jesus was and what he offered; this kept him from loving others the way Jesus only can. Spurgeon notes: This man [Jesus] was a prophet and he did "know" who and what manner of woman that was who touched him. More than that, he knew what manner of woman his grace had made her, and how true, how pure, was the love that she was then manifesting to him, and he knew how deep was her repentance, how changed her heart, how renewed her entire life was. He knew ALL about her, but poor Simon could not know this woman as Christ knew her

Key Point: Our faith IS a recognition AND acceptance of Who Jesus is and what He can do....

Edersheim notes: **She had believed it all... and it had saved her.** When she came to the feast, and stood behind with humbled, loving gratefulness and reverence of heart service, she was already saved. She needed not to be forgiven: she had been forgiven. And it was because she was forgiven that she bedewed His feet with the summer-shower of her heart, and, quickly wiped away the flood with her tresses, continued kissing and anointing them. All this was the impulse of her heart, who having come in heart, still came to him and learned of him and found rest to her soul – Alfred Edersheim, *The Life and Times of Jesus the Messiah*.

Final Thought: The persuasion or faith needed to come to Jesus must be placed in His Person alone. Our faith is not our ability to practice religion or love – but to accept the Truth of Who Jesus is – and that is God and what He can do and that is forgive our sins.

Mary Magdalene, Mary Magdalene, Mary of Bethany and the Sinful Woman of Luke 7: The Same Person?

https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1082&context=theo_papers#:~:text=This%20article%20argues%20that%20Mary,numerous%20details%20supporting%20this%20identification



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ONWARD CHURCH ANNOUNCEMENTS FOR SUNDAY, March 26, 2023

1. LADIES BIBLE STUDY WEDNESDAY @ 9:30am—at Kathy Stump’s house (12928 Whitehaven Lane, Fishers). Studying **Psalms** using David Helm’s One-to-One method.

2. EASTER SCHEDULE: Easter is getting close, so we want you to be aware of our schedule.

- April 7 Good Friday / Passover Service at 7:00PM
- April 9 Resurrection Sunday Service at 10:30AM

3. FAMILY CAMP—SAVE THE DATE—SEPTEMBER 8-10—at Blue Gate Inn, Shipshewana.

4. 2023 ONWARD TO JERUSALEM BIBLE STUDY TOUR OCTOBER 20-31, 2023—Walk where Jesus walked and see the Bible comes alive as Pastor Gary and our good friend Dr. Moshe Loewenthal lead us on this incredible tour. Estimated cost: \$3,950 per person (double occupancy).

5. MIDDLE SCHOOL YOUTH GROUP TONIGHT 6-8pm: Dinner provided.

6. HIGH SCHOOL YOUTH GROUP EVERY OTHER WEDNESDAY—2nd & 4th Wednesdays 6-8pm at Cynthia Brown’s house (14079 Clifton Ct., Fishers).

7. SUMMER YOUTH CAMP—**Middle & High School** (Grades 6-12) June 21-25. Cost \$289/ student. See Pastor Jerry for more info.

8. PAL (“PARENTS OF ADDICTED LOVED ONES”) MEETING—This is for families of adult children dealing with substance addiction. Every Tuesday night, 6:30 - 8:00 p.m. Free weekly meetings. Dr. Nancy Smith, facilitator. For more information, contact nancy1108smith@gmail.com or 317-508-8149.

9. ONWARD PRAYER RESPONSE CARD ONLINE—To make it easier for some, you can scan this QR code in order to complete your Prayer Response Card.

