

## Personal Application

The Pharisee's behavior at dinner shows us the dangers of spiritual pride. Why is this sin such a dangerous one to the "righteous"? (See also Mt. 7:1-5; 23:12, 24, 28.)

Simon gives us a picture of someone who is a poor host. What made him so inhospitable? What principles of godly hospitality can we learn from this passage?

This passage also gives us an example of profound thankfulness. What was the cost of the sinful woman's actions? What do you do to show Jesus that you are thankful that he has saved you?

## For Further Study

A similar anointing scene also appears in John 12, Mark 14 and Matthew 26. Read these versions. How is this scene similar? How is it different?

## Parables of Kingdom Life: The Two Debtors



*Christ in the House of Simon*, Dieric Bouts, the Elder, 1440s

## Read Luke 7:36-50

**Study Questions:** (*try to use specific words from Scripture in your answers when possible*)

### Context

What is the setting for this parable – both its physical and its literary setting? (Read also vv. 29-35.)

### The “Righteous” Pharisee and the Sinful Woman

What might have been the Pharisee’s motivation to have Jesus to dinner? What did he hope to gain? (It’s easy for us to find fault with the Pharisee’s behavior, but try to put yourself in his First Century sandals.)

Do you think that the sinful woman’s outpouring of love toward Jesus was spontaneous or premeditated, or both? Why might this be important to our interpretation of the drama?

What prompts Jesus to tell the parable? To whom is it directed?

What is the Kingdom mystery that this parable teaches? How does Jesus apply this truth in the drama?

When Jesus tells the Pharisee that “to whom little is forgiven, the same loves little” (v. 47), what is he implying about Simon? About the Pharisees?

Read verses 47 and 50 again. Is Jesus suggesting that the woman’s act of love has triggered his act of forgiveness? Why or why not? In what way does the woman exhibit a “saving faith”?

Simon’s final response to Jesus is missing from the story. Why do you think it is missing? What is your response to the story? (Also, look at the dinner guests response to the whole drama.)

Step back and consider this parable from a First Century perspective (in other words, think how this entire scene might have been astonishing, even shocking). What does this parable show us about how Jesus values women? (See also Luke 8:1-3.)