

Message Cheat Sheet

APRIL 20, 2025

Get more out of the message



LUKE

Luke 7:36-50

How can we become the Christ-centered church our world so desperately needs? Join us in Luke's Gospel, the most expansive biography of Jesus in the Bible. With the beloved physician as our guide, we hope to experience Jesus so we can participate with the new reality God is bringing into our world.

WATCH: [YouTube](#) or [Website](#)

The Big Idea

Come to Jesus to be raised from dead religion to forgiveness and a new capacity to love.

Good to Know

What's this text all about?

- If Luke's Gospel were a gallery of masterpieces in an art museum, this passage would be its Mona Lisa.
- The centerpiece of the scene is a stunning portrait of a woman encountering Jesus, not just as a teacher or prophet, but as a forgiver. But after a few minutes of gazing deeper at the painting, we are unsettled as we observe Simon's tepid, detached religiosity because if we're honest, it reminds us of ourselves. Yet as we continue to follow Luke's masterful brushstrokes, we encounter a profound and breathtaking truth about the gospel: Jesus came to forgive our sins, which not only cancels our moral debt, but also unleashes in us a new capacity to respond to God with heroic love—just like the woman.

Why does this matter?

- This woman is living proof of what the gospel can do in all of us. Jesus came to give every one of us an encounter with God's grace that's so powerful that it transforms us from sinners into paragons of divine love. The question is: will we be like the pharisee with his detached, lukewarm religiosity or will we boldly approach the throne of grace to be set ablaze with holy love?

Passage Notes

- **"One of the Pharisees asked him to eat with him" (v. 36)** – Simon's invitation showed that he saw Jesus as an equal. Though he probably had doubts about Jesus, he was at least open to learning more from this upstart rabbi.
- **"Reclined at the table" (v. 36)** – In Jesus' day, meals were spread out on a surface about the height of a coffee table. Instead of sitting in chairs, guests would lounge on their sides, propped up by pillows or cushions, with their feet pointed outward.
- **"A woman of the city, who was a sinner" (v. 37)** – Luke doesn't tell us exactly what this means, but it's reasonable to conclude she was known for prostitution.
- **"Standing behind him" (v. 38)** – An important banquet like this would have been a public affair. Invited guests reclined around the table, but anyone walking by could come in and observe.

The woman's presence wasn't shocking—but her audacity to step out of the shadows and touch the guest of honor would've been a horrifying faux pas to any respectable Jew.

- **"Jesus, answering him..." (v. 40)** – Notice that Jesus answered a thought in Simon's mind.
- **"A single denarius" (v. 41)** – A denarius was worth about a day's wages for a laborer. If Jesus were telling the parable today, He might have said one debtor owed about \$10,000 and the other about \$100,000.
- **"You gave me no water for my feet..." (vv. 44-46)** – While Simon had been reasonably hospitable to Jesus, the woman's extravagant love put him to shame.
- **"He who is forgiven little, loves little" (v. 47)** – Simon likely saw the woman's actions as an embarrassing, over-the-top display of emotion. But Jesus pointed out that when you recognize the depth of your sin and the cost of God's extravagant grace, no other response is appropriate. Jesus wasn't saying Simon had less sin than the woman—He was saying that Simon's self-righteous moralism had blinded him to the depth of his sin and what it would cost God to cancel his debt.
- **"Your sins are forgiven" (v. 48)** – Every good Jew believed that the forgiveness of sins was only possible through the sacrificial system at the temple. Simon had not yet realized that Jesus was a walking, talking temple. He was the reality to which the temple had always pointed—the true, designated place for the cleansing of sin and reconciliation with God.
- **"Your faith has saved you" (v. 50)** – Her salvation came by grace through faith (Eph. 2:8-9). Her heroic, costly display of love was the visible proof that her trust in Jesus was real.

Group Guide

Following the series with your group?

- Start with some [icebreaker questions](#).
- Read the passage together before you dive in.
- Share any insights from the message. Use the questions below to get your conversation started.

Conversation Starters

1. What do you notice about the woman's posture, emotions and actions in verses 37-38? What do they reveal about how she saw Jesus, and how she saw herself?
2. Compare the woman's love to Simon's. How were they different? Why were they different?
3. Consider the parable that Jesus shared with Simon. What were Simon's blindspots? Where can you relate?
4. The woman's love was costly, public and bold. Where have you personally seen that kind of love displayed?
5. In the parable of the debtors, Jesus connects being deeply forgiven with the ability to love deeply. How does that reshape your understanding of love?
6. Do you currently find that you're more in Simon's headspace or the woman's? What do you want the Holy Spirit to do in you?
7. What else is Jesus wanting to resurrect in you this Easter season?

Prayer

Jesus, help us truly recognize both the depth of our sin and the costly extravagance of Your grace. Help us never forget what the forgiveness of our sin cost You. Do not let our love grow cold, but set our hearts ablaze with gratitude. Let our love for You overflow into our love for others. Thank you that when You rose from the dead, You unleashed the power to resurrect us out of our dead religiosity and into new life with You. Amen!

Looking for more prayer opportunities?

Click [here](#) to be notified about ongoing DCC prayer needs.

Click [here](#) to send in a prayer request.