1. **Luke 7:36**
* Who invited Jesus to dine?
* What does it mean to “recline at table”, what does this look like?
* **Romans 16:16, 1 Corinthians 16:20, Genesis 18:2-5**
* According to Biblical customs, what would typically take place upon arrival of an honored guest or prophet?
* Which of these customs have been offered to Jesus by the “Pharisee” so far, considering he already arrived and is now “reclined at table”?
* What do the actions or inactions of the “Pharisee” say to you about him?
1. **Luke 7:37-38**
* Who is now introduced to the story and what does it say about her?
* What has she offered to Jesus thus far?
* What do the actions or inactions of the “woman” say to you about her?
* **Psalms 42:1-4, Isaiah 52:6-7**
* Reflect on **Isaiah**, who do you think the “woman” believes Jesus is?
1. **Luke 7:39**
* Reflect on this single verse and consider how the “Pharisee” originally greeted Jesus at the beginning of the story, who do you think the “Pharisee” believes Jesus is?
1. **Luke 7:40-50**
* Why do you believe Jesus responded to the “Pharisee” with a parable?
* How does the “Pharisee” judge the parable, according to Jesus’ response?
* Explain how the parable relates to what has taken place before the Pharisee’s own eyes in his home.
* Why has the woman’s “many sins” been forgiven?
* In **Luke** we see a relationship between “debt” and “love”, what is it?
* **Romans 5:20-21**
* In **Romans** we see a relationship between “sin” and “grace”; take a moment and replace “sin” and “grace” with “debt” and “love” while reading the text, reflect on it, and share what comes to mind.
* Reflect on Jesus’ response to the “Pharisee” in **Luke** one more time; how does it exemplify Jesus is a “**Prophet**”, a **teacher**, and truly **God** incarnate?
* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 40*

”That proud and foolish Pharisee therefore did not even deem Jesus to have attained the measure of a prophet, but he made the woman’s tears an opportunity for clearly instructing him in the mystery. For he taught the Pharisee, and all who were assembled there, that the **Word being God**, ‘came into the world in **our likeness**, not to condemn the world, but that the world might be **saved by Him**’. He came that he might **forgive** the debtors **much** and **little**, and show **mercy** upon **small** and **great**, that there might be no one whatsoever who did not participate in His goodness. And as a pledge and plain example of His grace, He freed that unchaste woman from her many iniquities by saying, ‘**Your sins are forgiven**’. Worthy indeed **of God** is a **declaration such as this**! It is a word joined with **supreme authority**. For since the law condemned those that were in sin, **who**, I ask, **was able to declare things above the law**, except **Him** only **Who ordained it**? Immediately therefore He both set the **woman free**, and **directed the attention of that Pharisee**, and **those who were dining with him**, to more **excellent** things. For they learned that the **Word being God**, was not as one of the prophets, but rather **far beyond the measure of humanity**, even though **He became man**.”

* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 6.17-18*

“**Do you also after sins signify your penitence to me**. Whenever you hear that the righteous has come, either **into the house of an unworthy** or **into the house of a Pharisee**, struggle, pluck the grace of a host, plug the Kingdom of Heaven, for ‘from the days of John the Baptist the Kingdom of Heaven suffers violence’, and **they that go to it with violence pluck it unto them**. Wherever you have heard the **Name of Jesus**, run, you will know into the inner of **whosoever’s house Jesus has entered**, and **do you yourself hasten**. When you have found wisdom, when you have found righteousness lying in someone’s sanctuary, **run to His feet**, seek the outermost edge of wisdom. Do not disdain the feet, that woman touched the fringe and was healed. **Confess your offences with tears**, and let that Heavenly Righteousness speak also of you, ‘She has washed my feet with her tears, and wiped them with the hairs of her head’ and perhaps, Christ does not wash His Own feet, **that we may wash them with our tears**. Good tears, which cannot only cleanse our offences, but also **wash the sole of the Heavenly Word**, so that **His steps may abound in us**. Good tears, in which are not **only redemption of sinners**, but also the **restoration of the righteous**, for there is the voice of the righteous man, ‘My tears have been my bread’.”

* Please share something meaningful that stood out for you today in this study.