

The Parable of the Creditor and Two Debtors



Luke 7:36-50

- In the Book of Matthew 13:10, Jesus began using parables to teach about the kingdom of heaven.
- According to Mark 4:34, “Jesus did not say anything to them without using a parable and when He was alone with His Disciples He would explain what He meant.”
- Purpose: To assist us in growing in our understanding by exploring these divine truths found Christ teaching.
- Objective: To teach us what they mean and how they relate to our present and future life in Christ Jesus.
- Goal: To allow the Holy Spirit speak to our hearts and draw us closer to Jesus Christ.
- Spiritual Principles: Authority, Organization, Obedience, Stewardship, Agreement, Grace, Faith, Unconditional love, Sowing and Reaping

○ Review Lessons Taught:

1. What is a parable?

- It is a simple yet powerful story that Jesus used to illustrate a great truth. Jesus used parables to help His followers understand spiritual truth.
- The word “parable” is taken from the Greek word that literally means to cast or throw alongside.
- Parables were stories that were “cast or thrown” alongside a truth in order to illustrate a divine truth.

2. These are the parables that have been taught:

- The Parable of the Sower. (Matthew 13:3-9, 18-23)
- The Parable of the Wheat and The Weeds (Matthew 13:24-30)
- The Parable of the Mustard Seed. (Matthew 13:31-32)
- The Parable of the Leaven (Matthew 13:33, Luke 13:20-21)
- The Parable of the Hidden Treasure (Matthew 13:44)
- The Parable of the Pearl of Great Price” (Matthew 13:45-46)
- The Parable of the Dragnet
- The Parable of the Wineskins
- The Parable of the Talents (Matthew 25:14-30, Luke 19:12-26)
- The Parable of the Rich Fool (Luke 12:13-21)

The Parable of the Creditor and Two Debtors

Luke 7:36-50

- What is the objective in this parable of the Creditor and Two debtors? (vs. 40-50)
 1. To remind us of God's love for all humanity regardless of status, background, age, gender or ethnicity. (John 3:16-17)
 2. To remind us of God's Son Jesus Christ who has the power to forgive all our sins and transgression. (Romans 3:23, 6:23, Ephesians 2:1-10)
 3. To remind us to examine our hearts to see if we have allowed public status or public scrutiny to hide our affection toward Jesus Christ.
 - Are you still willing to sacrifice all to follow after Jesus Christ? (Matthew 16:24-25)
 - Are you still hungry and thirsty for Jesus Christ and His Word? (Matthew 5:6, 4:4, John 4:7-15, 6:48-51)
 - Are you still in love, committed and devoted to your relationship with Jesus Christ? (John 14:23-24, Matthew 22:34-40, Psalm 9:1-2, 119:9-11, 138:1-2, 1 John 4:19)
 - Are you still growing spiritually and maturing in your faith in Jesus Christ? (Romans 10:17, Ephesians 4:11-16, 2 Peter 3:18, Hebrews 5:12;14, 6:1-3)
- Jesus uses this parable to expose (3) three things about Simon (Pharisee). (vs. 39-42, Matthew 15:7-11, 17-20)
 1. He exposes Simon's heart and thoughts.
 2. He exposes Simon's harmful ways (condemning and judgmental).
 3. He exposes Simon's lack of true love and devotion toward Him.
- This parable begins with (3) three important factors. (Luke 7:36-39)
 1. The Introduction.
 - Simon the Pharisee.
 - Woman the Prostitute.
 - Jesus the Son of God.

2. The Invitation.

- Jesus receives an invitation from a Pharisee named Simon to eat with him at his house.
- Jesus accepts his invitation. This appears to be a social gathering between two people that was heard and known publicly around town.

3. The Intrusion.

- The woman, which many scholars believe is a prostitute, shows up at Simon house uninvited, unexpected and unannounced.

- There are (3) important areas we will examine in this parable. (vs. 36-50)

1. The Guilt. (vs. 36-39)

2. The Grace. (vs. 40-44)

3. The Gratitude. (vs. 45-50)

- The First thing we must examine is the “Guilt” in this parable. (vs. 36-37)

1. We all were born into sin or “guilty” of sin. (Psalm 51:5, Ecclesiastes 7:20, Romans 3:10, 23, 5:8, 12-21)

2. The word “guilty” refers to the state of being accountable and liable for violating God’s law which is the consequences of sin.

3. For a believer “guilt” is a justified emotion or another word called “godly sorrow” which leads to repentance. (2 Corinthians 7:1, 9-12)

- What is the contrast between Simon (Pharisee) and the woman (prostitute)? (Luke 12:36-37)

1. Simon (Pharisee) invited Jesus to his house, but not in his heart.

2. The woman (prostitute) came uninvited, but invited Jesus into her heart.

3. Both were in the presence of Jesus, but only one showed genuine love and devotion toward Him.

4. Jesus was fully aware of their social status and most of all their spiritual state.

- He knew both their thoughts and what was in their heart.
 - He knew both were sinners.
 - He knew both needed to repent and receive forgiveness of their sin.
5. Both were in the presence of Jesus, but only one showed genuine love and devotion toward Him.

○ Both had different thoughts and beliefs about Jesus Christ and themselves. (vs. 37-39)

1. The woman (the Prostitute). (vs. 37-38)

a. She believed what was known and heard about Jesus which led to her coming to Him.

- She knew she was a sinner and those in the town knew it as well.
- She was carrying the weight of sin, guilt, and shame. (Hebrews 12:1-2)
- She was publicly viewed with disgrace and disgust in every town.

b. She approached Jesus in spite of it all.

- She heard all the public scorn, gossip, hate, and criticism.
- She was faced with public scrutiny. The negative opinion of her had widely grown everywhere she went.
- She was unsure if Jesus knew who she was or whether the public perception would negatively impact His opinion of her.

c. She was desperate and willing to sacrifice everything to come to Jesus. (vs. 37, Matthew 11:28-30)

- She was convicted when she heard Jesus' voice and humbled as she stood in His presence.
- She brought an alabaster flask of fragrant oil.

1) The alabaster flask or jar was a very costly perfume. (Matthew 26:1-13)

2) It represented her sacrifice to give the most precious and valuable possession to God.

3) It represented her love and devotion being poured out to Jesus Christ.

d. She surrendered her life and all to Jesus Christ. (vs. 38, 2 Corinthians 4:7-15)

- She believed that Jesus was the only One who could forgive all her sins. (Romans 10:9-10, 13, Acts 4:12, Colossians 1:13-14, Ephesians 1:7)
 - She had faith and hope in Jesus while in the midst of all her haters and doubters.
 - She fell at Jesus' feet weeping as her tears flowed from her eyes and upon His feet.
 - She began to wash Jesus' feet with her tears and wipe (dry them) with her hair.
- 1) The loosening of her hair to wipe Jesus' feet was forbidden in the eyes of the public.
 - 2) She no longer cared about public opinion.
 - 3) She no longer cared that she was uninvited by Simon and unwelcomed by those in the town.
 - 4) She no longer cared about religious norms and traditions that she was breaking.
- She kissed Jesus' feet and anointed them with the fragrant oil.
- 1) Her love and devotion for Jesus superseded everything else.
 - 2) Her faith in Jesus was greater than all the gossip, scrutiny and criticism.

2. Simon (the Pharisee). (vs. 39)

- a. He believed that Jesus was just a devout man, a prophet, and a good teacher of the law. (vs. 39)
- b. He was a religionist (devoted to a religion).
 - He was deeply religious and steeped in tradition.
 - He was self-righteous.
 - He had a prideful spirit.
 - He was quick to judge and condemn others of their sins but without acknowledging his own sins and transgression.
- c. He thought that his status and appearance made him superior above others and accepted by God.
 - He believed that his good works, deeds, or efforts would make him right with God.

- He believed that his knowledge of the Law gave him a right of passage to God. (John 14:6)
- He failed to realize that until your heart is right toward Jesus, “You will never be right in the presence of God.”
- d. He sat pridefully and sacrificed nothing while being in the presence of Jesus.
 - He thought to himself, “What kind of prophet would allow a woman of her status or type to touch Him.” (vs. 39)
 - He sat with condemnation and disgust toward Jesus and the loose woman.
 - He expected Jesus’ behavior to be exactly like his toward the sinful woman.
- 1) To ignore the sinful woman.
- 2) To not allow a woman of her status to get close enough to touch him.
- 3) To openly rebuke and reject her immediately.
 - He became judgmental toward both Jesus (invited guest) and the woman (uninvited guest).
 - He would soon question Jesus deity and validity to forgive sin.
- Simon’s self-righteous attitude and behavior would have been publicly accepted because of his public status, but never accepted by our Savior Jesus Christ.
 - He studied and practice the law of religion.
 - He believed that his public status and position made him superior above everyone else.
 - He believed that his public status made his knowledge and judgement more credible.
- 1) He lacked humility. (Luke 14:11, 1 Peter 5:6)
- 2) He was self-centered and used to being the center of attention.
- 3) He was more focused on self-fulfillment and putting his own needs first.
- He showed no empathy and compassion toward this woman. He only cared about what she had done and not what she was going through.

- He was convinced in his thinking that he was more righteous, morally better person, charitable, highly recognized in the temple and synagogues and didn't need God's grace and forgiveness for anything. (Matthew 6:1-4, Romans 10:1-4, Galatians 6:1-5)
- The Second thing we must examine is the "Grace" in this parable. (vs. 40-44)
- Jesus responds very quickly to what Simon was thinking. Simon didn't voice his opinion openly before Jesus and the woman.
- 1. All Simon's thoughts, feelings, beliefs, opinions, and judgments were all laid bare before the Lord Jesus Christ.
- Simon's thoughts and beliefs question Jesus' deity and character.
- "This Man, if He were a prophet." (vs. 39)
- Jesus was more than just a man and a prophet. He was the Son of God.
- 1. Jesus is the God-Man. He was 100% fully Divine and 100% fully Man. (John 1:1, 14, Luke 1:26-35, Hebrews 1:1-4)
- 2. Jesus was God incarnate. (Philippians 2:5-11)
- God wrapped Himself up in humanly flesh and gave Himself a name that is above every name and that name was Jesus. (Matthew 1:18-23, John 1:29)
- God came through forty-two generations. (Matthew 1:17)
- God came and tabernacled among us. (Isaiah 7:14, 9:6-7, Matthew 1:22-23)