**The Gospel of Luke**

**Witness to the Gentiles - #19**

**Jesus still changeless**

**Luke 7:31-35, 36-50**

*Welcome to the 12th year of Dr. George Bebawi’s Wednesday night Bible study at E91. The plan is to meet each Wednesday until November 18 as George continues his in-depth study of the Gospel of Luke which he began last year. These notes are available in class, via email, and also online after class (along with audio) at GeorgeBebawi.com. If you have questions, class contacts appear at the bottom of these notes. We are picking up with the end of John 7, where we finished up in April. – Bob Walters / Class Coordinator*

**Jesus describes His generation**

**Luke 7**

***31*** *And the Lord said, “to what then shall I compare the men (people) of this generation? And to what are they like?* ***32*** *They are like unto children sitting in the marketplace, and shouting to one another, and saying,*

*‘We have piped unto you, and ye have not danced,*

*we have mourned to you, and ye have not wept.’*

***33*** *For John the Baptist came neither eating bread nor drinking wine; and you say, he has a devil.*

***34****The Son of man has come eating and drinking; and you say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!*

***35*** *But wisdom is justified of all her children.”*

**Notes and Studies**

1. Jesus speaks of his generation but does Jesus address every generation? The answer is yes He does.
2. What is the heart of the matter? The mistake of judging style before the content.

We have two different persons:

* 1. John the aloof, who is “neither eating bread nor drinking wine.” He was a Nazirite who should not drink wine, but what about bread? It is certain that John was abstaining from eating with other people. He lived in a kind of isolation. The reaction to the style of his life is that he had a demon.
	2. Jesus has an opposite and totally different style: he eats and drinks wine and does so in bad company. Here there is no direct acquisition, but hidden in the common slogans is that Jesus is a friend of those how are hated by the society and even breakers of the Law.

3. Jesus did not cite an uncommon scene: children in the market place. He is saying the two parties of the children who criticize each other are somehow like Jesus and John, with two opposite behaviors.

4. Jesus is called not just a friend but “***philos***” which is one of the common words for lover. But here Jesus is the lover of the poorest kind of people.

5. Please note that eating and drinking was a bond of friendship and love.

What a great Savior!!!!

**Note on our Churches today**

Are we still speaking of the style of a minister, his approach to people, his way of communication, etc.? Or are we wise enough to look at the content of the teaching.

**The Acceptance and the Pardon of a Sinful Woman**

**Luke 7:36-50**

**The scene**

***36****One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at the table.*

**The coming of the prostitute**

***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.*

**The tests**

***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.”*

**Dialogue to clear up the air**

***40****And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.”*

**A Parable rather than a confrontation**

***41****“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.”*

**How the parable was applied and how Jesus was treated**

***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.*

**The parable is applied to the woman**

***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.”*

**Notes and Studies**

1. The woman was not named, just like another woman in Bethany (Mark 14:3).
2. Old western tradition identified this woman with Mary the sister of Martha and Lazarus, the other one with Mary Magdalene. No textual evidence appears in the NT for either case.
3. “Sinner” is polite name for a “prostitute”
4. “Alabaster flask” is made of soft stone.
5. “Stood crying at the feet of Jesus” - as she could have reclined.

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