

## Luke 7

### ASVh with Comments

**Summary.** This chapter deals with the Lord Jesus' authority on earth to forgive sins, heal, and raise the dead by His word. Also, in this chapter, the Lord Jesus confirms that He is indeed the Messiah to come, as promised by the Old Testament prophets. **Luke 7:1-10.** The Lord Jesus heals a centurion's servant by saying a word, and He commands the faith of this centurion to the multitude following Him. **Luke 7:11-15.** The Lord Jesus shows His authority over the seen and unseen world by raising the son of a widow by His word, "arise." The Lord sees the sorrowful heart of this widow and shows compassion toward her weeping heart. **Luke 7:18-35.** The Lord Jesus receives the messengers coming from John the Baptist and confirms to them and the surrounding multitude that He is indeed the Messiah to come, as prophesied by the Old Testament prophets. He also confirms to the multitudes that John the Baptist is the messenger of the Lord. **Luke 7:36-50.** The Lord forgives a sinful woman by His word because of her deep love from her heart toward the Lord. This woman has worshiped the Lord when she has anointed His head with oil, and she has humbled herself and has paid respect to the Lord when she has anointed His feet with anointment. The Lord knows the inner thoughts of people's hearts, and He gives the parable of the moneylender and the two debtors to show that the Father has sent His beloved Son to pay our debts.

<sup>1</sup> After **He** had ended all **His** sayings in the ears of the people, **He went** into Capernaum.

**Comments 7:1.** For verses 1 to 10, see Matthew Comments 8:5-13. As shown in this verse, the entering into Capernaum took place after the Lord Jesus delivered the teachings on the level place in Luke chapter 6. If we read Matthew 8:1-13 and combine it with the information given in this verse, we can conclude that there is a gap of time and space between verses Matthew 8:4 and Matthew 8:5.

<sup>2</sup> And a certain servant of a centurion, who was **valued to him**, was sick and at the point of death.

**Comments 7:2.** This centurion has heard the rumor about the beloved Son of God; he has heard about the mercy of the Lord through the beloved Son of God. The heart of this centurion has already sought mercy from the Lord according to the situation of his servant.

"Who was valued to him." This portion of the verse shows the relationship between the master and his servant. When you have a good servant, you, as a master, will want to seek help for that servant according to your own power.

<sup>3</sup> And when he heard **about Jesus**, he sent **to Him** elders of the Jews, **begging Him** that **He** would come and save his servant.

**Comments 7:3.** Matthew 8:5 says, "Now, He having entered into Capernaum, a centurion came to Him, begging Him," and Matthew 8:8 says, "However answering, the centurion said." Here, in verse 3, it says, "he sent to Him elders of the Jews," and in verse 6, it says, "the centurion sent friends to Him." From the Gospel of Matthew 8:5-10, it is understood that this centurion actually came in person and talked to the Lord. However, here in this gospel, the centurion never really meets the Lord Jesus in person to plead for mercy.

**Q:** How should we combine the information about this centurion given in the Gospels of Matthew and Luke?

**A:** Between these two gospels, there is no difference, just that one gospel has presented information before the time of the event, and another gospel has presented information after the time of the event. Non-overlap of time and information has been presented here. The centurion sent the elders begging for mercy, but after hearing the reply from the Lord, the centurion himself had the courage to come and meet with the Lord. This centurion was humble and saw himself as not worthy of asking the Lord for help if he would be the one to ask. Consider as well the time between the centurion talking with the elders and then the centurion himself traveling, and that in the midst of the way, he has received the answer that the Lord is coming, and then the centurion stops and waits. At that same time, the centurion sent word with his friends to go to the Lord on his behalf to show the Lord that he was not worthy to come. Still, with the mercy of the Lord, he would come and beg the Lord for mercy on his servant.

<sup>4</sup> And they, when they came to **Jesus**, begged **Him** earnestly, saying, he is worthy that **Thou** should do this for him;

<sup>5</sup> for he **loves** our nation, and **he** built the synagogue for us.

**Comments 7:4-5.** Remember as well who these people are who came to the beloved Son of God and made the petition. This centurion man has shown to humans as well that he is fair and just for the poor, so these people came begging for mercy for him. Many people have questions about this centurion, and yes, he is not a Jew, but in his humble heart, he has believed the things he has heard people say about the beloved Son of God, which is why he has asked them to come to beg the Lord. The same thing happens these days when people read the Bible and come to believe in the Son of God.

<sup>6</sup> And **Jesus** went with them. And when **He** was now not far from the house, the centurion sent friends, saying to **Him**, **Lord**, trouble not **Thyself**; for I am not worthy that **Thou** should come under my roof;

**Comments 7:6.** “The centurion sent friends.” This story related to the centurion has shown a clear picture of this centurion. He has expressed his feelings among friends, and that is why when the friends came, they told the beloved Son of God what the centurion expressed himself. However, the Bible does not tell us directly what he talked about with his friends. From Matthew 8:8, it is understood that these sayings in Luke 7:6b-8 the centurion himself also repeats them directly to the Lord Jesus. Indeed, later on, the centurion himself met with the Lord and showed respect towards the beloved Son of God; each gospel tells us only a portion of the event that happened (See Matthew 8:7-8).

**Q:** Are we to understand that these words were repeated to the Lord by the centurion’s friends and by the centurion himself? **A:** Think this way: you are telling your friends something, and when you meet another person, you will also repeat to that person the same things as you told your friends. We can notice from each gospel’s story that the events are given in portions, but when we combine all of them, we can have a complete picture of the entire story. In the Gospel of Matthew, the events presented in Luke 7:3-8 are skipped, and in the Gospel of Luke, the events presented in Matthew 8:6-9 are skipped. In the Gospel of Matthew, the events of Luke 7:3-8 are summarized as “there came unto Him a centurion beseeching Him.” Therefore, it is understood that the events described in Matthew 8:6-9 took place after the events described in Luke 7:3-8.

<sup>7</sup> **therefore** neither thought I myself worthy to come to **Thee**; but say a word, and **let** my servant be healed.

**Comments 7:7.** In this gospel, we are given the dialog between the centurion’s friends and the Lord. The first part of this verse is given only here in this gospel, which shows clearly why the centurion sent the elders and his friends first to meet the Lord.

See also Comments Matthew 8:8.

<sup>8</sup> For I also am a man set under authority, having under **me** soldiers: and I say to this one, Go, and he **goes**; and to another, Come, and he **comes**; and to my servant, Do this, and he **does**.

**Comments 7:8.** This verse clearly says that the centurion himself acknowledges the authority of the beloved Son of God. He believes that all things will obey by the Holy Word, and if the Holy Son of God says a word, his servant will be healed instantly; this is the faith everyone should consider.

<sup>9</sup> **Then having** heard these things, **Jesus** marveled at him, and turned and said to the multitude that followed **Him**, **I tell** you, not even in Israel, I have found such great faith.

**Comments 7:9.** See Matthew Comments 8:10.

In this verse, it appears that the Lord addresses the multitudes after He hears the message given by the centurion’s friends. But in Matthew 8:10, we are told that the Lord addresses the multitudes after the centurion talks to the Lord.

Therefore, we can assume that between verse 8 and verse 9 in this gospel, some information is skipped. Combining the information from both gospels, we can understand the following course of events. The centurion himself asked the elders to invite the Lord for help, but the centurion and friends, a big company, were also traveling towards the Lord. When they were not far apart, he sent his friends to convey a message to the Lord regarding his thoughts and feelings. When the friends returned to the centurion and

talked to him, the centurion himself had come and told the Lord the same things. When the Lord heard the message from the centurion, the Lord had turned to talk to the multitude.

<sup>10</sup> And they that were sent, returning to the house, found the servant whole.

**Comments 7:10.** The Bible does not mention the entire conversation, the conversation the Lord had with the centurion himself, but in that length of time, some of the people who came with the centurion had returned home to prepare and found the servant healed. The message in all gospels may not tell all the details of the meeting, but we must combine them all. The situation is resolved here: the servant has been miraculously healed by the word of the Lord.

<sup>11</sup> And it came to pass on the next day, He went into a town called Nain; and His disciples went with Him, and a great multitude.

**Comments 7:11.** This verse shows that the Lord of Life is never alone; multitudes of people always surround him.

<sup>12</sup> Now when He drew near to the gate of the town, behold, there was carried out one that was dead, only son of his mother, and she was a widow, and many people of the town were with her.

<sup>13</sup> And having seen her, the Lord had pity on her, and said to her, Weep not.

**Comments 7:13.** In this place, the Bible talks about the pity (compassion) of the Lord towards the weeping heart; this mother weeps for her child not just by the action alone but deep from her soul, and that is why the Bible says, “The Lord had pity on her.”

<sup>14</sup> And He came near and touched the bier; and the bearers stopped. And He said, Young man, I say to you, Arise!

**Comments 7:14.** Here, in this verse, all humans can clearly see that the beloved Son of God has not only compassion but also authority. In order to make the dead young man arise, the Lord of Life has called back the soul of this young man, which shows the authority and power that the Son of Man has on earth.

<sup>15</sup> And the dead sat up, and began to speak, and He gave him to his mother.

**Comments 7:15.** When the Bible tells us that the Lord of Life gave the son to the mother, the mother of this child had experienced the love from the beloved Son of God beyond human words can tell.

<sup>16</sup> And fear took hold on all, and they began glorifying God, saying, A great prophet has risen among us, and, God has visited His people.

**Comments 7:16.** “And fear took hold on all.” “Fear” is a human reaction when they see the dead getting up. “... God has visited His people.” The beloved Son of God has shown His power here, and the people have become witnesses that God has visited them on earth and has shown mercy, which they could see with their own eyes.

<sup>17</sup> And this report went out concerning Him in the whole of Judea, and all the surrounding region.

<sup>18</sup> And the disciples of John told him of all these things.

**Comments 7:18.** For verses 18 to 35, see Comments Matthew 11:2-19. Matthew 11:2 tells us that John was in prison at this time.

<sup>19</sup> And John calling to him two certain of his disciples, sent them to the Lord, saying, Are Thou that comes, or look we for another?

**Comments 7:18-19.** John shows doubt here; see Comments Matthew 11:2-3.

<sup>20</sup> And having come to Him, the men said, John the Baptist has sent us to Thee, saying, Are Thou that comes, or look we for another?

<sup>21</sup> In that hour He cured many of sicknesses and plagues and evil spirits; and on many that were blind He granted to see.

**Comments 7:20-21.** The content of these verses is not given in the Gospel of Matthew. These disciples will become great witnesses for their own master, and also, the message from the Lord Jesus transmitted to John himself (see verses 22-23) will be a witness to John. And in his duty as the messenger of the Lord, John has started to understand more about the Messiah. He started from not knowing, but from this point on, he

knew who the true Messiah was that had come. John testified before about the Lord Jesus (see Luke 3:16) but did not tell people what the Messiah would do. Now, at this point, he can tell that the Lord has come to earth to witness people's sufferings.

<sup>22</sup> And **He** answered and said **to** them, Go and **report to** John **what you** have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good **news** preached to them.

**Comments 7:22.** This verse shows the details of the Lord's work. These works are proof of the Messiah's coming, as the prophets have prophesied in the Old Testament (see Comments Matthew 11:6).

<sup>23</sup> And blessed is **who will not be offended** in **Me**.

**Comments 7:23.** Here in this place, the Lord has told us all clearly that if you believe in the work of the Lord, as the Bible tells us about what the Lord has done, then you are not stumbling into the true message of the Lord.

<sup>24</sup> And when the messengers of John were departed, **He** began to **speak to** the multitudes concerning John: What went **you** out into the wilderness to **see**? a reed shaken **by** the wind?

**Comments 7:24.** See Comments Matthew 11:7.

<sup>25</sup> But what went **you** out to see? a man clothed in soft **garment**? Behold, **those living in noble garments** and **in luxury** are **in palaces**.

<sup>26</sup> But what went **you** out to see? a prophet? **Yes, I say to you**, and much more than a prophet.

<sup>27</sup> This is he of whom it is written,

Behold, **I** send **My** messenger before **Thy** face,

Who **will** prepare **Thy** way before **Thee**.

**Comments 7:27.** This verse is cited from Malachi 3:1; see Comments Matthew 3:1-11, and Comments Mark 1:2-3.

<sup>28</sup> **I say to you**, Among **those** that are born of women there is **no one** greater than John; yet **the least** in the kingdom of **God** is greater than he.

**Comments 7:28.** See Comments Matthew 11:11-19 and Comments Mark 1:2-8.

<sup>29</sup> And all the people when they heard, and the **tax collectors**, **acknowledged God** being baptized the baptism of John.

**Comments 7:29.** "Being baptized the baptism of John" tells us that they were already baptized with the baptism of John before this event happened, but when they heard what the Lord said, that is when they acknowledged God. Here, we give attention to the tax collectors, who are considered outcasts of society, but they have been baptized already, and some people who were there also have been baptized. This shows that they were prepared to meet the Lord, as verse 27 says.

<sup>30</sup> But the Pharisees and the lawyers rejected for themselves the counsel of **God**, being not baptized **by** him.

**Comments 7:30.** The leaders of society had rejected the baptism, and when they heard the Lord speaking here, they all rejected not only John's baptism but also the word of the Lord.

<sup>31</sup> **To what** then shall **I** liken the **people** of this generation, and to what are they like?

<sup>32</sup> They are like children **sitting** in the marketplace, and **calling** one to another; **saying**, We piped **to** you, and **you** did not dance; we **sang a dirge**, and **you** did not weep.

**Comments 7:31-32.** See Comments Matthew 11:16-17.

<sup>33</sup> For John the Baptist **has** come eating no bread nor drinking wine; and **you say**, He **has** a demon.

<sup>34</sup> The **Son of Man** **has** come eating and drinking; and **you say**, Behold, a gluttonous man, and a **drunkard**, a friend of **tax collectors** and **of sinners**!

**Comments 7:33-34.** See Comments Matthew 11:17-19. The Lord was "drinking," but He did not drink alcohol or grape wine, but real pure grape juice. People used two types of grape juice in those times: the one that

had been fermented and the freshly squeezed one. The Lord always drank freshly squeezed grape juice; He never drank fermented grape juice. Usually, people will offer both types of grape juice, and the offerings will be different. The adults will get the fermented one, and the children will get the freshly squeezed one, but the Lord will always take only the freshly squeezed one.

<sup>35</sup> And wisdom is justified **by** all her children.

**Comments 7:33-35.** Emphasize on the word “wisdom”; by the wisdom the Lord has given to a person, if that person uses that wisdom in glorifying God, then all their children and anyone that knows them will also benefit from that wisdom as well.

<sup>36</sup> And one of the Pharisees desired **Him** that **He** would eat with him. And **having** entered into the Pharisee's house, **He reclined**.

**Comments 7:36.** For verses 36 to 39, see Comments Matthew 26:6-13, Comments Mark 14:3-9, and Comments John 12:1-8.

Matthew 26:6 says, “And Jesus having been in Bethany, in the house of Simon the leper”; Mark 14:3 says, “And He, being in Bethany, in the house of Simon the leper”; and John 12:1 says, “Jesus therefore, six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised out from the dead.”

As given in the Gospels of Matthew, Mark, and John, this episode happened in Bethany. Combining the events from all four gospels, we can conclude that this episode occurred in Bethany at two different houses. Two houses, same woman, but she did not do all the same things in each house. In one house, she would pour perfume from the head of the Lord, and the jar would be in her hand. After things had finished in this house, she followed the Lord to another house, where she went down and anointed the Lord Jesus' feet. The same jar of perfume was used two times. The Lord was traveling by foot; the first house was the house of Simon, the leper, as described in Matthew 26:6 and Mark 14:3, and the second house was the house of this Pharisee, as given here in Luke 7:36.

The complete story is as follows: the Lord went to the leper's house, where the woman anointed Him on the top of His head, and then the Lord traveled further and stopped at the Pharisee's house, where the same woman followed with the same jar and anointed Him at His feet. We have the same name, Simon, for both hosts, but not the same person or occupation. The Holy Spirit looks at both hosts together, and the Holy Spirit gives one writer one portion of the story, and the same Holy Spirit gives another portion of the story to another writer. Therefore, it turns out to be a different angle of events in each gospel. In conclusion, the story in the Gospel of Luke and the story in the Gospel of John take place in the house of Simon the Pharisee, which is a different house than the house of Simon the leper. Different houses, but the same woman and the same jar of perfume.

<sup>37</sup> And behold, a woman who was in the city, a sinner; and when she knew that **He reclined** in the Pharisee's house, she **took** an alabaster **jar** of ointment,

**Comments 7:37.** This woman is identified in John 11:2 as Mary, a woman who is a sinner, but her heart is clean. When she knew where the Lord was, she came and glorified the Lord the way she knew, and in her ability of herself, people should think of her as a common sinner who glorifies the Lord. Here, we can say that Mary brought with her the same jar of ointment that she had in the house of Simon the Leper, and as indicated in Mark 14:3, the top part of the jar was broken; we should notice that Mark 14:3 says, “having broken the alabaster jar, she poured it on His head.” The truth is that, indeed, she broke the jar, but if you break the jar completely into pieces, how could you pour the ointment on the head of the Lord? So, the assumption is that she broke just the top part of the jar, and then she could indeed pour the ointment on the Lord.

<sup>38</sup> and standing behind 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 with the ointment.

**Comments 7:38.** As this verse says, she has washed the Lord's feet with her tears, but these are not tears of sadness but tears of sorrow because she feels herself not worthy, so she used the hair of her head to dry His feet. Mary is a woman whom all women should look upon for the way she offered her worship to the Lord.



“And kissed His feet, and anointed with the ointment.” By tradition, the oil anointment is done for the elders, but in this place, the beloved Son of God is not an elder yet. This action of Mary shows her respect towards the beloved Son of God.

<sup>39</sup> Now when the Pharisee that had invited Him saw it, he spoke within himself, saying, He, if He were a prophet, would have known who and what manner of woman this is that touches Him, for she is a sinner.

**Comments 7:39.** “He spoke within himself.” Pay attention; this man did not speak out but in himself. This verse tells us that the Lord knows within the hearts of humans. Without you speaking out, the Lord can hear your heart thinking, and this is the place of confirmation. This Pharisee knows how to judge this woman and considers her a sinner, but he himself is no different from her.

<sup>40</sup> And Jesus answering said to him, Simon, I have something to say to you. And he says, Teacher, say it.

**Comments 7:40.** In this verse, the Bible says that the Pharisee’s name was Simon. This Simon, however, is different from Simon, the leper, as we explained in Comments Luke 7:36. Also, you should notice that Simon calls the Lord a Teacher. By the position he has put the Lord it shows clearly the respect the Lord Jesus has among the people.

<sup>41</sup> There were two debtors to a certain moneylender: the one owed five hundred denarii, and the other fifty.

**Comments 7:41.** The Lord has given this parable for all to think about what these debtors owe. The verse may say they owe money, but the Lord of Life did not come to talk about the way humans do business. But these two debtors owe praise to the Lord of Life for the fact that they are still alive and are able to make it right in this world. When you owe something to anyone on earth, you must repay it, but when you owe the One who gives you your life, what should you think about the repayment?

In this parable, the moneylender is the Father Himself, and the debtors are all living creatures, not just humans, but all living. In this place, the amount owing, fifty or five hundred denarii, refers to what all humans are owing, those that know the Lord and those that never knew the Lord, but these latter ones should still be seeking to know the Lord, as the Lord has put in their hearts when they look around themselves and see all the creation of God. We could think that the fifty denarii debt is owed by those who know the Lord and the five hundred denarii debt by those who never knew the Lord but see the creation of God around them. You know, or you do not know the Lord, that is the sin that will be counted. When you never knew about the Lord, you should still be seeking what the Lord has put inside you, but if you do not respond, it will be counted towards the amount you owe. The debt here is not sin alone but the way humans spend life reflecting on what the Lord has put inside their hearts to think about their Creator.

By reading the text of this parable, truly, humans can understand the sin to be related to the life of this earth. But for the Lord, who gives life to all humans, He is looking for those who come to give thanks to Him; even those who have never heard about the Lord, when they look around themselves, they can think as well, where all these things come from, and at the end the conclusion will come, there is a Creator who created all, and we should praise Him.

<sup>42</sup> Having nothing to pay back, he showed kindness to both. Which of them therefore will love him most?

**Comments 7:42.** “Having nothing to pay back, he showed kindness to both.” First, we do not look at this verse in a spiritual way. By the verse itself, when you owe something to someone, the person you owe to will expect you to pay them back with interest. But here in this verse, you cannot pay back what you owe to the Lord; you cannot pay back by money, but by doing good to others in the name of the Lord Jesus. The Lord has been so good to all of us; the Father has sent the beloved Son of God to die for all humans, but what can all humans do to pay back to the Father? No one on this earth can do anything directly to the Lord. But the only thing the Father is asking from us is to accept the teaching of the beloved Son of God and glorify His name because the beloved Son of God has paid the debt we owe to the Father; on the cross, the beloved Son of God has paid it all on our behalf. Both the big sin of one and the small sin of another have been paid. No one can say I am more beloved than another because neither can pay enough for the debt that they owe to the Father.

“Which of them therefore will love him most?” This question is the question to ask yourself: the sin you have committed, the beloved Son of God has paid for you, but what about the sins of your parents or your children, which in your eyes look so great? Nevertheless, if they all come and believe and beg for mercy, the beloved Son of God has paid that debt, too; who then can say you are more beloved than another? Because, in our hearts, we do not really care about the sins of others who do not relate to us, which is why we mention about family here. But, this is how all humans think, the same way: the sins of others are not mine, but when it comes to our own family, we ourselves are willing to pay for it.

Therefore, as we care for our family, the Father cares for His family because all humans who have received the beloved Son of God are counted as His family. The idea is that the Lord does not favor one over another because they commit more or less sins; we are all sinners in His eyes. From God’s point of view, it doesn’t matter how much you sin; what matters is if you repent and give your heart to the Lord Jesus.

<sup>43</sup> Simon answered and said, **The one**, I suppose, to whom he forgave the most. And **He** said **to him**, **You have** rightly judged.

**Comments 7:43.** “And He said to him, You have rightly judged.” The beloved Son of God has answered the question, “Who loves God more, the one that commits a lesser sin or the one that commits a greater sin?” from a human point of view. However, when both sins are considered, the Lord has forgiven them all, but the Lord has told Simon here in this place that Simon has answered in a human way. But the Lord also understands in this parable that the human way will have a human answer to the question, but in that answer, let all humans think as well that the way we all think and feel cannot be compared to what the Lord has feelings for humans. Regardless of your sin, the love from the heart is what the Lord wants to see, not the love from the mouth, but the love from deep inside your heart and soul.

<sup>44</sup> And turning to the woman, **He** said **to Simon**, **See you** this woman? **I** entered into **your** house, **you** gave **Me** no water for **My** feet; but she **has wet My** feet with her tears, and wiped with her hair.

**Comments 7:44.** From this verse, we can all clearly see: the Lord Himself has entered into your heart, but you have not prepared your heart to accept His teaching, but this poor woman poured out her sorrow upon His feet and wiped them with the hair of her head. This sinner has offered to the Lord the humblest action. Also, this action has reflected her true belief in the beloved Son of God. She could not pour out her sorrow if she did not give her heart to the Lord, and this action shows this clearly: she gave her heart fully to the Lord. We all should look at her actions as an example.

<sup>45</sup> **You** gave **Me** no kiss; but she, since **I** came in, **has** not ceased to kiss **My** feet.

**Comments 7:45.** The Lord has told Simon that he did not first reflect on his love towards the Lord, but this poor woman has humbled her heart, kissed His feet, and shown respect towards the Lord. Look upon her; do not forget as well that she kissed the Lord upon the feet; by this action, she has shown great respect.

<sup>46</sup> **My** head with oil **you did** not anoint; but she **has** anointed **My** feet with ointment.

**Comments 7:46.** This saying is not a comparison between the two; the Lord wants to point out in this verse that one did not worship, but another humbled herself and worshiped the Lord. When she anointed His feet with ointment, at that time, she humbled herself to being below; she worshiped with respect and came with a humble heart, and this was her action and thought.

<sup>47</sup> **Therefore I** say **to you**, Her many sins **have been** forgiven; for she loved much; but to whom little is forgiven, the same **loves** little.

**Comments 7:47.** “Her many sins have been forgiven; for she loved much.” In this part of the verse, we will focus on “loved much.” When someone loves the Lord so much, that person will not worship the Lord from the head but will do so from the inner heart, and that is why the sins are forgiven, even though that person has committed many sins in their life, but because of the sincere love towards God, that person will receive forgiveness.

“But to whom little is forgiven, the same loves little.” The person that receives forgiveness little; that forgiveness relates to the heart, which does not recognize the authority of the Lord. The love that is little from that person cannot compare with the sin deep inside the heart of that person; if you do not love the Lord, you do not give that sin (repent) to the Lord, and that sin remains inside of you; you cannot love the Lord if you do not bring that sin and put it to the feet of the Lord to help you. The person who loves much will also glorify the Lord of Life much, but those who love little will also glorify little. The love in this place

has been shown in glorifying; if you do not love the Lord, you will never glorify the Lord of Life. The unconfessed sin of the heart hinders your love towards the Lord.

<sup>48</sup> And **He** said to her, **Your** sins are forgiven.

**Comments 7:48.** This woman has come to the Lord with a humble heart and has recognized who the Lord is for her. She has accepted in her heart that the Lord is the One who has the authority to forgive her sins, and her sins are forgiven, as this verse says.

<sup>49</sup> And **those reclining** with **Him** began to say within themselves, Who is this **who** even **forgives** sins?

**Comments 7:49.** Even though they thought within themselves, but we can all clearly see that these people did not recognize the Lord's authority. Also, their thoughts were headed towards blaspheming against the Lord Himself.

"Who is this who even forgives sins?" This question shows the heart that blasphemes against God because it does not accept the Lord's authority; the heart guides the mind to doubt the authority and has questions to themselves that the Lord does not have authority on this earth to forgive any sins.

<sup>50</sup> And **He** said to the woman, **Your** faith **has** saved **you**; go in peace.

**Comments 7:50.** In this verse, the Lord has given confirmation that the woman has been saved because of her faith in the authority of the Lord. And the Lord has blessed her life after this so that she will have peace in her life from then on.

**Life and Faith Applications.** 1) Pray to the Lord for all your family and those under your authority. 2) Bring all the sins, open and hidden, and repent to the Lord Jesus to receive forgiveness. 3) Give praise that is due to the Lord of life. We owe praise to Him for the fact that we are still alive, and we are able to make it right in this world. 4) Do not doubt; believe in the work of the Lord; believe what the Bible has told us about what the Lord has done. 5) In every situation, ask mercy from the Lord with a crying and sincere heart.