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June 17, 2007  
Pentecost 3 (6)

## The Fundamentals

Luke's story is one of love and forgiveness.

Luke's work must be considered on its own despite references in other Gospels. Jesus had much in common with Pharisees, lovers of the Law of Moses and leaders of the synagogue. There are other examples of this dining habit. How could he eat with tax collectors and sinners and not Pharisees? Simon is the man's name and the woman, is unidentified and doing what was easily done since eating was in a reclining position.

No tension at the outset. We do not learn until later that Simon had not extended the usual courtesies of hospitality to Jesus' washing, anointing, and a kiss. Crisis is when woman enters. "a woman of the city." That Jesus does not expel her is proof to Simon that Jesus is not a prophet; if he were he would know that she is a sinner. Jesus knows Simon's thoughts proof that in fact Jesus is a prophet.

Simon's understanding of righteousness has him distance himself from the woman. Jesus moves toward her with forgiveness and a blessing of peace. The real contrast is between Simon and the woman in their response to Jesus. Sinners receive and Pharisees reject the purpose of God offered by John and Jesus. Irony is that even though Jesus is a guest in Simon's home, it is a sinner who extends hospitality. Jesus sees simply good hospitable practice from the woman. The parable is the strong example of Simon's behavior or lack of hospitality. Her behavior is that of a person who has been forgiven. Because she was forgiven much she was loved much. "Her great love proves that her many sins have been forgiven.

"Your faith has saved you, go in peace" or was it her love? The price of the woman's way of life in the city has been removal from the very institutions that carried the resources to restore her. The only place that welcomes her is the street. What she needs is a community of forgiven and forgiving sinners. She needs a church that screams "You are welcome here." [Craddock]