

### **St. Luke 7:36-50**

36Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat. 37And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, 38and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.

39Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner."

40And Jesus answered and said to him, "Simon, I have something to say to you."

So he said, "Teacher, say it."

41"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. 42"And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"

43Simon answered and said, "I suppose the one whom he forgave more."

And He said to him, "You have rightly judged."

44Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. 45"You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. 46"You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. 47"Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

48Then He said to her, "Your sins are forgiven."

49And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

50Then He said to the woman, "Your faith has saved you. Go in peace."

## The Apology to the Augsburg Confession: Article IV: Of Justification.

### Of Love and the Fulfilling of the Law.

**31]** Besides, the custom of speech is well known that by the same word we sometimes comprehend by synecdoche **the cause and effects**. Thus in **Luke 7, 47** Christ says: *Her sins, which are many, are forgiven, for she loved much*. For Christ interprets Himself [this very passage] when He adds: *Thy faith hath saved thee*. Christ, therefore, did not mean that the woman, by that work of love, had merited the remission of sins. For that is the reason He says: *Thy faith hath saved thee*. **32]** But faith is that which freely apprehends God's mercy on account of God's Word [which relies upon God's mercy and Word, and not upon one's own work]. If any one denies that this is faith [if any one imagines that he can rely at the same time upon God and his own works], he does not understand at all **33]** what faith is. [For the terrified conscience is not satisfied with its own works, but must cry after mercy, and is comforted and encouraged alone by God's Word.] And the narrative itself shows in this passage what that is which He calls love. The woman came with the opinion concerning Christ that with Him the remission of sins should be sought. This worship is the highest worship of Christ. Nothing greater could she ascribe to Christ. To seek from Him the remission of sins was truly to acknowledge the Messiah. **Now, thus to think of Christ, thus to worship Him, thus to embrace Him, is truly to believe. Christ, moreover, employed the word "love" not towards the woman, but against the Pharisee**, because He contrasted the entire worship of the Pharisee with the entire worship of the woman. He reproved the Pharisee because he did not acknowledge that He was the Messiah, although he rendered Him the outward offices due to a guest and a great and holy man. He points to the woman and praises her worship, ointment, tears, etc., all of which were signs of faith and a confession, namely, that with Christ she sought the remission of sins. It is indeed a great example, which, not without reason, moved Christ to reprove the Pharisee, who was a wise and honorable man, but not a believer. He charges him with impiety, and admonishes him by the example of the woman, showing thereby that it is disgraceful to him, that, while an unlearned woman believes God, he, a doctor of the Law, does not believe, does not acknowledge the Messiah, and does not seek from Him remission of sins and salvation.

**34]** Thus, therefore, He praises the entire worship [faith with its fruits, but towards the Pharisee He names only the fruits which prove to men that there is faith in the heart], as it often occurs in the Scriptures that by one word we embrace many things; as below we shall speak at greater length in regard to similar passages, such as Luke 11, 41: *Give alms of such things as ye have; and, behold, all things are clean unto you*. He requires not only alms, but also the righteousness of faith. **Thus He here says: Her sins, which are many, are forgiven, for she loved much, i.e., because she has truly worshiped Me with faith and the exercises and signs of faith**. He comprehends the entire worship. Meanwhile He teaches this, that the remission of sins is properly received by faith, although love, confession, and other good fruits ought to follow. Wherefore He does not mean this, that these fruits are the price, or are the propitiation, because of which the remission of sins, which reconciles us to God, is given.