

**Study of Luke 7**  
by  
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**Luke 7:1-50**

*1 Now when Yeshua had ended all His sayings in the audience of the people,*

When Messiah had finished telling people about the Beatitudes, and His parables about the law of love, judging others, and the wise and foolish builders, we are told, in the second half of verse 1:

*He entered into Capernaum.*

(כפר נחום, Kaphar Nachum, where the word Kaphar means, village, but it also means, to atone for, make atonement, expiate, he forgave, he washed away, wiped off, ransom, to pitch, besmear, pitch, asphalt, and the word Nachum, means, comfort, consolation, to have Marc Gravellecompassion, to console oneself, he was sorry, suffered grief, repented, he was relieved by taking vengeance)

It is very telling to me, that immediately after Messiah instructed the people, in His talk on the beatitudes and His many Parables, on how people are to conduct their lives, that we are told that Messiah entered Kaphar Nachum. I believe that Messiah wants us to understand that when we choose of our own free will, to surrender our wills to our heavenly Father, and believe, follow and obey the Words of our heavenly Father's Torah of Life, as He did and taught us to do, that we will be immediately forgiven of our sins, for He, Messiah in the flesh, **IS** the Sacrifice that atones for our sins, He is the One that was sent to console us, to wash our sins away, and bring comfort to our repentant hearts.

*Verse 2 And a certain centurion's servant, who was dear unto the centurion, was sick, and ready to **DIE**.*

*3 And when he heard of Yeshua, he sent unto Him, **the elders of the Jews**, beseeching Him that he would come and heal his servant. 4 And when they (**the elders of the Jews**) came to Yeshua, they besought Him instantly, saying, that the centurion was worthy for whom He Yeshua should do this:*

Please understand that these **elders of the Jews, are** the very same leaders that wanted to put Messiah to death, but here they can see that they can get a great benefit, **IF** they can convince Messiah to agree to go and heal the servant of this centurion.

*Verse 5 For he, the centurion, loves our nation, and he has built **US** a synagogue.*

I am sure that the **elders of the Jews** thought that maybe, this centurion would build even more

synagogues for them, or do them some great service, at some point in the future, **IF** they could convince Messiah, to go and try to heal the centurion's servant, whom, we are told, the centurion loved very much.

*Verse 6 Then Yeshua went with them, **the elders of the Jews**, And when He was not far from the house of the centurion, the centurion sent friends to Messiah, saying unto Messiah, Master, do **NOT** trouble Yourself: for I am **NOT WORTHY** that You should enter under my roof: 7 And neither did I think myself **WORTHY** to come unto You:*

Why did the centurion **NOT** feel **WORTHY** to have Messiah enter his home, or even come into His presence? It is because he truly believed that Messiah was indeed the Son of Elohim, and that He was pure, and he knew that he himself, while in the service of Rome had committed many acts that he either was not proud of or maybe even ashamed of, and therefore he did **NOT** feel worthy to stand in the presence of such purity, such goodness, such beauty.

**BUT** only say the word, and my servant **SHALL** be healed.

How did the Centurion know that by Messiah, simply speaking words of healing that the centurion's servant would be healed? It is because like so many other people, he too had heard of the miracles that were performed by our heavenly Father through Messiah, and he was desperate to save his servant.

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

Here the centurion shows us that he understands how the chain of command works, and since he truly believes that Messiah **IS** indeed the Son of Elohim, he knows that all Messiah has to do is say the Words and his servant who is dying of his illness, will be saved or cured. The centurion understands how it works, because it is just like when he gives orders to his subordinates, his orders are followed, so that when he commands his men to do something it is done. What did Messiah think of the centurion's request?

*Verse 9 When Yeshua heard these things, he marvelled at him, and turned himself about, and said unto the people that followed him, I say unto you, I have **NOT** found so great belief, no, not in Israel.*

Now let that statement sink in, Messiah has His disciples with Him, He knows that John the Immerser had to first believe that Messiah was coming, in order to prepare the way for Him, and yet Messiah says of this centurion, the He Messiah has **NOT** found anywhere in Israel, which is where Messiah's disciples and John the immerser are, He has **NOT** found anyone with that strong of a belief in our heavenly Father and His Son. That is great for the centurion, but what does it say about His own disciples? What about you, do you believe that YHVH is not

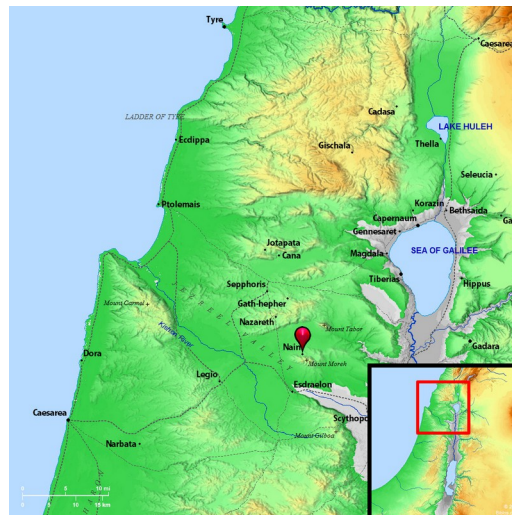
only capable, but that He **WILL** heal you, if you can get Messiah, to speak on your behalf to our heavenly Father. It is very important for all of us to understand, as this centurion understood, that it is the **WORD** of Messiah, who only speaks the Words of the Father, that heals people. **IF** you think that there are other words that can heal, then I am afraid that you do **NOT** have the mind of Messiah, and **IF** you do **NOT** have the mind of Messiah, then you have the mind of someone else, which will not profit you in any way, **AND** it will also be a great detriment to you.

*Verse 10 And they that were sent, returning to the house, found the servant whole that had been sick.*

This tells us that the Word of Messiah, truly does heal people, keep that in mind when you are praying for someone's or your own healing.

*Verse 11 And it came to pass the day after, that he went into a city called Nain; And many people including His disciples went with Him.*

(Nain is a city that is about 25 miles south of Kaphar Nachum, Capernaum, today it is called the village of Nein, and it is about 6.5 miles SE of Nazareth, near Kefar Yeladim)



*Verse 12 Now when Messiah came nigh to the gate of the city of Nain, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city were with her. 13 And when Yeshua saw her, he had compassion on her, and said unto her, do **NOT** Weep.*

Now, if you think about it, what Messiah said to this widow, do **NOT** weep, would not make sense to her, for now her son whom she loved and who was her only source of support, was **dead**, and her future looked very bleak, because without her son to support her, she would be destitute, and that **IS** indeed a reason to weep. Next we are told **WHY** Messiah told her **NOT** to weep.

*Verse 14 And Messiah came and touched the bier*

(Soros, String's number G4673, μωρός, orós, probably akin to the base of 4987; a funereal receptacle, an urn, a coffin and or it's supporting platform)

*And they that bore him, stood still. And he said, Young man, I say unto you, **Arise**.*

(It is important that we understand all the nuances of what is being said here. And therefore let us look at the meaning of this word **Arise**, that is translated from the Greek word egeírō, which is Strong's number G1453 ἐγείρω, egeírō, pronounced, eg-i'-ro, which is probably akin to the base of 58, through the idea of collecting one's faculties; to waken, transitively or intransitively, to rouse from sleep, from sitting or lying down, from disease, from a coma, from death; or figuratively, rise from obscurity, inactivity, ruins, nonexistence; awake, to lift up, raise again, raise up, rear up, arise, stand, take up, and Strong's number G1454 is the word Egersis, ἔγερσις, and it means a resurgence, from death, **resurrection**)

So when Messiah said to this dead man, **ARISE**, and he did; we have to understand that what Messiah actually said to this dead man, **IS**, be resurrected onto Life. Now I, myself, have spoken these very words to some friends of mine that had just past away, when I said out loud, why won't you rise up, and stay with us a little longer, but that person did **NOT** rise up, they remained dead, therefore we have to ask ourselves, what is it about Messiah's Words, that made this dead man come back to life? To answer that question, we have to understand and realize that Messiah **IS** the Words of the Living Torah of our heavenly Father, made flesh, the Words that created all things, therefore, it **IS** the Words of the Torah of YHVH, that made it possible for this dead man to **ARISE**, **be resurrected**. I believe that this is YHVH's way of showing all of us, that **IF** we want to be **resurrected** onto eternal life, then we had better listen to the Words of Messiah, when he says **ARISE**, **wake up from your slumber**, wake up from the coma that has been imposed upon you, by the enemy, because you have believed his **LIES** for years, and start obeying My Words of Life, come out from your **obscurity** and Live.

*Verse 15 And he that **WAS DEAD sat up**, and began to speak, and Messiah, the Words of the Living Torah made flesh, delivered him (**ALIVE**) to his mother.*

Now when the people witnessed this resurrection we are told in *verse 16 And there came a fear on all: and they glorified Elohim, saying, a great prophet is risen up among us; and, Elohim has visited His people.*

These people have been told by the Pharisees and Sadducees, that Messiah is evil, that He is teaching falsehoods, lies, and here they have just witnessed, that through and or by His Words, a man who was obviously dead, has been resurrected onto Life, therefore they ask themselves, how can this man, who does these great miracles be evil as the Pharisees and Sadducees tell us, and **IF** He is indeed evil, then what else can He do to us by His power. Most people fear the unknown, and here the people did **NOT** know what to think about Messiah, so they were afraid.

*Verse 17 And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.*

Next we are told in *verse 18*

*And the disciples of John showed and or spoke to John the immerser of all these things. 19 And John, called unto himself, two of his disciples, and sent them to Yeshua, saying, Are You He that should come? Or do we look for another? 20 When John's disciples came onto Messiah, they said, John the Immerser has sent us unto You, saying, **Are You He that should come? Or do we look for another?** 21 And in that same hour Messiah cured many of their infirmities and plagues, and He also rebuked evil spirits, He rebuked the ideas that were floating in the minds of men that were confused and troubled; and unto many that were blind He gave sight.*

Just a year or so ago, we are told in *Luke 3:22*, that John the immerser baptized Messiah and as He rose out of the water of the Jordan, a voice came from heaven saying, this is My Son in whom, I am well pleased, and here we see that John sends two of his own disciples to go and ask Messiah **IF** He is the One that was prophesied to come. What happened to John, that he now had doubts about whether or not Messiah was the prophesied One to come? It must mean that John believed that when Messiah came, that He would set everything straight and that the Romans would be forced to leave, and that all would be well for all the people of Israel, and when things did **NOT** happen in the manner that he John anticipated, it made him wonder **IF** Messiah was indeed the One that was prophesied to come.

*Verse 22 Then Yeshua answering John's disciples, said unto them, Go your way, and tell John what things you have seen and heard;*

*How that the blind see,*

(עִוֵּר רֵאָה, Iver Reah, where the **word** Iver does mean, to be blind, make blind, blindness, but it also means, to rouse oneself, awake, cause to arouse, was incited to activity, he instigated, he made a remark, observed, was stirred up, it means to be bared, be exposed, and the **word** Reah, means, to see, he saw, looked at, beheld, he perceived, he considered, regarded, he chose, approved of, preferred, was seen, was visible, he appeared, showed himself, he cause to see, caused to look at)

Here we see that the message that Messiah is giving John the Immerser's disciples and us, to bring to John, **IS** that the blind, those who were asleep or in a coma, those who could **NOT** perceive, **NOR** understand who and what Messiah was, have now been awakened, they can now regard, approve of and prefer the Words of YHVH's Torah of Life over **ANY** and **ALL** the doctrines of man.

*The lame walk*

(פִּסְחַּח הַלֵּךְ, Piseach Halak, where the word Piseach, means to limp, be lame, to spring or pass over, skip over, he hesitated, wavered, vacillated, it also means to celebrate the Passover, and the word Halak means, to go, walk, travel, go away, disappear, continue, he waked about, moved to and fro, he led away, he carried, he brought, traveller,

wanderer, wayfarer, flowing, course, mood, frame of mind, and if we add the letter Hey as a suffix we form the word Halakah, which means law, rule, traditional law, tradition, something to go by)

Here, Messiah tells John's disciples, that **NOW**, these people have been awakened to YHVH's **TRUTH**, the Words of His inerrant and everlasting teaching and instructions, His Torah of Life, which means that they are no longer **limping** through life, they used to **pass** or **skip over** the Words of YHVH's Torah, because, in the past they did **NOT** understand it, **BUT NOW**, that they have been **awakened**, they have chosen to walk in obedience to the Words of My Father's Torah of Life.

*The lepers are cleansed,*

(צָרְעִים טָהָר, Tzoraiym Taher, where the word Tzoraiym is the plural of the word Tzarua, צָרַעַ, which means leper, it is from the word Tzaraat, צָרַעַת, which means leprosy, and tzara, to become leprous, and the word Taher or Tahor, means to be clean, pure, pronounced clean, purity, purification,

Here, Messiah tells John's disciples, that the people who were **once sinful**, the people who constantly transgressed the Words of the Father's Torah of Life, because they were convinced that it was not for them, or that it had been abolished, have **NOW** been **washed clean** of their past sins, and because of it they have chosen to willingly obey **ALL** the Words of My Father's Torah of Life.

*The deaf hear,*

(הַחֵרֵשׁ שָׁמַע, HaCheresh Shema, where the word HaCheresh is from the word Cheresh which means, to be silent, be dumb, be deaf, it also means to cut in, engrave, plow, he devised, planned, it means earthenware, potsherd, and as an adverb it means, silently, secretly, and the word shema, means to hear, listen, pay very close attention to, believe, follow and obey)

Here Messiah tells John's disciples, that the people who were dead in the Spirit, those who were deaf, which means those who **refused to hear or speak** the Words of YHVH's Torah of Life, **ARE** now, through the Holy Spirit, choosing to hear, shema, the Word of YHVH, they have chosen to hear, listen, pay very close attention to, believe, follow and obey the Words of YHVH's Torah of Life.

*The dead are raised,*

(מוֹת עָמַד, Mot Amad, where the word Mot means, to die, he died, he put to death, killed, death, dead, a dead person, corpse, the word Amad means, to stand, lean against, to place, lean something upon or against something, he stood, he stood still, stopped, he continued, persisted, stayed, remained, was about to, ready, he stood up, it also means to estimate, value)

Here Messiah tells John's disciples, that the people whose souls were dead, because of their sinful lives, are now standing on solid ground, they have looked at and contemplated the Words of the Father's Torah of Life and found much value therein.

*To the poor the gospel (the Truth) is preached.*

(אֲבִיּוֹן קָרָא בָּשָׂר, Ebyon Qara Basar, where the word Ebyon, means to make a pauper, pauperize, impoverish, beggar, the word Qara means, to cry, call, invoke, to invite, proclaim, announce, he shouted, he read, to encounter, happen, befall, to collect, harvest, it also means biblical scholar, reader of Scriptures, and the word Basar, means, to bear tidings, to bring a joyful message, he gladdened with good tidings, he received good news, but it also means flesh, meat, body, creature)

Here Messiah tells John's disciples, that the people whose souls were *impoverished*, have willingly chosen to *cry* onto our heavenly Father and asked Him for His help, have now received and believed the *Good News, the Gospel*, and they chosen to believe and follow our heavenly Father's everlasting Truth, the Words of His Torah of Life, and because of it, they have been invited to spend eternity in the kingdom of Elohim for eternity.

*23 And blessed is the person or persons that shall NOT be offended in Me (the Words of the Living Torah made flesh).*

If we were to ask any so called believer in the Christian man made doctrine, if they were offended in, or by Jesus Christ, I am absolutely positive that you would get one hundred percent of them, that would say, *NO* we are *NOT* offended in, nor by Him, but we love Him. But if Messiah came to them and said, *ALL* of you from now on absolutely have to keep all ALL the Words of the Father's Torah of Life, I am convinced that most of them would be offended by Messiah's statement, for the majority of them truly believe the Lies that they received from their fathers (*Jeremiah 16:19*) that the Torah of YHVH has somehow been changed, abolished or done away with in whole or in part, and the majority of our Jewish brother, would not only not shema Messiah's words, they would probably want to stone Him, or get rid of Him somehow.

*Verse 25 And when the messengers of John were departed, Messiah began to speak unto the people concerning John, and He said*

*What did you go out into the wilderness for to see?*

*Did you go to see a reed (קָנָה, Panah) shaken with the wind?*

(קָנָה, Qanah, does mean reed, stalk, cane, shaft of a lampstand, arm of a lampstand, it also means nest, and it means to create, to acquire, get, to buy, possess)

*A man this is moved with every wind of a new doctrine?*

Messiah did *NOT* wait for an answer, but posed them yet another questions, He said:

*I ask you again, what did you go out to see?*

*Did you go out to see a man clothed in soft raiment?*

(A man that covers himself with the doctrines of men and their sweet promises of Utopia?)

*Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts.*

Again Messiah did **NOT** wait for an answer, but instead, He posed them yet another question, He said in *verse 26*:

*But tell Me truthfully, what did you go to see?*

*Did you go out to see a prophet?*

**YES**, *I say unto you, and much more than a prophet.*

Here we see that Messiah answers the question for them and He says, Yes, you did go out to see a prophet, **BUT** not just any prophet, and then Messiah proceeds to tell these people and us about John the Immerser.

*Verse 27 This is he, of whom it is written, Behold, I send my messenger before your face, who shall prepare Your way before You.*

*Malachi 3:1-3 Behold, I will send My messenger, and he shall prepare the way before Me: and YHVH, whom you seek, **SHALL** suddenly come to His temple, even the messenger of the Covenant, whom you delight in: behold, He shall come, says YHVH of hosts. 2 But who may abide the day of His coming? And who shall stand when He appears? **FOR** He is like a refiner's fire, and like fullers' soap: 3 And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto YHVH an offering in **righteousness** (which Scripture defines as willing surrendered obedience to **ALL** the Words of the Father's Torah of Life, *Deuteronomy 5:25-26*).*

*28 For I say unto **ALL** of you, Among those that are born of women, there is **NOT** a greater prophet than John the Immerser:*

Now think of all the prophets of old, Elijah, Elishah, Samuel, Isaiah and many more, think of how great they were and what they accomplished and here Messiah says that **NONE** of them were as great as John the Immerser. Why is that, Why does Messiah say that John is greater than all the other prophets? It is because he is the one that is actually ushering in the Words of our heavenly Father made flesh, in the physical realm.

Next Messiah makes a comment which I believe is absolutely astounding, He says in the last part of *verse 28*:

**BUT** *he that is least in the kingdom of Elohim **IS GREATER** than John.*

Here Messiah makes it very clear that anyone who makes it into the kingdom of Elohim, anyone

who is resurrected onto everlasting Life on the Day of Judgement, on the final celebration of Yom Kippur, **IS GREATER**, than John the Immerser, the prophet that Messiah said was the greatest of all prophets. That is because when we are in the kingdom **NO ONE will sin, NO ONE will transgress** even **One Jot or Tittle** of the Words of the Father's Torah of Life, making everyone of them, without **SIN**, thereby making ensuring that they are all greater than the greatest prophet that ever lived.

*Verse 29 And all the people that heard Him, and the publicans, justified Elohim, being immersed with the immersion of John. 30 But the Pharisees and lawyers **rejected** the counsel of Elohim against themselves, being not baptized of John the immerser.*

Here we get a perfect picture of any and all man made religions, for all of them, have, and continue to reject the pure, inerrant and everlasting Words of the Father's Torah of Life, in favour of following their own, or some man made doctrines, which means, that they are the authors of their own demise.

*Verse 31 And the Master said, Whereunto then shall I liken the men of this generation? And to what are they like?*

Here Messiah poses a question to all the people that He is talking to, but like many other times in the past, He does **NOT** wait for an answer, but instead He says *verse 32*:

*They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and you have **NOT** danced; We have mourned to you, and you have not wept.*

I believe that Messiah is telling us through this parable that the people expect everyone to line up with and or conform to their way of thinking, their way of Life, which means that they want everyone to believe, follow and obey their man made secular or religious doctrines. The only problem is that there are countless man made doctrines, so it is impossible to know if any of them are the right one, **BUT** YHVH has told us in Scripture, that there only **ONE** Torah, for the homeborn and for the sojourner, and since it comes from the Creator of the universe, it should **NOT** be difficult to make the choice, do I follow one of the thousands of man made doctrines which were formulated by the finite wisdom of men, the wisdom that the Creator calls foolishness, or should I follow the one and only Doctrine of the infinite wisdom of Elohim? You choose.

*Verse 33 For John the Baptist came neither eating bread nor drinking wine; **AND** (because of that) you (Scribes and Pharisees) say, He has a devil.*

They hated John the Immerser because he spoke the **TRUTH**, the Words of the written Torah of Moses that was given to Moses by YHVH Himself.

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

This is true of every man made religion in the world, that **IF** people in their community, **DO NOT LINE UP** with their way of thinking, **IF** people are not willing to believe, follow nor obey **ALL** their false man made doctrines, they will speak evil of you, and do whatever they can to destroy you, destroy your reputation, your life, and **IF** it were permitted, or **IF** they thought that they could get away with it, they would kill all the people who rebuke their false man made doctrines.

*Verse 35 But wisdom **IS** justified of all her children.*  
What does that mean? Who are the children of wisdom?

To understand how Wisdom is justified we have to understand how Wisdom is defined in Scripture?

*Deuteronomy 4:5-8 Behold, I Moses, have taught you (Israel) Statutes and Judgments, even as YHVH my Elohim Commanded me, that you, Israel, should do so in the land where you go to possess it. **Keep** (Zakar, speak and act on behalf of these Statutes and Judgments) therefore and **DO THEM;***

**WHY?**

*For this (keeping, following and obeying the Words of YHVH's Torah of Life) **IS** your **WISDOM** and your **UNDERSTANDING** in the sight of the nations, who shall hear all these Statutes, and say, Surely this great nation (Israel) **IS** a **WISE** and **understanding** people. For what nation is there **so great**, who has Elohim so **near** unto them, as YHVH our Elohim **IS**, in **ALL** things that we call upon Him for? And what nation is there so **great**, that has Statutes and Judgments, so **RIGHTEOUS** as all the Words His Torah, which I, Moses set before you this day?*

Through His Words YHVH's makes it very clear that Wisdom **IS** defined **AS** willingly choosing to believe, follow and obey **ALL** the Words of YHVH's Torah of Life.

*Verse 36 And one of the Pharisees desired Messiah, that He would eat with him. And Messiah went into the Pharisee's house, and sat down to eat. 37 And, behold, a woman in the city, a **sinner**, who when she knew that Yeshua sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And she stood at Messiah's feet behind Him **weeping**, and she began to **wash** His feet with tears, and did wipe them with the hairs of her head, and she kissed His feet, and anointed His feet with the ointment.*

Why do you think this woman was weeping? It is because she had been touched by the Holy Spirit and she now realized that she was a **sinner**, and she had come to the realization that she

now wanted to be set free from that sinful way of Life, and **NOT** knowing whether or not Messiah, or Elohim would forgive her, but hoping that He would, she took a leap of belief, faith, and went into the Pharisees house and immediately started washing Messiah's feet with her tears, which represents her repentant heart, and then drying His feet with her own hair. What does that mean, what message are we to get out of the fact that this woman used her own tears to wash Messiah feet and then dried Messiah's feet with her hair?

First of all the tears represent her repentance, she was truly sorry that in her past, she had lived a life filled with sin, and she was now wanting to change her life and follow in Messiah's Torah obedient footsteps. Furthermore, in Scripture, we are told in *1 Corinthians 11:14 Does not even nature itself teach you, that, if a man has long hair, it is a shame unto him? 15 BUT if a woman have long hair, it is a GLORY to her: for her hair is given her for a covering.*

Paul tells us that a woman's hair **IS** her pride, and here this woman is using her hair, her pride to wipe Messiah's feet, which she has just washed, which means that she is placing all of her pride at His feet, in essence, sacrificing her pride, so that she can be forgiven of her sins and draw nearer to YHVH through Messiah.

*Verse 39 Now when the Pharisee who had asked Messiah to eat with him, saw it, he spoke within himself, saying, This man, IF He were a prophet, would have known who and what manner of woman this is that touches Him: for she is a sinner. 40 And Yeshua answering, said unto him, Simon, I have something to say unto you. And he said, Master, say on.*

Here we are told that this Pharisee whispered to himself, that **IF** Messiah were a prophet He would know that this woman was a sinner, and He would shun her, for that is what this Pharisee was taught to do, by the doctrine of the man made religion that he followed, **BUT** Messiah, who was informed by the Holy Spirit, what this Pharisee had said, turned to him and said in *verse 40 And Yeshua answering, said unto him, Simon, I have something to say unto you. And he said, Master, say on.*

Then Messiah told this Simon, a parable, He said in *verse 41 There was a certain creditor who had two debtors: One owed him five hundred pence, and the other owed him fifty pence. 42 And when they had nothing to pay, he, frankly, forgave them both. Now tell me therefore, Simon, which one of these two men will love him most? 43 Simon answered and said, I suppose it would be the one to whom he forgave most. And Messiah said unto him, You have judged rightly.*

*Verse 44 And Messiah turned to the woman, and said unto Simon, Do you see this woman?*

Messiah was **NOT** asking Simon **IF** he physically saw this woman, he was asking Simon, do you see her heart, her repentant heart, and how she has set her pride aside because she wants to learn how to draw nearer to our heavenly Father, but before, Simon has the opportunity to answer, Messiah said to him.

*I entered into your house, (by your invitation) and you **DID NOT** give Me any water for my feet: **BUT** she, (this woman, that **YOU** Simon, have called a sinner) has washed My feet (with the water of her own tears), and then she wiped My feet with the hairs of her head.*

Messiah is trying to get Simon to understand what true repentance is, and He is using what this woman did as an example, and therefore Messiah points out that this woman humbled herself before Him, she made herself totally vulnerable, in My presence, by setting her pride aside, and doing the job of a lowly servant and she washed My feet. She did what you should have done, but chose not to.

*Verse 45 Furthermore, you did **NOT** give Me a kiss when I came into your home: **BUT** this woman, from the time that I came in, has **NOT** ceased to kissing my feet. 46 And she has anointed My head with oil, which you did **NOT** do either:*

Here again Messiah points out the difference between pretense and reality. This Pharisee, called Simon pretended to be kind to Messiah, but he did **NOT** do any kind Acts, he simply assumed that by inviting Messiah into his house, that Messiah should feel blessed and that He should be very pleased and happy that he got the invitation in the first place. This simply tells me that this Simon, this Pharisee, has no self awareness of what he is doing wrong, for he is filled with pride, and that is evidenced by the way that he spoke about Messiah and this woman, stating under his breath that **IF** Messiah were truly a prophet, then He would **KNOW** that this woman was a sinner. That means that this Pharisee invited Messiah into his house to impress Messiah as to how **GOOD** he was, and that, that is why he was so blessed, in having all the material things that he had. He, like many people, was not only wrong, but unbeknownst to him, he was actually sinning without even knowing that He was sinning. And that happened to him, **BECAUSE** he did **NOT** believe, follow, nor obey the Words of the Father's Torah, He was **BLIND** to YHVH's eternal **TRUTH**, the Words of His Torah of Life, which means that he lacked the capacity to love, have mercy, compassion and understanding for his fellow man. His heavenly bank account, where we are to deposit and store our treasures, our acts of grace, mercy, love, kindness, compassion and understanding, was empty, therefore because he was void of all these things, he lacked discernment, for **TRUE** discernment only comes by and or through the Holy Spirit.

Then Messiah said to this Simon: **BUT** as you can see, this woman has anointed My feet with ointment.

In other words Simon, all you saw was the Sin that this woman had committed in the past, you did **NOT** see her repentant heart, you did **NOT** see that she humbled herself before Me and that she left herself totally vulnerable to Me, you were blind to the **TRUTH**, and therefore could not discern that what this woman needed, was **NOT** your disgust, your disdain, your judgement, for what she had done in the past, what she needed and wanted, is for both of us to see her determination to repent from her Sins and turn her life around, and start walking in obedience to the Words of our heavenly Father's Torah of Life.

*Verse 47 Therefore, I say unto you, Simon, Her Sins, which are many, **are forgiven**; for she is filled with much love: **BUT** to whom little is forgiven, the same loves little.*

Here Messiah is really chastising Simon the Pharisee, but I am convinced that Messiah's message to Simon fell upon deaf ears, for I am sure that Simon did **NOT** think that he a Pharisee did anything wrong. Then Messiah turned to the woman and said in *verse 48*

*And Messiah said unto her, your Sins, your transgressions of the Words of My Father's Torah of Life, **ARE** forgiven. 49 And they that sat at meat with Messiah, began to say within themselves, Who is this that forgives sins also?*

Just like Simon the Pharisee, the other people at the table were also blind to the Truth, for as I said above **TRUE** discernment, only comes from the Holy Spirit of YHVH, who is tasked by YHVH to **Cause** every surrendered contrite obedient heart to believe, follow and obey **ALL** the Words of the Father's Torah of life, and since these Pharisee were **NOT** following nor obeying the Words of YHVH's Torah of Life, they had little to no discernment, which means that they would never accept nor believe that they have done anything wrong, for after all the **ARE** Pharisees.

*Verse 50 And he said to the woman, Your belief, has saved you; go in peace, Shalom, (שלום or שלום, means, entire, whole, healthy, safe, unharmed, perfect, well being, safety, security, completeness, soundness, health, at peace).*

Messiah makes it abundantly clear, that when we choose to believe, follow and obey the Words of the Father's Torah of Life, as this woman has committed to do, then we will indeed experience His perfect will, His perfect peace, His Shalom, which means that we will be whole, complete, healthy, unharmed, secure, and at peace in every aspect of our Lives. Amein

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Amein*