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### Rice Memorial MBC

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### **Saving Faith**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
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or Roget's Thesaurus - **April 10, 2016**

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

**Introduction:** Luke brought the **LOVE of Christ** into sharp focus in this chapter, along with the ethic derived from it, namely, that it is in the **LOVE** of God and the **LOVE** of man that a soul may hope to commend itself to the Lord. First, there is the **centurion** who **LOVED** his servant (Luke 7:1-10); then, Jesus showed his **LOVE** for the bereaved by raising the son of the widow of Nain (Luke 7:11-17); next, Jesus offered his **LOVE** of the afflicted and the poor as proof of his **Messiahship** to John the Baptist, laying stress on the publicans and harlots who accepted John's message (Luke 7:24-25); and then, he gave the explanation of how publicans and harlots were saved and the Pharisees were not, this explanation growing out of a dinner in the house of a Pharisee (Luke 7:36-50).

(Source: <https://www.studylight.org/commentaries/bcc/luke-7.html>)

**Luke 7:36**, And one of the **Pharisees** **desired him** that **he would eat with him**. And he went into the Pharisee's house, and **sat down (lean back)** to meat.

**NOTE:** The original word here means only that he placed himself or **reclined** at the table. The notion of "**sitting**" at meals is taken from modern customs, and was not practiced by the Jews. (Source: <https://www.studylight.org/commentaries/bnb/luke-7.html>)

**Luke 7:37**, And, behold, a **woman** in the city, which was **a sinner**, **WHEN she knew** that Jesus **sat at meat** in the Pharisee's house, brought an **alabaster box** of ointment...

**NOTE:** , ...**a woman in the city**,.... Not Mary Magdalene, spoken of in **Luke 8:2** under another character; and is a different person, who had not been taken notice of by the evangelist before; nor Mary the sister of Lazarus, who is said to anoint the feet of Christ, and wipe them with her hair, **John 12:3**. The **character** given of this woman, does not seem so well to agree with her; at least, the fact here recorded, cannot be the same with that; for **THIS** was in **Galilee**, and **THAT** in **Bethany**; **THIS** in the house of Simon the **Pharisee**, **THAT** in the house of **Lazarus**; **THIS** was **some time before** Christ's death, and after this he went a circuit through every city and village, **THAT** was but **six days before** his death, and after which he never went from those parts; nor is this account the same with the history, recorded in **Matthew 26:6** for **THAT** fact was done in Bethany also, **THIS** in Galilee; that in the house of **SIMON**: the leper, **THIS** in the house of Simon the Pharisee... **was a sinner**; a notorious sinner, one that was known by all to have been a person of a wicked, life and conversation (behavior); a **lewd woman**, a **vile prostitute**, an **harlot**, commonly reputed so: the Arabic word here used, signifies BOTH a sinner and a whore Vid. Castell. Lex. Heptaglott. col. 1195. ; and so the word, sinners, seems to be used elsewhere by Luke; see Luke 15:1 compared with Matthew 21:31.

**Luke 15:1**, Then drew near unto him all the **publicans and sinners** for to hear him.

**Matthew 21:31**, Jesus saith unto them, Verily I say unto you, That the **publicans** and the **harlots** go into the kingdom of God before you.

Some think she was a Gentile, Gentiles being reckoned by the Jews sinners, and the worst sinners; but this does not appear:

(Source: <https://www.studylight.org/commentaries/geb/luke-7.html>)

**NOTE:** The Greek word for "**alabaster box**" ("alabastron"-- Mt. 26:7; Mk. 14:3; Lk. 7:37) was originally the neuter form of the adjective "**alabastros**" meaning an **alabaster FLASK** or **CRUSE**. It was a vessel with a **long neck** for storing or holding ointment or perfume. When the neck was **broken off**, the contents were used. It derived its name from the **alabaster stone** from which it was usually made.

(Source: [http://www.awmi.net/bible/mat\\_26\\_07](http://www.awmi.net/bible/mat_26_07))

**Luke 7:38**, And **stood at his feet** behind him weeping, and began to **WASH his feet** with tears, and **did wipe them** with the **hairs** of her head, and **kissed his feet**, and **anointed them** with the ointment.

**NOTE:** The Gospels offer **several** stories of women who come to anoint Jesus. Some of these are clearly parallels, but ONE seems not to be. ...It is my argument that we have only **TWO incidents** reported, but by only **two different women** -- Mary the sister of Martha (Matthew, Mark and John), and an unnamed woman who was a sinner (Luke).

Some preliminary **CRITICAL QUESTIONS**: **Is it likely that there would be TWO such anointings during Jesus' ministry?** Not at all unlikely. Keener [Matthew commentary, 618] reports that anointing the head with oil was a **typical banquet custom** for honored guests. Mary would have been quite in line with normal practices of hospitality to anoint her own guest. The woman's actions in Luke were more risky (as we shall see) but she would have been using a customary practice.

**Why do the stories sound so much the same, if they are reporting different events?**

The simple answer to this is that the stories took on some of the same characteristics during a period of oral transmission. We shall see, though, that events reported to be the same are mostly events which would have to accompany *any* anointing, whereas the details differ in ways indicating different incidents. Furthermore, if there are only **two stories**, and Luke is the **"odd man out,"** this is what we would expect.

**how likely is it that BOTH incidents involved a man named Simon?** Quite likely -- as likely as there being 19 men named SIMON in the works of Josephus. This was the name of one of Israel's tribes, as was Judas, Levi, and other names **popular** at this time; Simon was also the name of a great Maccabean hero [Witherington, Mark commentary, 367n]. Jesus' apostolic band had **two Simons** (Pete and Zealot) and **three Jameses** (brother of John, son of Alphaeus, Jesus' brother). Josephus has 9 Jonathans.

**What did she do?** **Matthew** -- having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat **Mark** -- agrees with Matthew

**Luke** -- "...when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And **stood at his feet** behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and **kissed his feet**, and anointed them with the ointment." **John** -- "Mary [took] a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

...The only oddity is that John mentions FEET only, whereas Matthew and Mark report the HEAD only, and both report the **woman's use of her hair** whereas Matthew and Mark do not. However, Witherington notes [John commentary, 207] that the differing focus

would serve a symbolic purpose in line with each writer's theology: the anointing of the **head symbolizes kingship**, while the anointing of the **feet symbolizes** Jesus' being glorified in DEATH.

**1 Samuel 15:1**, Samuel also said unto Saul, The LORD sent me to **anoint thee** to be KING over his people, over Israel...

The **wiping of the feet with the hair** is **not UNUSUAL** either as it reflects "the ancient PRACTICE of diners' wiping excess oil or other potable substances **from** their hands **onto** a **servant's hair**." (Source: <http://tektonics.org/af/femanoint.php>)

**Luke 7:39**, Now when the PHARISEE which had bidden him **saw it**, he spake **within himself**, saying, This man, **IF** he were a **prophet**, would have known who and what manner of woman this is that toucheth him: for SHE is a **sinner**.

**NOTE: if he were a prophet**; as he was said, and believed to be by many, but questioned by this Pharisee: **would have known who and what manner of woman this is, that toucheth him**; he took it for granted that Christ did not know this woman personally, that she was one of the city; nor her character, or "what" was "her fame", as the Syriac version renders it, which was very ill; or "her condition", as the Arabic version, she being not a religious person, but a notorious lewd one: this he concluded, from his admitting her to such nearness to him, and familiarity with him; and from hence argues within himself, that he could not be a prophet; since, according to HIS NOTION of a prophet, he must know persons and their characters; though this was **not always requisite** in a prophet, nor did the **prophetic gift** at ALL times show itself in this way: however, this man reasoned upon the commonly received notions of the Pharisees, both of the **Messiah**, the prophet that Moses said should come, and of their own conduct, and of all religious men... (Source: <https://www.studydrive.org/commentaries/geb/luke-7.html>)

**Thought 1.** As we see, Simon knew a little about the office of "the prophet." And the same holds true for SOME people, today, even in the Body of Christ. What they don't know is, first, God is the one who's controlling the manifestations of ALL nine of, what's commonly known as, the gifts of the Spirit. So, Jesus, like all prophets and prophetesses back then, and today, KNEW only what God revealed to them by his Spirit.

**1 Corinthians 12:4-6**, Now there are **diversities (variety)** of **GIFTS**, but the same Spirit. And there are **differences (varieties)** of **administrations (official service [action that furthers some purpose])**, but the same Lord. And there are **diversities (variety)** of **operations (working)**, but it is the SAME GOD which **worketh** all IN all.

**Gifts defined 5486**, a (divine) **gratuity** (something given freely), a **spiritual endowment** (ability to do something), or **MIRACULOUS faculty** (ability to ACT or DO).

Miraculous, caused by a supernatural power

**Mark 8:17**, And **WHEN** Jesus **KNEW it**, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

**Thought 2.** If Jesus had known everything, as some Christians believe, scripture would have said, "BECAUSE Jesus knew it..." In Mark 5:30 a woman touches Jesus. He knew someone touched him, but did NOT know WHO touched him.

**Mark 5:30**, And Jesus, immediately knowing in himself that **virtue (power)** had gone out of him, turned him about in the press, and said, **WHO touched MY clothes?**

**Thought 3.** Next, I dare say, most Christians have not realized when Jesus worked in the earth, he worked as “The Prophet” of God, prophesied about by Moses, and also known as the Messiah (the Christ: anointed). Since Jesus was a “MAN” in the earth, and not a God, he had to be ANOINTED by God so he could do the work pre-determined for him.

**Deuteronomy 18:18**, I will raise them up a **Prophet** from among their **brethren**, (*a human*) LIKE UNTO THEE (*Moses*), and will put my words in his mouth; and he shall speak unto them ALL that I shall command him.

**Luke 4:17-19**, And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The **Spirit** of the Lord is **UPON ME**, because he hath **anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach **deliverance** to the **captives**, and recovering of sight to the blind, to set at liberty them that are bruised, To PREACH the acceptable year of the Lord.

**Acts 10:38**, How God **anointed** Jesus of Nazareth with the Holy Ghost and with **power**: who went about doing good, and healing all that were oppressed of the devil; for **God (Yahweh)** was **WITH him**.

**Luke 7:40**, And Jesus **answering** said unto him, **Simon**, I have somewhat to say unto thee. And he saith, **Master**, say on.

**NOTE:** This was a dramatic moment. The **proud, unloving** Pharisee had already made up his mind. He had decided that Jesus was an impostor, and one cannot fail to sense the condescension in his **icy** "Teacher, say on?" But he was in for the shock of his life. The Master began by relating what Simon probably thought was an innocuous (innocent) little **PARABLE**; the point he would get later on.

(Source: <https://www.studylight.org/commentaries/bcc/luke-7.html>)

**Thought 1.** Again, If Simon had known Jesus, he would have known he's about to do some teaching. When he taught, he ALWAYS used parables to reveal what he wanted to be seen.

**Matthew 13:34**, All these things **spake Jesus** unto the multitude in **PARABLES**; and without a **PARABLE** spake he not unto them...

**Luke 7:41-42**, There was a certain **creditor** which had **TWO debtors**: the one owed FIVE HUNDRED pence, and the other FIFTY. And when they had nothing to pay, he frankly **forgave them both**. Tell me therefore, which of them will **LOVE him MOST?**

**NOTE:** The illustration was simply told. **Two men** had **borrowed money** from a moneylender, one **fifty thousand pounds** (\$243,000), the other **five thousand** (\$23,400).

Pound, a British denomination of money of account, equivalent to twenty shillings sterling, and equal in value to about **\$4.86**.

And then when the money lender discovered that they **could not pay**, probably to their great surprise, he **cancelled their debts**. Which then would love him the most?

(Source: <https://www.studylight.org/commentaries/pet/luke-7.html>)

**Thought 1.** When it comes to the spiritual DEBT that was owed by mankind due to Adam's sin, God had already decided to forgive the debt, but atonement had to be made by Jesus. Atonement is defined as: "Expiation (the act of making satisfaction for an offense by which the guilt is done away and the obligation of the offended person to punish the crime is canceled." The cancelling of the debt was done in this manner so God's morality was not violated as the RIGHTEOUS ruler of all creation. And even though the price has been paid, and the atonement made, the benefit of it is received only by FAITH: entrusting our spiritual

well-being to what Jesus did on the cross when the good news of it is EXPLAINED to us.

**Romans 5:8, 11**, But God commendeth his **LOVE** toward us, in that, while we were yet sinners, Christ **DIED for us**.  
... we also joy in God through our Lord Jesus Christ, by whom we have now received the **ATONEMENT**.

**John 3:14-18**, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That **whosoever believeth in him** should **not perish**, but **have eternal life**. For God so loved the world, that he gave his only begotten Son, that whosoever **believeth in him** should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might BE SAVED. He that believeth on him is not condemned: but he that **believeth not is condemned already**, because **he hath NOT believed** in the **name (authority)** of the only begotten Son of God.

**1 John 5:1**, Whosoever **BELIEVETH** that Jesus is the **Christ** is born of God...

**Ephesians 2:8-10**, For by **grace** are ye **SAVED through faith**; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are HIS workmanship, created **IN Christ Jesus** unto **good works**, which God hath before **ordained** that we should walk in them.

**Thought 2.** This also proves the saying, "Since God is sovereign, he can do anything, and is not obligated do anything", is ERROR. First of all, what's misunderstood, by those who believe this, is the definition of the word "sovereign." It's defined as: Supreme (highest) in power (authority). That's it! Next, they've also failed to realize that according to the true meaning of the saying, "God is GOOD all the time, etc. ..." what's really being said is "God is NEVER wrong or EVIL and will NEVER do anything wrong." He only does what's RIGHT/ RIGHTEOUS. And, as we all know, he's the one that SET up what's right/ moral.

**Psalms 116:5**, Gracious is **the LORD**, and **RIGHTEOUS (just [GOOD, not doing WRONG to any])**; yea, our God is merciful.

**Thought 3.** And last of all, since "God is GOOD", and never EVIL, when he does whatever he needs, or desires to do, we learn about him, and get to KNOW him. If he changed up from good to evil, every now and then, we couldn't depend on him! Nor could we ever understand him. But, the good news that we should know is HE does NOT change.

**Malachi 3:6**, For I am the LORD, **I CHANGE NOT**; therefore ye sons of Jacob are not consumed.

**Jeremiah 9:23-24**, Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he **UNDERSTANDETH** and **knoweth me**, that I am the LORD which exercise lovingkindness, judgment (justice), and righteousness, in the earth: for in these things I delight, saith the LORD.

**Luke 7:43**, Simon answered and said, I suppose that he, to whom **he forgave MOST**. And he said unto him, **Thou hast rightly JUDGED**.

**Thought 1.** This is just another verse that proves there is a time to "judge." When Jesus said "judge not" in Matthew 7:1-4, he was speaking of HARSH judgment and passing sentences unfairly on people. In John 7:24, like here, he says "judge righteous judgment."

**John 7:24**, Judge not according to the appearance, but **JUDGE righteous judgment**.

**Luke 7:44**, And he **turned to the woman**, and **said unto Simon**, Seest thou this woman? I entered into thine house, thou GAVEST me NO WATER for my feet: but she hath **washed** my feet with tears, and **wiped** them with the hairs of her head.

**NOTE:** Up to this point Simon had probably been ignoring the woman and pretending that he had not noticed her. So Jesus pointedly draws attention to her. And then **He draws attention** to **what she had done** that **Simon had left undone**. When Jesus had entered his house no one had washed His feet.

... The fact that Jesus drew attention to it demonstrates that He wanted to strike his conscience and give a **gentle rebuke**.

(Source: <https://www.studylight.org/commentaries/pet/luke-7.html>)

**Proverbs 16:6**, By **MERCY** (good deed, lovingkindness, pity) and **TRUTH** iniquity is **PURGED**: and by the FEAR of the LORD men DEPART from evil.

**Luke 7:45-46**, Thou gavest me **no kiss**: but this woman since the time I came in hath not ceased to **KISS** my feet. My **head** with **oil** thou didst NOT **anoint**: but this woman hath **anointed** my FEET with ointment.

**NOTE:** It was thus a **triple insult** that **Simon** had directed against the Lord of life; not merely the basin and the towel, but the customary greeting of a guest with a kiss, and the anointing of the head with oil had also been withheld. But the woman supplied, out of **love**, all three! (Source: <https://www.studylight.org/commentaries/bcc/luke-7.html>)

**Luke 7:47-50**, Wherefore I say unto thee, **Her sins**, which are many, **are forgiven**; for she **loved** much: but to whom little is forgiven, the same LOVETH little. And he said unto her, **Thy sins are forgiven**. And they that sat at meat with him began to **say within themselves**, Who is this that forgiveth sins also? And he said to the woman, **Thy faith** hath **SAVED** (**deliver** [rescue from evil]) thee; go in peace.

**NOTE:** He silenced her fears, who probably was discouraged by the Pharisee's conduct, and yet would not so far yield to the discouragement as to fly off. **(1.)** Christ said unto her, Thy sins are forgiven, Luke 7:48. Note, The more we express our **sorrow for sin**, and our **love to Christ**, the clearer evidence we have of the forgiveness of our sins for it is by the experience of a work of grace wrought in us that we obtain the assurance of an act of grace wrought for us. How well was she paid for her pains and cost, when she was dismissed with this word from Christ, Thy sins are forgiven! and what an effectual prevention would this be of her return to sin again! **(2.)** Though there were those present who quarreled with Christ, **in their own minds**, for presuming to forgive sin, and to pronounce sinners absolved (Luke 7:49), as those had done (Matthew 9:3), yet he stood to what he had said for as he had there proved that **he had POWER** (authority) **to forgive sin**, by curing the man sick of the palsy, (Mark 2:10 and therefore would not here take notice of the CAVIL (false or frivolous objections), so he would now show that he **had pleasure** **in forgiving sin**, and it was **his delight** he loves to **speak pardon** and **peace** to PENITENTS (one that REPENTS of sin): He said to the woman, Thy faith hath saved thee, Luke 7:50. This would confirm and double **her comfort** in the **forgiveness of her sin**, that she was justified by her faith. All these expressions of sorrow for sin, and love to Christ, were the **effects** and **products** of **FAITH** and therefore, as faith of all graces doth most honour God, so Christ doth of all graces put most honour upon faith. Note, They who **KNOW** that **their faith hath saved** (**deliver** [rescue from evil]) **them** may go in peace, may go on their way REJOICING. (Source: <https://www.studylight.org/commentaries/bcc/luke-7.html>)

**2 Corinthians 7:9-10**, Now I REJOICE, not that ye were made **SORRY**, but that ye sorrowed to **REPENTANCE**: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For **GODLY SORROW** worketh **repentance** to **salvation** NOT to be repented of: but the **sorrow** of the world worketh DEATH.