

39. The Pharisee. His party is specified here because its members studiously avoided all contact with sinners of every class. **Bidden him.** And had thus gained an opportunity for additional and close scrutiny. **Saw it.** Saw that Jesus permitted the woman to pay her homage without rebuking her for having intruded and touched him. **This man.** Literally, "this one," expressing contempt. **A prophet.** The Messiah. **Would have perceived.** A prophet was "the man whose eyes are open" (Num. 24. 3) for supernatural vision. 2 Kings 5. 26; John 2. 24. **Who.** Her reputation and her character. **Toucheth.** According to Pharisaic teaching her touch had made Jesus and those who ate with him ceremonially unclean.

40. Answering. Replying like a true prophet to his unspoken thought. **Simon.** Serious personal address. **Something to say.** With gentleness and tact he prepares his listener for what is to follow. **Thee.** Emphasized in the Greek. You yourself need my attention more than she. **Master.** Politeness dictates the title. V. 39.

41. Two debtors. These words came first in the Greek sentence, and thus increase the perspicuity. A sinner and a debtor were interchangeable terms in biblical Greek. Chap. 13. 2.

42. Had not wherewith to pay. In the application this means that both Simon and the woman had failed to render obedience to God. **Forgave.** Canceled the obligation. The Greek word is often applied by Paul to God's grace in Christ. In Simon's case God was ready to forgive him his sins whenever he confessed them. **Will love.** Out of gratitude for personal benefit received.

43. I suppose. He did not really suppose, he knew; but, fearing the use to be made of his reply, did not dare say so. **Judged.** Jesus meets his pretended caution with a correspondingly humorous gravity.

44, 45, 46. Turning. The woman was still behind him. Ver. 38. His eyes indicated what person he meant. **Seest thou?** Simon thought he had seen no one else since she entered; but he had as good as not seen what was most significant about her. He knew she had been a great sinner; he did not know then she had been forgiven; he did not understand her conduct. **Thine house.** "Thine" is emphatic. No guest of hers, but **thine.** No water. The ordinary attention to a guest in a hot country. **No kiss . . . oil.** The attentions paid to specially honored guests. **But she.** In the Greek Jesus uses the contemptuous "this one," which expressed Simon's feeling about her.

47. Wherefore. What she has done moves me to explain her act to you. Her love did not procure her forgiveness, but the latter prompted her love. Ver. 43. **Many.** In Greek "the many" which Simon had been thinking about. **Are forgiven.** Were forgiven on some previous occasion, and remain so. **For.** Reason for saying she is a forgiven woman, she shows her consciousness of it in the grateful love she manifests. **To whom.** Put into general form so that Simon could make his own application. Simon showed little warmth toward Jesus, for Jesus had not become a Saviour to him.

48. Said to her. Now first spoke directly to her to reassure her in her humility, and make known her pardon to all. **Are.** Are and have been.

49. They that sat. If not Pharisees, they were in sympathy with that party. **Who is this?** What authority has he? See 5. 21. **Even forgiveth.** His miracles and teaching are surprising enough.

50. Thy faith. Her believing acceptance of Jesus as the Messiah. **Hath saved.** Had been accepted as the condition of forgiveness, and the reception of a new power to live a life of purity and obedience. **Go in peace.** The Greek of it is "into peace." Until very recently the experience was a new one. It was the rest of soul which she had perhaps heard Jesus publicly proffer. Matt. 11. 28-30.

The Lesson Council.

Question 3. Was this woman Mary Magdalene? Was this the anointing referred to in Matt. 26. 6-13; Mark 14. 3-9; John 11. 2; and John 12. 1-8?

The narrative is given by Luke alone. It evidently has no relation whatever to the incidents given in Matt. 26. 6-13; Mark 14. 3-9; John 11. 2, and 12. 1-8. The most ordinary reader would discern sufficient difference to forbid such supposition. Nor is there any reason whatever for supposing this woman to have been Mary Magdalene. Luke names her here in such a way as to indicate that it is the first mention made of her, and also that he did not suspect any identification with Mary Magdalene. The woman is here introduced as a new person.—O. A. Houghton, D.D.

The only ground for supposing that the woman referred to here was Mary Magdalene is unsupported tradition. This anointing took place in Galilee, the one described in the gospels of Matthew, Mark, and John in Judea; this occurred at the beginning of the ministry of Jesus, that near its close; this by the "woman who was a sinner," that by his personal friend and disciple; this was followed by the Master's words concerning forgiveness, that gave rise to his announcement of his approaching death. The name of the host is the same in each anointing, but this is not significant, since there are seven different Simons mentioned in the gospels alone.—Rev. W. M. Brundage, Ph.D.

1. No. The record never hints that Mary Magdalene had been impure. That she had been a denouée is a strong presumption against it; since such wickedness is never charged upon those possessed by demons. Ambrose, perhaps, first suggested that she was the woman in Luke 7. 36-50. Gregory the Great supported this hypothesis. The common use of his theological works gave currency to a view resting largely on his opinion, yet without scriptural authority. 2. No. The times differ in the two instances. So do the circumstances. The presumption that these anointings are not the same is very great.—H. Lumley.

The name of her who was a "sinner" is graciously left unknown; the name of her out of whom Jesus cast the seven devils is Mary Magdalene. This anointing occurred in Galilee, the other in Judea; this was by a sinner just forgiven, that by a loving disciple; this was in the second year of his ministry, that the last week of his life. The Oxford Bible "harmony" is in error. See page 40.—John E. Eary, D.D.

Whether this woman was Mary Magdalene is a question in debate. There is an ancient tradition that this was she out of whom Christ cast the devils, but it cannot be said that the identification is certain, though probable in the judgment of many. The anointing in this passage is not the same as that referred to in Matt. 26. 6-13; Mark 14. 3-9; John 11. 2; and John 12. 1-8. It seems clear from John 11. 2, that the woman who did the anointing referred to in these passages was Mary of Bethany, the sister of Martha and Lazarus.—John Atkinson, D.D.