

turn toward her. **Seest thou this woman.** Simon probably had not thus far deigned to cast on her one disdainful glance, but Jesus says, "Look at her." **No water.** The Jews were nothing like our shoes. Their shoes were little more than soles bound about the feet by thongs. Their feet, being thus exposed, had frequent need of bathing, and it was a courteous thing for the host to have a servant bathe his guest's feet before meals. (8) **Christ notices and feels keenly the slightest neglect of those whom he comes to bless. Washed....with tears.** Moistened. **Hairs.** Had reverently wiped them with her long disheveled tresses. This woman's flowing hair shows the utter recklessness of her heartbreak.

45. Thou gavest me no kiss. This was a customary mark of respect to a rabbi. Judas's kiss (Matt. 26. 9) was probably the habitual salute of Jesus's disciples. See how the Ephesian Christians kissed St. Paul. Acts 20. 37. See also Rom. 16. 16, and 1 Cor. 16. 20. The early Christians adopted the kiss of peace as part of the ritual of some of the most ancient liturgies.

46. Oil. Olive oil; ointment, costly perfume, far more valuable than common oil. He withheld water, she gave tears; he gave no kiss to the Master's cheek, she kissed his feet; he grudged even a drop of oil,

she gave her vase of rarest odors; he treated the Lord with contempt as an underling, she adored him as a Saviour.

47, 48. Her sins, which are many. Jesus never fails to notice sin, but the sins were pardoned. **For.** This word should be understood as meaning therefore. Love was not the reason for her forgiveness, but the result. **Thy sin.** Not content with testifying to her pardon before others, he announces it to her directly. (9) *It is the privilege of every received soul to have the assurance of acceptance.*

49, 50. They that sat at meat. Friends of Simon belonging to his party and sharing in his sentence. **Who is this.** They were probably ready to receive Jesus as a rabbi; somewhat of an upstart, perhaps, but something of a prophet also. But that he should transcend the authority of all the Jews that had ever lived, and presumed to forgive sins, was to their minds atrocious (10) *He who says, "Thy sins be forgiven," is either divine or an impostor. Thy faith hath saved thee.* So, then, it was her faith, and not her love, after all, that won for her the pardon for her sins. **Peace.** One to whom God had spoken peace need not notice the upbraidings of the world.

CRITICAL NOTES.

It is natural for one who has solved for himself any important problem to watch with interest the efforts of others to reach a similar solution. Theophilus, like all who, by personal experience, have found in Jesus a divine-human Saviour, cannot fail to note with interest the effect which the supernatural works of Jesus had produced upon the minds of men who as yet imperfectly understood him. We can, therefore, understand how Luke, having paused to notice the enthusiasm awakened by the miracle at Nain, immediately passes on to depict other effects wrought upon three other typical persons. The first is John the Baptist, who, after having predicted an era of swift and stern judgment, and who, perplexed, if not afflicted at the seeming non-fulfillment of his prophetic ideal in so benign and exclusively spiritual a ministry of teaching and miracle-working, sends directly to the Lord to acquaint him with his misgivings. The second is a Pharisee, who, though so deeply impressed with Jesus's words and works that he cannot summarily dismiss him from attention, yet hopes from closer contact with him to procure evidence with which he may resist the popular estimate of this rabbi, but who, just as he thinks he has obtained, in a seeming want of prophetic insight, the very evidence he seeks, all at once finds himself confronted with an overwhelming ethical scrutiny which frustrates further investigation. The last is one who had been a notorious outcast, who has no misgivings or prejudices as to Jesus's claims, but who, with the insight of heart-sick penitence and despair, discerns the Physician of the soul. Theophilus, like all who, after him, have read this gospel, must have felt a peculiar charm in this beautiful illustration of the doctrine of justification by faith.

Verse 36. Once. Simon. Ver. 40. A very common name, no less than nine New Testament persons bearing it. His name is not mentioned here, because that was of less consequence than the party to which he belonged. Pharisee though he was, he was not quite ready to adopt the taunt of verse 34. **Desired.** Rather, requested him. **Eat.** The order of words in the Greek calls the reader's attention to the source of the invitation. Place uncertain: If Matt. 11. 20-30, belongs here, then it is Capernaum. It is a mistake to identify this

feast with the one at Bethany (Matt. 26. 6; Mark 14. 3; John 12. 1), and this woman with Mary Magdalene. **Sat down.** Reclined, according to custom, on his left elbow, upon a couch before the table, with his unsandaled feet extended toward the wall of the room.

37. Behold. The word betokens an unexpected incident, the sudden appearance in the private dining-room of an unbidden guest. **A woman.** To an Oriental mind her sex would make her intrusion seem all the more rash and immodest. **In the city.** The words are emphasized. Who, and what manner of woman she was, was known to the people of the town. **A sinner.** Guilty of that sin which, above all others, destroys the worth of womanhood. **Was.** Before this, but not now; now she was a forgiven sinner. **Knew.** The Greek hints at painstaking inquiry as to his exact whereabouts, in the town and in this house. **At meat.** The feast suggests to her, as later to Mary at Bethany, an opportunity for a fitting expression of her gratitude. See Mark 14. 6. **Brought.** In consequence of what she had heard. **Alabaster cruse.** Containing perfume or liquid ointment.

38. Standing behind. In her humility she avoided looking into his face, like the woman in Luke 8. 44. True gratitude avoids ostentation. **At his feet.** She would not venture near enough to anoint his head, as Mary did. **Weeping.** The expression is almost like our English "she began to cry," including involuntary vocal expression of grief as well as tears. Her emotions for a moment prevented her intended act of homage. **Began to wet his feet.** The word "began" unites the act of weeping with its unexpected but beautiful result. At first she was not aware where her tears were falling. **Tears.** Emphatic in Greek. **Wiped them.** When she saw at length that she had wet his feet, she sought to undo what she had done. Instinctively she undid her tresses, an act betraying peculiar earnestness, for Jewish women deem it a point of honor to keep their hair concealed in public. 1 Cor. 11. 10, margin. **Kissed his feet.** To express still further her holy gratitude and reverence. The Greek tense represents the repetition of the act. V. 45. **Anointed them.** Recovering self-possession, she fulfilled her plan.

39. The Pharisee. cause its members sinners of every kind. **Saw it.** Saw that her homage was expressed by her eyes and vision. 2 Kings 19. 36. **Pharisee.** Pharisee teacher who ate with him.

40. Answered. his unspoken dress. **Somebody.** he prepares him. **Emphasized.** Emphasized intention more the title. V. 39.

41. Two. Greek sentence sinner and a legal Greek. Cl.

42. Had not. tion this men failed to receive the obli by Paul to God was ready to them. Will fit received.

43. I suppose. but, fearing to say so. **Judas.** with a correction.

44, 45, 46. him. Ver. 38. **Seest thou this woman.** since she was was most sign a great sinner given; he of house. "Thine. No v a hot country specially bot uses the co Simon's feet.

47. Who. explain her forgiveness. **Many.** In thinking a some previous saying she consciousness whom. P make his o toward Je him.

48. Safe. reassure her don to all.

49. T. were in What aut His mirac