filled with all the fulness of Christ; that  
their views are generally narrow, their  
aims one-sided:—that though *love* be the  
greatest of the Christian graces, there are  
various kinds of it; and though the love  
of the reclaimed profligate may be and is  
intense of its kind, (and how touching  
and beautiful its manifestations are, as  
here!) yet *that kind* is not so high nor  
complete as the sacrifice of the *whole  
life*,—the bud, blossom, and fruit,—to His  
service to whom we were in baptism dedicated.   
For even on the ground of the  
parable itself, in that life there is a continually   
freshened sense of the need, and  
the assurance, of pardon, ever awaking  
devoted and earnest love.

In the **I suppose** of Simon, we have, understood,  
“that is, if feel as they ought.”

**44—46.]** It would not appear  
that Simon had been deficient in the  
ordinary courtesies paid by a host to  
his guests—for these, though marks of  
honour *sometimes* paid, were not (even the  
of the feet, except when coming  
from a journey) *invariably* paid to guests:  
—but that he had taken no *particular  
pains* to shew affection or reverence for his  
Guest. Respecting water for the feet, see  
Gen. xviii. 4; Judg. xix. 21. Observe the  
contrasts here : —**water, tears**,—the blood  
of the heart, as Augustine calls them :—  
**thou gavest me no kiss** (on the *face*),—  
**eagerly kissing my feet**:**—with oil my  
head**,**—my feet with ointment** (which was  
more precious).

**45. since the time I  
came in]** These words will explain one  
difficulty in the circumstances of the  
anointing: how such a woman came into  
the guest-chamber of such a Pharisee.

She appears by them to have entered  
*simultaneously with our Lord and His  
disciples*. Nor do vv. 36, 37 at all preclude  
this idea:—the words of the original  
in ver. 37 may mean, ‘having knowledge  
that He was going to dine,’ &c. If she   
came in His train, the Pharisee would not  
exclude her, as He was accustomed to  
gather such to hear Him: it was the   
*touching* at which he wondered.

**47.]** This verse has been found very difficult   
to fit into the lesson conveyed by the   
Parable. But I think there need be little  
difficulty, if we regard it thus.   
Simon had been offended at the uncleanness of  
the woman who touched our Lord. He,  
having given the Pharisee the instruction   
contained in the parable, and having drawn the contrast the contrast between the woman’s conduct and his, now assures him, ‘Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are   
forgiven: *for* (thou seest that) *she loved  
much:* her conduct towards Me shews  
that love, which is a token that her sins  
are forgiven.’ Thus the clauses are not  
connected by the causative particle, ‘*because*she loved much; but, as rightly  
rendered in A. V., **for she loved much**:  
‘*for she has shewn that love, of which  
thou mayest conclude, from what thou hast   
heard, that it is the effect of a sense of  
forgiveness.’* Thus Bengel says, “The remission   
of sins, notimagined by Simon, is  
proved by its fruit, ver. 42, which latter  
is evident and meets the eye, whereas  
the other is hidden from us:”—and  
Calovius, “Christ was using that kind of  
proof which is called *à posteriori*.” But  
there is a deeper consideration in this  
solution, which the words of the Lord in  
ver. 48 bring before us. The *sense* of forgiveness   
of *sin* is not altogether correspondent  
 to the sense of forgiveness of *a debt*.  
The latter must be altogether past, and a  
back on, to awaken,