gratitude: the former, by no means so.  
The *expectation*, the *desire*, and *hope* of  
forgiveness, the *faith* of ver. 50, awoke  
this love; just as in our Christian life, the  
love daily awakened by a sense of forgiveness,   
yet is gathered under and summed  
up in a general faith and expectation, that  
‘in that day’ all will be found to have  
been forgiven. The *remission* (forgiveness)  
*of sins*, into which we have  
baptized, and in which we live, yet waits  
for that great “*Thy sins are forgiven  
thee*” which He will then pronounce.

**she loved much**—viz. in the acts  
related in vv. 44–46.

Remark that the assertion regarding Simon is not “*few  
sins* are forgiven,” but “*little is forgiven*;”  
 stamping the subjective character  
of the part relating to him :—he *felt*,  
or *cared about, but little forgiveness,* and  
his little love shewed this to be so.

**49.]** This appears to have been said,  
not in a hostile, but a reverential spirit.  
Perhaps the **also** alludes to the miracles  
wrought in the presence of John’s mes-  
sengers.

**50**.—See on ver. 47. The  
woman’s faith embraced as her own, and  
awoke her deepest love on account of,  
that forgiveness, which the Lord now  
first formally pronounced.

**in** (**lit**e**rally into) peace:** see 1 Sam. i. 17; not  
only ‘in peace,’ but implying state of  
mind *to* which she might now look forward.

**CHAP. VIII. 1—3.]** JESUS MAKES A  
CIRCUIT, TEACHING AND HEALING, WITH  
HIS TWELVE DISCIPLES, AND MINISTERING WOMEN.   
Peculiar to Luke. A general   
notice of our Lord’s travelling and  
teaching in Galilee, and of the women,  
introduced again in ch. xxiii. 55 ; xxiv. 10,  
who ministered to Him.

**2.]** **seven devils**: see ver. 30.

**3.]** Prof. Blunt has observed in his Coincidences, that we  
find a reason here why Herod should say  
to his *servants* (Matt. xiv. 2), ‘This is  
John the Baptist,’ &., viz.— because his  
*steward’s wife* was a disciple of Jesus, and  
so there would be frequent mention of  
Him among the servants in Herod’s court.

This is Herod Antipas.

Joanna is mentioned again ch. xxiv. 10, and again  
in company with Mary Magdalene and  
others. Susanna is not again mentioned.

**ministered**, providing food, and  
giving other necessary attentions.

**unto them**, viz. the Lord and His Apostles.

**4—15.]** PARABLE OF THE SOWER.  
 Matt. xiii. 1—8, 18—23. Mark iv. 1—20.  
For the parable and its explanation, see  
notes on Matthew, where I have also noticed  
the varieties of expression here and in Mark.  
On the relation of the three accounts to  
one another, see notes on Mark. Our  
Lord had retired to Capernaum,—and  
thither this multitude were flocking together to Him.

**4.]** The present participle **gathering,**  
is overlooked by the A. V.: as is also **coming to him**;   
literally **coming up one after another**. It was the desire of those  
who had been impressed by His discourses