386 ST. LUKE. : VIL.   
   
 messenger before thy face, which shall prepare thy way   
 before thee. \*8 [\* For] I say unto you, Among those that   
 are born of woman there is not a greater [t prophet] than   
 John [" the Baptist]: buthe that is least in the kingdom of   
 God is greater than he. \* And all the people that heard   
 »yot™ him, and the publicans, justified God, \* being baptized with   
 the baptism of John. 8° But the Pharisees and lawyers   
 tastexr.47, rejected ‘the counsel of God ¥ against themselves, being   
 not baptized of him. 81 [¥ And the Lord said,] Where-   
 unto then shall I liken the men of this generation? and   
 to what are they like? 82 They are like unto children   
 sitting in the marketplace, and calling one to another, and   
 saying, We [\* ave] piped unto you, and ye Y have not   
 danced ; we [have] mourned to you, and ye \* dave not   
 rusts wept. §3 For \*John the Baptist \*came neither eating   
 on.1%° bread nor drinking wine; and ye say, He hath a devil.   
 8 The Son of man is come eating and drinking ; and ye   
 say, Behold a gluttonous man, and a winebibber, a friend   
   
   
   
   
   
 of publicans and sinners! 35 But wisdom is justified of all   
 her children.   
   
 5 omit.   
 t omitted by many ancient authorities but perhaps because is not the parallel   
 place in Matt, xi. 11.   
 U omit. V render, towards.   
 W omit, with nearly all authorities. X omit.   
 Y vender, did not dance, ® render, did not weep.   
 & render, i8 come.   
   
 29, 30.] It been imagined that times by Grotius, Schleiermacher,   
 these words are a continuation of our and Hug: and recently by Bleek. But   
 Lord’s discourse, but surely they would the only particular common to the two   
 thus be most unnatural. They are evi- (unless indeed account the name of the   
 dently a parenthetical insertion of the host to be such, which is hardly worth   
 Evangelist, expressive not of what had recounting), is the anointing and   
 taken place during John’s baptism, but even that is not strictly same. The   
 the present effect our Lord’s discourse character of the tooman,—the description   
 on the then assembled multitude. Their of the host,—the sayings wttered,—the   
 whole dictiou and form is historical, time,—all are different. And if the pro-   
 belonging to discourse. See likewise a bability of this twice is to be   
 graminatical objection to this rendering questioned, we may fairly say, that an   
 in my Greek Test. 31—85.] See on action of this which had been once   
 Matthew, vv. 16—19. commended by our Lord, was very likely   
 86—50.] ANOINTING OF JESUS’ FEET to have been repeated, and especiully at   
 BY A PENITENT woMAN. Peculiar to such a time as ‘six days before the last   
 Luke. It is hardly possible to imagine Passover,’ and by one anointing Him for   
 that this history can relate the same His burial. 1 may add, that there   
 incident as that detailed Matt. xxvi. 6; is not the least reason for the   
 Mark xiv. John xii. although such woman in this to have been Mary   
 an opinion has been entertained from the Magdalene. The introduction of az a   
 earliest Origen mentions and con- ‘ew person 80 soon after (ch. 2), and   
 troverts it. It has been held in modern what is there of her, the notion