28—40. ST. LUKE. 8387   
   
 36 And one of the Pharisees desired him that he would   
 eat with him. And he went into the Pharisee’s house,   
 and sat down to meat. 87 And, behold, a woman ¥in the   
 city, which was a sinner, when she knew that ¢ Jesus sat at   
 meat in the Pharisee’s house, brought an alabaster box of   
 ointment, 88 and stood at his feet behind him weeping,   
 and began to wash his feet with ‘tears, and did wipe   
 them with the hairs of her head, and ¢ kissed his feet, and   
 anointed them with the ointment. %? Now when the   
 Pharisee which had bidden him saw it, he spake within   
 himself, saying, 'This man, if he were a prophet, would 1c.xv.2.   
 have known who and what manner of woman this is that   
   
   
   
 toucheth him: for she is a sinner. # And Jesus answer-   
   
 D read and render, which was a sinner in the city; or, which was in   
 the city, a sinner: see note,   
 © render, he a render, the tears.   
 wean beam kime see on Matt. xxvi, 49.   
   
 bable. 36.) The implies that she had heard our Lord, and   
 ecoetine place are indeterminate— been awakened by His teaching.   
 the occasion of St. Luke's inserting an alabaster box: for the word, &., see   
 history here may have been the friend of after to oedinery ¢   
 publicans and in ver. Wieseler the ordi custom of persons at   
 laces it at Nain, which certainly is table, be reclining a couch, on the   
 city that has been named: but it is side, turned towards the table, and His   
 more natural to suppose the city to feet would be behind Him. She seems to   
 only to the house before—the city where have embraced His feet (see Matt. xxviii.   
 the house was. Meyer thinks the 9), as it was also Jews’ custom to do   
 definite article out Capernaum. The Leth ed arene npc aed   
 position of the words in the city in the is (see on this passage),   
 amended text requires different kissed them, and in doing s0 have shed   
 from ‘a woman in the city which was a abundant tears, which, falling them,   
 sinner.’ We must either render, ‘which she wi off with her hair. From the   
 was a sinner in the cit ates Prvairtaheg form of expression the original (see in   
 such in the place publi my Greek Test.), it not appear that   
 ing on a sinfal occupation "Place, this latter shed,—not ‘her eee aren her   
 or (2) regard wi was in the city as ment here has a peculiar was the tears,   
 parenthetic, ‘a woman which was in the implied in the word weeping,—the tears   
 city, @ sinner.” The latter seems prefer- had been an accessory in her unhallowed   
 abl 387.) sinner, in sense usually work of sin. 39.] The Pharisee assumes   
 understood—a prostitute: but, by ths that our Lord did not know who, or of   
 context, . was is not how- erated woman ret ( and erin   
 ever to rendered as if it were “had doubts His being a ‘see ver. 5   
 been.” She was, even up to this (see —the possibility His knowing this and   
 ver. 89), a prostitute—and this was the ié, never so much as occurs to   
 first manifestation her ce.“ What im. It was the touching by an unclean   
 wonder that such should to Christ, Rear which constituted the defilement.   
 that they bad also come to the baptism of is all that Pharisee fixes his   
 John?” Matt. xxi. (Grotius). It is offence is technical and ceremonial.   
 sible, that woman may have just heard 40.) answering— ips to the   
 the closing words of di concerns disgust manifested in the : 8 COURS   
 ing John, Matt. xi. 28—30; but I would   
 not press this, on Cee t cue obvious   
 want jeence in part our Gospel.   
 The ‘behan of the woman certainly   
 ‘ox. I.