41—47. ST. LUKE. 889   
   
 answered and said, I suppose that he to whom he forgave   
 most. And he said unto him, Thou hast rightly judged.   
 \* And he turned to the woman, and said unto Simon,   
 Seest thou this woman? I entered into thine house, thou   
   
 gavest me no water for my feet : but she [i Aath] washed   
   
 my feet with tears, and wiped them with J the hairs of her   
 head. \* Thou gavest me no kiss: but this woman since   
 the time I came in hath not ceased ¥ to kiss my feet.   
 4 ™My head with oil thou didst not anoint: but ! ¢hie mrs.xu.s.   
 woman hath anointed my feet with ointment. 47" Where- a1 nmi   
 fore I say unto thee, Her sins, which are many, are   
   
   
 1 omit, J read, her hairs.   
 © viterally, to kiss. 1 sender, she anointed.   
 filled all the fulness of that ae eae idea :—the ae se the ori   
 their views are generally narrow, their ver. 87 may mean, ‘ ow]   
 aims one-sided :—that though love be the thet He was going to dine,’ &c. mei   
 greatest of the Christian there are came in His train, the Pharisee not   
 various kinds of it; though the love exclude her, as He was accustomed to   
 of the reclaimed profligate may and is ther such to hear Him: it was the   
 intense of its kina, (and how touching But I think there be little   
 and beautiful its manifestations are, difficulty, we it thos, Simon   
 here! yet that kind is not so high nor had been offended at the uncleanness of   
 ete as the sacrifice the whole the woman who touched our Lord. He,   
 faethe bud, blossom, and fruit,—to   
 service to whom we were in baptism dedi-   
 cated. For even on the ground of the   
 parable itself, that life is a con-   
 tinually freshened of the need, and   
 the assurance, of pardon, ever awakii   
 devoted and earnest love. In the forgiven : (thou seest she loved   
 suppose of Simon, we have, understood, ot Co itust towards te shews   
 “that is, if feel as they ought.” See ine whith ba tole tae totes   
 44—46.] It would not appear are forgiven.” Thus the clauses are not   
 that Simon had been deficient in the cause she loved much; but, as rightly   
 ordinary courtesies paid by a host to rendered in A. V., for she ueh :   
 his gueste—for these, though marks of 7, im has shewn that love, which   
 honour sometimes paid, were not (even conclude, from what thou hast   
 of the feet, except when coming   
 from a journey) invariably to guests: ii imagined by Simon, is   
 —but that he had taken no particular proved by ite fruit, 42, which latter   
 pains to shew affection reverence for is evident and meets the eye, whereas   
 Guest. Respecting water for the feet, the other is hidden from us:”—and   
 Gen. xviii. 4; Judg. 31. Observe the Calovius, “Christ was using that kind of   
 contrasts here : tears,—the blood proof which is called posteriori.” But   
 of the heart, as Augustine calls them :— there is a deeper consideration in this   
 thon gavest me no kiss (on the face),— solution, the words of the Lord in   
 eagerly kissing my feet:—with oil ver. 48 bring before The sense of for-   
 head,—my feet with ointment (which was iveness of is not alt correspon-   
 more precious). 45. since the I gent to the sense forgiveness of a   
 eame in] These words will explain one Z2 The latter be altogether past, a   
 difficulty in the circumstances of the back on, to awaken,   
 anointing: how such a woman came into   
 the guest-chamber of such Pharisee.   
 She appears by them to have entered   
 simultaneously with owr Lord and His   
 disciples. Nor do vv. 36, 87 at all pre-