

**Faithwalkers – January 26, 2019**

**Luke 7:40-50 Parable of The Two Debtors**

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**Key Verse: Luke 7:42b** “Now which of them will love Him more?”

**Table Questions:**

1. Was the woman forgiven her many sins because she anointed Jesus, or did she anoint Jesus because she was forgiven?
2. How have you shown your love for Jesus lately because of the many sins He has forgiven you of?
3. What sinners are you struggling with as to whether God should forgive them?
4. What “perfume” do you need to give to Jesus to show that you have truly repented of your sins?

Thanks to Randy for his talk last week on Matthew 20..the parable of the workers in the vineyard...

I liked how he highlighted that “Parables reveal the hidden treasures or pearls of the Kingdom of God...but only to those who are willing and yielded up to the Counsellor (Holy Spirit) who interprets them for us .... but not for those, who like the Pharisees, were not willing to hear”

This week we have another example where a Pharisee, Simon, has had trouble learning what the Kingdom is all about.

And like every time I prepare for one of these studies, the Holy Spirit blesses me with a few new nuggets to share....well at least they're new to me.

In order to understand why Jesus gave the parable, we need to start our study a few verses earlier in Luke 7:36-39...where Jesus is anointed by a sinful woman...

**Luke 7:36-39**

When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table.**37** A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. **38** As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

**39** When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

**40** Jesus answered him, “Simon, I have something to tell you.”

“Tell me, teacher,” he said.

**41** “Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. **42** Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?”

**43** Simon replied, “I suppose the one who had the bigger debt forgiven.”

“You have judged correctly”, Jesus said.

**44** Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. **45** You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. **46** You did not put oil on my head, but she has poured perfume on my feet. **47** Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.”

**48** Then Jesus said to her, “Your sins are forgiven.”

**49** The other guests began to say among themselves, “Who is this who even forgives sins?”

**50** Jesus said to the woman, “Your faith has saved you; go in peace.”

### **So, who was the woman?**

Some theologians argue that the unnamed woman in Luke 7 is the same as the unnamed woman who anoints Jesus in Bethany (Matt 26:6- 13; Mark 14:3-9; John 12:1-8), the one who is named Mary the sister of Lazarus and Martha (John 11:2), and Mary

Magdalene who is mentioned by all four Gospels in connection with the resurrection of Jesus.

I found a great little matrix one author had put together to show the similarities and differences between the 4 passages across 39 variables. Send me an email if you're interested and I'd be glad to send you the link.

[https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1082&context=theo\\_papers](https://research.avondale.edu.au/cgi/viewcontent.cgi?article=1082&context=theo_papers)

At the very least, we know from Luke 7 that:

1. she "has lived a sinful life"
  - a. indeed, that her sins are known throughout the town and are of such a nature that Simon, the host, thinks to himself that Jesus "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner."...i.e. that her sins were such that they made her unclean and not someone that Jesus should allow Himself to be touched by
2. she wets Jesus feet with her tears, dries them with her hair, and kisses them
3. she brings an alabaster jar of perfume with her which she uses to anoint Jesus feet with
4. and...in the very next passage in Luke 8:2, it mentions Jesus setting out on a journey with his 12 disciples and some women, one of whom is "Mary (called Magdalene) from whom seven demons had come out"...so you can see the evidence that she might be someone who we are more familiar with than we thought

### **Nugget 1 – Have We Turned Our "Sin Enablers" Over to God**

Before we move on to look at Simon, one author raised an interesting thought regarding the woman's decision to anoint Jesus with perfume that I hadn't encountered before....he called it....

#### **True repentance involves burning bridges to sin**

Very likely that woman was a prostitute. The fact that she anointed Jesus' feet with perfume is significant. A prostitute needs perfume in her trade. Those days people do not have the convenience to bathe as often as they like and they don't have soaps. One way a prostitute keeps herself desirable to men would be through means such as perfume. But she gave all that up for Jesus. She used all her perfume on Jesus' feet. She would have none left to go back to her old sinful profession. Burning bridges to sin

is one sure indication of true repentance.

Some people want to be free from the bondage of hatred, jealousy, greed, pride, slander, lust...But they are unwilling to throw away the tools, materials, enablers. That is one sure way to invite trouble. That is one sure indication repentance is not sincere.

Interesting thought, eh? One of your table questions dwells on this and asks you to apply it to your life.

Next we look at Simon....

### **Who was Simon, the host?**

1. He is called Simon the Pharisee (Luke 7:36, 37, 39, 40)
2. By the standards of the time, he was indeed a poor host: at the very least he should have provided water so that Jesus could wash his dusty feet, and a kiss would have been the normal greeting
3. Could this also be Simon the leper whom Jesus healed in Luke 5:12-13?
  - a. Simon the Leper, is named as the host in 2 of the 3 other passages where Jesus was anointed with perfume by an unnamed woman in the town of Bethany (Matt 26:6, Mark 14:3).
  - b. However, one would think that if it were Simon the Leper, who only 2 chapters earlier had been healed of one of the worst diseases, that he would have been far more grateful to Jesus, and far more compassionate and empathetic toward the woman....however, remember when Jesus healed 10 lepers in Luke 17:11-19, only 1 of the 10 returned to thank Him, and he was a Samaritan
4. We do know that he is the target of the parable that Jesus tells about the 2 debtors as it is in response to what Simon mutters to himself in Luke 7:39

So let's move on to the parable...probably one of the shortest that Jesus told at only 2 verses.....

**41** *“Two people owed money to a certain moneylender. One owed him five hundred denarii, and the other fifty. 42 Neither of them had the money to pay him back, so he forgave the debts of both.*

And He makes it easy to know what the crux of the parable is by asking the question at the end of verse 42... *“Now which of them will love him more?”*...so let's dwell on that...and apply it to our lives....just in case we, like Simon, have looked down our nose at other people and wondered if the Lord knew what He was doing to associate with, let alone forgive them.....

As we know, the moneylender in the parable was God while the 2 debtors represented us sinners. So the question Jesus was really asking was, who loves God more, someone who's had less sin forgiven, or someone who's had more sin forgiven?

## **Nugget 2 – Why Do We Love God?**

### **Are we truly grateful for the forgiveness of our sins?**

Chris and I had an interesting chat in preparation for today and the topic of why do we love God came up in relation to Luke 7:42b....., in fact we even wondered why the word "love" was used since it seemed to be pretty much a business transaction...a moneylender forgiving the debts of 2 debtors....

Well as I thought on that question, guess which famous theologian's words were the first to come to mind.....have a listen...(play "What's love got to do with it" by Tina Turner)

"What's love got to do with it, got to do with it.

What's love but a second hand emotion...?" (Tina Turner)

Unfortunately, that will probably be the only part of today's talk that you remember.....isn't it just amazing how one's mind wanders 😊!

In all seriousness, it does give you the world's perspective in 2 short lines.

But perhaps we should look to Scripture for some truth...

I did look up the verse in numerous other translations, and they all used the word love to describe what the debtors showed toward the moneylender.....so we'll go with that.

### **So Why do you love God?**

Is it principally:

1. Because of Who He is?  
or...
2. Because of what He's done for you?

Let's take a peak at some Scripture to see what it has to say on the topic ....

**Galatians 5:22** - "But the fruit of the Spirit is love.." ....so according to this, being in Christ, filled with and being yielded up to the indwelling Holy Spirit will enable His love to grow in us...remember **John 15:5** - I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

**1 John 4:7-8** says - "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love." ...so, similar to the passage above from Galatians...love comes from God

**1 John 4:19** says "We love because He first loved us."...

.....but then it elaborates on or clarifies this in verses **20-21** so that we make no mistake regarding what form this "love" should take...or what evidence there will be if it is in fact love that we have for God....

"We love because he first loved us. <sup>20</sup>Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. <sup>21</sup>And he has given us this command: Anyone who loves God must also love their brother and sister." 1 John 4:19-21

Ouch....does that hurt? Does that hit home and cause you to question the sincerity of your "love" for God?

As I thought on this subject, I looked back at my own life, and the many times I've sought (and received) forgiveness for sin, especially those recurring or besetting sins....you know, the ones where you feel "like a dog returning to it's vomit "(Proverbs 26:11)?

And I asked myself if that was the principal reason that I love God....because of the grace and mercy He has shown me, a sinner who does not deserve it.

Well the answer is yes, that is a large part of the reason I love Him, but not the only reason.

In my saner, more contemplative moments, I look back at my life, especially the more momentous occasions, and with the benefit of hindsight, I'm able to see God's hand at work in my life, in ways that I could never have anticipated or imagined.

For example, I think of how I came to know you guys, and the incredible blessing I've had from Faithwalkers since I joined in 2007...almost 12 years ago now...and the "Series of Unfortunate Events", to borrow from Lemony Snicket's popular TV series, that turned out not to be so unfortunate.

2000 – let go from Novartis after 11 years and 10 promotions because I wasn't educationally qualified to be the head of Production

2000-2002 – unsuccessful consulting endeavour due to the after effects of 9/11 on the economy

2002-2004 – head of Sigma-Aldrich Canada and then offered a transfer to the UK to be head of UK and Ireland for S-A from 2005-2007

2007 – asked to be transferred back to North America so my daughter could do her last year of high school and go to university in Canada...with me being transferred to Milwaukee in August as a result and my wife and daughter moving back to Canada and us living apart for the next 9 months

2007 – invited to a home Bible study by a colleague at work who moved to the US from the UK and meeting Chris Decker

2007 – attending Hillpoint Church for the first time and being greeted by Richard Cobb who was the fill in pastor, and who proceeded to invite me out for a coffee and join Faithwalkers

2008 – being invited by Erv to participate with he and Harold and Bill in the Milwaukee Rescue Mission to the homeless....a new and rewarding experience for me

2010 – unexpectedly being released from Sigma-Aldrich along with 20 other senior execs as a result of downsizing in advance of the company's sale to Merck and moving back to Canada to live with my in-laws for several months while I searched for employment and a home

Joining a new church and being invited to join a prison ministry by one of the couples that attended there and being so blessed by ministering to hundreds of prisoners over the past 9 years.

Indeed, have you gone even further back in your own lives and into your family tree to see God's hand at work in bringing you to where you are....

My own father, who thought he was an orphan, only found out in later life that he was the result of a friendly farmer who stopped in to visit his widowed mother from time to time.....and if you think that's odd, do you remember that the harlot Rahab (Joshua 2) is part of Jesus' lineage (Matthew 1:5)?

And at age 18, living in German occupied Holland, was taken by train to a work camp on the Baltic Sea, along with 3000 other captured men from across Europe, and being bombed by the Allies and "liberated" by the Russians, was one of only 300 men to survive...

And after arriving penniless in Canada to start a job found for him in advance by a Dutch neighbour, wrote to ask my mother if she was interested in making the ocean crossing, since her fiancée had just died in a motorcycle accident.

It is so wonderful, to hear my dad, one of the most interesting and talented ‘self made’ men you have ever met, now 94 years young, look back on his life and repeat with increasing frequency the words, “the Lord must have been watching over me”.

And each of us could go on for hours, relating the series of “unfortunate events” that in themselves would have discouraged anyone...yet, when put in the Lord’s perspective, have made for what Harry Chapin sang about in one of my favourite songs of his “The Story of a Life”....

How about taking some time to think about your love for God later today or this week, and with a pen and paper, jotting down a little chronology.....each of you will be able to recount a series of unfortunate events in your life and that of your ancestors...and **Count Your Blessings**...

1. When upon life’s billows you are tempest-tossed,  
When you are discouraged, thinking all is lost,  
Count your many blessings; name them one by one,  
And it will surprise you what the Lord has done.

4. So amid the conflict, whether great or small,  
Do not be discouraged; God is over all.  
Count your many blessings; angels will attend,  
Help and comfort give you to your journey’s end.

Count your blessings;  
Name them one by one.  
Count your blessings;  
See what God hath done.  
Count your blessings;  
Name them one by one.  
Count your many blessings;  
See what God hath done.

Wikipedia - Jesus uses the **parable** to explain that the woman who has anointed him loves him more than his host, because she has been forgiven of greater sins.

The [denarius](#) in this parable is a coin worth a labourer's daily wage.

By the standards of the time, Simon the Pharisee has indeed been a poor host: at the very least he should have provided water so that Jesus could wash his dusty feet, and a kiss would have been the normal greeting.

The parable does not seem to be an attack on [Pharisees](#), but rather an attempt to teach Simon to see the woman as Jesus sees her.<sup>[4][5]</sup> The description of the woman suggests that she is a known [prostitute](#),<sup>[4][5][6]</sup> although this inference is disputed.<sup>[7]</sup> If she is a prostitute, her presence defiles the Pharisee's [ritual purity](#).<sup>[4][5]</sup> [Joel B. Green](#) notes that it "was and is easy enough to dismiss such a person as immoral as well as unclean and deviant, without grappling with the social realities faced"<sup>[4]</sup> by the woman, who may have been forced into this life by economic circumstances, or have been sold into [sexual slavery](#).<sup>[4]</sup>

By affirming the woman's [forgiveness](#), presumably given to her by Jesus on a previous encounter,<sup>[4][7]</sup> Jesus invites Simon to realise her new identity and "embrace her in the community of God's people."<sup>[4]</sup> Barbara Reid writes:

The question that the story poses is: can Simon see differently? Can he see what Jesus sees: a forgiven woman who shows great love? If he can see her this way, then he may perceive Jesus aright: not only as prophet, but also as the agent of God's forgiving love.<sup>[7]</sup>

By responding to Simon's unspoken thought, Jesus is demonstrating the prophetic abilities which the Pharisee is doubting,<sup>[4]</sup> while the parable invites him "to reconsider the meaning of this woman's actions — not the repayment of a debt, as though she were a slave girl or prostitute, but an expression of love that flows from the freedom of having all debts canceled."<sup>[4]</sup> [John Calvin](#) writes regarding Jesus' words ("Therefore, I tell you, her many sins have been forgiven — for she loved much"):

**By these words it is plain He does not make love the cause of forgiveness, but the proof of it.** The similitude is borrowed from the case of a debtor, to whom a debt of five hundred pence had been forgiven. It is not said that the debt is forgiven because he loved much, but that he loved much because it was forgiven. The similitude ought to be applied in this way: You think this woman is a sinner; but you ought to have acknowledged her as not a sinner, in respect that her sins have been forgiven her. Her love ought to have been to you a proof of her having obtained forgiveness, that love being an expression of gratitude for the benefit received. It is an argument *a posteriori*, by which something is demonstrated by the results produced by it. **Our Lord plainly attests the ground on which she had obtained forgiveness, when he says, "Thy faith has saved thee."** [[Luke 7:50](#)] By faith, therefore, we obtain forgiveness: by love we give thanks, and bear testimony to the loving-kindness of the Lord.<sup>[8]</sup>

[Ambrose](#), however, makes the woman's [love](#) the condition for her forgiveness:

If, then, any one, having committed hidden sins, shall nevertheless diligently do penance, how shall he receive those rewards if not restored to the communion of the Church? I am willing, indeed, that the guilty man should hope for pardon, should seek it with tears and groans, should seek it with the aid of the tears of all the people, should implore forgiveness; and if communion be postponed two or three times, that he should believe that his entreaties have not been urgent enough, that he must increase his tears, must come again even in greater trouble, clasp the feet of the faithful with his arms, kiss them, wash them with tears, and not let them go, so that the Lord Jesus may say of him too: "His sins which are many are forgiven, for he loved much."<sup>[9]</sup>

Calvin's interpretation is perhaps better supported by the nature of the parable and by the Greek text,<sup>[7][10][11]</sup> in which "for she loved much" can be read as the result, rather than the cause, of "her many sins have been forgiven."<sup>[7][10][11]</sup> Many modern translations, both [Protestant](#) and [Catholic](#), reword verse 47 for clarity, e.g.:

"So I tell you that all her sins are forgiven, and that is why she has shown great love. But anyone who has been forgiven for only a little will show only a little love."  
([Contemporary English Version](#))<sup>[12]</sup>

"So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little." ([New American Bible](#))<sup>[13]</sup>

**"To be a Christian means to forgive the inexcusable because God has forgiven the inexcusable in you." — C.S. Lewis**

### **From Bible Resource Centre**

#### **How aware are we of our sins?**

##### 1. Do we show love to God?

If we are aware that God has forgiven our sins, we will surely be grateful and love Him. The two debtors in the story knew that the creditor took a big loss to forgive their debt. As a result they were grateful. That is precisely why the sinning woman behaved the way she did. She understood God's forgiveness for her and could express her gratitude for someone who had forgiven her. The way she showed her gratitude was not just to express her love but also to give to God something that was valuable to her - the costly perfume. We can do the same thing today. God has forgiven us. What valuable thing do we have to give to God to show our gratefulness - our money, talents, time?

Contrast this to Simon the Pharisee. He had no such emotion. Simon did not even extend to Jesus the common courtesies of the home - the kiss of welcome, water for His feet and oil for His head. Simon was living in sin and did not even know it. His behavior towards the Lord betrayed this condition. The problem with the Pharisee is that of self pride. This is so typical of a Pharisee as well as many of us today. Elsewhere Jesus told of a similar story of a Pharisee who was too proud to see his own sin.

(Luke 18:11-13) The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men--robbers, evildoers, adulterers--or even like this tax collector. {12} I fast twice a week and give a tenth of all I get.' {13} "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

##### 2. Are we critical of others' sins/mistakes?

Another condition that showed Simon's lack of awareness for his own sins is his

tendency to judge others. He despised the sinful woman. A person who truly realizes his own sinful condition and how God has forgiven him cannot possibly despise another. It is unthinkable that each debtor in the parable would despise the other for owing money but being unable to pay.

### **How can we be more aware of our sin?**

Interestingly, it is the people who walked closest to the Lord who saw their sinfulness as the greatest and realized their own inadequacies.

Abraham considered himself "but dust and ashes" (Gen 18:27)

God considered Job to be "perfect and upright" (Job 1:1) yet Job confessed to God that he was vile. (Job 40:4)

Ezra, the godly scribe, prayed, "O my God, I am ashamed and blush to lift up my face" (Ezra 9:6)

Peter fell to his knees and begged the Lord, "Depart from me, for I am a sinful man" (Luke 5:8)

The greatest of all apostles, Paul, called himself the chief of sinners (1 Tim 1:15).

Jesus tells us that we need both the Word of God and the Holy Spirit to convict us of sin.

(Psa 119:11) I have hidden your word in my heart that I might not sin against you.

(John 16:7-8) But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. {8} When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

That is why for us to be aware of our sin, we must first spend time reading the Bible. Then we have to ask the Holy Spirit to convict us of sin. We do so when we pray. David showed us a fine example of that.

(Psa 139:23-24) Search me, O God, and know my heart; test me and know my anxious thoughts. {24} See if there is any offensive way in me, and lead me in the way everlasting.

Very often when we pray, we only come to God with our requests. Don't forget to come

to God in repentance as well. One way I find helpful to remind me to repent during prayer time is this acronym.

### **PRAY**

Praise and thank Him

Repent for your sins

Ask God for blessings on others

Yourself - Pray for yourself

or...

### **JOY**

Jesus

Others

Yourself

Many people just come to God with a list of personal requests during prayer. If they have any time left, they spend the last few seconds thanking Him. The priority is all wrong. That's not PRAYing, that's YARPing!

Very often when we pray, we do all the talking. Nobody would make a phone call to a friend, do all the talking and hang up. But we do that in prayer. We need to give God time to talk to us. And God talks to us not only when we read the Bible. Jesus says that the Holy Spirit will convict us of sin. When we pray, ask God to point out our sins, like David did, and give Him time to talk!

### **How to receive forgiveness of our sins.**

The two debtors had nothing to pay with. But the creditor forgave them both. Forgiveness is all of grace. There is nothing the two debtors did to deserve the pardon. The two debtors could only beg for forgiveness. There is nothing we as sinners could do to merit God's forgiveness.

(Titus 3:5) he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

Some people today still feel that they have to do something to merit God's forgiveness. They do works of penance so that God would forgive them. The good news I would like to share is that those are not necessary. Works of penance are not necessary. God only wants us to repent and if we do, He will forgive us.

(1 John 1:9) If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

That does not mean that forgiveness costs nothing. On the contrary, it costs God everything. In the parable of the debtors, the creditor took a huge loss. On the cross, God the Father took an infinitely bigger loss when He offered as a sacrifice His only Son. Jesus suffered infinite loss when he forsook heavenly glories to come down to earth as a man. (Phil 2:6)

That is the infinitely high price of forgiveness. Do not think that we are capable of paying that price with our meager acts of penance.

### **Forgiveness is certain and it has to be received by faith**

The sinful woman believed that Jesus would forgive and He did. She believed that Jesus had forgiven her because Jesus declared in no uncertain terms that she had been forgiven. When Jesus forgave her sin, all she had were the words of Jesus. There were no thunder and lightning. She did not see a vision in the sky. Forgiveness of sin is received by faith in Jesus' promise to do so.

Some people have truly confessed their sins to God, turned over a new leaf, and still live in guilt of their past sins. They have been forgiven but have not received that forgiveness by faith. They could not believe that God would and could forgive such a grave sin. But He can! And we should not live in perennial guilt after we have truly confessed our sins to God.

Living in guilt is like living in a prison. If one day the prison warden comes to us, opens the prison door and goes away, telling us we are free to leave that prison, as long as we do not believe that we are free, we will not be free. We continue to remain inside thinking that the prison warden is trying to trick us.

The forgiveness that Jesus extended to her was certain. Jesus gave her that assurance before she left. Suppose this woman had depended on her own feelings for assurance. After a few hours, she may begin to doubt if she really had been forgiven. If the woman had based her assurance on the attitudes of the people, she would have had very little assurance that she was indeed forgiven. The guest shunned her and Simon despised her.

### **True repentance involves burning bridges to sin**

Very likely that woman was a prostitute. The fact that she anointed Jesus' feet with perfume is significant. A prostitute needs perfume in her trade. Those days people do not have the convenience to bathe as often as they like and they don't have soaps. One way a prostitute keeps herself desirable to men would be through means such as perfume. But she gave all that up for Jesus. She used all her perfume on Jesus' feet. She would have none left to go back to her old sinful profession. Burning bridges to sin

is one sure indication of true repentance.

Some people want to be free from the bondage of pornography. But they are unwilling to throw pornographic materials away. That is one sure way to invite trouble. That is one sure indication repentance is not sincere.

### **Other passages where Jesus was anointed by a woman with perfume..**

Matthew 26:6-13 and Mark 14:3-9

#### **Jesus Anointed at Bethany**

While Jesus was in Bethany in the home of Simon the Leper, a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

When the disciples saw this, they were indignant. “Why this waste?” they asked. “This perfume could have been sold at a high price and the money given to the poor.”

Aware of this, Jesus said to them, “Why are you bothering this woman? She has done a beautiful thing to me. The poor you will always have with you,<sup>[a]</sup> but you will not always have me. When she poured this perfume on my body, she did it to prepare me for burial. Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her.”