

# Dr. Daniel K. Darko, Gospel of Luke, Session 10, Jesus and the Sinful Woman (Luke 7:36-50) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Darko, Luke, Session 10, Jesus and the Sinful Woman (Luke 7:36-50), Biblicalelearning.org, BeL

Dr. Dan Darko's tenth session on the **Gospel of Luke** focuses on the biblical passage of **Jesus and the sinful woman** in **Luke 7:36-50**. The lecture meticulously **analyzes Luke's unique portrayal** of this event compared to the other Gospels, highlighting that Luke depicts the host as a **Pharisee named Simon** in Galilee, while other accounts vary on these details. Darko emphasizes Luke's depiction of the woman as a **sinner, not explicitly a prostitute or Mary Magdalene**, and explores the significance of her **hospitality and Jesus' subsequent forgiveness**. The session underscores **Jesus' acceptance of outcasts** and contrasts the woman's heartfelt response with the **critical attitude of the Pharisees** present.

**2. 30 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 10 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Luke).**



**Darko\_Luke\_Session  
n10.mp3**

### 3. Briefing Document: Darko, Luke, Session 10, Jesus and the Sinful Woman (Luke 7:36-50)

#### Briefing Document: Dr. Daniel K. Darko on Luke 7:36-50, Jesus and the Sinful Woman

**Overview:** This briefing document summarizes the main themes and important ideas presented by Dr. Daniel K. Darko in Session 10 of his lecture series on the Gospel of Luke, focusing on the pericope of Jesus and the sinful woman (Luke 7:36-50). Dr. Darko analyzes this passage in the context of Luke's broader narrative, particularly the ongoing theme of Jesus' identity and the contrasting reactions to his ministry. He highlights Luke's unique portrayal of the event and its implications for understanding Jesus' mission and the nature of forgiveness and love.

#### Main Themes and Important Ideas:

##### 1. The Context: Jesus' Interactions with Pharisees and the Question of Identity:

- Dr. Darko emphasizes that this episode follows Jesus' critique of the Pharisees and lawyers for rejecting the message of the Gospel, despite witnessing his miraculous deeds and hearing his teachings. He quotes Jesus' analogy of children in the marketplace who neither dance to the flute nor weep at the dirge (Luke 7:32), suggesting the Pharisees' resistance to God's advances.
- He notes Luke's portrayal of the Pharisees as having "misplaced expectations" of the Messiah, criticizing both John the Baptist and Jesus for not conforming to their preconceived notions.
- Darko sets the stage for the encounter by highlighting the seeming paradox of Jesus accepting an invitation to dine at the home of a Pharisee, establishing this as the context for the subsequent events. He clarifies that Pharisees are not always negative figures in Luke, but their errors are addressed by Jesus.
- He references Howard Marshall's quote, stating that the rejection of both John and Jesus mirrors how "the Jews rejected all God's advances to them."

##### 1. The Narrative of the Sinful Woman:

- The passage begins with a Pharisee named Simon inviting Jesus to eat at his house. During the meal, a woman "of the city who was a sinner" enters and anoints Jesus' feet with an alabaster flask of ointment, washing them with her tears and wiping them with her hair, and kissing them.

- Simon's internal reaction reveals his judgment: "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner" (Luke 7:39).
- Jesus responds with a parable about two debtors and a moneylender, illustrating that the one who was forgiven more would love more. Simon correctly identifies the greater lover.
- Jesus then directly contrasts Simon's lack of customary hospitality with the woman's extravagant display of devotion: "I entered your house, and you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in, she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment" (Luke 7:44-46).
- Jesus concludes by declaring, "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little" (Luke 7:47). He then directly tells the woman, "Your sins are forgiven" (Luke 7:48) and "Your faith has saved you; go in peace" (Luke 7:50).

#### 1. **Luke's Unique Portrayal and Emphasis:**

- Dr. Darko highlights several key differences between Luke's account and those in Matthew, Mark, and John.
- **Host's Identity:** Luke explicitly states the host is a Pharisee named Simon, while Matthew and Mark identify the host as Simon the leper.
- **Woman's Identity:** Luke only refers to her as "a woman of the city who was a sinner" and never identifies her as Mary Magdalene or a prostitute. Darko emphasizes that the characterization of her as a prostitute was a later development in church history and is not supported by the Gospels. He states, "Luke just tells us this is a sinful woman."
- **Location:** Luke places the event in Galilee, while John locates a similar anointing in Bethany in Judea.
- **Actions of the Woman:** Luke uniquely emphasizes the woman's tears, the act of wiping Jesus' feet with her hair, and her repeated kissing of his feet.
- Darko argues that Luke's specific details serve to highlight the stark contrast between the Pharisee's formal piety and the woman's heartfelt, albeit unconventional, expression of gratitude and love born from forgiveness.

- He notes Luke's repeated use of the term "Pharisee" in this pericope, suggesting Luke's intention to emphasize the contrast.

#### 1. **The Significance of the Woman's Gestures:**

- Darko points out five significant aspects of the woman's actions: anointing the feet (not the head), washing with tears, wiping with hair (not a towel), kissing the feet, and using an expensive alabaster flask of ointment.
- He emphasizes that washing feet with tears was not a custom, highlighting the extraordinary nature of her devotion.
- He uses a relatable analogy of a modern barbecue to illustrate the potential awkwardness and judgment the woman's actions might have elicited from the other Pharisees and even contemporary observers. He cautions against quick condemnation of Simon's reaction.

#### 1. **The Parable and the Nature of Forgiveness and Love:**

- The parable of the two debtors serves to illustrate the principle that greater forgiveness leads to greater love and gratitude. Darko suggests that the woman's actions are a demonstration of her profound appreciation for having received much forgiveness, possibly even prior to this encounter.
- He contrasts the woman's overflowing love with Simon's apparent lack of deep gratitude and understanding of forgiveness.
- The Pharisees' internal questioning of Jesus' authority to forgive sins highlights a recurring point of conflict in the Gospels. Darko states, "They know that is only God who does that."

#### 1. **Luke's Theological Purpose:**

- Dr. Darko connects this episode back to Jesus' manifesto in Luke 4, where he declares he was anointed to preach good news to the poor and the outcast. He argues that Luke includes this account to emphasize that Jesus' ministry extends to those on the margins of society, even those considered "sinful" by societal standards.
- He stresses that Jesus came for all people, both the "highest" and the "lowest," and that the woman's awkward yet sincere gesture of appreciation in the Pharisee's house illustrates this inclusivity.

- Darko concludes by directly addressing the listener, urging them to understand the grace of Jesus and to come to him for forgiveness, regardless of their past. He emphasizes that Jesus looks at the heart and that the unnamed sinful woman could represent anyone in need of forgiveness and love. He reiterates, "He has a big heart to forgive and to love."

### **Key Quotes:**

- "They are like children sitting in a marketplace and calling to one another. We played a flute for you, and you did not dance. We sang a dirge, and you did not weep." (Luke 7:32, quoted by Darko to illustrate the Pharisees' rejection)
- "Jesus followed the discourse on the quest for identity that John the Baptist's disciples or followers had come to put forward. But he turned the whole thing upside down and began to criticize the scribes and the Pharisees for rejecting the central issues that need to be known." (Darko's summary of Jesus' preceding interactions)
- "In Luke's view, the issue is expectation. The Pharisees have misplaced expectations." (Darko's analysis of the Pharisees' criticism)
- "...just as some children refused to play the games suggested to them, so the Jews rejected all God's advances to them." (Howard Marshall, quoted by Darko)
- "One of the Pharisees asked him to eat with him, and he went into the Pharisee's house and reclined at the table. And behold, a woman of the city who was a sinner..." (Luke 7:36-37, setting the scene)
- "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." (Luke 7:39, Simon's internal judgment)
- "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." (Luke 7:47, Jesus' pronouncement)
- "Your faith has saved you; go in peace." (Luke 7:50, Jesus' final words to the woman)
- "Luke just tells us this is a sinful woman." (Darko's emphasis on Luke's characterization of the woman)
- "Jesus came for sinners and the outcast. Sometimes, their manners may not be the best. Sometimes, their sensibilities may not be the best. But Jesus came for

them as well as for the rich and the honorable." (Darko's interpretation of Jesus' mission)

- "The sinful woman was not a prostitute. The sinful woman was not Mary Magdalene. She was unnamed. And the fact that she was unnamed means it could be you. It could be me." (Darko's concluding personal application)

**Conclusion:**

Dr. Darko's analysis of Luke 7:36-50 highlights Luke's deliberate portrayal of Jesus' interaction with a sinful woman in the home of a Pharisee. The lecture emphasizes the contrast between external piety and genuine love born from forgiveness. Luke's unique details underscore Jesus' inclusive mission and his willingness to accept and forgive those whom society often rejects. The passage serves as a powerful reminder of the transformative power of forgiveness and the importance of a heartfelt response to God's grace, contrasting it with the judgmental and often self-righteous attitudes of those who believe they have little to be forgiven for.

## 4. Study Guide: Darko, Luke, Session 10, Jesus and the Sinful Woman (Luke 7:36-50)

### Study Guide: Luke 7:36-50 - Jesus and the Sinful Woman

#### Key Themes:

- Jesus' acceptance of sinners and the marginalized.
- The contrast between outward piety (Pharisees) and genuine love and gratitude (the sinful woman).
- The nature of forgiveness and the relationship between love and forgiveness.
- The differing perspectives and emphases of the Gospel writers on this event.
- Jesus' authority to forgive sins and the reaction to this claim.

#### Short-Answer Quiz:

1. According to Dr. Darko, what was the immediate context leading into the story of Jesus and the sinful woman in Luke's Gospel?
2. What was unusual or noteworthy about the Pharisee inviting Jesus to dine at his home, considering Jesus' recent interactions with Pharisees and lawyers according to the lecture?
3. Describe the actions of the "sinful woman" when she entered the Pharisee's house where Jesus was reclining at the table.
4. What was the Pharisee's internal reaction and unspoken criticism upon witnessing the woman's actions towards Jesus?
5. Summarize the parable Jesus told the Pharisee (Simon) in response to his unspoken criticism. What was the main point of this parable?
6. How did Jesus directly contrast the hospitality shown to him by Simon with the actions of the sinful woman? Provide at least two specific examples.
7. What was Jesus' declaration to the woman regarding her sins, and what was his explanation for why she acted as she did?
8. What was the reaction of the other Pharisees present at the table when Jesus declared the woman's sins forgiven? What did this reaction imply about their understanding of Jesus' identity?

9. According to the lecture, what are some key differences between Luke's account of this event and the accounts found in Matthew, Mark, and John's Gospels regarding the identity of the host and the woman, as well as the location?
10. According to Dr. Darko, what is the main takeaway or message that Luke seems to be emphasizing through this story of Jesus and the sinful woman, particularly for his audience, Theophilus?

**Answer Key for Short-Answer Quiz:**

1. Prior to this event, Jesus had been addressing the question of his identity, following inquiries from John the Baptist's disciples. He then turned to criticize the Pharisees and lawyers for rejecting God's advances and having misplaced expectations regarding the Messiah.
2. It was somewhat paradoxical because Jesus had just delivered criticism towards the Pharisees and lawyers for their rejection of his message and their flawed expectations. This sets up a scenario where Jesus accepts an invitation from someone he had just critiqued.
3. The woman, identified as a "sinner," brought an alabaster flask of ointment, stood behind Jesus at his feet weeping, wet his feet with her tears, wiped them with her hair, kissed his feet, and anointed them with the ointment.
4. The Pharisee questioned Jesus' prophetic abilities, reasoning that if Jesus were a true prophet, he would have known the sinful nature of the woman touching him and would have rejected her advances.
5. Jesus told a parable about two debtors, one owing a large sum (500 denarii) and the other a smaller sum (50 denarii), both of whom had their debts canceled by the moneylender. The point was that the one who was forgiven more would love the forgiver more.
6. Jesus pointed out that Simon had not offered him basic courtesies like water to wash his feet, a kiss of greeting, or anointing his head with oil, all of which the woman had abundantly provided through her tears, kisses on his feet, and anointing his feet with costly ointment.
7. Jesus declared to the woman, "Your sins are forgiven," and explained that this was because "she loved much," implying that her demonstrative actions were an expression of profound gratitude for the forgiveness she had received, whether previously or at that moment.



8. The other Pharisees began to question among themselves, "Who is this who even forgives sins?" This reaction reveals their belief that only God has the authority to forgive sins and suggests they were grappling with Jesus' claims or implications of divine power.
9. Luke uniquely identifies the host as a Pharisee named Simon, whereas Matthew and Mark identify the host as Simon the leper. John places a similar event in Bethany and identifies the woman as Mary, the sister of Lazarus, while Luke does not name her or place the event in Bethany but in Galilee.
10. Luke is emphasizing that Jesus came for all people, including those considered outcasts and sinners by society. He highlights the contrast between the judgmental attitude of the outwardly pious and the genuine love and gratitude of those who recognize their need for forgiveness, illustrating Jesus' grace and willingness to accept and forgive those who come to him.

### **Essay Format Questions:**

1. Analyze the characterization of both the Pharisee (Simon) and the "sinful woman" in Luke 7:36-50. What specific details does Luke provide about their actions and reactions, and what do these details reveal about their contrasting perspectives on Jesus and forgiveness?
2. Compare and contrast Luke's account of the anointing of Jesus in chapter 7 with the accounts found in at least one other Synoptic Gospel (Matthew or Mark) and the Gospel of John. What are the key similarities and differences in the details provided, and how might these variations contribute to the unique theological or narrative aims of each Gospel writer?
3. Explore the significance of Jesus' parable of the two debtors in the context of the encounter with the sinful woman and the critical Pharisee. How does this parable illuminate the relationship between forgiveness, love, and gratitude, and what does it suggest about who is more receptive to God's grace?
4. Discuss the implications of Jesus' statement to the sinful woman, "Your faith has saved you; go in peace," in light of the preceding narrative. How does this declaration connect to the themes of forgiveness, acceptance, and the role of faith in experiencing salvation, as presented in Luke's Gospel?
5. Examine Dr. Darko's assertion that Luke is intentionally highlighting Jesus' willingness to associate with and forgive sinners, even after criticizing the

religious leaders. How does the story of the sinful woman in the Pharisee's house contribute to this broader theme in Luke's Gospel, and what message might Luke be conveying to his audience through this portrayal?

## Glossary of Key Terms:

- **Pericope:** A self-contained passage or story within a larger text, often used in biblical studies to refer to individual units of narrative or teaching.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a significant amount of content, similar structure, and often present the same events from a similar perspective.
- **Pharisee:** A Jewish religious and social movement during the Second Temple period, known for their emphasis on adherence to Jewish law and tradition. In the Gospels, they are often portrayed in conflict with Jesus over interpretations of the law and his authority.
- **Scribe:** In the context of the New Testament, a scribe was typically a scholar of the Jewish law, responsible for copying, interpreting, and teaching the scriptures. They were often associated with the Pharisees and Sadducees.
- **Lawyer (in Luke):** In Luke's Gospel, the term "lawyer" often refers to experts in the Mosaic Law, similar to scribes. They are depicted as questioning Jesus and resistant to his teachings.
- **Messiah:** The promised deliverer of the Jewish people, prophesied in the Hebrew Bible. Christians believe Jesus to be the Messiah.
- **Alabaster Flask:** A small, sealed vessel, often made of alabaster stone, used to hold expensive perfumes or ointments. Breaking the flask would release the fragrance.
- **Denarius:** A Roman silver coin, considered to be the typical daily wage for a common laborer in the first century.
- **Hospitality (in the ancient Near East):** A deeply ingrained cultural value involving the gracious reception and care of guests, often including provisions like water for washing feet, a kiss of greeting, and anointing with oil.
- **Forgiveness (in a religious context):** The act of pardoning or releasing someone from the penalty or consequences of their sins or offenses, often associated with divine grace and mercy.

## 5. FAQs on Darko, Luke, Session 10, Jesus and the Sinful Woman (Luke 7:36-50), Biblicalelearning.org (BeL)

### Frequently Asked Questions: Jesus and the Sinful Woman (Luke 7:36-50)

#### 1. What was the context of Jesus' encounter with the sinful woman in Luke's Gospel?

Jesus had been teaching and performing miracles, leading to questions about his identity as the Messiah. He had also just critiqued the Pharisees and lawyers for their misplaced expectations and rejection of God's messengers, John the Baptist and himself. Following this, a Pharisee invited Jesus to eat at his house, setting the scene for the unexpected arrival and actions of the "sinful woman."

**2. How does Luke's account of this event differ from the other Gospels (Matthew, Mark, and John)?** Luke uniquely identifies the host as a Pharisee named Simon, whereas Matthew and Mark call the host Simon a leper, and John places a similar event in Bethany with Mary (sister of Lazarus) anointing Jesus. Luke's account occurs in Galilee, unlike John's in Judea. Furthermore, Luke emphasizes the woman's tears, wiping Jesus' feet with her hair, and kissing his feet, details less prominent or absent in other accounts. Importantly, Luke does not name the woman or explicitly call her a prostitute, a later interpretation.

**3. Why does Luke emphasize that the host was a Pharisee?** Luke highlights Simon's Pharisaic identity to create a stark contrast between the outwardly pious religious leader and the publicly known "sinful woman." This contrast underscores Jesus' willingness to interact with and show grace to those on the margins of society, challenging the Pharisees' judgment and expectations. It also demonstrates that even after criticizing the Pharisees, Jesus was willing to engage with them on a personal level.

**4. How does Luke portray the "sinful woman" and her actions?** Luke describes the woman as "a sinner," known for her reputation in the city, but does not specify the nature of her sins or label her a prostitute. Her actions are characterized by deep emotion and extravagant gestures of honor and gratitude: weeping on Jesus' feet, washing them with her tears, wiping them with her hair, kissing them, and anointing them with expensive ointment from an alabaster flask. These actions signify profound repentance, love, and reverence.

**5. What was the reaction of Simon the Pharisee to the woman's actions, and how did Jesus respond?** Simon internally judged Jesus, questioning his prophetic discernment for allowing such a "sinful" woman to touch him. Jesus, aware of Simon's thoughts, responded with a parable about two debtors forgiven different amounts. He then turned to the woman, contrasting Simon's lack of customary hospitality with her abundant expressions of love and concluding that her many sins were forgiven because she loved much, implying her actions were a response to prior or current forgiveness.

**6. What is the significance of Jesus' statement, "Her sins, which are many, are forgiven, for she loved much"?** This statement highlights the connection between forgiveness and love. Jesus suggests that the woman's demonstrative love was evidence of the great forgiveness she had received or was currently experiencing. It contrasts with Simon's judgmental attitude and lack of outward affection, implying a potential lack of recognition of his own need for or reception of forgiveness. Luke uses the word "love" here to explain the woman's actions as a heartfelt response to grace, not necessarily romantic love.

**7. How did the other Pharisees at the table react to Jesus' pronouncement of forgiveness?** The other Pharisees present questioned Jesus' authority to forgive sins, a prerogative they believed belonged to God alone. This reaction demonstrates their continued resistance to Jesus' claims and their adherence to traditional religious boundaries that excluded those they deemed sinful.

**8. What is the main message or theological point that Luke seems to be emphasizing through this narrative?** Luke uses this encounter to illustrate several key themes: Jesus' mission to the marginalized and sinners, the contrast between outward piety and genuine love and gratitude, the availability of forgiveness through Jesus, and the importance of recognizing and responding to God's grace with love. The unnamed woman serves as a universal figure representing anyone who acknowledges their sinfulness and turns to Jesus for forgiveness, highlighting Jesus' boundless compassion and acceptance.