

# Dr. Daniel K. Darko, Gospel of Luke, Session 13, Jesus and the Twelve (Lk. 9:1-27) Resources from NotebookLM

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

## 1. Abstract of Darko, Luke, Session 13, Jesus and the Twelve (Lk. 9:1-27), Biblicalelearning.org, BeL

Dr. Darko's thirteenth session on Luke 9:1-27 focuses on Jesus and the Twelve. The lecture examines Jesus dispatching the apostles on a mission, granting them authority for healing and proclaiming the kingdom of God. Herod's subsequent curiosity and questioning of Jesus' identity are explored, alongside the miraculous feeding of the five thousand. The session then highlights Peter's confession of Jesus as the Messiah and Jesus' subsequent teaching about his impending suffering, death, and resurrection. Finally, Dr. Darko discusses the call to radical discipleship, involving self-denial and a willingness to embrace suffering, contrasting it with popular notions of a triumphalistic or solely prosperity-focused Christian life.

2. 12 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 13 – 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  
n13.mp3

### 3. Briefing Document: Darko, Luke, Session 13, Jesus and the Twelve (Lk. 9:1-27)

#### Briefing Document: Luke 9:1-27 - Jesus and the Twelve

**Overview:** This briefing document summarizes Dr. Daniel K. Darko's analysis of Luke 9:1-27, focusing on the mission of the Twelve, Herod's inquiry about Jesus, the feeding of the 5,000, and Peter's confession followed by Jesus' teaching on the necessity of his suffering and the nature of true discipleship. Dr. Darko emphasizes Luke's unique presentation and aims to bridge the cultural context of the ancient world with modern understanding.

#### Main Themes and Important Ideas:

##### 1. The Mission of the Twelve (Luke 9:1-6): Empowerment and Mandate

- **Commissioning and Authority:** Jesus calls the Twelve (whom Luke often refers to as Apostles) and gives them "power and authority over all demons and to cure diseases." He sends them out "to proclaim the kingdom of God and to heal."
- **Luke's Emphasis on Proclamation and Healing:** For Luke, the ministry of the Kingdom of God inherently includes both verbal proclamation and miraculous healing. Dr. Darko notes, "For Luke, the kingdom of God's ministry includes proclamation and healing. So, for him, proclamation and healing go together."
- **Instructions for the Journey:** Jesus instructs them to "take nothing for your journey, no staff, no bag, no bread, no money, and do not have two tunics." This highlights a simple and modest approach to ministry.
- **Reception and Rejection:** They are told to stay in welcoming homes and to "shake off the dust from your feet as a testimony against them" in towns that reject them. This symbolizes a strong sign of rejection.
- **Continuity from Previous Chapters:** Dr. Darko points out the continuity from chapter 8, where Jesus performed miracles, suggesting that the disciples are now being empowered to continue this work.
- **Focus on Verbs:** Dr. Darko highlights the importance of the verbs Luke uses: "called," "gave," and "sent." He connects this to cultural differences in language acquisition, where collectivist cultures (like the ancient world) often focus on verbs (actions) more than nouns.

## 2. Herod's Inquiry About Jesus (Luke 9:7-9): Perplexity and Fear

- **Herod's Reaction:** Herod Antipas (the Tetrarch) is perplexed by the reports of Jesus' ministry and wonders about his identity. Dr. Darko states, "Now, Herod the Tetrarch heard about all that was happening. And when he was perplexed because it was said by some that John had been raised from the dead."
- **Popular Opinions:** Some believe Jesus is John the Baptist raised from the dead, others that he is Elijah, or another ancient prophet. Herod himself had beheaded John, adding to his unease.
- **Political Implications:** Dr. Darko emphasizes that "it is the kingdom of God and the ministry of the kingdom of God that unsettles the political leader." The influence of this spiritual kingdom can be more transformative than earthly political power.
- **Prophetic Tradition:** Herod's inquiries locate Jesus within a broader prophetic tradition, reflecting a common perception in Galilee.

## 3. The Feeding of the 5,000 (Luke 9:10-17): Provision and Compassion

- **Context:** The apostles return from their mission and report their experiences. Jesus withdraws with them, but the crowds follow.
- **Jesus' Ministry:** He welcomes the crowd, speaks to them about the kingdom of God, and heals those in need.
- **The Problem:** As evening approaches, the disciples suggest sending the hungry crowd away to find food.
- **Jesus' Solution:** Jesus instructs the disciples, "You give them something to eat." Despite their limited resources (five loaves and two fish), Jesus miraculously feeds the large crowd after giving thanks and breaking the bread.
- **Satisfaction and Leftovers:** "And they all ate and were satisfied. And what was left? The leftover was picked up. Twelve baskets of broken pieces." Luke emphasizes the abundance of the provision.
- **Emphasis on Holistic Ministry:** Dr. Darko stresses that Jesus' ministry encompasses proclamation, healing, and meeting physical needs, contrasting this with modern tendencies to compartmentalize these aspects. He argues against focusing solely on verbal proclamation or physical needs to the exclusion of the other or the expectation of miraculous acts.

- **Historical Excursus on the Eucharist:** Dr. Darko briefly discusses the historical linking of this event to the Eucharist (Lord's Supper), noting the use of similar verbs (took, blessed, broke, gave). He references the Didache as an early Christian text that connects the broken bread with a broader gathering of the church. However, he refrains from definitively stating this was Luke's primary intention.

#### **4. Peter's Confession and Jesus' Teaching on Suffering (Luke 9:18-27): True Identity and Radical Discipleship**

- **Setting:** Jesus prays alone with his disciples and asks them, "Who do the crowds say that I am?" They relay the popular opinions mirroring Herod's perplexity.
- **Peter's Confession:** Jesus then asks, "But who do you say that I am?" Peter answers, "The Messiah of God" (or "The Christ of God").
- **Shift in Focus:** Following this confession, Jesus begins to speak about the Son of Man and the necessity of his suffering, death, and resurrection. "Saying, the Son of Man, namely him, must suffer. He must suffer many things and be rejected by the elders and chief priests and scribes and be killed, and on the third day, be raised."
- **Redefining Messianic Expectations:** Jesus' teaching on suffering directly contradicts the traditional Jewish expectations of a triumphal and conquering Messiah.
- **Radical Discipleship:** Jesus calls all to a radical form of discipleship: "If anyone comes after me, let him deny himself, take up his cross daily, and follow me."
- **The Cost and Reward of Following Jesus:** He emphasizes that "whoever would save his life will lose it, but whoever loses his life for my sake will save it."
- **Honor and Shame:** Jesus warns that "whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory and in the glory of the Father and of the holy angels." Dr. Darko explains this within the context of an honor and shame culture. The word "glory" (doxa) can also be understood as "honor."
- **Promise of Seeing the Kingdom:** Jesus concludes with a statement that some present will not taste death until they see the kingdom of God.

**Conclusion:**

Dr. Darko's analysis of Luke 9:1-27 highlights a pivotal point in Jesus' ministry. The sending of the Twelve expands the reach of the Kingdom message, leading to both popular recognition and political concern. The miraculous feeding demonstrates Jesus' compassion and power to provide. However, the central focus shifts with Peter's confession, where Jesus reveals his true identity as the Messiah, but immediately redefines this role through the lens of suffering, rejection, death, and resurrection. This sets the stage for his journey to Jerusalem and calls his followers to a radical, self-denying discipleship rooted in loyalty and a willingness to embrace suffering for his sake, with the promise of future honor. Dr. Darko encourages listeners to reconsider any teachings that present Christianity as suffering-free or that marginalize any aspect of Jesus' comprehensive ministry of proclamation, healing, and meeting needs.

## 4. Study Guide: Darko, Luke, Session 13, Jesus and the Twelve (Lk. 9:1-27)

### Study Guide: Luke 9:1-27 - Jesus and the Twelve

#### Key Themes

- **The Mission of the Twelve:** Jesus commissions and empowers the twelve disciples (apostles in Luke's terminology) to preach the kingdom of God and heal.
- **Herod's Inquiry:** Reports of Jesus's ministry and the apostles' activities lead Herod Antipas to question Jesus's identity, fearing he might be John the Baptist resurrected or another significant prophet.
- **The Feeding of the Five Thousand:** Jesus miraculously provides food for a large crowd, demonstrating his power and compassion, and foreshadowing themes of provision and potentially the Eucharist.
- **Peter's Confession and Jesus's Revelation:** Peter identifies Jesus as the Messiah, but Jesus immediately pivots to reveal his true path as the suffering, rejected, killed, and resurrected Son of Man.
- **The Cost of Discipleship:** Jesus calls his followers to radical self-denial, taking up their cross daily, and a willingness to lose their lives for his sake, emphasizing the challenging nature of true discipleship.

#### Quiz

1. According to Luke 9:1-2, what specific powers and authority did Jesus give to the Twelve when he sent them out? What was their primary mission?
2. Why was Herod the Tetrarch perplexed by the reports he heard about Jesus? What different identities did some people speculate Jesus might have?
3. Briefly describe the key elements of the miracle of the feeding of the five thousand as presented in Luke's Gospel. What did Jesus do with the loaves and fish?
4. What question did Jesus ask his disciples in a private setting (Luke 9:18)? What was Peter's significant answer to this question?
5. Immediately after Peter's confession, how did Jesus begin to redefine his Messianic identity? What did he say the Son of Man "must" do?

6. What are the essential components of Jesus's call to radical discipleship in Luke 9:23-24? Explain the paradox he presents regarding saving and losing one's life.
7. According to Dr. Darko, what is significant about Luke's use of verbs when describing Jesus commissioning the Twelve? How does this relate to cultural differences in language acquisition?
8. What is Dr. Darko's perspective on interpreting the twelve baskets of leftover food after the feeding of the five thousand? What alternative interpretation does he mention regarding this event?
9. How does Dr. Darko connect Herod's inquiry about Jesus's identity with the broader perception of Jesus's ministry in Galilee at the time?
10. What warning does Dr. Darko offer regarding ministries that overemphasize either the proclamation of the gospel or miraculous deeds to the exclusion of the other, based on Luke's account?

### **Quiz Answer Key**

1. Jesus gave the Twelve "power and authority over all demons and to cure diseases." Their primary mission was "to proclaim the kingdom of God and to heal."
2. Herod was perplexed because he heard reports of miraculous activities and was unsure who Jesus was. Some speculated that Jesus was John the Baptist raised from the dead, Elijah, or one of the ancient prophets.
3. Jesus took five loaves and two fish, looked up to heaven, said a blessing, broke the loaves, and gave them to the disciples to distribute to the crowd. Everyone ate and was satisfied, and twelve baskets of leftovers were collected.
4. Jesus asked his disciples, "Who do the crowds say that I am?" Peter answered, "The Messiah of God" (or "The Christ of God").
5. Jesus began to redefine his Messianic identity by saying that "the Son of Man must suffer many things and be rejected by the elders and chief priests and scribes and be killed, and on the third day, be raised."
6. Jesus called for self-denial ("let him deny himself"), daily commitment ("take up his cross daily"), and following him ("and follow me"). He stated that "whoever would save his life will lose it, but whoever loses his life for my sake will save it."

7. Dr. Darko emphasizes that Luke carefully uses verbs like "called," "gave," and "sent" to highlight the action and empowerment involved in the commissioning. He connects this to the focus on verbs in collectivist cultures during language acquisition.
8. Dr. Darko is cautious about over-symbolizing the twelve baskets, suggesting it could simply represent the twelve apostles collecting the abundant leftovers. He mentions a tradition linking this feeding to the Eucharist, emphasizing the verbs Jesus used.
9. Dr. Darko suggests that Herod's questions reflect the broader public perception in Galilee that Jesus was a prophetic figure in the tradition of John the Baptist, Elijah, and the ancient prophets.
10. Dr. Darko warns against ministries that isolate either the verbal proclamation of the gospel or miraculous healing/prophetic activity. He argues that, according to Luke, Jesus's ministry embodied both, along with meeting physical needs.

## **Essay Format Questions**

1. Analyze the significance of Jesus sending out the Twelve in Luke 9:1-6. What does this episode reveal about Jesus's ministry strategy and the expected role of his followers?
2. Discuss the reasons for Herod's anxiety and inquiry regarding Jesus's identity in Luke 9:7-9. How does this passage highlight the political and social impact of Jesus's ministry?
3. Compare and contrast the account of the feeding of the five thousand in Luke 9:10-17 with its potential symbolic interpretations, particularly in relation to the Eucharist as discussed by Dr. Darko. What are the key theological implications of this miracle?
4. Examine the pivotal moment in Luke 9:18-27 where Peter confesses Jesus as the Messiah, and Jesus reveals his impending suffering and resurrection. How does this revelation challenge conventional Messianic expectations and shape the understanding of discipleship?
5. Evaluate the demands of radical discipleship presented by Jesus in Luke 9:23-27. What does it mean to "deny oneself" and "take up one's cross daily"? How does this call relate to the rewards and consequences Jesus describes?



## Glossary of Key Terms

- **Apostles:** In the Gospel of Luke, this term is often used to refer to the twelve disciples chosen by Jesus, emphasizing their role as his sent representatives.
- **Kingdom of God:** A central theme in Jesus's teaching, referring to God's reign and rule in the hearts of people and ultimately in the world. Luke emphasizes that its arrival is demonstrated through both proclamation and healing.
- **Messiah (Christ):** The Anointed One, a figure in Jewish tradition expected to deliver and restore Israel. Peter's confession recognizes Jesus as this figure.
- **Son of Man:** A title Jesus frequently uses for himself, which has roots in Old Testament prophecy (Daniel 7) and carries connotations of both human vulnerability and divine authority. In Luke 9, Jesus uses it to describe his suffering and resurrection.
- **Power and Authority:** Terms used together by Luke to describe the divine enablement Jesus gave to the Twelve, equipping them to cast out demons and cure diseases, validating their proclamation of the kingdom.
- **Pericope:** A self-contained passage or narrative unit within a larger text, often used in biblical studies to analyze individual stories or teachings.
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share many similarities in their accounts of Jesus's life and ministry, often studied together.
- **Eucharist (Communion, Last Supper):** A Christian sacrament commemorating the Last Supper of Jesus with his disciples, involving the sharing of bread and wine as symbols of his body and blood.
- **Doxa (Glory/Honor):** A Greek word that can be translated as both "glory" and "honor," often referring to divine splendor but also to human esteem and reputation in honor-shame cultures.
- **Sanhedrin:** The highest Jewish council in ancient Israel, composed of elders, chief priests, and scribes, which held significant religious and political authority.

## **5. FAQs on Darko, Luke, Session 13, Jesus and the Twelve (Lk. 9:1-27), Biblicalelearning.org (BeL)**

### **Frequently Asked Questions: Luke 9:1-27**

#### **1. What was the initial mission Jesus gave to the Twelve Apostles (or disciples, as sometimes referred to by Luke), as described in Luke 9:1-6?**

Jesus called the Twelve together and bestowed upon them power and authority over all demons and to cure diseases. He then sent them out with a two-fold mission: to proclaim the kingdom of God and to heal. He instructed them to travel very lightly, taking nothing extra for their journey, emphasizing reliance on the hospitality of those who received their message. They were also instructed on how to respond to rejection, by shaking off the dust from their feet as a testimony against those who did not welcome them.

#### **2. According to Dr. Darko, what significant connection does Luke make between the ministry of the kingdom of God and the actions of Jesus and the Twelve?**

Luke consistently links the ministry of the kingdom of God with both verbal proclamation and supernatural acts, particularly healing. For Luke, these two aspects are intertwined; the message of the kingdom is articulated verbally and is often validated or accompanied by miraculous deeds, demonstrating the presence and power of God's reign.

#### **3. Why does Dr. Darko emphasize the verbs used by Luke in describing Jesus' commissioning of the Twelve?**

Dr. Darko highlights Luke's careful use of verbs – "called," "gave," and "sent" – because he believes that in the collectivist culture of the ancient world, verbs, which denote actions, held particular significance. By focusing on these verbs, Luke emphasizes the active role of Jesus in empowering and directing the Twelve for their mission. This approach also serves to bridge cultural perspectives, as Western cultures tend to focus more on nouns.

**4. How did Herod Antipas react to the reports of Jesus' ministry and the activities of the Twelve, and why?**

Herod the Tetrarch was perplexed and troubled by the widespread reports of Jesus' miraculous deeds and the successful mission of the Twelve. He inquired about Jesus' identity, with some suggesting he was John the Baptist raised from the dead, Elijah, or another ancient prophet. Herod's concern stemmed from a potential threat to his political authority, as the influence of the kingdom of God, with its spiritual power, could be seen as undermining his temporal rule. He was also personally unsettled by the possibility of John the Baptist, whom he had beheaded, having returned in a more powerful form.

**5. What is the significance of the feeding of the 5,000 in Luke's narrative, and what key points does Dr. Darko draw from this event (Luke 9:10-17)?**

The feeding of the 5,000 demonstrates Jesus' compassion and his ability to provide for those who followed him, addressing both their spiritual and physical hunger. Dr. Darko emphasizes that this event showcases a holistic ministry: Jesus taught about the kingdom of God, healed the sick, and then miraculously fed the multitude. He cautions against compartmentalizing these aspects of ministry and highlights that Jesus provided abundantly, satisfying everyone fully. While acknowledging the historical and theological interpretations linking this event to the Eucharist, Dr. Darko focuses on Luke's portrayal of Jesus meeting the immediate needs of the people.

**6. How did the disciples initially answer Jesus' question about his identity (Luke 9:18-20), and what does this reveal about public perception of Jesus in Galilee?**

When Jesus asked his disciples, "Who do the crowds say that I am?", they responded that some believed he was John the Baptist, others Elijah, and still others one of the ancient prophets who had risen. This indicates that the general public in Galilee largely perceived Jesus within the framework of the Jewish prophetic tradition, recognizing him as a significant, divinely-sent figure.

**7. How did Peter's confession of Jesus as the Messiah lead to a shift in Jesus' teaching, and what crucial aspect of his messianic identity did Jesus then reveal (Luke 9:21-22)?**

Following Peter's confession that Jesus was "The Messiah of God," Jesus immediately cautioned them to tell no one. He then began to reveal a different, unexpected aspect of his messianic identity: the Son of Man must suffer many things, be rejected by the religious authorities, be killed, and on the third day be raised. This teaching directly contradicted the prevailing Jewish expectations of a triumphant and powerful Messiah.

**8. What are the implications of Jesus' teaching about following him in Luke 9:23-27, particularly in light of his impending suffering and rejection?**

Jesus' instruction to his followers to deny themselves, take up their cross daily, and follow him emphasizes the radical nature of true discipleship. In the context of his own coming suffering, this teaching underscores that following the Messiah will not necessarily lead to worldly glory but may involve hardship, self-sacrifice, and potential rejection. Jesus promises that those who are willing to lose their lives for his sake will ultimately save them, and he warns against being ashamed of him and his words, stating that he will be ashamed of those who are ashamed of him when he comes in glory. This passage challenges the notion of a suffering-free Christianity and highlights the importance of unwavering allegiance and willingness to endure hardship for the sake of the kingdom of God.