

Dr. Daniel K. Darko, Gospel of Luke, Session 22, Prophetic Call to Repentance (Luke 13) Resources from NotebookLM

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

1. Abstract of Darko, Luke, Session 22, Prophetic Call to Repentance (Luke 13), Biblicalelearning.org, BeL

In **Dr. Daniel K. Darko's lecture on Luke 13**, he identifies this chapter as Jesus' **prophetic call to repentance**, emphasizing its significance in prophetic tradition. Darko highlights Jesus' use of **current events and parables** to urge a radical change in mindset, will, and conduct. The lecture explores specific passages, including the incident with Pilate, the tower of Siloam, the parable of the fig tree, and the healing of the woman in the synagogue, to illustrate the **urgency of heeding this call**. Furthermore, Darko examines Jesus' teachings on the **growth and influence of the kingdom of God** through the metaphors of the mustard seed and leaven, concluding with Jesus' journey towards Jerusalem and his lament over the city's rejection of prophets.

2. 14 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 22 – 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
n22.mp3**

3. Briefing Document: Darko, Luke, Session 22, Prophetic Call to Repentance (Luke 13)

Briefing Document: Dr. Daniel K. Darko on Luke 13 - Prophetic Call to Repentance

Overview: This lecture by Dr. Daniel K. Darko focuses on Luke chapter 13, which he characterizes as a "prophetic call to repentance" from Jesus. Drawing on the work of Luke Timothy Johnson, Dr. Darko highlights Jesus' role as a prophet delivering oracles that demand a response of repentance, warning of consequences for inaction. The lecture explores several key episodes within Luke 13, including the incident with the Galileans and Pilate, the falling tower of Siloam, the parable of the fig tree, the healing of the bent-over woman, the parables of the mustard seed and leaven, and Jesus' teaching on the narrow gate and his lament over Jerusalem.

Main Themes and Important Ideas/Facts:

1. Jesus' Prophetic Call to Repentance:

- Dr. Darko emphasizes that Luke 13 marks a shift from Jesus' call to discipleship (in the preceding chapter) to a "prophetic call to repentance." He borrows Johnson's idea of Jesus as a prophet delivering "prophetic oracles."
- This prophetic call is characterized by a demand for change in response to God's will and a warning of consequences if repentance does not occur.
- **Definition of Repentance:** Dr. Darko provides a multi-faceted definition of repentance:
- A radical change that is not only **cognitive** (a change in belief or conviction) but also a change of **will**, often prompted by a sense of guilt.
- Critically, it also necessitates a change of **conduct** and way of life. It's not just behavioral but involves a change of mindset, purpose, and disposition.
- Quote: "Repentance basically means to say I hold on to this belief or this conviction, and I make a radical change that is not only cognitive but also a change of will... Repentance also requires a change of conduct in the way people live. So it is not only cognitive activity... but it also translates into actual conduct. One who repents, therefore, changes their way of life."

2. The Incidents of the Galileans and the Tower of Siloam:

- Jesus uses these contemporary tragedies to challenge the assumption that the victims were greater sinners than others.
- His point is not to assess their individual sinfulness but to issue a universal warning: "unless you repent, you will all likewise perish."
- Dr. Darko suggests Luke's mention of Pilate and the Galileans might foreshadow the events of Passion Week, where Pilate will ultimately condemn Jesus, a Galilean, to death.

3. The Parable of the Barren Fig Tree:

- This parable illustrates the patience and impending judgment of God. The owner's desire to cut down the unproductive tree highlights the expectation of fruitfulness.
- Luke's account emphasizes that the unfruitful tree is not merely unproductive but is "wasting the soil, wasting the land, wasting the manure," drawing resources without fulfilling its purpose.
- The vine-dresser's plea for another year represents a period of grace and opportunity for repentance. However, judgment will follow if no fruit is produced.
- Quote: "If you don't change your ways, you deserve to be perished. But the vine dresser came in and said, oh no, don't cut it yet. And the master was persuaded by that. He said, okay, we give it another year then. And in this other year, there is an opportunity to bear fruit. But if it doesn't, then the judgment can follow."

4. The Healing of the Bent-Over Woman on the Sabbath:

- This miracle in the synagogue provokes indignation from the ruler of the synagogue, who prioritizes Sabbath protocol over compassion and healing.
- Jesus rebukes the ruler as a "hypocrite," pointing out the inconsistency of releasing animals for refreshment on the Sabbath while objecting to the liberation of a "daughter of Abraham" from eighteen years of suffering caused by Satan.
- Dr. Darko clarifies that while the woman's condition might not be "possession," Luke presents it as a form of oppression or entanglement by Satan, aligning with Jesus' mission to "destroy the works of the devil" (referencing 1 John).

- Quote: "Or ought not this woman, a daughter of Abraham, whom Satan bound for eighteen years, be loosed from this bond on the sabbath there?"

5. The Parables of the Mustard Seed and the Leaven:

- These parables illustrate the present smallness and future massive influence and growth of the kingdom of God.
- The mustard seed grows from a tiny seed into a large tree providing shelter.
- The leaven, though small, permeates and transforms a large amount of flour.
- Dr. Darko emphasizes the contrast between the seemingly insignificant beginnings and the ultimate significant impact of God's kingdom.

6. The Teaching on the Narrow Gate:

- In response to the question of whether few will be saved, Jesus emphasizes the need to "strive to enter through the narrow gates."
- Many will seek to enter later but will be denied access once the master of the house has shut the door. Familiarity with Jesus ("we ate and drank in your presence, and you taught in our streets") will not guarantee entry without genuine repentance and obedience.
- The image of seeing Abraham, Isaac, and Jacob in the kingdom while being cast out highlights the disappointment of those who had opportunity but failed to heed the call.
- Quote: "Strive to enter through the narrow gates. For many, I tell you, will seek to enter and will not be able."

7. Jesus' Lament over Jerusalem and Encounter with the Pharisees Regarding Herod:

- Some Pharisees warn Jesus of Herod's desire to kill him, prompting debate among scholars about their sincerity (genuine concern vs. a tactic to remove Jesus). Dr. Darko leans towards the interpretation of genuine concern from "some Pharisees."
- Jesus dismisses Herod as a "fox" but asserts his own divine mission and authority to cast out demons and heal, stating, "I cast out demons and perform miracles today and tomorrow, and the third day I finish my cause."
- He acknowledges that "it cannot be that a prophet should perish away from Jerusalem," highlighting the city's history of rejecting and killing prophets.

- Jesus expresses deep sorrow and a longing to gather the people of Jerusalem "as a hen gathered her brood under her wings," but they were unwilling.
- He prophesies the desolation of their house and that they will not see him again until they say, "Blessed is he who comes in the name of the Lord" (Psalm 118:26).
- This section reinforces Jesus' prophetic role and his awareness of the conflict and rejection he will face in Jerusalem.

8. The Nature of the Kingdom and God's Love:

- Dr. Darko concludes by emphasizing that the kingdom of God calls for repentance and a new way of living.
- Those who respond to this call will have the blessing of fellowship with the patriarchs.
- He acknowledges that Jesus' message can be "harsh" but underscores that it stems from God's love, which sometimes requires calling out wrongdoing for the sake of change and restoration.
- The invitation to participate in the kingdom is extended to Gentiles as well.

Key Quotes:

- "unless you repent, you will all likewise perish." (referencing Luke 13:3, 5)
- "Repentance basically means to say I hold on to this belief or this conviction, and I make a radical change that is not only cognitive but also a change of will... Repentance also requires a change of conduct in the way people live."
- "Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?" (referencing Luke 13:6-7)
- "Woman, you are free from your disability." (Luke 13:12)
- "You hypocrites, does not each of you on the suburb untie his ox or his oxen from the manger and lead it away to water it? Or ought not this woman, a daughter of Abraham, whom Satan bound for eighteen years, be loosed from this bond on the suburb there?" (Luke 13:15-16)
- "What is the kingdom of God like? And what shall I compare it? It is like a grain of master seed... It is like leaven..." (Luke 13:18, 20)

- "Strive to enter through the narrow gates. For many, I tell you, will seek to enter and will not be able." (Luke 13:24)
- "Go and tell that fox, behold, I cast out demons and perform kills today and tomorrow, and the third day I finish my cause." (Luke 13:32)
- "Oh, Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathered her brood under her wings, and you were not willing!" (Luke 13:34)

Conclusion: Dr. Darko's lecture provides a comprehensive overview of Luke 13, emphasizing Jesus' role as a prophet calling for genuine and transformative repentance in light of God's impending judgment and the unfolding of His kingdom. The lecture highlights the urgency of responding to this call and the inclusive nature of the kingdom, while also acknowledging the challenges and potential rejection faced by Jesus and his message.

4. Study Guide: Darko, Luke, Session 22, Prophetic Call to Repentance (Luke 13)

Study Guide: Luke 13 - Prophetic Call to Repentance

Key Themes:

- **The Necessity of Repentance:** Jesus emphasizes that repentance is crucial to avoid judgment, using the examples of the Galileans, the Tower of Siloam victims, and the parable of the fig tree.
- **The Nature of Repentance:** Repentance is presented as more than just a change of mind; it involves a change of will, a sense of guilt, and a transformation of conduct and way of life.
- **The Kingdom of God's Presence and Growth:** The parables of the mustard seed and the leaven illustrate the small beginnings and eventual massive influence of the Kingdom of God.
- **The Hypocrisy of Religious Leaders:** The healing of the woman on the Sabbath exposes the hypocrisy of the synagogue ruler who prioritizes tradition over compassion and the well-being of a fellow Jew.
- **The Narrow Gate and Exclusion:** The teaching about the narrow gate highlights the urgency of entering the Kingdom and the possibility of exclusion even for those who had a perceived association with Jesus.
- **Jesus' Journey to Jerusalem and Prophetic Role:** Luke underscores Jesus' determined journey to Jerusalem, the city that rejects prophets, and Jesus' own prophetic role in calling for repentance and proclaiming the Kingdom.
- **God's Desire for Jerusalem's Salvation:** Despite Jerusalem's history, Jesus expresses deep sorrow and a desire to gather its people, likening himself to a hen protecting her chicks.

Quiz:

1. According to Dr. Darko, what is the significance of Luke mentioning the Galileans whose blood Pilate mingled with their sacrifices and the eighteen killed by the Tower of Siloam?
2. Explain the meaning of repentance as presented in this session. What are the key components that constitute true repentance?

3. Describe the parable of the fig tree in Luke 13. What does Dr. Darko suggest is the significance of the vine-dresser's intervention in this parable?
4. Summarize the events surrounding Jesus healing the woman with a disabling spirit in the synagogue. What was the reaction of the synagogue ruler, and how did Jesus respond?
5. What is the meaning and significance of the parables of the mustard seed and the leaven in the context of the Kingdom of God?
6. According to Dr. Darko, what does Jesus' teaching about striving to enter through the narrow gate imply about salvation and participation in the Kingdom of God?
7. What was the question posed to Jesus about salvation in verse 23, and how did Jesus answer it? What is the significance of his response?
8. Why did some Pharisees warn Jesus to leave the area, claiming Herod wanted to kill him? What was Jesus' response to this warning, and how did he refer to Herod?
9. What does Jesus' lament over Jerusalem reveal about his feelings towards the city and its people? What historical context does Dr. Darko highlight in relation to Jerusalem and prophets?
10. According to Dr. Darko, what is the overarching message of Jesus' "prophetic call to repentance" in Luke 13, and why is it significant for understanding Jesus' ministry?

Answer Key:

1. Dr. Darko explains that these incidents serve as examples of unexpected suffering and death. Jesus uses them to emphasize that these individuals were not necessarily greater sinners than others, but rather that all people must repent to avoid a similar fate of perishing.
2. Repentance, according to this session, is not merely a change of mind or conversion. It involves a cognitive shift, a radical change of will prompted by guilt, and most importantly, a tangible change in conduct and overall way of life.
3. The parable of the fig tree depicts a tree that has not produced fruit for three years and is wasting the soil. The vine-dresser's request to give it another year symbolizes God's patience and offers an opportunity for repentance before judgment.

4. Jesus healed a woman who had been disabled for eighteen years on the Sabbath, leading the synagogue ruler to criticize the healing on that day. Jesus rebuked the ruler, calling him a hypocrite for prioritizing Sabbath rules over the well-being of a fellow "daughter of Abraham."
5. The parables illustrate that the Kingdom of God begins small and seemingly insignificant (like a mustard seed or a bit of leaven), but it possesses the power to grow and exert a massive, transformative influence.
6. Jesus' teaching about the narrow gate suggests that entering the Kingdom requires effort and that not everyone who expects to be included will be. The "owner of the house" sets the conditions, and the opportunity to enter is time-sensitive.
7. The question was whether only a few would be saved. Jesus responded by urging them to "strive to enter through the narrow gate," indicating that while the opportunity is there, it requires earnest effort and not all will succeed.
8. Some Pharisees warned Jesus about Herod's plot, and Dr. Darko suggests this might have been either a genuine attempt to save him or a tactic to subvert his ministry. Jesus responded by calling Herod a "fox" and asserting that he would continue his work of healing and casting out demons until his purpose in Jerusalem was fulfilled.
9. Jesus' lament reveals his deep sorrow and longing for Jerusalem to embrace him, comparing his desire to a hen gathering her chicks. Dr. Darko highlights Jerusalem's history of rejecting and killing prophets, setting the stage for Jesus' own impending fate there.
10. The overarching message is a call for a radical change in mindset and behavior in response to the coming Kingdom of God. It emphasizes the urgency of repentance, the nature of God's judgment, and the inclusive yet demanding nature of the Kingdom, all central to understanding Jesus' prophetic ministry.

Essay Format Questions:

1. Analyze the significance of the two initial incidents mentioned in Luke 13 (the Galileans and the Tower of Siloam victims) in relation to Jesus' subsequent call to repentance. How do these examples serve to underscore his prophetic message?
2. Discuss the multifaceted understanding of "repentance" presented in the lecture on Luke 13. How does Dr. Darko distinguish it from mere behavioral change or conversion, and why is this distinction important for understanding Jesus' teachings?
3. Compare and contrast the reactions to Jesus' ministry in Luke 13, specifically the response to the healing of the woman and the warning about Herod. What do these contrasting reactions reveal about the challenges Jesus faced and the nature of the Kingdom he proclaimed?
4. Examine the use of parables in Luke 13 (the fig tree, the mustard seed, and the leaven). How do these parables function to convey key aspects of Jesus' "prophetic call to repentance" and the nature of the Kingdom of God?
5. Explore the tension between God's offer of salvation and the warning of exclusion in Luke 13, particularly in the context of the "narrow gate" teaching and Jesus' lament over Jerusalem. What does this tension reveal about the responsibility of individuals in responding to Jesus' message?

Glossary of Key Terms:

- **Repentance:** A fundamental turning away from sin and toward God, involving not just a change of mind but also a change of will, a sense of guilt for past actions, and a transformation of conduct and way of life.
- **Prophetic Call:** A message delivered with the authority and urgency of a prophet, often calling people to recognize their sin, change their ways, and heed God's will, often with implications of future consequences.
- **Parable:** A short, illustrative story using familiar concepts to convey a spiritual truth or moral lesson, common in Jesus' teaching.
- **Kingdom of God:** The reign and rule of God, both present in Jesus' ministry and future in its full realization, characterized by God's power, justice, and salvation.
- **Synagogue:** A Jewish house of worship and community gathering, often serving as a place for teaching and prayer.
- **Sabbath:** The seventh day of the week, observed by Jews as a day of rest and worship, based on the biblical account of creation.
- **Hypocrisy:** The practice of claiming to have moral standards or beliefs but behaving in a way that contradicts them; insincerity or pretense.
- **Eschaton:** The final period of history, often associated with the end times, judgment, and the ultimate fulfillment of God's plan.
- **Second Temple Judaism:** The period in Jewish history between the rebuilding of the Second Temple in Jerusalem (around 516 BCE) and its destruction by the Romans in 70 CE, a time of diverse religious and political thought.
- **Nazareth Manifesto:** A reference to Luke 4:16-30, where Jesus, in the synagogue in Nazareth, reads from Isaiah and declares that the Spirit of the Lord is upon him to proclaim good news to the poor, release the captives, and set the oppressed free, outlining his Messianic mission.

5. FAQs on Darko, Luke, Session 22, Prophetic Call to Repentance (Luke 13), Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke 13: A Prophetic Call to Repentance

1. What is the main theme of Luke 13 according to Dr. Darko? Dr. Darko identifies the main theme of Luke 13 as a "prophetic call to repentance." Drawing from Luke Timothy Johnson's portrayal of Jesus as a prophet, Dr. Darko explains that this chapter emphasizes Jesus' urgent call for people to change their ways and heed the message of the kingdom of God, echoing the traditional prophetic call of "repent or perish."

2. What does the concept of "repentance" truly entail, as explained in the lecture?

Repentance, according to Dr. Darko, is not merely a superficial change or conversion. It is a multifaceted process involving a radical cognitive shift in one's beliefs and convictions, a change of will often prompted by a sense of guilt over past actions, and a consequential transformation in one's conduct and way of life. It signifies a fundamental change in mindset, purpose, and disposition towards life, ultimately affecting behavior.

3. How do the incidents of the Galileans killed by Pilate and the eighteen who died when the Tower of Siloam fell relate to Jesus' call to repentance?

Jesus uses these tragic events not to suggest that the victims were worse sinners than others, but as stark reminders of the potential for sudden and unexpected judgment. He asks his audience if they believe these individuals suffered because they were exceptionally sinful and then warns, "unless you repent, you will all likewise perish." These incidents serve as a prophetic warning, emphasizing the urgency of repentance to avoid facing similar consequences.

4. What is the significance of the parable of the fig tree in the context of the prophetic call to repentance?

The parable of the unfruitful fig tree illustrates God's patience and the opportunity for repentance. The owner's initial desire to cut down the unproductive tree represents impending judgment, while the vine-dresser's plea for another year signifies a period of grace and a chance to bear fruit. Dr. Darko highlights that the tree's failure to bear fruit is not just a lack of productivity but a waste of resources, emphasizing the responsibility to respond to God's provision. The extended time before judgment underscores the importance of seizing the opportunity to repent and align with the kingdom of God.

5. How does the healing of the bent-over woman on the Sabbath and the synagogue ruler's reaction highlight the nature of the kingdom of God?

The healing demonstrates

Jesus' compassionate work of setting people free from suffering, which Dr. Darko connects to the kingdom's mission to destroy the works of the devil. The synagogue ruler's indignation reveals a conflict between rigid adherence to religious law and the merciful, liberating actions of God's kingdom. Jesus' sharp rebuke of the ruler as a hypocrite underscores that the value of human well-being, especially for a "daughter of Abraham," surpasses strict interpretations of Sabbath regulations, highlighting the inclusive and compassionate nature of the kingdom.

6. What do the parables of the mustard seed and the leaven illustrate about the kingdom of God? These two parables illustrate the transformative power and expansive growth of the kingdom of God from seemingly small and insignificant beginnings. The mustard seed grows into a large tree providing shelter, symbolizing the widespread influence and impact of the kingdom. Similarly, the leaven permeates and transforms a large amount of flour, demonstrating the pervasive and influential nature of the kingdom's message. Dr. Darko emphasizes that the kingdom starts subtly but has the potential for massive and influential growth.

7. What is the meaning behind Jesus' teaching about the narrow gate and the exclusion of some who expected to be saved? Jesus' teaching about striving to enter through the narrow gate addresses the question of who will be saved. The narrow gate signifies that entry into the kingdom requires genuine effort and commitment, not just assumed privilege or past association with Jesus (eating, drinking, and being taught by him). The parable of the shut door emphasizes that there will be a point of no return, and those who have not truly embraced the kingdom's message and are considered "workers of evil" will be excluded, despite their prior familiarity with Jesus. This highlights the importance of actively responding to the call to repentance and living in accordance with the kingdom's values.

8. How does Jesus' encounter with the Pharisees regarding Herod's threat and his lament over Jerusalem underscore his prophetic role and the challenges to the kingdom? This passage reveals Jesus' unwavering commitment to his prophetic mission and his understanding of the opposition he faces. His dismissal of Herod as a "fox" while asserting his ongoing work demonstrates his authority and divine purpose. His lament over Jerusalem, the city that kills prophets, highlights the tragic rejection of God's messengers and the difficulty in people accepting the prophetic call to repentance. Despite this rejection, Jesus expresses deep sorrow and a desire to gather them, emphasizing the tension between God's offer of the kingdom and humanity's resistance to it.