

Dr. Daniel K. Darko, Gospel of Luke, Session 23, Mealtime Discourse on the Kingdom (Luke 24) Resources from NotebookLM

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

1. Abstract of Darko, Luke, Session 23, Mealtime Discourse on the Kingdom (Luke 24), Biblicalelearning.org, BeL

Dr. Daniel K. Darko's session 23 on Luke 14 explores Jesus's teachings during mealtime gatherings, emphasizing the **kingdom of God's inclusiveness** towards the marginalized. The lecture highlights the **social significance of meals** in the first century, particularly among the Pharisees, where conflict often arose with Jesus. Through **parables and direct instruction**, Jesus challenges notions of honor, shame, and hospitality, urging his listeners to **humble themselves** and invite the less fortunate. Ultimately, Darko explains that these mealtime discourses reveal the **cost and commitment of discipleship**, demanding a prioritization of God's kingdom above all else.

2. 19 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 23 – 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
n23.mp3**

3. Briefing Document: Darko, Luke, Session 23, Mealtime Discourse on the Kingdom (Luke 24)

Briefing Document: Dr. Daniel K. Darko on Luke 14 - Mealtime Discourses on the Kingdom

Overview:

This briefing document summarizes Dr. Daniel K. Darko's lecture on Luke chapter 14, which he titles "Mealtime Discourses on the Kingdom." Dr. Darko highlights the cultural significance of mealtime settings in the first century, particularly within the context of Jesus' interactions with the Pharisees and lawyers. He argues that these mealtime encounters serve as a platform for Jesus to lay the foundation for understanding how the Kingdom of God prioritizes the poor and marginalized. The lecture explores themes of honor and shame, humility, the inclusion of outcasts, the cost of discipleship, and the need for complete commitment to the Kingdom.

Main Themes and Important Ideas:

1. The Significance of Mealtime in the First Century:

- Mealtime settings were crucial social functions, signifying trust and honor between host and guest. Inviting outsiders was a way of defining those whom the family valued.
- Jesus dining with the Pharisees was often an "in-group gathering" where his presence was considered an honor to the host.
- Luke frequently mentions the presence of "lawyers" (nomos) alongside the Pharisees at these meals, often foreshadowing conflict.
- Some scholars compare these mealtime discourses to the Greco-Roman symposium, a setting for intellectual exchange and debate. However, Dr. Darko emphasizes the religious context of the Pharisees in Second Temple Judaism.
- The culture of "honor and shame" was deeply embedded, making social standing at meals significant.

Quote: "For mealtimes, especially when it goes beyond the traditional time in which people eat to invite outsiders into the scene, it becomes a very important part of defining those whom the family trusts, those whom the family wants to invite into their space, those who the family desire to know more. Both the host and the guest consider this to be an honorable gesture and take it very, very seriously."

2. Jesus' Healing on the Sabbath (Luke 14:1-6):

- Jesus dines at the house of a ruler of the Pharisees on the Sabbath, where they are "watching him carefully."
- He heals a man with dropsy, leading to a confrontation with the lawyers and Pharisees regarding the lawfulness of healing on the Sabbath.
- Jesus uses the analogy of rescuing an ox from a well on the Sabbath to highlight their hypocrisy and inability to respond to his actions.
- The presence of lawyers and Pharisees at this "table fellowship" indicates potential conflict.
- Dropsy, a condition involving fluid retention and potential association with uncleanness like leprosy, adds another layer to the significance of Jesus' healing.

Quote: "On the Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully, and behold, there was a man before him who had dropped sin. And Jesus responded to the lawyers and the Pharisees, saying, Is it lawful to heal on the Sabbath or not? But they remained silent."

3. Parable of the Seating at the Wedding Feast (Luke 14:7-11):

- Jesus observes how guests choose places of honor and teaches a parable about humility.
- He advises guests to take the lowest place, so they might be invited to move higher, gaining honor instead of suffering shame through demotion.
- This teaching challenges the Pharisees' obsession with public image and social standing.
- The core message is that "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Quote: "When you are invited to someone to a wedding by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him... But when you are invited, go and sit in the lowest place so that when your host comes, he may say to you, friend, move up higher."

4. Instruction on Whom to Invite to a Feast (Luke 14:12-14):

- Jesus directly addresses the host, challenging the cultural norm of reciprocal hospitality, where invitations are extended to friends, relatives, and rich neighbors who can repay the favor.
- He instructs the host to invite "the poor, the crippled, the lame, the blind," those who cannot offer repayment.
- The reward for such selfless hospitality will come "on the day of the resurrection of the just."
- This teaching emphasizes the Kingdom's concern for the marginalized and challenges the social engagement of the Pharisees and lawyers.

Quote: "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed because they cannot repay you, for you will be repaid on the day of the resurrection of the just."

5. Parable of the Great Banquet (Luke 14:15-24):

- A guest's statement about the blessedness of eating in the Kingdom sparks this parable.
- A man gives a great banquet and invites many, but they all offer excuses for not attending, highlighting their entanglement with earthly concerns.
- The host, angered by their refusal, instructs his servant to bring in "the poor, the crippled, the blind, and the lame" from the city streets.
- Even after this, there is still room, so the servant is told to go to the "highways and hedges and compel people to come in," suggesting an invitation to those further excluded.
- Dr. Darko interprets this parable as Jesus' desire for the nobles and Pharisees to consider bringing the outcasts into their fold, as no one is excluded from the Kingdom of God, including Gentiles.
- He quotes Joel Green, who emphasizes the transformative understanding of social relations where even those of "low status" are counted as friends at the table.

Quote: "A man once gave a great banquet and invited many... But they all alike began to make excuses... Then the master of the house became angry and said to his servant, go out quickly to the streets and lanes of the city and bring in the poor, the crippled, the blind, and the lame... And the master told the servant to go out to the highways and hedges and compel people to come in, that my house may be filled."

6. The Cost and Conditions of Discipleship (Luke 14:25-35):

- Following the banquet parable, Jesus addresses the large crowds accompanying him, emphasizing the demanding nature of true discipleship.
- He states that one must "hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life" to be his disciple. Dr. Darko clarifies that this "hate" signifies a relinquishing of ultimate loyalty and prioritizing the Kingdom's mission above kinship.
- Discipleship requires bearing one's own cross, symbolizing suffering and sacrifice.
- Jesus uses the analogies of a builder counting the cost of a tower and a king assessing his army's strength before war to illustrate the need to carefully consider the implications of following him.
- Renouncing "all that he has" is presented as a prerequisite for discipleship.
- The analogy of salt that has lost its taste emphasizes the need for complete and unwavering commitment. Half-hearted devotion is useless.
- Dr. Darko quotes Luke Timothy Johnson, who argues that the banquet parable and the demands of discipleship make the same point: the call of God must relativize all other claims on life, and entanglement with possessions and people can hinder the acceptance of this invitation.

Quote: "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple... So therefore, any one of you who does not renounce all that he has cannot be my disciple."

7. Implications for Kingdom Living:

- The Kingdom of God includes all people, regardless of social status, race, or background.
- Prioritizing possessions, status, and dignity above the marginalized contradicts the principles of the Kingdom.
- Humility is a noble virtue within the Kingdom, often leading to true honor.
- True discipleship requires full commitment, prioritizing God and the Kingdom's demands in all relationships and concerning material possessions.
- Following Jesus may involve suffering and public disdain, but it is a path requiring a resolute commitment.

Quote: "The kingdom of God is God at work in the world, where God is reaching out to people and all people that he has made in his image and likeness. The demands of the kingdom require that we do not prioritize possessions above people, status, and dignity above the ordinaries."

Conclusion:

Dr. Darko's lecture on Luke 14 provides a rich understanding of Jesus' teachings within the cultural context of first-century mealtime settings. He effectively demonstrates how these encounters served as opportunities for Jesus to challenge societal norms, emphasize the inclusion of the marginalized in God's Kingdom, and underscore the significant cost and complete commitment required for true discipleship. The lecture encourages listeners to reflect on their own priorities and embrace a holistic understanding of what it means to follow Jesus.

4. Study Guide: Darko, Luke, Session 23, Mealtime Discourse on the Kingdom (Luke 24)

Study Guide: Luke 14 - Mealtime Discourses on the Kingdom

Key Themes:

- The significance of mealtime settings in the first century and in Jesus' ministry.
- The culture of honor and shame and how Jesus challenges it.
- The importance of humility and avoiding the pursuit of honor in social gatherings.
- The radical inclusivity of the Kingdom of God, particularly concerning the poor and marginalized.
- The contrast between worldly reciprocity and Kingdom generosity.
- The cost and conditions of true discipleship, including prioritizing God and the Kingdom over familial ties and material possessions.
- The danger of half-hearted commitment to following Jesus (the salt analogy).

Outline of Key Sections:

1. Introduction to Mealtime Settings (1):

- Mealtime as important social functions signifying trust and honor.
- Jesus dining with Pharisees as in-group gatherings, often with lawyers present, leading to conflict.
- Comparison to Greco-Roman symposia and the importance of the religious context of the Pharisees.
- The backdrop of honor and shame culture.

1. Healing on the Sabbath (2-3):

- Jesus dining at the house of a ruler of the Pharisees on the Sabbath.
- The presence of lawyers and Pharisees and their scrutiny of Jesus.
- The healing of the man with dropsy and the subsequent conflict regarding the Sabbath.
- The cultural expectation of guests honoring the host.

- Dropsy as a potentially unclean condition.

1. **Parable of the Seats of Honor (3-4):**

- Jesus' parable about choosing the lowest place at a wedding feast to avoid shame and potentially gain honor.
- Connection to wisdom literature and the dynamics of honor and shame.
- The Pharisees' obsession with public image and social standing.
- Humility as a path to exaltation in the Kingdom.

1. **Instruction to the Host (4):**

- Jesus' challenge to the host regarding whom to invite to dinners and banquets.
- Critique of reciprocal hospitality among social equals.
- The call to invite the poor, crippled, lame, and blind, who cannot repay.
- The promise of blessing and repayment at the resurrection of the just.
- This as a direct challenge to social engagement and a demonstration of the Kingdom's values.

1. **The Kingdom Table and Humility (5):**

- The unwritten social codes of seating and honor at fellowship tables.
- Jesus' provocation of the Pharisees' desire for honor and his call to humility.
- The inclusion of the marginalized as a fundamental aspect of the Kingdom.
- Echoes of Proverbs regarding humility and proper standing.

1. **Parable of the Great Banquet (5-7):**

- Setting: A guest expresses a blessing for those who will eat in the Kingdom.
- The invitation to many and their excuses (field, oxen, new wife).
- The host's anger and the subsequent invitation to the poor, crippled, blind, and lame from the city streets.
- The continued room and the command to compel those on the highways and hedges to come in.
- The exclusion of the originally invited guests.

1. **Interpretation of the Banquet Parable (7):**

- Not necessarily a simple replacement of Jews with Gentiles.
- A challenge to the Pharisees (the initial guests) to include the outcasts at their table.
- The Kingdom of God as inclusive of all, regardless of social status or perceived impurity.
- Joel Green's perspective on the householder as an example of extending hospitality to the dishonorable and excluded.

1. **The Cost and Conditions of Discipleship (7-9):**

- The large crowd accompanying Jesus on his way to Jerusalem.
- The radical demands of discipleship: "hating" family (prioritizing Kingdom mission over kinship).
- The necessity of bearing one's own cross.
- Parables of the tower builder and the warring king illustrating the need to count the cost.
- The requirement to renounce all possessions.

1. **The Analogy of Salt (9):**

- Salt as good, but useless if it loses its saltiness.
- Application to discipleship: the need for complete and unwavering commitment.
- The danger of a half-hearted approach, trying to balance worldly possessions and the call of the Kingdom.
- Luke Timothy Johnson's interpretation: the call of God relativizes all other claims on life.

1. **Conclusion (9-11):**

- Mealtime discourse as a setting for challenging societal norms around honor and inclusion.
- The Kingdom of God includes the marginalized, and discipleship requires a reordering of priorities.
- Humility leads to true honor in the Kingdom.

- The call for full commitment, drawing on the analogy of the Yoruba, Igbo, and Hausa at the same table.
- The universality of God's invitation.
- The cost of discipleship may include suffering, but requires unwavering resolve (illustrated by the Sunday school song).

Quiz: Luke 14

Answer each question in 2-3 sentences.

1. Why were mealtime settings considered significant in the first-century context, according to Dr. Darko?
2. When Jesus dined with the Pharisees, what other group was often present, and what was the typical outcome of these meals?
3. Explain how Jesus used the parable of the seats of honor to challenge the cultural values of his audience.
4. What radical instruction did Jesus give to the host regarding whom to invite to meals, and why?
5. In the parable of the great banquet, what were the initial invitees' excuses, and what did the host do in response to their refusals?
6. According to Dr. Darko, what might be a better way to understand the parable of the great banquet beyond a simple replacement of one group with another?
7. What does it mean to "hate" one's family in the context of Jesus' teachings on discipleship in Luke 14?
8. Explain the significance of the parables of the tower builder and the warring king in relation to discipleship.
9. What point was Jesus making with the analogy of salt that has lost its taste in the context of following him?
10. How does Dr. Darko summarize the core message of the mealtime discourses in Luke 14 regarding honor, inclusion, and discipleship?

Answer Key: Luke 14 Quiz

1. Mealtime settings in the first century were very important social functions that signified trust and honor. Inviting outsiders beyond the traditional time to eat

defined those whom the family trusted and desired to know more, making it a serious gesture for both host and guest.

2. When Jesus dined with the Pharisees, the lawyers (nomos) were often also present. Luke consistently shows that the presence of lawyers alongside the Pharisees at these meals typically led to conflict and disputes with Jesus.
3. Jesus used the parable of the seats of honor to challenge the cultural obsession with honor and shame by suggesting that true honor comes through humility. By advising people to take the lowest place and be elevated, he subverted the self-seeking for status prevalent among the Pharisees and lawyers.
4. Jesus instructed the host to invite the poor, the crippled, the lame, and the blind to meals instead of friends, relatives, or rich neighbors. This was because those who could not repay offered an opportunity for true, non-reciprocal generosity, which aligns with the values of the Kingdom of God.
5. The initial invitees to the great banquet gave excuses related to new property, new business ventures, and a new marriage. In response to their refusals, the angry host ordered his servant to bring in the poor and marginalized from the city, and then to compel others from the highways and hedges to attend.
6. Dr. Darko suggests that the parable of the great banquet can be better understood as a challenge to the Pharisees (the initial guests) to consider the need to include the outcasts at their table. Instead of simply replacing one group, it highlights Jesus' desire for the religious leaders to embrace the marginalized in their fellowship.
7. To "hate" one's family in the context of Jesus' teachings on discipleship in Luke 14 does not mean to despise them. Rather, it signifies the need to relinquish one's primary loyalty to family and prioritize the mission and demands of the Kingdom of God above all other earthly relationships.
8. The parables of the tower builder and the warring king illustrate the importance of carefully considering the costs and challenges involved in following Jesus. Just as one would plan and assess resources before undertaking a major project or going to war, discipleship requires a realistic understanding of the sacrifices and commitment it entails.
9. With the analogy of salt that has lost its taste, Jesus was emphasizing the need for complete and unwavering commitment from his followers. If a disciple loses their

essential quality of devotion to the Kingdom, they become useless and ineffective, just like salt that has lost its saltiness.

10. Dr. Darko summarizes that the mealtime discourses in Luke 14 challenge the pursuit of honor in a culture obsessed with it, advocating for humility and the inclusion of the marginalized in the Kingdom of God. True discipleship requires a reordering of priorities, placing God and the Kingdom above possessions and even close relationships, demanding full and wholehearted commitment.

Essay Format Questions: Luke 14

1. Analyze the significance of the mealtime setting in Luke 14. How does this context shape Jesus' teachings and interactions with his audience? Consider the cultural norms surrounding meals in the first century and how Jesus both utilized and subverted these norms.
2. Discuss the theme of honor and humility in Luke 14. How does Jesus challenge the prevailing culture of honor and shame through his parables and direct teachings? What does it mean to pursue honor in the Kingdom of God according to this chapter?
3. Explore the concept of inclusivity in the Kingdom of God as presented in Luke 14. Who are the individuals and groups that Jesus emphasizes should be included, and why is this inclusivity a radical departure from societal norms of the time?
4. Examine the cost of discipleship as outlined in Luke 14. What are the key demands Jesus makes on those who would follow him? How do the parables of the tower builder, the warring king, and the analogy of salt illustrate the nature and importance of this cost?
5. Compare and contrast the different mealtime scenarios in Luke 14 (the Pharisee's house, the parable of the wedding feast, and the parable of the great banquet). What specific lessons about the Kingdom of God and discipleship does Jesus convey in each of these settings?

5. FAQs on Darko, Luke, Session 23, Mealtime Discourse on the Kingdom (Luke 24), Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke 14: Mealtime Discourses on the Kingdom

1. What was the significance of mealtime settings in the first-century context, and how does this relate to Jesus's encounters in Luke 14? Mealtime settings in the first century were highly significant social functions, serving to define trust and honor between hosts and guests. Inviting someone to share a meal, especially beyond immediate family, was an honorable gesture taken seriously by both parties. In Luke 14, Jesus's presence at Pharisaic meals provides the backdrop for his teachings. These in-group gatherings, sometimes including lawyers, often became occasions for conflict and dispute, moving beyond mere social exchange to highlight deeper spiritual and social issues.

2. What cultural dynamics of honor and shame are important to understand when interpreting Jesus's actions and teachings in Luke 14? Honor was a central value in this culture, and shame was deeply damaging. Social standing was often reflected in one's position at a meal or banquet. Jesus uses this cultural context to challenge the prevailing obsession with honor and status. His advice to take the lowest place at a banquet encourages humility, suggesting that true honor comes from being elevated by others rather than self-promotion. This contrasts with the Pharisees' concern for public image and their desire for places of honor.

3. In the parable of the wedding feast (Luke 14:7-11), what is Jesus teaching about humility and social status in the context of the kingdom of God? Jesus uses the parable of guests choosing places of honor at a wedding feast to teach the importance of humility. He advises taking the lowest place, suggesting that it is better to be invited to move up to a more honorable position than to be asked to move down in shame. This reflects a broader principle within the kingdom of God: those who exalt themselves will be humbled, and those who humble themselves will be exalted. It challenges the social hierarchies and the pursuit of self-importance.

4. When Jesus instructs the host to invite the poor, crippled, lame, and blind (Luke 14:12-14), what radical social implications does this have within the cultural context of that time? Jesus's instruction to invite the marginalized and those who cannot reciprocate directly challenges the prevailing culture of reciprocity in hospitality, where banquets typically reinforced social standing and networks among equals. By advocating for the inclusion of the socially despised and powerless, Jesus demonstrates that the kingdom of God extends to those whom society often overlooks and excludes. This act

signifies a fundamental shift in social engagement, prioritizing the needs of the marginalized and reflecting God's concern for them.

5. How does the parable of the great banquet (Luke 14:15-24) illustrate the response to God's invitation to the kingdom and who is ultimately included? The parable of the great banquet depicts an invitation to the kingdom of God. The initial invitees, representing those who might be expected to readily accept, offer excuses and decline. In response, the host commands his servant to bring in the poor, crippled, blind, and lame from the city, and later to compel those on the highways and hedges to come in. This illustrates that when those who are initially called reject God's invitation, it extends to the social outcasts and even to those who might feel unworthy, emphasizing the inclusive nature of God's kingdom.

6. What are the key aspects of the cost of discipleship that Jesus emphasizes in Luke 14:25-35? Jesus stresses that following him demands radical prioritization and commitment. This includes a willingness to seemingly "hate" one's own family in the sense of relinquishing ultimate loyalty to them in favor of the kingdom's mission. Discipleship also involves bearing one's own "cross," signifying a readiness for suffering and sacrifice. Furthermore, Jesus urges his followers to "count the cost," using analogies of a builder and a king to highlight the need for careful consideration and complete commitment, even to the point of renouncing all possessions.

7. How does Jesus use the analogy of salt to illustrate the nature and importance of true discipleship? The analogy of salt is used to emphasize the essential and transformative nature of true discipleship. Salt that has lost its saltiness is useless. Similarly, disciples who lose their distinctiveness and commitment are ineffective and serve no purpose in the kingdom. This underscores the need for wholehearted devotion and a complete renunciation of anything that might compromise one's commitment to God's call.

8. Based on the mealtime discourses in Luke 14, what are some fundamental characteristics of the kingdom of God and the nature of discipleship within it? The mealtime discourses in Luke 14 reveal that the kingdom of God is characterized by inclusivity, particularly towards the poor and marginalized. Humility is valued over self-exaltation, and true honor comes from God. Discipleship in this kingdom demands a radical reordering of priorities, placing God and the kingdom's mission above family and possessions. It requires a complete and unwavering commitment, a willingness to sacrifice, and a recognition that God's invitation extends to all, regardless of social standing or perceived worthiness.