

# **Dr. Daniel K. Darko, Gospel of Luke, Session 30, Public Exchange with Authorities in Jerusalem (Luke 20:1-21:4)**

## **Resources from NotebookLM**

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

### **1. Abstract of Darko, Luke, Session 30, Public Exchange with Authorities in Jerusalem (Luke 20:1-21:4), Biblicalelearning.org, BeL**

Dr. Daniel K. Darko's Session 30 lecture on Luke 20:1-21:4 focuses on Jesus' **public interactions with Jerusalem authorities in the temple**, following his triumphal entry. The session examines **challenges to Jesus' authority by chief priests and scribes**, his **parable of the vineyard** as a critique of these leaders, and their failed attempts to **entrap him with questions about taxes and resurrection**. Dr. Darko provides **contextual understanding of these exchanges**, including Jewish customs and the beliefs of the Sadducees and scribes, highlighting **Jesus' skillful responses** and warnings about the scribes' hypocrisy before transitioning to the account of the widow's offering in chapter 21.

**2. 17 - minute Audio Podcast Created on the basis of  
Dr. Darko, Luke, Session 30 – 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  
n30.mp3**

### 3. Briefing Document: Darko, Luke, Session 30, Public Exchange with Authorities in Jerusalem (Luke 20:1-21:4)

#### Briefing Document: Luke 20:1-21:4 - Public Exchange with Authorities in Jerusalem

**Overview:** This briefing document summarizes the main themes and important ideas presented in Dr. Daniel K. Darko's Session 30 lecture on Luke 20:1-21:4, focusing on Jesus' public exchanges with the religious authorities in Jerusalem after his triumphal entry.

#### Main Themes and Important Ideas:

1. **Jesus' Established Teaching Authority in the Temple:** Following his entry into Jerusalem and the cleansing of the temple, Jesus establishes the temple itself as his "teaching hall." This is a significant act of assuming authority within the central religious space.
  - "Now we see that when Jesus came into the city, he went straight to the temple, cleansed the temple, and began to make that place a place of teaching. If you recall from the previous lecture, I used the expression of the establishing his teaching hall in the temple."
  - His routine becomes teaching in the temple during the day and retiring to the Mount at night.
1. **Challenge to Jesus' Authority:** The chief priests, scribes, and elders directly confront Jesus, questioning the source of his authority to teach and act in the temple.
  - "One day, as Jesus was teaching the people in the temple and preaching the gospel, the chief priest and the scribes with the elders came up and said to him, tell us by what authority do you do these things or who is it that gave you the authority, this authority?"
  - Dr. Darko emphasizes the legitimacy of their question from their perspective as "custodians of the temple."
1. **Jesus' Rabbinic Counter-Question and Entrapment:** Instead of directly answering, Jesus employs a rabbinic style of questioning, posing a counter-question about the authority of John the Baptist.
  - "He answered them. I will ask you a question. Now tell me, was the baptism of John from heaven or from man?"

- This tactic puts the authorities in a dilemma, as denying John's divine authority would anger the people, who believed he was a prophet. Their refusal to answer ("they did not know where it came from") allows Jesus to avoid answering their initial question directly.
  - "So, they answered that they did not know where it came from, and Jesus said to them, neither will I tell you by what authority I do these things."
  - Dr. Darko argues that Jesus' strategy is to "take these leaders on and put them in the corner one after the other, establishing his credentials, his authority, and his place in the temple."
1. **The Parable of the Vineyard:** Jesus tells a parable about a vineyard owner, tenants who mistreat and kill the owner's servants and finally his son, to illustrate the fate of the religious leaders who reject him.
    - "A man planted a vineyard and let it out to tenants, and went into another country for a long while... But the tenants beat him and sent him away empty-handed... this is the heir. Let us kill him so that the inheritance may be ours."
    - Dr. Darko highlights that the leaders understood the parable was directed at them ("they perceived that he had told this parable against them").
    - The parable uses a familiar economic scenario of landowners and tenants in Palestine.
    - The "vineyard image" is interpreted as referring to the "house of Israel," and the tenants as the stewards.
    - Jesus quotes Psalm 118:22-23 ("The stone that the builders rejected has become a cornerstone") to emphasize his crucial role and the consequences for those who reject him.
    - Dr. Darko notes that Luke's narrative suggests the current leadership will be replaced, aligning with the events in the Book of Acts.
  1. **The Question of Paying Taxes to Caesar:** The authorities send spies, pretending to be sincere, to entrap Jesus on the politically sensitive issue of paying tribute to Caesar.
    - "They feared the people, so they watched him and sent spies who pretended to be sincere that they might catch him in something he said so as to deliver him up to the authorities and jurisdiction of the governor, the Gentiles."

- The spies flatter Jesus before posing their question ("Teacher, we know that you speak and teach rightly and show no partiality. But truly teach the word of God. Is it lawful for us to give tribute to Caesar or not?").
  - Jesus exposes their "craftiness" and asks to see a denarius, using the image and inscription of Caesar to answer.
  - "Then he said to them, then render to Caesar the things that are Caesar's, and to God the things that are God's."
  - Dr. Darko discusses three interpretations of Jesus' response (two-kingdom, irony, anti-zealot) but emphasizes that the context is an attempt to entrap him.
  - He connects this teaching to Paul's later instructions on respecting governing authorities while maintaining primary loyalty to God.
  - Jesus' wise answer publicly shames the spies and the authorities who sent them.
1. **The Question About the Resurrection (The Sadducees):** The Sadducees, who deny the resurrection, attempt to ridicule the concept by presenting a scenario involving a woman married to seven brothers according to the levirate law.
- "They came to him some Sadducees those who denied that there is a resurrection, and they asked him a question..."
  - Dr. Darko explains the Sadducees' background: their priestly class, aristocratic nature, focus on the written Torah (especially the first five books), control of the temple, and disbelief in the resurrection. He contrasts them with the Pharisees.
  - Jesus refutes their argument by stating that marriage is for "this age" and will not exist in the resurrection.
  - "Jesus turned to them and said the sons of this age marry and are given in marriage but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage..."
  - Crucially, Jesus supports the doctrine of resurrection by quoting from the Torah (the burning bush account) to demonstrate that God is the God of the living.
  - "But that the dead are raised, even Moses showed in the passage about the bush, where he calls the Lord the God of Abraham, the God of Isaac, and the God of Jacob. Now he's not God of the dead, but of the living, for all live to him."

- The scribes (mostly Pharisees who believed in the resurrection) are pleased with Jesus' answer.
1. **Warning Against the Scribes:** Jesus concludes chapter 20 by warning his disciples against the hypocrisy and exploitative practices of the scribes.
    - "Beware of the scribes who like to walk around in long robes and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feast who devour widows and for praetors make long prayers they will receive the greater condemnation."
    - Dr. Darko highlights their love of public image, religious pretense, and, particularly, their "devouring widows."
    - He lists six possible ways the scribes exploited widows, including financial exploitation in exchange for legal aid or prayers, and taking advantage of their hospitality.
    - This warning about the treatment of widows serves as a transition to the account of the poor widow in chapter 21.
  1. **Jesus as a Prophet and Philosopher:** Dr. Darko characterizes Jesus in this section of Luke as both a prophet (predicting his entry) and a philosopher, engaging in discourse and public debate with brilliance.
    - "While he is in the temple, he is like a philosopher, as Luke will portray him. He provides discourse and public debate, and he did so brilliantly well."
    - His subject matter is primarily theological, but he also answers social and political questions with prudence.
  1. **Escalating Conflict and Jesus' Awareness:** Despite his successful navigation of these challenges, the plot to get rid of Jesus will continue. He has essentially "taken custody" of the temple, defying the authorities.
    - "Here in the exchange with the authorities, the plot to get rid of him is not going to cease."
    - Dr. Darko emphasizes that Jesus is fully aware of what is coming and is acting according to God's will.

### Key Quotes:

- "tell us by what authority do you do these things or who is it that gave you the authority, this authority?" (Luke 20:2, quoted by Dr. Darko)
- "render to Caesar the things that are Caesar's, and to God the things that are God's." (Luke 20:25, quoted by Dr. Darko)
- "the sons of this age marry and are given in marriage but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage" (Luke 20:34-35, quoted by Dr. Darko)
- "Now he's not God of the dead, but of the living, for all live to him." (Luke 20:38, quoted by Dr. Darko)
- "beware of the scribes who like to walk around in long robes and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feast who devour widows and for praetors make long prayers they will receive the greater condemnation." (Luke 20:46-47, quoted by Dr. Darko)

**Significance:** This section of Luke's Gospel highlights the growing conflict between Jesus and the religious authorities in Jerusalem. Jesus masterfully navigates their attempts to discredit and entrap him, asserting his authority through his teaching and wise responses. The discussions on authority, taxes, and resurrection address fundamental theological and socio-political issues. The warning against the scribes underscores the dangers of hypocrisy and exploitation within religious leadership and sets the stage for the subsequent account of the poor widow's offering.

## 4. Study Guide: Darko, Luke, Session 30, Public Exchange with Authorities in Jerusalem (Luke 20:1-21:4)

### Study Guide: Luke 20:1-21:4 - Public Exchange with Authorities in Jerusalem

#### Key Themes

- **Jesus' Authority:** The central point of contention as religious leaders question the basis of his teaching and actions in the temple.
- **Conflict with Religious Authorities:** The escalating tension between Jesus and the chief priests, scribes, and elders, marked by direct confrontation and attempts to entrap him.
- **Rabbinic Discourse:** Jesus employs a question-and-answer style common in rabbinic debate to challenge his opponents.
- **Parabolic Teaching:** Jesus uses parables, like the Parable of the Vineyard, to critique the religious leaders and foreshadow their rejection of him.
- **Entrapment Attempts:** The authorities employ spies and pose carefully crafted questions (regarding taxes and the resurrection) to incriminate Jesus.
- **Jesus' Wisdom and Skill:** His ability to navigate these challenging questions with insightful and unexpected answers, often turning the traps back on his adversaries.
- **Understanding of Scripture:** Jesus demonstrates a deep understanding of the Law (Torah) and uses it effectively in his responses to the Sadducees.
- **Critique of Religious Hypocrisy:** Jesus warns his disciples against the insincere piety and exploitative practices of the scribes.
- **Transition to Final Discourse:** The events in the temple set the stage for Jesus' final teachings about the end times in Luke 21.

#### Quiz

1. Why do the chief priests, scribes, and elders question Jesus' authority in the temple? What are the two possible implications of their question?
2. Explain Jesus' counter-question about John the Baptist's baptism. How does this question put the religious leaders in a difficult position?

3. Summarize the Parable of the Vineyard in Luke 20:9-16. According to Dr. Darko, whom does this parable primarily target, and what does the vineyard imagery represent?
4. Describe the tactic used by the scribes and chief priests in Luke 20:20-26 to try and entrap Jesus. What question do they ask him, and how does he respond?
5. What are the three readings of Jesus' response regarding paying taxes to Caesar mentioned by Dr. Darko? Briefly explain one of these readings.
6. Who are the Sadducees, and what are two key beliefs that distinguished them from the Pharisees? Why do they question Jesus about the resurrection?
7. Explain Jesus' response to the Sadducees' question about marriage in the resurrection (Luke 20:34-36). What scriptural evidence does he use to support his point?
8. According to Dr. Darko, why were some of the scribes pleased with Jesus' answer to the Sadducees about the resurrection?
9. What warnings does Jesus give his disciples concerning the scribes in Luke 20:45-47? List two specific behaviors he critiques.
10. How does the account of the widow in Luke 21:1-4 relate to Jesus' critique of the scribes at the end of Luke 20?

### **Quiz Answer Key**

1. The chief priests, scribes, and elders question Jesus' authority because he has taken over the temple as a place of teaching and preaching, and they want to know by whose permission he is doing this. Their question could imply they are asking about his authority to cleanse the temple and establish his teaching, or about the source of the power behind his teachings.
2. Jesus asks whether John the Baptist's baptism was "from heaven or from man." This question forces the leaders into a dilemma because if they say it was from heaven, Jesus will ask why they didn't believe John, while if they say it was from man, they fear the people who widely accepted John as a prophet.
3. The Parable of the Vineyard tells the story of a landowner who sends servants and finally his son to collect fruit from tenants, who beat and kill them. According to Dr. Darko, this parable primarily targets the temple leaders, and the vineyard image seems to represent the house of Israel, with the tenants as the stewards.



4. The scribes and chief priests sent spies who pretended to be sincere to catch Jesus in something he said so they could hand him over to the Roman governor. They asked him if it was lawful to pay tribute to Caesar or not, and Jesus responded by asking to see a denarius and pointing out whose image and inscription were on it, instructing them to "render to Caesar the things that are Caesar's, and to God the things that are God's."
5. The three readings are the two-kingdom reading (advocating balance between civic duty and commitment to God), the irony reading (Caesar's possessions are worthless compared to God's kingdom), and the anti-zealot reading (avoiding political confrontation). The two-kingdom reading suggests maintaining a proper attitude towards paying taxes and respecting governing authorities while prioritizing one's relationship with God.
6. The Sadducees were a Jewish sect primarily composed of the priestly class and wealthy aristocrats in Jerusalem who controlled the temple. Two key beliefs were their denial of the resurrection of the dead and their emphasis on the written Torah (the first five books of the Old Testament), unlike the Pharisees who also accepted oral tradition and the prophets. They question Jesus about the resurrection to try and expose what they see as a logical absurdity based on Mosaic Law.
7. Jesus responds that those who attain to the resurrection neither marry nor are given in marriage because they are like angels and cannot die. He supports this by quoting Moses' reference to God as the "God of Abraham, Isaac, and Jacob" in the passage about the burning bush, arguing that God is the God of the living, implying their continued existence beyond death.
8. According to Dr. Darko, some of the scribes, who were likely Pharisees, were pleased with Jesus' answer to the Sadducees because the Pharisees believed in the resurrection of the dead. Jesus' response affirmed their theological stance against the Sadducees.
9. Jesus warns his disciples to beware of the scribes who like to walk around in long robes and love greetings in marketplaces, the best seats in synagogues, and places of honor at feasts. He also critiques their devouring of widows and making long prayers for pretense, stating they will receive greater condemnation.
10. The account of the widow who gives her meager offering serves as a contrast to the scribes who are accused of devouring widows' resources while maintaining a

public appearance of piety. The widow's genuine devotion highlights the hypocrisy of the scribes.

### **Essay Format Questions**

1. Analyze the strategies employed by the religious authorities in Luke 20:1-26 to undermine Jesus' ministry. How does Jesus effectively counter these attempts, and what does this reveal about his authority and wisdom?
2. Discuss the significance of the Parable of the Vineyard (Luke 20:9-19) within the broader context of the conflict between Jesus and the religious leaders. How does this parable function as a critique and a prophecy?
3. Compare and contrast Jesus' interactions with the different groups of religious authorities in Luke 20 (chief priests, scribes, elders, spies, Sadducees). What distinct challenges does each group present, and how does Jesus tailor his responses?
4. Examine Jesus' teaching on the relationship between civic duty and devotion to God in Luke 20:20-26 ("Render to Caesar..."). What are the different interpretations of this statement, and what does it suggest about Jesus' understanding of authority and allegiance?
5. Analyze Jesus' critique of the scribes in Luke 20:45-47. What specific behaviors does he condemn, and what principles of true piety and leadership does his critique imply? How does the subsequent account of the widow's offering in Luke 21:1-4 illustrate these principles?

## Glossary of Key Terms

- **Sanhedrin:** The highest Jewish council in Jerusalem during the time of Jesus, composed primarily of chief priests, elders, and scribes, often including Sadducees.
- **Rabbinic Discourse:** A style of teaching and argumentation common among Jewish rabbis, often involving questions, counter-questions, and interpretations of scripture to explore theological and legal matters.
- **Parable:** A short allegorical story used by Jesus to teach spiritual or moral lessons, often drawing on relatable everyday situations.
- **Allegory:** A story in which the characters and events represent abstract ideas or qualities, often with a deeper spiritual or political meaning.
- **Scribes:** Experts in the Jewish Law (Torah) who could interpret and teach it. Many scribes were associated with the Pharisee movement.
- **Elders:** Respected leaders within the Jewish community, often members of prominent families, who held positions of authority in local councils and the Sanhedrin.
- **Sadducees:** A Jewish sect that emphasized the written Torah, rejected oral tradition and beliefs like the resurrection of the dead, and held significant influence within the temple establishment.
- **Pharisees:** A prominent Jewish sect that emphasized strict adherence to the Law, including both the written Torah and oral traditions. They believed in the resurrection of the dead and the importance of ritual purity.
- **Denarius:** A standard Roman silver coin used in the time of Jesus, bearing the image and inscription of the Roman emperor (Caesar).
- **Leirate Marriage:** A custom in which the brother of a deceased man is obligated to marry his widow if she is childless, in order to continue the deceased brother's lineage.
- **Cornerstone:** The first stone set in the construction of a masonry foundation, crucial for the stability and alignment of the entire building. In scripture, it is often used metaphorically to refer to something essential and foundational.

## 5. FAQs on Darko, Luke, Session 30, Public Exchange with Authorities in Jerusalem (Luke 20:1-21:4), [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions: Luke 20:1-21:4 - Public Exchange with Authorities in Jerusalem

- **Why did the chief priests, scribes, and elders question Jesus' authority?** These authorities, who were the custodians of the temple, questioned Jesus' authority because he had entered Jerusalem, cleansed the temple, and established it as his teaching place. They saw this as a challenge to their control and wanted to know by what right he was acting in this manner and who had given him such authority. This was particularly pertinent as the people were listening to Jesus intently, seemingly undermining the authority of the established religious leaders.
- **How did Jesus respond to the authorities' question about his authority?** Instead of directly answering their question, Jesus employed a rabbinic style of discourse by posing a counter-question about John the Baptist's authority: "Was the baptism of John from heaven or from man?" This put the authorities in a dilemma. If they said from heaven, Jesus could ask why they didn't believe John, who had testified to Jesus. If they said from man, they risked the people's anger, as the people widely believed John was a prophet. Unable to answer, they admitted they didn't know, leading Jesus to conclude that he would not tell them by what authority he did these things.
- **What is the main point of Jesus' parable of the vineyard tenants?** The parable of the vineyard tenants is an allegory directed at the temple authorities. The vineyard represents the house of Israel, the owner is God, the servants sent represent the prophets, and the beloved son represents Jesus himself. The tenants, representing the religious leaders, mistreated and killed the servants and ultimately killed the owner's son, hoping to seize the inheritance. The parable illustrates the rejection of God's messengers and ultimately Jesus by the religious leaders and foretells the judgment that will come upon them, with the vineyard being given to others.

- **How did Jesus use the analogy of the cornerstone after the parable?** Following the parable, Jesus quoted Psalm 118:22-23, saying, "The stone that the builders rejected has become a cornerstone." This directly addressed the authorities' rejection of him. He explained that those who stumble over this rejected stone (Jesus) will be broken, and anyone upon whom it falls will be crushed, emphasizing the consequences of rejecting him as the Messiah.
- **Why did the religious authorities send spies to question Jesus about paying taxes to Caesar?** The religious authorities, recognizing that Jesus' parable was directed at them and wanting to find a way to deliver him to the Roman governor, sent spies who pretended to be sincere. Their question about the lawfulness of paying tribute to Caesar was a trap. If Jesus said it was lawful, he could alienate his Jewish followers who resented Roman rule and taxation. If he said it was unlawful, he could be accused of sedition against Rome.
- **How did Jesus skillfully evade the trap set by the question about taxes?** Jesus, perceiving their craftiness, asked to see a denarius, a Roman coin used for taxes. When they produced one bearing Caesar's image and inscription, Jesus replied, "Then render to Caesar the things that are Caesar's, and to God the things that are God's." This wise answer avoided both pitfalls. It acknowledged the temporal authority of Caesar in worldly matters while affirming the ultimate authority and claim of God on people's allegiance. His response silenced his questioners and left them marveling at his wisdom.
- **What was the Sadducees' motive in questioning Jesus about the resurrection and levirate marriage?** The Sadducees, who did not believe in the resurrection of the dead, posed a hypothetical scenario based on the law of levirate marriage (Deuteronomy 25:5-6) involving a woman married to seven brothers who all died without children. Their question, "In the resurrection, therefore, whose wife of the seven will she be?" was intended to ridicule the concept of resurrection and trap Jesus in a seemingly absurd contradiction of the Torah, which they highly esteemed.

- **How did Jesus refute the Sadducees' argument against the resurrection?** Jesus responded by highlighting the difference between the present age and the age to come. He stated that in the resurrection, people "neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection." He then appealed to the very Torah they believed in, quoting Exodus 3:6 where God refers to himself as the God of Abraham, Isaac, and Jacob long after their deaths. Jesus argued that God is not the God of the dead but of the living, thus affirming the reality of the resurrection. This answer pleased the scribes (most of whom were Pharisees who believed in the resurrection) and silenced the Sadducees.