

Handout 1: Luke Lesson 11

In chapters 12-14 there is a repeated reference to food and meals in Jesus' sayings and parables; He concludes this trend in His teaching with the Parable of the Great Feast:

#1: Luke 12:19	The Parable of the Rich Fool who thought happiness was in eating the stored abundance of his harvest
#2: Luke 12:36	The Parable of the Vigilant and Faithful Servants who are rewarded by their master who serves his servants a banquet at his table
#3: Luke 12:42	The food allowance the faithful steward is responsible for distributing
#4: Luke 12:45	The unfaithful servants who abuse the Master's table by eating and getting drunk
#5: Luke 13:20-21	The Parable of the Leaven in which a little bit of leaven makes an abundance of bread
#6: Luke 13:26	The unrighteous who will claim they ate and drank in the Lord's presence
#7: Luke 13:29	The multitude who will come from the four corners of the earth to eat at the table in the Kingdom of God
#8: Luke 14:7-9	A teaching on conduct at a banquet
#9: Luke 14:12-14	Those who invite the poor to a banquet will be blessed
#10: Luke 14:15-24	The Parable of the Great Feast
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Chapter 14 records the third banquet with the Pharisees and scribes and the fifth Sabbath healing. Banquets Jesus attended at the homes of Pharisees:

1. When Jesus pardoned the sinful woman (Lk 7:36-50)
2. When Jesus condemned the hypocrisy of the Pharisees and scribes (Lk 11:37-53)
3. When Jesus was invited to a Sabbath meal at the home of a leading Pharisee (Lk 14:1-6)

Healings on the Sabbath:

1. Healing a demon possessed man at the Capernaum Synagogue (Lk 4:31-35)
2. Healing Simon-Peter's mother-in-law (Lk 4:38-39)
3. Healing a man with a withered hand (Lk 6:6-10)
4. Healing the crippled woman (Lk 13:10-17)
5. Healing the man with dropsy (Lk 14:1-4)

The Parable of the Wedding Banquet (Lk 14:7-14)	
The wedding banquet	The Eucharistic banquet
The host	Jesus Christ
The guests who seek the places of highest honor	The self-righteous who will be least in the kingdom
The guest who seeks the lowest seat	The humble who the host will exalt
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The immediate context is the Eucharist. The eschatological sense of this parable is the Wedding Supper of the Lamb at the end of time as we know it. At that gathering, attended by all the saints, the places of honor will be given to the most humble servants of the Bridegroom, Jesus Christ.

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Handout 2: Luke Lesson 11

The Parable of the Great Feast concludes the series of teachings dealing with food or banquets.

Symbolic Imagery in the Parable of the Great Feast (Lk 14:15-24)	
The host of the banquet	God
His home	The heavenly Kingdom
The banquet	The banquet of the righteous at the end of time
The servants	God's prophets
The first invited guests	The people of the Old Covenant (Jews)
The second group of invited guests	The disadvantaged Jews who were the outcasts
The third group of invited guests	The Gentiles who have been outside the covenant but are now included
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In chapter 15 Jesus gives three parable teachings to the crowds concerning God's patience and mercy in calling sinners to salvation by using common examples of daily life. He gives the example of a shepherd searching for a lost sheep, a woman searching for a lost coin and a father who welcomes a lost son. *Who are the father, the shepherd and the woman? They are God the Father, Christ and the Church. Christ carries you on his body, he who took your sins on himself. The Church seeks and the Father receives. The shepherd carries. The mother searches, the father clothes. First mercy comes, then intercession, and third reconciliation. Each complements the other. The Savior rescues, the Church intercedes, and the Creator reconciles (St. Ambrose, Exposition of the Gospel of Luke, 7.207-8).*

Symbolic comparisons in the Parable of the Lost Sheep (Lk 15:1-7)	
The lost sheep	Sinners
The sheep fold	The covenant community of the Church
The shepherd	Jesus Christ who went in search of the "lost sheep" of the house of Israel
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Symbolic comparisons in the Parable of the Lost Coin (Lk 15:8-10)	
The woman	Mother Church
The collection of coins	The community of the faithful
The lost coin	The lost sinner
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Symbolic comparisons in the Parable of the Lost Son (Lk 15:11-32)	
the loving father	God the Father
the father's home	the "kingdom" of the Old Covenant Church/Temple
the distant country	the secular world
the elder son	the religiously observant Jews
the younger son	the repentant sinner and the estranged Gentile nations of the world
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Handout 3: Luke Lesson 11

In the Parable of the Dishonest but Crafty Steward (16:1-8a), the interpretation of the parable looks to the figurative meaning of the whole parable and not for the individual parts. In this teaching, Jesus makes the point that the unrighteous can be prudent and crafty in knowing the best course of action to ensure their earthly security. Christians should follow their example in having the same foresight, ingenuity and wisdom in securing their eternal security. Jesus expands on this parable in a teaching that encourages the prudent use of one's wealth (Lk 16:8b-16). Notice that Jesus uses a series of parallels/contrasts in this part of His teaching:

Parallels/Contrasts in Luke 16:8b-16	
children of this world	→ children of light
dishonest wealth	→ eternal dwellings
trustworthy in small matters	→ trustworthy in great
dishonest in small matters	→ dishonest in great
dishonest wealth	→ true wealth
mammon	→ God
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The “children of light” are the disciples and the “children of this world” are those who do not belong to Christ. Mammon/wealth/riches can become a false god as opposed to the true God. To be a true disciple of Christ one cannot have a heart that is divided between mammon and God.

Luke 16:16b *...but from then on the kingdom of God is proclaimed, and everyone who enters does so with violence.*

There are several interpretations of the meaning of “violence” in this passage:

- The praiseworthy self-sacrifice and suffering of those who are willing to risk all for the sake of the Kingdom.
- The wicked violence of the powers of evil and their agents who seek to maintain their positions of power and to fight the advance of the Kingdom.
- The Kingdom of heaven is being established despite all obstacles, even the violence done to the faithful.

Symbolic Significance of the Parable of Lazarus and the Rich Man (Lk 16:19-31)	
The rich man	The wealthy who abuse God's blessings when they ignore the plight of the poor
Lazarus	The poor and disadvantaged of the world
Sheol	The condition of divine judgment and purification
Abraham	The hereditary father of the Old Covenant people and a symbol of the blessings and wisdom of the just
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