

LESSON 16

Name: _____

Meal Messages in Luke

Directions: Read the cited scripture passages and related biblical footnotes to help you to fill in the blanks for each item.

1. Luke 5:27-35, Levi's Banquet
 - A. Tax collectors were detested by the Jews of Jesus' day because they took money from the Jews to give to the _____.
 - B. Levi was impressive to the evangelist, because he lived out one of Luke's favorite themes. In Luke 5:28, when Levi "got up and followed [Jesus]," he _____.
 - C. This ties in with Luke's emphasis of complete detachment from _____ (see footnote for Lk 5:11)
 - D. According to Luke 5:30, tax collectors were usually lumped together with _____.
 - E. What is the meaning of Jesus' response to the Pharisees and scribes in v. 31?

 - F. Why is this saying of Jesus (v. 31) put in the context of a banquet? If Jesus seeks out sinners, a sign of their repentance and salvation is their participation in the _____.
 - G. The Pharisees complain that Jesus' followers don't fast. Instead they _____ (v. 33)
 - H. In other words, what Jesus is trying to do is bring all his disciples together, sinners as well as saved, to participate in the celebration of a _____.
2. Luke 7:36-50, Pardon of the Sinful Woman
 - A. Once again, Jesus' teaching arises from a dinner. This time it is at the house of a _____ (v. 36)
 - B. The host thinks that sinners should be excluded from sharing in a _____.
 - C. In his opinion, participation in the dinner should be reserved for those who are _____.
 - D. But Jesus is of the opposite opinion. Because of the sinful woman's touching gesture of repentance (v. 38), she is forgiven and is praised for her great _____ (v. 47)
 - E. Not everyone who receives an invitation to the banquet reacts in loving fashion. Inclusion in the banquet really comes, not from self-righteousness, but from _____.
3. Luke 9:10-17, Breaking Bread for a Multitude at Bethsaida
 - A. Luke 9:10 is the first time in this gospel that the Twelve are called _____.
 - B. This miracle is included in all four gospels. It is the conclusion of the Galilean ministry of Jesus, which seems to have ended in failure. The Galilean people prefer an earthly kingdom of glory to an interior kingdom of _____.
 - C. Luke 9:12a notes the time frame of this miraculous event. The feeding takes place "as the day was _____."
 - D. Jesus' ministry, according to Luke, comes after the initial period in history (from Abraham to John the Baptist). The final period in salvation history is the development of the _____.
 - E. Luke 9:12b points out that the location of this meal is not in a private house, but in a _____.
 - F. The world is truly a deserted place without _____.

- G. Jesus' meals are not just re-fuelings or parties in Luke. Instead they are foreshadowings of the eucharist introduced at the _____ . (22:14-20)
4. Luke 22:14-30, The Last Supper
- A. Luke makes a clear connection between the Last Supper and the meal that commemorated the deliverance of the Israelites from slavery in Egypt. That commemorative meal was called the _____ . (v. 15)
- B. Jesus links the Last Supper, which he is eating alongside his apostles, with fulfillment in _____ . (v. 16)
- C. When Jesus says (v. 19): “. . . do this in memory of me,” he refers to the giving of the bread to the _____ .
- D. Jesus also declares that the cup of wine is the new covenant “in my blood, which shall be shed for you” (v. 20). In other words, Jesus' blood saves, like the blood on the doorposts from the sacrificed Passover _____ .
- E. Luke repeats once more the message of earlier meals in his gospel. The greatest among you should be as the _____ . (v. 26)
- F. Jesus' meals overturn human pretensions. Jesus identifies, not with the guests seated at table in the heavenly banquet, but with the _____ . (v. 27)