

Dr. Daniel K. Darko, Gospel of Luke, Session 8, Jesus' Ministry in Galilee, Part 2, Jesus' Disciples and Pharisees

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This is Dr. Dan Darko and his teaching on the Gospel of Luke. This is session 8, Jesus' Ministry in Galilee, Part two, Jesus's Disciples and Pharisees.

Welcome back to the Biblical Elearning [Biblicalelearning.org] lecture series on the Gospel of Luke.

In this Biblical Elearning series, we have been so far covering a few things in the Gospel of Luke and the last lecture that was delivered was about Jesus in Nazareth and in Capernaum. I pointed out how he pronounced his manifesto in a synagogue in Nazareth, and I went on to perform ministry in the nearby city of Capernaum. In this lecture, we are going to see the second stage of the ministry of Jesus in which he calls disciples.

He calls people that he will train, he would equip, and mentor to be able to carry on after his death, resurrection, and ascension. So we follow quickly from chapter 5 from verses 1 to 11 to look at the call of the disciples of Jesus, and I read, on one occasion, while the crowd was pressing in on him to hear the Word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting to one of the boats, Simon's, he asked him to put out a little from the land.

He sat down and taught the people from the boat, and when he had finished speaking, he told Simon to put out into the deep and let down his nets for a catch. And Simon answered Master, we toiled all night and took nothing, but at your word, I will let down the nets. When they did this, they enclosed a large number of fish, and their nets broke.

They signaled to their partners in the other boats to come and to help them and they came and filled the boats and filled both boats so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me for I'm a sinful man, O Lord, for he and all who were with him were astonished at a catch of fish that they had taken. James and John, sons of Zebedee, were partners with Simon, and Jesus told Simon not to be afraid. From now on, you will be catching men.

When they had brought their boats to land, they left everything and followed him. So here it is very interesting that Luke writes to Theophilus, and as he tells about the

ministry of Jesus, he places Jesus back in his rural context of insignificance if you like, where his credibility was being questioned by his own people and then when Jesus goes on to choose disciples, he chooses to spend time with those in the fishing industry. A career in which you don't necessarily find the people who have the coolest minds if you like and who are well-mannered if you are familiar with the fishing industry anywhere else.

But that's what he chooses to do. He goes to the lake and begins to have contact with these people. We are told that as I put on the map, you may see two large bodies, two large bodies of water on the map.

The one to the south is the Dead Sea. The Dead Sea is not a water in which you can have regular fishing activities. But the one to the north is the Sea of Galilee.

Depending on the direction of where you are on the sea, on the map I have shown, you will see that to the east side, you will see the town of Gennesaret. Whichever shore of that particular sea or lake is near is often named after the lake. So it could be the lake of Gennesaret when it is all towards that side.

It could be the Lake of Galilee if it is on the west side. It could be the lake near Bethsaida or Campanian, depending on which side you are in. We are not talking about the sea as you think about the sea generally, but we are talking about a lake.

Crowds were following Jesus in his ministry. We are told that he was overwhelmed by the crowd and that they were almost jumping over him, so he wanted to get some privacy. Right by the lake, he saw two empty boats.

The fishermen had gone fishing all night. They had come, and as usual, they were taking some time out to mend their nets. We were told that they hadn't caught any fish during the fishing expedition the previous night.

Excuse me, but they still wanted to make sure they had themselves organized for the next fishing trip they typically go on at night. Jesus asked to borrow one of the boats, and as he took the boat, he asked permission from Simon, who is the center of attention in this particular episode. We are told that Simon put the boat a little bit inland to the lake. That gave Jesus privacy, but another thing you may not be aware of is as the boat lands in the sea, it's also good for public speaking.

Water bodies are very helpful in transmitting vibration or transmitting voice to a large number of people. In other words, if you stand next to a lake and begin to speak, the sound will bounce off the water, and more people could hear what you are saying. Here we are not told that Jesus is doing this for acoustic effect.

We are told that Jesus is doing this for more privacy, to stay away from the crowd, and then begin to take a step out and teach them. Yes, Simon agreed that Jesus used his boat for teaching, but one of the things that I find very intriguing is that because Simon was willing to help Jesus, Jesus was also willing to be a blessing to Simon. After he finished teaching, he asked Simon to come in and cast their nets for a catch.

Professional fishermen are at play here. These are people who go fishing for a living, and they try to go to the right place at the right time and do not catch anything. But we see this mark of obedience from these people who were meeting a stranger.

He said under normal circumstances, I will not do this, but because you said this at your word, I will do that. We are told that, as they cast the net, they had such a massive catch when they invited their friends to join them. Two boats will be filled and full of fish and start even sinking, terrifying perhaps the largest amount of fish they could catch imaginable.

But then, these things all happen just near the shore. They saw quickly that something else is happening. Simon, in particular, in this account, begins to realize that something extraordinary is happening and that they must encounter someone with extraordinary supernatural power.

He began to have a sense of fear and awe. The kind of sense of fear and awe that I mentioned earlier on in Luke that when people encounter God, encounter God in a very spectacular way, whether it is Zechariah or Mary. They have this sense of fear, and the fear comes in, and normally, the voice from that spiritual being will tell them to calm down and not be afraid.

In this case, Peter was encountering Jesus, and so Jesus will ask him to fear not. We will not be told more about what they will be doing with the fish, but we will be told more about the encounter between Simon and Jesus from here on. An encounter that will mark a beginning.

An encounter that will mark the beginning of the one who will become the leader of the 12 disciples who will be traveling with Jesus and, in fact, will mark the beginning and the call of Peter, who will be the one who would speak in the book of Acts and later have 3,000 people baptized hearing the sound of his voice talking about the gospel of the Lord Jesus Christ. Simon is the central figure in chapter 5, verses 1 to 11. Simon demonstrated faith and obedience in Jesus when Jesus said to cast the net.

He said, under normal circumstances, I wouldn't do it. I would do it now. He did that and he saw results.

The miraculous catch will bring Simon to recruit the partners to join in. In Luke, we are told it is bringing the Zebedee brothers, who are partners in the fishing industry, to join them. In Mark, it is Simon and his brother Andrew who bring the Zebedee brothers, James and John, to join in doing this fishing thing and follow Jesus subsequently.

But notice the cool thing that has just happened here: this massive catch actually attracted the attention of two more people who were going to be disciples of Jesus. And so here, miracles prompt faith, and as much as faith leads to miracles. And so we find here the Zebedee brothers will come in and join in the scene.

Jesus will ask Peter to follow him, and from then on, he will make him a fisher of man. But Peter will not leave everything aside and just move quickly. We are told that Peter will organize things and then leave to follow Jesus.

The catch circumstances are bringing Peter into an extraordinary encounter with Jesus that will bring a sense of awe and amazement. Before Jesus calls Peter, he had to tell him what he told him when he saw his reaction to the miraculous catch. Fear not, fear not, follow me.

Henceforth, you will catch men. Henceforth, you will bring more people into the fold. And Peter will leave and follow.

Here in Luke, we don't hear a lot about the others, but we know that the others will also follow and become part of the followers of Jesus. Howard Marshall is intrigued by this expression, fear not, and looking at how Jesus is dealing with someone who recognizes his sins and is full of awe. He writes Jesus will not, in fact, depart from the sinner because Peter had become aware of his sins, but he calls him into a closer relationship and closer association of discipleship as he prophesies that from this point onwards, he will begin a new life taking not fish but man.

Here, Jesus calls Peter and gets two more, who are his partners, who will follow. As we go on, we are going to see a series of things that are going to unfold, but from chapter 5, verse 12 to chapter 6, verse 11, one of the key things we should be observing is there are going to be so many encounters with Pharisees. And the Pharisees, as I mentioned earlier, the Sadducees are mostly in the south in Judea and are more likely to be in charge of the temple and play a lot of good games with the foreigners like the Romans and others.

But where there are more synagogues, some of the scribes in the synagogues are likely to be Pharisees. So, here in the ministry of Jesus in Galilee, we are going to encounter many Pharisees. Sometimes the Pharisees will try to incriminate him.

Sometimes, they are going to just be a curious bunch. Sometimes, a lot of debate and questions come back and forth. But as I mentioned earlier on the Pharisees are not going to be like the image of Pharisees we see in Matthew.

So, at the back of your mind, Peter is following Jesus. The Zebedee brothers will join Peter. Now, we go on to look at some of the activities that will be unfolding here in terms of miracles.

But I will be remiss if I don't situate miracles in the context of Second Temple Judaism for you. Because I'm aware that in places I travel to, not everybody believes in miracles. Or there are so many things around that have improved lifestyle to the extent that miracles in many ways are not pretty much needed.

If you like, and so it makes belief in miracles very difficult. For example, where we are filming right now and where I stand.

If you drive five to eight miles in four directions from where I am standing now. You will have about four top hospitals. And they are very, very good hospitals.

These are places where you know that the people who are taking care of you are good. So, the likelihood of believing in miracles for healing for something that these doctors can easily take care of by just driving eight miles that way or five miles that way or three miles this way is really difficult. So, let me situate miracles in the context of Second Temple Judaism in which Jesus was operating.

Jesus' world is a world where miracles and spiritual encounters are part of tradition. His culture celebrated miracles. In fact, in his people's background, they talk about how God delivered their forefathers from Egypt in a miraculous way.

And how God dealt a blow to Pharaoh and Egypt through the plagues in the events leading to the exodus. God's power and manifestation in miracles is part of Jesus' culture and is even celebrated as festival. The crossing of the sea of reed or the red of the Red Sea is part of ancient Hebrew narrative that Jews in Second Temple Judaism are familiar with and on special occasions will read some of these texts.

They have history in which God will even supply food in the desert by miraculous means. When they run out of meat, God will supply meat. God will supply quails.

This is all part of how they grew up. We talked about, and I mentioned earlier the tradition of the prophet Elijah and Elisha, who performed miracles. So, in the world of Jesus, miracles are not so distant, and in the community in which Jesus lived, people expect God to intervene when the right people call upon him under the right conditions.

Miracles and faith are something that faith movements or Christians who emphasize faith in different dimensions have thrown challenges to Christianity today. Let me clarify that, and then we can continue with Luke. There are churches that say if you believe in Jesus, you don't have to go to hospital at all.

You have to believe and get healed, and going to the hospital is almost next to being involved in demonic activity. In fact, in West Africa, we actually have religious movements that used to have a large following that says going to hospital is wrong. Today, we have religions that say blood transfusion is a problem.

You have to believe in God for everything else to follow. So, what is the relationship between faith and miracles related to Jesus' ministry? First, in the ministry of Jesus, miracles lead to faith. Sometimes, he performed miracles, and people came to faith as a result of seeing the miracles.

But then, sometimes, people's beliefs lead them to experience miracles. Sometimes, people who are in neither group of the above see miracles, and they begin to realize that this is evidence that God is at work. This is evidence that the power of God is at work here, and they are filled with awe and astonishment, and they begin to wonder what is going on here.

Nowhere do we find, though, in Luke where Jesus or any other character in the Bible is saying, don't go to the hospital, don't see a physician. So those are modern questions in ancient texts, and people are trying to make sense of them. My task here is not to condemn or indict the religious doctrine of any particular group.

But I would like to say that one has to be careful, though, if one is working with the gospel of Luke in not trying to make Jesus who he's not. Faith in Jesus for miracles is not to say, do not trust orthodox medicine or common sense for your health. Now, coming back to Luke, I continue from Chapter 5, verse 12.

While he was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, Lord, if you will, you can make me clean. And Jesus stretched out his hand and touched him, saying, I will be clean.

And immediately, the leprosy left him. He charged him to tell no one but to go and show yourself to the priest, he said, and make an offering for your cleansing as Moses commanded for proof to them. But now, even more, the report about him went abroad, and great crowds gathered to hear him and be healed of their infirmities.

But he will not withdraw to desolate place, but he will withdraw to desolate places and pray. Jesus heals a leper. When you think about leprosy today, you think about a

disease that is very horrible, that people have certain conditions in their hands, in their feet, and all that.

But in the ancient world, the word leprosy, or the word that will be referred to as leprosy, is not that. Leprosy is a skin disease. So, as I used to teach my wife, who used to have some of this asthma and others, I used to say she had leprosy.

Now, and I play around with that because when I say leprosy, I am actually using the Greek word for leprosy. So, she can say I am accusing her of having leprosy. But I'm actually saying she has the word that is translated as leprosy in our Bible, but the word basically means you have skin disease.

So imagine this guy who has a skin disease, and we are told it is quite severe. He comes to Jesus, and a few things are going to unfold. First, we will see that Jesus will heal an unclean leper, a condition that is often attributed to sinful conditions.

This is a society where diseases or sicknesses are often attributed to sin of some sort. The nature of the disease I mentioned earlier is a skin disease. Now we find in here that the leper makes a specific request in verse 12.

Lord, if you will, you can make me clean. And then Jesus will do something he shouldn't do. Because being a leper means if you touch him, you will be unclean.

It is the reason why he will normally be quarantined from society. Whenever you hear that lepers are put outside town, think about the modern concept of quarantine, diseases that are very contagious. So, lepers are quarantined by being sent outside the town.

But Jesus is going to take a risk here. Now, as my colleague says, he is Jesus, so he can do whatever he likes. But understand that if he was told that Jesus was confident in his power to heal, touching the leper will make him unclean.

And when a guy said, if you will, you can make me clean, he saw faith. And he gave him a personal touch. He touched him, and he got healed.

And then, when he got healed, Jesus said, within the Jewish tradition in which he is performing his ministry, he should go to the priest to verify his claim, perform the rituals, excuse me, of ceremonial cleansing so that he will be able to go on and live his life in society as usual. Yes, Jesus heals a leper and sets this man free into a place where he will be the man that he would wish to be in society and not be in that quarantined situation. In verse 17, we are told Jesus is going to move on after this healing and encounter the Pharisees again.

Well, one of those days, verse 17 says, as he was teaching, Pharisees and teachers of the law were sitting there. They had come from every village of Galilee. Some came from Judea in the south and from Jerusalem in particular.

And we are told the power of the Lord was with him to heal. And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the mist before Jesus. And when he, Jesus, saw their faith, he said, man, your sins are forgiven.

And the scribes and the Pharisees began to question, saying, who is this who speaks black swine? Who can forgive sins but God alone? When Jesus perceived their thoughts, he answered them. Why do you question in your heart the question of who can forgive sin, which is easier to say? He said, your sins are forgiven all to say rise and walk, but that you may know that the son of man has authority on earth to forgive sins. He said to the man who was paralyzed, I say to you, rise, pick up your bed, and go home.

Immediately, he rose up before them, picked up what he had been lying on, and went home, glorifying God. Amazingly, he saw them all, perhaps including the scribes and Pharisees. They glorified God and were filled with awe, saying that we have seen extraordinary things today. I don't know if you are noticing the manifestation of the power of God in the first five chapters of Luke alone.

And since chapter four, verse 14, Luke recounts miraculous activities. The coming of the kingdom of God comes to set free those who are ill as well. Here, the big question will be, what are the Pharisees curious about, and how does Jesus deal with them? Let me take time to unpack a few things about the Pharisees and the Pharisees in Luke in particular so that as we recount the encounters with the Pharisees in Galilee, you will be able to actually follow closely this religious group that we are dealing with.

Pharisees got their name separate ones, probably from their Hasmonean origin. They believed in strict observance to the law and personal piety. They did not like those who tried to associate or do things with non-Jews.

So, Romans or Greeks in society, Jews who would like to align with them are not ones that Pharisees are quite interested in dealing with. Pharisees sometimes would be the ones who would teach in the synagogues and be referred to as scribes. They believed in holiness and strict observance to the law.

Key to their teaching, they believed in the resurrection of the dead. They also expected the coming Messiah, and the Messiah when he came; the Pharisees would

say he would bring righteousness. You notice a pattern here, a lot of what they believe is what Jesus would teach.

That is why, in Matthew, they would clash very often with Jesus. Josephus, writing about Pharisees as a historian, gives us a glimpse from a Jewish point of view of how Pharisees were understood at the time. He says The Pharisees simplified their standard of living, making no concession to luxury.

They followed the guidance of their doctrine, which they selected and transmitted as good—attaching the chief significance to the observance of those commandments which it has seen fit to dictate to them. They showed respect and deference to their elders, nor did they rashly presume to contradict their proposals.

Though they postulate that everything is brought about by faith or providence, they still did not deprive the human will of the pursuit of what is in human power. They believe that souls have the power to survive death and that there are rewards and punishments. Eternal imprisonment is the lot of evil souls, while the good souls receive an easy passage into the next life.

So, the Pharisees have this conviction and belief. Look at this particular account where the Pharisees are going to bring their paralyzed friend to Jesus and have to lower him down through the roof. The Pharisees and the scribes will be around to observe what is going on.

They want to see if Jesus is going to follow the law strictly. They also want to know whether he is going to make some utterances that will not be appropriate pertaining to their religion. But before you use Matthew's portrait of Pharisees to interpret Luke, let me show you a few references of Luke to Pharisees so that you will appreciate what happens when an educated elite, well-versed in the Hebrew scriptures, is engaged with another religious group whose obsession is meticulous study of the scriptures and try to study them.

In other words, what I'm trying to say is you would observe that Luke, as an educated person, is a little bit more sympathetic in the way he engages Pharisees who perhaps genuinely wanted to know more, sometimes offering constructive criticism but not always stood against Jesus. For Luke and the Pharisees. First, in Luke, Pharisees clash with Jesus, and Jesus clashes with some of them sometimes.

But we will find in Luke some Pharisees are quite open to Jesus. We also find out that in Luke, the Pharisees will help Jesus. In fact, they will help Jesus when Herod wanted to kill him.

We will also find that some members of the Pharisees were in the church, to the point that in Acts chapter 15 when the Jerusalem council meets, there will be

Pharisees who are Christ followers who will be part of the group. We will also notice that in Luke, a Pharisee in the Jewish council will defend Peter. So, Pharisees are not always bad folks in Luke.

In fact, in Acts 23, a Pharisee will intervene on behalf of Paul. Luke's portraits of Pharisees are quite noteworthy. Here, when we come to the story that Luke is going to be dealing with in terms of the paralyzed man being brought by some people.

In Luke, we are not told that there are four men bringing the man. That is Mark. In Mark chapter 2, Mark tells us that those who are going to be bringing their friend to Jesus will be some four men.

Luke, it is some men. There are four characters in Luke's narrative that I would like to bring out to show you what seems to be going on here. In Luke, he will highlight Pharisees, some men who will bring the paralyzed man, there will be a crowd, and then there will be Jesus himself.

The men were men who came by faith, and they believed that by faith, their friend could be healed. The scribes and the Pharisees, though, they were there for theological correctness. In America, we talk about political correctness.

Well, let's talk about theological correctness. They wanted to make sure Jesus follows theology to the T. The crowd, the crowd is like your average churchgoer. There were spectators who sometimes blocked people's access to Jesus.

And here in that house, they came to see what is going on. They came to be wowed. But Jesus was in the scene to heal and to forgive.

The Pharisees were concerned, in this case, whether Jesus could heal. But Jesus said it's simple. He asked, which one is easier, to tell someone your sins are forgiven or to tell someone who is paralyzed and sitting on his bed to get up, take up your mat, and walk? Obviously, telling someone to pick up the mat and walk is difficult because there are visible manifestations that should show up to prove that the person is completely healed.

But in order to show the Pharisees that he has power not only to forgive sins but to heal, he speaks. And we are told the man gets up. Luke does not want to say he took up his mat.

Luke almost wants to say that what he was lying on is not even a mat. He took out whatever he was lying on with him and then went. Jesus had just proved the Pharisees wrong.

But again, in Galilee, this is not going to be the last time the Pharisees are going to come after Jesus. They are still going to try to explore. Sometimes, they will be nice to him.

Sometimes, they are going to purposely do everything they could to incriminate him. But here, when the miracle did happen, they were all amazed because every member of the group came to understand that something extraordinary had happened. This brings me to Chapter 5, verses 27 to 32.

In this account here, we see again an event in which Jesus will be dealing with another group that are more or less marginal. But in this scene, there will be Pharisees. And we will see how things will play out.

From verse 27, after this, Jesus went out and saw a tax collector by the name Levi sitting at a task booth. Follow me, Jesus said to him. And Levi got up, left everything, and followed him.

Then Levi called a great banquet. He held a great banquet for Jesus at his house. A large crowd of tax collectors and others were eating with them.

But the Pharisees and teachers of the law who belong to the sect complained to his disciples, why do you eat and drink with tax collectors and sinners? Jesus answered them it is not the healthy who need a doctor, but the sick. I have not come to call the righteous but sinners to repentance. Now, when you hear about tax collectors in the United States, when you say somebody works for IRS, the person does not get a bad rap.

Even though the truth be told, if all of us can, we would like to pay less taxes to Uncle Sam. Hold on to that thought, and let's get to the space century. Tax collectors could be tax farmers.

They could get X amount from an authority and then come to the community to try to collect the money and make a profit for the people. They are not known to be the most devout, the most ethical group of people because of how they collect taxes and make money. In fact, religious people deem them sinners.

In religious terms, they don't score any good points. But here, I told you that Jesus called fishermen to follow him. When he was looking for somebody else to call, he looked for a tax collector.

Do you understand what is going on? Can you imagine what is going on in your philosopher's mind as he read Luke's account? I thought you were educated. I thought you were going to tell me something about the elite culture. Oh, no, but he's

going to tell him about the simplicity of the gospel and who Jesus would choose to call, even the socially outcast in his community.

Now, if you are Levi, this is actually a cool thing. So, as soon as Jesus came in and said, hey, my friend, follow me, he was excited about that. He holds a banquet, what I call the American Ministry, food ministry.

Come to my home, come to my home. Think about this. This is a social outcast group.

But Jesus was prepared to go to the party. He goes to the party and gets, who shows up for the party, a crowd of tax collectors. Yes.

Now, imagine you go to the First Presbyterian Church, or you go to the Second Baptist Church, and you see Jesus hanging around with the wrong crowd. What would be your reaction? Before you condemn the Pharisees, maybe if you look carefully into the mirror, you may see one that looks like the Pharisees. These guys saw Jesus chilling out with tax collectors, and they go, what? Look at what they tell his disciples.

Verse 30: why do you eat and drink with tax collectors and sinners? Oh, no, wait a minute. In verse 29, we are told that at the banquet, the people that were there were just a large crowd of tax collectors and others with them. We are not told they were sinners, but the Pharisees came; they have already given their religious labeling, tax collectors, and sinners.

Why do you hang around with them? Jesus is going to handle the situation well. The main thing to note here is Jesus will call a tax collector to be on his team. Whether society would deem them unworthy or not, he will give them a shot.

Jesus would have a feast with tax collectors, and he would not think there was anything wrong with that, but the Pharisees would grumble. The Pharisees will think something is wrong about that. But Jesus will explain to them that if anyone needs a change of life, is that not the person that needs him the most? Is it not the sick that needs a doctor? He is where he is supposed to be.

Note that this expression is going to come again in Luke. The Scots and Pharisees are going to come up and they are going to ask the same type of question later on. Why do you hang around with tax collectors and sinners? In other words, we are righteous people.

We are religious police officers. We know what is right and we know that you are hanging around with the wrong people because you are supposed to know better. Why do you do that? Jesus will give them a fitting answer each time because his

ministry is not for the lowest of the low alone, the highest of the high alone, or those in the middle standing alone.

He came for all. The social outcast is included. The fishermen are included.

The tax collectors are included. And in fact, in this case, the fishermen and the tax collectors are going to be in the close associates that he will be traveling with. Beginning chapter 6, we will see the Pharisees trying to pick on Jesus again.

And before I end this session, let me give you more insight into how these guys, because they are now about 65 to 75 miles away from Judea, are now here in Galilee. So, they are likely to be in the synagogues, and Jesus is getting a lot of attention. Now if Jesus is getting a lot of attention there, he is also disturbing issues in their territory where they are prominent.

So now they can even go closer to observe more of what he is doing. On the Sabbath day, chapter 6, while he was going through the grain fields, his disciples plucked and ate some heads of grain, rubbing them in their hands. But some of the Pharisees asked why they were doing what was not lawful on the Sabbath. And Jesus answered, have you not read what David did when he was hungry? He and those who were with him, how he entered the house of God and took and ate the bread of the presence, which is not lawful for any, but for the priest to eat, and also gave it to those with him.

And he said to them, the Son of Man is Lord of the Sabbath. Basically, Jesus settles it to say, if you think my disciples were working, don't worry about that. I have settled that issue.

Because the Son of Man can do what he wants to do with his disciples and will not be violating the law, as you have seen the precedence in the history of the Jews with one prominent figure of the tradition, questions will emerge again. Why is it that the disciples do not fast? But we are going to see that, yes, while the Pharisees fast and pray, Jesus' disciples are not going to do that.

Jesus is going to explain that there are certain terms and conditions that are expected of this law, observing strict Pharisees that will not apply to him. The spirit of the living God is upon him and is performing ministry as God has called him. And that is what he will do.

In the question of even fasting, yes, the Pharisees will fast twice a week, but his disciples will not have to fast. When they come and ask questions about why John the Baptist's disciples fast and he has done fast, for him, he says, it is not material. Because they are not asking the question to say they like John, they just want to trick him.

But Jesus is going to help them understand that their fault-finding mission is not going to succeed with him. As we go on with this lecture so far, I hope you are coming to terms with some of the things that Jesus is doing here. But in this particular session that I was exploring, I drew your attention closely to what is going on with the Pharisees and Jesus and some of the tensions they are having here in Luke.

We will see their emergence again, but understand what is going on here. Religious leaders of the land are concerned that the 30-year-old boy who emerged from the village of Nazareth is now contaminating the whole region of Galilee and is teaching and performing miracles and doing things that upset everything they teach in the synagogue and on the street. He even shows that their very lifestyle can be altered if people listen to him.

That concerns the Pharisees. But the Pharisees are not always going to be on the back of Jesus. Their key desire is also to see the Messiah.

But they can't get themselves to think about Jesus being the Messiah who brings righteousness. So, questions of what is right and what is wrong by the legal standing of the Torah are going to be at issue here. As we continue with this lecture series, I hope some of these things become clear.

You begin to understand the fine distinction between the teachings of Jesus and that of the Pharisees. The lifestyle that sometimes calls for inner, radical transformation without what? The practical outworking of conduct. I begin to appreciate that when the kingdom of God comes through Jesus Christ and by faith, we get the opportunity to participate in his ministry; he offers so much spiritually, socially, physically, and even internally.

Our very sense of being that make us psychologically feel good enough to flourish are all in the package of what Jesus offers. May God bless you in this learning experience and I hope and pray that you continue along with us. Thank you for studying in this series with us.

God bless you.

This is Dr. Dan Darko and his teaching on the Gospel of Luke. This is session 8, Jesus' Ministry in Galilee, Part two, Jesus's Disciples and Pharisees.