

Dr. Daniel K. Darko, Gospel of Luke, Session 9, Jesus' Ministry in Galilee, Part 3, Jesus' Teaching and Miracles

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This is Dr. Dan Darko and his teaching on the Gospel of Luke. This is session 9, Jesus' Ministry in Galilee, Part 3, Jesus' Teaching and Miracles.

Welcome back to the series on the Gospel of Luke in the Biblical e-learning studies.

So far, we have covered a few chapters of the Gospel of Luke, and at this stage, we are going to begin to look at chapter 6. In this particular lecture, we are going to try to cover chapters 6 and chapter 7. So, let's begin to look at some of the things that are going on. Still, Jesus is in Galilee in the wider region of the north where he grew up. He was raised in Nazareth.

Capernaum is the immediate largest city at the time and Jesus will be ministering in that wider area. So, chapters 6 and 7 are still part of the events unfolding in Galilee. So let's read 6 again 6:1 to 5 and pick it up from here.

On the sabbath, while he was going through the grain fields, his disciples picked up and ate some heads of grain, rubbing them in their hands, but some of the Pharisees said why are you doing what is not lawful to do on the sabbath? Jesus answered them 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 anyone but 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. You may notice from the last lecture towards the end I mentioned or read this passage briefly, but here, because we are covering 6 and 7, we begin to look at that again. The main point I brought up in the previous discussion was that here, Jesus is establishing that he is able to do certain things that the Pharisees would normally say are impossible to do because of the law.

The central issue here is law observance on the Sabbath. Jesus' contention with the Pharisees is that there is an exception on the critical issue, and there is precedence with the exception. The precedence was David was able to be an exception at some point, and so could he.

He being the lord of the sabbath gives him the right to have that exceptional clause apply. In chapter 6, verses 6 to 11, we follow to continue another account of miracles that will include Jesus at this place, too. He will be dealing with the Pharisees and the scribes. On another sabbath, I read from verse 6, he entered the synagogue and was

teaching, and a man was there whose right hand was withered, and the scribes and the Pharisees watched him to see whether he would heal on the sabbath so that they might find a reason to accuse him but he knew their thoughts, and he said to the man with the withered hand come and stand here, and he arose and stood there, and Jesus said to him I ask you is it lawful on the Sabbath to do good or to do harm to have life or to destroy it and after looking around at them all he said to him stretch out your hand and he did so and his hand was restored but they were filled with fury and discussed with one another what they might do with Jesus.

The Pharisees were filled with fury, and they discussed what they might do with Jesus. I like this particular incident for specific cultural reasons that I will highlight here because it's one cultural issue that I don't find in our traditional Western climate playing out between Jesus and the scribes.

So, let me go ahead and begin to point out a few of this to you. First, Jesus knew the thoughts of the Pharisees and the scribes, and their thought was trying to incriminate him and establish that perhaps he broke some laws pertaining to the observance of the Sabbath. But Jesus did something noteworthy in this passage.

He called the man with the withered hand, and he asked him to stand up, knowing that the Pharisees and the scribes were looking for an opportunity to incriminate him. So he asked him, he said, hey, come on, guy, stand up, and he said, come here. So, the guy comes, and he stands up.

If you read from America, Great Britain, Germany, Switzerland, or any of these countries, you will not understand what is going on here. But this is my world let me just have fun with it with you. This honor and shame culture.

He knows that there is an issue here on the big deal. Scribes and Pharisees want to take him on and put him in a very horrible state, whatever breaking that law could look like. But he is going to shame them in an inconceivable fashion.

If you don't understand the culture, this will not make sense to you. So, imagine the Pharisees and the scribes standing by in the synagogue, and then he calls the guy, and he says stand up. And the guy stands up now, and everybody is watching.

He draws public attention to the subject, and then he says oh, if there are exceptions to what one can do on the Sabbath, what was one of those exceptions be to save life or not to save life. The Pharisees know exactly one key exception is to save life. Okay, so he plays on their minds, and the people in the synagogue will be running through their minds, oh yes, and somebody is probably breaking some Sabbath laws here.

But then he calls the guy to come and stand in front to make a public spectacle of the Pharisees. What he was doing here is if he healed the guy, he would shame them to

the latter. It is one of those silent things that he is going to shame them. They are going to feel embarrassed and angry, but the text doesn't clearly show that because of the cultural gap between now and then.

So, Jesus brings the guy up, gets up, and stands in the middle to put the spot on the guy, and then Jesus's question will provide an opportunity for no answer. In fact, the way he phrased the question is such that you cannot answer it. He said I ask you is it lawful on the Sabbath to do good or to do harm? To save life or to destroy it? There is no opportunity for scribes and Pharisees to say hey, now I have my hand. Can I answer that question? No, he just gave you either or either or, and what is he supposed to say? Yeah, I could see where you are going with that. That's all you could say.

But the guy with the evident hand is standing there, and Jesus got them. Now he heals the guy. He heals the guy in front of them and puts them to shame.

Everybody in the synagogue is supposed to know that the Pharisees and the scribes are wrong. Somebody's life is to be saved, and God has validated it through miraculous acts. He says to stretch your hand, and the guy stretches his hand, and he is healed.

If you are scribing a Pharisee, this is the time you go like this. No wonder, at the end of that pericope, we are told they were furious. But I love that.

I love that. So, let's talk a little bit about this particular passage because it is one of those passages that sometimes we just gloss through and all that, but I like this honor and shame culture component of it where sometimes you shame people in a way that outsiders may not even know. Those who know what is going on know exactly what is going on, and they all agree that something bad has happened, and even observers may not observe what is actually going on.

Looking around, verse 10, he says stretch out your hand, and he did so, and his hand was restored. Look at verse 11. But they were filled with fury and discussed with one another what they might do with Jesus.

It is the custom for Jesus to teach in the synagogue on the Sabbath, as we are told. The Pharisees and the scribes at this particular incident were there with a mission. They were there to incriminate him, and Jesus was also there to shame them big time.

The litmus test is this. We need to know who is being faithful to the law of God. And if one is being faithful to the law of God, God will validate their standing.

But you see, the question of healing on the Sabbath, too, the Pharisees know that one condition that a person could be treated is when there is a life-threatening issue. And so Jesus asks, hey guys, is it for somebody to live or die? What are we supposed to do? The question is such that if you are a Pharisee, you're supposed to go, yes, you know the law. I mean, the law says, of course, if somebody's life is at stake, you should heal them.

And then he goes on to say, I will heal the person anyway. But notice something else that Luke does. Luke says, the guy's incident is with his right hand.

The hand that is with it is the right hand. It's another cultural issue here. I was so surprised when I first moved to Europe, and later so in America, when people in church praise God and go like this with their left hand.

And I was so uncomfortable and upset by that because of my cultural background, because the left hand is the ugly, nasty, unclean, unholy hand. And is that what you stretch before God? And I'll confess my sin to you on camera. When in summer in America, I saw people in shorts in church as an African, that was already uncomfortable.

And then they praise God with their left hand. Now, just imagine what I was going through. Painful stuff.

Painful stuff. Now, imagine ancient Jewish culture. The left hand is a very bad hand.

It's unclean. The right hand is a very, very important hand. It is used for all kinds of things.

It's the most powerful. It's the most worthy place. Even sitting on a powerful person's right hand is a symbol of real authority.

And Jesus is making the case that the man with the withered hand has the right hand, the most useful hand on which his life depends, is withered. And somebody is in the synagogue trying to debate theological correctness. Jesus says, no, not in front of me.

I will show that God supports this. I was making the man stand and healing the man in front, silencing everybody. I love that.

I am not suggesting that if you live in the West, you should not use your left hand. But I highly recommend that you be careful about how you use your left hand in African countries, Middle Eastern countries, and Asian countries. The left hand is not a very good hand for so many other things.

Some of us were born left-handed and were forced to write by right. It's not a holy hand. Jesus restored the good one in the case of this guy.

Chapter 6, verses 12 to 16. We proceed to look at Jesus calling the twelfth. Here in this account, we are told that Jesus' calling of the twelfth will be preceded by prayer vigil.

As I mentioned earlier on in these lectures, in Luke, every major event in the ministry of Jesus is preceded by prayer. Prayer is an important time for Jesus or for any of his followers to seek the face of God and to make sure they align with God with the next big thing that is going to happen. Here, Jesus himself was involved in a prayer vigil.

The text also quickly tells us something. Jesus called many disciples, but he chose twelve apostles. He called many, and he chose twelve among the many to be his apostles.

Luke goes on to name the twelfth that Jesus would choose to be his apostles. Now, granted, earlier on we have talked about Simon, the Zebedee brothers, and Levi. Luke summarized the rest, added the rest to the list, and said, You know what? Jesus called many to himself, and now he chose these twelve to be his apostles.

If you look at the list that we have in the New Testament, from Matthew, Mark, and Luke, sometimes the list looks the same, sometimes not. I will just point out to you a very slight variation in or uniqueness in Luke's list. In Luke, there is no Thaddeus in the name of the disciples.

You have that for Matthew and Mark, but Luke does not have that. And yet, I told you earlier on that Luke knew Mark. So, we don't know why Luke would not add that, but Luke did something else.

Luke has two Judas, and the others don't have. So, it's possible that the other Judas is Thaddeus. Luke qualifies as Judas, the son of James.

And then, of course, the second Judas, being Judas Iscariot. After he gives us a list of the apostles Jesus chooses, Luke talks about the big assembly that people are going to become aware of in the ministry of Jesus. And this he tells us in chapter 6 verse 17 to verse 19.

And I read, When they came down from the mountain, the disciples stood with Jesus on a large level area, surrounded by many of his followers and by the crowds. There were people from all over Judea. Remember, I said they are in Galilee at this time.

People had come from all over Judea, and from Jerusalem in particular, and from a far north, as to the sea coast of Tyre and Sidon. They had come to hear him, to be healed of their disease. Those troubled by evil spirits were healed.

Everyone tried to touch him because healing power went out from him, and he healed everyone. Jesus, having these crowds from all these places, now will begin what we will call a sermon on the plain. The Sermon on the Plain captures themes and topics that are covered in Matthew's Sermon on the Mount.

When I come to Luke and I'm teaching Luke, one of the things I like about Luke's Sermon on the Plain is sometimes they are so powerful that I just want to read them. I just want to read them aloud to see what they are relative to Luke's theme. So, let's begin with Luke 6:20. And he lifted up his eyes on his disciples, and he said, Blessed are you who are poor, for yours is the kingdom of God.

Blessed are you who are hungry, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. Blessed are you when people hate you, and when they exclude you, and revile you, and span your name as evil on account of the Son of Man.

Rejoice in that day, and live for joy. For behold, your reward is great in heaven. For so their fathers did to the prophets.

You take a look at what you have on the screen, and you observe that, unlike Matthew, where he says, Blessed are the poor in spirit, in Luke, he makes it personal, and he makes it in a second-person context. He says, Blessed are you who are poor. It is not blessed are those who hunger and thirst after righteousness, but here it is blessed are those who are hungry.

It is not blessed are those who mourn, but here there are those who weep now. Luke personalizes what is going on. And highlights some key things in this sermon.

He points out in his sermon two kinds of people: those who are blessed and those who are sorrowful. And then he challenges the audience, as I will read in a few minutes, to love their enemies and show mercy. For Luke, Jesus will challenge them to develop inward character.

As Howard Marshall writes in the Gospel of Luke commentary, the sermon develops its theme in a series of closely connected sessions, using catchwords so that there is unity in the whole, that the total emphasis is on the blessings promised to God's poor, oppressed people, the need for man to show love and mercy, and the need for a basic, inward attitude of obedience. Let's take a walkthrough as we follow Luke's account. Here, I just want to depend on the power of the words and read them aloud.

Luke writes, But woe to you who are rich, for you have received your consolation. Woe to you who are full now. In other words, the poor are blessed, but those who are rich, woe to you.

Those who are hungry are blessed, but woe to you who are full, for you shall be hungry. Woe to you who laugh. Instead of blessed are those of you who mourn, for you will mourn and weep. Woe to you when people speak well of you, for so your fathers did to the false prophets.

I toss here, I pick up to read very soon from 27, but please, please, as you follow these lectures, remember verse 26, Woe to you when all people speak well of you. Woe to you when everybody likes you. Verse 27, But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you, the one who strikes you on the cheek, offer the other also.

And from the one who takes away your cloak, do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods, do not condemn, do not demand them back. And as you wish others would do to you, the golden rule applies: do so to them.

Luke is touching on some powerful stuff here, drawing a sharp contrast between those who are blessed in the kingdom of God and those who he said woe to. As he goes on, there are scholars who have almost tried to construct poverty theology out of this to say, oh, maybe Luke is trying to say it's better to be poor. Hey, if everything is going well, then there is something bad with you.

Please, I don't think that is what Luke is saying at all. After all, Luke is writing to Theophilus, who was a sir. Luke was just trying to point out the value in the attitude of heart, generosity that one can embody, and the lifestyle one can live relative to how one deals with people in society in general.

Remember, he's not trying to say if you can work and God will bless you, it's a bad thing. No, after all, when he says give, or somebody takes cloaks from you, it must come from those who have to give to be able to give. It may come from those who have cloaks to be able to give those cloaks away.

Luke is not espousing poverty theology by any means, but he's touching on a central issue and a balance in the teachings of Jesus. God blesses, but God blesses so that we can be a blessing. God has made us and established us, but he did not make us and establish us in isolation.

He established us so that we, in our lives, could also enhance other people's lives. Be it forgiveness that is given, be it the support system that is given, that is the kind of

teaching, the underpinning of the teaching that is going on here. And of course, verse 31, which underlines the golden rule or what has become the golden rule that Confucius repeats, Greek philosophers repeat, and in the teachings of Jesus, we have to do to others what we want others to do to us.

Basically, Jesus is establishing this in the Sermon on the Mount. From verse 32 of chapter 6, he continues the Sermon on the Mount, sorry, the Sermon on the Plain, and he continues by saying, if you love those who love you, what benefit is that to you? For if you sinners love those who love them, and if you do good to those who do good to you, what benefit is that for you? Even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that for you? Even sinners lend to sinners to get back the same amount.

But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High. As he is kind to the ungrateful and the evil, be merciful, even as your father is merciful. Judge not, and you will not be judged.

Condemn not, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you.

Good measure, press down, lean together, run it over, will be put into your lap. The measure you use will be measured unto you. He also told a parable.

Can a blind man lead blind men? Will they not both fall into a pit? A disciple is not above his teacher, but everyone who is fully trained will be like his teacher. Why do you see the speck that is in your brother's eye and do not notice the log that is in your own eye? How can you say to your brother, Brother, let me take out the speck that is in your eye when you do not see the log that is in your own eye? You hypocrite. First take the log out of your own eye, and then you will see clearly to take the speck that is on your brother's eye.

The final part of this part of the Sermon on the Plain is very interesting, so I like to illustrate it. Jesus teaches and challenges human behavior relative to others. As one who grew up in the home of a carpenter who was very familiar with logs and specks, he would use logs and sawdust to caution against those who cannot do self-assessment to help themselves become better people and who are quick to judge others of wrongdoing.

You are cautioning that perhaps a better option would be to be introspective, to examine oneself, to get rid of that which is bad or evil before one will have the credibility, if not the audacity. To tell another person of their wrongdoing. So, as you follow these lectures, imagine that there are some things that you have to work on that you have not worked on yet.

But you see somebody doing it, and you are immediately rushing to transfer your guilt and accuse that person of wrongdoing. Jesus says, hold on. And I show you on the screen the kind of illustration he is putting up.

Jesus is trying to say that it is like putting logs on your eye and taking the gavel to try to judge people. When, in fact, the log that is on your eye is such that you can see the speck, the tiny particle of sawdust that may have dropped in somebody's eye. Jesus is an amazing teacher and he challenges us to observe the wrong on our part.

As one writer once said, we like to judge other people by what they do. And what we see them do. But when we come to ourselves, we try to judge ourselves by our intentions.

So, we try to say, there is a good reason why I am doing that. Jesus said, no, it does not work like that. Be introspective.

Check your heart and your mind. Check your own conduct. Address the log in your eye.

Without doing that, you cannot clearly see the speck on the other. And if you try to do that, you will be a hypocrite, as it says in the text. Having established this clearly in the sermon on the plain, Jesus will go on in Luke's discourse to demonstrate his compassion and his compassion ministry in chapter 7. The things he wants, the attitude he would like people to embody, he himself would demonstrate that in the way he reaches out to people.

I hope that we are learning something from this and from Jesus himself. But let's begin to see more about how he would demonstrate his compassion—chapter 7. Here, I would like to begin with the healing of the slave of a centurion in chapter 7 from verses 1 to 10.

In that account, we observe that a centurion will have a slave who is not doing well. As you pick up the text and look at the text carefully, we will read other texts so we will skip reading this one. You will notice that the person we are dealing with here is a slave.

And yet, in this passage, the centurion at one point will refer to the slave as a child. He is a military officer who truly loves the slave in question. We also learn that this centurion, by the way, who is a Gentile and not Jew, Luke is pointing to us that Jesus is now dealing with a Gentile.

He has such a great reputation among Jews that when he felt unworthy to come to Jesus, he would actually send his Jewish friends to come and intercede on his behalf.

These Gentiles, we are told, asked the Jews to tell Jesus that he was indeed unworthy to come to him personally. But the Jews who came on his behalf said to Jesus that this man loves Jews.

To the extent that he even built a synagogue for Jews. The centurion will establish his place in the discourse by saying as a man of authority, he knows what authority can bring about. In other words, if people of authority speak, subjects listen.

If people of authority command, things come into effect. He will say he is a man of authority, and he knows Jesus has authority. If Jesus spoke a word, his servants would be well.

If Jesus would deliver in his authority, yes, the subject would experience the effect. Jesus confessed in this account of Luke that he is marveled and he is astonished by the faith of a Gentile who just says to speak and make things happen. Jesus was demonstrating his compassion, and yet in Luke, he is also showing that his ministry goes beyond Jewish borders to touch the life of Gentiles.

Luke 7, verse 11 Soon afterward, he went to the town of Nain, and his disciples and great crowd were with him. As he drew near to the gates of the town, behold, a man who had died was being carried out, the only son of his mother. And she was a widow, and a considerable crowd from the town was with him.

And when the Lord saw her, he had compassion on her and said to her, do not weep. Then he came up and touched the bear, and the bearer stood still and said, Young man, and the bearer stood still, and he said, Young man, I say to you, arise. And the dead man sat up and began to speak.

And Jesus gave him to his mother. Fear seized them all. And the glorified God saying, a great prophet has arisen among us and God has visited his people.

This report about him spread throughout Judea and all surrounding countries. This is an event that, under normal circumstances, deserves a lot, a lot, a lot of time. We will try to just make it succinct.

Here, we are told that a widow has lost a son. It is important to realize the parallels of something Luke mentioned earlier early on when Jesus was in Nazareth with the situation with Elijah and Elijah's ministry. And here, even the crowd is going to say, great indeed, a prophet has come among us.

You see, in Galilee, it seems like Jesus is performing this incredible prophetic ministry. Not the prophetic ministry that is going on these days in Africa. Where everybody calls themselves prophet.

And they come in, and they have, apparently, they have some foresight of things that they say and all kinds of things that they say that, who am I to say they are bogus? But they may be close to that. But Luke portrays Jesus here as a prophet. And he was doing some of the things that Elijah and Elisha had done in their ministry.

The other thing you should see in this account is the person we are dealing with is a widow. Again, I pause here to explain a cultural issue in this series. To be a widow and a Jewish widow is that the male figure in a household is the one responsible for providing, caring, and protecting.

And is the breadwinner of the household. When a husband or a prominent male figure is not around, the older male figure around takes responsibility. Imagine in a context where this woman has lost her husband.

So here, she doesn't have an immediate person to help her with her life. But she had a son. And imagine that her whole hope and aspirations in life, even perhaps her support system, are somehow linked to this son.

Luke wants us to know that he was not only a son. Luke tells us he was the only son for that reason. To realize that this is a guy who could help this woman.

And so, this whole woman's life has come to crash in front of her. In the Luke narrative, to hear about a widow who was out to bury her only son is something that may not make that much sense to us today. But we are talking about a woman whose wealth is crashing.

Jesus will show compassion. Jesus will do something about the life of this woman. By compassion, as Luke writes it, he first consoled the woman.

And after the consolation, he raised the young man back to life. Jesus was not only compassionate, but he had the power to bring the dead back to life, and he had just demonstrated it. Wow.

We are told when he did that, he showed another personal touch that you find in Luke. He took the boy, and he gave the boy back to the mother. You see, I like the personal touch in the ministry of Jesus in Luke, where he will lay hands to each of those who come to him sick.

He will touch a leper who cries out for help. In the case of a dead person, he will bring the person to life, and he himself will give a personal touch by taking that child and giving to the mother who, in a few seconds prior, was weeping the loss of her son. Jesus' ministry with a personal touch.

We are told that the crowd reaction was massive. When they said, come on, this day, a prophet has come among us. What we are seeing in front of us is what we know about prophets.

Luke tells us that the prophetic Jesus, the prophetic Messiah, is in action in Galilee. And guess what? People who come from as far as Judea are beginning to witness what he is doing right here. Let me just pause here and encourage you a little bit.

Maybe, in your own life, you may be feeling that your life is crashing. Maybe in your own life, you may be dealing with some difficult situations. So far, I have drawn your attention to that Jesus.

That Jesus reaches out and shows mercy. Jesus knows people for where they are and meets them just at the right time to bring a source of encouragement, healing, and restoration. May I encourage you to trust Jesus in your situation?

He may not bring a dead loved one to life, but he might bring hope to your situation. He may not be there physically or bring someone physically to touch you, but he's available to listen to your cry. On that day, the widow was seeing her life turn around.

Yes, she lost her husband, but something had just happened in her life. A few minutes prior, she thought her world was dashed because the only man she would have in her life was gone. But Jesus said no.

Jesus said no. He gave the boy back to him alive. You know, like the slave of the centurion, Jesus is still speaking life in seemingly hopeless situations.

And he can do it for you, too. I don't want you to follow this series just as an intellectual exercise with me. But I hope that you open your hearts and embrace the power of the gospel this way.

Because when Jesus is doing this work and we allow him to work in our lives, too, we become beneficiaries of the broader narrative of the kingdom of God and experience him in reality. In chapter 7, verses 18 to 23, Jesus will be faced with a question. And he will provide answers to this question.

John's disciples will hear about his ministry. When John is told, he will send them back with the question that Jesus may help them know whether he's the one or if they should expect another one. Relative to the subject I have just told you about by Jesus being able to intervene in your situation, let me remind you that at this very stage, Jesus is going to send a message to Donald Baptist that the manifesto has not changed.

That what he said in Galilee when he read Isaiah has not changed. Because in chapter 7, verses 22 to 23, he said they should send this message back to John. He said, go back and report to John what you have seen and what you have heard.

He said the blind receive their sight. The lame walk. Those who have leprosy are cleansed.

The deaf hear. The dead are raised like the one of the widow's son. And the good news is proclaimed to the poor.

And he said, blessed is everyone who does not stumble on account of me. Wow. Now I put side by side on the screen for you to look at how it relates to the manifesto that he read from Isaiah in chapter 4, verse 18, when he says, the spirit of the living God is upon me because he has anointed me to proclaim the good news to the poor.

Recovery of sight to the blind. Freedom to the oppressed. Proclaim the acceptable year of the Lord.

Jesus. Jesus comes not with this posture, and I know it all. I have this power.

I'm going to bully you. No, no. He comes with a tender and compassionate heart.

But make no mistake about his ministry. He comes. To bring comfort to those who mourn.

To bring healing to the sick. Freedom and recovery of sight to those who need it. Yes, he's focused.

He has not changed the nature of ministry. As Luke would explain. 7, verses 27 to 28.

John will say this is he of whom it is written.

When he heard from the disciples. Behold. Sorry, Jesus will say this of John.

This is of him it is written. Behold, I send my messenger before your face who will prepare your way before you.

I'll tell you among those born of women, none is greater than John. Yet the one who is least in the kingdom of God is greater than he. The ministry of Jesus will continue. We will not hear about John's ministry.

John's prominence in the public place is going to come down as we see Jesus continuing.

Thriving in ministry. I'm going to read this. Trying to end this particular lecture.

I draw your attention to a passage, of chapter 7, verses 29 to 35. And please bear with me as we read this.

We will wrap up for this particular lecture. And then we will pick up with a very, very controversial discussion.

On the healing. Of a particular woman that Jesus would engage. Sometime in his ministry.

In chapter 7, verse 21. I tell you. Among those born of women, none is greater than John.

Yet the one who is least in the kingdom of God. Is greater than he. When all the people heard this.

And the tax collectors, too. They declared God just. They were having been baptized.

With the baptism of John. But the Pharisees and the lawyers rejected the purpose of God for themselves.

Not having been baptized by him. Verse 31. To what, then, shall I compare the people of this generation? And what are they like? They are like children sitting in the marketplace.

And calling to one another. We played a flute for you. And you did not dance.

We sang a dutch. And you did not weep. For John the Baptist has come eating no bread and drinking no wine.

And you say he has a demon. The son of the man came eating and drinking. And you say look at him.

A glutton and a drunkard. A friend of tax collectors and sinners. Yet wisdom is justified by all her children.

As I end this series here. May I encourage you to continue this journey of learning with us?

May I encourage you to keep your focus on Jesus Christ?

May I encourage you not to participate in those accusers who like to project all kinds of images on the son of man?

But may I encourage you to garner faith and travel this journey with us so that together, we may see God at work?

Not only in our lives but in his world. Through us we become instruments. That he uses to touch many other lives.

God bless you and give you a blessed day. Thank you.

This is Dr. Dan Darko and his teaching on the Gospel of Luke. This is session 9, Jesus' Ministry in Galilee, Part 3, Jesus' Teaching and Miracles.