

Dr. Daniel K. Darko, Gospel of Luke, Session 13, Jesus and the Twelve, Luke 9:1-27

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This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 13, Jesus and the Twelve, Luke chapter 9:1-27.

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

So far, we have been going through the Gospel of Luke and have covered a few things that are quite interesting. But as I have said in some of the earlier lectures, Luke is one of those gospels that will always present you with some intriguing features. In the previous discussion, we looked at part of Jesus' ministry in Galilee and specifically some of the miraculous encounters that he had with certain people.

In this lecture, we move on to begin to focus on some specific occasions that Luke puts together regarding Jesus and the Twelve and a wide range of things that will take place, including going on mission trips or sending them on missionary activities, their coming back and sometimes sharing some of their experiences and some of the things that we will see even later on in this lecture. We are still looking at Jesus in Galilee. It is not until chapter 9, verse 51 onwards, that we start looking at Jesus traveling from Galilee to Jerusalem and ultimately being arrested and crucified in the city of Jerusalem.

So, Jesus and the Twelve. This session will cover a few things I have outlined in ninefold. We will look at the mission of the Twelve as Jesus sends them.

And then, as Jesus sends them and the reports spread that they are doing some good work and the mission is unfolding quite well, that will arouse some curiosity, if not perplexity, from Herod, wondering what is going on with this Jesus and who is this man at all. So that will be followed quickly by Herod's inquiry about Jesus and whether he is John the Baptist, the one whom this particular Herod had killed previously. And we will see how the answer will unfold.

From that, we will move to the feeding of the 5,000 and account that all four Gospels record and we will look at how Luke follows and matches with what is going on with Matthew and Mark. We will look at Peter's confession, and perhaps in this lecture, we may end with this particular session on the Transfiguration, and then subsequent ones we will try to finish the rest. So, let's begin to look at the mission of the Twelve from chapter 9, verses 1 to 6. Remember that, unlike the other Gospels, Luke would like to refer to the Twelve as Apostles.

There was a time when he established that Jesus called disciples, and among the disciples, he chose twelve Apostles. From there, he would refer to them as the Twelve and sometimes refer to them as Apostles. And I read from chapter 9, verse 1. And he called the Twelve together and gave them power and authority over all demons and to cure diseases.

And he sent them out to proclaim the kingdom of God and to heal. And he said to them, take nothing for your journey, no staff, no bag, no bread, no money, and do not have two tunics. And whatever house you enter, stay there.

And from there, depart. And wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them. And they departed and went through the villages, preaching the gospel and healing everywhere.

If you were to look at the text closely before I move on to elaborate on it, you would be able to observe a continuation or continuity from the previous pericope in chapter 8. Luke had just told us about a miraculous encounter with Jesus, even raising someone from the dead, a woman touching his garment and receiving her healing. And really calming storms and causing a serious reversal of thought in terms of human conditions and how nature will look at it. And by all accounts, Luke is giving us the impression that Jesus possesses this supernatural activity to liberate people from evil spirits, to heal diseases, to help even one who is possessed with demons, involved in self-destruction, to have a renewed mind and be able to have that sense of calm and find a place even as a disciple.

Here, as Jesus commissioned the disciples, or if I should use Luke's language, apostles, He also tells them something that Luke brings together anytime he mentions the ministry of the kingdom of God. For Luke, the kingdom of God's ministry includes proclamation and healing. So, for him, proclamation and healing go together.

If you like, verbal articulation or expression of the kingdom message backed by supernatural activity or encounter of sorts. For Luke is the manifestation and the presence of the kingdom of God. So, it is in that spirit Jesus sends the disciples in chapter 9, verses 1 and 2. He tells them to go and proclaim the kingdom of God, yet he still adds that line to heal.

A few things to observe. We find here the invitation. I find three verbs in chapters 1 and 2 very intriguing indeed.

By the way, I should pause here to clarify because sometimes I teach cultural intelligence for leaders. One of the things we have observed from culture is that those who are in the western hemisphere, namely America in particular and Europe

in particular if you look at these two areas, children learn languages mostly by learning nouns. The language and the development of the language are often built on nouns.

Interestingly, even as scholars develop, we find that subconsciously, we pay more attention to nouns in pericopes or events. Conversely, in the collectivist culture in the majority world, we have observed the pattern in which the cultures focus on verbs. So, children learn more in terms of vocabulary.

They learn verbs. They learn to do and not the name of a thing. On the principle of interpretation part, I have tested this theory, and I should tell you that in the United States, Egypt, Ghana, and Nigeria.

And it is proven that it is true. I put John 3:16 on the screen, and I see my American students who grew up here subconsciously go for everything other than the verbs. And the others are looking for the verbs.

Why am I giving you all these elaborations? I am doing this because as I take you through the Gospel of Luke, you may notice that I try to bridge cultures. I try to bridge the culture of the ancient world to our modern culture so that we can read the text in its ancient cultural context through our modern horizons and still grasp what the text is conveying. It is in that vein that I want to make sure that wherever you are following us, you are self-aware of some of the points I am trying to make here.

Now, let's go back to Luke 9 and look at verses 1 and 2 and some of the key verbs Jesus used when he commissioned the twelve. Luke, in a very careful articulation, expresses that Jesus called them. The Greek word is almost like calling them together, assembling them together.

Luke goes on to say he did not only call them using verbs. Notice I am emphasizing verbs here because I presume that in the collectivist culture of the ancient world, the emphasis will be on the verbs. Luke will be very interested that we pay attention to the verb constructions, not to minimize the import of the nouns, but to look at the verbs and how they express actions.

Jesus called them, and then he used another verb, which he gave them. That Greek word could be he bestowed on them. He gave them, so he called them together, and he gave them.

What he gave them is what is going to establish them to be able to carry out the mission. He gave them power and authority. In Luke, when he brings those two together, he is almost always going to show verbal proclamation and miraculous deeds when he brings the word power and authority together.

And he said yes, Jesus called them, and he gave them this, and then he sent them. After he has equipped and empowered them, he will send them to go in his stead to do the ministry. And as you look at even the mission content that will be delivered to them, he still comes back to the theme, the kingdom of God.

That should be the central message to be delivered. From chapter 10, you will see that when Jesus sends them, he says that even if they reject you, they still find a way to sneak in the message. It is all about the kingdom of God.

He called, he gave, he sent. The empowerment is crucial. Whenever we come across those expressions of authority and power, we should also think about the disciples or Jesus himself involved in casting out demons or healing diseases in Luke.

We came across these two words together in chapter 4, verse 36, chapter 5, verse 17, chapter 6, verse 19, and chapter 8, verse 46. And now we are here seeing that going on. When he brings them together, he is going to show that that will include healing and deliverance from demonic activity as well.

Jesus will send them going in his stead to do that which he has been doing. But what would some of this mandate involve? It involved the central theme of the mission, the kingdom of God. Jesus said, go preach or proclaim the kingdom of God and heal.

I am quite suspicious these days of some ministries in the non-Western world that have catchphrases that go along with them, such as prophetic ministry. These ministries have sometimes characterized the ministry of Jesus as being a healing ministry or some kind of prophetic activity, almost to the exclusion or marginalization of the verbal proclamation of the content of the gospel.

That would be contrary to what Luke tells us about the ministry of Jesus. Luke says that when Jesus sends the twelve here, he mandates them to preach the content of the kingdom of God. He does not send them with anything such as prophetic ministry or healing ministry.

Nor when the kingdom of God comes, and people receive the message of the kingdom by virtue of the power and authority that comes with the proclaimers. Sometimes, but not always, God will validate their work with miraculous deeds. The logistics are important as Jesus sends them.

They should prepare for the trip. But here, as they prepare, Jesus tells them what not to bring. He urges them to travel light.

He urges them not to carry all this big luggage. Sometimes, I'm inclined to think that this modern-day airline's restrictions on how many kilos and pounds we can carry along are good for missionaries because you can carry everything with you.

Jesus said to go simple and modest, he told the disciples. And as they go, those who receive them should leave them with blessings. Those who reject them should also reject those people by making cultural symbolic actions such as dusting off the dust from their feet.

It is a strong sign of rejection to the extent that one would not even want to go along with the dust that comes from that particular place. They dust off; they reject the people to the extent that they even reject the debts of the place, so to speak. Jesus said if they reject you, reject them as such.

But Jesus would not want to leave them with the impression that going there, all is going to be so nice and fine that there is not going to be any problem at all. In fact, the whole point of rejection is there will be some setbacks in ministry. But when they have setbacks, they should have a commensurate response.

They should be careful, though, that their responses are not one of arrogance. By all accounts, it seems that both the ministry of Jesus and the vision of the twelve was going well. Luke wants us to think that in Galilee, people are beginning to hear a lot about the ministry of Jesus, and the sending of the twelve has just added even more vibe to what is going on.

And that prompted political attention. Herod would be very concerned as he hears about all these deeds. And so, Herod would like to know who is it that is performing all these wonders? Who is it that people are rushing to? Who is it that sends the twelve out that people are transacting such marvelous business if you like, ministry in his name? And that brings me to verse 7 where Herod inquires about the identity of Jesus.

From verse 7 of chapter 9. Now, Herod the Tetrarch heard about all that was happening. And when he was perplexed because it was said by some that John had been raised from the dead. Because it was said by some that John had been raised from the dead.

By some that Elijah had appeared. And by others that one of the prophets of old had arisen. Herod said, John, I beheaded.

But who is this about whom I hear of such things? And he sought to see him. Herod seeks to see Jesus because he is terrified. Historians remind us with the dating that this Herod we are talking about here, Herod, also referred to as the Tetrarch, would be Herod Antipas.

In this situation, we find a political leader feeling threatened by what is seemingly prophetic action. Observe that Herod talks about hearsay, but the hearsay bothers him. And when he characterizes his hearing of the hearsay, as I have mentioned in earlier lectures, he still locates the ministry of Jesus in a broader prophetic tradition.

Is he Elijah or not? Is he one of the prophets or not? Those are things that concern him a great deal. Is he John the Baptist, that guy that people talk about coming in the spirit of Elijah, and coming in that prophetic tradition and mantle? And then he catches himself at the end and says, oh, but actually, John, I beheaded. But you see, that makes it even more terrifying because it was a widespread belief that powerful figures when they die, can come back; they can appear.

And when they appear, they can actually appear in much more power. So, assuming that Herod may have that assumption, it is not explicit in the text, but if he has that assumption, then that should scare him even more. Let me highlight just four quick things from this inquiry of Herod.

One, it is the kingdom of God and the ministry of the kingdom of God that unsettles the political leader. Well, the kingdom of God does not come with a king to reign. The political leader reigns his geographical jurisdiction.

The kingdom of God comes with power and authority, yet the influence of the kingdom of God within the hearts and minds of people is sometimes more powerful, more instrumental, and more transforming than the political system that governs and runs geographical jurisdiction. He was concerned about this. If you like, people of power are often scared about potential powers that threaten their stability.

Second, Herod was confused about Jesus' identity. He casts his views as if they are hearsay and speculations from others. But he said, some say he is John, some say he is Elijah, some say he is a prophet.

May I suggest to you that what Herod is also saying is almost in Luke's language, echoing the notion of prophetic Jesus. Third, Herod gives us the impression that popular observation is that Jesus ministers in a prophetic tradition. In fact, when he names John, Elijah, and some prophets, he attributes that to other people, and it becomes apparent that people in Galilee, at the very least, considered Jesus as a prophetic figure in the history of the Jews.

Later in chapter 9, verse 18, Jesus would turn to the disciples himself, and he would ask, Whom do you say I am? And they would talk about what others say. They would almost use the language that Herod is using here to say that others actually know about him as a prophet. Some say he is John, some say he is Elijah, and some say he is one of the prophets.

So, we will come to that, but in the meantime, have that at the back of your mind that Luke is giving us the impression that the ministry of Jesus in Galilee from the widespread cultural viewpoint is perceived as a ministry of a prophet. Herod was perplexed. Of course, he was perplexed.

Because he sees the continuation of John's ministry. I mentioned earlier on in the infancy narrative that it is only Luke who gives us an elaborate account of John to show the continuity of the ministry of John and Jesus. In Luke's characterization, the ministry of John reached the highest peak where the ministry of Jesus began.

Luke brings us here to still give us that echo that even from the popular viewpoint, there seems to be the notion that there is seamless continuity, which fulfills the Malachi 3 account that a prophet like Elijah is supposed to come. And if that is so, then among the Jews in the north, they are expected to see this Messiah. However, for some reason, his identity is not clear to many people.

His identity is a continuous quest for many people, and it is as if that will settle it. No.

If Jesus was ministering in the spirit of a prophet, then one of the things that we see is not only the harsh and strong verbal language in the prophetic tradition. Sometimes, God validates their work by miraculous deeds. Luke tells us that Jesus will go on through ministry and attract a lot of people.

And there will be occasions when he has to feed a large crowd of people. And they will try to figure out how to feed them because they came there for his ministry. And a miracle would ensue.

But hold on to the thought of Jesus' identity. He was part of a team here. And his identity is based on the prophetic tradition.

And then we move on to verse 10. The feeding of the 5,000 begins in verse 10. On their return, that is when the apostles went out.

On their return, the apostles told him all that they had done. And he took them and withdrew them apart to a town called Bethsaida. By the way, there is a scholarly debate on the location of this particular town.

And it's a long story, a controversial issue to resolve there. I'll give you homework for that. You can Google.

You can do more work on biblical e-learning sites. You might be able to find out what is going on there. Verse 11.

When the crowd learned it, they followed him. And he welcomed them and spoke to them of the kingdom of God. And cured, if you like, healed those who had need of healing.

Now, the day began to wear away. And the twelve came and said to him. Send a crowd away to go into the surrounding villages and countryside.

To find lodging and get provisions. For we are here in a desolate place. But he said to them.

You give them something to eat. They said. We have no more than five loaves and two fish.

Unless you are to go and buy food for all these people. For there were about five thousand men. And he said to his disciples.

Have them sit down in groups of about fifty each. And they did so. And I had them all sit down.

And he was taking the five loaves and the two fish. He looked up to heaven. And said a blessing over them.

Then, he broke the loaves and gave them to the disciples. To sit before the crowd. And they all ate and were satisfied.

And what was left? The leftover was picked up. Twelve baskets of broken pieces. This account is recorded by all four Gospels.

Matthew and Mark follow with Luke. As you say Luke follows Mark. And Matthew follows Mark as well.

And so, there are parallels with the Synoptic Gospels. It is only John who says that the five loaves and fish were taken from a little boy. The rest, it was as if this was with them.

And they used that. However, for these Gospel writers, that is not a big point. So don't make an elephant out of an ant.

The key things I would like to emphasize in this are sixfold. When we think about feeding the five thousand, here, we see the feeding of the five thousand men.

This suggests to us that if some children were there, the children were not counted. And if some women were there, the women were not counted. But typically in ancient Jewish culture, in public lectures, there would be mostly men present.

Two. We are told that Jesus had compassion on these people who were hungry. Luke told us in the Manifesto of Jesus that his ministry includes catering to the needs of the poor and hungry.

Here, he provides a location where Jesus would do just that. He would perform in his ministry to meet the needs of those who are hungry. Three.

We will see Jesus demonstrating his ability to provide for those who believe or who have come for him. Those on his watch have the ability to cater to their needs. In the feeding of the five thousand, as you think about the ministry of Jesus.

It is very important that we do not rush to some of the theological constructs that have followed in subsequent years. I will mention some of these briefly in a few minutes. It is important to realize what was going on in the context.

The disciples had come back from a mission. And a lot of good things have happened. And so Jesus takes them away.

For some reason, the fame of their ministry was so out there that people just rushed to follow them again. And that brought Jesus into the center of the scene again to speak about the kingdom of God and heal those who were sick with diseases. But then, as the evening comes, the people are hungry, they are supposed to go and they are not able to go.

So, the main issue here is people who came to church were hungry. They need to be fed. There must be a way to feed them.

And Jesus will feed them. He will feed them by miraculous means. Please, let's get this right.

If I pause, I will go on a sketch a little bit. In today's church, we sometimes focus on the proclamation of the gospel minus the physical and social needs of people. Or we go the physical and social needs of the people minus the proclamation of the gospel.

Sometimes, we do a proclamation of the gospel to meet the physical and social needs of the people, minus the expectation of the miraculous acts of God. Here in Luke, we see all three come together. They are the embodiment of the ministry of Jesus as he carefully brought out when the Isaiah scroll was given to him in his hometown synagogue in Nazareth.

When he said, this is fulfilled in your hearing. He actually talked about this complex whole of ministry that in today's world we think we can outsmart Jesus. That we will

do his ministry by compartmentalizing the things that he sees as constituent parts of one whole.

Fourth, as we think about the feeding of the 5,000. Think about the fact that Jesus spoke. He proclaimed about the kingdom of God.

He gave them the words they needed to hear to believe. He also met their physical needs in terms of healing. He cured those who needed healing by supernatural means.

As I said earlier, and then he met their physical needs for food as well. The interesting thing is that the five loaves and two fish is something that I don't know about you, but I like food. If you give it to me, I will finish all for breakfast.

One man. But Jesus gave thanks, broke it, and gave it to the 12 to distribute. We are told that Luke wants to emphasize that all ate.

And he didn't want to leave all ate. And he said, and they were satisfied. Or the words could be translated, and they were full.

Luke doesn't want you to believe that they were hungry and they were only able to provide some small snacks. He wanted you to believe that when Jesus entered the scene and realized that people who had come and who were on his watch were hungry, he fed them, and he fed them to the full. They were satisfied to the point that they had the leftovers.

But please, some of you out there like symbolism. So, you say, oh, 12 baskets of leftovers is a symbol of what? I want to suggest to you, as you may be observing so far in this lecture series, that I am not a big symbolist. Remember that there were 12 disciples or apostles.

And they needed to go and collect the pieces of the leftover. They will be carrying 12 baskets. And the 12 baskets were full.

And they will carry the 12 baskets and bring them back. You can construct symbolism of the tribe of Israel. You can construct symbolism of all that.

But if 12 people went out to pick stuff and they collected all and all the 12 baskets were full, what you actually get is 12 baskets. Luke's point here is this. Jesus fed those who were hungry when they came to his ministry.

Feed those who are hungry when they come to your ministry. This is where I will just pause and do a brief historical excursus on how this passage has been understood. Historically, we have had a situation where either people have constructed

something out of the 12 baskets and the five loaves and the fish and what that means and symbolism.

I am not smart enough to be able to decipher all those details. However, there is one particular tradition that is noteworthy and needs to be brought out in this discussion. That is how Jesus fed the 12, and historically, this feeding in Luke, in particular, has been linked to the Eucharist or the Last Supper.

Some have emphasized the verbs that are used in this text as significant in understanding some of the key things that is going on there, suggesting that even before the Last Supper, Jesus is already setting in motion some Eucharistic tradition. I don't know all the details about that.

I am here just to remind you that this tradition is out there. I am not sure if that is what Luke was thinking. In John, though, John takes this account, elaborates it, and makes it more of a theological discussion.

Talking about resurrection and life and John's theology on this event is significant. What Luke is doing here, I am not sure whether we can link it to the Eucharist. But just in case you want to know why your tradition links this to Communion or the Eucharist, it is because they say, Jesus took the bread, he blessed, and he broke, and he gave.

And those are understood as part of Eucharistic formula. You should not be surprised if you belong to the Catholic or Orthodox tradition that sometimes some of these echoes will surface. The other thing to note is the language of reclining in groups has also been brought in to show that part, but Luke said it is about groups of fifties.

I am careful not to make too much out of that. Certainly, as early as the late 1st century, texts like this have captured the imagination of the early Christians, and they are already beginning to look at how they can theologize some of the things emerging from it. And I will give you one example of such to be able to see.

The Didache is one of those early church catechesis or tests that was produced by late 1st century, early 2nd century. And in Didache 9, we have this text. And it reads, now concerning the Thanksgiving, namely the Eucharist, Eucharistia in Greek, Thus, give thanks.

First, concerning the cup, we thank you, our Father, for the holy vine of David, your servant, which you made known to us through Jesus, your servant. And to you be the glory forever. And concerning the broken bread, we thank you, our Father, for the life and knowledge which you made known to us through Jesus, your servant.

To you be the glory forever. And look at where they find the echoes. Even as this broken bread was scattered over the hills, you see the language here is taken away from the Last Supper setting to a broader cultural or broader event scenario where you have like 5,000 people spread or scattered over the hills and gathered together and become one.

So let your church be gathered together from the ends of the earth and put into your kingdom. For yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your thanksgiving, the Eucharist, but they who have been baptized in the name of the Lord.

But concerning this also, the Lord has said, Give not that which is holy to the dogs. So, the Eucharist theme linked to the feeding of the 5,000 with the account of Luke is something that is out there. I am suggesting to you that if you pick up commentaries without quoting, without actually explaining further, some, depending upon their denominational affiliation, would take the Didache test especially and make it look as if it is a Eucharistic text.

So, understand why I want to take the time to draw your attention to these features. So, Jesus feeds the 5,000. Before that, I ask you to hold on to the thought of Jesus' identity.

As the disciples and apostles went out and performed ministry, Herod became perplexed and confused and began to ask about the identity of Jesus. So I ask you to hold on to that. Here, he fed them, and so it's almost like he has demonstrated another dimension to his ministry, as Luke is trying to echo.

And then we go straight now to the disciples again on the issue of the identity of Jesus. Starting from chapter 9, verses 18 to 20, Luke writes, now it happened that as he was praying alone, the disciples were with him, and he asked them, Who do the crowds say that I am? And they answered, John the Baptist. But others said, Elijah.

And others said, excuse me, others said that one of the prophets of old has arisen. Then he said to them, But who do you say that I am? And Peter answered, The Messiah of God. The Christ of God, the Messiah of God, is who we think you are.

So what Luke is trying to show us is we have seen this identity issue popping up, popping up, popping up, popping up. And then, when he came here, and he had the opportunity to ask the disciples, the disciples repeated what seemed to be a matter of fact. Throughout Galilee, people are thinking about Jesus in prophetic terms.

Some think he was John, and others think he was Elijah. And Peter is going to say he knows who he is. And the apostles seem to know who he is.

Quickly, I pull these points out for you. The context here is a context of solitude prayer with Jesus and the disciples. This is not a context with the crowd.

When this disclosure takes place, it becomes a very important part of how the ministry would ensue. Yes, others say he belongs to the prophetic tradition. But who do you say that I am? When Peter answered, You are the Messiah of God.

You are the Christ of God. Jesus will caution them. Now, Jesus will begin to show them by using another language how his ministry is quite different from the messianic expectations of the traditional Jews.

He will now begin to refer to the Son of Man. He will tell them that they should not talk about the Son of Man. Instead of saying, don't tell people that I am the Messiah.

Now he begins to talk about the Son of Man because he is going to flip on their head their expectations of who the Messiah is. What is the true identity of this Son of Man? Verse 21 And he strictly charged and commanded them to tell this to no one, saying, the Son of Man, namely him, must suffer. He must suffer many things and be rejected by the elders and chief priests and scribes and be killed, and on the third day, be raised.

And he said to all, if anyone comes after me, let him deny himself, take up his cross daily, and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory and in the glory of the Father and of the holy angels.

But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God. The Son of Man has come. But a Son of Man has come to do things that are unconventional that will beat their traditional expectations.

The Son of Man has come and his ministry includes suffering. If they are expecting a triumphalistic Messiah who comes on a horse, who comes as a mighty warrior to defeat the nations and claim geographical territories, no. But he cautioned the apostles not to tell anyone.

The Son of Man must suffer many things. The Son of Man must be rejected by the Sanhedrin. He must be rejected by the elders, the high priests, and the scribes, members of Jewish leadership that often comprise or are part of the Sanhedrin, the Jewish council.

The Son of Man will be killed. But there is something about the Son of Man that also needs to be known. The Son of Man will be raised on the third day.

I mentioned to you that this is a private time between Jesus and the apostles. He had just turned their minds upside down. Yes, Peter identified him right, saying that he is the Messiah of God.

But little did he know that he was following the Messiah of God, who was not going to make him a covenant minister. He is going to suffer and be rejected and killed. But one more enemy will be conquered.

He will triumph over death and will rise on the third day. Jesus then turned to these disciples in this moment and invited them into radical discipleship. If you want to follow me, you must be prepared to deny yourself, Jesus argues.

You must be prepared to carry your cross, that which often is the fate of criminals who have been sentenced to death by crucifixion by the Roman jurisprudence. A symbol of shame and embarrassment. A symbol of humiliation.

If you want to come and follow me, be prepared to deny yourself and take up your cross. Luke says, take up your cross daily and follow me. He says if you want to be his disciples, you must be ready to lose your life. But those who are prepared to lose their lives for his sake, he said, they will save it.

They will save it. And then comes a promise for this radical discipleship. He says for the son of man, they should know that the son of man will be ashamed of whoever chooses to follow him and stand embarrassed to be a witness of the message of the kingdom of God.

To be a true disciple in the public arena of what he came for. Whoever is ashamed of that, he says, I will be ashamed of that person in front of my heavenly father and in the presence of the angels. This is an honor and shame culture.

What Jesus is saying to the disciples is big. He is saying that if you are embarrassed to identify with me, I will be embarrassed to identify with you in the kingdom, in my father's place. I will be embarrassed.

And in the honor and shame culture, he is actually casting some serious, serious questions on their minds. If they are given room to be embarrassed about who they are right now, they should not even be with him. And in the passage, Luke is quick to use words that sometimes I wish in English we don't translate glory.

Because, for me, the English word glory has some halo effect. Whenever you read Glory, it's almost like, oh, Glory. It's like rubbing my bald head with some shining oil and just throwing lights on it.

And just, oh, that is glory. No. Jesus talks about shame and honor.

The word *doxa*, the word translated glory, can also translate honor. If you are ashamed of him here, he will be ashamed of you there. If you honor him here, he will honor you there.

In this ministry of Jesus, as we see his identity, the unfolding of his identity in this particular lecture has brought the disciples into a very critical juncture. Remember, when I began this particular lecture, I reminded you that he sent the twelve. And he sent them with the mandate to proclaim the kingdom of God and to heal diseases.

And then I mentioned to you that he actually empowered them with power and authority to cast out demons and to do all this ministry. And as they go and ministry begins to unfold, Herod becomes concerned. Perplexed, he became.

It turned out that his confusion was also the popular thought. But he himself acknowledges that he killed John. But the identity of Jesus began to hang in the air.

Well, Jesus is the one who sent the twelve. Jesus is the one whom still Herod is asking about. And Jesus will be the one who will speak and heal diseases and feed the five thousand.

Yet, yes, Jesus is the one who will have a private moment with the disciples and ask them about his identity again. And when they rightly disclose his identity, he now tells them what the Son of Man came for. And it is nothing glamorous.

He will suffer many things. He will be crucified. He will be raised from the dead.

But he ends this particular part by actually trying to show that. That is why discipleship has to be a radical pattern—requiring denial of self.

Readiness to lose one's life. It was knowing that his promise is sure. He is prepared to honor those who will stand as true disciples.

Here on earth in his name. Dare as well. I hope that as you follow these lectures, you are beginning to understand how Luke is drawing our attention to the ministry of Jesus and, in this particular one, how his identity comes to show forth a dimension of his ministry that is worth thinking about seriously.

Being a Christian is not a cup of tea to just get up and drink. Jesus said it includes suffering and many other things. I hope that if someone has taught us that Christianity is suffering free, that following this lecture makes you reconsider the validity of that teaching.

If someone has taught you that Christian ministries are all about these prophetic healing ministries, I also hope that following this lecture has made you start thinking about that. I hope that if for some reason you have asked yourself whether suffering or going through some trying times still makes you a good Christian, that you are finding something somewhere deep within, that that seems to be what Luke is telling you here. Jesus came to proclaim the good news, heal diseases, and feed those who are hungry.

Yes, also talks about suffering that he himself will go through and invites us to follow him with all that it takes. May God bless you as you continue this journey with us.

This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session 13, Jesus and the Twelve, Luke chapter 9:1-27.