

## **Dr. Daniel K. Darko, Gospel of Luke, Session 7, Ministry in Galilee, Part 1 (Luke 4:14-41) Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Darko, Luke, Session 7, Ministry in Galilee, Part 1 (Luke 4:14-41), Biblicalelearning.org, BeL**

Dr. Darko's lecture offers an analysis of **Luke 4:14-41**, focusing on **Jesus' ministry in Galilee**, specifically in **Nazareth and Capernaum**. The session examines **Jesus' return in the power of the Spirit**, his reception in his hometown, and his subsequent teaching and miraculous works in Capernaum's synagogue. Key themes explored include **the nature of Jesus' authority**, his fulfillment of prophecy, encounters with **demonic forces**, and the initial reactions to his ministry, highlighting both acceptance and rejection.

**2. 12 - minute Audio Podcast Created on the basis of  
Dr. Darko, Luke, Session 7 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (New Testament →  
Gospels → Luke).**



**Darko\_Luke\_Sessio  
n07.mp3**

### **3. Briefing Document: Darko, Luke, Session 7, Ministry in Galilee, Part 1 (Luke 4:14-41)**

**Briefing Document: Dr. Daniel K. Darko on Luke 4:14-41 - Jesus' Ministry in Galilee, Part 1**

#### **Executive Summary:**

This briefing document summarizes the key themes and important ideas presented by Dr. Daniel K. Darko in Session 7 of his lecture series on the Gospel of Luke, focusing on Luke 4:14-41 and Jesus' early ministry in Galilee, specifically in Nazareth and Capernaum. Dr. Darko emphasizes the role of the Holy Spirit, the confrontation with demonic forces as integral to the Kingdom of God, and the fulfillment of Old Testament prophecy in Jesus' ministry. He also highlights cultural nuances, particularly concerning the honor and shame culture and the significance of the synagogue. The session details Jesus' rejection in Nazareth after declaring his messianic mission based on Isaiah 61, and his subsequent impactful ministry in Capernaum characterized by authoritative teaching, exorcisms, and healings.

#### **Main Themes and Important Ideas:**

##### **1. The Return to Galilee in the Power of the Spirit:**

- Following his temptation, Jesus returns to Galilee "in the power of the spirit" (Luke 4:14).
- Dr. Darko connects this to Old Testament motifs of judges, prophets, and individuals empowered by the Holy Spirit for God's mission.
- News and fame preceded Jesus in Galilee, possibly related to his baptism and triumph over temptation.

##### **2. The Significance of the Synagogue:**

- Synagogues in Galilee, far from the Jerusalem temple, served as vital places for Jewish worship, instruction, and cultural gatherings.
- Synagogues originated prominently during the Babylonian exile when access to the temple was lost, providing a space for religious learning and identity formation.
- Dr. Darko draws an analogy between diaspora synagogues and diaspora churches today, highlighting their role in preserving culture and religious identity.

- Jesus' custom was to attend the synagogue on the Sabbath (Luke 4:16), demonstrating his roots in Second Temple Judaism.

### **3. The "Nazareth Manifesto" and Rejection:**

- In the Nazareth synagogue, Jesus reads from the scroll of Isaiah 61:1-2, which Dr. Darko calls the "Nazareth Manifesto."
- This passage outlines Jesus' mission: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).
- Dr. Darko emphasizes that this manifesto reveals a ministry encompassing spiritual, physical, and social dimensions.
- The people of Nazareth, familiar with Jesus, question his authority ("Is not this Joseph's son?" Luke 4:22), viewing his claims with skepticism rather than commendation.
- Jesus anticipates their doubts ("Physician, heal yourself," Luke 4:23) and asserts that "no prophet is acceptable in his hometown" (Luke 4:24).
- He further provokes them by referencing the Old Testament examples of Elijah being sent to a Gentile widow in Zarephath and Elisha healing Naaman the Syrian (Luke 4:25-27), highlighting God's willingness to extend favor beyond Israel when they exhibit unbelief.
- The congregation reacts with fury, driving Jesus out of town and attempting to throw him off a cliff (Luke 4:28-29), but he passes through the crowd and goes away (Luke 4:30).

#### **4. Ministry in Capernaum: Authority and Power:**

- Jesus moves to Capernaum, a larger city in Galilee, and teaches in the synagogue on the Sabbath (Luke 4:31).
- The people are "astonished at his teaching, for his word possessed authority" (Luke 4:32).
- In the Capernaum synagogue, Jesus encounters a man possessed by an unclean demon, which cries out, "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God" (Luke 4:34).
- Jesus rebukes the demon, commanding it to be silent and come out of the man (Luke 4:35). The demon obeys without harming the man, leading to further amazement among the people who recognize Jesus' authority over evil spirits (Luke 4:36).
- Reports about Jesus spread throughout the surrounding region (Luke 4:37).

#### **5. Healing and Deliverance in Capernaum:**

- Jesus goes to Simon Peter's house and heals Peter's mother-in-law who was ill with a high fever (Luke 4:38-39). Dr. Darko highlights the cultural context of extended family living in the same household.
- In the evening, many people bring their sick and demon-possessed to Jesus, and he heals them and casts out demons (Luke 4:40-41).
- Dr. Darko emphasizes Jesus' personal touch in laying hands on each of the sick, demonstrating pastoral care.
- He notes that demons recognize Jesus and proclaim his identity ("You are the Son of God," Luke 4:41), but Jesus rebukes them and prevents them from speaking, likely because their testimony would be a distraction or distortion of his message.

#### **Quotes from the Source:**

- "Jesus returned in the power of the spirit to Galilee, and a report about him went out through all the surrounding country, and he taught in the synagogues, being glorified by all." (Luke 4:14-15) - Emphasizing the Spirit's role and Jesus' initial positive reception.

- Regarding "glorified": "But in fact, what that word seems to connote here in the honor and shame culture is that he is honored by all. He is someone who comes. It's not only that his reputation has preceded him, but people would embrace him with a sense of honor and respect because this has gone before him." (Session 7, page 2) - Highlighting the cultural understanding of the term.
- "The spirit of the Lord is upon me, because he has anointed me to preach good tidings to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4:18-19) - Jesus' self-declaration of his mission.
- "Truly, I say to you, no prophet is acceptable in his hometown." (Luke 4:24) - Jesus' response to the anticipated skepticism in Nazareth.
- "When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away." (Luke 4:28-30) - Describing the violent reaction in Nazareth.
- "They were astonished at his teaching, for his word possessed authority." (Luke 4:32) - Describing the reaction to Jesus' teaching in Capernaum.
- "And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 'Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.' But Jesus rebuked him, saying, 'Be silent and come out of him!'" (Luke 4:33-35) - The encounter with a demon in Capernaum.
- Regarding the healing of the sick: "He laid his hands on every one of them and healed them. The demons also came out of many, crying, 'You are the Son of God!' But he rebuked them and would not allow them to speak, because they knew that he was the Christ." (Luke 4:40-41) - Illustrating the extent of Jesus' healing ministry and his silencing of demonic pronouncements.
- "Salvation in Jesus Christ, then, is not only following three or four-point steps and getting a visa to heaven; it is a total liberation from the powers of darkness. It is a total liberation from the captivity and the power of sin so that one becomes the child of God who benefits in entirety from this ministry that Jesus offers." (Session

7, page 12-13) - Dr. Darko's interpretation of the broader implications of Jesus' ministry.

**Conclusion:**

Dr. Darko's analysis of Luke 4:14-41 provides a rich understanding of the commencement of Jesus' public ministry in Galilee. He highlights the crucial role of the Holy Spirit, the active presence of demonic forces, and Jesus' authoritative power over both. The contrasting receptions in Nazareth and Capernaum illustrate the complexities of Jesus' messianic claim and the dawning recognition of his divine authority. Dr. Darko emphasizes that Jesus' ministry, as outlined in his "Nazareth Manifesto," is holistic, addressing spiritual, physical, and social needs, ultimately aiming to bring freedom and flourishing according to God's will. The session encourages listeners to consider this multi-dimensional aspect of Jesus' work and its relevance for contemporary Christian understanding and practice.

## **4. Study Guide: Darko, Luke, Session 7, Ministry in Galilee, Part 1 (Luke 4:14-41)**

### **Study Guide: Luke 4:14-41 - Jesus' Ministry in Galilee (Part 1)**

#### **Key Themes:**

- The role of the Holy Spirit in Jesus' ministry.
- The nature of the Kingdom of God as a realm of God's reign and defeat of evil.
- The significance of the synagogue in Jewish life and Jesus' ministry.
- Jesus' self-identification with the prophetic tradition.
- The initial reception and rejection of Jesus in his hometown of Nazareth.
- Jesus' authoritative teaching and acts of healing and deliverance in Capernaum.
- The multi-faceted nature of Jesus' ministry addressing spiritual, physical, and social needs.

#### **Key Questions to Consider While Reviewing:**

- How does Luke emphasize the presence and power of the Holy Spirit in this section of Jesus' ministry?
- What does Dr. Darko suggest about the meaning of "glorified" in Luke 4:15 and its cultural context?
- Why were synagogues so important for Jewish religious and cultural life, particularly during and after the exile?
- What was the significance of Jesus reading from the scroll of Isaiah in the synagogue in Nazareth? What did this passage reveal about his mission?
- Why did the people in Nazareth react so violently to Jesus' words? What were the points of contention?
- How did the reception of Jesus in Capernaum differ from his reception in Nazareth? What accounts for this difference?
- What does the encounter with the demon-possessed man in the Capernaum synagogue reveal about Jesus' authority and the nature of his mission?

- How does the healing of Simon Peter's mother-in-law and the subsequent healings demonstrate the breadth of Jesus' ministry?
- What does Dr. Darko highlight about the demons' recognition of Jesus and Jesus' response to them?
- According to Dr. Darko, what are the different dimensions of "release" that Jesus' ministry brings?

### **Quiz: Jesus' Ministry in Galilee, Part 1**

Answer the following questions in 2-3 sentences each.

1. According to Luke 4:14, in what power did Jesus return to Galilee after his temptation? What was the initial result of his return?
2. Dr. Darko discusses the translation of the Greek word *doxasos* as "glorified." What does he suggest is a more accurate understanding of this term in its cultural context?
3. Why did synagogues become prominent in Jewish life, especially during the Babylonian exile? What functions did they serve?
4. In the synagogue in Nazareth, Jesus read from the scroll of Isaiah 61. What key aspects of his ministry did this passage highlight?
5. What proverb did Jesus anticipate the people of Nazareth would quote to him, and what was the underlying meaning of this expectation?
6. What two Old Testament figures did Jesus reference in Nazareth to explain why he might not be accepted in his hometown? What point was he making through these references?
7. How did the people in the Nazareth synagogue react to Jesus' message, and what did they attempt to do to him?
8. Upon arriving in Capernaum, what did Jesus do in the synagogue, and what was the initial reaction of the people to his teaching?
9. Describe the encounter Jesus had with a man possessed by an unclean demon in the Capernaum synagogue. What was the outcome of this encounter?
10. What kinds of needs did Jesus address during his time in Capernaum, as illustrated by the healing of Peter's mother-in-law and the events that followed?



## Quiz Answer Key

1. Jesus returned to Galilee in the power of the Spirit. As a result, a report about him spread through all the surrounding country, and he began teaching in the synagogues, being honored by all.
2. Dr. Darko suggests that "honored" is a more accurate translation of *doxasos* in this context, reflecting the honor and respect given to someone of good reputation in an honor and shame culture, rather than a mystical or worshipful glorification.
3. Synagogues became prominent during the Babylonian exile as a way for Jews to gather for religious learning, prayer, and cultural connection in the absence of the destroyed temple in Jerusalem. They served as vital centers for maintaining Jewish identity and piety in exile.
4. The passage from Isaiah 61 highlighted that Jesus was anointed by the Spirit to preach good news to the poor, proclaim release to the captives, recovery of sight to the blind, liberty to the oppressed, and the acceptable year of the Lord, outlining a ministry focused on liberation and restoration.
5. Jesus anticipated they would quote the proverb, "Physician, heal yourself," implying they expected him to perform miracles in his hometown like those he had done elsewhere, demanding preferential treatment for his own community.
6. Jesus referenced Elijah and Elisha, noting that God sent Elijah to a Gentile widow and Elisha to heal Naaman the Syrian, both foreigners. He used these examples to illustrate that prophets are often not accepted by their own people and that God's favor can extend beyond Israel to those with faith.
7. The people in the Nazareth synagogue were filled with wrath upon hearing Jesus' words and his implication that God might extend his favor to Gentiles. They rose up, drove him out of town, and attempted to throw him off a cliff.
8. In Capernaum, Jesus went to the synagogue and taught on the Sabbath. The people were astonished at his teaching because his word possessed authority, indicating a power and credibility they recognized.
9. In the Capernaum synagogue, a man with an unclean demon cried out, recognizing Jesus as the Holy One of God and asking if he had come to destroy them. Jesus rebuked the demon, commanding it to be silent and come out of the man, which it did without harming him.

10. In Capernaum, Jesus addressed physical needs by healing Simon Peter's mother-in-law from a high fever and later healing many others who were sick with various diseases. He also addressed spiritual needs by delivering those who were demon-possessed, demonstrating a comprehensive ministry of healing and liberation.

## Essay Format Questions

1. Analyze the significance of the synagogue setting for Jesus' early ministry in Galilee, as depicted in Luke 4:14-41. Consider the cultural, religious, and social roles of the synagogue and how Jesus' actions and teachings within this context shaped the initial perceptions of his ministry.
2. Compare and contrast the reception of Jesus in Nazareth and Capernaum. What factors might account for the differing responses to his teaching and actions in these two locations? How do these initial reactions foreshadow the broader trajectory of Jesus' ministry in Luke's Gospel?
3. Discuss the ways in which Jesus' reading of Isaiah 61 in Nazareth serves as a "manifesto" for his ministry in Luke's Gospel. How do the themes and promises articulated in this passage align with the subsequent events and descriptions of Jesus' work in Galilee and beyond?
4. Evaluate the role of the Holy Spirit and the presence of demonic forces in Luke 4:14-41. How does Luke portray the interaction between these spiritual realities and Jesus' ministry? What does this passage suggest about the nature of the Kingdom of God?
5. Explore Dr. Darko's commentary on the cultural context of the Gospel of Luke, particularly his discussion of honor and shame, the synagogue in exile, and family structures in the Middle East. How does an understanding of these cultural nuances enrich our interpretation of the events described in Luke 4:14-41?

## Glossary of Key Terms

- **Galilee:** A northern region of ancient Palestine, distinct from Judea in the south. It was the primary location of Jesus' early public ministry.
- **Nazareth:** A small town in Galilee where Jesus grew up. His initial ministry there met with rejection.

- **Capernaum:** A larger town in Galilee, located on the Sea of Galilee, which became a central hub for Jesus' ministry after his rejection in Nazareth.
- **Synagogue:** A Jewish house of worship and community gathering, which became particularly important during and after the Babylonian exile when the temple in Jerusalem was destroyed.
- **Sabbath:** The seventh day of the week, observed as a day of rest and worship in Judaism, following the biblical commandment.
- **Scroll of Isaiah:** One of the prophetic books of the Hebrew Bible (Old Testament). Jesus read from this scroll in the synagogue in Nazareth, highlighting key aspects of his mission.
- **Anointed:** A term often associated with the Messiah, signifying being chosen and empowered by God for a specific purpose, often through the Holy Spirit.
- **Good Tidings (Gospel):** The message of salvation and the coming of God's Kingdom, which Jesus proclaimed.
- **Captives:** Those held in physical or spiritual bondage. Jesus' ministry included proclaiming release to such individuals.
- **Blind:** Both physically blind individuals whom Jesus healed, and metaphorically those who lacked spiritual understanding.
- **Bruised/Oppressed:** Those who are suffering, downtrodden, or under the power of evil. Jesus came to set them at liberty.
- **Acceptable Year of the Lord (Jubilee):** A concept from the Hebrew Bible (Leviticus 25) referring to a year of release, restoration, and liberation. Jesus' proclamation alluded to the eschatological fulfillment of this concept.
- **Prophetic Mantle:** The role and authority of a prophet, one who speaks on behalf of God. Jesus claimed this role in his reading and subsequent interactions in Nazareth.
- **Authority:** The power and right to command or act. Jesus' teaching and his ability to heal and cast out demons were marked by his unique authority.
- **Spirit Cosmology:** A worldview that acknowledges the active presence and influence of both good and evil spiritual forces in the world. Dr. Darko emphasizes the importance of this understanding for interpreting Jesus' ministry.

## 5. FAQs on Darko, Luke, Session 7, Ministry in Galilee, Part 1 (Luke 4:14-41), Biblicalelearning.org (BeL)

### Frequently Asked Questions: Jesus' Early Ministry in Galilee (Luke 4:14-41)

**1. What marked Jesus' return to Galilee and the beginning of his public ministry according to Luke?** Luke emphasizes that Jesus returned to Galilee "in the power of the Spirit" after his temptation in the wilderness. News about him had already spread throughout the region, although the specifics of this early fame are not detailed. He began teaching in the synagogues and was honored by the people for his authoritative teaching.

**2. What is the significance of Jesus teaching in synagogues in Galilee?** Synagogues in Galilee, far from the temple in Jerusalem, served as crucial centers for Jewish worship, religious instruction, and community gatherings, especially following the Babylonian exile when access to the temple was lost. Jesus' presence and teaching in these synagogues highlight the continuity of his ministry with Jewish tradition and provided a platform to reach a wider audience throughout the region.

**3. How did the people of Nazareth react to Jesus' teaching in their synagogue, and why?** Initially, the people of Nazareth were in awe of Jesus' teaching. However, their admiration turned to skepticism and anger when he implicitly claimed to be the fulfillment of Isaiah's prophecy (Isaiah 61) and then suggested that, like the prophets Elijah and Elisha, his ministry might extend to Gentiles due to their lack of faith. Their familiarity with Jesus as a local ("Is this not Joseph's son?") led them to question his authority and resent his suggestion of their potential rejection and God's favor towards outsiders.

**4. What was the "manifesto" of Jesus that he proclaimed in the synagogue at Nazareth?** Jesus read from the scroll of Isaiah 61:1-2, declaring that "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the year of the Lord's favor." This passage outlined the core of his ministry, focusing on spiritual and social liberation, healing, and the ushering in of God's kingdom.

**5. How did Jesus' reception in Capernaum differ from that in Nazareth?** In Capernaum, Jesus was received with astonishment and honor for his authoritative teaching in the synagogue. Unlike in Nazareth, where his familiarity led to rejection, the people of Capernaum seem to have been more open to his message and power. This positive reception allowed him to further demonstrate his authority through teaching and acts of deliverance and healing.

**6. What significant events occurred in the synagogue of Capernaum that demonstrated Jesus' authority?** While teaching in the Capernaum synagogue, Jesus encountered a man possessed by an unclean spirit. Jesus rebuked the demon, commanded it to be silent and come out, and the man was immediately freed without harm. This event astounded the onlookers, who recognized the authority and power in Jesus' words over evil spirits.

**7. Beyond the synagogue, what other types of ministry did Jesus perform in Capernaum according to this passage?** After leaving the synagogue in Capernaum, Jesus went to the house of Simon Peter, where he healed Peter's mother-in-law who was suffering from a high fever. Later that evening, as news spread, many people brought those who were sick with various diseases and those who were demon-possessed to Jesus, and he healed them all by laying his hands on them and delivered those who were possessed.

**8. What does this passage reveal about the nature and scope of Jesus' early ministry in Galilee?** This passage reveals that Jesus' early ministry in Galilee was characterized by teaching with authority, demonstrating power over evil spirits, and performing physical healings. His "manifesto" in Nazareth set the agenda for a ministry focused on holistic liberation – spiritual, physical, and social – reflecting the arrival of God's kingdom. The contrasting receptions in Nazareth and Capernaum highlight the role of faith and familiarity in people's response to Jesus.