

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

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

1. Abstract of Darko, Luke, Session 8, Ministry in Galilee, Part 2, Jesus' Disciples and Pharisees, Biblicalelearning.org, BeL

Dr. Darko's lecture, the eighth session on Luke's Gospel, focuses on Jesus' ministry in Galilee, specifically the calling of his disciples and his interactions with the Pharisees. The session begins with Jesus calling his initial disciples, highlighting Simon Peter's faith and obedience after a miraculous catch of fish. **Darko emphasizes Luke's portrayal of Jesus choosing ordinary individuals, such as fishermen and later a tax collector, to be his followers.** The lecture then shifts to the emerging tensions between Jesus and the Pharisees, noting their concern over his teachings, actions, and association with those deemed social outcasts. **Darko contextualizes the Pharisees within Second Temple Judaism and clarifies that Luke's depiction of them is more nuanced than other Gospel accounts, showing instances of both opposition and even support for Jesus.** Ultimately, this session sets the stage for understanding the developing conflict and the distinct nature of Jesus' ministry in contrast to the religious leaders of his time.

2. 16 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 8 – 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_Session
n08.mp3**

3. Briefing Document: Darko, Luke, Session 8, Ministry in Galilee, Part 2, Jesus' Disciples and Pharisees

Briefing Document: Jesus' Ministry in Galilee, Part 2 - Disciples and Pharisees (Dr. Daniel K. Darko on Luke, Session 8)

Overview:

This briefing document summarizes the key themes and important ideas presented by Dr. Daniel K. Darko in Session 8 of his lecture series on the Gospel of Luke. This session focuses on the second stage of Jesus' ministry in Galilee, specifically the calling of his disciples and his interactions with the Pharisees. Dr. Darko contextualizes these events within the historical and cultural backdrop of Second Temple Judaism, offering insights into the significance of Jesus' actions and the motivations of the various groups involved.

Main Themes and Important Ideas:

1. The Calling of the First Disciples (Luke 5:1-11):

- **Context:** Following his initial ministry in Nazareth and Capernaum, Jesus moves to the Sea of Galilee (also referred to as the Lake of Gennesaret or other local names).
- **The Event:** Jesus encounters Simon (Peter) and his partners James and John (sons of Zebedee) who are fishermen. He uses Simon's boat to teach the pressing crowds from the shore.
- **The Miracle:** After teaching, Jesus instructs Simon to cast his nets again despite a fruitless night of fishing. This results in an extraordinary catch, filling two boats to the point of sinking.
- **Peter's Reaction:** Overwhelmed by the miraculous catch, Simon Peter recognizes Jesus' divine power and declares, "*Depart from me, for I am a sinful man, O Lord!*" (Luke 5:8). This reaction echoes the fear and awe experienced by others upon encountering God in Luke's narrative.
- **Jesus' Call:** Jesus responds with "*Do not be afraid; from now on you will be catching men*" (Luke 5:10). This signifies the transition of the disciples' mission from fishing for fish to gathering followers for Jesus.
- **The Disciples' Response:** The fishermen immediately leave everything and follow Jesus, demonstrating their faith and commitment. "*When they had brought their boats to land, they left everything and followed him.*" (Luke 5:11).

- **Significance of Choosing Fishermen:** Dr. Darko highlights the seemingly unconventional choice of disciples from the fishing industry, a profession not associated with intellectual elites or refined manners. This underscores the inclusive nature of Jesus' calling and the simplicity of the gospel.
- **Miracles Prompt Faith:** Dr. Darko notes how this miracle served as a catalyst for faith in Peter and the Zebedee brothers, demonstrating the interplay between miracles and belief.

2. Jesus' Encounters with Pharisees (Luke 5:12 - 6:11):

- **Emergence of Conflict:** Following the calling of the disciples, Luke's narrative shifts to increasing interactions and tensions between Jesus and the Pharisees in Galilee.
- **Context of Pharisees:** Dr. Darko clarifies that the Pharisees were primarily located in Galilee where synagogues were prevalent, unlike the Sadducees who were more dominant in Judea and associated with the Temple. Pharisees, often acting as scribes in synagogues, were concerned with strict adherence to the Law and personal piety.
- **Varying Roles of Pharisees in Luke:** Dr. Darko emphasizes that Luke's portrayal of Pharisees is more nuanced than in Matthew. While some oppose Jesus, others are curious, offer constructive criticism, help Jesus (warning him about Herod), and even become Christ-followers later (Acts 15). A Pharisee in the Jewish council also defends Peter (Acts).
- **Healing of the Leper (Luke 5:12-16):** A man with a severe skin disease (the term translated as "leprosy" in ancient times encompassed various skin ailments) approaches Jesus.
- The leper shows faith by saying, *"Lord, if you will, you can make me clean"* (Luke 5:12).
- Jesus, breaking societal norms and the Law's stipulations regarding uncleanness, touches the leper and heals him, saying, *"I will be clean."* (Luke 5:13).
- Jesus instructs the healed man to follow the Law by showing himself to the priest for ceremonial cleansing, providing "proof to them" (Luke 5:14).
- Despite Jesus' instruction to remain silent, the news of his healing spreads, and large crowds gather.

- **Healing of the Paralytic (Luke 5:17-26):** While Jesus is teaching, Pharisees and teachers of the Law from Galilee, Judea, and Jerusalem are present, observing his actions and teachings.
- A group of men demonstrate extraordinary faith by going to great lengths (lowering their paralyzed friend through the roof) to bring him before Jesus.
- Seeing their faith, Jesus declares to the paralytic, *"Man, your sins are forgiven you"* (Luke 5:20).
- **Pharisaical Opposition:** The scribes and Pharisees question Jesus' authority to forgive sins, considering it blasphemy: *"Who is this who speaks blasphemies? Who can forgive sins but God alone?"* (Luke 5:21).
- **Jesus' Response:** Perceiving their thoughts, Jesus challenges them by asking which is easier to say: "Your sins are forgiven you" or "Rise and walk"? He then heals the paralytic to demonstrate his authority to forgive sins, stating, *"But that you may know that the Son of Man has authority on earth to forgive sins... I say to you, rise, pick up what you have been lying on and go home."* (Luke 5:24).
- The healed man immediately obeys, and the crowd, including the Pharisees, are filled with awe and glorify God, acknowledging *"extraordinary things today"* (Luke 5:26).
- **The Calling of Levi (Matthew) / Levi's Banquet (Luke 5:27-32):** Jesus calls a tax collector named Levi (Matthew in other Gospels) to follow him. Levi immediately leaves everything and follows.
- Levi hosts a large banquet for Jesus at his house, attended by many tax collectors and others.
- **Pharisaical Criticism:** The Pharisees and teachers of the Law complain to Jesus' disciples, questioning his association with social outcasts: *"Why do you eat and drink with tax collectors and sinners?"* (Luke 5:30). Dr. Darko notes the Pharisees' judgmental labeling of these individuals.
- **Jesus' Justification:** Jesus responds by stating, *"It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance."* (Luke 5:31-32). This highlights the purpose of Jesus' ministry to reach those in need of spiritual healing and transformation.

- **The Question About Fasting (Luke 6:1-11): Sabbath Controversy (Grain Fields):** Jesus' disciples pluck and eat grain on the Sabbath, leading to a confrontation with some Pharisees who deem this unlawful.
- **Jesus' Defense:** Jesus defends his disciples by referencing David's actions when hungry and declaring, *"The Son of Man is Lord of the Sabbath"* (Luke 6:5), asserting his authority over the Sabbath Law.
- **Sabbath Controversy (Healing in the Synagogue):** Jesus heals a man with a withered hand in the synagogue on the Sabbath, again provoking the Pharisees who questioned the lawfulness of such an act on the holy day. This further escalates the tension between Jesus and the religious leaders.
- **Pharisaical Reaction:** The Pharisees are filled with fury and begin to discuss what they might do to Jesus.

3. Contextualizing Miracles in Second Temple Judaism:

- **Cultural Expectation:** Dr. Darko emphasizes that miracles and spiritual encounters were not alien concepts in Jesus' time. Jewish tradition was replete with stories of God's miraculous interventions (Exodus, manna in the desert, Elijah and Elisha's miracles).
- **Miracles and Faith Today vs. Then:** He acknowledges the difficulty some modern audiences have with believing in miracles due to advancements in medicine and technology. He contrasts this with Jesus' world where divine intervention was more readily expected.
- **Relationship Between Faith and Miracles:** Dr. Darko clarifies the nuanced relationship: sometimes miracles lead to faith, sometimes faith precedes miracles, and sometimes neutral observers are filled with awe by witnessing miraculous events.
- **Jesus and Orthodox Medicine:** He stresses that nowhere in Luke does Jesus or any biblical figure discourage seeking medical help. Modern interpretations that pit faith against orthodox medicine are not supported by the text. *"Faith in Jesus for miracles is not to say, do not trust orthodox medicine or common sense for your health."*
- **Pharisaical Concern:** The Pharisees' growing concern stems from Jesus' increasing popularity, his challenging of their interpretations of the Law, his performance of seemingly unauthorized acts (like healing on the Sabbath and forgiving sins), and

his association with marginalized groups. They see him as a disruptive force to their religious authority and the established order. *"Religious leaders of the land are concerned that the 30-year-old boy who emerged from the village of Nazareth is now contaminating the whole region of Galilee and is teaching and performing miracles and doing things that upset everything they teach in the synagogue and on the street."*

Conclusion:

Session 8 of Dr. Darko's lecture on Luke highlights a crucial period in Jesus' ministry in Galilee, marked by the deliberate calling of ordinary individuals to become his closest followers and the burgeoning conflict with the established religious authorities, the Pharisees. Dr. Darko provides valuable context by situating these events within the cultural and religious landscape of Second Temple Judaism, shedding light on the significance of Jesus' actions, the disciples' response, and the complex and evolving relationship between Jesus and the Pharisees as portrayed by Luke. The session underscores the themes of divine authority, faith, the inclusivity of Jesus' message, and the challenges posed by Jesus to traditional religious interpretations.

4. Study Guide: Darko, Luke, Session 8, Ministry in Galilee, Part 2, Jesus' Disciples and Pharisees

Study Guide: Luke 5:1-6:11 - Jesus' Disciples and Pharisees

Key Themes:

- The Calling of the First Disciples
- The Authority of Jesus Demonstrated Through Miracles
- Early Encounters and Growing Tension with the Pharisees
- The Nature of Faith and Obedience
- Jesus' Association with Social Outcasts
- Differing Interpretations of the Sabbath Law

Outline of Key Sections:

I. The Calling of the First Disciples (Luke 5:1-11):

- **Context:** Jesus teaching by the Lake of Gennesaret.
- **The Miraculous Catch:** Simon Peter's initial reluctance and subsequent obedience to Jesus' command. The overwhelming abundance of fish.
- **Peter's Reaction:** Awe, recognition of his sinfulness, and Jesus' reassurance ("Fear not, from now on you will be catching men").
- **The Call to Discipleship:** Peter, James, and John leave everything to follow Jesus.
- **Significance:** Jesus choosing ordinary individuals for extraordinary purposes. The role of miracles in prompting faith and the cost of discipleship.

II. Jesus Heals a Leper (Luke 5:12-16):

- **The Leper's Plea:** Recognition of Jesus' power and humility in his request ("Lord, if you will, you can make me clean").
- **Jesus' Compassionate Action:** Touching the leper, defying social and religious norms.
- **The Healing and Command:** Immediate cleansing and Jesus' instruction to show himself to the priest and offer the prescribed cleansing offering (as commanded by Moses).

- **Result:** Increased fame and crowds, leading Jesus to withdraw for prayer.
- **Significance:** Jesus' authority over disease, his willingness to associate with the marginalized, and his respect for the Mosaic Law while demonstrating his own power.

III. Jesus Heals a Paralytic (Luke 5:17-26):

- **The Scene:** Jesus teaching, surrounded by Pharisees and teachers of the law from various regions. The power of the Lord present for healing.
- **The Faith of the Friends:** Their determination to bring the paralyzed man to Jesus, even resorting to lowering him through the roof.
- **Jesus' Declaration:** "Man, your sins are forgiven you," sparking controversy among the scribes and Pharisees who questioned his authority to forgive sins.
- **The Question of Authority:** Jesus' rhetorical question about the ease of saying "Your sins are forgiven" versus "Rise and walk."
- **The Miracle:** The paralytic immediately rises, picks up his bed, and goes home, glorifying God.
- **The Reaction:** Awe and glorification of God by the crowd.
- **Significance:** Jesus demonstrating his authority to both forgive sins and heal physical ailments, directly challenging the understanding of the religious leaders.

IV. The Calling of Levi and the Banquet (Luke 5:27-32):

- **The Call of Levi (Matthew):** A tax collector, an ostracized figure in Jewish society. Levi immediately leaves everything to follow Jesus.
- **The Banquet:** Levi hosts a large gathering of tax collectors and others with Jesus and his disciples.
- **The Pharisees' Complaint:** They question Jesus' disciples about eating and drinking with "tax collectors and sinners."
- **Jesus' Response:** "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance."
- **Significance:** Jesus' mission to the marginalized and his challenge to the Pharisees' exclusionary practices and self-righteousness.

V. Questions About Fasting (Luke 5:33-39 - Not heavily emphasized in this excerpt but mentioned):

- **The Question:** Some ask why John's disciples fast and Jesus' disciples do not.
- **Jesus' Implicit Response (not fully detailed in excerpt):** Suggesting that the presence of the "bridegroom" (himself) is not a time for mourning and fasting.

VI. Controversy Over the Sabbath (Luke 6:1-11):

- **The Incident in the Grainfields:** Jesus' disciples pluck and eat heads of grain on the Sabbath.
- **The Pharisees' Accusation:** They deem this unlawful Sabbath activity.
- **Jesus' Defense:** He cites the example of David eating the consecrated bread and declares, "The Son of Man is Lord of the Sabbath."
- **The Healing in the Synagogue:** Jesus heals a man with a withered hand on the Sabbath, despite the Pharisees watching to accuse him.
- **Jesus' Question:** He challenges their understanding of Sabbath law by asking whether it is lawful to do good or to do harm on the Sabbath, to save life or to destroy it.
- **The Pharisees' Reaction:** They are filled with fury and begin to discuss what they might do to Jesus.
- **Significance:** Jesus challenging the rigid and often inhumane interpretations of the Law by the Pharisees, asserting his authority over it, and highlighting the priority of compassion and human need.

Quiz

Answer the following questions in 2-3 sentences each.

1. Describe the circumstances surrounding the calling of Simon Peter and his initial reaction to the miraculous catch of fish.
2. Why did Jesus instruct the healed leper to show himself to the priest and make an offering?
3. What was the primary objection of the scribes and Pharisees when Jesus declared the paralytic's sins forgiven?

4. Explain why the Pharisees were critical of Jesus eating with tax collectors and "sinners."
5. According to the lecture, how did Jesus' Galilean ministry and popularity concern the Pharisees?
6. In the context of Second Temple Judaism, how were miracles generally viewed and understood?
7. How does the lecture contrast Luke's portrayal of the Pharisees with the portrayal found in the Gospel of Matthew? Provide one specific example from Luke mentioned in the excerpt.
8. What did Jesus mean when he told Simon Peter, "From now on you will be catching men"?
9. Summarize Jesus' argument when the Pharisees accused his disciples of unlawful activity by eating grain on the Sabbath.
10. What key aspect of Jesus' authority is demonstrated in both the healing of the paralytic and his response to the Sabbath controversy?

Answer Key

1. Jesus was teaching by the Lake of Gennesaret when he asked Simon Peter to take his boat a little offshore. After teaching, Jesus told Peter to cast his nets, resulting in an enormous catch. Peter was overwhelmed by the miracle and recognized his sinfulness, asking Jesus to depart from him.
2. Jesus instructed the healed leper to show himself to the priest and make an offering as a testimony to his cleansing, fulfilling the requirements of the Mosaic Law. This provided official verification of his healing within the established religious system.
3. The scribes and Pharisees questioned Jesus' authority to forgive sins because in their understanding, only God possessed that power. They considered Jesus' claim to forgive sins to be blasphemy.
4. The Pharisees viewed tax collectors as social and religious outcasts due to their profession, often associated with corruption and collaboration with the Roman authorities. They criticized Jesus for associating with such individuals, believing it compromised his own righteousness.

5. Jesus' growing popularity in Galilee, his teachings, and his performance of miracles were seen by the Pharisees as a disruption to their religious authority and the established order within the synagogues and the region. They were concerned that his influence could alter people's adherence to their teachings and way of life.
6. In Second Temple Judaism, miracles and spiritual encounters were part of their tradition and culture, rooted in their history of God's deliverance and the actions of prophets like Elijah and Elisha. People generally expected God to intervene in the world under certain conditions.
7. The lecture suggests that Luke portrays the Pharisees with more nuance and sympathy compared to Matthew. For example, Luke mentions instances where Pharisees are open to Jesus, help him, and even become followers, unlike the consistently negative portrayal in Matthew.
8. When Jesus told Simon Peter he would be "catching men," he was using the metaphor of fishing to describe Peter's future role in gathering people to follow Jesus and become part of his disciples, spreading his message.
9. Jesus defended his disciples' actions by citing the Old Testament example of King David eating the consecrated bread when he and his men were hungry, which was normally reserved for priests. He then declared that the Son of Man is Lord of the Sabbath, asserting his authority over its interpretation.
10. Both the healing of the paralytic and Jesus' response to the Sabbath controversy demonstrate his divine authority. In the former, he claims and proves his power to forgive sins and heal, and in the latter, he asserts his lordship over the Sabbath law, interpreting and applying it according to his own understanding of its purpose.

Essay Format Questions

1. Analyze the significance of Jesus choosing fishermen as his first disciples, considering their social standing and the nature of their work in the context of Jesus' broader ministry in Galilee as presented in Luke 5:1-11.
2. Discuss the contrasting reactions to Jesus' miracles in Luke 5:12-26, specifically focusing on the faith of the leper and the paralytic's friends versus the skepticism and questioning of the Pharisees and teachers of the law. What do these differing responses reveal about Jesus' mission and the challenges he faced?
3. Evaluate Jesus' interactions with social outcasts, such as the leper and Levi the tax collector, in Luke chapter 5. How do these encounters challenge the social and religious norms of the time, and what do they reveal about the nature of God's grace and Jesus' call to repentance?
4. Compare and contrast the perspectives of Jesus and the Pharisees on the interpretation and application of the Law, as illustrated by the Sabbath controversy in Luke 6:1-11. What fundamental differences in their understanding of God's will are revealed in this passage?
5. Drawing from the entirety of Luke 5:1-6:11, discuss how Luke portrays the growing tension between Jesus and the Pharisees in Galilee. What are the primary sources of this conflict, and what do these early encounters foreshadow for Jesus' future ministry?

Glossary of Key Terms

- **Disciple:** A follower or learner of a teacher or leader. In the context of the Gospels, it refers to those who closely followed Jesus and learned from him.
- **Pharisee:** A Jewish religious and social movement during the Second Temple period, known for their strict adherence to the Law (Torah) and their emphasis on ritual purity and tradition.
- **Scribe:** In the New Testament context, often refers to experts in the Jewish Law, who could be associated with the Pharisees or Sadducees. They interpreted and taught the Law.
- **Leprosy:** In the ancient world, this term referred broadly to various skin diseases, not necessarily the specific disease known as Hansen's disease today. It carried social and religious stigma of uncleanness.
- **Synagogue:** A Jewish house of worship and community gathering place.
- **Sabbath:** The seventh day of the week, observed by Jews as a day of rest and abstention from work, according to the Fourth Commandment. Its precise regulations were a subject of much interpretation.
- **Tax Collector (Publican):** Individuals employed by the Roman authorities to collect taxes. They were often despised by the Jewish people for their association with the Roman occupation and their potential for corruption.
- **Blasphemy:** Speaking irreverently or profanely about God or sacred things. In Jewish law, it was a serious offense.
- **Messiah:** The promised deliverer and king of the Jewish people, prophesied in the Hebrew scriptures.
- **Second Temple Judaism:** The period of Jewish history between the rebuilding of the Temple in Jerusalem (around 516 BCE) and its destruction by the Romans in 70 CE.

5. FAQs on Darko, Luke, Session 8, Ministry in Galilee, Part 2, Jesus' Disciples and Pharisees, Biblicalelearning.org (BeL)

Frequently Asked Questions: Jesus' Ministry in Galilee, Disciples, and Pharisees (Based on Dr. Darko's Lecture on Luke 5-6)

1. Why did Jesus choose fishermen as some of his initial disciples? Luke's account highlights Jesus selecting individuals from the fishing industry, a seemingly ordinary and perhaps less refined profession. Dr. Darko suggests Luke is emphasizing Jesus' connection to a rural, less significant context where his authority was questioned. By choosing fishermen, Jesus demonstrated that his call extended beyond the intellectual or socially elite, focusing on ordinary individuals whom he would train and equip for future ministry.

2. What is the significance of the miraculous catch of fish in the calling of Simon Peter and others? The extraordinary abundance of fish, occurring after the fishermen had toiled all night without success and at Jesus' command, served as a powerful demonstration of Jesus' supernatural power. This miracle instilled a sense of awe and fear in Simon Peter, leading him to recognize his own sinfulness in the presence of such divine power. The miraculous event also attracted the attention of James and John, the sons of Zebedee, prompting them to join Jesus' growing group of followers. Dr. Darko emphasizes that these miracles prompted faith in those who witnessed them.

3. How does Luke portray the Pharisees in the context of Jesus' ministry in Galilee (Chapters 5-6)? Dr. Darko points out that Luke's portrayal of the Pharisees is more nuanced than in some other Gospels, particularly Matthew. While they do clash with Jesus and question his actions and teachings, Luke also presents instances where Pharisees are curious, offer constructive criticism, and even help or defend Jesus and his followers. This suggests that within the Pharisaic movement, there was a range of responses to Jesus, from outright opposition to genuine inquiry.

4. What were some of the key areas of tension and conflict between Jesus and the Pharisees in these chapters? Several points of contention arose:

- **Eating with "tax collectors and sinners":** The Pharisees criticized Jesus for associating with those considered social and religious outcasts, questioning his righteousness and the company he kept.

- **Healing on the Sabbath:** The Pharisees challenged the actions of Jesus' disciples plucking grain and Jesus healing a paralyzed man on the Sabbath, viewing these as violations of the Sabbath law.
- **Jesus' authority to forgive sins:** The Pharisees questioned Jesus' claim to forgive the sins of the paralyzed man, considering this a prerogative of God alone and potentially blasphemous.
- **Fasting:** They questioned why Jesus' disciples did not fast like the disciples of John the Baptist and themselves.

5. How did Jesus respond to the criticisms and questions posed by the Pharisees? Jesus consistently responded to the Pharisees by:

- **Justifying his actions with scripture and logic:** He referenced King David's actions to defend his disciples' plucking of grain on the Sabbath and declared himself "Lord of the Sabbath."
- **Highlighting the purpose of his ministry:** He stated that he came to call sinners to repentance, just as the sick need a doctor, justifying his association with tax collectors and others.
- **Demonstrating his authority through miracles:** He healed the paralyzed man to prove his authority to both heal and forgive sins.
- **Challenging their understanding of religious practice:** He implied that the spirit of his ministry and the presence of the Messiah superseded some of their strict interpretations of the law, particularly regarding fasting.

6. What does Dr. Darko say about the relationship between miracles and faith in Jesus' ministry as depicted in Luke? Dr. Darko explains that in Luke's Gospel, miracles can lead to faith, as seen in the disciples' response to the miraculous catch. Conversely, the faith of individuals, like the men who lowered their paralyzed friend through the roof, could also lead to miracles. Furthermore, even those who did not initially have faith were often filled with awe and astonishment upon witnessing Jesus' miracles, recognizing the evidence of God's power at work.

7. How does Dr. Darko contextualize the miracles of Jesus within Second Temple

Judaism? Dr. Darko emphasizes that miracles and spiritual encounters were not foreign concepts in the cultural and religious landscape of Jesus' time. Jewish tradition was rich with stories of God's miraculous interventions, such as the Exodus and the provision of manna in the desert, as well as the miracles performed by prophets like Elijah and Elisha. Therefore, the expectation of divine intervention was present within the community in which Jesus ministered.

8. What is the significance of Jesus calling a tax collector, Levi (Matthew), to be one of

his disciples? The calling of Levi, a tax collector, was significant because tax collectors were generally considered social outcasts and were often viewed as sinners due to their association with the Roman authorities and their potential for corruption. By choosing Levi, Jesus demonstrated that his call was extended to all, regardless of their social standing or past. This action challenged the social and religious norms of the time and drew criticism from the Pharisees, who questioned why Jesus would associate with such individuals. It underscored Jesus' mission to call not the righteous, but sinners to repentance.