

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

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

1. Abstract of Darko, Luke, Session 9, Ministry in Galilee, Part 3, Jesus' Teaching and Miracles, Biblicalelearning.org, BeL

Dr. Darko's Session 9 on Luke's Gospel focuses on Jesus' ministry in Galilee, specifically examining chapters 6 and 7. The session analyzes Jesus' teachings and miracles, such as healing on the Sabbath, the Sermon on the Plain, the calling of the twelve apostles, and the raising of the widow's son. **Cultural context**, particularly honor and shame dynamics and the significance of the right hand, is highlighted to enrich understanding.

Furthermore, the lecture addresses **John the Baptist's inquiry** about Jesus and concludes by encouraging faith in Christ's compassion and power.

2. 24 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 9 – 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
n09.mp3**

3. Briefing Document: Darko, Luke, Session 9, Ministry in Galilee, Part 3, Jesus' Teaching and Miracles

Briefing Document: Dr. Daniel K. Darko on Luke 6-7 - Jesus' Ministry in Galilee, Part 3

This briefing document summarizes the main themes and important ideas presented by Dr. Daniel K. Darko in Session 9 of his lecture series on the Gospel of Luke, focusing on chapters 6 and 7, titled "Jesus' Ministry in Galilee, Part 3, Jesus' Teaching and Miracles."

I. Sabbath Controversies and the Lordship of Jesus (Luke 6:1-11)

- **Theme:** Jesus challenges the strict interpretation of Sabbath laws by the Pharisees and scribes, asserting his authority as the "Lord of the Sabbath" (Luke 6:5).
- **Key Ideas:** Jesus defends his disciples' actions of eating grain on the Sabbath by referencing the precedent of David eating the bread of the presence when hungry, arguing for an exception in critical situations.
- The healing of the man with the withered hand in the synagogue on the Sabbath is presented as another point of contention. Jesus deliberately performs the healing, knowing the Pharisees' intent to accuse him.
- Dr. Darko emphasizes the **honor and shame culture** context of this event. Jesus' act of publicly calling the man forward and then healing him serves to shame the Pharisees who were focused on legalistic observance rather than human need. He notes, "If you don't understand the culture, this will not make sense to you."
- Jesus frames his question about healing on the Sabbath ("is it lawful on the Sabbath to do good or to do harm? to save life or to destroy it?") in a way that leaves the Pharisees unable to answer without acknowledging the permissibility of saving life.
- The healing of the right hand is highlighted for its cultural significance, as the right hand was considered the more important and honorable hand in ancient Jewish culture. Dr. Darko shares his personal experiences contrasting this with Western cultural norms. "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."
- The Pharisees' fury following the healing underscores the challenge Jesus posed to their authority and interpretation of the law. "But they were filled with fury and discussed with one another what they might do with Jesus" (Luke 6:11).

- Dr. Darko stresses that the events serve as a "litmus test" to determine who is truly faithful to God's law, suggesting that God validates those who prioritize good and compassion.

II. The Calling of the Twelve Apostles (Luke 6:12-16)

- **Theme:** Jesus establishes a core group of disciples, the twelve apostles, following a period of prayer.
- **Key Ideas:** Luke emphasizes that major events in Jesus' ministry are preceded by prayer, highlighting the importance of aligning with God's will. "In Luke, every major event in the ministry of Jesus is preceded by prayer."
- Jesus called many disciples but chose twelve to be his apostles, signifying a specific role and authority for this select group.
- Dr. Darko points out a slight variation in Luke's list of the twelve compared to Matthew and Mark, noting the absence of Thaddeus and the presence of two Judases (Judas, son of James, and Judas Iscariot).

III. The Sermon on the Plain (Luke 6:17-49)

- **Theme:** Jesus delivers a significant teaching that parallels the Sermon on the Mount in Matthew, emphasizing blessings for the poor and oppressed, woes for the rich and complacent, and the importance of love, mercy, and inner transformation.
- **Key Ideas:** A large assembly gathers to hear Jesus and be healed, drawing people from Galilee, Judea, Jerusalem, and even the coastal regions of Tyre and Sidon. "Everyone tried to touch him because healing power went out from him, and he healed everyone" (Luke 6:19).
- Luke's version of the beatitudes is more direct and personal, addressing "you" who are poor, hungry, and weeping, unlike Matthew's "poor in spirit," etc. "Blessed are you who are poor, for yours is the kingdom of God" (Luke 6:20).
- Jesus pronounces woes upon the rich, the full, those who laugh, and those who are well-spoken of, contrasting their present comfort with future sorrow. "But woe to you who are rich, for you have received your consolation" (Luke 6:24).
- A central theme is the call to love enemies, do good to those who hate, bless those who curse, and pray for those who abuse. "But I say to you who hear, love your enemies, do good to those who hate you..." (Luke 6:27).

- The Golden Rule is presented as a fundamental principle: "And as you wish others would do to you, do so to them" (Luke 6:31).
- Dr. Darko clarifies that Luke is not advocating a "poverty theology" but rather highlighting the value of a generous and compassionate attitude. "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."
- Jesus teaches on judging others, using the analogy of a log in one's own eye versus a speck in another's, emphasizing the need for self-assessment before criticizing others. "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?" (Luke 6:41).
- Dr. Darko connects this to the human tendency to judge others by their actions while judging ourselves by our intentions, urging for introspection.

IV. Demonstrations of Compassion (Luke 7:1-17)

- **Theme:** Jesus demonstrates the principles of compassion and mercy taught in the Sermon on the Plain through specific miracles.
- **Key Ideas: Healing of the Centurion's Slave (Luke 7:1-10):** This miracle highlights Jesus' compassion extending to Gentiles. The centurion's great faith, expressed through his understanding of authority, marvels Jesus. "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." The centurion's care for his slave, even referring to him as "a child," is noted.
- **Raising of the Widow's Son at Nain (Luke 7:11-17):** This event is a powerful demonstration of Jesus' compassion for the vulnerable. The widow's loss of her only son signifies a complete loss of support in that cultural context. "And when the Lord saw her, he had compassion on her and said to her, do not weep" (Luke 7:13).
- Dr. Darko draws parallels between this miracle and the ministries of Elijah and Elisha, noting the crowd's recognition of Jesus as a great prophet. "And the glorified God saying, a great prophet has arisen among us and God has visited his people" (Luke 7:16).
- He emphasizes the personal touch in Jesus' ministry, noting how Jesus not only raised the boy but also "gave him to his mother" (Luke 7:15).

- Dr. Darko offers a personal encouragement, suggesting that even in seemingly hopeless situations, Jesus can bring hope and restoration. "He may not bring a dead loved one to life, but he might bring hope to your situation."

V. John the Baptist's Question and Jesus' Response (Luke 7:18-23)

- **Theme:** John the Baptist seeks confirmation of Jesus' identity, and Jesus points to his works as evidence.
- **Key Ideas:** John the Baptist, hearing of Jesus' ministry, sends his disciples to ask if Jesus is the Messiah or if they should expect another.
- Jesus responds by directing John's disciples to report what they have seen and heard, listing miracles that align with Old Testament prophecies of the Messiah (healing the blind, lame, lepers, deaf, raising the dead, and preaching good news to the poor). "Go back and report to John what you have seen and what you have heard: The blind receive their sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor" (Luke 7:22).
- Dr. Darko highlights the continuity between Jesus' current ministry and the manifesto he proclaimed from Isaiah in Nazareth (Luke 4:18-19), emphasizing his tender and compassionate approach alongside his powerful works. "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."

VI. Jesus' Discourse on John the Baptist and the Rejection of God's Purpose (Luke 7:24-35)

- **Theme:** Jesus speaks highly of John the Baptist while lamenting the inconsistent and critical response of that generation.
- **Key Ideas:** Jesus affirms John's significance, stating, "Among those born of women, none is greater than John" (Luke 7:28), while also noting that even the least in the kingdom of God is greater than he, likely referring to the new covenant realities.
- The response to both John and Jesus is contrasted. John's ascetic lifestyle was labeled as demonic, while Jesus' more inclusive approach was criticized as gluttony and drunkenness, associating him with "tax collectors and sinners" (Luke 7:34).

- Dr. Darko emphasizes the hypocrisy of those who could not accept either John's rigorousness or Jesus' more relational ministry. "But the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him" (Luke 7:30).
- Jesus uses the analogy of children in the marketplace who are never satisfied with the games offered to illustrate the unresponsiveness of his generation. "They are like children sitting in the marketplace and calling to one another: 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep'" (Luke 7:31-32).
- The session concludes with an encouragement to maintain focus on Jesus and to avoid participating in accusations against him, urging listeners to garner faith and allow God to work in their lives and the world through them.

This session provides valuable insights into Jesus' ministry in Galilee, highlighting his authority over the Sabbath, his compassion for the marginalized, the establishment of his core followers, and the mixed reactions to his powerful teaching and miracles. Dr. Darko's emphasis on the cultural context, particularly honor and shame, enriches the understanding of these biblical narratives.

4. Study Guide: Darko, Luke, Session 9, Ministry in Galilee, Part 3, Jesus' Teaching and Miracles

Study Guide: Luke 6-7 - Jesus' Ministry in Galilee (Part 3)

Key Themes:

- **Authority over the Sabbath:** Jesus challenges the traditional interpretation of Sabbath laws, asserting his lordship and prioritizing human need.
- **Honor and Shame Culture:** Understanding the cultural context of honor and shame helps to illuminate Jesus' interactions with the Pharisees and others.
- **Calling of the Twelve Apostles:** Jesus establishes a core group of followers to carry on his ministry.
- **The Sermon on the Plain:** Luke's version of Jesus' ethical teachings, emphasizing blessings for the marginalized and woes for the complacent, as well as the importance of love, mercy, and inner character.
- **Demonstrations of Compassion:** Jesus performs miracles of healing and restoration, showcasing his care for individuals, including Gentiles and the socially vulnerable.
- **Jesus as the Prophetic Messiah:** Jesus' actions and teachings align with Old Testament prophecies, particularly Isaiah, demonstrating his messianic identity.
- **Reactions to Jesus' Ministry:** Diverse responses to Jesus, ranging from belief and healing to opposition and rejection.

Quiz:

1. What was the central point of contention between Jesus and the Pharisees regarding the disciples picking grain on the Sabbath?
2. Explain how Jesus used the healing of the man with the withered hand in the synagogue to challenge and "shame" the Pharisees, considering the cultural context.
3. According to Luke's Gospel, what significant event consistently preceded major actions or decisions in Jesus' ministry, such as the calling of the twelve apostles?
4. Describe one key difference between Luke's Sermon on the Plain and Matthew's Sermon on the Mount regarding the Beatitudes.

5. What does Dr. Darko suggest is the main point of Jesus' teachings on blessings and woes in the Sermon on the Plain, and what does he clarify it is *not* intended to be?
6. Summarize the interaction between Jesus and the centurion regarding the healing of the centurion's slave, highlighting the centurion's faith.
7. Describe the significance of the miracle in Nain, where Jesus raises the widow's son, and what cultural understanding adds depth to this event.
8. What message did Jesus send back to John the Baptist through his disciples, and how did it connect to the prophecy from Isaiah?
9. According to Jesus' words in Luke 7, what was unique about John the Baptist, and how does Jesus explain his own role in relation to John?
10. How did different groups (the people and tax collectors vs. the Pharisees and lawyers) respond to John the Baptist's ministry, according to Luke 7:29-30?

Answer Key:

1. The central point of contention was the interpretation of Sabbath law. The Pharisees believed picking and rubbing grain was a form of work prohibited on the Sabbath, while Jesus argued for an exception based on human need and his authority as Lord of the Sabbath.
2. Jesus intentionally called the man forward, making his infirmity public. By healing him on the Sabbath, Jesus implied that doing good and saving life superseded the Pharisees' strict interpretation of the law, thus embarrassing them in front of the community within their honor and shame culture.
3. Prayer consistently preceded major events in Jesus' ministry in Luke's Gospel. Dr. Darko specifically mentions a prayer vigil before Jesus called the twelve apostles, highlighting the importance of aligning with God's will.
4. One key difference is that Luke's Beatitudes are generally more direct and addressed to the disciples ("Blessed are you who are poor"), whereas Matthew's often have a spiritual dimension ("Blessed are the poor in spirit"). Luke also presents fewer Beatitudes than Matthew.
5. Dr. Darko suggests the main point is to highlight the value of an attitude of heart and generosity, and how one treats others. He clarifies that it is not an espousal of poverty theology, suggesting wealth itself is inherently bad.

6. The centurion, a Gentile, had a slave he deeply cared for who was ill. Believing himself unworthy to approach Jesus directly, he sent Jewish elders to ask for Jesus' help, expressing immense faith that Jesus could heal his slave simply by speaking a word due to his authority.
7. The raising of the widow's only son in Nain demonstrates Jesus' profound compassion for the vulnerable and his power over death. Culturally, the loss of her only son meant the complete loss of her support system and future security as a widow.
8. Jesus told John's disciples to report what they had seen and heard: the blind receiving sight, the lame walking, lepers being cleansed, the deaf hearing, the dead being raised, and the good news being proclaimed to the poor. This directly echoed the messianic prophecy from Isaiah that Jesus read in Nazareth.
9. Jesus stated that among those born of women, none is greater than John, recognizing his important role as the forerunner. However, Jesus also said that even the least in the kingdom of God is greater than John, highlighting the new era inaugurated by Jesus' own ministry.
10. The people and tax collectors, having been baptized by John, declared God just in acknowledging his ministry. In contrast, the Pharisees and lawyers rejected God's purpose for themselves by not being baptized by John, showing their resistance to God's plan.

Essay Format Questions:

1. Analyze the ways in which Jesus challenges the authority and interpretations of the Pharisees in Luke 6, focusing on the Sabbath controversies and the cultural implications of his actions.
2. Compare and contrast the significance and content of the calling of the twelve apostles in Luke's Gospel with its portrayal in another Gospel (e.g., Matthew or Mark), considering Luke's specific emphasis.
3. Discuss the central themes and message of Jesus' Sermon on the Plain in Luke 6:20-49, paying particular attention to the blessings, woes, and the call to love and mercy. How does Luke's version contribute to his overall portrayal of Jesus?

4. Examine the role of miracles in Luke 7, specifically the healing of the centurion's servant and the raising of the widow's son. What do these events reveal about Jesus' compassion, authority, and the scope of his ministry?
5. Explore the relationship between John the Baptist and Jesus as presented in Luke 7:18-35. How does Jesus affirm John's importance while also establishing his own unique identity and ministry?

Glossary of Key Terms:

- **Sabbath:** The seventh day of the week, observed by Jews as a day of rest and worship, with specific laws governing permissible activities.
- **Pharisees:** A Jewish religious and social movement known for their strict adherence to the Law and oral traditions. They often opposed Jesus' interpretations of the Law.
- **Scribes:** Professional interpreters and teachers of the Jewish Law, often associated with the Pharisees.
- **Synagogue:** A Jewish house of worship and community gathering.
- **Honor and Shame Culture:** A social system where an individual's worth and social standing are heavily influenced by the honor they possess (gained through virtuous behavior and public recognition) and the shame they incur (through dishonorable actions or public disgrace).
- **Apostles:** The twelve disciples chosen by Jesus to be his closest followers and to whom he gave special authority to preach and heal.
- **Sermon on the Plain:** Luke's account of a major teaching discourse by Jesus in a level area, parallel to Matthew's Sermon on the Mount but with distinct content and emphasis.
- **Beatitudes:** A series of blessings pronounced by Jesus at the beginning of the Sermon on the Plain (and the Sermon on the Mount), describing those who are blessed by God.
- **Woes:** A contrasting series of pronouncements in the Sermon on the Plain, expressing sorrow or judgment upon those who are currently rich, full, laughing, and well-spoken of.

- **Golden Rule:** The principle taught by Jesus (and found in other ethical systems) of treating others as you would want them to treat you.
- **Centurion:** A Roman military officer in command of about one hundred soldiers.
- **Gentile:** A person who is not Jewish.
- **Prophet:** A person believed to be inspired by God to speak his message and often to perform miraculous signs.
- **Messiah:** The promised deliverer and king of the Jewish people, believed by Christians to be Jesus Christ.
- **Manifesto (of Jesus):** Refers to Jesus' declaration of his mission and purpose, particularly as outlined in Isaiah 61 and read by Jesus in Luke 4 in Nazareth.

5. FAQs on Darko, Luke, Session 9, Ministry in Galilee, Part 3, Jesus' Teaching and Miracles, Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke 6-7

1. What was the central point of contention between Jesus and the Pharisees regarding the Sabbath in Luke 6?

The main point of contention centered on the proper observance of the Sabbath law. The Pharisees accused Jesus' disciples of unlawful activity for picking and eating grain, and later criticized Jesus for healing a man with a withered hand. Jesus argued that as the "Lord of the Sabbath," he had the authority to make exceptions, drawing a parallel to King David's actions when he and his men were hungry. Furthermore, Jesus emphasized that doing good and saving life on the Sabbath were lawful and aligned with the spirit of the law, contrasting this with the Pharisees' focus on strict, sometimes restrictive, interpretations.

2. How did Jesus use the healing of the man with the withered hand in the synagogue to challenge the Pharisees, beyond just performing a miracle?

Jesus strategically used this healing to expose the hypocrisy and rigidity of the Pharisees' understanding of the Sabbath. By calling the man forward and posing the question of whether it was lawful to do good or harm, to save life or destroy it on the Sabbath, Jesus put them in a position where they couldn't easily answer without revealing their lack of compassion. Healing the man in public was a deliberate act that brought shame upon the Pharisees, highlighting their misplaced priorities and demonstrating God's validation of Jesus' compassionate actions. This incident also subtly touched upon cultural sensitivities regarding the significance of the right hand, the primary hand of ability and honor, emphasizing the profoundness of the man's restoration.

3. What is the significance of Jesus preceding the selection of the twelve apostles with a prayer vigil in Luke's Gospel?

In Luke's narrative, prayer consistently precedes significant events in Jesus' ministry. The prayer vigil before choosing the twelve apostles underscores the importance of seeking God's will and ensuring alignment with His purposes before undertaking a crucial step in establishing his ministry's leadership. This highlights Jesus' dependence on divine guidance and sets an example for his followers regarding the necessity of prayer in making important decisions and embarking on significant endeavors.

4. How does Luke's Sermon on the Plain (Luke 6:20-49) differ in its presentation and emphasis compared to Matthew's Sermon on the Mount?

Luke's Sermon on the Plain presents the beatitudes and woes in a more direct and personal manner, often using the second person ("Blessed are *you* who are poor," rather than "Blessed are the poor in spirit"). Luke's version tends to focus on the tangible realities of poverty, hunger, and mourning, contrasting these with the woes awaiting the rich, the full, and those who laugh. While both sermons cover similar themes like love for enemies and non-judgment, Luke's rendition is often seen as emphasizing the social and economic implications of Jesus' teachings and the stark contrast between the blessed and the sorrowful. It highlights the importance of inward character, love, mercy, and obedience for Jesus' followers.

5. What is the key message behind Jesus' teachings on loving enemies and the Golden Rule in Luke 6?

Jesus' teachings on loving enemies and the Golden Rule (to do to others as you would have them do to you) in Luke 6 challenge the natural human inclination to reciprocate love and kindness only to those who show it in return. He calls for a radical extension of love and goodness, even towards those who are hostile. This embodies the character of God, who is kind to the ungrateful and evil. The Golden Rule provides a practical framework for ethical behavior, urging individuals to consider how they wish to be treated and to act accordingly towards others, forming a foundational principle for interpersonal relationships within the kingdom of God.

6. How does the healing of the centurion's servant demonstrate the expanding scope of Jesus' ministry beyond the Jewish people in Luke's narrative?

The healing of the centurion's servant is a significant event in Luke's Gospel as it showcases Jesus' interaction with and affirmation of a Gentile. The centurion, a Roman military officer, demonstrates remarkable faith, recognizing Jesus' authority to heal from a distance. His humility in not considering himself worthy for Jesus to come to his house, coupled with the praise he receives from the Jewish elders for his love for their nation and his contribution to building a synagogue, highlights the beginning of Jesus' ministry reaching beyond Jewish borders. Jesus' astonishment at the centurion's faith underscores that faith and God's grace are not limited by ethnicity.

7. What is the significance of Jesus raising the widow's son in Nain, particularly in light of the Old Testament prophetic tradition?

The raising of the widow's son in Nain is a powerful display of Jesus' compassion and his divine power over death. Luke explicitly draws parallels to the Old Testament prophets Elijah and Elisha, who also performed similar miracles. The crowd's reaction, proclaiming "a great prophet has arisen among us" and "God has visited his people," signifies their recognition of Jesus as a prophetic figure in the tradition of these great men of God. This miracle underscores Jesus' role as a compassionate Messiah who intervenes in human suffering and fulfills prophetic expectations of divine visitation and restoration. The focus on the widow and her only son emphasizes the depth of the tragedy and the magnitude of Jesus' merciful act.

8. How does Jesus respond to John the Baptist's inquiry about whether he is the Messiah, and what does this reveal about the nature of his messianic ministry as portrayed by Luke?

When John the Baptist sends his disciples to ask Jesus if he is "the one," Jesus doesn't offer a direct affirmation but instead points to the tangible evidence of his ministry: the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. This response directly echoes the messianic prophecies found in Isaiah, which Jesus himself read in Nazareth at the beginning of his Galilean ministry. This reveals that Jesus' messianic identity is manifested through acts of compassion, healing, and the proclamation of the gospel to the marginalized, demonstrating a ministry focused on restoration and fulfilling God's promises in a tangible way, rather than through political or military power. His concluding statement, "Blessed is everyone who does not stumble on account of me," acknowledges that the nature of his messiahship might be different from some expectations.