

TEXT REVIEW NOTES

JESUS' MINISTRY

Continuing review of the commentary text starting at 5:13 we note that in comparison to Mark's gospel, Luke's gospel writings omits two features focusing on the power and will of God rather than the emotions and strong warning of God as written in Mark. Jesus' power is demonstrated in two words, be CLEAN (talking directly to the Leprosy), and IMMEDIATELY the Leprosy was gone (the man was healed). Luke also omitted the term "filled with compassion" as written in Mark 1:41.

The disobedience of the command to the man, to not tell anyone, is not referenced in Luke's gospel as in Mark's, Mark 1: 45. Jesus wanted to avoid the crowds of people that were following him seeking guidance and healing.

The instruction to the man to go speak to the Priest was due to the fact, as written in Lev 14:2-32, that the Priest were the only means for the previously ostracized Leprose man to be remitted back into the community after the healing.

Given the omissions, command, and instructions, up to this occurrence in Luke's script of Jesus' ministry, we see that Luke places Jesus' teaching ministry as priority rather than Jesus' healing ministry.

Four Stories of Controversy (the commentary text states five but only gives four)

Here, the commentary discusses the negative reactions of the Pharisees and teaching of the Law. The four conflicts are: Forgiveness of Sins, Jesus' association with Tax Collectors and Sinners, Jesus' Disciples' not Fasting, and Jesus' Attitude towards the Sabbath.

- Luke emphasizes the equality of Jesus to God writing about when Jesus told the paralytic man and his friends their faith in Jesus (as one come from God) could heal them. Jesus first

addresses the paralyzed man saying your sins are forgiven and then told him to gather his bed and go home (supreme healing). This act equated forgiveness of sin with healing miracles. The conflict is the reaction of the Pharisees and teachers of the law at the witnessing of this event. They began to discuss what they were witnessing among themselves because according to their religious beliefs and laws, only God could forgive sin and Jesus, in their eyes, was proclaiming by his actions that he was God (the power of God).

- Luke emphasizes in his written gospel, the purpose of Jesus among us when Jesus asks the Levi Tax Collector to follow him. The Levi dropped everything and became a disciple of Jesus. Jesus is then, invited by the Levi to join him in a banquet at his house, which Jesus does. There are tax collectors and sinner present and the Pharisees and teachers of the law (scribes) notices Jesus mingling with them. This was unacceptable to the Pharisees and teachers. They perceived sinners to be those that did not keep Mosaic Law and that Tax Collectors were dishonest and practiced distortion. And that associating with the people present was acceptance of the guest as “sisters and brothers” all on the same economic, social, ethnic, and racial status. So far, this was not the thinking in traditional Christianity. (early church). This was unacceptable to the Pharisees and Scribes and they complained to the Jesus’ disciples. This is the first time “disciples” was noted in Luke gospel. Luke’s gospel shows us that Jesus came for the sinner and outcasted, all of humanity regardless of status.

- Luke emphasizes that Jesus, in the flesh, is the New Covenant and is in alliance with the Old Testament Covenant made with Abraham, Jesus is the fulfillment of the promises of the Old Testament. The Pharisees and religious teachers were grumbling about how Jesus’ disciples were not fasting as did the disciples of John the Baptist and themselves. In this conflict, Luke uses the term “eating and drinking” whereas Mark used the term “fasting”. Jesus replies with the two parables, one of the bridegroom’ and the other of a piece of cloth sewed into a new garment. Again, Luke is focusing on the “New” and the “Old”.

- Luke’ gospel addresses the complaint of the Pharisees and Scribes regarding the Jesus’ disciples eating on the sabbath which was, by their rules, unlawful. It also scribes the Lord (Jesus himself) of the Sabbath and not the improper interpretation of the Sabbath by the Pharisees and Scribes with their regulations. In the incident where Jesus entered the synagogue and began to teach and heal a man’s physical handicapped right hand, the Pharisees and religious teachers began to question if Jesus’s healing power was divine or demonic. Jesus’ knowing their thoughts understood that their inquiry was more of “doing good versus doing evil”, and the healing on the sabbath. Jesus’ response baffled the sect and they

could not answer. Luke' text emphasizes how Jesus' actions and responses during these confrontations rested on the fact that HE is the Lord of the Sabbath incarnate.