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Luke 5

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 5.

Topics.

- Jesus calls Peter, James and John.
- Jesus heals a man full of leprosy.
- The amazing faith of a paralysed man's friends.
- Jesus invites Levi a tax collector to follow him.
- Can you make wedding guests fast while the bridegroom is with them?
- No-one tears a piece from a new garment and puts it on an old garment.
- No-one puts new wine into old wineskins.
- No-one after drinking old wine desires new wine.

The previous chapter: in the previous chapter Jesus was tempted by the devil, then in the power of the Spirit he read in the synagogue of Nazareth the words of Isaiah, "The Spirit of the LORD is upon me, because he has anointed me to proclaim Good News to the poor," And the congregation tried to throw him off a cliff, he went to Capernaum healed Simon's mother in Law and then left because his ministry was to preach the Good News of the Kingdom of God to other cities, towns and villages.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

1

LUKE 5:1-11

Jesus calls Peter, James and John.

- **Luke 5:1-11:** On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, ²and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. ³Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. ⁴And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." ⁵And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." ⁶And when they had done this, they enclosed a large number of fish, and their nets were breaking. ⁷They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." ⁹For he and all who were with him were astonished at the catch of fish that they had taken, ¹⁰and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." ¹¹And when they (Peter James and John) had brought their boats to land, they left everything and followed him.

Out into the deep: means go into the deeper part of the Sea.

James and John were the sons of Zebedee and his wife Salome and fishing business partners with Peter, the lake of Gennesaret is the Sea of Galilee (also called the lake of Galilee and the Sea of Tiberias). Jesus resided in Galilee, the disciples were chiefly from Galilee and much of

Jesus public ministry took place along its north shore. It is interesting to notice that this crowd is coming to the Lord to hear him teach the word of God in contrast to many crowds who came to Jesus to be healed. The crowd was so dense Jesus climbs in a boat and teaches from it.

The joy of the miracle: this is a major joyful event for Peter and his business partners James and John not only because Jesus was able to tell him where to fish and two boats were filled, but also because fishing was Peter, James and John's business, without fish their business fails.

NOTICE: Peter's words, "Depart from me, for I am a sinful man, O Lord," shine a spotlight on the fact that Peter was aware of the world of sin that dwells in the human heart since he was a good man, he had not committed any crimes or criminal acts yet he sees himself as a sinner before the Lord.

Peter, James and John: leave their fishing business to join Jesus in his ministry of saving sinners.

LUKE 5:12-16

Jesus heals a man full of Leprosy.

- **Luke 5:12-16:** While he was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, "Lord, if you will, you can make me clean." ¹³And Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately the leprosy left him. ¹⁴And he charged him to tell no one, but "go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them." ¹⁵But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities. ¹⁶But he would withdraw to desolate places and pray.

2

The man with leprosy knew that Jesus could heal him, but he did not know whether Jesus would heal him so he humbled himself and begged for Jesus to cleanse him of his leprosy.

Go show yourself to the priest: Jesus says to the man, "Go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them" (v14), because under the Mosaic Law (which they were still under) a leprous person who thought they might be cured was to go to the priests and over the following eight days ceremonial washing's and sacrifices were made then the priest would make atonement for the leprous person. If the leprous person was rich they were to make an offering of two male lambs and one ewe lamb both without blemish, a grain offering and two clean birds, but if they were poor they were to offer one male lamb, a grain offering and two turtledoves or two pigeons whichever they could afford (Lev. 14:1-32).

LUKE 5:17-26

The Amazing Faith of a Paralysed Man's Friends.

- **Luke 5:17-26:** On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal. ¹⁸And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, ¹⁹but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. ²⁰And when he saw their faith, he said, "Man, your sins are forgiven you." ²¹And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" ²²When Jesus perceived their

thoughts, he answered them, "Why do you question in your hearts? ²³Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? ²⁴But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home." ²⁵And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God. ²⁶And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen extraordinary things today."

Pharisees: means the separated ones, they were rulers of the Jews and the most-strict and by far the most influential sect of the three prominent societies of Judaism that were around at the time of Christ (the Pharisees, Sadducees and Essences). Pharisees loved to wear distinguishing garb so as to be easily recognised and were found everywhere in Palestine not only in Jerusalem. They made three contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous. The changes the Pharisees made to the Jewish faith began in earnest after the Babylonian Captivity, the temple worship and the sacrifices had ceased so the Pharisees, scribes and Sadducees began to center the activities of Judaism in Jewish law, tradition and in the religious rites of the Synagogues.

The three changes the Pharisees made to Judaism:

1. **Jewish legalism:** The Scribes who were considered experts in interpreting the Scriptures studied the traditional exegesis of the Law which resulted in it becoming a major part of Jewish thought and giving Jewish legalism a great impetus during the New Testament era. The Pharisees closely associated with the scribes organised the followers of the scribes teaching in the Synagogues thus legalism became widespread in the Jewish faith.
2. **Formalised religion:** the Pharisees formalised the religion of the scribes and their interpretation of the law they placed it into the mind of Jewish faith and the practice of it in the synagogues and religious ceremony. The reason the scribes and Pharisees are often mentioned together in the New Testament is because though the Pharisees were not practical politicians like the more liberal Sadducees, they were the religious leaders of the Jews and the highest qualification for membership into the Pharisees was strict adherence to the Law (Oral or written).
3. **Organisation of Jewish religion:** after the seventy-year Babylonian captivity and the Maccabean Revolt (165 BC) the scribes increased tradition and adapted it with the Mosaic Law, but it was the Pharisees who formulated, developed and organised the scribes' teachings into Jewish religion itself. This increased focus on law and tradition resulted in separatism and an almost new religion, because much of it was the opposite from what had been handed down in the Covenant by the prophets.

The Pharisees became a closely organised group: the Pharisees were very loyal to their own society and to each other, but separate from others and even their own Jewish people, they pledged themselves to obey all facets of the traditions to minutest detail and were sticklers to ceremonial purity. This developed into a feeling of superiority over other nations and people. From this superior feeling as well as religious emotion, pride found its most extreme expression. The Pharisees were haughty and arrogant because they believed they were the only interpreters of God's word. They made life difficult for themselves and bitter for others, and despised those whom they did not consider their equals. The Pharisees cultivated a national and religious consciousness, which has hardly been equalled. Their teaching that salvation came by maintaining tradition and keeping the law had such a strong influence on the minds of their followers that God's grace was thought to come from self-effort rather than grace so it was only natural that such a religion would ultimately become a matter of externals and not a faith of the heart. For further information see title:

- Sanhedrin in, Bible Dictionary (ON WEBSITE MENU).

THE STORY

While Jesus was in a house filled with Jews from every village some men actually removed the roof of the house and lowered their paralyzed friend down to Jesus (a great example of true friendship and true faith), but Jesus rather than heal the man tells him that his sins are forgiven this horrifies the scribes and Pharisees because they believe only God can forgive sins so they accuse Jesus of blasphemy. Jesus asks them which is easier, to say, "Your sins are forgiven," or "Rise and walk?" Obviously it is a lot easier to say, "Your sins are forgiven," because there is no outward evidence that has to follow, but to say, "Rise up and Walk," means the man has to stand up and walk otherwise Christ will look like a fool, a liar and even worse a false prophet to every Jew in the room, but not only does the man stand up he also carries his bed home and everyone is stunned and left in awe.

NOTE: some in Christian circles use the statement, "Only God can forgive sins," to support the mistaken theory that Jesus is God, but that is reading far more into these verses than they are saying, added to this the statement was only a thought in the heart of the Pharisees and not a doctrinal teaching. For further information see the title:

- Trinity (The Doctrine of the Trinity).
- In Various Topics (ON WEBSITE MENU).

NOTICE: it is not Jesus own power that heals, but the power of God the Father that was with him (v17).

The faith of the paralysed man's friends: the statement, "Jesus saw their faith," refers to the outward action of the paralysed man's friends. Their faith was manifested in their determination to get the man to Jesus it motivated them to do what they needed to do to get the paralysed man to him.

4

LUKE 5:27-32

Jesus invites Levi a Tax Collector to follow Him.

- **Luke 5:27-32:** After this he went out and saw a tax collector named Levi, sitting at the tax booth. And he said to him, "Follow me." ²⁸And leaving everything, he rose and followed him ²⁹And Levi made him a great feast in his house, and there was a large company of tax collectors and others reclining at table with them. ³⁰And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" ³¹And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. ³²I have not come to call the righteous but sinners to repentance."

Levi prepared a great feast in his home and invited all his friends to come and listen to Jesus. Jesus is not in Levi's home just to eat and drink with Levi's friends, he has a purpose we know this because he tells the Pharisees that he is there to call sinners to repentance. This is a great way to share the Gospel message, give an invitation to your neighbours, your friends or the poor inviting them to ask questions about the Bible, spiritual things or religion over a meal or a Bar-B-Que, this then gives you the right to speak about your faith because you have let the guests know beforehand that there will be spiritual discussions. The secret to the success of this type of fellowship is never attempt to prove one is right and the other is wrong, but simply allow each other to ask questions and share what they believe in open friendly conversation.

Those who are well have no need of a physician, but those who are sick: when Jesus said, "Those who are well have no need of a physician, but those who are sick, I have not come to call the righteous but sinners to repentance," He was talking to the Pharisees and scribes who believed they were righteous because they were descendants of Abraham. Because of their religious and priestly positions and their blood line they did not see themselves as sinners. They believed they were the holy ones and right with God. Jesus statement "I have not come to call the righteous" means he has not come to call the self-righteous (i.e., the Pharisees and scribes).

Likewise the words "Those who are well have no need of a physician," is directed at the Pharisees and scribes because they believed they were right with God and had no need of Jesus teachings whereas the "sick" refers to those who are aware that they are sinners and know they need saving.

LUKE 5:33-35

Can you make Wedding Guests Fast while the Bridegroom is with them?

- **Luke 5:33-35:** And they (Pharisees and Scribes) (v30) said to him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink." ³⁴And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? ³⁵The days will come when the bridegroom is taken away from them, and then they will fast in those days."

The disciples of John the Baptist and the Pharisees often fasted and prayed but Jesus disciples didn't. In this context Jesus disciples are the wedding guest and Jesus is the Bridegroom. When the Bridegroom is taken away refers to the death and resurrection of Jesus and then the wedding guest (the disciples) will fast and pray.

LUKE 5:36

No-One tears a piece from a New Garment and puts it on an Old Garment.

- **Luke 5:36:** He also told them (Pharisees and Scribes) (v30) a parable: "No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old."

The underlying thought in this parable is ruining both garments, Jesus is saying, if a person tries to preserve an old garments by taking a patch from a new one rather than preserve the old they will actually ruin both the new and the old garment, because the old is totally different to the new (they do not match) so the old cannot be mixed with the new. Tearing a piece off a new garment will totally destroy the new garment and ruin the old, because the new cloth will not match the old garment.

The old garment: symbolises the faithful Jews still under the Mosaic Law and the Old Covenant.

The new garment: symbolises the New Testament Covenant and the Gospel of grace.

Jesus is telling his disciples and the tax collectors, Pharisees, scribes and others in Levi's house (Luke 5:28-30) that they cannot mix the New Testament Gospel of grace with the Mosaic Law and the Old Covenant, if they do they will not succeed because the two do not match each other. You cannot have some grace and some law you cannot have part of the Old Covenant and part of the New because they do not match each other.

New Testament grace does not harmonise with the Mosaic Law and the Old Covenant. The principal Jesus is teaching those in the household of Levi is that, if they try to impose the New Testament Gospel of grace onto those who are faithful to God under the Mosaic Law and the Old Covenant they will most likely ruin the faith of those who are faithful to God and who are established in the Old Covenant because nothing in the New Testament Covenant (i.e., the Gospel of Grace matches the Old). To accept the New Testament Gospel of grace a person has to totally forsake the Mosaic Law and the Old Covenant they cannot have a little of the New and a little of the Old. To embrace the New Testament Gospel of grace a person has to forsake the Old Covenant of circumcision, law, sacrifices, holy days, feasts and any other Old Testament ceremonial practice. Nevertheless, God is faithful and will (for a time a least) continue to save those Jews who are faithful to the Covenant He established with them at Mount Sinai (remember Jesus is not yet been crucified and resurrected).

LUKE 5:37-39

No-One puts New Wine into Old Wineskins.

- **Luke 5:37-39:** And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. ³⁸But new wine must be put into fresh wineskins. ³⁹And no one after drinking old wine desires new, for he says, 'The old is good.'

To support the previous parable Jesus says the same thing only this time instead of garments it is wine. Maybe so that everyone in Levi's house (with a right heart attitude) would clearly understand what he was saying, i.e. the first parable about the garments would certainly be easily understood by any woman in the room and this second one about the wine would appeal to everyone else as all would know that new wine cannot be put in old wineskins. The underlying thought in this second parable is the same as the first (i.e., preserving both the new wine and the old wineskins).

The new wine: symbolises Jesus and the New Testament Gospel of grace.

The old wineskins: symbolises the faithful Jews still under the Mosaic Law and the Old Covenant.

The symbolism of the parable: there are old wineskins and new wine, the new wine has the potential to destroy the old wineskins because new wine must be put into new wineskins. Jesus is telling his disciples and the tax collectors, Pharisees, scribes and others in Levi's house (Luke 5:28-30) that they cannot take the New Testament Gospel of grace and try to impose it onto Jews that are established in the Old Covenant and faithful to God under the Mosaic Law because the New Testament Gospel of grace has the potential to destroy them. The principal of the parable is that the faithful Jews, who are firmly established in the Old Testament Covenant, could be destroyed by those who try to impose the New Testament Gospel of grace onto them. Jesus is basically saying that the Old Testament Covenant of circumcision, holy days, sacrifices, feast and any other Old Testament ceremonial law cannot be mixed with the New Testament Gospel of grace you cannot have some of one and some of the other because they do not harmonize together.

No one after drinking old wine desires new wine: the Jewish faithful who have been established in the Old Testament Covenant and the Mosaic Law will not want to change simply because they are firmly fixed in what they believe (remember God gave the nation of Israel this Covenant four-thousand years ago). The Lord knows that it is almost impossible for people who have been established in a particular mindset for so long to change their thinking over-night so providing they are faithful to God in the Old Covenant they will be saved as the faithful amongst the Jewish nation have been for the last four-thousand years.

The practical application today: through Jesus death and resurrection God is building a new nation in Christ made up of Jews and Gentiles, (also called a new creature, the body of Christ, the church and the Kingdom of God). The basic principal of the previous two parables has been that the new generation should not attempt to impose new ideas onto the older generation it is far better to take new ideas to new converts. If we apply this principal in the church today it would mean that the current generation should not try to change established traditions, formats, music or impose modern ideas onto the older generation who are faithful to God, it is far better to take new traditions and new ideas to a new congregation because in doing this it will avoid, strife, tension, quarrels and arguments in the body of Christ. Even Paul said that his ambition was not to preach the Gospel, to those who already knew Christ and build on someone else's foundation, but rather go to those who have never heard of the Lord (Rom. 15:20-21). Paul's reasoning was, why try to change people who are happy in their faith and cause contention and strive amongst them, it is far better to move onto those who do not know the Lord and establish a new congregation.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace