

LUKE 5:27-39

LESSON: TURNING SINNERS INTO DISCIPLES —January 5, 2020

INTRODUCTION

5:17-26 Jesus was teaching on a certain day and some Pharisees (Jewish religious leaders) and doctors (teachers) of the Law were sitting nearby that had come from every village of Galilee and from Judea and Jerusalem and the Lord's power was present to heal the sick. And behold, some men came carrying a man on a sleeping mat that had the palsy (paralyzed), and they sought to bring him into the house to lay him before Jesus, but could not because of the crowded multitude. So, they went up to the roof of the house, took off some tiles, and lowered the sick man still on his mat down to Jesus. Jesus, seeing their faith, said to the man: **thy sins are forgiven**. At this time the Scribes (teachers of the Law) and Pharisees began to think within and say to themselves: **"Who is this man who speaks blasphemy? Who can forgive sins but God alone?"** Jesus perceived their thoughts and answered them: **"Why are you thinking these things in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Arise up and walk'? But I want you to know that the Son of Man has power (authority) on earth to forgive sins."** Jesus then said to the palsy (paralyzed) man, **"I tell you, Arise (get up), take up your mat and go to your own house."** Immediately, the man stood up in front of them, took what he had been lying on and went home glorifying and praising God. Everyone was amazed and gave glory and praise to God. They were filled with fear (awe) and said, **"We have seen strange things today."**

LESSON: I. EATING WITH SINNERS LUKE 5:27-32

5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, **Follow me**. *"After these things"* meant after Jesus had earlier healed a paralyzed man who had been brought to Jesus by men. Jesus healed the man by saying your sins are forgiven, rise up and walk. The people there literally could not imagine Him having the power to forgive, but after the man got up and walked, they were all amazed and glorified God, and filled with fear (5:26). Now, after these things we are here where Jesus leaves the town, and sees a publican named Levi (*in Matthew and Mark his name is Matthew*) sitting at the receipt of custom (*the tax collection booth working for the Roman government*). Most tax-collectors were Jews, but in the people's eyes they had denied their Jewish heritage, and betrayed their country. They were ostracized, completely cut-off from Jewish society and excommunicated from Jewish religion and privileges.

1. The tax-collector served the Roman conquerors.
2. They were cheats, dishonest, and unjust men, and extremely wealthy.
3. They were assuming rights that belonged only to God.

Jesus' purpose in this passage was the mission of calling outcasts, those who are rejected by society, for he tells Levi to follow Him. You see, Jesus saw a man named Levi (Matthew), a sinner, a man who was hurting within; a man who was empty and incomplete needing the right cause.

5:28 And he left all, rose up, and followed him. Levi rose up and instantly left it all and followed

PITWM VERSE BY VERSE



Jesus! Three things come to mind as to why a person would immediately leave everything: love, money, or death. In this instant we see Levi was already very wealthy by being the tax-collector, and he surely was not dead, so it has to be love that drew Levi. He felt the love of Jesus in those two words, and he needed that love and so do we. Love saved him and that's what God's love will do for us. Levi was at first dealing with the temporary, what he was getting was eternal.

5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. Wow, Levi was free to be himself and he was excited! In this instance this was freedom for him, and he prepared a great feast and made his home welcomed for Jesus and His friends. He didn't care that there were others looking at him. Being a publican himself meant he was an outcast to the people, for he was the most hated of men among the public. But, here in this setting, he was surrounded by both publicans, and others enjoying themselves.

5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?— And, the Scribes and Pharisees murmured against Jesus' disciples, *asking 'why are you eating and drinking with such notorious publicans and sinners?'* Yes, they couldn't see Jesus' humility or His followers being trained in humility. They could only see the upper class as to whom they thought He was supposed to associate with. They couldn't see Jesus' love and compassion, but only saw that these publicans were outcasts and sinners that were beneath them. Jesus was associating with those who were not socially accepted. And He was associating with those who were religiously and ceremonially unclean.

5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. So, Jesus answers the Scribes and Pharisees concerning His mission:

- The sick (sinners) are the ones who need a physician (Jesus), not the ones that are whole.

What does this mean? Well, a man may be sick and not know it, and he may not call for a physician, therefore his sickness is never cured.

5:32 I came not to call the righteous, but sinners to repentance. Jesus continues to state His mission:

- He came to call the sinners not the righteous to repentance.

Jesus is saying that the righteous either do not know or do not accept the fact that they need repentance. Sinners do know, but they may not accept the depth of their need, nor turn from their sin in order to be saved by Jesus.

II. TEACHING ABOUT FASTING LUKE 5:33-35

5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?— The religionist questions Jesus' behavior. They continued to question Jesus about His disciples eating and drinking while the disciples of John fasted and prayed often as do the disciples of the Pharisees. They asked a pertinent question because religionist fasted twice a week. It was a ritual for them. But, Jesus' disciples are eating and drinking, instead of fasting and praying.

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PITWM VERSE BY VERSE



5:34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? — Jesus now gives an illustration to explain why He does not require His disciples to observe the Jewish traditions of fasting. Jesus answered with a question: Do wedding guests go hungry while celebrating with the groom? The bridegroom's presence brings joy and vitality to life so it's not a time to fast; not a time for ceremonial demands. Fasting is going without food and drink for the purpose of seeking the mind of the Lord in making special decisions. They will have to see Jesus as the groom; Jesus is the bridegroom!

5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Jesus goes on to say that there will be a time when the bridegroom will be taken away (*Jesus was appointed to die*) and then they wouldn't want to eat; they'll fast in those days. Jesus knew His death was coming. As Disciples of Christ when we allow His presence to slip out of our mind for some length of time, we need to get alone and meditate upon His life; His purpose, His Word and allow nothing to interfere, including food. Fasting is always about seeking His presence.

III. EXPLAINING WITH PARABLES LUKE 5:36-39

5:36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. Jesus gives three illustrations (parables) on the mission of a new life and a spiritual movement:

1. Not to patch the old, but starting a new.
 - Jesus then comes forth with a parable concerning not patching new garment over the old garment. No one sews an old patch on a new garment. A piece of new cloth is not used to patch an old garment, for it fails to match the old garment. Jesus was saying that He was not patching up the old life, but starting a new life and a new movement.

5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

2. Not putting wine (His teaching) in old bottles, but in a new bottle.
 - Jesus states that no man puts new wine into old bottles for the new wine will burst the bottles and spill and the bottles will perish. He was not putting wine (His teaching) into the old life and movement.

5:38 But new wine must be put into new bottles; and both are preserved. Jesus was saying that wine (His teaching) must be put into new bottles for then it is kept safe and preserved.

5:39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

3. The new is difficult to accept, it takes time.
 - Jesus was saying that His teaching of new life and spiritual movement would be difficult to accept in the old religionists; it would take time. It's difficult to accept if one has been drinking old wine his whole life. Men were slow to give up the old, for they were too content with it (*their religious ways and self-righteousness*). Therefore, men would often refuse to even consider the new life and movement. The old was better to them.



SUMMARY:

As Jesus departed from the Scribes and Pharisees, and the paralyzed man, Jesus saw a publican, meaning tax collector sitting at the tax collection booth working for the Roman government named Levi (in Matthew and Mark his name is Matthew). He was the most hated of men among the public and Jesus called him and said, "*follow me.*" Wow, he instantly rose up and followed Jesus! Then Levi prepares a great feast and makes his home welcomed for Jesus and His friends, but the Scribes and Pharisees murmured against Jesus' disciples, asking them why they are eating and drinking with such notorious publicans and sinners. Jesus gives two answers: 1) The sick (sinners) are the ones who need a physician (Jesus), not the ones that are whole. 2) He came to call the sinners not the righteous to repentance (**5:27-32**).

Then the Scribes and Pharisees asks another question of why are the disciples eating and drinking instead of fasting and making prayers like the disciples of John and the disciples of the Pharisees? Then Jesus answers with a question: Can ye make the children of the bridechamber fast, while the bride-groom is with them? For, the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days. Remember some people rile you up with questions to get you off point. Always have a godly answer within (**5:33-35**).

Jesus speaks a parable to them: No man puts a piece of a new garment on an old garment; no man puts new wine into old bottles; else the new wine will burst the old bottles and spill. But new wine must be put into new bottles for they will both be preserved. And no man having drunk old wine wishes new, for he's saying the old wine he's been drinking is better because he's content with the old' it seems better; he's accepted it as better than something new (**5:36-39**).