

5/4/14

Lk. 5:27-6:16

We left off in our last study with the healing of the paralytic man.

1. Jesus putting His finger on the priority in life, the forgiveness of sins, imparting eternal life.
2. The physical healing second, only imparting a small portion of temporal time.

Now Jesus turns to encounter one of his future disciples and apostle, Matthew or Levi.

5:27-32 The call of Matthew.

* Matt. 9:9-13; Mk. 2:13-17

5.27-28 The call of Matthew came as he was working.

- 1) Jesus saw Matthew sitting at his tax office. vs. 27
 - a) reference to “After these things”, is to the account of the healing of the paralytic. vs. 17-26
 - b) The word saw “theaomai”, means to look upon attentively contemplating
- 2) The occupation of Matthew at the time of his call was a detestable tax collector. vs. 27a-b
 - a) Tax collectors were hated by the Jews.
 - * Mark tells us it was Capernaum, the headquarters of Jesus. Mk. 2:1

- b) Tax collectors were considered to be collaborators and extortioners, unfit to be witnesses, being liars.
 - c) They could keep anything over the tax collected.
 - d) There was a ground tax of one tenth of his grain and one-fifth of his fruit and vine, either in cash or kind.
 - e) There was income tax, which was one per cent of a man’s income.
 - f) A poll tax was paid by males from age 14-65 and females from 20-65.
 - g) There was tax on all goods imported or exports, from 2 1/2% to 12 1/2%.
 - h) There were taxes to travel the main roads, to cross bridges, to enter marketplaces, towns or harbors.
 - i) There were taxes on pack animals, the number of wheels and axles on a cart.
 - j) They would lend at high rates!
- 3) The decision of Matthew was one of full commitment. vs. 27c-28
 - a) Matthew “Matthaios” means gift of Yahweh, but this is his second name, Levi “leuis” and means joined and appears three other times. vs. 27c
 - * Mk. 2:14, 15; Lk. 5:29
 - * Peter, James and John and others were known by two names.
 - b) Levi left all and followed Jesus. vs. 28
 - * He abandoned all, never to go back to it, even if he wanted to.

5:29-30 The call of Levi was celebrated in a feast in honor of Jesus.

- 1) The feast was at Matthew 's house. vs. 29a
 - a) It had to be a large house.
 - b) The invited were tax collectors like him and other, identified as sinners. Matt. 9:10; Mk. 2:15
 - c) The word great "megas", means immense in size, opulence and luxury.
- 2) They all sat down with Jesus and the disciples. vs. 29b
 - a) He wanted them to hear the words of Jesus.
 - b) He wanted them to be saved.
- 3) The Pharisees and scribes grumbled against the disciples. vs. 30
 - a) Eating and drinking with someone was becoming one, breaking a piece of bread off the same loaf and dipping into the same bowl.
 - b) No Jew would eat with a Gentile, remember Peter on the roof top at Joppa and his vision and going to the house of Cornelius and Jesus told him, "kill and eat", Peter said, "Not so Lord". Acts 10
 - c) This is confirmed by the other two synoptic gospels. Matt. 9:11; Mk. 2:16

5:31-32 They responded to the religious hypocrites.

- 1) He rebuked them for their self-righteousness, not seeing their need of "the physician", Jesus. vs. 31
 - a) Matthew is the only one who points out this passage in Hosea. Matt. 9:13; Hos. 6:6
 - b) God did not nor does He today delight in sacrifices, they are a stench to Him, if our heart is not right with God.
 - c) God delights in mercy, pity and compassion on those who can not help themselves.
- 2) He declared He came to call those agreeing they were sinners to repentance. vs. 32
 - a) The reference to righteous "dikaioi" in this context means those who think themselves good and worthy enough to not need the forgiveness of God.
* Paul says, "As it is written: "There is **none righteous**, no, not one."
Rom. 3:10
 - b) The reference to sinners "hamartolos", means those devoted to sin and slaves to sin.
 - 1) Acquired by our natural parents, through Adam. Rom. 5:12
 - 2) Dead in trespasses and sins, children of wrath. Eph. 2:1-2

5:33-35 The Pharisees questioned Jesus.

* Matt. 9:14-15; Mk. 2:18-20

- 1) The practice of fasting had become corrupted by the religious leaders. vs. 33
 - a) The disciples of the Pharisees and John the Baptist fasted often, so the question was why not the disciples of Jesus?
 - b) The direct connection can not be missed, Jesus and His disciples just attended a great feast at the house of Matthew, ate and drank. vs. 27-32
 - c) The Pharisees always portrayed their relation with God as suffering and miserable, this is a religious perspective.
 - d) They fasted on Monday and Thursdays, often whitened their faces to call attention to themselves during their fastings, yet it only lasted from sunrise to sunset.
 - e) Prayers were offered at 12 P.M., 3 P.M. and 6 P.M.

* “Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be

fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.” Matt. 6:16-18

- 2) Jesus responded to their question by showing the incompatibility of His disciples fasting, while He was present with them by a wedding illustration. vs. 34
 - a) The question is rhetorical with the obvious answer being only NO!
 - b) The scene is a time of celebration and joy, not sorrow or gloom, Jesus is the bridegroom, his disciples are the friends of the bridegroom. not sorrow or gloom.
 - c) Young couples stayed home and entertained their guests for about a week, they did not go away on a honeymoon like we do in the west.
- 3) Jesus declared there was a day coming when His disciples would fast. vs. 35
 - a) He referred to his death, “But the days will come when the bridegroom will be taken away from them.” vs. 35a
 - b) His disciples would then fast, “then they will fast in those days.” vs. 35b

5:36-39 The two parables illustrating the age of grace.

* Matt. 9:16-17; Mk. 2:21-22

- 1) The parable is tied to the question of fasting according to their traditions. vs. 36
 - a) The old and new economy seem to be incompatible, but only due to their traditions of oral law and their interpretations, but in reality the old was prophetic of the New and the New a fulfillment of the Old.
 - b) The old was coming to an end, “the old garment” the Law, the new was beginning to start, “a new garment”.
 - c) The failure to recognize this caused them to see them clash and contradict, rather than a fulfillment, “the new makes a tear, and also the piece that was *taken* out of the new does not match the old.”
- 2) The New economy had been initiated. vs. 37-39
 - a) Jesus illustrated this by the fact that no one puts new wine in old skins for they have lost their ability to flex with the fermentation of the new wine, ruining the old skin and loss of the wine. vs. 37
 - b) Jesus stated in contrast that new wine must be put into new wineskins, and both are preserved. vs. 38
 - c) Jesus pointed out the natural resistance to the new work of God by wanting to hang on to man’s traditions, being

- inflexible to the move of the will and Spirit of God, declaring , “the old is better”, not being effective. vs. 39
- 1)) The Jesus movement is a classic example, as the traditional denomination resisted the work of God through the hippy movement.
 - 2)) Now some in Calvary Chapels and are accusing the Calvary Chapel Pastors that are objecting to the Emergent Church of being guilty of trying to hang on to old ways that need to be abandoned.
 - 3)) This is a false comparison, the Jesus movement though it was contrary to the traditions of the denomination, did not contradict the word of God, in fact it was founded on the teaching of the word of God.
 - 4)) The ECM is based on not teaching the word of God, but subjectivism and personal experience!
 - 5)) Strategies and methods can change, but not when they violate the word or undermine the value of the word.

6:1-5 The breaking of the Sabbath by plucking grain in the field.

* Matt. 12:1-8; Mk. 2:23-28

6:1-2 The disciples charged by the Pharisees of violatin the Sabbath.

- 1) The incident took place when they plucked som grain and ate it. vs. 1
 - a) It took place on the second Sabbath after the first, but we do not know when the first sabbath took place.
* Some believe it refers to those Sabbath's after Passover numbered till the 50th Pentecost.
 - b) Jesus and His disciples going through the grainfields and His disciples plucked heads of grain and ate it.
 - c) The Sabbath day law goes back to the creation and the Ten Commandments. Gen. 2:2-3; Ex. 20:8-11
- 2) The Pharisees that were out attempting to find something to accuse them asked them why they had done what was not lawful to do on the Sabbath? vs. 2
 - a) The law did permit to eat as you were going through a field to satisfy human hunger, you just could not take a cycle to the harvest or carry of great amounts with you. Deut. 23:25
 - b) The Pharisees and their traditional interpretations of the law defined what they did as work forgetting the merciful provision for human need.
 - 1)) 200 years before Christ the Great Synagogue referred to in the

mishnah interpreted the Ten Commandments.

- 2)) The Sabbath had 39 prohibitions.
- 3)) The Abhoth was the interpretation of the Fathers.
- 4)) The Toldoth was the interpretation of the descendants of the Fathers. the disciples had violated their traditions: 1) reaping; 2) threshing; 3) winnowing; 4) preparing food.
- c) They had plucked to grain, rubbed it together with their hands to separate the husk, blew away the husk and ate it.

6:3-5 The defense of the disciples by Jesus.

- 1) The rebuke of the Pharisees by the example of David to satisfy his hunger and those with him. vs. 3
 - a) David was fleeing from Saul and said he was on a secret mission from Saul. 1Sam. 21:1-6
 - b) David was revered by the Pharisees.
- 2) The showbread in the Tabernacle lawful only for the priest to eat, David took and ate. vs. 4
 - a) David ate of the bread that would be changed once a week and eaten by the priest. Lev. 24:5-9
 - b) David simply told Abimelech the priest they had been sexually pure from women for three days.

- c) Human need rises above every law, if the law would harm life!
* The Priest profane the day by work.
Matt. 12:5
- 3) The Lord Jesus made a prophetic comparison to David. vs. 5
 - a) David was the rightful king about to establish his kingdom.
 - b) Jesus was the rightful King establishing the Kingdom of God in the hearts of men.
 - c) Jesus identified Himself as the Incarnate Messiah, “The Son of Man also is Lord of the Sabbath.”
 - d) He gave the Sabbath for man and not man for the Sabbath. Mk. 2:27; Heb. 4:3

6:6-11 The healing of the man with a withered hand.

* Matt. 12:9-14; Mk. 3:1-6

- 6:6-7** The attempt by the Pharisee to find grounds to accuse Jesus of violating the Sabbath law.
- 1) This is another Sabbath and Jesus entered to teach, as His custom was and a man with a withered hand was present. vs. 6
 - a) The right hand is mentioned only by Luke, seeing he was a physician.
 - b) The right hand was handicap him to work and earn a living.

- 2) This is another opportunity for the Phrisees to accuse Jesus for violating the Sabbath. vs. 7
 - a) The scribes and Pharisees watched Him closely to see if He would heal the man.
 - b) The Pharisee either set the man in the synagogue or simply knew Jesus could not sit and do nothing, He would heal the man.
 - c) Yet they did not believer Jesus was the Messiah.

6:8-9 The entrapment of the Pharisees by Jesus.

- 1) Jesus knew what they were thinking, their very thoughts. vs. 8a
- 2) He commanded the man with the withered hand to get up and stand before Him. vs. 8b-d
- 3) Jesus put the Pharisees on the spot before all the people, asking one question with two parts. vs. 9
 - a) Is it lawful on the Sabbath to do good or to do evil?
 - b) To save life or to destroy?”

6:10-11 The restoring of the man’s hand by Jesus.

- 1) Jesus looked around at all the Pharisees, and comanded the man to stretch out his

hand and restored as whole as the other.
vs. 10

- a) And when He had looked around at them with anger, being grieved by the hardness of their hearts. Mk. 3:5*
 - b) Jesus never asks of us to do anything He first gives us the power to do it!
- 2) The reaction of the Pharisees demonstrated they believed in doing evil on the Sabbath day. vs. 11
- a) They were filled with rage “anoia”, madness.
 - b) They discussed with one another what they might do to Jesus, to destroy Him.

6:12-16 The choosing of the twelve apostles by Jesus.

* Matt. 10:2-4; Mk. 3:13-19 The 12 sent out.

6:12-13 The dependency on the Father through prayer.

- 1) Jesus went out to the mountain to pray all night. vs. 12
* He constantly prayed to the Father.
- 2) At day break Jesus called His many disciples to and chose twelve whom He also named apostles. vs. 13

6:14-16 The twelve apostles chosen through prayer.

- 1) Simon Peter was a fisherman, who was impetuous, impulsive and proud attempting to stop Jesus from the cross. Matt. 16
- 2) Andrew the brother of Peter were both fishermen, who brought Peter to Jesus. Jn. 1:40
- 3) James and John were also fishermen, the sons of Zebedee, who desired to get top seating in the kingdom. Matt. 4:21
- 4) Philip was from Bethsaida in Galilee, the same city that Andrew and Peter. Matt. 10:3; Mk. 3:18; Jn. 1:44
- 5) Bartholomew is Nathaniel. Jn. 1:45-51
- 6) Matthew, a tax collector who had betrayed his people. Lk. 5:27
- 7) Thomas who would not believe the Lord had risen till he felt his hands. Jn. 20:25
- 8) James the son of Alphaeus, who is called “James the less”, whose brother was Joseph. Mk. 15:40
- 9) Simon the Zealot who vowed to kill anyone trying to rule over Israel, Matthew and Mark call him Simon the Cananite. Matt. 10:4a, Mk. 3:18h
- 10) Judas son of James, John distinguishes him from Judas Iscariot. Jn. 14:22
- 11) Judas Iscariot who became a traitor to Jesus.
 - a) The word Iscariot is equivalent to “ish-Keioth”, which means “man of cities.”

* The town is identified in the South of Judea, about 23 miles south of Jerusalem, seven miles from Hebron is Kerioth. Josh. 15:25

b) Judas was the only disciple and apostle that was not a Galilian, he was of Judea, the place that considered themselves superior to the northern Jews.

* Remember the young girls said to Peter, “Your speech betrays you”.

c) You and I would have never chosen these men because of two reasons.

1)) They would not of met our standard.

2)) We would not of affected their lives as Jesus knew He would.