

CHAPTER FIVE

Outline

- A. Luke told about two more incidents that happened in Galilee (1-16).
1. The miraculous catch of fish (1-11).
 - a) It happened at the lake of Gennesaret (1-2).
 - (1) The crowd was pressing upon Jesus in order to hear the word of God.
 - (2) Jesus was standing on the shore of the lake.
 - (3) He saw two boats by the shore.
 - (4) The fishermen had left them and were washing their nets.
 - b) Jesus taught the people from one of the boats (3).
 - (1) He got into Simon's boat and asked him to row it a little way from the shore.
 - (2) He sat down and taught the people from the boat.
 - c) By miraculous power, Jesus enabled the disciples to catch a "multitude of fish" (4-7).
 - (1) He told Simon to put out into the deep and let down the nets for the catch.
 - (2) Simon protested, "Master we toiled all night and caught nothing, but at your word we will let down the nets."
 - (3) The miraculous catch of fish—so many that the nets were breaking and the filled boats were about to sink.
 - d) The effect of the miracle on Simon Peter (8-10a).
 - (1) He fell down at Jesus' knees and said, "Depart from me, for I am a sinful man, O Lord."
 - (2) His partners, James and John, were also amazed.
 - e) The lesson drawn from the miracle (10b-11).
 - (1) Jesus said, "Fear not; from henceforth you will catch men."
 - (2) The disciples brought their boats to land and, leaving all, followed Him.
 2. The healing of a leper (12-16).
 - a) The man was "full of leprosy."
 - b) When he saw Jesus, he fell on his face and said, "If you will, you can make me clean."

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- c) Jesus touched him and said, "I will; be clean." And the leprosy left him.
 - d) Jesus told him to tell no one, but to show himself to the priest as Moses had commanded.
 - e) The effect of the miracle.
 - (1) The report of it went everywhere.
 - (2) The crowds came to hear and to be healed.
 - (3) Jesus withdrew where He could be alone to pray.
- B. He told of the beginning of the complaints against Jesus (17-39).
- 1. The complaint about healing a paralytic (17-26).
 - a) The circumstances of the miracle (17-20).
 - (1) Jesus was teaching.
 - (2) Pharisees and doctors of the law were present.
 - (3) The power of the Lord was with Him to heal.
 - (4) A paralytic was let down through the roof into the presence of Jesus.
 - (5) Jesus said, "Man, your sins are forgiven."
 - b) Jesus answered the complaint of the Pharisees (21-24).
 - (1) They asked, "Who is this that speaks blasphemies? Who can forgive sins, but God?"
 - (2) Jesus answered them.
 - (a) He asked, "Why reason ye in your minds?"
 - (b) He gave them something to think about: "Which is easier, to say, Thy sins are forgiven; or to say, Arise and walk?"
 - (c) He had performed the miracle to show that the Son of Man has authority on earth to forgive sins.
 - (d) Then He gave His command of authority, "Arise, take up your bed and go to your house."
 - c) The effect of the miracle (25-26).
 - (1) The man arose and departed glorifying God.
 - (2) Amazement seized all, and they glorified God.
 - (3) They were filled with fear and said, "We have seen strange things today."
 - 2. The complaint about associating with publicans (27-32).
 - a) The circumstances (27-29).

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- (1) Jesus saw Levi the publican and said to him, "Follow me."
- (2) Levi, whose other name was Matthew, arose and followed Him.
- (3) Levi gave a great reception for Jesus and invited a crowd of publicans and others.
- b) Jesus answered the complaint of the Pharisees (30-32).
 - (1) The Pharisees and their scribes, muttering complaints, said to the disciples of Jesus, "Why do you eat and drink with publicans and sinners?"
 - (2) Jesus answered them.
 - (a) "They that are in health have no need of a physician; but they that are sick."
 - (b) "I am not come to call the righteous, but sinners to repentance."
3. The complaint about fasting (33-39).
 - a) The circumstances (33).
 - (1) The Pharisees and scribes said, "John's disciples and the disciples of the Pharisees fast and pray."
 - (2) Their complaint: "Your disciples eat and drink."
 - b) Jesus answered them (34-39).
 - (1) By reference to weddings: Men do not fast while the bridegroom is with them; but, when he is taken away.
 - (2) By reference to a patch on a garment: Putting a new patch on an old garment or new wine into old wine skins—this is not done.
 - (3) Those who have drunk the old wine will say that it is good—they do not want to see any change in the time-honored custom of fasting!

Fishers of Men

Scripture

5:1-11 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Genesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught

the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. 11 And when they had brought their boats to land, they left all, and followed him.

Comments

multitudes pressed upon him.—The crowds, in their eagerness to hear Jesus, followed Him everywhere. He felt the pressure of the multitudes as they crowded around Him. The people of Nazareth marveled at the words of grace that came from His lips, but they were unable to accept them because they thought of Him only as Joseph's son. Elsewhere the eager multitudes listened to Him until the jealous Pharisees and their scribes planted doubt in their minds. This persistent opposition came to a climax at the trial of Jesus. The very people whom Jesus had so often befriended were stirred up by the leaders and led to cry out, "Let Him be crucified."

standing by the lake of Gennesaret.—Jesus often taught in the formal setting of the synagogue; but, for the most part, He taught in informal situations like this one. He was standing by the lake when the crowds came up to Him and urged Him to speak the word of God to them.

Luke uses "Lake Gennesaret" for "Sea of Galilee." Accuracy is a characteristic of his writings. "Gennesaret" is derived from the name of the plain that drains into the Sea of Galilee. It is probably a corrupted form of the name "Chinnereth." Another name was "Sea of Tiberias" (John 21:1), derived from the city of Tiberias which Herod Antipas built in honor of Tiberias Caesar. It was located on the southwest shore of the Sea. Its Old Testament name was "Chinnereth"—perhaps because the shape of the lake reminded people

of a harp (Num. 34:11), or it may have come from the ancient city of the same name (Josh. 19:35).

he saw two boats.—Matthew reminds us that Peter and Andrew were casting their nets when Jesus first spoke to them (Matt. 4:18).

Luke takes up the account after they had left the boats and continues it as they washed the nets. Each writer emphasizes the point that is necessary for the purpose of his writing.

Some assume from the differences in the accounts that there were two different events. If there were, it does not affect the lesson presented in the Gospel record. Jesus used the miracle as an occasion to teach His disciples about becoming fishers of men. "From henceforth," He said, "You shall catch men."

Put out into the deep.—Peter knew that Jesus had the right to issue such a command, for Andrew had introduced him to Jesus the Messiah (John 1:40-43). He had seen the miracle when Jesus healed his wife's mother. And now, although it was against his experience and judgment as a fisherman, he was willing to obey the order.

Master.—Jesus is often called Lord, Teacher, Rabbi; but Luke adds another term, "Master." It is similar in meaning to Rabbi or teacher, but it adds to that title the right to command. They were in Peter's boat, but he recognized Jesus' right to give the orders.

I will let down the nets.—A remarkable demonstration of confidence in Jesus! But Jesus was not just interested in their catching fish; He was preparing them for the lesson He was about to teach about their becoming fishers of men.

Depart from me.—Simon was so impressed by the miracle that he fell down at Jesus' knees and said to Him, "Depart from me; for I am a sinful man, O Lord." Just how clear his understanding of the deity of Jesus was at this point, we are not able to tell. But there was something in the miracle, together with all that he had seen done by Jesus before this time, that made him recognize his own sinfulness and the exalted position of the One whom he had just called "Master." Now he addresses Him as Lord.

Peter should have asked the Lord to forgive his sin; but it may be that he was not aware of this possibility at the time. Such mistakes are bound to occur when men attempt to tell the Lord what to do instead of following the example of Saul of Tarsus who said, "What shall I do, Lord?" (Acts 22:10).

For he was amazed.—Astonishment seized Peter and the others with

him when they saw the miracle take place before their eyes. They had caught so many fish that their nets were breaking; being fishermen, they knew that a miracle had taken place. At the close of Jesus' ministry, a similar miracle occurred to prove that He had risen from the dead. Peter at that time also spoke out and said to the others, "It is the Lord" (John 21:7).

partners.—James and John, the sons of Zebedee, were partners with Simon. When they saw the miracle, Peter and those in the boat with him beckoned to their partners to come and help them. The word for "partner" suggests sharing with others in a common task. This partnership is something in which all who are engaged in winning men to Christ can share.

thou shalt catch men.—The word catch suggests "taking alive"; but this is not the thing stressed in Jesus' remark. He was contrasting catching fish with catching men, that is, preaching the gospel by which men are taken for Christ. The net is the captivating message of good news of salvation through Christ, and the place of operation is the world. The resurrection of Christ is a basic issue of that message (Rom 10:9-10). The miraculous catch of fish at Tiberias convinced the apostles that the Lord had risen. It ought to help those who now seek evidence on which to base their faith.

they left all and followed him.—It was no part-time task to which Jesus called them. They were to leave all and give all that they might be ready to go into all the world as fishers of men.

Jesus Heals a Leper

Scripture

5:12-16 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

Comments

a man full of leprosy.—Leprosy was one of the most dreaded diseases of Bible times. Medical science has made great progress in relieving the suffering of lepers, but in Bible times there was no cure for leprosy except a miracle of God. For the laws pertaining to leprosy see Lev. 13:1-14:47.

There are many parallels between leprosy and sin. Both are small in beginning, but deadly in the end. Sin, of course, can be overcome by the divine remedy only. Only the blood of Christ can blot out sin.

Priests were appointed to diagnose cases of leprosy and to pass on the cure. This accounts for the fact that Jesus, after healing a leper, directed him to the priest as the Law of Moses required.

At least three persons in Old Testament times were stricken with leprosy because of their sin: (1) Mirriam (Num. 12:9-15); (2) Gehazi (II Kings 5:25-27); and (3) Uzziah (II Chron. 26:16-21). This does not suggest that all lepers were being punished because of their sins.

full of leprosy.—The law required the leper to separate himself from the camp of the Israelites and to warn others who might approach him (Lk 17:12-13). This man, however, came into the presence of Jesus, for he was full of leprosy. Just what that meant is not known. There was a regulation in the Law for one whose whole body was covered with leprosy (Lev. 13:12-13). Such a person was "clean," but the leper who came to Jesus, quite evidently, was not. We can be sure of two things: (1) the dreadful plight of the leper, and (2) the gentle response of the merciful Master who touched him and said, "I will; be thou made clean."

And he charged him to tell no man.—Jesus did not come into the world for the primary purpose of healing lepers. "It is appointed unto man once to die" (Heb. 9:27). Jesus did heal many lepers and others who were sick. Even so, disease and death remain in this world; but in heaven, "death shall be no more" (Rev. 21:14).

Why did Jesus forbid him to tell about his cure? Such news would bring so many that He would not be able to go from city to city to preach the Kingdom of God, and that is what He came to do (4:43).

But so much the more went abroad the report.—More than once people disregarded the wishes of Jesus. There is no indication that

He blamed them, for when they brought their sick to Him He healed them.

a great multitude came together to hear, and to be healed.—See Matt. 4:23-24. Their cries for help were heard; and when He had healed their sick, He withdrew into a quiet place to pray.

and prayed.—Prayer for Jesus was just as natural as for a son to talk to his father. He was Son of God, but He was also Son of Man. As a man, He talked to His heavenly Father. He often deliberately slipped away from the crowds when the pressures of His ministry were heaviest in order to have time to talk to the Father. When He prayed, He spoke to the Father with reverence. He put the Kingdom of God first in His prayers. He didn't hesitate to tell the Father of His own needs. His trust in God leads others to trust Him. His thanksgiving for the blessings of God sets an example for all to follow when they pray. "Thy will be done" is basic in all His petitions, and should be in ours too.

Jesus Heals a Paralytic

Scripture

5:17-26 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? 22 But Jesus perceiving their reasoning, answered and said unto them, Why reason ye in your hearts? 23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And

amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

Comments

And it came to pass.—We lose something of the vividness of Luke's descriptions. He had studied these events of the ministry of Jesus until they seemed to be taking place before his eyes as he wrote. By diligent study of the record he left for us to read, we can make these incidents come to life in our minds too.

This incident is the first in a series of five in which Luke records the complaints of the Pharisees against Jesus because He helped the people in their needs (5:17-6:11).

that he was teaching.—The ministry of Jesus was one of teaching and healing; the miracles demonstrated to His hearers that His message was from God. His message, confirmed by His miracles, is the basis of our faith in Him. See Mark 16:20; Heb. 2:3-4; John 20:30-31.

Jesus taught in the synagogues; He taught by the sea; He taught wherever crowds were gathered together or where a single individual was ready to listen. He always taught with authority (Matt. 7:28-29).

The ministry of the apostles followed the same pattern. They taught the people on Pentecost. They continued to teach although they were threatened with death (Acts 4:18-20; 5:42). Paul taught in Ephesus, both publically and from house to house (Acts 20:20). He wrote to Timothy: "Till I come, give heed to reading, to exhortation, to teaching" (I Tim. 4:12). And again, "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). The gospel message must be taught (Matt. 28:18-20).

and there were Pharisees.—They were separatists, possibly implying separation from everything unclean. Paul said that they were the straightest sect of the Jew's religion (Acts 26:5). They believed in the resurrection and angels and spirits, but the Sadducees rejected all this (Acts 23:8).

The Pharisees led the opposition to Jesus, constantly complaining that He had broken the Law and that He was guilty of blasphemy. But they were never able to prove their charges.

and doctors of the law.—These law-teachers are called scribes by

Matthew and Mark (Matt. 9:3; Mk. 2:6). For an example of the work of the scribes see Ezra 7:6; 10:1; Heb. 8:1-8.

Various functions were performed by them in the time of Jesus. They were best known for their work of guarding and teaching the Law. But both scribes and Pharisees were condemned by Jesus for their hypocrisy in applying the law. They taught it, but failed to live by it (Matt. 23:1-36). But they were not all like that; for an example of a scribe who had a better understanding of the Law, see Mark 12:28-34. And think of Nicodemus a Pharisee who dared to defend Jesus before the counsel and to identify himself with Jesus although He had been put to death on the cross—the Roman instrument of execution of criminals. See John 7:50-52; 19:39.

out of every village.—This incident took place in Capernaum (Mark 2:1). John suggests that the Pharisees had already begun the opposition to Jesus in Jerusalem (John 4:1). For that reason, He left Judea and came again into Galilee where the opposition was not so great. He said, "A prophet hath no honor in his own country" (John 4:43-45). In Galilee He was less likely to have difficulty with the leaders. There He could carry on His work of preparing the disciples to take the gospel into all the world (Lk. 24:46-47). They were not content, however, to let Him carry on a ministry in Galilee without keeping close watch on its progress lest His influence with the people become too great. Later, they complained that if they should leave Him alone, all men would believe in Him and the Romans would come and take away their place and their nation (John 11:47-48).

And seeing their faith.—Faith that is put into action can be seen. The friends of the sick man believed that Jesus had the power to heal him. The multitudes were blocking the entrance to the house where He was, but the men found a way to let him down through the roof into the presence of Jesus.

Man, thy sins are forgiven.—In this dramatic way, Jesus pointed out that His mission was to forgive the sinner and save the lost. He knew that the man had been put in His presence because they wanted Him to heal him. He exercised the power of the Lord that was with Him to heal in order to prove that the Son of Man had authority on earth to forgive sins.

Who is this that speaketh blasphemies?—It would have been blasphemy for a man to assume the prerogative of God and presume to forgive sins. They were correct in saying, "Who can forgive sins,

but God alone?" They failed to see that the Son of Man was also the Son of God. He was not guilty of blasphemy, for He spoke with the authority from God. Nevertheless, the Jews kept up their complaint, and in the end condemned Him to death because they said He was guilty of blasphemy (Mark 14:64).

Why reason ye in your hearts?—Only God can forgive sins, and only God can look into the hearts of men and know their secrets. On the Day of Judgment, He will judge the secrets of mens hearts (Rom 2:16; Heb. 4:13). With the heart, man thinks (Matt. 9:4), reasons (Mark 2:8), believes (Rom 10:9-10), and understands (Matt. 13:5). The Scriptural heart is the intellect on which the facts of the gospel make impact that results in belief (Rom. 10:9-10). It is the emotions that respond to the love of God (Rom. 5:8; I John 4:19). It is the will, for with the heart man purposes and determines (II Cor. 9:7; I Cor. 7:37). The consideration of the goodness of God (Rom. 2:4) and godly sorrow for sin (II Cor. 7:10) and the knowledge of the coming judgment (Acts 17:30-31) lead the sinner to change his will and decide to serve Christ. That is repentance. The heart condemns, for it is the conscience. The blood of Christ can cleanse the conscience by blotting out the sin that otherwise would constantly remind the sinner of his guilt (Heb. 10:22; 9:14). Baptism, which Peter declares saves us through the resurrection of Jesus Christ, is the act of obedience by which the sinner asks God for a good conscience, one that commends rather than condemns (I Pet. 3:21).

Which is easier?—Jesus implies that it is just as easy to say, "Thy sins are forgiven" as to say—and actually cause it to be done—"Arise and walk." The power of the Lord was with Him to heal. Why didn't he heal the man first? Forgiveness of sins is of first importance! The miracle was to prove that the Son of Man had authority on earth to forgive sins.

the Son of man hath authority on earth to forgive sins.—In their reasoning, the Jews had linked this authority with God. "Son of Man" does not imply that He was merely human; He was also Son of God. Note the force of His argument in the trial before the Jews where they understood His reference to "Son of Man" to imply that He is also Son of God (Lk. 22:67-70).

glorifying God.—At the command of Jesus the paralyzed man immediately arose and went to his home glorifying God. It was a genuine miracle. Luke, the beloved physician, was convinced that

the power of the Lord was with Him to heal. Those who say that Jesus was merely a master of psychology who relieved this man of psychosomatic symptoms disregard Luke's statement about the power of the Lord and the technique of Jesus in dealing with the case. The people also glorified God, for they had seen strange things, that is, things not based on normal experience.

Jesus Called Levi the Publican

Scripture

5:27-32 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. 28 And he forsook all, and rose up and followed him.

29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. 30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? 31 And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners to repentance.

Comments

a publican, named Levi.—His other name was Matthew (Matt. 9:9). In His public ministry, Jesus came into contact with all classes of people, including Pharisees and their scribes, and publicans. Tax collectors and sinners were usually classed together, for as a group the publicans abused their offices. There is no indication that Matthew did. Jesus evidently selected men to be apostles because of their ability to carry out the task He had for them. Matthew, as one used to keeping records, had the talent and training that could be put to use as the Holy Spirit used him to write the Gospel According to Matthew. He must have been a man of influence, for a great crowd of publicans and others attended the feast he gave in honor of Jesus.

Others such as Roman and Jewish rulers, officers of the Roman army, Gentiles, Samaritans, rich and poor were attracted to Jesus. He came to save the lost, and they were found among all classes.

Follow me.—Levi's immediate response leaves us wondering if he had known Jesus before this time. We have no way of knowing

many things that would be of interest, although not necessary to the understanding of the gospel story. It is possible that this was the very first time he had seen Jesus. If so, it indicates the remarkable power of Jesus to influence men. But through the ages men have been willing to leave all and follow Him,

And Levi made him a great feast.—Luke says that a great multitude of publicans and others were present. Matthew says that many publicans and sinners came and sat down with Jesus and His disciples (Matt. 9:10). Luke also shows that the Pharisees asked the disciples this question: "Why do ye eat and drink with publicans and sinners?"

Levi used the occasion as an opportunity to present Jesus to his associates. Every follower of Jesus would do well to follow this example. Every member of the church is to be an evangelist and help in the total work of the church by seeking to save the lost.

And Jesus answering.—Jesus had the answer for His critics. The healthy need no physician. Of course, the complainers looked upon themselves as spiritually healthy—righteous. But they were wrong about themselves and wrong about condemning the Great Physician who ministered to the sick in soul as well as body. Jesus said, "I am not come to call the righteous, but sinners to repentance." Some of them were the worst sort of sinners, but as long as they thought of themselves as righteous, nothing could be done for them.

The Complaint About Fasting

Scripture

5:33-39 And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. 36 And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put

into fresh wineskins. 39 And no man having drunk old *wine* desireth new; for he saith, The old is good.

Comments

They said unto him.—According to Matthew 9:14, it was the disciples of John who raised the question about fasting. The Pharisees took up the issue and asked, "Why do your disciples eat and drink? John's didn't and the Pharisees' didn't." They implied that Jesus and His disciples were doing wrong by eating and drinking with the publicans and sinners.

while the bridegroom is with them?—Jesus answered the complainers with the illustration of the wedding feast. It wouldn't be fitting to hold a fast at a wedding; even John's disciples would see the correctness of His position. The time for fasting would be when the bridegroom was taken away. Jesus is the Bridegroom, His disciples are the attendants. After the crucifixion, He was to ascend to the Father. It is appropriate for the disciples to fast while awaiting His return (Acts 13:2).

a piece from a new garment.—A second illustration enforces His argument. Fasting while Jesus was with them was just as much out of place as putting a piece from a new garment on an old garment. There is a tendency for people to resist change. Jesus said, "No man having drunk old wine desireth new." Jesus understood why they didn't want to see the time-honored custom of fasting set aside even while He was with them.

Summary

The chapter begins with the account of two dramatic incidents in Jesus' Galilean ministry of healing and teaching. It continues with the account of the beginnings of the tide of complaint against Him that reached its crest at Calvary.

On the shores of Lake Genessaret, a crowd had gathered to hear Jesus speak the word of God. He sat in Simon Peter's boat and taught the people. When He finished speaking, He said to Peter, "Put out into the deep and let down the nets for a catch." Peter, experienced fisherman that he was, said, "We toiled all night and took nothing, but if you say so we will let down the nets again." They did and the miracle took place! So many fish were caught that the nets were breaking and the boats were beginning to sink.

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When Peter saw it, he fell on his knees before Jesus and said, "Depart from me Lord, for I am a sinful man." But Jesus said, "From now on you shall catch men." Then the disciples left all and followed Him.

A man who was full of leprosy came up to Jesus and said, "If you will, you can make me clean." Jesus said, "I will; be clean." And again a miracle happened; his leprosy was gone!

Jesus told him to tell no one, but go and show himself to the priest. Instead, he told everybody what happened, and crowds came to hear Jesus and to be healed. Then Jesus withdrew into a lonely place to pray.

The great popularity of Jesus was bound to arouse the opposition of the leaders of the Jews. He healed a paralytic after He had forgiven his sins, but they complained that He was speaking blasphemies. They reasoned that only God could forgive sins, but they were unaware of the deity of Jesus and that the Son of Man had authority on earth to forgive sins.

They complained about His association with publicans, but Jesus answered, "Those who are in good health do not need a physician, but the sick do." They complained that He did not observe the time-honored custom of fasting, but He answered by showing that fasting was out of place while He, the bridegroom, was present. The time would come, however, when fasting would be appropriate. He implied that He would not be with them always, for He was going to the Father.

His answers to the complaints were clear and adequate, but the enemy was interested only in destroying any confidence the people might have in Him. They kept it up until the people were persuaded at His trial to cry out, "Away with him; let Him be crucified."

Questions

1. Under what circumstances did Jesus teach the lesson about becoming fishers of men?
2. Where did Jesus do most of His teaching?
3. What are the other names for the Sea of Galilee?
4. What name did Luke use.
5. How did Jesus use the miracle of catching fish to teach the lesson about fishers of men?

STUDIES IN LUKE

6. Why did Peter protest when Jesus said, "Put out into the deep and let down the nets for a catch"?
7. What is the meaning of the word "master" which Peter used in addressing Jesus?
8. How does it differ in meaning from "Lord"?
9. How did Peter show his confidence in Jesus?
10. What did Peter say when he saw that a miracle had happened?
11. What basic mistake did he make?
12. What proof is there that it was a genuine miracle?
13. When did Jesus perform another miracle like it?
14. What was Peter's response at that time?
15. Who were the sons of Zebedee? What were they to Peter?
16. Although the word "catch" literally means "take alive," what point did Jesus make in using it?
17. What did the disciples do after they witnessed the miracle?
18. What are the facts about the cure of leprosy in Bible times?
19. In what ways is the disease of leprosy like sin?
20. What were the O. T. regulations about leprosy and its cure?
21. Who are the three O. T. characters who were stricken with leprosy because of their acts of sin?
22. What did the leper say to Jesus?
23. Why did Jesus forbid him to tell about his healing?
24. Why did he disobey?
25. Why do some disobey the gospel command to tell the good news to all the world?
26. What was Jesus' attitude toward all the sick who were brought to Him?
27. Why did He withdraw to a quiet place?
28. How was Luke able to write such vivid accounts of the ministry of Jesus?
29. What are some of the facts about Jesus' prayers?
30. How can the story of Jesus become a living reality to us?
31. What was the primary purpose of Jesus miracles?
32. Why did Jesus and the apostles teach in the synagogues of the Jews?
33. Who were the Pharisees?
34. What are the beliefs of the Pharisees and the Sadducees?
35. Who were the scribes? What was their work?
36. Where was the principal opposition to Jesus located?

CHAPTER FIVE

37. Why did Jesus carry on the greater part of His ministry in Galilee?
38. What is meant by "seeing their faith"?
39. Why did Jesus forgive the sins of the paralytic before He healed him?
40. Explain the reasoning of those who said that Jesus had spoken blasphemies.
41. What is meant by the heart as the term is used in Scripture?
42. How does the gospel act upon the heart?
43. Which was easier for Jesus to say, "Your sins are forgiven" or "Arise and walk"?
44. Why did Jesus say to the paralytic, "Arise and walk"?
45. What was the reaction of the people to the miracle of healing the paralytic?
46. Who was Levi? What was his other name?
47. What did Levi do after becoming a follower of Jesus?
48. What was the attitude of the Pharisees when they saw Jesus at Levi's feast?
49. How did Jesus answer their complaint?
50. How did Jesus answer the complaint about fasting?
51. What was implied by His remark?
52. What does the Bible say about fasting on the part of Christians?