

Luke 5

Jesus Calls His First Disciples

([Matthew 4:18-22](#); [Matthew 13:47-52](#); [Mark 1:16-20](#); [John 1:35-42](#))

1And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

Quote from [IraelJerusalm.com](#)

“The Lake of Gennesaret is named after the ancient town of Gennesaret, also called “Ginosar,” on its northwestern shore. While it is a lake and not a sea, the Lake of Gennesaret is also called the Sea of Galilee, as well as the Sea of Tiberias, after the resort city of Tiberias that Herod the Great built on its western shore and named after Caesar Tiberias to endear himself to his Roman overlord.”

The Jordan river flows through this lake and still today supplies fresh water to parts of Israel and the nation of Jordan.

As soon as people heard that Jesus was nearby they immediately came to hear Him. They would press in close so as to hear what He was saying, so it was hard for large groups to hear Him.

2And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

At least one of this small fishing boats belonged to Symon Peter. As a bit of history, Jesus knew most if not all of those who would become His apostles from childhood. John the Baptist was

Jesus's cousin and they were all from the same general area, so knowing them all was certainly not beyond reason.

When Jesus asked to use the boat, it was not to a stranger, Jesus had already healed Symon Peter's mother in law, so they were not strangers.

It was Symon and his partners; James and John (Sons of Zebedee) that were washing their nets after a failed nights fishing.

3And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

It was common practice for the one teaching even in synagogue that He would sit down to teach, and Jesus did likewise.

4Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

The draught is a "catching of fish" or a "load of fish". So, Christ tells Symon to let down his nets not in hopes of finding fish but a predetermination of that Symon is going to catch fish.

5And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

In this verse the flesh speaks first then the spirit speaks all within Symon. The flesh complains but the spirit is obedient. This battle between the flesh and the spirit within non-believers is the conflict between the inherent design God put within all humans and that is the conscience that knows by default right from wrong.

Romans 2: 14For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15Which shew the work of the law written in their hearts, **their conscience also bearing witness**, and their thoughts the mean while accusing or else excusing one another;) 16In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

This law written on the heart of all humans can be ignored and with continued abuse can become so calloused that it is virtually unusable. Even those that have accepted Christ as Lord can so abuse the spirit that the spirit falls to the will of the flesh.

Matthew 26: 41Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

The flesh must be controlled by the Spirit, otherwise we fall into sin. The Spirit directed by the Holy Spirit knows the right thing to do, but the flesh is demanding and whines constantly about

wanting this or that. The Spirit directed by God must have the final say and direct the flesh.

6And when they had this done, they inclosed a great multitude of fishes: and their net brake.**7**And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

It was Jesus's will that these men see the potential of what was to be the Church. They could see what they had done with fish and nets and soon Jesus would tell them to change their focus from fish to men. Did Jesus speak to the fish? Did He speak to men? In that moment somehow Jesus knew that the fish would obey Him as did the men.

Luke 5:10And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, ***Fear not; from henceforth thou shalt catch men.***

The case to be made is that there are those that are willing and there are those that are not. There are those willing to share the Good News with others and of those others there are some willing to accept the Good News and others who are not willing to accept the Good News, the Free Gift of Salvation. There are some that believe a lie from cults and religious charlatans, that are deceived by those that claim to represent God. Jesus and the Apostles

warned about these repeatedly. It is these false teachers that are doing Satan's bidding and will suffer for their lies.

Paul warned;

Acts 20:29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Christ warned;

Matthew 7:15 [15](#)Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. [16](#)Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? [17](#)Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [18](#)A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. [19](#)Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [20](#)Wherefore by their fruits ye shall know them.

Notice in Matthew 7:20 we are not given authority to judge anyone God has already judged Sin. We are however given the ability to be fruit inspectors. We can with the understanding of God's Word see whether fruit is good or bad and that is far as we are allowed to go. Once you see either good or bad fruit then God gives us understanding as to how to deal with that person.

God warned through Jeremiah;

Jeremiah 23:1

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

[8](#)When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

For Simon it took catching some fish; that in his flesh he did not want to be obedient to Christ but his feeble spirit prevailed. Even as frail as Simon's spirit was at this time, it had been awoken to the extent that he knew he had to listen to Jesus.

As Christians when we are born again and filled with the Spirit; our dead spirits are awoken and align with the Holy Spirit. It is a journey that we all had to begin, and the flesh will fight continually for dominance. It is the journey of sanctification. But this sanctification cannot be mental assent it must be from a circumcised heart, a heart that believes regardless of what the eye sees and the mind embraces. It is faith and faith is not of our own it is THE GIFT from God to start the entire process of sanctification.

Ephesians 2:8 [8](#)For by grace are ye saved through faith; and that not of yourselves: it is **the gift** of God: [9](#)Not of works, lest any man should boast. [10](#)For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

When Symon is born again everything will change for him. Yet he nor anyone else could be truly born again until Jesus died and rose from the grave. At that point all that Symon had learned from Jesus took hold in his heart, as it was circumcised and the process of sanctification began.

In God's eyes the moment we are saved we are Sanctified and Justified not by our works but solely based on the Blood of Christ. Yet the sanctification (which is walking more like Christ each day of our lives) during our walk in this life with Jesus is an ever growing, ever improving walk; day by day, week by week, month by month but in reality, it is second by second. When God looks at us, He sees His Son Jesus, completely justified, completely sanctified through obedience to God's Word.

So, how important is it to be **obedient** as it relates to sanctification? Next to Salvation it may be the most important thing we do daily.

Symon was obedient to Jesus when it came to fishing; how much more so when he became a Believer? In all of this, Symon recognized that he was a sinner and needed a savior and somehow in the flesh stirred by the Spirit saw there was a relationship between his friend Jesus of Nazareth and God in Heaven. That full Heart and Spirit revelation of who Jesus really was is yet to come to Symon and the rest of those chosen as disciples and apostles.

9For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto

Simon, Fear not; from henceforth thou shalt catch men.
11And when they had brought their ships to land, they forsook all, and followed him.

“Forsook all and followed Him”; wow all it took was a boat load of fish. What will it take for our loved ones; I submit it usually takes and extraordinary event in their lives, many times life threatening or losing a loved one? What will it take Lord for those we love to come to You?

The Leper's Prayer

(Leviticus 14:1-32; Matthew 8:1-4; Mark 1:40-45)

12And it came to pass, when he was in a certain city,
Jesus was still in Galilee at this time, so it would be one of the cities there like Bethsaida or Chorazin according to some commentators.

behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

The issue of leprosy was no small matter. It was highly contagious, even infecting inanimate objects like clothing and houses which were either stone or wood. There was no known cure, the only thing that could be done was total separation and isolation from those uninfected. Those afflicted would create their own communities which were of the barest needs met. No one

would come to their aid lest they too would become infected. Families undoubtedly would leave provisions in a place that their afflicted loved one could retrieve it but there could be no contact.

There is an entire chapter in Leviticus addressing the issue of cleansing both physical and spiritual cleansing from those afflicted with Leprosy. (Leviticus 14)

So, the premise of the issue is a man filled with leprosy; completely covered with sores and usually described as looking like snow; very painful.

The man's response from obviously only hearing of Jesus's power was total humility by falling prostrate on his face. He then addressed Jesus as "Lord"

Hebrews 4:10 [14](#)Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. [15](#)For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. [16](#)Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Phonetic Spelling: (par-rhay-see'-ah)

Definition: freedom of speech, confidence

Usage: freedom, openness, especially in speech; boldness, confidence.

Even though this man did not know of this verse he displayed boldness by just coming before Christ. We are called to come in boldness; but with humble and contrite hearts.

Isaiah 62:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

God is honored by a person's desire to come before His Throne seeking His Grace and Mercy. But as we come, God needs us to understand that He is God and that a flippant or flamboyant approach would not be appreciated. There is a decorum that we should always show; immense respect for our God and not demean our blessing to be in His Presence. That comes from a "contrite spirit" and humbleness realizing: we are sinners; "saved by Faith and that not of ourselves"

Ephesians 2:8 8For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast.

13And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Do you want to know how difficult it was to be declared clean of Leprosy? All of these steps had to be carried out in the order of

the Law, any fault in carrying out this arduous process would halt the declaration of “clean”.

Leviticus 14: 3And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; **4**Then shall the priest command to take for him that is to be cleansed **two birds** alive and clean, and **cedar wood**, and **scarlet**, and **hyssop**: **5**And the priest shall command that **one of the birds be killed** in an earthen vessel over running water: **6**As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and **shall dip them** and the living bird **in the blood of the bird that was killed** over the running water: **7**And he **shall sprinkle** upon him that is to be cleansed from the leprosy **seven times**, and shall pronounce him clean, and shall let the living bird loose into the open field. **8**And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent **seven days**. **9**But it shall be on the seventh day, that he shall **shave all his hair off** his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10And on the **eighth day** he shall **take two he lambs** without blemish, and **one ewe lamb** of the first year without blemish, and **three tenth deals of fine flour** for a meat offering, **mingled with oil**, and one log of oil. **11**And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: **12**And the priest shall **take one he lamb**, and offer him for a **trespass offering**, and the log of oil, and wave them for a **wave offering** before the LORD: **13**And he **shall slay the lamb** in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: **14**And

the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 16And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 17And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: 18And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. 19And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; 22And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. 23And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: 25And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 26And the priest shall pour of the oil into the palm of his own left hand: 27And the priest shall sprinkle with his right

finger some of the oil that is in his left hand seven times before the LORD: [28](#)And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: [29](#)And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. [30](#)And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; [31](#)Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. [32](#)This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

How challenging was it to be a leper and be healed and be called clean? Would you prefer to live under the Law or live under Grace, Mercy and Love as we do under the New Covenant through the Blood of Christ Jesus?

The idea that Jesus actually touched the leper, shines light on Jesus Godhood. He is beyond the touch of this illness, not only knowing fully what it is and how it works and exercises His authority as the Son of God of God over the human body that came humbly seeking a specific response.

The request is received by Christ and His response is;

“I will; be thou clean”. In this case, Jesus responded by healing this man. The question always come up; why this man and not the person I prayed for?

I would submit that it all comes down to God’s Will, His Perfect Will if you would. It may be the most difficult thing we could ever ask for and that is God’s Will take preference over our desire or will. When we have a loved one that is sick or even ourselves and we pray for a healing; coming humbly with a contrite spirit before the throne of God but coming in fact in boldness, we are asking God for something that we want to happen. I believe it is important in that request to acknowledge that He will not violate His Will in any matter. He gives us free will, and when our free will comes face to face with God’s Will He can only carry out His Will. If God is willing to change His Will and do what we ask, then it is not His Perfect Will that He changes but it is His Permissive Will.

We can plead with God to save someone and if it does not violate His Perfect Will He may well agree. How hard is it to say the words, “but not my will but your will be done?” Those words are from the Son of God;

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Jesus set the standard for our asking God for anything. We need to acknowledge it is His Will that is the critical part of the request. That is the challenge, how do we get our hearts to release our personal desires, instead deferring to God? Easy to say, but so hard to do, but we must reach that point in all or our lives in all issues within our lives. He knows everything that will happen in our lives and so from that perspective has the only point of view that has full knowledge.

Jesus was asked how we should pray and this is what He said:

Matthew 6: 9After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10Thy kingdom come. Thy will be done in earth, as it is in heaven.

11Give us this day our daily bread.

12And forgive us our debts, as we forgive our debtors.

13And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

It is clear from Jesus own words which He used in His time of distress; hard words, words that wrench the soul but words that we must acquiesce to; Your Will be done, NOT my will.

15But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to

be healed by him of their infirmities. [16](#)And he withdrew himself into the wilderness, and prayed.

Humanity even defiled and sinful humanity is searching for Truth. If a person is diligent in that search, they will find God and Only Him as Truth. When you couple Truth with miracles as was happening all around Christ as He ministered to the Gentiles and the Jews who sought Him a passion will break out and the word will spread of what is being accomplished.

The continued onslaught of those seeking healings and Truth was to the human form of God exhausting. Jesus therefore responded by withdrawing to the wilderness in the area of today's Jordan and spent time in Prayer with His Father.

It is perhaps a lesson we should learn from that the more input we have into our minds the less attention we pay to the most important thing in our lives and that is God.

Jesus Heals a Paralytic

([Matthew 9:1-8](#); [Mark 2:1-12](#))

[17](#)And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of

Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

This is likely according to Mark in Capernaum. It was some days, not sure how many, after Jesus had retreated to the wilderness in Prayer that Jesus was again teaching. This time he was in the confines of a house and it was filled to capacity. Within the group of hearers were some from the ranks of the Pharisees and lawyers from Galilee, Judea and Jerusalem. Galilee and Judaea are large geographical areas while Jerusalem is a specific place in Judah and the home to the Jewish Temple.

There is indication given in this book of that of John that reference this event that these religious leaders and lawyers are caustic towards Christ but seem intent on hearing and seeing what they had obviously been told about.

John 5: [1](#)After this there was a feast of the Jews; and Jesus went up to Jerusalem.

[2](#)Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. [3](#)In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

[4](#)For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. [5](#)And a certain man was there, which had an infirmity thirty and eight years. [6](#)When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7The impotent man answered him, *Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*
8Jesus saith unto him, *Rise, take up thy bed, and walk.*
9And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
10The Jews therefore said unto him that was cured, *It is the sabbath day: it is not lawful for thee to carry thy bed.*
11He answered them, *He that made me whole, the same said unto me, Take up thy bed, and walk.* ***12***Then asked they him, *What man is that which said unto thee, Take up thy bed, and walk?* ***13***And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. ***14***Afterward Jesus findeth him in the temple, and said unto him, *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.* ***15***The man departed, and told the Jews that it was Jesus, which had made him whole.

At the end of verse 17 in Luke 5;

It declares; “the power of the Lord was present to heal them.”

Some commentators speculate that this is not directed at the religious leaders and lawyers but to those with infirmities. At this point, healing of the spirit within man was not totally manifested and would not be so until the death and resurrection of Christ. But it seems plausible that a slumbering spirit within a person could be stirred by hearing and seeing Jesus as He taught and healed those in need.

This awakening of the spirit that has been dormant in mankind since the fall seemed to be available as we saw starting with John

the Baptist and continued with Jesus Disciples. It cannot be denied that something happened within that group of men and women that followed Christ. They were not “born again” but their spirits were awakened to the possibilities that they were in the presence of the Messiah. They could mentally assent to recognizing the Messiah, but their hearts could not be circumcised until the Cross and the Grave.

The power to heal can be both physical and spiritual. The Spirit within man has always seemed to be the target of sin. The flesh sins and the spirit realizes the damage of that sin by causing separation from God.

We saw that in the garden when Adam and Eve sinned the ultimate damage was done between their Spiritual connection with God. Sin caused the flesh to die, not instantly but without the Spirit of God within man’s life, was from then on limited and the flesh would die. Remember Satan taunting Eve;

Genesis 3:4 Then the serpent said to the woman, “You will not surely die.

Satan was playing word games with Eve. I believe that Satan knew that Eve would not die instantly but it would put her on a new trajectory to death starting with the separation from God. Satan wanted to put doubt in Eve’s mind and show here that God

was not being truthful; that if she ate of the fruit of that particular tree and she did not immediately die then God was deceiving her.

Sin is for the most part an outward; generating damage to others; stealing, lying, cheating, coveting, murder, etc. These sins cause damage to the spirit in every case and often to others around us. Paul was pretty clear on sins and what they contribute to and what they destroy.

Romans 6:12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

According to God there is one sin that works damage inward to the flesh of the sinner. The problem is that for the believer to involve themselves in such sin it damages specifically the Temple of God. For that is what our bodies are on earth the only place on earth that God resides in is within the believer. He does not reside in buildings or temples built with the hands of man but within the temple built by God Himself; the body of the believer.

1 Corinthians 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

18And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

We will see that these friends were committed and would do whatever it took to see their friend healed. But they were seeking physical healing if they had only known that the ultimate healing is in the Spirit; reuniting with the God of Creation, the God of Salvation it might have taken on an entirely different appearance. That idea does not escape Christ as we will see.

19And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

It was pretty standard construction that a hole was built into each roof so that light could come in and heat escape during the warmer months and then when the rainy season came, tiles would be placed over the hole to keep water out of the home. It is these tiles that were removed from the flat roof that allowed this man's friends to lower him into the presence of Christ.

20And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

We get the sense from this verse that there is some direct connection between “faith” and “physical healing” at least at this point in Jesus ministry. There is no small controversy within religions as to why or why isn’t a person healed. Many arguments have ensued over the idea that a person was not healed because they did not have enough “faith”, or the persons sin’s being directly connected to infirmity or sickness. That is due to last part of the verse; there is nothing definitively asked of Jesus according to Luke, the man’s friends simply let their sick friend down to the presence of Christ and the implications are obvious; they are seeking a healing for their friend.

But what does Jesus say when He sees their “faith”?

20And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

This statement causes great conflict within the religious folks.

21And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

This perhaps is the essence of elitism; when faced with healings of those who were sick; the pharisees go to the law. In their defense that is their home base; they were not only experts in the Law of Moses but experts in adding addendums to existing law as

they saw fit or interpreted. Likely to ensure their ongoing power structure.

22But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

I believe that God knew exactly what these men were thinking and were going to say again because He knows the beginning from the end. God the Father imparted this information to Jesus in the form of what we would call discernment or wisdom.

Isaiah 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Jesus rather than declaring what they were thinking simply asked them what is bothering you boys?

23Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

He then reveals that He knows their minds; without attacking them Jesus asks a simple question to us, but to these men steeped in the law this question is unanswerable from man.

Man cannot forgive sin, nor can man heal a sick person with words. Impossible to do even though there are charlatans out there in Jesus time and in our time pulling the wool over people's eyes with deception and lies. That is not to say that the Power of

the Holy Spirit directed through a human being selected by God cannot be used to bring healing to others. The same is true in bringing about a person becoming born again. It is our obligation as Christians to share the Good News. It is solely the authority of the Holy Spirit to convict anyone we might talk with and to bring them to a point of decision.

24But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Jesus is pronouncing what many hearts had already perceived. Some if not many already knew that this was someone from God. As to who yet there may have been some doubt, we know that later during His ministry Simon Peter comes to the unequivocal conclusion that Jesus is the Messiah. Many follow that conclusion afterward.

Up until this point at least scripturally I have found a total of six “physical healings” in the old testament. They are highlighted in yellow in this handout. In none of them is there mention that I can find of the forgiveness of sin, they are strictly miraculous healings by God through various persons or events.

Jesus confirmed all of the miracles mentioned in the Old Testament (Luke 11:49-51).

List of Miracles in the Old Testament	
The Miracles	The Bible Verses
Egypt	
Aaron's Rod Is Turned into a Serpent	Exodus 7:10-12
The 10 Plagues	
1. Water Is Turned into Blood	Exodus 7:20-25
2. Frogs	Exodus 8:5-14
3. Lice	Exodus 8:16-18
4. Flies	Exodus 8:20-24
5. Murrain (Anthrax)	Exodus 9:3-6
6. Boils	Exodus 9:8-11
7. Thunder and Hail	Exodus 9:22-26
8. Locusts	Exodus 10:12-19
9. Darkness	Exodus 10:21-23
10. The Firstborn Are Slain	Exodus 12:29, 30
The Parting of the Red Sea	Exodus 14:6, 21-31
The Wilderness	
Healing the Bitter Waters of Marah	Exodus 15:23-25
The Manna from Heaven	Exodus 16:14-35
Water from the Rock at Rephidim	Exodus 17:5-7
The Death of Nadab and Abihu	Leviticus 10:1, 2
The Burning of the Congregation at Taberah	Numbers 11:1-3
The Deaths of Korah, Dathan, and Abiram	Numbers 16:31-35
Aaron's Rod That Budded at Kadash	Numbers 17:8
Water from the Rock at Meribah	Numbers 20:7-11
Lifting up The Brazen Serpent	Numbers 21:8, 9
The Parting of the Jordan River	Joshua 3:14-17
The Land of Canaan - Joshua	
The Fall of Jericho	Joshua 6:6-25
The Sun and the Moon Standing Still	Joshua 10:12-14
The Land of the Philistines	
Dagon Fell and Philistines were Cursed	1 Samuel 5:4-6
The Land of Israel - The Kings	

The Death of Uzzah for Touching the Ark	2 Samuel 6:7
The Withering Of Jeroboam's Hand	1 Kings 13:4
The Destruction of the Altar at Bethel	1 Kings 13:5-6
Uzziah is Smitten with Leprosy	2 Chronicles 26:16-21
The Land of Israel - Elijah	
Replenishing the Oil and Meal at Zarephath	1 Kings 17:14-16
Raising the Widow's Son at Zarephath	1 Kings 17:17-24
The Sacrifice and Prophets of Baal on Mt. Carmel	1 Kings 18:30-38
The Burning of the Captains and their Host	2 Kings 1:10-12
The Parting of the Jordan River	2 Kings 2:7, 8
The Land of Israel - Elisha	
The Parting of the Jordan River	2 Kings 2:14
The Healing of the Waters of Jericho	2 Kings 2:21, 22
The Destruction of the Mocking Children at Bethel	2 Kings 2:24
Water Is Supplied to the Armies in Moab	2 Kings 3:16-20
The Multiplication of the Widows Oil	2 Kings 4:2-7
The Raising of the Shunammite's Son	2 Kings 4:32-37
Curing the Deadly Pottage	2 Kings 4:38-41
The Feeding of the 100 with 20 Loaves	2 Kings 4:42-44
Naaman the Syrian General is Cured of Leprosy	2 Kings 5:10-14
Naaman's Leprosy Clings to Gehazi	2 Kings 5:20-27
The Iron Axe Did Float	2 Kings 6:5-7
The Syrian Army Was Smitten	2 Kings 6:18-20
The Dead Man Was Raised by Touching Elisha's Bones	2 Kings 13:21
The Mediterranean Sea - Jonah	
Jonah is Released from the Great Fish	Jonah 2:1-10
The Land of Israel - Isaiah	
Destruction of Sennacherib's Army	2 Kings 19:35
The Sun Dial Returned 10 Degrees	2 Kings 20:9-11
Babylon During the Captivity of Judah	
3 Jews in the Fiery Furnace	Daniel 3:19-27
Daniel is Delivered from the Den of Lions	Daniel 6:16-23
The Writing on the Wall	Daniel 5:22-31

In the case of the man with palsy Jesus/God desired to make it clear that Jesus the Son of God and a son of man had the power to forgive sins specifically on earth. I am uncertain why Jesus specifically mentioned “earth” when He said

24But that ye may know that the Son of man hath power upon earth to forgive sins.....

25And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Jesus healed this man by doing two things, one much more significant than the other; He forgave this man of his sins, only God can do that. And, He healed him of his palsy. In response the man did the appropriate thing that could only come from being disclosed to him by God and that was he left “glorifying God”.

26And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Up until this point the main source of healings of any kind on anywhere near a routine basis was at the Pool of Salome where those with infirmities would lay by the pool waiting for an angle to stir the water. The first person to enter the pool after the water was stirred was often times healed. But here again this was a physical healing not a spiritual healing involving sin.

John 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Jesus Calls Levi

(Matthew 9:9-13; Mark 2:13-17)

27And 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. 28And he left all, rose up, and followed him.

If you go to Matthew 9 or Mark 2 you will see that Jesus speaks to a man named Matthew not Levi, so do we have a discrepancy in the Word of God. NO

“Matthew is the Greek name and Levi was the Hebrew name. As a tax collector, Matthew worked for Greek-speaking Romans. He gathered taxes from Hebrew-speaking Jews. We see, as an example, Peter also being called Simon (Matt. 16:16).”

Quote from; CARM Christian apologetics and research ministry.

Levi or Matthew however you chose to call him is the same Matthew who wrote the book of Matthew and was a disciple of Jesus Christ. He is likely the 4th disciple that Christ chose to follow Him.

29And 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.

Tax collectors obviously worked for the government so we might surmise that their only friends were other government employees which seems to be the case in that this verse tells us that there was ***“a great company of publicans (tax collectors) and others that sat down with them.”***

This conversation starting in vs 30 must have been after the meal with Matthew due to the scribes and Pharisees were not obviously with the diner group.

30But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

So far, the religious leaders didn't like Jesus healing on the Sabbath, they didn't like Him forgiving people of their sins and now they don't like that He ate with tax collectors and sinners.

31And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32I came not to call the righteous, but sinners to repentance.

Jesus answer is quite incredible; Jesus came to call the sinners to repentance. How many sinners were and are there? All.

Romans 3:23 For **all** have sinned, and come short of the glory of God;

Interestingly that is the same number of people God wants to save: **ALL**. But unfortunately, few will come.

*Matthew 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and **many** there be which go in thereat: **14**Because strait is the gate, and narrow is the way, which leadeth unto life, and **few** there be that **find it**.*

Jesus Questioned about Fasting

(Matthew 9:14-15; Mark 2:18-20)

33And 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?

If we don't read this verse carefully, we might miss an important principal at work within humans. Jealousy, envy, covetousness. It perhaps was the one of the moving factors within the Jewish Religious leaders; they had the power over the people and now they were losing it to Jesus. If you read John 3 you will see this same jealousy from some of John the Baptist's disciples.

John in order to carry out his mission was an ascetic, rejecting any bodily comforts and living basically off the land and continuing to baptize in the area of Judea. Jesus disciples on the other hand were baptizing nearby in Judea and more people were going to Jesus than John. John's disciples questioned John about this,

and he told them that he needed to decline while Jesus needed to increase, and this was the way it was to be.

In the same way in this vs 33

33And 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?

Some of John the Baptist disciples and disciples of the Pharisees seem to agree on these charges of opulence and gluttony in comparison to their own lives of asceticism.

In John 3 we read a similar response to what Christ is going to say in response to this question of eating with sinners etc.

Remember this is about John the Baptist's disciples not of John the Baptist nor of John the disciple of Jesus.

John 3 25Then there arose a question between some of John's disciples and the Jews about purifying. 26And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27John answered and said, A man can receive nothing, except it be given him from heaven. 28Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30He must increase, but I must decrease.

[34](#)And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? [35](#)But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Both John the Baptist and Christ make reference to a wedding in which the focal point is not the Bride but the Bridegroom. The point is that the focus at this point was not going to be about the Church which we know is the Bride of Christ, but about the Groom which is Christ and what must take place shortly. The thing that Jesus was alluding to was; the Bridegroom being taken away from His fellow groomsmen; the Crucifixion of Christ.

The analogy is that while the Bridegroom is still with you, you should eat and be merry, but when the Bridegroom is taken away that will be the time to fast.

Fasting is essentially the idea of denying the flesh of something that it constantly wants; food and through that denial seeking God's Will in our lives by concentrating; not on fleshly needs or desires but on Spiritual needs and desires that align with God.

The Patches and Wineskins

[\(Matthew 9:16-17; Mark 2:21-22\)](#)

[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.

This parable is unique in the introduction of the New Covenant. It is well hidden in the parable but nonetheless it is there. Jesus was speaking to the rabbis as the Old Covenant guards. They had taken the Old Covenant that was between God and Moses and thereby with the entire Hebrew Nation; and they added to the law with endless rules and regulations far beyond what God had ever intended.

Now Jesus was to bring a New Covenant and it would be foolish to simply sew in the New Covenant into the Old Covenant; they were not compatible in many ways. The Old Covenant was the Law and strict adherence to it was required but all men found out they could not live up to the Law; all were sinners and needed repeated sacrifices to again stand before God, but then only until they sinned again.

This New Covenant was to change everything about how God and man communed; it was to be through the Blood of the Son of God and only through that Blood. Jesus was using the analogy of the old cloth not being compatible with new cloth; the New Covenant.

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

Jesus continued with the same parable but now using wine skins to describe the difference between the Old Covenant and the New Covenant.

38But new wine must be put into new bottles; and both are preserved. 39No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

Jesus ends the analogy by comparing the taste of older wine with that of new wine and concludes that the old wine is the better for flavor for those that have always had the old wine.

He stipulates that for New Wine and Old Wine to survive they must be kept in their respective containers. The Old Covenant is the Law and must remain intact. The New Covenant is Love, Mercy and Grace and must be kept in its perspective of God's New Covenant with mankind; then both survive as they should. The Law is needed to show us how far short we fall from God's Will and the New Covenant shows us His Mercy, Grace and Love for us by sacrificing His Own Son, Jesus Christ that we might live.

The point is and is still valid today that if you are a Chevy lover then Fords are junk and vice versa. If your parents were liberals, you will likely be a liberal and the same for conservatives; not

100% true but most of the time it is close. In almost everything we encounter in life we have our likes and dislikes and we pass those onto our offspring.

These Jewish leaders had been schooled in the Old Covenant of the Law; they had walked it daily for their entire lives and Jesus is gently trying to invoke a new thought. Perhaps, just perhaps we should try this new wine and see what it is like.

Perhaps, just perhaps, God has sent us the Messiah and if we prayerfully and thoughtfully consider what this man Jesus is saying and what we see Him doing, this new wine (New Covenant) might just be what God wants us to have?

Jesus said He did not come to destroy the law but to fulfill the law.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

The law specifically laid out sin and what the result of sin was = death.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

How would Jesus fulfill the law?

By walking faithfully in all aspects of the law He became the flawless sacrifice that the Law required for sin. Unlike all the

thousands of animal sacrifices associated with the Law, God determined that if a man could walk flawlessly in the Law then that man would qualify to be the final sacrifice that would cover all sin of all men for all time. Jesus was that perfect sacrifice, so He and only He fulfilled the Law and the Prophets.