

4/27/14

**Luke 5:1-26**

Jesus continues to minister to the people as they came to Him and He did not stop, until they crucified Him.

He is preaching, teaching and healing all manner of diseases, as the multitudes come to Him.

There were many disciples that followed Jesus, but He will choose twelve to be His apostles.

**5:1-11**      **The call of Peter.**

**5:1**      The ongoing ministry of Jesus in Galilee.

- 1) Jesus was being pressed by the crowds of people to hear the word of God, causing Him to stand by the Lake of Gennesaret. vs. 1
  - a) Literally, the crowds of people were so closely packed together that they were pressing on Jesus.
  - b) The Greek indicates that Jesus had been standing for a long time, as well as the multitudes.
  - c) The people were eager to hear the word of God, as He had been preaching in the synagogues of Galilee. Lk. 4:44

d) Jesus has been ministering about one year at this point.

- 2) The Lake of Gennesaret is known by different names. vs. 1
  - a) Gennesaret was given to it due to the fact that the plain bearing that name bordered its northwest region.
  - b) Galilee because the region Galilee laid along its western shore.
  - c) Chinnereth in the Old Testament, meaning harp because it is shaped like a harp.
  - d) Sea of Tiberias because the city of that name is on its southwestern shore.
  - e) The body of water is a lake of fresh water, filled by the Jordan River, not a sea of salt water, 14 miles long and 9 miles wide, 686 feet below sea level and 80 to 100 feet deep.

**5:2**      The searched out a better area to continue teaching.

- 1) There were two boats on the shore.
- 2) The men had gone to wash their nets of all the debris after a night of fishing.
  - a) They had returned to their occupation of fishing after two calls, John gives us the first encounter of Jesus at Jerusalem with John and Andrew, who were disciples of John the Baptist, the, Peter, Philip and Nathanael. Jn. 1:35-51

- b) The word for nets “diktuon” indicates any kind of net, they used dragnets, small nets they threw over the sides of the boats.

**5:3** The choosing of Peter’s boat by Jesus.

- 1) This was no coincidence as Jesus is going to call Peter for the third time to leave his fishing!
- 2) The Lord Jesus asked Peter to go out a short distance from the shore, to not be pressed by the people and teach.
- 3) Jesus sat to teach, the position of a teacher.
- 4) The parallel passages are found in Matthew and Mark, but Luke’s account is not the same one, there are great differences. Matt. 4:18-22; Mk. 1:16-20
  - a) In Matthew and Mark Jesus is walking alone by the Sea of Galilee, in Luke Jesus is standing pressed by the multitudes.
  - b) In Matthew and Mark the men are in their boats casting nets into the Sea of Galilee, in Luke the two men are washing their nets.
  - c) In Matthew and Mark there is no people, in Luke Jesus is teaching the crowds.
  - d) In Matthew and Mark four disciples receive a call to be fishers of men, in Luke Peter is personally dealt with.

- e) This is the third encounter with Peter for his call to preach the gospel, the second one is the parallel passages of Matthew and Mark. Matt. 4:18-22; Mk. 1:16-20  
\* Twice they have gone back to fishing!

**5:4-6** The Lord Jesus commanded Peter to go fishing.

- 1) Jesus having finished teaching gave two imperative commands to Peter. vs. 4
  - a) To launch out into the deep. vs. 4b-d
  - b) To let down their nets for a catch, indicating the plural of people and nets vs. 4d
  - c) Peter was thinking to himself, “I am a professional fisherman, Jesus you are a preacher and teacher, deep and during the day won’t work!
- 2) Peter gave two reasons to Jesus for his reluctance of not wanting to do so. vs. 5
  - a) Peter called Jesus Master a contradiction to his attitude. vs. 5a-b  
\* Master “epistates” means having authority over, a superintendant or overseer and only used by Luke for Jesus, not the other synoptic gospels.
  - b) The two reasons are based on Peter’s life experties on fishing. vs. 5c
    - 1)) They had toiled all night.

- \* Labored “kopiao”, to the point of weariness and exhaustion.
- 2)) They had caught nothing.
  - \* They had come back empty handed!
- c) Peter reluctantly declared he would obey the words of Jesus. vs. 5d
  - 1)) Peter was a professional fisherman and probably one of the best around, thinking Jesus you are a preacher and teacher!
  - 2)) Peter was obeying without any expectation and apart from faith.
- 3) The simple obedience to the words of Jesus resulted in catching many fish, to the point that the nets were breaking. vs. 6
  - \* These professional fishermen had never seen the like of it, this was a miracle!

**5:7-8** The call for help from the other fishermen

- 1) Peter gave the sign to the other fishermen to come and help, only to see the boats about to sink, due to the number of fish. vs. 7
  - a) The word partners “metochos”, means hired men.
  - b) These were large fishing boats, not small ones.

- \* These were seasoned fishermen, who were born, raised, lived and fished on the Sea of Galilee!
- 2) The conviction that came over Peter was like none he had ever experience, due to witnessing the miracle of the fish. vs. 8
  - a) Peter worshipped Jesus declaring abasement and humility. vs. 8a-c
    - \* Peter fell to his knees, Jesus being seated, put him at the knees of Jesus, knowing he was before the God-Man.
  - b) Peter saw his utter sinfulness before Jesus, “saying, “Depart from me, for I am a sinful man, O Lord!”, indicating he was not worthy to be in the same boat or presence and have nothing to do with Peter. vs. 8d-g
    - 1)) Now Peter had witness many miracles, even the healing of his mother-in-law’s high fever and many others diseases, including demon possession. Lk. 4:38-41
    - 2)) Peter gave the reason, he saw himself for who he really was, a sinful man, calling Jesus Lord “kurios”, one Who own and possessed him, not “Master”.

**5:9-11** The company of fishermen who witnessed the miracle.

- 1) They were astonished “periecho”, is to be surrounded or encompassed, with the idea of being overwhelmed and stunned over the super-natural miracle. vs. 9  
\* The men had witnessed nature submit to the Creator.
- 2) The two brothers equally gripped by the miracle. vs. 10
  - a) This is the first time the two are called the sons of Zebedee “Zebedaios”, means “my gift” of Hebrew origin.
  - b) They will be name by Jesus sons of Boanerges, meaning son of thunder. Mk. 3:17
  - c) They both were partners “koinonos”, partakers or sharers with Peter, indicating business partners.
    - 1)) The name Simon “Simon”, means a rock or stone.
    - 2)) When Andrew told Peter his brother about Jesus being the Messiah and brought him to Jesus, Jesus said, “You are Simon the son of Jonah. You shall be called Cephas”, which is translated, A Stone.” Jn. 1:42  
\* It is of Aramaic origin.
- 3) Jesus gave a command to Simon Peter to stop fearing for he would have a new profession. vs. 10d-e

- a) This is a present imperative meaning that an action already begun is to stop and not to continue. Lenski
  - 1) The prophetic future promise was not based on Peter’s talent or ability, but directed service by Jesus in ministry.  
\* He would have to learn it over and over, like the command to kill and eat and stumbling Jews and Barnabas at Antioch. Acts 10:13-14; Gal. 2:11-14
  - b) The word catch “zogreo”, means to catch alive, in contrast to dead fish.
    - 1)) The gospel never kills, but make alive, in order to truly live abundantly.
    - 2)) The word catch appears only two times in the New Testament, where Satan catches men alive, not dead. 2Tim. 2:26
- 4) The three men Peter, James and John returned to shore and left their fishing profession and everything else. vs. 11
  - a) The word forsook “aphiemi”, means to send away, to let go or give up of their own free will, not forced, it is in the indicative aorist active, at that time. Matt. 19:17
  - b) They followed “akoloutheo”, to join oneself to Jesus, in this case as His disciple.

- 1)) Never to return to fishing, until after the resurrection, when Peter decided to and the others follow and re-commissioned Peter. Jn. 21:3-17
- 2)) Andrew is not mention by Luke.

### **5:12-16     The cleansing of the leper.**

\* Matt. 8:2-4; Mk 1:40-45

#### **5:12-13** The petition and cleansing.

- 1) A certain city and a certain man full of leprosy approach Jesus seeking healing, “If You are willing, You can make me clean.” vs. 12
  - a) The phrase full of leprosy is a medical term for the advance stages, being difugured horribly at times, so Luke being a physician pointed this out.
    - \* The was one that was not contagious and ofter examination and clearing from the priest, he was released.
  - b) Leprosy is a type of sin in the Scriptures, the prohibitions, regulations for his cleansing are stated. Lev. 13-14
  - c) The Law commanded the leper to life isolated from family and all society, considered as dead.
    - \* Miriam spoke agains Moses for marrying an Ethiopinan woman

and God struck her with leprosy, as one dead. Num. 12:1-14

- d) Yet the Law had provision for the healing of the leper. Lev. 17:11-19
- 2) Jesus touched him, “I am willing”, he was cleansed immediately. vs. 13
  - a) The man would be joined with society and his family.
  - b) He would be as one coming back from the dead.
  - c) A leper is never said to be healed, but rather “cleansed”, so the sinner!
- 3) The law required for the priest to confirm the healing and declare it so. vs. 14
  - a) Jesus charged him to tell no one, mark tells us he told eveyone. Mk. 1:45
  - b) The inspection of by the priest of the leper. Lev. 14:2-32
- 4) The result of the news was that great multitudes came to hear and to be healed of their infirmities by Jesus. vs. 15
- 5) Jesus often withdrew “hupochoreo”, to slip away, into the wilderness and prayed to the Father for direction, guidance and strength. vs. 16
  - \* Prayer was Jesus' practice to fellowship with God. Lk. 3:21; 4:42; 5:16; 6:12; 9:18; 9:29; 11:1; 18:1; 22:41; 23:34, 46

### **5:17-26     The forgiveness and healing of the Paralytic**

\* Matt. 9:2-8; Mk. 2:1-12

**5:17** The religious rulers came to witness the ministry of Jesus.

- 1) Jesus was teaching one day. vs. 17a-b
  - a) Matthew tells us Jesus came to "His own city". Matt. 9:1
  - b) Mark tells us it was in Capernaum. Mk. 2:1
- 2) Present sitting in the crowd was Pharisee and teacher of the law. vs. 17c
  - a) The Pharisees were the religious leaders, indicating the separated ones, synonymous with hypocrisy.
    - 1)) Josephus tells us there were about 6,000.
    - 2)) Their origin of these men was after the Babylonian captivity to protect the law they had broken and consequently went in to captivity.
    - 3)) So therefore they built a fence around the law, the oral traditions and interpretations, the Mishnah, etc, till one day the fence came to be honored and worshipped more than the word of God, since it protected the law from being violated.
  - b) The teachers were the scribes that transcribed and interpreted the law.

1)) They utilized the traditions and the oral traditions to circumvent the law often, teaching the commandments of men as the doctrine of God.

2)) The teachers and Pharisees are sitting as authorities of the law to judge and see if the teaching of Jesus violates the law.

- 3) They came from various regions. vs. 17d-f
  - a) Out of every town of Galilee. vs. 17d
  - b) Out of Judea. vs. 17e
  - c) Out of Jerusalem. vs. 17f
- 4) The power of the Lord present was present to heal them. vs. 17g  
\* Always in view of petitions of faith and the sovereign will of God.

**5:18-19** The paralytic was brought to Jesus for healing.

- 1) Men brought the paralytic on his bed to present to Jesus. vs. 18
  - a) Mark tells us there were four men. Mk. 2:3
  - b) The men or friends were looking to see him healed of his paralytic condition, which we are not told of its origin.
- 2) The crowds were so great that they could not enter the house, so they went up to the roof to lower the man down to Jesus. vs. 19

- a) The houses had stairs to the roof, they were used to dry cloths or sit out in the evenenings.
- b) Mark tell us they made an opening through the roof, though some say they merely removed pannels on the roof. Mk. 2:4
- c) Some believe this might have been Peter's house in Capernaum?
- d) Pieces of roofing matterial is coming down and then a man is lowered before Jesus.

**5:20-21** The response of Jesus and reaction of the religious leaders.

- 1) Jesus saw the faith of the paralic's friends in bringing the paralic to be healed, as we will see. vs. 20a
  - a) Other times it is the faith of the individual.
  - b) Still other times it is due to God's sovereignty.
- 2) Jesus then declared his sins were forgiven. vs. 20b-d
  - a) Jesus first dealt with the most important need of man, not physical healing, but spiritual!
  - b) This required the faith of the paralytic, the faith of his friends could not help him for forgiveness of sins.
- 3) The scribes and Pharisees accused Jesus of speaking blasphemous. vs. 21

- a) They reason in themselves with a critical spirit to find fault with Jesus. vs. 21a
- b) They declared only God can forgive sins. vs. 21b-e

**5:22 -24** The response of Jesus to the Scribes and Pharisees' problem was their hearts.

- 1) Jesus reveals they said nothing aloud, but thought it in their evil hearts, so He called them out on it. vs. 22
- 2) Jesus possed the question to them that had a very obvious answer that would reveal Jesus was God. vs. 23
  - a) What was easier, to say your sins are forgiven.
  - b) Or rise up and walk.
  - c) To say sins are forgiven is easier, not evidence has to be presented!
- 3) Jesus gives them a visible evidence to validate His authority over the non-visible, the forgiveness of sins. vs. 24
  - a) He presents Himself as the Son of Man, emphasizing His humanity.
  - b) The Last Adam, just like the First Adam before the fall.
  - c) Jesus commands the man to be healed and go home.

**5:25-26** The confirmation of Jesus' authority as God.

- 1) The man rose up immediately, picked up his bed and went home. vs. 25a-c
- 2) He glorified God, knowing Jesus was God. vs. 25d
- 3) The people responded with reverence. vs. 26
  - a) They all were amazed, astonished. vs. 26a
  - b) They glorified God and were filled with fear. vs. 26b
  - c) They did so having seen strange “pradoxos”, incredible, seemingly contradictory, things that day. vs. 26c-d
    - 1)) We get our word paradox from it!
    - 2)) Let your light so shine before men than when they see your good works they may glorify your Father which is in heaven.