

Luke 5

ASVh with Comments

Summary. This chapter focuses on the mercy of the Lord and His authority to forgive sins on earth and on the calling of His first disciples, Simon, Andrew, John, James and Levi. **Luke 5:1-3.** Jesus teaches the multitudes on the shores of the Lake of Gennesaret out of Simon's boat. **Luke 5:4-7.** Simon shows blind faith and humble character when the Lord Jesus instructs him to go out and catch fish. His future disciples have seen Jesus' power and authority when by obedience, miraculously they caught a multitude of fish. **Luke 5:8-11.** Simon shows his humble character when he makes a clear distinction between himself as a sinful man and Jesus as the Lord. These fishermen are all amazed at the miraculous catch of fish, and they all respond immediately to Jesus' call to follow Him. **Luke 5:12-14.** Jesus heals a man full of leprosy. Here we see the humble heart of this poor man; he seeks first the will of the Lord in his case. **Luke 5:15-26.** The Lord's fame spreads, and He heals many of their infirmities by showing His mercy towards humans. Jesus heals a man that is sick with palsy, showing the authority on earth of the beloved Son of God in human form to forgive sins. **Luke 5:27-32.** The outcast of the society, Levi, receives a call to follow Jesus; Levi follows the Lord and happily gives a feast. **Luke 5:33-39.** Jesus is asked a question about fasting; the Lord answers the question and gives the parables of the new garment and the new wine.

¹ Now it came to pass, in the multitude pressing on Him to hear the word of God, that He was standing by the Lake of Gennesaret;

Comments 5:1. The original manuscript of the Gospel of Luke has Lake of Gennesaret not Lake of Galilee. In some places, the Sea of Galilee is also called the Lake of Gennesaret. In this verse, we have the picture of the beloved Son of God having interaction with the people. The word of the beloved Son of God is alive and draws people close to Him to hear the word of life coming from Him. As the Lord is by the lake, the multitude comes around, and they are listening to His words.

² and He saw two boats standing by the lake; but the fishermen had gone out of them and were washing their nets.

Comments 5:2. For verses 2-11, see Comments Matthew 4:18-22, Comments Mark 1:16-20, and John 1:35-42. In all these portions of Scripture in these gospels, it tells us about Jesus calling His first disciples. In the Gospel of John, we are told that Peter was brought first to Jesus by Andrew, his brother who was a disciple of John the Baptist (See John 1:35-42). John the Baptist has been talking about the Lord, and this one of the brothers, Andrew, was following, as shown in the Gospel of John, and this is the one who will help another, Peter, to see that the true light of God has come on earth. The events described in John 1:35-42 happened shortly after Jesus was baptized in water by John the Baptist and before the events given in Luke 5:2-11, Matthew 4:18-22, and Mark 1:16-20. The complete picture of Jesus calling His first disciples can be drawn from all these gospels by combining the events together. The story in the Gospels of Matthew and Mark is described briefly in a similar way. The Lord Jesus walks by the Sea of Galilee and sees two brothers, Simon and Andrew, fishing, then, as Jesus calls them, they follow immediately. And going on a little farther, He sees the other two brothers, James and John, mending the nets in their boat. Jesus calls them and they follow Him immediately. Their hearts were already willing to follow. Here in the Gospel of Luke from verses 2 to 11, we are given more details, such as how the Lord interacted with His first disciples, Simon, Andrew, James and John, and how they followed Him.

Q: Reading in all these gospels, how can we picture the scene of the Lord Jesus calling His disciples? **A:** For this story to understand, we must think first, what the fishermen did before, what were they doing when the Lord was walking by, and what was the end of the encounter. The easiest way to picture the scene is as follows. Between verses Matthew 4:18 and Matthew 4:19 and also Mark 1:16 and Mark 1:17 there is a gap of time. As the Lord walked along the shore, He saw the fishermen fishing a little farther from the shore (Matthew 4:18, Mark 1:16). Jesus was walking and stopping along the shore while teaching the people. The multitude followed and were pressing upon Him. The Lord stopped along the shore side and the fishermen were coming in from fishing and cleaning their equipment; they did not catch anything. Then the Lord entered into Simon's boat (Luke 5:1-3) and the story continues as given here from verses 3 to 10. The Lord

enters Simon's boat and teaches the multitudes out of the boat. Then He directs Simon to go out into the deep and put the net down for a catch. After the miraculous catch of fish, Simon and his partners return to the shore with two boats full of fish, sinking. Then we have the end of the encounter as given in Luke 5:10-11, Matthew 4:19-22 and Mark 1:17-20. Simon and his partner were in one boat mending the net and the sons of Zebedee in another boat were not far away, but not beside each other. When the Lord talks to Simon, another boat a little farther doing their things, then the Lord goes and talks to them, James and John.

³ Then having entered into one of the boats, which was Simon's, He asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat.

Comments 5:3. This verse also links to the future that will come. The Lord of life has seen the future, and He knows who will be with Him in the boat, which is Simon, and whatever the beloved Son of God will teach, His future disciple Simon will benefit from it.

⁴ And when He had finished speaking, He said to Simon, Put out into the deep, and let down your nets for a catch.

Comments 5:4. In this verse it shows that the Lord of life understands the way of human life on earth; the Lord knows how we can catch fish and here is the proof. The Lord tells them to take the boat out and let down the nets to catch the fish. When the Lord tells them to let the net down on the spot, this shows that the Lord knows how to catch the fish with the net. The Lord miraculously called the fish to come into the net; when He told them to put the net down, that is the point of time when the Lord commanded the fish to come in. To identify the spot where to put down the net for catching fish is something that only experienced fishermen know. The verse itself tells us clearly that the Lord is in the boat with them.

⁵ And Simon answered and said, Master, we toiled all night, and took nothing; but at Thy word I will let down the nets.

Comments 5:5. Here it declares the faith of Simon. We can say blind faith, because he has said "at Thy word I will let down the nets". Simon also showed obedience towards the word of the beloved Son of God from his inner heart.

⁶ And having done this, they enclosed a great multitude of fishes; and their nets were breaking;

Comments 5:6. In this place, the Lord has shown a miracle to Simon. Because of his blind faith in His word, the beloved Son of God has strengthened now that faith and here is the confirmation to all.

⁷ and they signaled to the partners in the other boat, to come to help them, and they came, and filled both the boats, so that they began to sink.

Comments 5:7. In this verse, the strengthening of faith starts in all these men's hearts with this experience of a miraculous catch of fish, after they have been trying by themselves with no success. But with the help of the beloved Son of God, the Lord has given them a multitude of fish.

⁸ But Simon Peter, having seen, fell at the knees of Jesus, saying, Depart from me; for I am a sinful man, O Lord.

Comments 5:8. The Bible has told all humans clearly that the sinful nature of humans makes us humans be apart from the Lord, but by the mercy of the beloved Son of God, the bridge has been extended to all humans who come under Him; come with sincere and humble heart before the beloved Son of God. Simon here made a clear distinction between himself as a sinful man and Jesus as the Lord.

⁹ For he was amazed, and all those with him, at the catch of the fish which they had taken;

Comments 5:9. The manifestation of power from God has been shown here to all these witnesses.

¹⁰ and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; from henceforth you will be catching men.

Comments 5:10. In this verse the separation of Simon has been set. An example of the way humans should be when they come to the beloved Son of God has been shown here.

"Fear not; from henceforth you will be catching men". Do not be afraid to come to the Lord. Simon here is an example for all humans, come to the beloved Son of God with a humble heart. Because when Jesus said, "you will be catching men", the Lord's mercy has been extended to all and the message of love through the beloved Son of God will save all humans.

¹¹ And when they had brought their boats to land, they left all, and followed **Him**.

Comments 5:11. See Comments Luke 5:3. In this verse, it does not show just simple faith, but it shows the true heart of men. The things of this earth did not capture their hearts to stay, but they followed the beloved Son of God and left everything behind.

Q: Why is Simon's brother Andrew never mentioned by name in this gospel? **A:** Because there is not only one gospel to make the Bible complete, we must link all gospels together.

¹² 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 **begged Him**, saying, **Lord**, if **Thou will**, **Thou are able to cleanse me**.

¹³ And **He** stretched **out the** hand, and touched him, saying, **I am willing**; **be you cleansed!** And **immediately** the leprosy departed from him.

¹⁴ And **He** **commanded** him to tell no **one**: but go **your way**, and show **yourself** to the priest, and offer for **your** cleansing, as Moses commanded, for a testimony **to** them.

Comments 5:12-14. The healing of the man full of leprosy is given in the Gospels of Matthew, Mark and Luke. For verses 12 to 14, see Comments Matthew 8:2-4 and Comments Mark 1:40-44. In this place, the Lord of life has shown plainly an example that all humans should think about. A simple man with a hopeless life but with full trust in the Lord has received mercy and was made clean from the sickness that he would never imagine he would ever be cleansed from.

¹⁵ But **still** 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 **desolate places** and prayed.

Comments 5:15-16. See Comments Mark 1:45.

¹⁷ And it came to pass on one of **the** days, that **He** was teaching; and there were Pharisees and **teachers** of the law sitting by, who **had** come out of every village of Galilee and **of** Judea and **of** Jerusalem. And the **miraculous power** of the **Lord** was **within Him** to heal.

Comments 5:17. See also Comments Mark 2:1.

“... and there were Pharisees and teachers of the law sitting by.” The beloved Son of God has a duty to teach as we have seen clearly in this verse. The leaders of that time have set the Lord of life as a teacher, and the Father Himself blesses the beloved Son in this action during His time on earth in human form.

“who had come out of every village of Galilee and of Judea and of Jerusalem.” The leaders of humans in that time all have seen the authority and the power of the beloved Son of God, and the word that is full of wisdom, that the beloved Son of God has spoken out to teach them; and those words will be used to judge them.

“And the miraculous power of the Lord was within Him to heal.” Humans did not only see the authority and the power of the beloved Son of God, but also have seen His mercy as well.

Note: Some Bibles have a footnote for ‘was within Him to heal’ which says: some manuscripts ‘was present to heal them’. Please note that when they say some manuscripts that does not mean those manuscripts are the correct ones. The original gospel renders it as: ‘was within Him to heal’ which shows His deity.

¹⁸ And behold, men **carry** on a **mat** a man **who** was palsied, and they sought to bring him in, and to lay him before **Him**.

Comments 5:18. The healing event described here in Luke 5:18-26 is the same healing event as the one described in Mark 2:2-11 but not the same as the one described in Matthew 9:2-8.

For verses 18-26, see Comments Mark 2:2-12. In this story, it does not only show the power and the authority of the beloved Son of God, but also shows to all humans definitely the mercy of the beloved Son of God.

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 **the mat** into the midst before **Jesus**.

²⁰ And seeing their faith, **He** said, Man, **your sins are forgiven you**.

²¹ And the scribes and the Pharisees began to reason, saying, Who is this **who speaks** blasphemies? Who **has the power to** forgive sins, but **God** alone?

²² But **Jesus** perceiving their reasonings, **answering** said to them, Why reason **you** in your hearts?

²³ Which is easier, to say, **Your sins are forgiven you**; or to say, Arise and walk?

²⁴ But that **you** may know that the **Son of Man** has authority on earth to forgive sins (**He said to the palsied**), **I say to you**, Arise, and take up **your mat**, and go to **your family** .

²⁵ And immediately he **stood** up before them, and took up that **on which** he lay, and departed to his **family**, glorifying **God**.

²⁶ And amazement took hold on all, and they glorified **God**, and were filled with fear, saying, We have seen **astonishing** things today.

²⁷ And after these things **He** went **out**, and beheld a **tax collector**, named Levi, sitting at the place of toll, and said to him, Follow **Me**.

Comments 5:27. For verses 27-38, see Comments Matthew 9:9-17 and Comments Mark 2:14-22. These gospels indicate the name of this disciple as Matthew, Levi or Levi, the son of Alphaeus. The names of this earth indicate one person, but for the disciple himself, each name indicates the specific life portion he has spent before and after the Lord of life has called him. The name the Lord gave him later is not mentioned here, but he will be called Matthew (see Luke 6:12-16).

²⁸ And he **left** all, and rose up and followed **Him**.

Comments 5:28. In this verse it shows that the Lord of life sees the heart of men. To start the ministry, the beloved Son of God will call the disciples, that will follow the call in their hearts, to follow Him. And we can see here clearly, as Levi follows the Lord just by calling.

²⁹ And Levi made **Him** a great feast in his house, and there was a great multitude of **tax collectors** and of others **who were reclining** with them.

Comments 5:29. This verse here describes the same event and place as in Matthew 9:10 (see also Comments Matthew 9:10). Here in this gospel it tells us that Levi, after he was called, made a great feast in his house for the Lord Jesus. In this verse itself, it shows clearly that Levi is happy to receive the call from the Lord. With great joy, he left everything and followed the Lord.

³⁰ And the Pharisees and their scribes **grumbled at His** disciples, saying, Why do **you** eat and drink with the **tax collectors** and sinners?

Comments 5:30. See Comments Matthew 9:11.

In Matthew 9:11 we have “why eateth your Teacher with the publicans and sinners?” and in Luke 5:30 we have “why do you eat and drink with the tax collectors and sinners?”. The gospels record in portions only and when they do not mention the Lord directly, it is because some of them did not want people to be against them. Because the beloved Son of God sits in a higher place, as a teacher, the tradition itself did not allow anyone to speak against the teacher.

³¹ And **Jesus** answering said to them, **Those being healthy** have no need of a physician; but **those being sick**.

³² **I have** not come to call the righteous but sinners to repentance.

Comments 5:31-32. Here, the gospel tells us the purpose of the beloved Son of God to come to earth. He came to save all sinners that come to Him for help on earth.

³³ And they said to **Him**, The disciples of John fast often, and make **prayers**; likewise also the disciples of the Pharisees; but **Thine** eat and drink.

Comments 5:33. For verse 33, see Comments Matthew 9:14.

“And they said to Him ...”. The disciples of John waver at this time. Combining Matthew 9:14, Mark 2:18 and Luke 5:33, it shows that John’s disciples indeed mingled with the Pharisees and wanted to accept their teachings and abandon John’s teaching, as given in Comments Matthew 9:14.

³⁴ And **Jesus** said to them, **You are not able to make wedding guests** fast while the bridegroom is with them.

Comments 5:34. For verses 34 to 35 see Comments Matthew 9:15, and Comments Mark 2:18-20.

Think of the term wedding guests and who are they? They are the humans on earth that never understand who the true Messiah is, and then they have heard that the true Messiah is here already and their hearts are open to accept Him as their Messiah; and they have come unto His wedding feast to be as His guests, so they are all rejoicing with Him.

³⁵ But the days will **also** come when the bridegroom **is** taken away from them; then will they fast in those days.

Comments 5:34-35. See Comments Matthew 9:15 and Comments Mark 2:18-20.

³⁶ And **He spoke** also a parable to them: **No one tears** a piece from a new garment and **puts** it upon an old garment; else he will **tear** the new, and also the piece from the new will not agree with the old.

Comments 5:36. For verses 36 to 39, see Comments Matthew 9:16-17 and Comments Mark 2:21-22.

To understand this parable, think this way as well. You have a whole new garment, and you also have an old garment as well. You cut a piece from the new garment, then you have destroyed the new garment just to get one small piece out to patch up the old garment. The new piece you have put on the old garment will rent the old garment as well and, in the end, you have none left.

This parable has been given in the Gospels of Matthew and Mark as well with some small differences. For example, in Matthew and Mark we have “unshrunk and undressed cloth” while in Luke we have “new garment”. Combining the verses in these gospels, then the “new garment” or the “unshrunk (unprepared, undressed) cloth” and the “new wine” represent the new teaching of John about the Messiah being the Lamb of God, who is coming to sacrifice Himself for the human race.

³⁷ And **no one puts** new wine into old wineskins; else the new wine will burst the **wineskins**, and **it will be spilled out**, and the **wineskins will be destroyed**.

³⁸ But new wine must be put into fresh wineskins.

Comments 5:38. For humans to be able to receive the Messiah, they must empty their hearts from the old teachings, and also from all human teachings, because the teaching of the Messiah's coming will not match with that old knowledge we have received before. We can look in this way as well, new birth in Christ, that we should be.

³⁹ And **no one** having drunk old **desires** new; for he **says**, The old is **better**.

Comments 5:39. “And no one having drunk old desires new”. Humans will have a hard time receiving the coming King, because it will go against the comfort of life that a person has been living in. To receive the new teachings of the King, the person must abandon the old human way and receive the new way to be saved from the beloved Son of God only.

“for he says, The old is better”. Think about yourself, the habits that you have, the habits that you have in you for so long, and the change to the new way of life in Christ. You will feel it is harder to receive the new way and want to stay in the old way which you feel comfortable doing for so long.

Life and Faith Applications. 1) The Lord's purpose of coming to earth is to forgive our sins. The Lord's mercy has been extended to all and the message of love through the beloved Son of God will save all humans. 2) Come to the Lord Jesus with all your heart and you will receive forgiveness and salvation. 3) Seek the will of the Lord in all your daily life affairs, including your suffering. 4) If the Lord calls you for a task to serve Him, do it without delay. 5) The story of the messenger's disciples should teach us to separate ourselves from human teachings and hold faithfully to the teaching of the Bible, which is the word of life for all humans.

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