



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. Luke

Chapter 5

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Introduction

- So far we have seen that St. Luke introduces his Gospel with a call to believe that Jesus is the promised Messiah, Luke 1-2
- Repenting of sin is the first step in believing, Luke 3:1-20 and Jesus is set apart as God's suffering Servant through His sacrificial death, Luke 3:21-23
- Unlike sinful Adam, Jesus is the completely obedient Son of God, who defeats Satan himself in a test of every sphere of human life: body, mind, and spirit, Luke 4:1-13
- In the power of the Holy Spirit, then, Jesus moves into His ministry in the region of the Sea of Galilee, Luke 4:14-9:50



Introduction

- After encountering unbelief and rejection at Nazareth, Luke 4:14-30, Jesus finds belief, freedom, and He offers healing for the captives in Capernaum, Luke 4:31-44
- And in chapter 5 after calling His first disciples in belief to follow Him, 5:1-11, His ministry provokes the unbelieving hostility of the religious leaders when He announces forgiveness for sins, 5:12-26
- After Levi the tax collector responds in belief to follow Him, 5:27-32, the Pharisees respond in unbelief to Jesus' dining with sinners



Introduction

Chapter Outline:

- Jesus Calls Galilean Fisherman to be His Disciples 5:1-11
- Jesus Cleanses a Leper 5:12-16
- Jesus Forgives and Heals a Paralytic 5:17-26
- The Call of Matthew the Tax Collector 5:27-32
- Jesus Is Questioned About Fasting 5:33-39

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- His fame as a great Teacher was evidently now firmly established
- If it were known that He intended speaking in public, a crowd of listeners would gather quickly round Him, whether in the synagogues, or by the lake-shore, or in the market-place
- St. Luke is the only Evangelist who thus describes the Sea of Galilee
- *Gennesaret* It was situated on the borders of Galilee, and the city of Tiberias lays on the western shore of it

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- It is the same with the sea of Chinnereth, Numbers 34:11 and is the same that is called the sea of Galilee, and of Tiberias, John 6:1 and is, by other writers, as here, called the lake of Gennesaret
- It was the practice of Galilean fisherman to fish at night and to return to the shore at sunrise to unload the catch and to restore their nets
- Jesus asked Simon for the use of his boat as a platform from which to address the large crowd

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- Mark 1:16-20 provides the information that Simon and his brother Andrew were in the fishing business and were partners with Zebedee and his sons James and John
- They pressed so much upon Jesus on the land, through their eagerness to hear the doctrine of life, that He could not conveniently speak to them, and so was obliged to get into one of the boats; and, having pushed a little out from the land, He taught them
- As was the custom, Jesus sat down to teach

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- After His teaching, knowing that the fishermen had caught no fish the night before, Jesus told them to lower their nets into the water
- Those fishermen did not realize that this failure of theirs was with God's permission for the sake of their eternal and earthy success
- Though it seemed so unlikely that they would get anything after having in vain toiled all night, yet Peter was willing to trust the word of Jesus and make the trial
- If this order had come from an ordinary person, the fishermen would have considered it offensive to their self-respect

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- They were experienced fishermen and knew fishing was much better at nighttime and is almost non-existent at midday
- They also knew that fishing is at shallow waters and not in the deep
- Simon leaves the mere human experience to the experience of faith in the active Word of the Lord
- This was a remarkable instance of faith
- St Ambrosias goes on to declare that Simon Peter's struggle all night long, and yet fruitlessly, represents him who preaches eloquently in human power and mere philosophy

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- The amount of fish they caught was so much beyond what was ever known
- *their net was breaking*, Which is strange, they did not lose their catch
- So many fish were caught that they had to call the other boat to help with the catch
- But the greatest evidence of the great number of fish was that they filled both the ships, to such a degree that they overloaded them, and they *began to sink*
- What a great quantity of fish must there be to *load*, nay to *over-load*, them both!

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- If all would as readily obey Him, all would be in like manner blessed
- St. Cyril the Great comments on this tremendously big catch saying, “Their nets were filled with fish miraculously. This is to make the disciples confident that their preaching mission will not to be in vain when casting their nets on the unbelievers and lost people. But notice the inability of Simon and his colleagues in pulling the net. They stood in fear and shock silently. They waved to their brethren on the shore asking them for help. This means there were many who helped the saintly apostles in their field of missionary work.”

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- We must remember that both before and on that very day Peter had listened to our Lord's teaching in all its deep and piercing power, and that thus the conviction of sin may well have been begun in him
- *he fell down at Jesus' knees, saying,* He had no doubt now of the power and knowledge of Jesus
- In amazement, wonder, and gratitude, and not doubting that he was in the presence of some divine being, he prostrated himself to the earth, trembling and afraid
- Simon's reaction is similar to the reaction of Isaiah when he came into the presence of the divine, Isaiah 6:1-10

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- *Depart from me*, This is an expression of Peter's humility, and of his consciousness of his unworthiness
- It was the result of being convinced that Jesus was a messenger from God - a high and holy being; and he felt that he was unworthy to be in His presence
- Simon recognizes the vast difference between his human condition as a sinner and Jesus righteousness as the Holy One of God
- The same "Fear not" ("Be not afraid") was uttered on like occasions to Isaiah, 6:7, to Daniel, 10:12, and several times during the earthly ministry was said to the disciples

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- And for the last time the reassuring words were spoken by the Redeemer after the Ascension to His own dear follower
- Jesus' words *From now on* emphasize the end of Simon's old life and the beginning of his new life as Simon-Peter
- In his commissioning Jesus tells Simon that the miracle of the fish catch will be surpassed by Simon's "catch" of the lives of men and women for Christ's Kingdom
- The night of unproductive human work will be replaced by fruitful work in proclaiming the word under Jesus' authority

Jesus Calls Galilean Fisherman to be His Disciples 5:1-11



- "Fishers of men" is a prophetic symbol for proclaiming the Gospel in God's economy of salvation
- Simon's brother Andrew (unnamed here but mentioned in Matthew 4:18) and their partners James and John Zebedee will now become partners in proclaiming the Gospel of Jesus Christ
- It is the beginning of Jesus' community of believers
- The fishermen made the same choice Jesus asks each of us to make - to be willing to leave everything in our earthly lives behind to follow Him



Jesus Cleanses a Leper 5:12-16

- From the scene in the boat on the lake with the fishermen, Luke immediately passes to another memorable incident which took place probably soon after
- Memorable because it is the first recorded instance of Jesus' contact with that most terrible of earthly disease, leprosy
- The precise description is peculiar to, and characteristic of, St. Luke, as is also the man's "falling on his face"
- The expression "full of" implies the rapid development and horror of the disease
- *Lord, if You are willing, You can make me clean*, Strong confidence and deep humility



Jesus Cleanses a Leper 5:12-16

- Touching the leper was a distinct violation of the *letter*, but not of course of the *spirit* of the Mosaic law, Leviticus 13:46; Numbers 5:2
- In order to prevent the accidental violation of this law, lepers, until the final stage of the disease, were then secluded from all living contact with others
- But Jesus, “because He is the Lord of the Law, does not obey the Law, but makes the Law” (St Ambrose)
- His touching the leper, yet remaining clean, is a type of His taking our humanity upon Him, remaining undefiled
- *the leprosy left him*, Jesus was not polluted by the touch, but the leper was cleansed



Jesus Cleanses a Leper 5:12-16

- Why did Jesus tell the cleansed leper not to tell anyone but to go and show himself to a priest?
- Because, as St Matthew expressly tells us, He did not wish His ministry to be accompanied by excitement and trouble, Matthew 12:15-50 and because He came, not merely and not mainly, to be a great Physician and Wonder-worker, but to save men's souls by His Revelation, His Example, and His Death
- He also wanted the man to be able to be readmitted to the community according to the Law of Moses, which requires a priest to pronounce the man ritually "clean" again and therefore have admittance to the Temple sacrifices



Jesus Cleanses a Leper 5:12-16

- It is evident that His wishes and commands were neglected, possibly out of a mistaken feeling of gratitude
- The result was that His work of teaching was hindered by the crowds who resorted to Him at once as a Physician of extraordinary power
- But He had greater and much more important work before Him than even the blessed task of relieving suffering
- So He withdrew Himself and again spent a short time in solitude and prayer
- The addition that he “was praying” there is peculiar to St. Luke, who, throughout his Gospel, lays stress on this feature in our Lord’s life

Jesus Forgives and Heals a Paralytic 5:17-26



- The fame of the new Teacher had spread rapidly
- One day, some time after the events told in the last section, the Master was sitting in a house in Capernaum, and, as usual, was teaching
- Grouped round Him were a different audience to the traders and fishermen of the lake-city; there were prominent religious leaders not only from Galilee, but from Jerusalem and other Judaeen cities, such as Hebron, as well as *teachers of the law*
- They had been drawn from curiosity, some doubtless by higher motives, to hear for themselves the teaching of this now famous Nazarene Carpenter

Jesus Forgives and Heals a Paralytic 5:17-26



- They do not appear to have been motivated by the jealous malignity of some of those later delegations from the Jerusalem Sanhedrin
- The house was packed within, and the crowd pressed round the doors
- One might say that whenever Jesus was present, *the power of the Lord was present to heal*
- Yet even in the ministry of Jesus there seemed to be times of a greater demonstration and reception of God's healing work
- There were times when Jesus did not do many miraculous works because of the general unbelief of His audience Matthew 13:58

Jesus Forgives and Heals a Paralytic 5:17-26



- *on a bed a man who was paralyzed*, He being so weakened by the disease upon him, he was not able to walk himself, nor even to be carried by others in any other way than this
- They sought to bring him through the door, but were hindered by the crowd
- So great is the determination of his friends to reach Jesus that they removed the tiles of the roof and lower down their friend into Jesus' presence
- This persistency implied faith in His power to heal on the part both of the sick man and the bearers

Jesus Forgives and Heals a Paralytic 5:17-26



- This is the first use of the word "faith" in Luke's Gospel
- Seeing the faith both of the paralytic man, and of the men that brought him, the Lord spoke those substantial words to give comfort and peace to the suffering, silent, sick man
- Jesus read what was in the heart of the poor paralytic; his sins distressed him more than his illness
- It is very possibly that the sad infirmity had been brought about by his old immoral life
- The soul, then, must be healed first

Jesus Forgives and Heals a Paralytic 5:17-26



- Perhaps Jesus did not mean that the paralyzed man was especially sinful, or that his paralysis was directly caused by sin
- Instead, He addressed the man's greatest need, and the common root of all pain and suffering – man's sinful condition
- Sin is the fountain of all sickness, and the forgiveness of sin is the only foundation upon which a recovery from sickness can comfortably be built
- Jesus Christ has power on earth to forgive sins, and His healing diseases was an undisputable proof of it

Jesus Forgives and Heals a Paralytic 5:17-26



- We must not neglect active intercession with God on behalf of others
- Our faith in God's mercy and grace can make a difference in someone's life
- Jesus releases the man from his sins as He heals him generates a negative reaction from the Pharisees and the scribes
- Of course the answer to their rhetorical question, "*Who is this...*" and their statement "*Who can forgive sins but God alone?*" is that Jesus is indeed God a revelation that has not yet been revealed

Jesus Forgives and Heals a Paralytic 5:17-26



- Blasphemy was abusive or condescending language directed toward God or the claim that one is God
- Blasphemy was punishable by death, Leviticus 24:16
- It is the charge by which Jesus will be condemned in His trial by the Jewish high court, the Sanhedrin, in the last year of His ministry
- Pharisees means *separated ones*; they separated themselves from everything they thought was unholy, and they thought everyone was separated from the love of God, except themselves
- They practiced a very strict interpretation of the Law of Moses

Jesus Forgives and Heals a Paralytic 5:17-26



- The scribes were the teachers of the Law, many of whom were Pharisees
- This incident is the beginning of the Pharisees' hostility to Jesus and His ministry
- This controversy with the Pharisees is mentioned four times in verses 20, 21, 23 and 24 as they confront Him three times challenging the legitimacy of His ministry
- There is no doubt in this passage that in declaring the man's sins forgiven that Jesus is claiming a divine authority

Jesus Forgives and Heals a Paralytic 5:17-26



- How is His response to the scribes and Pharisees in verse 22 a fulfillment of Simeon's prophecy in Luke 2:34?
- Simeon prophesized that *"this child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against ... that the thoughts of many hearts may be revealed."*
- Jesus recognized their opposition not only by their words but by reading their minds and hearts
- The Pharisees are in a dilemma
- By forgiving sins Jesus is either blaspheming as a man who is claiming to be the equal of God or He speaking the truth and is revealing Himself as a divine Redeemer-Messiah

Jesus Forgives and Heals a Paralytic 5:17-26



- They chose to accuse Jesus as a blasphemer
- For men, both real forgiveness and the power to heal are impossible; but for God, both are easy
- It is a logical assumption that if Jesus had the power to heal the man's disease, He also had the authority to forgive his sins
- In a way, it was “harder” to heal the man than to forgive his sins, because forgiveness is invisible – no one could verify at that moment the man was forgiven before God
- Yet it could be instantly verified whether or not the man could walk

Jesus Forgives and Heals a Paralytic 5:17-26



- Jesus was willing to put Himself to the test in a way where the results would be immediate
- So, Jesus corrects the Pharisees criticism by telling them He does have the power and the authority to heal and to forgive sins
- Jesus then tells the man to give evidence of his spiritual and physical healing by *Rise up and walk*
- This is the first time in Luke's Gospel that Jesus uses the title "Son of Man" for Himself

Jesus Forgives and Heals a Paralytic 5:17-26



- Usually "son of man" means a descendant of Adam, a human being
- But Jesus will use this favorite title for Himself to express both His humanity and divinity as a fulfillment of the "Son of Man" vision of the prophet Daniel 7:13, a passage Jesus will quote at His trial
- Jesus used this title often because in His day, it was a Messianic title free from political and nationalistic sentiment and a claim to be the Messiah in terms that could not easily be attacked

Jesus Forgives and Heals a Paralytic 5:17-26



- Jesus could have more commonly referred to Himself as “King” or “Christ” but those titles, in the ears of His audience, sounded like the One Who Will Defeat the Romans
- Imagine the tension in this scene
- The scribes were tense, because Jesus challenged them, and said He would demonstrate He was the Son of God
- The paralyzed man was tense because he wondered if Jesus really would heal him
- The crowd was tense because they sensed the tension of everyone else

Jesus Forgives and Heals a Paralytic 5:17-26



- At those words, *Immediately he rose up*
- Being enabled to obey this command was the public proof that the man was made whole
- He now carried the bed which had carried him, and the proof of his sickness became the proof of his cure
- Jesus' *power* to heal and *authority* to forgive sins was immediately vindicated
- *glorifying God*, The healed man was aware that only God could have done such a wonder; and the same conclusion should have been made by Jesus' enemies

Jesus Forgives and Heals a Paralytic 5:17-26



- *they were all amazed, and they glorified God*, Not the Pharisees, and doctors of the law, but the common people
- *Amazed*, To see the power of God in action
- Indeed, how strange it was!
- That Almighty God should have become a man, concerning Himself with the wretched condition of the flesh, and forgiving the sins of His fallen children
- It is the strangest, most wonderful thing that has ever happened

The Call of Matthew the Tax Collector 5:27-32



- Levi is traditionally identified as St. Matthew, the tax collector Matthew 9:9, 10:3; Mark 3:18; Luke 6:15; Acts 1:13
- The name Matthew means 'the gift of God'
- Included in Jesus' call of such a social outcast, was His purpose of redeeming all men
- Jesus did not look upon outward appearances but at the genuine character of men
- Matthew was a "gift of God" indeed to the Christian faith

The Call of Matthew the Tax Collector 5:27-32



- His scholarly knowledge of the Old Testament, his intimate understanding of the Pharisees and Sadducees, and his ability to penetrate the sham of the religious hierarchy of that era fully provided him with unique gifts which enabled the writing of the first Gospel
- Like the fishermen, Levi-Matthew demonstrates his genuine repentance by turning away from his old life to follow the Christ
- No doubt a hard and difficult minute of self-denial

The Call of Matthew the Tax Collector 5:27-32



- The integrity and sincerity of this great apostle were quickly evidenced by the dinner which he gave in honor of the Lord
- The great company was due to the fact that the publicans and their friends, moved by the kindness and friendship of the new Teacher, assembled at the feast in numbers
- Or, more likely, the gathering was due to the effort of Levi (Matthew) to introduce his associates and friends to the new Master, for whose sake he had given up everything
- One of the very best ways to begin Christian service is the method chosen here by Matthew

The Call of Matthew the Tax Collector 5:27-32



- He gave a big dinner, invited many, and introduced the Savior, thus committing himself publicly and forever to the new way of life
- The Pharisees who knew both Matthew's occupation and the character of his guests, were highly offended that Jesus, who pretended to be a prophet, should have lowered Himself to go into the company of such men
- They were considered to be dishonest men who abused their authority by overcharging the tax rate (the story of Zacchaeus, Luke 19:2-10)
- So disrespectfully, they said, *Why do You eat and drink with tax collectors and sinners?"*

The Call of Matthew the Tax Collector 5:27-32



- Knowing that they aimed at Him; though, according to St. Luke, they only mentioned His disciples, however, He takes up the cause, and vindicates both Himself and them, by telling them the physician proverb
- *Those who are well have no need of a physician, but those who are sick,* This was one of those sayings of the Lord which sank very deep into the hearts of the hearers
- All the three, Matthew, Mark, and Luke, repeated it with very slight variations
- Here He revealed the reason for doing so

The Call of Matthew the Tax Collector 5:27-32



- He was among men as the great Physician
- Suggesting hereby, that as such who are in good health, who are free from all diseases stand in no need of assistance of a physician
- So they, the Scribes and Pharisees, who, in their own opinion, were free from the disease of sin, original and actual, and touching the righteousness of the law, were blameless, stood not in any need of Him, the physician, who came to cure the maladies of the souls, as well as of the bodies of men

The Call of Matthew the Tax Collector 5:27-32



- But such persons, who are sick with sin, who are sensible of it, and desire healing, and therefore this was the reason of His conduct, why He conversed with sinners, and not with the Scribes and Pharisees; His business, as a physician, lying among the one, and not the other
- So Jesus does not dispute that there is a form of "righteousness" that men can have, but it is a dangerous "righteousness" because it produces in that man or woman a heart that is proud and fails to see their personal need for God's gift of righteousness found only in Christ

The Call of Matthew the Tax Collector 5:27-32



- This was not an admission by Jesus that the Pharisees were "in health" spiritually; for truly their moral sickness was the disgrace of that time
- Of course, they viewed themselves as righteous; and thus the argument is a personal attack statement based on their prejudice
- Our Lord's words had both an obvious and a deeper meaning
- As regards the ordinary duties and respectability of life these scribes and Pharisees were really "whole" as compared with the obvious "sinfulness" of the tax-gatherers and "sinners"
- In another sense they were themselves "sinners" who imagined only that they had no need of Jesus, Revelation 3:17-18

The Call of Matthew the Tax Collector 5:27-32



- Our Lord came to seek and save the lost
- He came not to the elder son but to the prodigal; not to the folded flock but to the straying sheep
- St. Matthew tells us that He further rebuked their haughty and merciless superiority by telling them, “*go and learn ... I desire mercy and not sacrifice*” (Matthew 9:13)
- It was the glory of our Lord that He came to heal the moral and spiritual sickness that overcame all people
- And the Pharisees themselves were included in this if they had only been able to appreciate it

Jesus Is Questioned About Fasting 5:33-39



- The practice of fasting was seen as an expression of humility before God, of mourning, repentance and of spiritual purification
- This was an effort by the Pharisees to open a conflict between Jesus and John the Baptist
- We learn from the parallel passage in St. Mark that "they" who asked the Lord this question were the disciples of John the Baptist and the Pharisees, who united on this occasion
- Perhaps the Lord's way of life, His presence at feastings and His association with publicans, His choice of one of them as His disciple, may have surprised and disturbed a few of the followers of John

Jesus Is Questioned About Fasting 5:33-39



- So Jesus gives four illustrations using pairs of things that do not mix, all pointing out that the old way of Judaism does not mix with the new way of the Gospel
- First Illustration -- Feasting and Fasting, 5:33-35
- Second Illustration -- New patch on Old garment, 5:36
- Third Illustration -- New wine in Old wineskins, 5:37-38
- Fourth Illustration -- New wine and Old wine, 5:39
- He begins with an analogy with which they would be familiar, a Jewish wedding ceremony

Jesus Is Questioned About Fasting 5:33-39



- Fasting and mourning would be absurd at a wedding!
- Weddings are for feasting and joy!
- In Addition, His words gain their full significance when we connect them with the teaching of the Baptist recorded in John 3:29
- He had pointed to Jesus as “the Bridegroom”
- He had taught them that the coming of that Bridegroom was the fulfilling of his joy
- This was all the rejoicing time

Jesus Is Questioned About Fasting 5:33-39



- Jesus does not reject fasting and the Church of the New Covenant will practice fasting and prayer
- However, He teaches that the present time is not the time for fasting
- When the time comes that He will be taken away it will be the appropriate time to fast
- This is memorable as being the earliest recorded public hint of His crucifixion, of which a vague clue (“even so shall the Son of man be lifted up”) had been given privately to Nicodemus, John 3:14
- *they will fast*, As we are told that they did, Acts 13:2-3

Jesus Is Questioned About Fasting 5:33-39



- “He is again establishing His argument by illustrations from common life. And what He says is like this, "The disciples have not yet become strong. They have not yet been renewed by the Spirit, and on persons in that state one ought not to lay any burden of injunctions.“ (St. John Chrysostom)
- In this passage we see second illustration, new patch on Old garment, 5:36; the third illustration, new wine in Old wineskins, 5:37-38; and the fourth illustration, new wine and Old wine, 5:39
- The meaning is very similar in all three and Jesus’ point is clear; you can not fit His new life into the old forms

Jesus Is Questioned About Fasting 5:33-39



- Patching up an old garment with a piece of a new garment not only disfigures the new garment, but also causes the old garment to become more ragged than ever, for the new piece has still to shrink and will then pull the old worn out garment to pieces
- The skins of animals were sewn together to make bags for wine
- The strength of newly fermented wine causes the wineskin to expand
- New skins have the capacity to expand but if new wine is put into old skins that have expanded to their limit, the container will burst

Jesus Is Questioned About Fasting 5:33-39



- In these parables the comparison is about the incompatibility of the old and the new with these parables referring to the Old Covenant of Sinai compared to the New Covenant in Christ
- Jesus came to introduce something new, not to patch up something old and this is what salvation is all about
- In doing this, Jesus does not destroy the old (the law), but He fulfills it
- He came first to wipe out what is old and establish what is new
- He is crucifying the old man and is granting a new and spiritual one

Jesus Is Questioned About Fasting 5:33-39



- Jesus now identifies a problem with those who believe they are satisfied with the "old wine" in that they will resist the "new" that is offered because they believe the "old" is good enough
- These examples stress Jesus' unwillingness to make the ceremonial fasts of the Old Testament a large feature of the new kingdom, the necessity of finding new "wineskins" (disciples) who would be able to receive His new teaching, and Jesus' understanding of the fact that many of John's disciples (though not all) would prefer the old ways to the new methods of the approaching kingdom

Jesus Is Questioned About Fasting 5:33-39



- Jesus would not, as soon as He had called His disciples out of the world, put them upon the strictness and austerities of discipleship, lest they should be tempted to fly off
- When God brought Israel out of Egypt, He would not bring them by the way of the Philistines, lest they should regret, when they saw war, and return to Egypt, Exodus 13:17
- So Christ would train up His followers gradually to the discipline of His family; for no man, having drunk old wine, will of a sudden, straightway, desire new, or relish it, but will say, The old is better, because he has been used to it

Jesus Is Questioned About Fasting 5:33-39



- The disciples will be tempted to think their old way of living is better, till they are by degrees trained up to this way whereunto they are called
- The warning is that those who refuse to embrace Jesus' message of salvation and the establishment of His Kingdom by closing their minds and hearts to His mission will miss out on the best that God has for them in the New Covenant that was promised by the 6th century BC prophet Jeremiah, 31:31-32
- It is in the New Covenant promised by Jeremiah that God will provide the new wine of the Eucharist to nourish His people on their journey to salvation



Discussion

- Why did Christ teach from the boat? There is a practical and spiritual reason.
- Describe the catch that resulted, 5:6-7.
- How was Peter affected by this result, and what request did he make?
- What can we learn from the sacrifice these men made?



Discussion

- How did Jesus respond to the accusation of “who can forgive sins?” and prove His power?
- What does this prove about Jesus’ Deity?
- How did Levi respond to Jesus’ call?
- Why was Jesus' invitation for a tax collector to become a disciple so radical?

Discussion



- Define fasting. What question was asked about it?
- What illustration did Jesus use in responding? Explain it
- Explain the lessons taught by the illustrations of new cloth and old garment and of the wine and wineskins.