

Wednesday Evening Bible Study

February 13, 2019

The Gospel of Luke

The Calling of Matthew and The Parable of the Cloth and the Bottles

Topics – Luke 5; Matthew; The Parable of the Cloth and the Bottles

Text – Luke 5:27 - 39

Introduction

In these concluding verses of Luke five, we will examine two events:

1. The Calling of Matthew
2. The Parable of the Cloth and the Bottles

This parable was given by the Lord at the dinner that Jesus attended at Matthew's home.

I **The Calling of Matthew (vs. 27 – 32)**

From Previous Message:

Since the story that we are dealing with this morning is found in all three of the synoptic gospels – Matthew, Mark, and Luke – it will benefit us to read the account from the other gospels as well.

Turn to Mark 2:13 - 17

In this passage, we see how Jesus dealt with a Jewish man who worked for the Roman government as a publican – a tax collector. The man's Hebrew name was Levi, which means joined. He was also known by his more common Greek name, Matthew, which means "gift of God". It is not clear as to why he is referred to in Scripture by both names. Some have speculated that Jesus gave him his Greek name, but we simply do not know. It could be that he used a Greek name because of his affiliation with the Roman government.

Matthew was a Jewish man that was working at "the receipt of custom", probably outside of the City of Capernaum. His job was to collect tolls (or taxes) from people as they entered into the city. Tax collectors were often unscrupulous people who not only collected what the government wanted, but also collected a little extra for themselves. We know from the testimony of another tax collector named Zacchaeus that he had cheated many people. Any tax collector would be despised by the Jewish people, but as Matthew was Jewish himself, he would be hated even more.

Yet, Jesus loved this man and his friends, and not only saved him, but called him to be one of His twelve apostles. He would also later use him to write the gospel that bears his name, which will become known as the "Gospel to the Jews", presenting Christ as the King of Israel.

We will examine a third perspective of this story from Luke 5:27 - 32

"And 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." (Luke 5:27)

"after these things" – prior to this event, Jesus had healed and saved a man who was "sick of the palsy" and "borne of four", which took place in Capernaum. This was the story where four men ripped open the roof of a house that was Jesus was inside of preaching. There were too many people there for the men to get in through the door, so the four men came through the roof to get the sick man to Jesus.

We know also from Mark's gospel that when Jesus found Matthew, he was by the seaside.

"And he left all, rose up, and followed him." (Luke 5:28)

Notice that Luke tells us here that Matthew "left all" and followed him. Too many people who are called to follow Jesus today attempt to hold on to all while they follow him, and it does not work.

Illustrate – Pastor Rick Wedemeyer died with nothing – he left all to serve his Lord.

Jesus may ask you to leave your lucrative job in order to follow Him.

He may ask you to relocate geographically in order to serve Him.

He may ask you to choose Him over the wishes of family and friends.

"And 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." (Luke 5:29)

Levi (Matthew) wanted everyone he knew to meet the Lord, so he made a "great feast" and invited Jesus and His disciples.

Note – Jesus did not go for the purpose of partying, He went to seek and to save those who were lost. Mark's gospel tells us that this gathering of publicans and sinners followed Jesus also.

Illustrate – Tom Tesi – rough looking guy from the Christian Bible Church – invited Pastor Rick to a Bible study at his house with many rough looking people because he wanted them to be saved.

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?" (Luke 5:30)

Here comes the religious crowd who were very critical of Jesus and His disciples for associating with these publicans and sinners.

They had a big problem themselves with pride. They thought that they were better than these people. They didn't acknowledge that they were sinners themselves.

"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick." (Luke 5:31) "I came not to call the righteous, but sinners to repentance." (Luke 5:32)

Matthew's gospel adds another statement to what is recorded here in Luke:

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." (Matthew 9:13)

God may ask His children to sacrifice for Him, but only after they have received His mercy.

The reference that Matthew makes here is from the Old Testament prophet Hosea.

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:6)

"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

Jesus delights in being merciful to the penitent sinner that comes to Him in faith. The Pharisees, on the other hand, were too busy trying to prove their worth. They didn't think they needed mercy or grace. These publicans and sinners, however, knew they needed God's mercy, and they received it.

Conclusion

- 1 Don't ever see yourself as anything other than a sinner in need of God's mercy and grace.
- 2 Have the same heart of compassion that Jesus has toward penitent sinners.

3 Love sinners, but don't do the things that they do in order to love them.

Jesus did not sin when he went to this party. If there was anything going on there that was sinful, Jesus didn't participate in it.

III A Question Regarding Fasting (vs. 33 – 35)

Jesus will use three illustrations in the remainder of these verses of things that do not go together: feasting and fasting; new patches and old garments; new wine in old bottles.

Here, Jesus tells the Pharisee that the day would come when his disciples would be fasting. He was alluding to the Crucifixion. But as long as Jesus was with them, they were to enjoy Him.

Solomon said:

"A time to weep, and a time to laugh; a time to mourn, and a time to dance;" (Ecclesiastes 3:4)

II The Parable of the Cloth and the Bottles (vs. 36 – 39)

This is the first recorded parable in Luke's gospel. Jesus would eventually use parables almost exclusively when the Pharisees and Scribes were present.

Notes from NT Survey on Parables:

Part Seven – The Parables of Christ

Memory Verse – Matthew 13:35

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Introduction

The majority of the parables that we will discuss in this lesson come from Matthew's and Luke's gospels. There are only six recorded in Mark, with only two being unique to him. There are 14 unique to Luke, and 12 unique to Matthew's gospel. There are only five parables that are common to each of the synoptic writers. You will notice in this study that there are no parables discussed from the Gospel of John. While it is true that Jesus used parabolic language at times John 6:31 – 38; 10:1 – 18; 15:1 – 17) in John, there are no parables recorded there.

I The Definition of a Parable

1 Webster - PAR'ABLE, n. [L. parabola; Gr. to throw forward or against, to compare to or against; as in confero, collatum, to set together, or one thing with another.] A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction; such as the parable of the trees choosing a king, Judg 9; the parable of the poor man and his lamb. 2 Sam 12; the parable of the ten virgins, Mat 25.

2 Oxford defines a parable as a simple story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels.

3 Strong defines a parable as a *similitude* or a *fictitious narrative*.

Simply stated, a parable is an earthly illustration of a spiritual truth.

J Vernon McGee believes that all of these parables are real in the sense that they were all derived from real situations that Jesus had observed.

II The Defense of Using Parables (Matthew 13: 9 – 13)

Who hath ears to hear, let him hear...

But blessed are your eyes, for they see: and your ears, for they hear.

A Parables both reveal as well as conceal truth

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

The religious leaders had already made plain their rejection of the Lord Jesus. In Matthew 12:24, the Pharisees declared that Jesus power came not from God, but from Satan. In Matthew 12:46 – 50, Jesus rejected the concept that a person's birth entitled him to a relationship with God. In Matthew 13, He begins using parables, because those whose hearts were open would be able (with help) to understand the spiritual principles He was teaching. Conversely, those who had rejected Him would not have a clue as to what He was saying.

B Parables fulfilled prophecy – Isaiah 6:9 & 10

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

III The Didactic Parables (Instructional)

And he said to them, "Do you not understand this parable? How then will you understand all the parables?" (Mark 4:13)

In these parables the Lord instructs the disciples how to understand the parables, and the principles that we learn we can apply to all parables.

A The Parable of the Sower (Matthew 13:1 – 9; 18 – 23; Mark 4:1 – 20; Luke 8:4 – 15)

B The Parable of the Tares (Matthew 13:24 – 30, 36 – 43)

IV Distinguished From a Parable – The Rich Man and Lazarus (Luke 16:19 – 31)

Just about all of the Bible commentaries that I have consulted have included the account of the rich man and Lazarus in their list of parables. If it is a parable, it is the only one that uses a proper name. By definition, a parable is a fictitious story, but this rich man and Lazarus were real people, and this was a real event.

V Directory of Parables

Note – Parables that are unique to a particular gospel are in bold print

A House Built Upon the Rock (Matthew 7:24 – 27; Luke 6:47 – 49)

B Two Creditors (Luke 7:41 & 42)

C Binding the Strong Man (Mark 3:22 – 30)

D The Sower (Matthew 13:1 – 9, 18 – 23; Mark 4:1 – 20; Luke 8:4 – 15)

E The Tares (Matthew 13:24 – 30, 36 – 43)

F The Seed (Mark 4:26 – 29)

G The Mustard Seed (Matthew 13:31 & 32; Mark 4:30 – 32; Luke 13:18 & 19)

H The Leaven (Matthew 13:33; Luke 13:20 & 21)

I The Treasure (Matthew 13:44)

J The Pearl (Matthew 13:45 & 46)

K The Net (Matthew 13:47 – 50)

L The Householder (Matthew 13:52)

M The Cloth and the Bottles (Matthew 9:16 & 17; Mark 2:21 & 22; Luke 5:36 – 39)

N The Children in the Marketplace (Matthew 11:16 – 19; Luke 7:31 – 35)

O The Two Debtors (Matthew 18:23 – 35)

P The Good Samaritan (Luke 10:25 – 37)

Q The Swept House (Matthew 12:43 – 45; Luke 11:24 – 26)

R The Foolish Rich Man (Luke 12:16 – 21)

S The Goodman and the Thief (Matthew 24:43 & 44; Luke 12:32 – 40)

T The Faithful Servant (Matthew 24:45 – 51; Luke 12:42 – 48)

U The Fig Tree (Luke 13:6 – 9)

V The Wedding (Luke 14:7 – 11)

W The Supper (Luke 14:15 – 24)

X The Lost Sheep (Luke 15:3 – 7)

Y The Lost Coin (Luke 15:8 – 10)

Z The Prodigal Son (Luke 15:11 – 32)

AA	The Steward (Luke 16:1 – 13)
BB	The Servant (Luke 17:7 – 10)
CC	The Widow and the Judge (Luke 18:1 – 8)
DD	The Pharisee and the Publican (Luke 18:9 – 14)
EE	The Hired Servants in the Vineyard (Matthew 20:1 – 16)
FF	The Pounds (Luke 19:11 – 27)
GG	The Two Sons (Matthew 21:28 – 32)
HH	The Wicked Husbandmen (Matthew 21:33 – 46; Mark 12:1 – 12; Luke 21:9 – 19)
II	The King's Son's Marriage (Matthew 22:1 – 14)
JJ	The Fig Tree and the Future (Matthew 24:32 – 35; Mark 13:28 – 31; Luke 21:29 – 33)
KK	The Ten Virgins (Matthew 25:1 – 13)
LL	The Talents (Matthew 25:14 – 30)
MM	The Sheep and the Goats (Matthew 25:31 – 46)

A. The Cloth

If a piece of cloth is removed from a new garment and then used to repair an old garment, the new garment is ruined because of the patch that has been removed; and the old garment is not really helped much because the new patch will not agree with the old. Besides, Jesus did not come to patch up or repair Old Testament Judaism, He came to give them a new garment – a wedding garment – the righteousness of Christ, which can only come through faith in Him.

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61:10)

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

B. The Bottle

These bottles were leather pouches used for storing wine. New wine would destroy an old bottle. An old bottle has already been stretched due to the fermentation of the old wine that was previously in it. New wine (or juice) once it begins to ferment will stretch it past the breaking point.

The moral to both of these illustrations is that people who are set in their ways will always resist the truth in something new. The Old wine was the Law and the new wine is the gospel. The Pharisees were stuck in their traditions, and were rejecting Christ's gospel. You can't put Jesus into an old bottle. People who were drunk on the old wine of the rituals and tradition of the Law have no taste for the new wine (the pure fruit of the grape).

Because Israel rejected the New, they lost the Old. They have no temple, no altar, no priesthood; it's all gone.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit;" (Ephesians 5:18)

Practical Application – You can't hold on to the old wine of the old life, while trying to live God's will for your life today.



0 7 14 Miles
0 7 14 Kilometers

MEDITERRANEAN SEA



PHOENICIA

GAULANITIS

ESDRAELON VALLEY

GALILEE

DECAPOLIS

SAMARIA

JESUS' MINISTRY IN GALILEE

- City
- ⊙ Jesus' Galilean headquarters
- ← Jesus preaches in synagogue in Nazareth (*Luke 4:16ff*)
- ← Jesus heals a young man in Lower Galilee (*Luke 7:11ff*)
- ← Jesus returns from Jerusalem and heals a child from Cana (*John 4:46ff*)
- Jesus preaches around Caesarea-Philippi (*Matthew 16:13ff*)
- Jesus crosses Sea of Galilee to the country of the Gergesenes (*Luke 8:26ff*)
- Jesus journeys into the regions of Tyre and Sidon (*Matthew 15:21ff*)
- Jesus preaches in the region of the Decapolis (*Mark 7:31ff*)
- Jesus performs wonders near Bethsaida (*Matthew 14:13ff*)