

[Sunday, April 2, 2017] The Luke Series, Luke chapter 5, verses 17-39 – Craig Thurman

The Lord had called to discipleship Peter, Andrew, James, and John. The sense of this portion of Scripture, when compared to the gospel of John chapter 1.34-42 is quite striking. I think that it is telling of the state of the whole nation of Israel. We read that Andrew was a disciple of John the Baptist. Andrew was with John the Baptist on one of the days that he cried out, *Behold, the Lamb of God*. At this Andrew, and another unnamed disciple, spent some part of the day with Jesus. He then departed to tell his brother Peter that he had found the Messiah, and brought him to meet the Lord. At this momentary encounter, Jesus gave to Peter the surname Cephas and evidently returned to his ship to continue his career of fishing. The impression is that even if the Messiah does come what difference will it make to us? In the final analysis how does the coming of the Messiah really change any of this? We've got ships; we're fishermen; we've got work to do. Yes, they were repented and baptized disciples of John. They heard the preaching of John the Baptist and prepared themselves for the coming of the Lord. There was the excitement of the moment, but it is all blunted by the cares of the day. But then the Lord comes to visit them. And with a notable work, using everyday things, they were jolted into the reality of who He is and of the time in which they lived. The Christ of God is come, and He boarded my ship and I wasn't as ready as I thought I was. In this way the Lord Jesus called Peter, Andrew, James and John into discipleship.

A disciple of Christ is:

His follower:

*Mt 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, **Follow me. And he arose, and followed him.***

One that will be *taught* by Him:

*Lu 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, **Lord, teach us to pray,** as John also taught his disciples.*

One that will be *subject* to Him and become like Him:

Mt 10:24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord ...

One that will *forsake* everything for Him:

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

...

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Then the topic turned to the cleansing of a leper. Probably in the privacy of the disciples, Jesus dealt with a leper that had come to Him in faith. *Lord, if thou wilt, thou canst make me clean.* The best that any priest could do for him in this state is to pronounce him unclean. But this man was asking to be *made* clean. He saw in Christ the One who could *really cleanse* him from this loathsome disease. And that is what Jesus did. He did what no man could do. *I will: be thou clean.* In that moment that man was *really* cleansed of His leprosy. This leper and these disciples knew that Jesus Christ is God come in the flesh. If this Man can do this then He can forgive sins. And that He *can* forgive sins is the very next consideration in the verses which will follow.

If we recall, our Lord has moved from Nazareth to Capernaum. He is evidently utilizing the house of Peter and Andrew as a base for seeing those who come to Him. (Mt.8.15; Lk.4.38;)

Mr 1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

...

2.1 And again he entered into Capernaum, after some days; and it was noised that he was in the house.

This was where the mother-in-law of Peter was healed of her great fever. This was a place that had begun to attract the attention of many from all over Israel.

Mk.2.2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

Chapter 5 (cont.)

17 ¶ And it came to pass on a certain day, as he was teaching,

The Lord Jesus was teaching them the Word of God. The Word of God is the instrument that proves that there is life everlasting in them that hear, and in them that cannot hear there is no life.

that there were Pharisees and doctors of the law sitting by,

doctor of the law, νομοδιδάσκαλοι, nom. pl. of νομοδιδάσκαλος, νομος law + διδάσκαλος, law; the English for doctor is an adaptation from the Latin for teacher; cf. Acts 5.34, doctor of the law; 1Ti.1.7, teachers of the law.

These *doctors of the law* appear to be the same that are called scribes in verse 21. What these men do should be clear enough to us that they are not disciples of our Lord.

which were come out of every town of Galilee, and Judaea, and Jerusalem:

καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς
and the power of the Lord was present to heal them.
for

In spite of the evil presence of these men, the power of the Lord was present to heal. Of the multitudes that came to Christ there were basically three groups. There were those that came because they believed in Him. Then there were those who stood to gain something from Him. And finally, there are those who were persuaded that He was just another fraud seeking to mislead the people.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ καὶ δύναντες κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτοῦς

18 And, behold, men brought in a bed a man which was taken with a palsy:

with a palsy, παραλελυμένος, nom. sing. perf. part. pass. of παραλύω, παρά beside, by + λύω, to loose; also translated, Lk.5.24; Acts 9.33, sick of the palsy; Acts 8.7, taken with palsies; He.12.12, feeble.

The gospel of Mark tells us that there were four men. (cf.Mk.2.3)

Palsy is synonymous with paralysis. This could be an involuntary suspension of muscular motion or involuntary suspension of the control of motion (tremors.)

afflicted with paralysis, The New Testament, An Expanded Translation, Wuest.

and they sought means to bring him in, and to lay him before him.

18 καὶ ἰδοῦ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ

19 And 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.

Mark's gospel tells us how these four men managed to let this palsied man down through the roof.

Mk.2.4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

19 καὶ μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ

20 And when he saw their faith, he said unto him,

Jesus saw their faith. These all were of the faith of Christ. Christ would not call to mind a faith which was of human origin. This is fruit which comes of those who have life. Their faith in Christ moved them to seek every possible means to bring their brother into the presence of the Lord Jesus for healing. Those who have faith in Christ already have life everlasting. Faith is a proof of life. Faith is a fruit of life. Faith is not a cause of life.

*Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead **shall hear the voice of the Son of God**: and they that hear shall live.*

The dead are brought to life as this:

Joh 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Note the order: life, then faith:

*Joh 11:26 And whosoever **liveth and believeth** in me shall never die. Believest thou this?*

To hear this voice of the Son of God is to live. This is not the same as being able to hear the Word of God. The one that hears has life already. The one that believes has life already.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath [meaning already] everlasting life, and shall not come into condemnation; but is passed from death unto life.

*Joh 3:36 He that believeth on the Son **hath** everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

From life flows fruit.

*Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly **shall flow** rivers of living water.*

*Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do **shall he do** also; and greater works than these shall he do; because I go unto my Father.*

Man, thy sins are forgiven thee.

Mt.9.2 Son, be of good cheer; thy sins be forgiven thee.

are forgiven, ἀφέωνταιί, 3ppl. perf. ind. pass. of ἀφίημι, ἀπό forth, of + ἵημι,; to send (Thayer); v.23.

I want you to notice that our Lord's words were not, 'I forgive you.' Christ is making public what these that believed in Him did not yet know concerning Him. ... *thy sins **are** forgiven; thy sins **be** forgiven* (ἀφέωνταιί, 3ppl. **perf. ind. pass.**) In this way He said to this man, 'I bear your sins.' This paralytic's sins were already a part of the consideration of the Savior's coming to them and for them. How can we reason this any other way? Christ came to save His people from their sins.

'For it is not a command to his sins to depart, but an authoritative proclamation of the man's pardoned state as a believer.' *J-F-B Bible Commentary, vol. 3, p.142.*

There are no greater words to be spoken to men than these. Such words can put to rest the souls of men at the prospect of coming into the presence of God. Whatever actions there might have been that led up to the moment that these words were spoken are all gone.

1Ti.1.15 *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*

Paul said that God used Him as an example for others that should come to faith in Christ. If God would save me, He will save all. (*all* referring to all of the elect of God in Christ Jesus before the foundation of the world. [Eph.1.4])

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε ἀφέωνταί σοι αἱ ἁμαρτίαι σου

21 And the scribes and the Pharisees began to reason,

to reason, διαλογίζεσθαι, 2rpl. pres. inf. of διαλογίζεσθαι, διά by, through, + λογίζομαι to reason, number, conclude, think, count, account, impute, suppose, reckon; and so this refers to the *processes* of reason; διαλογίζεσθαι, KJV, **to reason, dispute, cast in ... mind, muse, think, consider**; vs. 22 has both the noun *thoughts* and the verb again.

Scribes are otherwise called *doctors* in verse 17. But Mark gospel is very clear, that there were *certain* scribes. They knew who these scribes were which reasoned so wickedly. (Mk.2.6)

saying, Who is this which speaketh blasphemies?

Mt. 9.3 *And, behold, certain of the scribes said within themselves, This man blasphemeth.*

Who can forgive sins, but God alone?

God alone does forgive the sins of some:

Ex 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

*7 Keeping mercy **for thousands** [referring to a limited number], forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

*Isa 43:25 I, even I, am he that blotteth out **thy** transgressions for mine own sake, and will not remember **thy** sins.*

*Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression **of the remnant** of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*

How can the omniscient God not know from eternity past those for whom He sent His Son to die? But these men could not see that God was standing before them. They could not believe that He could forgive the sins of men.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός

διαλογισμούς

22 But when Jesus perceived their thoughts, he answering said unto them,

Mk.2.8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,

Mt.9.4 And Jesus knowing their thoughts said,

perceived, ἐπιγνούς, nom. sing. masc. part. aor. act. of ἐπιγινώσκω, ἐπί + γινώσκω to know; this means that Christ is thoroughly aware of or acquainted with what the substance of the things that they have processed in their minds.

thoughts, διαλογισμούς, acc. pl. of διαλογισμός.

What reason ye in your hearts?

Mk.2.8 ... Why reason ye these things in your hearts?

Mt.9.4 Wherefore think ye evil in your hearts?

reason, διαλογίζεσθε, 2ppl. pres. ind. of διαλογίζομαι.

This is the reasoning of an unbelieving mind; a mind that is yet in death; a mind without the life of Christ, which brings with it the *capacity* of eternal *reason* or wisdom; a life which cannot understand spiritual things, the things of the Word of God, the things of Christ. To such minds it is all confusion.

22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν

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

rise up, Ἐγειραι, 2ps. aor. imper. mid. of ἐγείρω; is found thirteen times in the N.T. and is translated in the KJV, v.24, Arise, stand, rise up, rise, and awake.

walk, περιπάτει, 2ps. pres. imper. of περιπατέω; περί about + πατέω to tread; to walk about.

23 τί ἐστὶν εὐκοπώτερον εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν Ἐγειραι καὶ περιπάτει

ἵνα δὲ εἰδῆτε ὅτι

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

may know, εἰδῆτε, 2ppl. subj. of οἶδα, εἶδέω; εἰδῆτε is found six times in the N.T., may know (4), know (conditional if).

The synoptic gospels each refers to Himself as the *Son of man*. It is rarely that Jesus referred to Himself as the Son of man, but spoke of Him in the third person.

Mt 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And of the gospel writers it appears that only Mark refers directly to the Lord by calling Him the Son of man.

Mr 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

The Son of man is God's appointed representative of His people. He is also called the Last Adam, and the second man. The term *last Adam* refers to the Man that is a head as the first Adam was a head to all those in him. The term *second man* refers to sucession of order; first natural, then spiritual.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

ἔγειραι (v.23)

(he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch,

take up, ἄρας, nom. sing. masc. part. aor. act. of αἴρω,,

and go into thine house.

go, πορεύου, 2ps. pres. inper. of πορεύομαι; proceed.

24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας εἶπεν τῷ παραλελυμένῳ Σοὶ λέγω ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου

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

This man *could* do the will of God from the heart. He *could* gladly obey the voice of the Lord.

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας ἐφ' ᾧ κατέκειτο ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν

καὶ ἕκστασις ἔλαβεν ἅπαντας

26 And they were all amazed, and they glorified God,

Mt.9.8 But when the multitudes saw it, they marveled, and gloried God, which had given such power unto men.

'And amazement, to the point of being beside themselves seized upon all,'
The New Testament, An Expanded Translation, Wuest.

παράδοξα

and were filled with fear, saying, We have seen strange things to day.

Mk.2.12 We never saw it on this fashion.

on this fashion, οὕτως, KJV, after this manner, thus, so, even so, likewise, on this wise, for all that; colloquially, J-F-B, 'we never saw the like.'

were filled, ἐπλήσθησαν, 3rd pl. aor. ind. pass. of πλήθω; KJV, to furnish, fill, and accomplish.

strange things, παράδοξα, παραδοξος, παρά near, by + δόξα glory; the English transliteration of this Gr. is paradox.

O.E.D. of παράδοξα has παρά past, beyond, contrary to + δόξα opinion; **A statement or tenet contrary to received opinion or belief; often with the implication that it is marvelous or incredible...**

The things of Christ contradict the things of the natural mind.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

26 καὶ ἕκασασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον

27 ¶ And after these things he went forth,

Mk.2.13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by ... he saw Levi the son of Alphaeus

and saw a publican, named Levi, sitting at the receipt of custom:

Mt.9.9 ... named Matthew

Publican, τελώνην, always translated (22). This is the people

receipt of custom, τελώνιον; always translated (3); evidently refers to a place where tribute is paid; of these it is only found twice in the LXX, 1Macc.13.39, tribute paid, it shall ... be paid.

the burden for financing government comes from φόρος, phoros.

those who receive tribute, δίδραχνον, didrachnon.

and he said unto him, Follow me.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ Ἀκολούθει μοι

καταλιπὼν ἅπαντα

28 And he left all,

every thing in that moment

rose up, and followed him.

left, καταλιπὼν, nom. sing. masc. part. aor. act. of καταλείπω, κατά as, down + λείπω, KJV, *lack, want, destitute*; KJV, to leave (22), forsake (2), reserve (1).

The fact that Levi left all is only recorded by Luke. Matthew does not say this of himself. This must be something which another testifies of. It is proper that any commendation that is made of us be from other's lips rather than our own. Self aggrandizement is abnoxious to all.

Pr 27:2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

28 καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ

29 And Levi made him a great feast in his own house: and there was a great reception

feast, δοχὴν, acc. sing. of δοχή; the verb δέχομαι, to receive, accept.

This could have been a time later when this reception took place. But we see that *he owns a house*. Private property ownership is not wrong. Disciples of Christ may own property and houses. Matthew had *left all* to follow Christ, yet he retained a house. Peter and Andrew had a house. To forsake all means that nothing comes between us and the service of Christ. Men can outwardly forsake everything and yet be filled with covetousness and hindered in their service to Christ. Let us be clear in our minds about our devotion to Christ. Having possessions is not sin. Anything which comes between us and Christ is. If fathers, mothers, children, lands or

houses hinders our obedience and faithfulness to Christ and His Word we are not disciples of Christ but in name. (Lk.14.26, 27, 33)

Mt 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

What? Those who are specially called upon by the Lord to leave this or that and does so for Him shall certainly be blessed. To do less is to fail as a disciple of Christ. This is what a disciple does.

τελωνῶν
company of publicans and of others that sat down with them.
(v.30, sinners)

Mt. 9.10 ... Publicans and sinners, and sat down with him and his disciples.

29 Καὶ ἐποίησεν δοχὴν μεγάλην ὁ Λεὺϊς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι

30 But their scribes and Pharisees murmured against his disciples, saying,

Mt.9.11 ... they (the Pharisees) said unto his disciples ...

Why do ye eat and drink with publicans and sinners?

Mt.9.11 Why eateth your Master with publicans and sinners?

30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε

31 And Jesus answering said unto them,

Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ
They that are whole need not a physician;

Not a need have the ones that are sound of a healer

whole, ὑγιαίνοντες, nom. pl. masc. part. pres. of ὑγιαίνω; KJV, whole, sound, wholesome, in health.

Mt. 9.12 & Mk.2.17 by *whole* means *strong*, ἰσχύω, the strong, able, prevailing.

ἀλλ' οἱ κακῶς ἔχοντες

but they that are sick.

but the ones [doing] badly have [need of him.]

Mt.9.13 [Begins with] But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for ...

'Such as want him not, for this He passes by ...' *J-F-B Bible Commentary, vol.3, p57.*

The purpose for sacrifices and offerings were to afford the children the opportunity to express their thankfulness.

*Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, **by which he obtained witness that he was righteous**, God testifying of his gifts: and by it he being dead yet speaketh.*

Sacrifices and offerings did not *make* one righteous.

1Sa 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

*Mr 12: 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

These that come to Christ receive Him. But these do not believe, and any forgiveness or healing would be for naught. They would continue in unbelief and ingratitude to God.

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες

εἰς μετάνοιαν

32 I came not to call the righteous, but sinners to repentance.

repentance, μετάνοιαν, acc. sing. of μετάνοια, μετά change, with + νοέω, the way of one's thinking, the very thought-processes, or the noun νοῦς, *mind*;

Repentance is a sovereign act of God which changes the *thought-processes*, or the very *mind*, *understanding* itself. Men can addict themselves to patterns of rote activity, even to patterns of religious exercise, but this is more than a natural habit that is formed. This is a supernatural change that comes upon the mind of the sinner so that he has new affections, new thoughts, a new mind. This is far more than natural capacities that can be found in those that are still without Christ.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν

33 And they said unto him, Why do the disciples of John fast often,

often, πυκνὰ, pl. neut; adverbially of πυκνός;

and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

make, ποιοῦνται, 3ppl. pres. ind. mid. of ποιέω, to do.

shall be taken away, ἀπαρθῆ, 3ps. aor, subj. pass. of ἀπαίρω, ἀπό from, of, since + αἴρω to take up, to take away, to bear up, to remove; **only used in reference to this event (cf. Mt.9.15; Mk.2.20; Lk.5.35)**

Sons of the bridechamber refers to those who specially attend to things of the bridegroom in the *place* where the bridegroom is to come. The bridegroom has a bride.

Joh 3:29 He that hath the bride is the bridegroom: but the friend (John the Baptist referring to himself) of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

The passive voice for *shall be taken away* indicates that Christ knows that there shall be action by certain actors which shall bring about His removal from among them; that is from His sons of the bridechamber. That there is a time when the *children of the bridechamber* shall have to continue for some time without the groom.

and then shall they fast in those days.

Fasting is parallel to mourning in Mt. 9.15. Can the children of the bridechamber mourn, as long as the bridegroom is with them?

The sense seems to be that not only was Israel the bride, but a place where was the bridechamber. It does seem to be that the inhabitants of Israel were to become married to Christ, and the marriage would take place in Israel. As a bridegroom, Christ has come to His bride for the wedding and the sons of the bridechamber were to make the preparations. So for them, this not the time for fasting and mourning. But Christ indicates that their time for fasting and mourning is coming.

35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις

36 And he spake also a parable unto them;

The parable is used to explain great truths. In this way the truth was kept from the hearers and was intended to be understood only by His disciples.

a parable, παραβολήν, acc. sing. of παραβολή, παραβάλλω, παρά about, near, beside, above + βάλλω, to cast; KJV, Mt.13.3, *parable* (46); Mk.4.30, *comparison* (1); Lk.4.34, *proverb* (1); He.9.9, *figure* (2).

No man putteth a piece of a new garment upon an old;

No one

putteth, ἐπιβάλλει, 3ps. ind. act. of ἐπιβάλλω; see next ...

a piece, ἐπίβλημα, a noun; the verb, ἐπιβάλλω, ἐπί + βάλλω, to cast upon, to put upon.

new, καινοῦ, gen. sing. neut. of καινός; always translated with the English word, *new*; probably correct to say in comparison to an *old*.

if otherwise, then both the new maketh a rent,

a rip or tear [in the garment]

maketh a rent, σχίζει, 3ps. fut. ind. of σχίζω; KJV, Mt.26.51, *to rent* the veil of the temple and the rocks of the earth; Mk.1.10, the heavens *opened*; Lk.5.36, *making a rent* in a garment; Jn.21.11, the net was not *broken*; Acts 14.4; 23.7, the city or the multitude *was divided*.

and the piece that was taken out of the new agreeth not with the old.

agreeth, συμφωνει, 3ps. pres. ind. of συμφωνέω, σύν together, fellow, with + φωνέω to make a sound, *call, cry*; συμφωνέω is always (6) translated with the English word *agree*; it is the *merging together of two; harmony*; the English transliteration of this is the word *symphony*.

There is an inconsonance between the old and new materials. Like oil and water the two should not be joined together. Old garments are unsuitable for being joined with new pieces so to make a new garment, or to restore an old garment. The truth of the matter is, the old must eventually be discarded. When once the service life of a garment has been reached it is time for a new garment; not mixing together old and new. Then a new one is put on.

This refers to the covenant of works and the covenant of grace. Christ was preparing the disciples for a coming, great change. A time was coming in which the old must be put away completely.

36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ

37 And no man putteth new wine into old bottles;

putteth, βάλλει, 3ps. pres. ind. act. of βάλλω; KJV, to cast, lay, put, send, pour, throw, strike, thrust.

new, νέον, KJV, *new, young, younger*; so the more recent.

bottles, ἀσκοὺς, acc. pl. of ἀσκός; always translated with the English work *bottle* (12). The number twelve represents *government*.

else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

will burst, ῥήξει, 3ps. fut. ind. of ῥήγνυμι;

be spilled, ἐκχυθήσεται, 3ps. fut. ind. pass. of ἐκχέω, ἐκ of, out + χέω to pour;

shall perish, ἀπολοῦνται, 3rpl. fut. mid. of ἀπόλλυμι, ἀπό of, from, since+ ὄλλυμι, destroy;

New wine needs new bottles (skins).

37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μίγῃ, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται

38 But new wine must be put into new bottles; and both are preserved.

must be put, βλητέον, nom. sing. neut. of βάλλω.

are preserved, συντηροῦνται, 3ppl. pres. ind. pass. of συντηρέω; σύν fellow, together, with + τηρέω, to keep, preserve; συντηρέω is translated in the KJV with the English words *preserved*, *observed*, and *kept*.

38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον καὶ ἀμφότεροι συντηροῦνται

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

having drunk, πιών, nom. sing. masc. part. aor. act. of πίνω; to drink.

In the form of a parable our Lord Jesus was telling them that He is not come to bolster the old [system of Moses]. That system was to be supplanted by a new and greater covenant. Instead of a law which had no power to affect the flesh God would come into the heart by the imposition of the New Covenant. Those of the faith of Christ would be released from the Old and be brought into the New. This New Covenant can be practiced by all those of the faith of Christ, whether they were Jew or Gentile. It is truly a whole, new manner of life.

39 καὶ οὐδεὶς πιών παλαιὸν εὐθέως θέλει νέον λέγει γὰρ ὁ παλαιὸς χρηστότερός ἐστιν