

The Disciplex's Commentary
Answer Outline for the Disciplex
Luke 5

5:1-3 – There is no mention of miracles or healings here—just Jesus teaching *the word of God*

- *The “Lake of Gennesaret” is also called the Sea of Galilee, as detailed in the commentary.*
- *An interesting question to ask is “What exactly was Jesus teaching?” Of course, the answer is “the word of God.” But what does that mean? Was He teaching the Old Testament Law and/or Prophets? Most likely He was teaching parables about the kingdom of God, or the substance of what He taught in the sermon on the mount. If it were the latter (and probably was), then Luke is saying that Jesus’ teachings are equivalent in authority to the Old Testament.*
- *Ask the disciplex, “What is the most obvious application here?” It should be clear: the most important thing a pastor or teacher can do for God’s people is to give them “the word of God.”*

5:4-11 – This is the first mention of the making of *disciplex* (note the relationship with 1-3)

- *Remember, the disciplex has only read the text, not the commentary. So ask the disciplex why Jesus chose to teach from a boat? How does that affect sound when no loud speaker is available?*
- *As a great learning tool, have the disciplex recall the story after reading it aloud. See how much he or she remembers, and ask, “What stands out in your mind after reading the story?”*

Note vs. 5 & 8: in verse 5, Simon calls Jesus “Master”; in v. 8, he calls Him “Lord”

- *What is the difference between “Master” and “Lord”? The Greek word for “Master” means “chief, commander,” or “the one in charge.” The Greek word for “Lord” is “kurios” which, in this context, refers to God. Peter is actually saying that Jesus must actually be God in the flesh.*

Most important thing Simon says in verse 5: “I will do as You say.”

- *Help the disciplex see that Peter is skeptical that Jesus, an itinerate preacher, has the knowledge and experience to know where to fish or how to catch them. Therefore, Peter is willing to do as Jesus says in spite of his skepticism.*
- *Help the disciplex make an application. One application is that we trust God in every situation, even though we don’t know how He could possibly make things work out. We simply say to God, “I will do as You say,” even though we may not have an answer or the knowledge of what to do.*

Most important thing Simon does in verse 11: he “left everything and followed Him”

- *First, it might be important for the disciplex to point out Peter’s response in verse 8 when, after doing as Jesus says, he catches a great haul of fish. He knelt before Jesus and acknowledged that he was a “sinner.” Make sure that the disciplex understands that unless a person sees himself as a sinner before God, he can never appreciate what Jesus has to offer; that is, the forgiveness of sins.*
- *The second point is also important—Peter’s proactive response. Realizing who Jesus was, “he left everything and followed Him.” It will be important for the disciplex to attempt to make a personal application here. The main application is this: there should be a profound course correction in life. To leave “everything” may mean leaving a bad habit, an ungodly relationship, a value system that is more of the world than the kingdom of God, or even leaving a lifestyle that is inconsistent with God’s plan. In some cases, men and women have left secular employment to become missionaries, ministers or Christian workers. Ask the disciplex what he or she has left, or plans to leave.*

5:12-16 – The healing of the leper is a picture of cleansing from *sin and restoration of righteousness*

- *The disciplex will need to explain the significance of leprosy in Israel. Almost all skin diseases were classified as “leprosy,” whether it was true leprosy or not. (True leprosy is caused by an organism called bacterium lepromatosis. Psoriasis, dermatomyositis, and eczema are examples of other skin diseases that would have been classified as leprosy.) Because leprosy is a chronic condition that never heals spontaneously and always gets worse, a leper could never be declared “clean.” By being declared clean by*

the priest, the leper could return to his family, associate with society, become employed, and reenter the temple grounds for worship.

- *As stated in the commentary, leprosy is a picture of sin. It is incurable and completely deforming, and one cannot make oneself “clean” (that is, righteous). Only the Messiah, Jesus, can take away the sin (unclean) and make one righteous (clean) and restored to a right relationship with God.*

5:17-26 – The healing of the paralytic is a picture that Jesus frees us from sin, because sin paralyzes us

- *The disciple may have difficulty understanding the subtleties of Jesus’ initial response, “Friend, your sins are forgiven you.” The discipler may have to explain the phrase, “Which is easier to say....” Once the disciple understands Jesus’ clever question, he should then be introduced to the four lessons given at the end of the section in the commentary. The key lesson is this: sin paralyzes spiritually, physically, emotionally and relationally, but when our sins are forgiven, we are given new life.*
- *For the more advanced disciple, the discipler may want to teach through Romans 6:1-11.*

5:27-32 – The calling of Levi (Matthew) and his reception—Jesus is calling sinners, not the “righteous”

- *The discipler may need to explain the role of tax collectors and why they were so hated by other Jews, especially in regard to collecting more than the tax money itself. (This will prepare the disciple for understanding Jesus’ encounter with a tax collector named Zaccheus in chapter 19.) He or she may also need to explain why Jesus’ association with tax collectors and their kind was so unsettling to the Pharisees and religious elitists.*
- *Help the disciple see why Jesus’ statement that He came to call “sinners to repentance” and not the “righteous” is so ironic. The point here is that those who consider themselves righteous and in no need of repentance will never be able to see a need to follow Jesus. It is those who are willing to take a good look at themselves spiritually and recognize their need for forgiveness that will realize their need for salvation through the One who can forgive sins.*

5:33-39 – The illustration of the wine skins is a picture of the new covenant

- *The discipler may need to explain the difference between the old covenant, based on the law of Moses, and the new covenant that will be instituted by Jesus the night before His crucifixion (the Last Supper). The sign of the old covenant is the Sabbath; the sign of the new is the Lord’s Supper (Communion, Mass). The old covenant was conditional based on keeping the law; the new covenant is unconditional offered by grace through faith. The old covenant was fulfilled at the cross; the new covenant began with the arrival of the Holy Spirit at Pentecost. The old covenant is summed up in the Ten Commandments and the statement, “You shall love the Lord your God with all your heart and with all your soul and with all your might” (Deut. 6:5). The new covenant is summed up in the statement, “You shall love your neighbor as yourself” (Rom. 13:9; Gal. 5:14; James 2:8). The old covenant is characterized by obedience (Deut. 30:2); the new covenant is characterized by love (Rom. 13:10).*
- *The discipler may need to explain the meaning of the three parables given at the end of the chapter, especially the irony hidden in the last.*