

Lifting Up The STANDARD

“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him” (Isaiah 59:19).



Challenging And Encouraging God's Remnant To Remain Faithful

Lessons From Luke (Luke Chapter Five)



Luke 5:1-11,

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

A Large AUDIENCE

The story begins in Luke 5:1, telling us that “the people pressed upon him to hear the word of God.” The Greek word for “hear” in this verse has been translated “give audience” three times in the New Testament. The dictionary says an audience is “an assembly of spectators at a public event.” A spectator is “an onlooker or a bystander.”

In James 1:22 we read, “**But be ye doers of the word, and not hearers only...**” In verse twenty-five we read James said we should be, “**...not a forgetful hearer, but a doer of the work,**” In Luke 11:8, Jesus said, “**Yea rather, blessed are they that hear the word of God, and keep it.**”

What kind of listeners were on the shore that day? We find that not too far down the road they're all yelling, “**Crucify Him, crucify Him.**” Many times we read in the New Testament that the people came because of the miracles Jesus did or the bread He fed them. For the most part, they were those who were hearing the Word and doing it not.

A Message And A Miracle For The Remnant

There was a remnant in the crowd who were sincere that included Peter, Andrew, James and John. They had previously been called to follow the Lord. Why they went back fishing, I have no idea. Maybe too much pressure. Maybe their wives were concerned about how they were going to eat. Maybe they just got discouraged, I don't know, but they went back fishing again. They had fished all night and they caught no fish, and Jesus was there on the shore.

“Washing Their Nets”

Christ's disciples were washing their nets, and the people were crowding around to hear what Jesus had

to say. Jesus asked Peter if He could use his boat. In verse three we read that Christ, *“entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.”*

We don't know what Christ's message was about; however, we do know the message must have had an amazing effect on Peter.

“Let Down Your Nets”

In verse four we read, *“Now when he [Jesus] had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.”* Simon had been fishing all night, and he was a veteran fisherman—he knew how to fish—and he said in verse five, *“Master, we have toiled all the night, and have taken nothing...”* The fish went down deep to hide in the cool waters, and as a result no one fished in the daytime.

It was a big job to get those nets back in the water. And not only that, they had already cleaned them. This is causing a lot of extra work. Peter wasn't anxious about having to clean the nets again.

However, Peter said, *“...nevertheless at thy word I will let down the net.”* Now, notice. It says in verse four that Jesus said *“let down your nets”* plural. Peter decided to let down one net.

Verse six says, *“And when they had this done, they inclosed a great multitude of fishes: and their net brake.”* They should have listened more carefully. **Jesus said let down the nets** (plural).



We read in verse seven, *“And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.”*

Peter was obedient. He let Jesus use his boat. He put down at least one net. When we obey God, it's better to obey completely than to just partially obey.

Noah was obedient. The Lord said Noah, I want you to build an ark. Noah spent 120 years building that ark—a great blessing at the end of it all.

Abraham was obedient. The Lord said Abraham, I want you to leave Ur of the Chaldees and go as I told you to go. Today, Abraham is glad he obeyed the Lord.

Joshua was obedient. The Lord said Joshua, I want you to walk around the walls of Jericho, and when I tell you to blow the trumpet, blow the trumpet.

Gideon was obedient. The Lord said Gideon, I want you to beat that enemy, but you've got too many people. Get rid of the majority.

Abraham and Noah and Joshua and Gideon and everybody else in the Bible and everybody else in the world who did what Jesus said to do was blessed for it in this world and happy about it when they got to the next one.

Peter Repented

We read in verse eight, *“When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.”* Peter fell before the Lord in repentance. There are more verses in the Bible about Christians repenting than there are about unsaved people repenting. Today the devil is using some of our fundamentalists to say we don't need to repent even to get saved, but Jesus said *“except ye repent, ye shall all likewise perish.”* What part of that is too difficult to understand?

When Peter saw what he did wrong, he was quick to repent. He denied Jesus the night Jesus was crucified, and then he went out and wept bitterly.

And then when Jesus arose, Jesus said to tell the disciples *“and Peter”* that He had risen from the dead. Peter realized his sin, and what began as another wasted night fishing and catching nothing finished up with a convicting message from the Lord.

Peter realized his lack of faith. He realized his neglected priorities in life and his purpose in life. He was missing it all. So Jesus said unto him in verse ten, *“Fear not; from henceforth thou shalt catch men.”*

Peter could have had it in his mind, *“Wow, I’ve got more fish here than I’ve ever caught in my life. I can get all those things I’ve always wanted to buy.”* He could have looked at it that way. He didn’t even think that way. After being with Jesus in that boat, after being close with Him, Peter began to realize that the eternal things were much more important than the temporal things, and Jesus was offering him an offer of a lifetime — Simon, you don’t have to follow Me. You get to follow Me. Peter understood that, and in Luke 5:11 we read, *“And when they had brought their ships to land, they forsook all, and followed him.”*

They forsook all. It doesn’t cost us anything to become a Christian. Jesus paid that. He totally paid that. But it’s going to cost us something if we want to be a disciple, and that’s why Jesus said if you’re going to be a disciple, count the cost. And we need to count the cost, *either way.*

Peter learned a great lesson here. It would be nice if we could say, *“Peter never made any more mistakes,”* but when we get to John Chapter twenty-one, and Peter’s gone fishing again. I guess they should have gotten rid of those boats. It says they pulled their boats to land. I don’t know if they put them under a tree or something or what they did with them. They should have just got rid of them. But in any event, back in John chapter twenty-one Peter had gone fishing again, and the Bible says that *“Jesus stood on the shore,”* and if we read carefully we see that, Jesus stood there all night. **In the morning Jesus said, have you caught any fish?** Read the story in John chapter twenty-one. It’s a tremendous story. Again, Peter got his heart right; he repented again, and he went on his way. He was doing a great job for the Lord until we get to Galatians Chapter two, in which Paul had to openly rebuke him.

Peter’s Rebukes

In Mark chapter eight, we read that Peter attempted to stop Jesus from going to the cross, and Jesus publicly rebuked him. In John Chapter twenty-one, Peter was rebuked by the Lord again. Later, Peter was rebuked by Paul the apostle.

Paul said in Galatians 2:11, *“When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.”* Peter had caused the Jews to go astray, and even Barnabas to go astray, and he had to be rebuked again.

Peter’s Response

Peter wrote two Books in the New Testament. In Second Peter 3:15 Peter wrote about *“our beloved brother Paul,”* and he referred to the wisdom that God had given to Paul. He didn’t go off all bent out of shape and upset when both Jesus and Paul rebuked him publicly. He took it like he should have taken it. When someone shows us from the Word of God that we’re doing something wrong, we need to have the attitude that Peter had.

“A Man Full of Leprosy”

Luke 5:12-16,

12 And it came to pass, when he [Jesus] was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

Here we read that Jesus came to a certain city. As far as this man was concerned, he had one chance to come to Christ and have his problems taken care of. He was full of leprosy. And the man said, *“Lord, if thou wilt, thou canst make me clean,”* and Jesus said, *“I will: be thou clean.”* Then Jesus told the man to go to the priest and tell the priest that he had been cleansed. The Levitical law was given to the Jews concerning what they needed to do in the case of leprosy. I wonder what the priest’s response was. These these Pharisees are the ones who are going to end up crucifying Jesus. That priest, like us today, had no choice but to choose. *“What will you do with Jesus? Neutral you cannot be; Someday your heart will be asking, What will He do with me?”*

That priest will stand before God and give an account of how he responded the day when this man came to him who had been cleansed of his leprosy by the Lord Jesus Christ.

In verse fifteen, we read that there went a fame abroad of Him, and great multitudes came. It says they came to hear and to be healed—mostly they came to be healed. Verse sixteen says that Jesus withdrew Himself, went into the wilderness, and He prayed.

Three Certain Days

In verse seventeen we read, *“And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.”*

The phrase *“a certain day”* appears three times in the Bible. In Luke Chapter five, verse seventeen, we read, *“And it came to pass on a certain day, as he was teaching...”* On that certain day the Pharisees and the doctors of law were sitting there. They were listening to Jesus, not for what they could learn, but to see if they could trap Him.

In Luke 8:22 we read, *“Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.”* That certain day was a day when the disciples were going to learn something about faith.

At the beginning of the chapter, Jesus said they were going *“over unto the other side.”* At the end of the chapter, they arrived at the other side. In the middle of the chapter, a storm came up. Jesus was asleep in the boat. The boat was filling up with water. They're all panicking saying, *“Don't you care that we perish?”* Jesus got up, rebuked the wind, calmed the storm, and then sharply rebuked those disciples. The boat was going down; it was filled with water. Why was Jesus so sharply rebuking them? Because He said they were going to the other side, and **we should never doubt in the storm what God has said in the sunshine.**

We have that phrase *“a certain day”* one more time in Hebrews four, verse seven, and it says, *“Again, he limiteth a certain day, saying...To day if ye will hear his voice, harden not your hearts.”*

We usually apply that verse to unsaved people and say, *“You better get saved,”* but that verse is speaking to Christians whose hearts were hardened, and it says if you aren't going to listen, you're going to be like the children of Israel. They wouldn't cross over the Jordan into the Promised Land. The Promised Land is not Heaven; the Promised Land is a picture of the victorious Christian life. They wouldn't go in, so they wandered in the wilderness for forty years. That's what that verse is referring to, and the Word of God says to the Christians, *“To day if you will hear his voice, harden not your hearts.”*

They Busted Up The Meeting

In verse eighteen of this chapter, we have an amazing story. It says, *“And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him [Christ]. 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.”*

First of all, we read that there were four men that sought means to bring him in, and nothing was going to stop them from bringing their friend to Jesus. They went up on the top of the house and they broke open the roof and let him down. This was probably Peter's house. It was in Capernaum that this happened, and Peter's house was there. In any event, we can imagine the reaction of the people inside. There's a meeting going on, and if we look in verse twenty-one, the scribes and the Pharisees began to reason when they saw what was happening here. The ones that were on the inside were the ones mentioned earlier that had come from afar. Chapter five, verse seventeen, says that Jesus was teaching and the Pharisees and the doctors of law were sitting by, and they were in the house listening to Him. I don't want to say that Jesus was wasting His time, because He never wasted His time, because we are learning a lesson here that the scribes and the Pharisees weren't learning. They were there to trap Jesus. What a refreshing thing it must have been when Jesus saw the four men lowering this man through the roof, they were not religious hypocrites like He was talking to inside the house.

The multitudes couldn't get in because of the crowd. The Pharisees and the doctors, the big-shot religious

people, were on the inside, verse seventeen, and Mark 2:6 says that **“there were certain of the scribes sitting there,”** referring to this same story. These four men, concerned for a friend, went up the steps onto the flat roof that they had in those days, and they busted up the roof so that they could let down their friend to Jesus, and as a result, they're busting up the meeting. Some of our meetings would do well to get busted up like this.

Jesus Knew What They All Believed

Verse twenty tells us, **“And when he saw their faith,** (what they believed). **he said unto him, Man, thy sins are forgiven thee.”** Now the scribes and the Pharisees have what they're looking for. We read in verse twenty-one, **“And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?”**

Jesus saw the faith of the men who brought this man to Him. Jesus knew the heart of the man on the bed as well. He saw their faith. (what they believed). What these religious hypocrites saw was an opportunity to trap the Lord. **“Who can forgive sins, but God alone?”** They were right about that. They just weren't right about the fact of who Jesus is.

In verses 22-24 we read, **“But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.”**

No Need To Hang Around With These Hypocrites

What a day that must have been when the man got home. We read in verses 25-26, **“And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.”** According to Vine's dictionary, that word "strange" means "contrary to the received opinion." This was not the sort of meeting these religious hypocrites thought they were going to have. Again, we would do well to have some of our meetings broken up and have this kind of a meeting in this age in which we're living.

We can be shackled to our **“order of service”** forms. **“Sing, Pray, Sing, Announcements, Offering, Special, Message, Sing,”** etc. It could be that the Holy Spirit would like to have a part in the service but He's not listed on the Order of Service.

Choosing A Publican???

Luke 5:27-35,

27 *And after these things he [Jesus] went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.*

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

29 *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.*

30 *But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?*

31 *And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.*

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

33 *And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?*

34 *And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?*

35 *But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*

Verse thirty-six tells us, **“And he spake also a parable unto them,”** and in the rest of the chapter, He gives them three examples, and we'll look at them a little bit later. But looking here now at verse twenty-seven, it says, **“And after these things he [Jesus] went forth, and saw a publican...”**

After what things? After the confrontation that Jesus just had with the Pharisees. We read in verse twenty-one, **“And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?”**

Jesus had an open confrontation with those religious hypocrites. Right after that had happened, we see in verse twenty-seven that Jesus **“went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose**

up, and followed him." The first thing Jesus did after His confrontation with the scribes and the Pharisees was to invite this publican named Levi, to be one of His apostles.

Who was Levi? He was named Matthew. He got to write the first Book in the New Testament. He turns out to be quite an interesting man. But he was a tax collector.

In those days, the Jews were under Roman domination, and they had taxes probably—if it's possible—worse than we have. They had taxes on everything that was bought or sold. They had a bridge tax; they had a road tax; they had a cart tax. They would charge people for their cart and the beast that was pulling it.

They had a harbour tax if people were going to use shipping of any kind. They had a market tax, a trade tax. They were taxed when you entered the city. The Romans would choose these people who were called publicans. They were Jewish people who would bid for the position of being a publican, and they would go to work for the Romans and collect taxes from the Jews. When they did this, let's say the tax was supposed to be ten dollars on their cart. The publicans were allowed to charge extra, and they would pocket the change. These publicans became very wealthy, and obviously they were extremely hated by the Jewish people. Publicans and sinners and harlots were all considered in the same group as far as the Jews were concerned.

Jesus had an open confrontation with the Pharisees and the scribes and the religious hypocrites of His day, and then after that, we read in verse twenty-seven that Jesus *"went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me."* Jesus went out and chose a publican to be one of His group.

Matthew threw a party and called all his publican friends to come in, and he introduced all of those publicans who were his friends to Jesus Christ. It is no surprise, then, when we get to Luke Chapter fifteen, verse one, that we read, *"Then drew near unto him all the publicans and sinners for to hear him."*

Matthew had a great influence amongst other publicans and sinners as he testified about the Lord. Verse two tells us in Luke Chapter fifteen that the Pharisees and scribes murmured. The publicans and sinners came to hear Jesus, and the Pharisees and the scribes murmured

saying, *"This man receiveth sinners, and eateth with them."*

Another Publican

In Luke nineteen we see another situation concerning a publican. We read in verses 1-7:

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was and could not for the press [the crowd], because he was little of stature.

No doubt Zacchaeus had heard from all the testimonies of these other publicans who had gotten saved.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

Jesus knew the heart of Zacchaeus. No doubt Zacchaeus was saying, I hope all my friends don't see me up here in a tree. Jesus stopped, looks up, and says, Zacchaeus, come on down. I want to go to your house today. Well, there were a lot of scribes and Pharisees. Jesus didn't want to go to their house. No doubt this was upsetting them. It says in verse six:

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

Zacchaeus was a sinner all right, but he wasn't as much of a sinner as those religious hypocrites who were criticizing Jesus for everything He did. We read in verse eight, *"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."* Zacchaeus had taken a lot by false accusations—pumping up the taxes, putting it in his pocket, making himself very wealthy—and he said, *I'm going to make this right.* Verse nine tells us, *"And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham."*

Matthew was the same man who wrote the Book of Matthew. He was a publican who has been saved and became one of the disciples of Jesus Christ. In Matthew 10:3-4, he listed the names of the disciples and he referred to himself as *“Matthew the publican.”* He didn't say *“Peter the fisherman.”*

He gave this title to himself. He was amazed that he would be able to even be in this list. Matthew understood the situation. In Matthew 18:15-17, it was this publican who wrote, *“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church [the local church]: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”*

Matthew said that if you have problems, try to sort it out, but if it's necessary that you need to have church discipline enacted, that should be done; and *“if he neglects to hear the church, he said, let him be unto thee as a heathen man and a publican.”* Publicans were not allowed in the temple. When Matthew wrote *“let him be as a heathen man or a publican,”* he was referring to church discipline. There is not much church discipline going on in our age. Today, we can do anything we want and call ourselves Fundamental Independent Baptist. Church discipline can mess up our financial budget. We are living in an age of apostasy.

We see the Pharisees and the publicans in Luke Chapter eighteen. It says in verses ten and eleven, *“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.”* He put the adulterers and publicans in the same bracket.

This proud, self-centered Pharisee said in verses twelve and thirteen, *“I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”* Jesus said in verse fourteen, *“I tell you, this man”—this publican— “went down to his house justified rather than the other: for every one that*

exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

No Choice But To Choose

Again, in Luke 5:27-29, we read, *“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. And he left all, rose up, and followed him. 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.”* At this point, Matthew had no choice but to choose. We sing that little chorus, *I have decided to follow Jesus/No turning back, no turning back.* When Matthew made that decision to follow Jesus, there was no turning back.

We need to ask ourselves this question: Is there somebody or is there something that keeps me from following Christ? Matthew left all, rose up, and followed Jesus, and then he made his decision known among his peers. That was quite a decision for Matthew. He' was already hated by all the Jews. He was hated by the religious hypocrites of his day. Will he be rejected by his peers as well? It didn't matter, he had decided to follow Jesus; No turning back, no turning back.

All Kinds of Disciples

In verses 33-34 we read, *“And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?”*

Notice we read about *“the disciples of John”* and *“the disciples of the Pharisees.”* It's very important to look at the word *“disciple”* carefully when studying the Bible to see who it's really talking about. Sometimes we get the idea that the disciples were just twelve men. There were *“the disciples of John;”* there were *“the disciples of the Pharisees,”* and Jesus also had His disciples.

Three Illustrations

Jesus gave three illustrations here. In verse thirty-six we read, *“And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.”*

What He was basically saying here is that God is not offering a patch-up religion.

Buy A New Car And Use It For Parts To Fix Your Old Car?

Let's say your a car needs new windshield wipers so you buy a brand-new car and park it in the backyard, and then you take the wipers off of the new car for your old one. That's just dumb. Why not just drive the new car? That's what Jesus was talking about here. He was saying, "I'm not offering a patch-up religion."

Then Jesus said in verses 37-38, "***And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.***"

Do or Done?

The lesson that He was talking about here is that we do not mix law and grace. The law talks about the things that Israel had to *do*, and the phony Israelite leaders had added about 600 things to what the Bible says. Their law has to do with *doing*, and grace has to do with the fact that it's *done*. The last thing Jesus said on the cross was, "***It is finished.***"

To compare what Jesus was saying here about putting new wine in old bottles, would be like buying a bottle of pop from the grocery store, bringing it home; and we have some cans of pop that we have finished and the cans are empty, so we take the bottle of pop from the grocery store, take the lid off, and pour the pop into the old cans and put them in the fridge. That's just ridiculous. It's like buying a new car and using the parts from it to fix our old car. What Jesus is saying here is that it's a case of not mixing the two, one with the other. That's what He was talking about here when He's talking about new wine in old bottles.

Then in verse thirty-nine, this is the third time Jesus used the phrase "*no man.*" We read, "***No man also having drunk old wine straightway desireth new: for he saith, The old is better.***"

The Lord was not saying here that old wine is better. He said that no man having drunk old wine desires the new. This is the position of people who drink booze. Jesus said they want the old stuff. They say the old is better. That was the position of the Pharisees. Here was the Lord presenting a new program. They said no, the old is better, and they were fighting for the traditions that they were keeping under their view of the law.

Lessons From Luke

Few Were Teachable

Summing up chapter five quickly, we saw that Jesus was preaching a message on the shores of the Sea of Galilee, and we find that a remnant was teachable. For the most part, the remnant were the only ones who were really listening—a small group of people out of that crowd.

The Need of The Remnant

Secondly, the remnant was in need of being taught. We might get the idea, "I want to be part of that remnant. I'm going to stick true to the cause of Jesus Christ." Well, then, most of the Bible is written for you because the rest of the people aren't listening. Let's not get the idea that because we're going to remain true in this age of apostasy that we've arrived. Most of the Bible is to help the sincere disciple to do what we need to do.

Don't Miss God's Best

The crowd missed God's best for them. God had a purpose. Most people missed it. Some of the people, a very small group of them, made the right choice, and now, thousands of years later they're glad they did. This life is very short. The Bible calls it "*a vapor.*" What kind of vapor trail are we going to leave?

Religion or Reality?

Matthew had to choose, all his friends had to choose, and so do we. We saw also the *religion* versus the *reality*. The religion was the work of do; reality, the work is done. We see that there is a remnant of people here that were being used by the Lord. It's always been just a small remnant of people all the way back to Noah right on through to today.



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