LUKE 5

Not the Righteous but Sinners

a borrowed boat, a leper's touch, a hole in the roof, and a tax collector's party

> *"I have not come to call the righteous but sinners to repentance."*
> LUKE 5:32

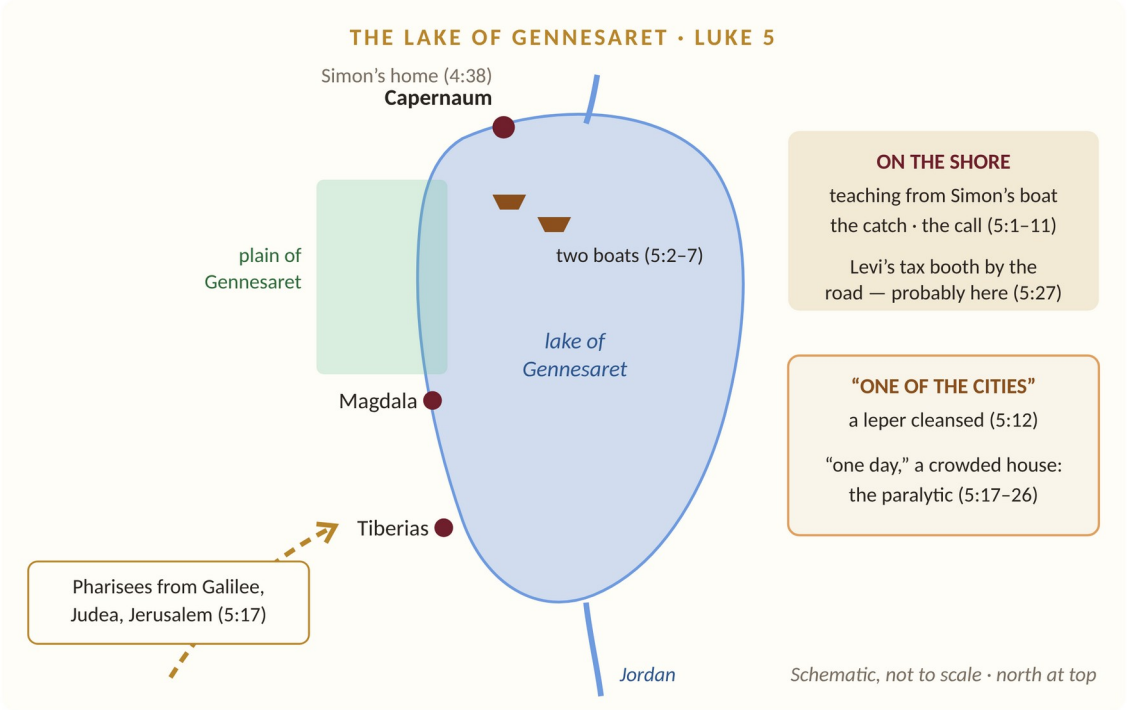
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in Luke

1. Luke 4 ended with Jesus rejected at Nazareth and welcomed at Capernaum.

2. Luke calls the Sea of Galilee “the lake of Gennesaret” (v. 1), after the fertile plain on its northwest shore.

3. Luke was a physician (Colossians 4:14), and it shows.



Put Out into the Deep

A borrowed boat, a night of nothing, and a catch that sends Simon to his knees

LUKE 5:5

Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets."

DAVID GUZIK

Peter gave a boat and got more back; Jesus directs the work.

R.C. SPROUL

The fish obeyed at once; stop being a fugitive and draw near.

C.H. SPURGEON

Christ was in the ship; the net gathers good and bad.

MATTHEW HENRY

Do your duty, leave the event to God; superabundant pay.

ἐπιστάτα

EPISTATA · "MASTER"

Simon's first word to Jesus is epistatēs, "one set over," a boss or overseer.

I Am Willing; Be Cleansed

A man full of leprosy, a hand that touches, and a Savior who slips away to pray

LUKE 5:13

And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.

DAVID GUZIK

We doubt God's love more than His power; He touched him.

R.C. SPROUL

Unclean, not just ill; "if You are willing" is not unbelief.

C.H. SPURGEON

Splendid faith; Christ kept the ceremonial law; withdraw and pray.

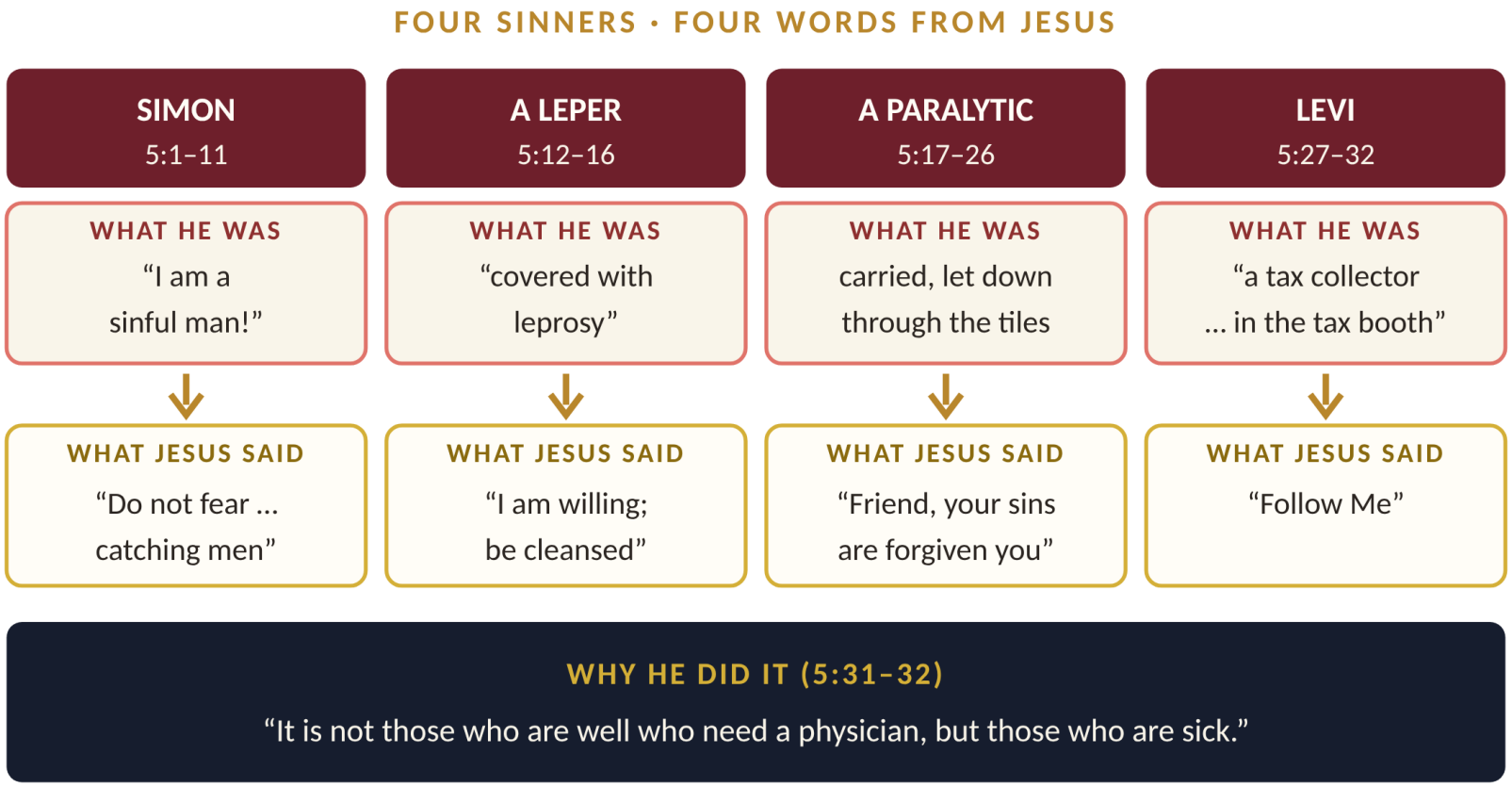
MATTHEW HENRY

As willing to cleanse as we are to be cleansed; secret prayer.

λέπρα
LEPRA · "LEPROSY"

Only four New Testament uses, all of this healing (Matthew 8:3; Mark 1:42; Luke 5:12, 13).

Four sinners, four words



Read each column top to bottom: what the man was when he met Jesus, then what Jesus said — and the bar at the bottom says why.

Authority to Forgive Sins

Four friends, a hole in the roof, and the Son of Man who forgives

LUKE 5:20

Seeing their faith, He said, "Friend, your sins are forgiven you."

DAVID GUZIK

Faith that can be seen; He met the greatest need first.

R.C. SPROUL

Only God forgives; guilt paralyzes; forgiveness is the only cure.

C.H. SPURGEON

Carried by four: hold a rope; when we end, Christ begins.

MATTHEW HENRY

Iniquity binds us; a Master willing to make the best of us.

ἀφέωνταί

APHEŌNTAI · "ARE FORGIVEN"

The verb aphiēmi means to send away, release, let go — the same word for leaving nets or forgiving debts.

The Physician and the New Wine

A tax collector called, a feast for sinners, and wine too new for old skins

LUKE 5:30

The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

DAVID GUZIK

A saved man doesn't want to go to heaven alone; nothing patched.

R.C. SPROUL

Fatally ill and doesn't know it; conversion is transformation.

C.H. SPURGEON

Every wonder of Christ draws an objector; He came for the sick.

MATTHEW HENRY

No heart too hard; exercises proportioned to strength.

τελώνης · μετάνοια
TELŌNĒS · "TAX COLLECTOR"

A telōnēs bought the right to collect tolls and customs for Rome or for Herod and kept what he could squeeze above the contract; the people classed them with "sinners" (v. 30).

The bridegroom and the new

THE BRIDEGROOM AND THREE PICTURES OF THE NEW (5:34–39)

NOW: THE BRIDEGROOM IS WITH THEM
a wedding — no one fasts (v34)

→

THEN: "TAKEN AWAY FROM THEM"
they will fast in those days (v35)

A NEW PATCH v36	NEW WINE vv37–38	OLD WINE v39
torn from a new garment, sewn on an old one — both are ruined	burst old skins; it "must be put into fresh wineskins"	the drinker says, "The old is good enough" — and wants nothing new

Jesus does not patch the old religion; He brings new life that needs a new container.

Guzik: "Jesus came to introduce something new, not to patch up something old."

The top bar is the timeline of the fasting question; the three boxes are the three short parables Jesus gave in answer.

What to carry from this chapter

1

From “Master” to “Lord.”

Simon calls Jesus epistata, boss, in v5 and kyrie, Lord, in v8.

2

The fish obeyed before Peter did.

Sproul: “The fish were jumping to their deaths at the bidding of their Master.”

3

Caught alive.

Zōgreō (v10) means to take alive — used again only of men “held captive” by the devil (2 Tim 2:26).

4

We doubt His love more than His power.

Guzik: “It is common for people to doubt the love of God more than His power.”

More to carry

5

Busy ministry, more prayer.

As the crowds grew, Jesus “would often slip away” (v16).

6

The greater need first.

The man came to walk; Jesus first said, “your sins are forgiven you” (v20).

7

The critics had the right doctrine.

“Who can forgive sins, but God alone?”

8

They could hold a rope.

Spurgeon: “They could not preach, but they could hold a rope.”

Talk it through

1. Simon had “worked hard all night and caught nothing” and still said, “I will do as You say.” Where is Jesus telling me to let down the nets again after I have given up?

2. When Peter saw who Jesus was, he said, “Go away from me.” In what ways do I keep Jesus at arm’s length because I feel too sinful to be near Him?

3. The leper was sure Jesus could, but not sure He would. Which do I doubt more about God — His power or His love?

4. Who is the man I could help carry to Jesus, and what “roof” might we have to open to get him there?

5. Jesus forgave the man before He healed him. What guilt is paralyzing me that only forgiveness can cure?

CLOSING

Luke 5 is a parade of the wrong people: a fisherman who knows he is a sinner, a leper no one would touch, a paralyzed man carried by his friends, and a tax collector everyone hated. Jesus calls, touches, forgives and eats with every one of them. He did not come for the righteous — so there is room for you.

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the Luke study page.