

Study of Luke 5

by

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Luke 5:1-39

5 And it came to pass, that, as the people pressed upon Messiah to hear the Word of Elohim, He stood by the lake of Gennesaret,

(*כַּנְרֵת*, Kineret or *כַּנְרֹת*, Kinerot, is from the word Kinor, *כַּנּוֹר*, which means, harp, violin, and if we take just the first two letter of the word *כַּנְרֹת*, Kinerot, we form the word Ken, *כֵּן*, which means right, truthful, honest, so be it, thus, yes)

This tells me that Messiah chose this place to speak to the people because He wanted them to know that he only speaks Words of **TRUTH**, for all of His Words are from the Father, who sent Him to us.

*2 And Messiah saw **two ships** standing by the lake: **BUT** the fishermen were gone out of them, and were **washing their nets**. 3 And Messiah 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.*

In these *verses* we are told that Messiah had an audience that was anxious to hear the Words that He spoke. There was something about the Man, Yeshua, His countenance, that prompted a lot of people to want to listen to Him. **Now in these verses we are told that there are two ships.** What do you think YHVH is trying to convey to us through this information, what lesson do you think He is teaching us through telling us that there are **two ships**? I believe that the two ships are a metaphor for the fact that YHVH has given us, free choice, we can choose to listen to and obey the Words of Messiah, the Living Torah of our heavenly Father made flesh, or we can choose to listen to and obey the words of the doctrines of men, and or listen to our own voices and form our own doctrines, **BUT** the choice is ours.

Next we are told that Messiah chose the **ship** that belonged to Simon Peter, and that tells me that Messiah knew Simon Peter's heart, as He knows the hearts of all men, He knew that Simon Peter would be zealous for the Words of the Torah of our heavenly Father, do that is the vessel that He chose, and because He chose Simon Peter's ship, it now becomes a shadow picture of the kingdom of Elohim, which is where Messiah wants to bring all the fish, (His children) into so that they can dwell with Him for eternity.

Then we are told that the fishermen were **washing their nets**. Again I have to ask, **WHY** are we told that fact? What is the significance of the fishermen **washing their own nets**? I believe that the phrase **washing their nets** represents the fishermen's own way of life, their own man made doctrines, that they were trying to adjust, repair or clean up, to fit the circumstances that they found themselves in, for as we read on, we find out that they fished all night and did not catch

any fish, which means that their nets needed to be adjusted in some way, or cleaned up, if they were to ever catch any fish. I believe that this is YHVH's way of showing us, that any and all man made doctrines are faulty, and that they will never be able to catch fish like His net will.

Then we are told that when Messiah stepped into Simon Peter's ship, He asked Peter to thrust out a little ways *away* from the land. Why is that, why did Messiah tell Simon Peter to **thrust the ship away** from the land? This tells me that **IF** we are to listen to and obey the Words of Messiah, we have to let go, **thrust away** the **things** and the **ways** of the world, and then choose to turn **ALL** of our focus onto the Words of the Living Torah, who is speaking to us, so that we can learn to internalize His Words, and begin to willingly walk in obedience to the Words of Torah of Life, which Messiah Himself says, **ARE** the Words of the Father, and as you know or should know, the Words of the Father **ARE** the Words of His Torah of Life.

Then we are told that Messiah **sat down**; again, I have to ask, why are we told that Messiah sat down? What does sitting down represent? I believe that Messiah/YHVH wants us to know that He, the Creator of **ALL** things is at ease with the Words of the Father's Torah of Life, and He wants us to feel the same way, He wants us to be at ease and feel comfortable, as we listen to and internalize His Words, the Words of the Torah of our heavenly Father, made flesh.

Matthew 11:27-30 All things are delivered unto me of My heavenly Father: and no man knows the Son, but the Father; neither does any man know the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all you that labour and are heavy laden, and I will give you REST. Take My yoke upon you, (the Words of My Father's Torah of Life, as I did) and learn of Me; for I am meek and lowly in heart: and you SHALL FIND REST unto your souls. For My yoke (the Words of My Father's Torah of Life) is easy, and my burden (Obedience) IS Light.

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

(Strong's number G61 ἄγρα, ágra, from G71; abstractly, it means a catching of fish; also concretely, it means a haul of fish, ágra means to go hunting or catching and is used only two times in connection with fishing, in *Luke 5:4* it signifies the act of catching fish, and in *Luke 5:9*, it stands for the catch itself)

Verse 5 And Simon answered Him and said, Master, we have toiled all the night, and have taken nothing: nevertheless at Your Word I will let down the net.

I hope you understand the great significance of what is being said here, for Simon Peter is **CONVINCED** that doing what Messiah has told him to do, **IS** a waste of time, but because of His love and respect for Messiah, he decides to obey Messiah and **DO** what Messiah told him to **DO**, and what is the result of his obedience to the Words of Messiah, the Living Torah made flesh? We are told what happened in *verse 6*:

And when they had this done (when they followed and obeyed the Words of Messiah, the Living Torah made flesh), they enclosed a great multitude of fishes:

Messiah is showing us through these words, that **IF** we willingly choose to believe, follow, and obey the Words of our heavenly Father's Torah of Life, as Simon Peter did and taught us to do, then we too will bring in many fishes (people) into the boat, (the boat is a metaphor for YHVH's kingdom, where He wants His family, His Israel to reside with Him for eternity).

Next we are told that Simon Peter's net was so full that it broke, *and their net broke*. This too is a message, for **IF** and **WHEN** we choose to obey the Words of our heavenly Father's Torah of Life, and use the Words of His Torah of Life, His **TRUTH** as a lure, then our catch will also be so great, that we will not be able to contain them all. Therefore I believe that YHVH is telling us that when we willingly choose to obey the Words of His Torah of Life, that His Holy Spirit will **burst forth** out of us, and cause a great multitude of people to see His **TRUTH**, and once they learn the **TRUTH**, the Words that sets them free, you can bet that they will want to be part of YHVH's family.

Next we are told that the catch was so great, that they had to call for help to bring them into the boat.

*Verse 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 ships**, to the point that they began to sink.*

Please notice that they did **NOT** lose even one fish, but the boats were so full that they began to sink, which means that they needed to proceed with care and caution to make it to the shore, they needed to stay focused on Messiah, the Living Torah made flesh until they made it to the shore, which is a metaphor for making it into the kingdom of Elohim, where Messiah **IS** the King.

Next we are told what Simon Peter did as soon as he got to the shore in *verse 8*
When Simon Peter saw it, he fell down at Yeshua's knees, saying, Depart from me; for I am a sinful man, O Master.

Here we are told that when Simon Peter saw, the result of willingly obeying the Words of Messiah, (he felt exactly as Iyov did in *Job 40:3-4, Then Job answered YHVH, and said, Behold, **I am vile**; what shall I answer You? I will lay my hand upon my mouth*), and Peter fell at Messiah's feet and proclaimed that **he was a sinner**. Why did he do that, why did Peter proclaim that **he was a sinner**?

It is because when Messiah told him to cast his net into the sea one more time, Simon Peter did **NOT** believe that it was worth the effort, and he now realizes that everything that comes out of Messiah's mouth **IS TRUTH**, and please remember, that Messiah said, He only speaks the Words of the Father, and that He only does what He has seen the Father do, which means that Messiah's Words are identical to the Words of the Father's Torah of Life.

Verse 9 For Simon Peter 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.

Once Peter had asked Messiah to depart from him, because he did **NOT** feel worthy to be in Messiah's presence, what did Messiah say to Simon Peter?

*And Yeshua said unto Simon, **DO NOT FEAR**; from henceforth you, Simon Peter, **SHALL** catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.*

Well, since Simon Peter, James and John, the sons of Zebedee, his partners used a net to catch all these fish, what kind of **NET**, or all encompassing **Device** do you think they will have to use to catch men instead of fish? The net that they will have to use is the **ALL** encompassing Words of the Father's Torah of Life, and when someone is caught up in **THAT NET**, and stops struggling, and chooses instead to **ALLOW** the holy Spirit (the fisherman) to cause them, to believe, follow and obey the Words of the Father's Torah of Life, then, that is when the Fish, (men and women) will be brought into the boat, which is a metaphor for the kingdom of Elohim, where YHVH wants all of His family to spend eternity with Him and our heavenly Father.

Now we jump into another incident where Messiah shows us how much He loves us all.

*Verse 12 And it came to pass, when Messiah was in a certain city, behold a man full of leprosy: who seeing Yeshua fell on his face, and besought Him, saying, **MASTER, IF** You will, You can make me clean.*

Why did this leper believe that Messiah could heal him? It is because Messiah had done it to other lepers, and the news of those healings spread throughout the land, and therefore this leper was convinced and believed that Messiah would indeed make him clean again, **IF** Messiah chose to do so. And how does Messiah answer this leper? *Verse 13*

And Messiah put forth His hand, and touched the Leper, saying, I will: be clean. And immediately the leprosy departed from him.

Now stop and think about what just happened here. In Scripture we are told that leprosy is a spiritual disease that was placed upon people by YHVH, people who were habitual sinners, people who did **NOT** believe nor obey the Words of our heavenly Father's Torah of Life, and therefore we have to understand that Messiah is dealing with someone that was a habitual transgressor of the Words of our heavenly Father's Torah of Life, and because Messiah, through the Holy Spirit, could discern that this man was repentant of his past sinful life, and that he was seeking forgiveness, He chose to heal him of his spiritual disease, his sins, that was manifested in his physical body as leprosy, and so Messiah chose to forgive His sins, and He healed the leper.

We are told that the Leper was healed immediately, and that Messiah gave him a command as to what he was to do, Messiah said in *verse 14*

*And Messiah charged the leper, whom He has just healed, to tell no man: **BUT** go, and show yourself to the priest, and **OFFER** for your cleansing, according as Moses commanded, for a testimony unto them (please understand that the priests, the Pharisees, the Sadducees and the Scribes of the man made religion of Judaism, did **NOT**, at that time, believe that anyone could be healed of leprosy).*

Now at this point in Messiah's ministry, it is very evident that Messiah was teaching all the people that He spoke to, that they were to **believe, follow and obey ALL** the Words of the Torah of Moses, or else He would not have told the leper, whom He has just healed, to go to the priest and offer a cleansing sacrifice which is mandated in *Vayiqra (Leviticus) 14:1-32*.

Now I know that this is a lot of Scripture to read, but I believe it is very important for us to read **ALL** of it, so that we can understand what Messiah was commanding this leper, whom He had just healed, to do. He was not just telling this leper whom He had just healed, to go to the priest and all would be fine, he was telling this healed leper, to follow exactly what was commanded in the Words of the Father's Torah of Life, the very same Torah that YHVH gave to Moses at mount Sinai, for the cleansing of a Leper. It is a complicated and lengthy process, and as I said it is important for all of us to know, how complicated this act of forgiveness was. We have to see it as an incentive to never again live a life filled with Sin, for this process, this sacrificial offering is to be made every time someone is healed of leprosy, healed of their spiritual filthiness. So let's read what this leper had to do, to satisfy the Commandment that YHVH gave to Moses for the cleansing of a Leper

*Vayiqra 14:1-32 1 And YHVH spoke unto Moses, saying, This **SHALL** be the Torah of the leper in the day of his cleansing: He **SHALL** be brought unto the **priest**: And the priest **SHALL** go forth out of the camp; and the priest **SHALL** look, and, behold, if the plague of leprosy **is healed in the leper; Then SHALL** the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest **SHALL** command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he **SHALL** take it, and the cedar wood, and the scarlet, and the hyssop, and **SHALL** dip them and the living bird in the blood of the bird that was killed over the running water: And he **SHALL** sprinkle (the blood) upon him that is to be cleansed from the leprosy seven times, and **SHALL** pronounce him clean, and **SHALL** let the living bird loose into the open field. And he that is to be cleansed **SHALL** wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he **SHALL** come into the camp, and **SHALL** tarry abroad out of his tent seven days. But it **SHALL** be on the seventh day, that he **SHALL** shave all his hair off his **head** and his **beard** and his **eyebrows**, even **all his hair** he **SHALL** shave off: and he **SHALL** wash his clothes, also he **SHALL** wash his flesh in water; and he **SHALL** be clean. And on the eighth day he **SHALL** take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat*

offering, mingled with oil, and one log of oil. And the priest that makes him clean **SHALL** present the man that is to be made clean, and those things, before YHVH, at the door of the tabernacle of the congregation: And the priest **SHALL** take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before YHVH: And he **SHALL** slay the lamb in the place where he **SHALL** kill the Sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: And the priest **SHALL** take some of the blood of the trespass offering, and the priest **SHALL** put it upon the tip of the **right ear** of him that is to be cleansed, and **upon the thumb of his right hand**, and **upon the great toe of his right foot**: And the priest **SHALL** take some of the log of oil, and pour it into the palm of his own left hand: And the priest **SHALL** dip his right finger in the oil that is in his left hand, and **SHALL** sprinkle of the oil with his finger seven times before YHVH: And of the rest of the oil that is in his hand **SHALL** the priest put upon the tip of the **right ear** of him that is to be cleansed, and upon **the thumb of his right hand**, and upon the **great toe of his right foot**, upon the blood of the trespass offering: And the remnant of the oil that is in the priest's hand he **SHALL** pour upon the head of him that is to be cleansed: and the priest **SHALL** make an atonement for him before YHVH. And the priest **SHALL** offer the Sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he **SHALL** kill the burnt offering: And the priest **SHALL** offer the burnt offering and the meat offering upon the altar: and the priest **SHALL** make an atonement for him, and he **SHALL** be clean. And **the leper is poor**, and cannot get so much; then he **SHALL** take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one **SHALL** be a sin offering, and the other a burnt offering. And he **SHALL** bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before YHVH. And the priest **SHALL** take the lamb of the trespass offering, and the log of oil, and the priest **SHALL** wave them for a wave offering before YHVH: And he **SHALL** kill the lamb of the trespass offering, and the priest **SHALL** take some of the blood of the trespass offering, and put it upon the **tip of the right ear** of him that is to be cleansed, and upon **the thumb of his right hand**, and upon **the great toe of his right foot**: And the priest **SHALL** pour of the oil into the palm of his own left hand: And the priest **SHALL** sprinkle with his right finger some of the oil that is in his left hand seven times before YHVH: And the priest **SHALL** put of the oil that is in his hand upon the **tip of the right ear** of him that is to be cleansed, and upon **the thumb of his right hand**, and upon **the great toe of his right foot**, upon the place of the blood of the trespass offering: And the rest of the oil that is in the priest's hand he **SHALL** put upon the head of him that is to be cleansed, to make an atonement for him before YHVH. And he **SHALL** offer the one of the turtledoves, or of the young pigeons, such as he can get; Even such as he is able to get, the one for a Sin offering, and the other for a burnt offering, with the meat offering: and the priest **SHALL** make an atonement for him that is to be cleansed before YHVH. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertain to his cleansing.

Now because Messiah healed this leper, He became famous throughout the land for the healing of that leper, and we are told that in verse 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.

Imagine what it would be like today **IF** Messiah came back and healed all kinds of people from their infirmities; you can rest assured that there would be millions of people that would line up to be cured of whatever ails them, **BUT** Messiah is **NOT** looking for fame, He is looking for obedient hearts, hearts that are willing to be surrendered to the Father, in total loving surrendered obedience to the Words of His Torah of Life, and furthermore, Messiah made it abundantly clear that **NO SIGNS or WONDERS** would be shown to the people, and healing, on the magnitude that Messiah did, when He was here on earth with us the First Time, would be considered signs and wonders.

Verse 16 And He withdrew Himself into the wilderness, and prayed.

You know, I have tried to pray for long periods of time, but as of yet, I have **NOT** been successful, for there seems to always be something that gets my attention away from praying, or my mind wanders off onto something else, therefore I really appreciate the concentration that Messiah must have had, to pray to the Father, for these extended periods of time.

Verse 17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the Torah sitting by, who were come out of every town of Galilee, and Judæa, and Jerusalem:

These Pharisees and so called doctors of the Torah were skeptics, who were there to disprove what the people were saying about Messiah, that He actually healed people, **BUT** unbeknownst to them, *the power of YHVH was present in Messiah, to heal the people that had come to be healed.*

Then we are told in *verse 18*

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

(Paralyo, Strong's number G3886, παραλύω, paralyō, pronounced, par-al-oo'-o, it is from G3844 and G3089; and it means to loosen beside, relax, paralyzed or enfeebled, feeble, sick with paralysis, or taken with, paralysis)

And they sought means to bring him in, and to lay him before Messiah. 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 (a small portable bed or pallet) into the midst before Yeshua.

Now try and think of how highly they must of thought about their friend to go to all that trouble just to make sure that their friend would be brought in the presence of Messiah. And while you are thinking about that, please think about what they must have thought about Messiah's so called healing powers, to go to all the trouble they did, just to get their friend in the presence of Messiah, so that He could heal their friend.

First of all we have to understand that these people must have really loved their friend, to go to all the trouble that they did, and the only reason that they thought that this was a good idea in the first place, **IS** because they were absolutely convinced that **IF** they got their friend in the presence of Messiah, that Messiah **WOULD** heal Him, or else they would not have gone to all that trouble. Now, I want you to take a moment and put yourself in their shoes, take the belief in Messiah, the Living Torah made flesh, that **YOU NOW HAVE**, and think of a very close friend that you have, and think of him or her as being paralyzed as this man is, whom we are reading about here in *Luke 5*, and now let me ask you, would **YOU** go to all that trouble that these men did, to get your friend in the presence of Messiah to see him or her healed physically of that paralysis?

Well, **IF** you answered, as most people would, that Yes, I would definitely do that for my friend, **THEN** don't you think that their **SPIRITUAL LIFE, IS JUST, IF NOT MORE important** than their physical life, and **IF** your friend **IS NOT** currently walking in obedience to the Words of the Father's Torah of Life, **IS** that not a form of **SPIRITUAL PARALYSIS**? Should you **NOT** be **JUST AS, or even MORE concerned** that he or she absolutely needs to be brought into the presence of the Living Torah, to be healed from that **kind of paralysis**, that **kind of inaction**, that will cause your friend to eventually perish and be lost forever?

Now the next question **IS**, what will you do about it? It is fine to read these stories in Scripture, and think that they are nice and encouraging stories, **BUT** it is an entirely different mindset to decide to learn the lessons of these wonderful stories and **THEN PUT** them into practice in our daily lives, for in doing so, we **WILL** save lives, and Scripture says that a person who saves a soul, **IS WISE**.

Now we all have to ask ourselves, do we want to **BE WISE**, and I hope that your answer is a resounding **YES**. If your answer is indeed Yes, then, take the time to talk to YHVH, and ask Him to put the name of a friend that He knows is spiritually **PARALYZED** upon your heart, and then, call them and ask them how they are, start up a conversation and see where it leads, you will never know what YHVH is doing in their lives unless you ask.

*Verse 20 And when Messiah saw the level of their belief, He said unto the man that was paralyzed, Man, your **SINS** are forgiven you.*

Now Scripture makes it very clear that Messiah, **IS** the Words of the Living Torah of our heavenly Father made flesh, and that He **IS** also the only begotten of the Father, who is filled with **GRACE** and **TRUTH**, which means that He and the Father are One, they are Echad, and that, as such, our heavenly Father has given Messiah the power to forgive the Sins, the wilful transgressions of the Words of His Torah of life, of people who have chosen to repent of their sinful ways, and here in Luke, Messiah is publicly saying to the man that was paralyzed, that His Sins, His Transgressions, are forgiven. Why did Messiah not just say, stand and be healed? It is because Messiah, like our heavenly Father is more concerned with our Spiritual well being than He is with our physical well being. Healing the body alone is **NOT** a lasting healing, for

the person that is only healed physically will more than likely return to his sinful life, which may be what caused him to be ill in the first place, Therefore Messiah, knowing that about the nature of man, first heals his *spiritual disease*, his Sins, his transgressions of the Words of the Father's Torah of Life, and then, once that is done, He deals with the man's physical ailments.

*Verse 21 And the scribes and the Pharisees began to reason, saying, Who is this man who speaks **blasphemies**? 22 Who can forgive Sins, but Elohim alone?*

As you can see, the Scribes and Pharisees obviously did **NOT** know who Messiah was, for they were convinced that only Elohim could forgive Sins, and therefore since Messiah said that He forgave this man's sins, they were sure that He was blaspheming and trying to usurp the power of Elohim, **BUT** as we all know, they were, and still are, very wrong, for the descendants of these Scribes and Pharisees, still believe today, that Messiah is a usurper, and that He should be put to death. However we are told in the balance of the *verse*:

But when Yeshua perceived their thoughts, He answered them and said unto them, What do you reason in your hearts? 23 Is it easier to say, Your sins are forgiven you (as I have just said to this man); or to say, Rise up and walk?

Here Messiah poses the Scribes and Pharisees, and us, a question, and we all know the answer to it. It is much easier to say, your sins are forgiven, for there is no way to prove, that a person's sins are forgiven, for only YHVH can see what is in a man's heart. Therefore we have to conclude that the second part of Messiah's question is much more difficult to do, because the proof is immediate, either the man gets up and walks or he does **NOT**, and Scripture tells us that the penalty for a false prophet is death. Furthermore, Messiah does **NOT** wait for them to answer His questions, He says in *verse 24*:

*But so, you may **KNOW** that the Son of man, **DOES** indeed **HAVE** the power upon earth to **forgive Sins**, (he said unto the sick man that was paralyzed) I say unto you, **Arise**, and take up your couch (bed, pallet), and go into your house.*

(It is important that we understand all the nuances of what is being said here. And therefore let us look at the meaning of this word Arise, that is translated from the Greek word egeirō, which is Strong's number G1453 ἐγείρω, egeirō, pronounced, eg-i'-ro, which is probably akin to the base of 58, through the idea of collecting one's faculties; to waken, transitively or intransitively, to rouse from sleep, from sitting or lying down, from disease, from death; or figuratively, rise from obscurity, inactivity, ruins, nonexistence; awake, to lift up, raise again, raise up, rear up, arise, stand, take up, and Strong's number G1454 is the word Egersis, which is a cognate of Egeiro, and it is translated as **resurrection**)

Therefore, when Messiah said to this man who was paralyzed, **ARISE**, Egeiro, he was saying to this man and to all the people that are spiritually paralyzed, because of the lies that they have been fed and believed, in the past, **AWAKEN from your coma, your slumber and be Egeris, resurrected** onto the **TRUTH**, the **TRUTH** that will set you free from your **spiritual paralysis**,

your bondage to Sin, bondage to a Torahless behaviour. Arise or be resurrected onto the **TRUTH**, the Words of the Torah of Moses, the Words, that when obeyed from a loving surrendered contrite obedient heart, will lead you into the Father's everlasting kingdom, where you will become My Bride, to rule and reign with Me for eternity. Amein.

Verse 25 And immediately the paralyzed man rose up before them, and took up that whereon he lay, and departed to his own house, glorifying Elohim.

The man who was paralyzed and rose up at Messiah's command, **IS** a shadow picture of all the souls who have chosen to repent of their past Sins, their Torah transgressions, and willingly chosen to surrender their hearts to YHVH in total loving surrendered obedience to the Words of His Torah of Life, being resurrected onto eternal Life.

*Verse 26 And they were **ALL** amazed, and they glorified Elohim, and were filled with **FEAR**, saying, We have seen strange things today.*

When it says that they were all **amazed** it means that even the Scribes and Pharisees, who accused Messiah of Blaspheming were also amazed, but we are not told if it changed any of their opinions of who Messiah was.

*Verse 27 And after these things Messiah went forth, and saw a publican, named **Levi**,
(means to be joined, join together, attached to, accompany)*

*Sitting at the receipt of custom: and Messiah said unto him, Follow me. 28 And the publican left all, rose up, and followed Messiah. 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 Messiah's disciples, saying, Why do you people eat and drink with publicans and sinners?*

It doesn't seem to matter where Yeshua was in the city, for the naysayers, the Scribes and the Pharisees followed Him everywhere, seeking an opportunity to catch Him in a lie or some kind of compromising situation that they could exploit to make Him look bad in the eyes of the people, but they could never seem to get any dirt on Him, even though they tried very diligently every day to do so, and here in *Luke 5* it is no different, they are accusing Messiah and His disciples of eating with sinners, which is strictly forbidden under the rules and regulations of the man made religion of Judaism.

*Verse 31 And Yeshua answering, said unto them, They that are whole do **NOT** need a physician; **BUT** they that are sick, **DO** need a Physician, (a healer, someone to save them from their disease).*

Here Messiah makes it very clear, that a person that is **NOT SICK**, a person who has willingly chosen to obey the Words of the Father's Torah of Life, a person that does **NOT** transgress the Words of the Father's Torah of Life, a person that does **NOT SIN**, does **NOT** need to be healed,

for they are **NOT SICK**, they are healthy because they have chosen to willingly believe, follow and obey all the Words of the Father's Torah of Life. Messiah says, that these Torah obedient people **ARE whole, they are complete**, YHVH's promise of everlasting Life is guaranteed, as long as they continue to follow YHVH's Path of Righteousness, and obey the Words of our heavenly Father's Torah of Life with surrendered hearts. However the **SINNERS**, those who have **NOT** yet surrendered their hearts to our heavenly Father in obedience to the Words of His Torah of Life, do **NEED** a healer, someone to save them from their spiritual paralysis. and I, Messiah the Words of the Living Torah made flesh, am come to do exactly that.

*Verse 32 I am **NOT** come to call the **righteous** (those that have chosen to believe, follow and obey the Words of our heavenly Father's Torah of Life, *Deuteronomy 6:25*), **BUT I am called of My Father to bring **SINNERS** to repentance.***

Messiah makes it very clear to these Scribes and Pharisees and to us, that He came heal the sick, to save them from their illness of ignorance, and to teach them the benefits of believing, following and obeying the Words of the Father's Torah of Life, the Path to total spiritual health that our heavenly Father has wanted all His children to walk on since the beginning of time, the Path leads all people who willingly choose to follow it, to His salvation, and that path, is the path of obedience to the Words of His Torah of Life, (*Deuteronomy 5:29; 6:25; 10:12-13*).

*Verse 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** Your disciples eat and drink? 34 And Messiah said unto them, Can you make the children of the bride-chamber fast, while the bridegroom is with them? Verse 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.*

Who are the children of the **bride chamber**? And who is the **Bridegroom** that Messiah is referring to?

The children of the **bride chamber ARE** the betrothed of Messiah, and as such, they are a picture of us, His Israel, His bride to be. Messiah, who **IS** the **bridegroom**, says, while He was here on earth with His Bride to be, that that was **NOT** the time for His bride to fast, this is the time for her to learn from Him how she, His Bride to be, is to conduct our lives, how we are to emulate His Torah obedient Life, and thereby be Holy as YHVH is Holy and so that we can indeed be His Spotless Bride, it is a time to rejoice and be glad that He has come to be with us, **BUT** after He was so brutally taken away from us, then it is the time to fast and pray, that He will indeed return to save us, and take us with Him into His kingdom, where we will dwell with Him for eternity.

Now as we read on, I have to ask you why would Messiah use this next parable, right after telling us that His betrothed was **not to fast** while He was here on earth with her, but that when He was gone, **THEN** that is the time for us His Bride, to fast and pray for His return?

Verse 36 And He spoke also a parable unto them; saying:

*No man puts a piece of a New Garment upon an Old Garment; for then, the New piece **WILL** make a **RENT** (a tear) in the **Old Garment**, and the piece that was taken out of the New Garment, will **NOT AGREE** with the old.*

What does the *piece of New Garment* that Messiah is talking about, *represent*, and what does the *Old Garment*, that we are *NOT* supposed to put this *piece of New Garment* on, *represent*?

The piece of the *New Garment* represents the man made doctrines of the world, doctrines that are constantly changing, to suit their ever changing theology, and the *Old Garment* represents the Words of our heavenly Father's Torah of Life, His ancient and everlasting Words. Therefore Messiah is telling us, through the words of this parable, that we are *NOT* to mix *ANY* of the *NEW* man made doctrines, with the Ancient Words of our heavenly Father's Torah of Life, *FOR IF* we do indeed mix them together, they will cause the Words of our heavenly Father to be unfruitful in their lives, as is mentioned *Mark 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, CHOKE THE WORD, and it becomes UNFRUITFUL.*

Verse 37 And no man puts NEW wine into OLD BOTTLES; else the NEW wine will burst the OLD BOTTLES, and be spilled, and the OLD BOTTLES shall perish. 38 But New wine must be put into New Bottles; and both are preserved. 39 No man also having drunk OLD WINE straightway desires New: for he says, THE OLD IS BETTER.

This is the very same principle as discussed above, the *New Wine* represents, the plethora of man made doctrines, and the *Old Bottles* represent the Words of the Ancient of Days, the Words of His Torah of Life. And *IF* anyone chooses to put *New Wine, New man made Doctrines* into the *Old Bottles*, which represents the Ancient Words of our heavenly Father's Torah of Life, they will break the bottle, which is a metaphor that tells us that the Word of YHVH's Torah of Life will be totally unfruitful in their lives, and since Scripture makes it very clear that the Words of the Father's Torah of Life, became flesh and dwelt among us, it means that for the Christians, their so called relationship with their Jesus will be unfruitful, it will *NOT* produce the salvation that is promised for those who willingly follow the designated Path of the ancient of Days, the Words of His Torah of Life, nor will it be fruitful for those that adhere to the oral torah of the Rabbis, for they reject the Words of the Torah made flesh, Messiah, and unless they change their ways and start walking on YHVH's Path of Righteousness, which is obedience to the Words of the written Torah of Moses, than they too will be lost forever. Amein

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*