

## Luke 5:27-39 Partying with Sinners and Fasting

Yeshua's Ministry model of Discipleship put His Ministry on display to His Disciples as He demonstrated the power of the Holy Spirit and the Ministry of the Word. Yeshua had instructed His first Disciples that they would be fishers of men, therefore, they would need to be where men were in order to catch them.

In this portion of Luke, Yeshua and some of His Disciples were at a banquet in His honor filled with sinful people as characterized by the religious leaders. On the surface, it appeared that Yeshua was simply partying with sinful folks.

However, the hidden message and lesson to His Disciples and us was yet to be revealed until they were questioned by the Pharisees, the teachers of the law, and some of the disciples of John the Baptist.

Lk 5:27 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.

Publican – **5057 τελώνης** telones {tel-o'-nace}

**Meaning:** 1) a renter or farmer of taxes 1a) among the Romans, usually a man of equestrian rank 2) a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes.

**Usage:** AV - publican 22; 22

The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job.

After the healing of the man who had been let down through the roof, Yeshua and the Disciples, He had at that time, left. As they were going, they came to a place of custom or taxes where they met Levi.

Levi was a publican who is known by us as Matthew and believed to be the writer of the New Testament Gospel of Matthew.

Levi – **3018 Λευίς** Levis {lyoo-is'}

**Meaning:** Levi = "joined" 1) the son of Alphaeus, a collector of customs

**Usage:** AV - Levi 3; 3

Matthew – **3156 Ματθαῖος** Matthaios {mat-thah'-yos}

**Meaning:** Matthew = "gift of Jehovah" 1) son of Alphaeus, one of the 12 disciples

**Usage:** AV - Matthew 5; 5

The name Levi does not appear in any of the lists of the Disciples. When Yeshua called Levi/Matthew to follow Him, at that moment he quit his job, left his position and followed Yeshua.

In the Gospel According to Matthew, Levi is called Matthew:

Mt 9:9 And as Yeshua 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.

Afterwards, Matthew, being a man of means, made a great feast, a party, in his own house and invited many of those in his profession and others to join him.

Lk 5:28 And he left all, rose up, and followed him.

Lk 5:29 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.

Feast in this passage is the Greek

Feast – **1403** δοχή doche {dokh-ay'}

**Meaning:** 1) a feast, banquet

**Usage:** AV - feast 2; 2

Feast – Doche is not to be confused with the Feast or holy days of YeHoVaH

Feast – **1859** ἑορτή heorte {heh-or-tay'}

**Meaning:** 1) a feast day, festival

**Usage:** AV - feast 26, holy day 1; 27

Lk 5:30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

The Pharisees and many of the Jews viewed the publicans as sinners and they were often mentioned in the same context as sinners and harlots/prostitutes.

Mt 9:11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

Mt 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Mt 21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Yeshua saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Mark

Mk 2:15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Mk 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Luke will mention later a chief publican who was rich, and Yeshua invited Himself to his home.

Lk 19:2 And, behold, *there was* a man named Zacchaeus, which was the chief among the publicans, and he was rich.

Yeshua was not simply partying with sinners. Yeshua's strategy was to be where sinners were and minister to them with truth in order to bring the healing they needed that could only come by the Word of YeHoVaH.

**YeHoVaH's Word is Truth that sets men free.**

**YeHoVaH's Word is the Word of Life.**  
**YeHoVaH's Word brings healing and deliverance.**

Lk 5:31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

Lk 5:32 I came not to call the righteous, but sinners to repentance.

Self-righteous religious people find it difficult to repent until they judge themselves according to the Word!

Self-righteous religious people would rather hold on to their traditions even when truth is presented to them from the Scriptures they claim to follow.

Self-righteous religious people find fault with everyone and everything that is not like them and isolate and insulate themselves from the rest of the world.

There were many unique characteristics about Yeshua's ministry, but these passages reveals that Yeshua would minister to anyone and everyone He came across or who came to Him!

Yeshua ministered to:

Publicans, sinners, and prostitutes

The disabled

The lame

The blind

The stranger

The foreigner

Yeshua ministered to anyone: man, woman, children, those who had been cast away, marginalized, ostracized or rejected, regardless to their financial status, race, religion, etc.

While Yeshua was partying with sinners, bringing truth to them, the Pharisees, lawyers, and disciples of John questioned Yeshua and His disciples about fasting.

Apparently, this banquet was happening during a time of an appointed Jewish fast.

Mk 2:18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

Lk 5:33 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?

Mt 9:14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Previously in Luke 4, we read where Yeshua had fasted forty days and forty nights.

Yeshua taught His Disciples how to fast, when they fasted.

Mt 6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Mt 6:17 But thou, when thou fastest, anoint thine head, and wash thy face; Mt 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

But the Pharisees fasted to be seen.

Fasting for many in the Messianic and Hebrew Roots seems to be limited to the Day of Atonement/Yom Kippur.

Lk 5:34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

Lk 5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Yeshua transitions the conversation to speaking one of the most profound parables of His Ministry.

Lk 5:36 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.

You cannot mix new fabric with old fabric.

Lk 5:37 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.

You cannot put new wine in old wineskins.

Lk 5:38 But new wine must be put into new bottles; and both are preserved.

Lk 5:39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

Straightway – 2112 εὐθέως eutheos {yoo-theh'-oce}

**Meaning:** 1) straightway, immediately, forthwith

**Usage:** AV - immediately 35, straightway 32, forthwith 7, misc 6; 80

Although one may think the old is better, it takes time to adjust to the new.

The simple meaning of the Parable was Yeshua communicating that He did not come to mix His New Teaching with what was being taught by them of old.

Many people don't get it, or don't want to hear the truth initially, although they say they do. Their reactions and responses to truth show signs of struggling with what they hear when you bring Torah/Law to them.

You spend time thinking of new ways to present this truth to people depending on where they are in their religion.

When they do get it, most try to incorporate this new truth into their old ways and religion.

Baptist try to incorporate Torah into their Baptist traditions. It is the same for Pentecostals, Methodists, Jewish, and the like.

By incorporating the Torah/Law, they try to hold on to their familiar practices, doctrines, and traditions. People start incorporating Jewish symbols, foods, prayers, candle lighting, holidays, and traveling to the "holy land".

People try to reconcile Yeshua's teaching with their denominational doctrines and incorporate Yeshua's messages with their traditions as to not rock the boat too much and hold on to as many people as they can.

Yeshua did not come to build on the doctrine of the Pharisees, Sadducees, or Judaism in any way!

What Yeshua came to establish had not been established ... Truth!

Yeshua's resistance came from those who wanted to hold on to the old ways.

It's interesting to see Messianic Baptists having the same arguments they had before they started keeping the Sabbath and Feasts.

It is also interesting to see Messianic Pentecostals doing the same Holy Ghost dance and practices they were doing before they became Messianic.

Most Black Hebrew Israelites were into blackness before they became Messianic.

Most religious practices are learned behavior that gives it its identity and separates it from other religious practices where learned behavior and denominational traditions are different.

You cannot mix Torah with Messianic Judaism.

You cannot mix Torah with Christianity.

You cannot mix Torah with your ethnic cultural practices.

Torah stands alone all by itself.

The teachings of Yeshua, the Word made flesh, stands all by itself.

The Torah cannot be mixed, added to, or diminished lest it be destroyed and turned into something else altogether.