

## **Feb 18 – Luke 5:27-39 – Leader’s Guide**

### **Read Luke 5:27-39**

1. Jesus calling Levi as His disciple would have likely been problematic for Jesus' initial band of followers, having now a tax collector among their ranks. What are presently some "associations" in the global Church that we as Christians find "problematic", at least according to our polarised sensibilities?

*There are many examples along the spectrum that may be mentioned. The question is meant as an icebreaker to get the group considering how the modern Church is more diverse than ever but is also more divided than ever.*

2. In the context of Levi's dinner party with Jesus partying with "sinners" (using the Pharisees' nomenclature), how does Jesus' hanging out with "sinners" bring healing as a doctor goes to visit the sick?

*Jesus' presence and proximity heals and transforms people and relationships from the "sickness" of sin, just how the embodied proximity and presence of loved ones and friends are significant to someone's recovery and reconciliation. While Jesus' presence is supernatural, the presence and friendship of Christians in other people's lives can make all the difference.*

3. Jesus claims to be the Bridegroom of a wedding feast, borrowing from Old Testament prophetic and eschatological (i.e. end times) imagery. What are the implications of this as they relate to the missional mandate of Christians in this world?

*Jesus is all about bringing heaven on earth, bringing the party and feast to us, and He is the whole point of the celebration. There are numerous Old Testament allusions and descriptions of a heavenly feast on earth. This means that Christians are not only guests to the party but hosts and waitstaff to keep the party going in all creation. And so, Christians are to humbly receive the benefits of a heavenly party and to also disperse and dispense the heavenly benefits to everyone else, primarily in the act of service and hospitality.*

4. In response to the Pharisees' disdain towards His novel approach to Jewish covenant piety, Jesus told the parable of the old and new garment and the old and new wine and wineskins, essential accoutrements in a wedding feast. What does this parable teach about ancient Judaism vs. Christianity?

*The old garment, old wine, and old wineskin are ancient Judaism. According to Jesus (and then further elucidated by the New Testament writers), ancient Judaism served the initial purpose of preparing the world for the coming Messiah, who is Jesus Christ, in the laws and covenants as handed down to*

*the Jewish patriarchs, to Moses, and then to David. But the new garment, the new wine, and the new wineskin are what Jesus brought to inaugurate the new covenant (i.e. Christianity), following after the outmoded forms of Judaism into their accomplished purposes (i.e. messianic fulfillment in Jesus).*

*For example, divine forgiveness is no longer via repeated animal sacrifices but by the once-and-for-all sacrifice of Jesus on the cross. Another example: personal holiness is neither attained by ritual cleansing nor compromised by being in contact with the unclean or impure, but by faith in Jesus' purifying death on the cross in baptism, and that the unclean and impure are instead sanctified being in contact with Jesus' holy presence.*