

Introduction

Most of you know that the Lord had me doing a lot of evangelism when I played professional golf. There were lots of opportunities to give out gospel tracts, personal testimonies, speak at FCA meetings, and conduct evangelistic golf outings. In addition, we were able to reach millions of people through TV specials, magazine articles, and newspaper stories about our family. I also was able to play in lots of pro-ams with prominent people. I played with the CEOs of Lear Jet, Coca Cola, Dunn & Bradstreet, America West Airlines, Pepperidge Farms, and more. I was able to share openly with most of them. To me, I was a sower of seeds. It is part of the evangelism process. Unfortunately, much of the seed fell on hard ground, and did not bear much fruit. I saw a few people come to Christ. Prophetic ministers have prophesied about how much fruit there was, but I did not actually see much of it first hand.

When the Lord spoke to me about retiring from golf and planting a church, He also laid on my heart to go into prison ministry. What I found out is that the same seeds planted in more fertile soil produced bountiful crops. The same seed sowed into soil that had been broken and prepared was receptive to gospel seeds. The lives of many of the men in prison had been broken. They were broken and ready to make changes in their lives. In prison, I saw lots of fruit. I saw people coming to Christ every week. I saw people growing rapidly in their faith. These men devoured the word of God. They were hungry for the word to be taught to them. They read, studied, and discussed the word. They had lots of questions every week for me. This field was white for harvest.

In John 4, Jesus talked about sowing and reaping. I have been involved in both types of ministries. He also said, “lift up your eyes and look on the fields, that they are white for harvest.” The prisons are white for harvest. The seeds in the prisons are being planted in cultivated soil and the souls are ripe for harvest.

(John 4:35-37) “Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. {36} Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. {37} For in this case the saying is true, 'One sows and another reaps.’”

We saw a few weeks ago that Jesus read from Isaiah 61 about how He had been anointed to preach the gospel. He did not just preach the gospel, but He preached it to a specific group of people. He preached to the poor. The text in Isaiah says afflicted, meek, or poor, depending on which translation you use. The poor refers to those who are poor in spirit. These are people who are broken hearted. These are people who are ready for a change in life. These are people who are white for harvest. Jesus was not ignoring the others, but he was concentrating on those who are white for harvest.

(Luke 4:18) "The Spirit of the Lord is upon Me because He anointed Me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed.”

Our passage today is about who Jesus called. There are two fields. One field is white for harvest. This field was made up of tax collectors, prostitutes, and other sinners. The other field is made up of Pharisees, scribes, and religious folks. Let's read the passage.

(Luke 5:27-39) "After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me." {28} And he left everything behind, and got up and began to follow Him. {29} And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. {30} The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" {31} And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. {32} "I have not come to call the righteous but sinners to repentance." {33} And they said to Him, "The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink." {34} And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? {35} "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days." {36} And He was also telling them a parable: "No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. {37} "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. {38} "But new wine must be put into fresh wineskins. {39} "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

Who Did Jesus Call?

1. He called Sinners to Repent

As Jesus was going along His way, He came across Levi, who is also called Matthew, who was the son of Alphaeus. In the gospel of Matthew and the gospel of Mark, we learn that Levi was sitting in the tax collector's booth. This is the same Matthew that wrote the gospel of Matthew, so it is his personal testimony that he was sitting in his tax collector's booth. Not much is known about the life of Matthew. We know that he was probably the most educated of the twelve apostles. Socrates, a writer in the fifth century, says that he took the gospel to Ethiopia, where he died as a martyr in a city called Nadabah in 60AD. Church historians tell us that the tax booth was on an elevated platform, and was near the tollgate on the Great West Road from Damascus to the Mediterranean. At this location he could collect from all the ships that went along the coast from town to town. As a tax collector, he worked for the Roman government. Specifically, he was collecting taxes for Herod Antipas.

(Matt 9:9-13) "As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He *said to him, "Follow Me!" And he got up and followed Him."

(Mark 2:14-17) "As He passed by, He saw Levi the son of Alphaeus sitting in the tax booth, and He *said to him, "Follow Me!" And he got up and followed Him."

Tax collectors were considered the lowest of the lowest in the eyes of the Jews. They were despised by nearly everyone. They were hated than anybody else in Jewish society because they worked for the Roman government. They robbed their own Jewish brothers to pay a foreign Gentile oppressor and to get rich at the expense of their own people. The only people they could associate with were thugs, enforcers, prostitutes and other sorts of criminals.

I saw in the news last week that New Mexico is moving all of its sex offenders into the Ontero County Prison Facility. They said it would save millions of dollars of tax payer money to keep them all housed in one facility. In prison, the sex offenders are the lowest and most despised group. The prisons have to separate them from the rest of the prison population to protect them from being killed. They also have to put them through a treatment program. The new prison would eliminate the added security and reduce the cost to keep these inmates. The tax collectors were in the same class, the most low-down and despised group of people in society.

As Jesus went on His way, He saw Levi in the tax booth and called to him to follow Him. The Greek tense is an imperative one, meaning there was an urgency and a compelling call to follow Christ. It was a strong exhortation to follow Jesus. Luke records that **Levi left everything behind and got up and began to follow Jesus.** Levi was leaving behind a lucrative profession and position. He had all the material things that he could want. He had job security. But, Levi got up and left everything behind. Why? Because there was an emptiness or void in him that only God could fill. He knew that he was a sinner that needed cleansing. He knew that He was in need of a Savior. He was ready for new wine, and he leaves everything behind to follow Jesus.

(Luke 5:28) “And he left everything behind, and got up and began to follow Him.”

When Jesus told Peter and John to follow Him, He told them that He would make them fishers of men. That is His desire for all of us, to be fishers of men. Notice that right after Levi begins to follow Jesus, he gave a big reception for Jesus in his house. Who does he invite? He invites all the other tax collectors. Levi was so happy about his conversion and being called a disciple of Jesus, he threw a big Jesus party. He invited his friends, which consisted of other tax collectors and sinners, because these were the only ones who would associate with tax collectors. What is Levi doing? **Levi immediately begins fishing for men.**

(Luke 5:29) “And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them.”

Levi used hospitality to bring his friends to Christ. Hospitality is a wonderful way to bring people to Christ. We housed a man named John Chetti in Orlando. He prayed to receive Christ while living with us.

We housed a man named John Cyboran. He was a golfer in Orlando, trying to make it onto the PGA Tour. John received Christ while living with us.

We housed a man name Greg Millen. He was from a well-to-do family in Pennsylvania. It was difficult to house him, as he expected Karen to wait on him. Greg received Christ at our home, and ended up marrying Karen’s sister. He is a godly man.

We housed a caddy named Dave Warner. Dave did not have a home to go to at the end of the 1994 golf season, so I invited him to stay with us in Georgia. Dave received Christ at the breakfast table one morning. We baptized him in our jacuzzi.

I mention these different men that we housed because we have seen excellent fruit in hospitality. That is not the only way to reach out to people. There are many ways to reach out to your friends and neighbors. **We need to be creative and take initiative with our friends and neighbors.**

The Lord gave me an idea of how to reach golfers. He gave me the idea of writing golf tips with spiritual lessons. I wrote Good News For Golfers. Later on, I wrote Good News About Fundamentals. Both of these tracts were great tools that I continue to use.

I also put together evangelistic golf outings. I made it where Christian golfers had to bring an unsaved friend of theirs in order to play in the tournament. There would be two Christians and two unbelievers in each group. I would play a par three hole with each group as they came by. After the round, I would give a golf clinic and share my testimony with them. We gave an opportunity for men to respond. These clinics were great fun and very effective.

The ladies in our church have been putting on neighborhood teas. I fully support these tea parties. It is an effective way to reach out to the women in our neighborhoods.

Roland and Gayle just did a puppet show in a prison. Puppet ministry is a great way of presenting the gospel. Karen put on a puppet show in a back-to-school outreach in Atlanta. There were twenty children who prayed to receive Christ at that puppet show.

Roland De Rose mentioned to me that he wants to put on antique car shows in order to reach out to men. It is a great idea. We have a number of antique car enthusiasts in our church. We need to be creative and reach out to our friends and neighbors. It may be through hospitality like Levi, or it may be something unique that the Lord puts on our hearts.

2. He did not call the righteous.

A second group of people are also at the reception. Their attitude is not very festive. They are critical and grumbling about Jesus eating and drinking with sinners. They ask a couple of pointed questions. The first question they ask is why is Jesus eating and drinking with tax collectors and sinners. Their idea of righteousness was separating yourself from sinners. A righteous person would not eat and fellowship with sinners. Jesus was violating their practice of self righteousness. He was sitting at the table with them eating and drinking. This angered them.

(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?’”

Jesus answers that “it is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance.” Jesus is telling us who He is calling and focusing on in His ministry. He has been called to preach the gospel to the poor. It is the poor in Spirit that He is calling. He came for those who know they are sick and need a physician. He is not talking about physically sick; He is talking about the condition of their hearts. He has come for those who know they have sinned and need a savior. He says I have not come to call the righteous, but sinners to repentance. For us to come to Christ, we must know that we have sinned and are separated from God by our sins. Levi knew he was a sinner. The Pharisees did not see themselves as sinners. They did not see a need to repent.

(Luke 5:31-32) “And Jesus answered and said to them, ‘It is not those who are well who need a physician, but those who are sick. {32} I have not come to call the righteous but sinners to repentance.’”

A few weeks ago, when I was teaching on the baptism of John, I clarified a verse. It said when all the people were being baptized, Jesus was also baptized. I said that not everyone was baptized. Luke was saying that when all the people who got baptized were baptized, Jesus was also baptized. It was a public affair, and was witnessed by a great number of people. I mentioned to you that many of the Pharisees and lawyers were not baptized. Luke tells us that they rejected God’s purpose for themselves, not having been baptized by John. What was the baptism of John? It was a baptism of repentance. **The Pharisees did not see that they had a need to be baptized because they had no need of repentance. They already saw themselves as righteous.**

(Luke 7:30) “But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.”

The second question the Pharisees ask is about fasting and praying. They said that “the disciples of John fast and offer prayers, the disciples of the Pharisees do the same, but Yours eat and drink. (Implied) Why do Yours eat and drink?”

(Luke 5:33) “And they said to Him, "The disciples of John often fast and offer prayers, the disciples of the Pharisees also do the same, but Yours eat and drink.”

Jesus gives the Pharisees three different examples to illustrate his answer. First, He tells them that **the attendants of the bridegroom do not fast while the bridegroom is with them.** He added that the days will come when the bridegroom will be taken away, and they will fast in those days.

The Pharisees practiced an outward religion. They like to say long prayers in public in order to be seen by others. They liked to let people know they were fasting. They were self-righteous and made it appear to others that they were righteous. Jesus and His disciples were not living under the man-made laws of the Pharisees. Jesus fasted. We saw in Luke 4 that He did a forty-day fast. In Matthew’s account of the Sermon on the Mount, he addresses these religious activities. He says, “beware of practicing your righteousness before men to be noticed by them.”

(Matt 6:1) “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”

Matthew gets even more specific. He records Jesus’ comments on prayer. He said the hypocrites like to stand and pray in the synagogues and on the street corners so that they could be seen by men. Jesus said that they were to pray in their inner room and in secret.

(Matt 6:5-6) “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. {6} "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.”

Matthew also recorded Jesus' comments about fasting. Jesus said not to put on a gloomy face like the hypocrites, who neglected their appearance to be noticed by others. Jesus taught that **our fastings and prayers are to be seen by God and done with proper motives.**

(Matt 6:16-18) "Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. {17} "But you, when you fast, anoint your head and wash your face {18} so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you."

Jesus and His disciples did pray, but they did not pray to be seen by others. The motive of the Pharisees was to be seen by others and to appear righteous. Jesus' motive was different. Jesus went to the mountain or wilderness and prayed privately. Jesus also did a forty-day fast in the wilderness. I doubt that any of these Pharisees questioning Him about fasting had personally done a forty-day fast. When the disciples asked Jesus about why they couldn't cast out the demon in the boy, Jesus said this kind comes out only by prayer and fasting. Jesus had been fasting and praying, but they never knew it. He did it privately, not on a street corner.

(Matt 17:19-21) "Then the disciples came to Jesus privately and said, "Why could we not drive it out?" {20} And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. {21} But this kind does not go out except by prayer and fasting."

Historical documents, like the Taanith, reveal that the Pharisees fasted for many wrong reasons. They had many superstitious fasts. They fasted in order to have lucky dreams, to obtain the interpretation of a dream, or to avert the evil import of a dream.

The Bible gives us lots of different Scriptural reasons for fasting. I have a manual on fasting that I put together. Here is the outline for one of the chapters. In it I have identified twelve different purposes for fasting. Strangely enough, there is not a reason in here for being seen by others, for religious tradition, or to have good luck.

Right Purposes For Fasting

1. **To make our voice heard.** (Is 58:4)
2. **To humble ourselves.** (Is 58:3, 58:5, Ps 35:13, 69:10-11, Ez 8:21, Ja 4:10, 1 Pe 5:6)
3. **Loosen bonds of wickedness.** (Is 58:6, Mark 9:29, Matt 17:21)
4. **To lift up our concerns for the poor, hungry, and naked.** (Is 58:7)
5. **To hear from the Lord regarding important decisions.** (Acts 14:23)
6. **To commission, send out, or ordain people into ministry.** (Acts 13:2-3)
7. **To minister to the Lord.** (Acts 13:2, Luke 2:37)
8. **To mourn and show concern for God's work.** (Neh 1:3-4)
9. **To mourn and show deep sorrow.** (1 Sam 31:11-13, Ps 35:13, Dan 6:18)
10. **To repent and return to the Lord.** (Jon 3:5-10, Joel 1:14, 2:12-13)
11. **To seek God's protection.** (Ezra 8:21-23, Esther 4:1-3, 4:16)
12. **To gain insight and understanding of God's word.** (Dan 9:2-23, James 1:21)

Jesus told the Pharisees that He was going to be taken away, and when He was, His disciples would fast at that time. He was letting the Pharisees know that He is the bridegroom. He is the Messiah, and He would be leaving soon.

Jesus' second answer was that **no one tears a piece of cloth from a new garment and puts it on an old garment**, otherwise he will both tear the new, and the piece from the new will not match the old. He was telling the Pharisees that following Christ and following the Pharisaical laws were not compatible. Jesus was initiating a new thing. Jesus was not a patch that could be put on their legal system.

(Luke 5:36) "And He was also telling them a parable: "No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old."

Jesus gave a third answer. He said that **no one puts new wine into old wineskins**; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins. And no one, after drinking old wine wishes for new, for he says, "The old is good enough." The Pharisees were old wine. Their righteousness by works was an old wine. Jesus was producing a new wine. It was a righteousness by faith that was going to be accomplished through a sacrificial lamb, that is Jesus Himself. This new wine was

(Luke 5:37-39) "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. {38} "But new wine must be put into fresh wineskins. {39} "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

In the natural, when yeast was added to grape juice, it would begin to ferment. As it fermented, it produced carbon dioxide gas and alcohol. One of the Hebrew words for wine is yayin, which means to effervesce. Effervesce means (1) to give off bubbles of gas, as fermenting liquors, or (2) to issue forth in bubbles. This gas production is what the Hebrew word, yayin, is referring to. Therefore, it is translated wine, a drink that has effervesced or fermented.

H3196. yayin, yah'-yin; from an unused root mean. to effervesce; wine (as fermented); by impl. intoxication:--banqueting, wine, wine [-bibber]. (Used 139 times in 133 verses.)

The wineskins were typically made of goat. A fresh wineskin was soft and pliable. It had some give to it. As the wine fermented, the skin allowed for the expansion of the gasses. Old wineskins became hard and rigid. They were inflexible. If you put new wine in these old rigid wineskins, they would burst open. The wineskin would be ruined, and the new wine would also be lost.

The old wineskin of Judaism was rigid with rules and legalism. They had all kinds of religious activities that were meaningless. Their sacrifices had become ritualistic, but were without meaning. They appeared religious and spiritual on the outside, but on the inside, their hearts were not clean. They were more concerned about their rules than caring for people. They were more concerned about Jesus violating their rules for the Sabbath than setting free someone who was sick. They were more concerned about what men think, and the new wine was about what God thinks.

David was known for having a heart after God. In Psalms 51, he repents and says, “for you do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.” **God wants our hearts, not our outward appearances.** The new wine changes us from the inside out. There will be a change in our outward appearance, but the change will come from our hearts being changed.

(Ps 51:16-17) “For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. {17} The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.”

A few verses later in Psalm 51, David says, “then You will delight in righteous sacrifices, in burnt offering and whole burnt offering; then young bulls will be offered on Your altar.” The same sacrifices were pleasing to God, because they came from a pure heart. They came from a broken and contrite heart, a heart that had repented. The sacrifices were not coming from a sense of duty, but out of a pure heart that was grateful for what God has done in our lives.

(Ps 51:19) “Then You will delight in righteous sacrifices, In burnt offering and whole burnt offering; Then young bulls will be offered on Your altar.”

The old wineskin of Judaism was not going to be able to contain this new life that Jesus was preaching and teaching about. The two were not compatible. Jesus was bringing about a new covenant. Jesus was bringing a covenant of grace. In Matthew’s account, Jesus told the Pharisees to go and learn what this means, “I desire compassion, and not sacrifice,” for I did not come to call the righteous, but sinners. The religious sacrifices had become meaningless. They were mere form, but did not have meaning. Our worship of God produces a change of heart. God desires that we have a heart of love and compassion. We are to love God with all our heart and we are to love our neighbor as ourselves. That has been God’s desire for us since the beginning.

Matthew 9:13 "But go and learn what this means: 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners."

Conclusion

Jesus came to call sinners to repentance. The Physician came for those who were sick, not the healthy. Matthew was a sinner and he knew he was a sinner. The Pharisees were sinners, but did not see themselves as sinners. They were self righteous. They were not ripe for harvest. The fields are white for harvest. Jesus told us to lift up our eyes, for the fields are white for harvest. There are broken people all around us. There are people who need emotional healing. There are people that need physical healing. There are people who are in bondage and want freedom from their sins.

The good news is that we have good news. Jesus came to preach good news to the poor, and to set free the captives. He has commissioned us to do the same thing. You and I are to share this good news with others. We should not argue with those who are not white for harvest. We do not need to force the gospel on people. Instead, we need to lift up our eyes and see the fields that are white. We need to do what Jesus did, eat and recline with the sinners with a clear purpose to show the love of God to them.

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1. **He called _____ to Repent** (Luke 5:27-29, Matt 9:9-13, Mark 2:14-17)
 - Levi left _____ behind, got up and began to follow Jesus. (Luke 5:28)
 - Levi immediately begins _____ for men. (Luke 5:29)
 - We need to be _____ and take _____ with our friends and neighbors.

2. **He did not call the _____.** (Luke 5:30-39)
 - The Pharisees did not see that they had a need to be baptized because they had no need of _____. They already saw themselves as righteous. (Luke 7:30)
 - Jesus gives the Pharisees _____ different examples.
 - The attendants of the bridegroom do not _____ while the bridegroom is with them. (Matt 6:1, 5-6, 16-18)
 - Our fastings and prayers are to be seen by _____ and done with proper motives. (Matt 17:19-21)
 - No one tears a piece of cloth from a _____ garment and puts it on an _____ garment. (Luke 5:36)
 - No one puts _____ wine into _____ wineskins. (Luke 5:37-39)
 - God wants our _____, not our outward appearances.(Ps 51:16-17, 19, Matt 9:13)

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10. To repent and return to the Lord. (Jon 3:5-10, Joel 1:14, 2:12-13)
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