

Luke 5:33-39

**Introduction:** This takes place in October 31 AD, 1-2 months after the grape harvest, with plowing and grain planting starting in a month or so. They have probably gone through Feast of Trumpets, Day of Atonement, and Feast of Tabernacles/Booths.

**Jesus answers a question—5:33-35** <sup>33</sup> *Then they (the crowd) said to Him,*

- 1) The divisive question—5:33b
  - a) Peer pressure—*“Why do the disciples of John (the Baptizer) frequently fast and offer prayers, and so do those of the Pharisees,*
    - i) Pharisees fasted Mondays and Thursdays.
    - ii) In September/October Jewish culture had a fast scheduled for the Day of Atonement and a feast scheduled for Tabernacles/Booths.
  - b) An accusation?—*but Yours (emphatic) eat and drink?”*
    - i) Not just at the banquet in Matthew’s house
- 2) There’s an appropriate time to fast, and now isn’t that time—5:34-35 <sup>34</sup> *And He said to them,*
  - a) Answering a question with a question—5:34 *“You<sup>pl</sup> are not able to make the sons of the wedding hall **fast** (emphatic) while the bridegroom is with them, are you<sup>pl</sup>?”* (assumes a negative response)
    - i) Cf. John 3:29; Isaiah 62:4-5
  - b) A prophecy—5:35 <sup>35</sup> *But the days will come; and when the bridegroom will be taken away from them (during a celebration), then they will fast in those days.”*
    - i) Seemingly a veiled reference to His death. Jesus allows for fasting, but does not command it in His absence. It is not to be a test of spirituality. The church will long for the return of the Bridegroom.

**Jesus is incompatible with current Judaism—5:36-39** <sup>36</sup> *Then He also told a parable to them:* (notice the 3 uses of no one)

- 1) JESUS DOESN’T MIX WITH MANMADE RELIGIOUS SYSTEMS
  - a) Ridiculous illustration from sewing by way of parable—5:36
    - i) Commonly accepted practice—*“No one ① takes a patch from a new [καίνος] garment and puts it on an old garment (that has already shrunk).*
    - ii) Two-fold danger—*Otherwise ...*
      - (1) On the one hand—*he will tear the new [καίνος],*
      - (2) On the other hand—*and the piece from the new [καίνος] will not match the old.*
    - iii) His point:
      - (1) What Jesus brings is so *new* that it cannot simply be combined with the *old*. To do so would be to destroy what is new and to put together something that does not fit. (NET Bible)
      - (2) Jesus is not a patch for the old system. He is a new garment, and this is why His disciples do not fast. (TransLine)

- b) Ridiculous illustration from making wine by way of parable—5:37-38
  - i) Stated **negatively**: Commonly accepted practice—<sup>37</sup> *And no one ☉ puts new [νέος] wine into old wineskins.*
    - (1) Two-fold danger—*Otherwise ...* (people would think, “What a loss!”)
      - (a) To the content—*the new [νέος] wine will burst the wineskins* (that have already stretched) *and will be spilled,*
      - (b) To the container—*and the wineskins will be destroyed.*
    - (2) His point:
      - (a) As the new wine fermented and expanded, it would stretch the new wineskins. Putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the wineskins. (NET Bible)
      - (b) Jesus, the new and the fresh, cannot be contained in the old Jewish system. (TransLine)
  - ii) Stated **positively**; solution—<sup>38</sup> *But new [νέος] wine must be put into new wineskins, and both are preserved.*
    - (1) His point: The presence and teaching of Jesus was something new and signaled the passing of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God. (NET Bible)
  - iii) The old and the new are not merely incompatible; attempting to mix them causes harm to both.
- 2) RELIGIOUS PEOPLE ARE TOO OFTEN SATISFIED TOO EASILY— Ridiculous illustration from new wine by way of a proverb—5:39
  - a) Established religious tastes reject Jesus’s new teaching—<sup>39</sup> *And no one ☉, having drunk old wine immediately desires new [νέος], for he says, “The old is better.”*
  - b) His point:
    - i) Those already satisfied with what they have will not seek the new (*The old is good enough*). (NET Bible)
    - ii) A person does not natural desire to leave what is comfortable and known (the rabbinic system and culture) for what is so young and unknown (Jesus and His kingdom). (TransLine)
    - iii) One will not try what one does not sense the need for.

**Take-home truth:** Biblical Christianity cannot be superimposed over any old religious system in an attempt to reform it. Biblical salvation is a new creation.