

## “A New Avenue” (Lu. 5:27-39)

1. Context (Lu. 5:27-32)
  - a. Rather than fellowshiping with the Establishment, Jesus called sinners and feasted with them.
  - b. Association is significant and to be set apart (holy) was God’s call for His people.
  - c. Those who were socially and ceremonially pure condemned the socially and ceremonially unclean. Reputation was everything. Hence the initial inquiry of Jesus v. 30.
  - d. Jesus’ answer revealed the heart of God vv. 31-31. God is after the sick not self-righteous.
  - e. As we read the next verse, another helpful context comes to mind in Mat. 11:16-19 where Jesus pointed out the hypocrisy of the self-righteous’ critical spirit which judges others yet refused self-examination.
2. Continuation (33)
  - a. Pointing out contrary practices, they further attempt to discredit Jesus.
  - b. Did not they have their own times for fasting and feasting? Of course they did!
  - c. There is a time for everything under the sun (Eccl. 3:1-8).
3. Counter (34-35)
  - a. Counter question pointing out appropriate actions for occasions.
  - b. Claim of His Personhood.
4. Contemplation (36-39)
  - a. Two Parables: Both the cloth and wine parables convey the same reality, not unlike Mat. 13:44-46 re: treasure and pearl.
  - b. So the new and old do not go together – or at least mix together successfully.
  - c. Considering our immediate context which invoked the questioning, the contrast was with John’s fasting and Jesus’ feasting which were indicative of two times.
  - d. John’s was a time of preparation. He was to prepare the way for the LORD (Mk. 1:1-4). Such was a time of contrition and anticipation of promise.
  - e. This was contrasted with Jesus’ advent and accompaniment of feasting in celebration of the promise’s arrival. \*Note that even this celebration was but for a time prior to great trial (Jn. 16:19-22).
  - f. The Old Covenant (OC) collectively served to provide assurance of God’s promised redemption. The believer would put his trust in the LORD by following the Law and its provisions of sacrifice for sins. It had fulfilled its purpose when time was pregnant/ripe for fulfillment (Gal. 4:4) not unlike old wine in old wineskins.
  - g. Since Jesus arrived, the fulfillment of the promises is now received via His Spirit rather than in the types of ceremonial adherence. Whereas, in the OC preparation times they trusted the Law and adhered to it and its sacrificial provisions when they acknowledged their failures. It matters not if the ceremonial laws are followed or one’s standing in the esteem of the established religious leaders etc. The new wine of the New Covenant comes in the new skin of the Spirit so to speak.
  - h. One cannot mix the trust of adherence to the OC and faith in Christ our New Covenant.
  - i. Jesus is not merely adding stuff on to the OC. He is not adding new wine to old skins but completely fulfilled the OC in the New Covenant of His blood (Lu. 22:20). It’s not a new promise but a new means – a new agency of His own person and work.
  - j. The new wine is secured not by old skins but with the new skin. Salvation is realized not by law breakers but by the Law Giver. See Ro. 10:5; Gal. 5:3-4; Phil. 3:2-14; Acts 15:1, 6-11.
  - k. Both Law and sacrifice are good. Law is the transcript of God’s character & sacrifice a provision of God’s compassion.

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- l. Both Law and faith are good. Law is moral perfection & faith is the avenue of trusting God.
- m. The distinction of old and new is not God’s character, intention, or even plan. The difference is before Jesus, what they had was Law, ceremonies, prophesy, feasts, fasts, and other types to which they looked for redemption. After Jesus’ work, all can look back to His perfect sacrifice no matter when, where, or of whom is their context. See Heb. 11:40.
- n. Jesus is all in all. He fulfilled the good OC (Mat. 5:17-18; Lu. 4:16) bringing the promised peace, prosperity, preservation, purity, and power to His posterity.
- o. The OC preparation included war, slavery, ceremony, land, a nation, etc. while the NC offers much more 1 Cor. 2:9.
- p. The Temple of old became desolate and was judged by Jesus. The new Temple is His own body of “living stones” irrespective of ethnicity, geography, status, wealth, etc.
- q. There is nothing wrong with the old as it indeed served its purpose. Therefore, Jesus preserves both the OC Law and the new priesthood of the Temple of believers who worship in spirit and in truth.