

42-05-02 .wpd—Something Old, Something New
newness, past, law, faith, New Year's, marriage
Luke 5:33-39

The Bridegroom has come: all things have become new.

INTRODUCTION: (read text)

–The clear statement of this passage: **HOM.idea**

–a New Year's vigil: testimonies of past blessings, remembrance through the Lord's Table, then praying in the New Year.

–**Title** [what brides wear for the wedding, symbolizing the transition from the old to the new; *like entering the New Year.*] **HOM.idea**

I. The Bridegroom has come: it's time to celebrate

A. “*But what about the way things were?*” – **v.33**, *They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”* (They were changing the subject.)

1. Jesus told them about the sinner’s need– **v.31-32**, *Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.”*
2. They wanted to talk about religiously-correct practices (*Outward activity takes the focus off inner need.*)
3. Who changed the subject? Who were “*they*”– **Mat 9:14**, “Then John’s disciples came and asked him, “How is it that we and the Pharisees fast, but your disciples do not fast?” (John *and* the Pharisees stood for the OT, but John’s ministry—like a New Year celebration—was wrapping up the old and pointing forward to the NT, which was a new beginning that even he did not completely fathom.)

B. Jesus was proclaiming that things are different now. *Why?*

1. The Bridegroom is here! It's time to rejoice– **v. 34**, *Jesus answered, “Can you make the guests of the bridegroom fast while he is with them? [The clue: His 1st miracle was at a wedding where He provided the best wine.]*
2. It's time to establish a new home for God’s people: The Church (The Bridegroom invites us to a marriage: a new creation out of *the old one*– **Gen 2:24**, For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.)
 - a. Leaving an old home for a new one [*BUT, bringing OT pictures...*]
 - b. Entering a new union (from the old, but new) [a newborn is “part momma, part daddy,” but *neither!* **New Year symbol**: old man; new babe.]
3. It’s time for the Old Covenant to give place to the New–

- a. Center stage belongs to the Bridegroom (John's own words)– **John 3:29-30**, The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less.
- b. Jesus betrothed us at the Cross– **v. 35**, “*But the time will come when the bridegroom will be taken from them; in those days they will fast.*”
 - (1) The Cross was “Christ’s Passion”– **Eph 5:24**, Husbands, love your wives, just as Christ loved the church and gave himself up for her.
 - (2) Our love for the Bridegroom infuses Christian fasting with spiritual meaning because of His cross [Friday fasts, Lent, “breaking fast” after Eucharist on Sundays]

TRANS: Not all welcomed the Bridegroom, because they thought the old ways were better. But for those who did, everything became new.

II. The Bridegroom has come: it’s time for a new suit!– **v.36**, *He told them this parable: “No one tears a patch from a new garment and sews it on an old one. If he does, he will have torn the new garment, and the patch from the new will not match the old. (“But what about the way things were?”)*

- A. Christ hasn’t destroyed the old by bringing the new (OT is Christ concealed; NT, Christ revealed—each serve different purposes and can’t be mixed together. Jesus says, “*they don't match.*”)
- B. The uncompleted Old Covenant couldn’t be preserved at the cost of its fulfillment; *the New had to replace the Old.*

TRANS: The new garment Jesus mentions is a wedding garment– **Isa 61:10**, I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. The OT could not provide us with a wedding outfit. But Jesus purchased us “a robe of righteousness” through His Passion on the Cross.

III. The Bridegroom has come: let's celebrate the feast!– **v.37-38**,

And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins.

- A. The very last Passover Feast was the very first Holy Eucharist:
 1. The old meal that pointed to Him became a new feast for a new covenant people. (Holy Communion never grows old, because it

is anchored in the future, “*until He comes.*”)

2. The bread and wine point us toward *a new life*:

- a. Bread without yeast (His body without sin) calls us to be holy—1Co.5:7-8. Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. [New Year resolutions have a strong Scriptural basis!]
- b. Juice with yeast (His blood mixed with our sin) identifies the Church—a new creation formed from our old life and the new life from the life-blood of the incarnate Ancient of Days.

B. Each feast of Eucharistic remembrance anticipates the final

“wedding supper of the Lamb!”—Mat 26:29, I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom. // Rev 19:9, Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God.

CONCLUSION:

—v.39, *And no one after drinking old wine wants the new, for he says, 'The old is better.'*” Is it? Better to plod along in the good old days, or step into an everlasting honeymoon with the King of kings? NO! The Bridegroom has come: all things have become new.

--*In Memoriam*, CVI, by Alfred Lord Tennyson

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| Ring out, wild bells, to the wild sky, | Ring out the want, the care, the sin, |
| The flying cloud, the frosty light: | The faithless coldness of the times; |
| The year is dying in the night; | Ring out, ring out my mournful rhymes, |
| Ring out, wild bells, and let him die. | But ring the fuller minstrel in. |
| Ring out the old, ring in the new, | Ring out false pride in place and blood, |
| Ring happy bells, across the snow: | The civic slander and the spite; |
| The year is going, let him go; | Ring in the love of truth and right, |
| Ring out the false, ring in the true. | Ring in the common love of good. |
| Ring out the grief that saps the mind, | Ring out old shapes of foul disease; |
| For those that here we see no more; | Ring out the narrowing lust of gold; |
| Ring out the feud of rich and poor, | Ring out the thousand wars of old, |
| Ring in redress to all mankind. | Ring in the thousand years of peace. |
| Ring out a slowly dying cause, | Ring in the valiant man and free, |
| And ancient forms of party strife; | The larger heart, the kindlier hand; |
| Ring in the nobler modes of life, | Ring out the darkness of the land, |
| With sweeter manners, purer laws. | Ring in the Christ that is to be. |

Luke 5:31-39 (NIV)

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34 Jesus answered, “Can you make the guests of the bridegroom fast while he is with them?

35 But the time will come when the bridegroom will be taken from them; in those days they will fast.”

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37 And no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined.

38 No, new wine must be poured into new wineskins.

39 And no one after drinking old wine wants the new, for he says, ‘The old is better.’”