

Luke 5:33-39 (NIV)

³¹Jesus answered them, “It is not the healthy who need a doctor, but the sick.

³²I have not come to call the righteous, but sinners to repentance.”

³³They 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.”

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

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

³⁶He 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.

³⁷And 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.

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

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

42-05-02b-Something Old, Something New

past, newness, law, faith, Eucharistic, New Year, marriage

Luke 5:31-39

The Bridegroom’s presence creates a new beginning.

INTRODUCTION: (Text as Scripture Reading)

–**HOM.idea.** [At New Year vigils, we recall a dying year and pray in a new one.]

A New Year’s *Holy Communion* is similar: *Christ’s Table* is death to our old ways and nurture for our new life. [**Title**, “*Something old, something new*.” It’s what *brides once wore in weddings*: symbolic of marriage’s transition from the old to the new, just like a *New Year’s* transition.] So, how does HOM.idea?

I. At the Bridegroom’s Presence, It’s Time to Celebrate!

- A. “What about ‘the good old days?’” – v.33, ... “*John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.*” (Mat 9:14 says that “*John’s disciples*” *changed the subject!*)
1. Jesus had just said in v.31-32, “*It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.*” (*External activities can distract us from the heart’s inner needs.*)
 2. Pharisees & “*John’s disciples*” trusted *the OT*, awaiting *the Messiah*, but *even John never fully understood the NT Jesus* was bringing.)
- B. Jesus proclaimed that *things were different now*. How so? Well...
1. The Bridegroom is here! *It’s time to rejoice!* (Jesus said in v. 34, “*Can you make the guests of the bridegroom fast while he is with them?*” [A big clue was His 1st miracle at a wedding where He provided the best wine.])
 2. The Bridegroom, came to build a *new home* for His *Bride*. (Jesus took her from the *old creation* to make of her a *new creation, the Church*, starting a new family, as in Gen 2:24, ...a man will leave his father and mother and be united to his wife, and they will become one flesh.)
 - a. An OT home became a NT one [with OT pictures adorning its walls.]
 - b. Our spousal union brought us new birth [New Year’s Day imagery has an old man leaving the scene and a new baby arriving, anxious to grow.]
 3. Christ replaced the Old Covenant with a New Covenant–
 - a. John set Jesus on center stage– John 3:29, 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. (*John’s job ended as Jesus began His.*)
 - b. His passionate death for us was His betrothal– v.35, “*But the time will come when the bridegroom will be taken from them; in those days they*

will fast.” (Since *our Bridegroom denied Himself for us, fasting is like a reciprocal devotion: our self-denial responding to His.*)

TRANS: Many saw the *old ways as better. Not all welcomed Jesus as the Bridegroom*, but for *those who did and do*, there’s **a new beginning**.

II. At the Bridegroom’s Presence, It’s Time for New Clothes!– 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. (Some were saying, “But I like the old!”)

- A. The *OT* ended when the *NT* fulfilled it [*OT* conceals Jesus; *NT* reveals Him], but He warned us not to mix them; He said they don’t “match.”
- B. The *unfulfilled OT* was not to be preserved at the cost of missing its fulfillment in Christ; *the New had come to replace the Old.*

TRANS: The “new garment” in v.36 is like *the wedding garment of 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 never provide that wedding garment for us.* But Jesus did, purchasing us “a robe of righteousness” by *His Passion* on the Cross.

III. At the Bridegroom’s Presence, It’s Time for a New 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 *Passover* foreshadowed the *Lord’s NT Table*, which remains forever new, because it’s anchored in the future, “until He comes.”
 2. The *bread and wine, in an amazing way*, symbolize *our new life*:
 - a. The “bread without yeast” [*His body without sin*] calls us to holiness— **1 Cor 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, the bread of sincerity and truth.
 - b. **Wine made by yeast** [*His blood mixed with our sins*] shows a *Bride, the Church*, redeemed from an *old life* to live *new life* in Christ.
- B. Each “remembrance” of *our Lord’s Passion* at His Table 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!’”

CONCLUSION:

–**v.39**, And no one after drinking old wine wants the new, for he says, ‘The old is better.’” *Is it? Is it better to plod along in the past’s good old days*, or to join our Husband-King on an *everlasting honeymoon? What could be “better” than our Bridegroom’s presence creating a new beginning?*

–[**Tennyson’s poem** *In Memoriam* has many great lines expressing this *old-and-new* theme surrounding the New Year, and I’ve picked a few of them to close with:

Ring out the old, ring in the new,	Ring out the thousand wars of old,
Ring happy bells, across the snow:	Ring in the thousand years of peace.
The year is going, let him go;	Ring in the valiant man and free,
Ring out the false, ring in the true....	The larger heart, the kindlier hand;
Ring out old shapes of foul disease;	Ring out the darkness of the land,
Ring out the narrowing lust of gold;	Ring in the Christ that is to be.]

Let’s make it our New Year’s resolution to be stretchable “new wineskins,” for Jesus, our Bridegroom, to fill us up with the Holy Spirit’s “new wine.”