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

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. 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.)

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

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
Ring out, wild bells, to the wild sky,
   The flying cloud, the frosty light:
   The year is dying in the night;
Ring out, wild bells, and let him die.
Ring out the old, ring in the new,
   Ring happy bells, across the snow:
   The year is going, let him go;
Ring our the false, ring in the true.
Ring out the grief that saps the mind,
   For those that here we see no more;
   Ring out the feud of rich and poor,
Ring in redress to all mankind.
Ring out a slowly dying cause,
   And ancient forms of party strife;
   Ring in the nobler modes of life,
With sweeter manners, purer laws.

\[Luke 5:31-39\] (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 old 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.’”