

Incompatibility of the Gospel

Luke 5:33-39

The Preface

a. Context of the Parable

- **Jesus Cures the Lame** – v17-26 – Declaring His Deity, Mark 2:7.
- **Jesus Calls Levi** – v27-32 – Matthew, a publican/tax collector.
 - i. Matthew left all and followed Jesus, v27-28.
 - ii. Matthew makes Jesus a “...great feast in his own house...” v29

*And it came to pass, as Jesus sat at meat in the house, behold, **many publicans and sinners came and sat down with him and his disciples.***

Matthew 9:10

- V30 - The Pharisees and Scribes challenge Jesus and His disciples as to why both sit with publicans and sinners.
- V31-32 - Jesus' responds: *And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.*
- V33 – This is the *third* confrontation of the Pharisees in this chapter and they are relentless. Now they challenge Jesus about His disciples not fasting.
- V34-35 – Jesus responds: do you expect the wedding guests and family members to fast during their time of celebration? The time did not call for *fasting* which depicted *sorrow* or *intense prayer*.

b. Comparing the Passages

- 3 Accounts: Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39
 - i. All the contexts are exactly the same: Indicating chronology.
 - ii. Who approached Jesus?

*Then came to him the **disciples of John**, saying, **Why do we and the Pharisees fast oft, but thy disciples fast not?*** Matthew 9:14

*And the **disciples of John and of the Pharisees** used to fast: and **they** come and say unto him, **Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?*** Mark 2:18

And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? Cf. V30 – Scribes and the Pharisees Luke 5:33

- **Synoptic gospels** – Matthew, Mark, and Luke contain many of the same events all explained from the eye-witnesses perspective and emphasis. They all questioned Jesus in a single scene.
- The Significance: Somewhere along the line John the Baptists disciples got caught up with the *tradition of the Pharisees*. The specific tradition was that of *fasting*. Fasting was not commanded in the Old Testament and was always voluntary yet the tradition of Pharisees made it *compulsory*.
 - The Jews believed that God expected them to fast on the Day of Atonement by the phrase “*afflict your souls...*” Lev. 23:27.

c. **Corruption** of the Pharisees

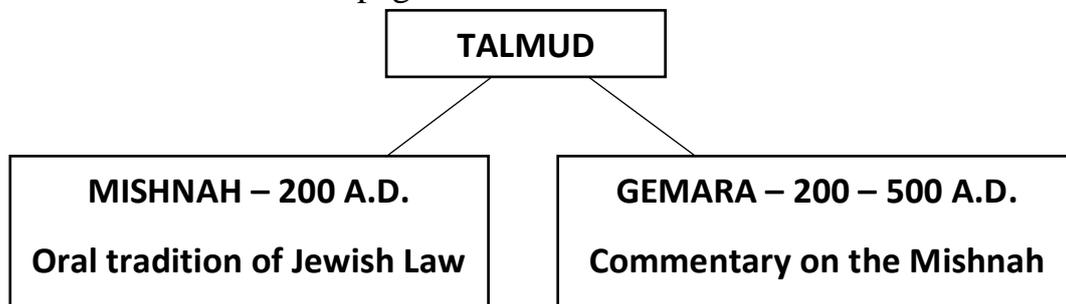
- Judaism had become a graveyard of religiosity and externalism.
- God gave the children of Israel 613 commandments which they failed to uphold from the time of Moses through to the prophets. However during the Intertestamental period (400 years of silence) the Pharisees emerged.
- They claimed that when God gave Moses the *Torah* he also gave him *oral traditions* which have been passed on by God’s people to them. This “extra revelation” became the foundation of heresy in the nation of Israel.
- Jesus during His ministry condemned the *traditions* of the Pharisees:

*Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the **tradition of the elders**? for **they wash not their hands when they eat bread**. But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition**?* Matthew 15:1-3

*The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. **I fast twice in the week, I give tithes of all that I possess.*** Luke 18:11-12

- The tradition of fasting taught they were meant to fast on the 2nd and 5th days of the week all year round.

- These oral traditions were built upon by many Rabbis and the *Mishnah* was compiled around 200 A.D. The *Mishnah* is now found in the *Talmud* which contains 6,200 pages of *tradition*!



- The *Talmud* states: The words of the scribes are more lovely than the words of the law...weightier are the words of the elders, than the words of the prophets... my son, attend to the words of the scribes, more than to the words of the law... *T Hieros. Beracot, fol. 3. 2; T. Bab. Beracot fol. 4. 2.*
- Hillel (110 B.C. – 10 A.D) and Shammai (50 B.C. – 30 A.D.) were two elders of Rabbinic Jewish traditions that had major impact on the Pharisees during the times of Christ. They apparently debated over 316 issues. In fact it is apparent that Gamaliel was the grandson of Hillel. Paul trained under Gamaliel and became a Pharisee of the Pharisees.
 - The issues of debate were so trivial that one of their debates consisted of whether or not it was lawful to eat eggs that had been laid on the Sabbath day!
- Now we can understand why Jesus said: ...*Beware ye of the leaven of the Pharisees, which is hypocrisy.* Luke 12:1
- The Problem of the Pharisees was that they were trying to get Jesus' disciples to fit their mold of religious externalism. However, Jesus wasn't here to join hands with the "righteous" of Judaism, He was calling sinners to repentance.

A. The Parable – v36-39

The Parable is taught by the use of *three illustrations*:

a. New Cloth, Old Garment

No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Matthew 9:16

- **New garment** – Luke 5:36 – *kainos* – unused, new in quality not necessarily time.

- **New cloth** – Matthew 9:16 – *agnaphos* – unshrunk, raw, unwrought.

If you would sew a fresh, unused, raw piece of cloth to fill up the hole of an old worn out antique garment you will find that when you go to wash that garment the new garment will shrink dramatically and tear that which you “sewed up” and will become worse.

b. New Wine, Old Wineskins

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. Luke 5:37-38

- **New Wine** – *neos* – new in time, fresh, freshly squeezed grape juice!
- **Old Bottles** – these are *wineskins* made out of the leather of animal skins and were used for storing and drinking of the fruit of the vine. Because of the natural process of fermentation the *new* animal skins would work well in providing elasticity when the gasses were produced. However once the bottle had been stretched and used it became hard and brittle, it lost its flexibility.



185.—ANCIENT SKIN-BOTTLES.

Therefore if you put a *new* batch of wine in *old* bottles the hard brittle bottles won't flex during the fermentation and would burst by the pressure.

c. Old Wine, Old Ways

No man also having drunk old wine straightway desireth new: for he saith, The old is better. Luke 5:39

- Here is a picture of a man who has been accustomed to drinking *old wine* which is sweet to his taste. And because he used to it he therefore has no desire for the new but continues in his old ways saying that the “old is better.”

B. The Purpose— v36-39

- The first two illustrations point to the same truth:

➤ (1) The Gospel is incompatible with Judaism.

The gospel fits into no religious system – it is a system of its own!

- Note v36 – “...the new agreeth not with the old.” – *agreeth* – *sumphoneo* – “to sound together” it is not HARMONIOUS. The oral traditions of the Pharisees could not sound together with the teachings of Jesus.
- Jesus’ disciples were not going to join the disciples of John and the Pharisees in the observance of their twice a week pious fasting.
- He was not going to pour *new wine* into old bottles and neither was He going to sew a *new cloth* upon an old garment.

❖ *To try to mix law and grace would be like using a piece of new, unshrunk cloth to patch an old garment. When washed, the patch would shrink, ripping itself away from the old cloth. The disrepair would be worse than ever.*
William MacDonald

➤ (2) Jesus did not come to “patch up” Judaism

Jesus came to establish an entire New Covenant. The Old Covenant had become corrupted by *oral tradition* and was waxing old as that old garment and was ready to vanish away.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 8:13

Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 4:30-31

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 5:4

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Romans 11:6

❖ *Jesus would do no such thing as tack on Christianity to Judaism.
Flesh and law go together, but grace and law, God's righteousness
and man's, will never mix.* J. N. Darby

- (3) It's hard to leave old and accustomed religious ways.
The Pharisees and Jews were so stuck in their *traditions* that they would declare "THE OLD IS BETTER." This they would do to their own destruction!

Conclusion

The Gospel is incompatible with Judaism. Jesus did not come to "repair" Judaism He came to "replace" it. You cannot mingle any works based gospel with the gospel of grace. There can be no other Saviour but Jesus. And in the words of the LORD through the prophet "Can two walk together, except they be agreed? Amos 3:3.

...for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing... 2 Corinthians 6:14-17

Memory Verse:

Luke 5:36: And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.