

Introduction

How do we read the old covenant and the new covenant? Jesus came to establish a new covenant with God's people by His death. There are some aspects of the old covenant that we clearly fail to obey. For example, we eat pork and catfish. We wear clothes of mixed materials. We don't make atoning sacrifices. *Do we ignore these commands because we are unfaithful or because that is the right way to view those commands?*

Our verses tonight focus on the Sabbath. God commanded a day of rest every Saturday. Jesus's treatment of the Sabbath caused Him a lot of controversy. We learn two related things in this passage. First, the old and new covenants cannot be combined. Second, we should view the new covenant (and the old covenant) through the revelation of Jesus. Any interpretation of Scripture that fails to relate to Christ will likely misinterpret the point.

Fasting

[Luke 5:33-35](#) “33 And they said to him, “The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink.” 34 And Jesus said to them, “Can you make wedding guests fast while the bridegroom is with them? 35 The days will come when the bridegroom is taken away from them, and then they will fast in those days.””

Who made a habit of fasting and prayer? [Luke 5:33](#) “... The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees...” Many people interpret [Lev 16:29](#) as a command to fast on the Day of Atonement. Fasting is common in the OT, but not explicitly commanded on a regular basis. The Pharisees frequently fasted two times per week (see [Luke 18:12](#)). *How were Jesus's disciples different?* [Luke 5:33](#) “... but yours eat and drink.””

What is the purpose of fasting? Fasting in Scripture is mostly associated with mourning. By the first century, fasting was closely associated with prayer. *Why did Jesus say the disciples did not need to fast?* [Luke 5:33-34](#) “33 And they said to him, “The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink.” 34 And Jesus said to them, “Can you make wedding guests fast while the bridegroom is with them?” Jesus did not condemn fasting. He merely said that the disciples had no reason to mourn while He was with them.

[Luke 5:36-39](#) “36 He also told them a parable: “No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. 37 And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. 38 But new wine must

be put into fresh wineskins. 39 And no one after drinking old wine desires new, for he says, 'The old is good.' ””

What was Jesus's illustration of an old and new garment? [Luke 5:36](#) “... No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old.” What was Jesus's illustration of new wine and old wineskins? [Luke 5:37](#) “37 And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed.”

***What do these illustrations teach about Jesus's coming (i.e., the new covenant)?* Jesus did not come merely to correct some details of the old covenant. Jesus came to establish a new covenant. The new covenant is not concerned with rituals; the new covenant is concerned with Christ (the bridegroom).

Lord of the Sabbath

[Luke 6:1-2](#) “1 On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. 2 But some of the Pharisees said, “Why are you doing what is not lawful to do on the Sabbath?””

On what day does this conversation take place? [Luke 6:1](#) “1 On a Sabbath ...”

What action did the Pharisees conclude was breaking the Sabbath? [Luke 6:1](#) “1 On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands.” Was this action breaking the Sabbath? There are restrictions against gathering on the Sabbath, such as when God gave manna ([Exod 16:22-26; 20:9-11](#)). On the other side, God did permit plucking grain as you walked through, even if it was not your own. [Deut 23:25](#) seems to distinguish between plucking grain and harvesting grain (which would be work).

[Luke 6:3-5](#) “3 And Jesus answered them, “Have you not read what David did when he was hungry, he and those who were with him: 4 how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?” 5 And he said to them, “The Son of Man is lord of the Sabbath.””

In what way did David break the OT law? [Luke 6:4](#) “... he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him...” [Lev 24:5-9](#) describes the bread that would be placed in the tabernacle. When they placed new bread, the priests would eat the bread. In [1 Sam 21:1-6](#), Ahimelech the priest gave the bread from the tabernacle to David and his soldiers. How does this relate to the disciples plucking grain to eat? In both situations, God had given instructions that highlighted holiness - keep the bread holy, keep the Sabbath day holy. In both

situations, people were in need of food. Jesus said in [Mark 2:27](#) "... The Sabbath was made for man, not man for the Sabbath."

What does Jesus say about His relation to the Sabbath? [Luke 6:5](#) "... The Son of Man is lord of the Sabbath." Jesus has authority over the Sabbath (the day and the observance).

How should Christians view the Sabbath commands? There are a few NT passages that suggest that Christians do not observe the Sabbath. **First**, the NT says that we are not bound to observe **days**. [Colossians 2:16](#) "16 Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath." [Galatians 4:10-11](#) "10 You observe days and months and seasons and years! 11 I am afraid I may have labored over you in vain." **Second**, the Sabbath is fulfilled in Christ. [Colossians 2:17](#) "17 These [including Sabbaths] are a shadow of the things to come, but the substance belongs to Christ." [Matthew 11:28-29](#) "28 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls."

Sabbath healing

[Luke 6:6-7](#) "6 On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. 7 And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him."

On what day did this event occur? [Luke 6:6](#) "On another Sabbath ..." *What was Jesus doing in the synagogue?* [Luke 6:6](#) "... he entered the synagogue and was teaching ..." *Why were the Pharisees watching Jesus?* [Luke 6:7](#) "7 And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him." They were more concerned about accusing Jesus than considering how He could heal people.

[Luke 6:8-11](#) "8 But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" 10 And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. 11 But they were filled with fury and discussed with one another what they might do to Jesus."

Why question did Jesus ask the Pharisees about the Sabbath? [Luke 6:9](#) "... is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?"

What did Jesus tell the man with the deformed hand? [Luke 6:10](#) "... he said to him, "Stretch out your hand ..." *What happened to his hand when he stretched it out?* [Luke 6:10](#) "... he did so, and his hand was restored."

How did the Pharisees react to Jesus healing the man on the Sabbath? [Luke 6:11](#) “11 But they were filled with fury and discussed with one another what they might do to Jesus.” This reminds me of the Heavenly Highway Hymnal song *Ain’t it a Shame*. “Ain’t it a shame to lie on Sunday, when you’ve got Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.” The Pharisees were upset about the **day** Jesus healed the man.

The Twelve

[Luke 6:12-16](#) “12 In these days he went out to the mountain to pray, and all night he continued in prayer to God. 13 And when day came, he called his disciples and chose from them twelve, whom he named apostles: 14 Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, 16 and Judas the son of James, and Judas Iscariot, who became a traitor.”

How long did Jesus pray before calling disciples? [Luke 6:12](#) “... all night he continued in prayer to God.”

What is the distinction between a disciple and an apostle? A disciple is a follower or student. This refers to anyone who follows Jesus, including us. An apostle is a representative who has the authority of the one who sent him. The Catholic Church basis the Pope’s authority on apostolic succession; that is, each pope has apostolic authority. However, an apostle must be a personal witness to Jesus’s resurrection.

Conclusion

Jesus inaugurated a new covenant by His death ([Heb 9](#); [Matt 26:28](#)). When the new covenant came, the old covenant became obsolete and passed away ([Heb 8:13](#)). We live under the new covenant, not the old covenant.

We should not add the old covenant to the new covenant; that is patching an old garment with a new or putting new wine in old wineskins. ***What happens to the old covenant?*

[Matthew 5:17](#) “17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” [Galatians 3:24](#) “24 So then, the law was our guardian until Christ came, in order that we might be justified by faith.” [Romans 10:4](#) “4 For Christ is the end of the law for righteousness to everyone who believes.”

Response: I encourage you to read all of Scripture in light of Christ’s fulfillment. Everything in the OT points to Jesus’s fulfillment. Everything in the NT rests in Jesus’s fulfillment.