

Luke

Carefully Investigating the Gospel ... Together

SSBC Luke Bible Study #14

Take this Bible Study home and use it to guide your exploration of the scripture passage that next Sunday's sermon will be focused on.

Passage: Luke 5:33-39

Sermon Date: Dec 18, 2005

Introduction:

The Pharisees and teachers of the law continue to scrutinize Jesus' actions. Previously, they were bothered by his healing of the paralytic (Luke 5:21) and his associating with 'sinners' and tax collectors (5:30). Now they take aim at the righteousness of Jesus' disciples, measuring their apparent spiritual fortitude against that of John the Baptist's followers and against that of their own Pharisee-trainees.

Bible Study:

NOTE: During the Christmas holiday weeks, we'll still be making these studies available, although perhaps distributing some of them ahead of time. Even if you're doing these studies as part of a small group which may not be meeting over the holidays, we encourage you to continue to study the passages on your own anyway.

1. Read this week's bible passage and use the chart on the next page to make observations and jot down any questions you have.

This bible study was developed by South Shore Baptist Church in conjunction with our weekly sermon series. To hear a sermon on the same scripture passage covered in this bible study, come to one of our Sunday worship services (8:30am or 11:00am) on the date listed on page 1. Or after that date you can hear it by logging on to www.southshorebaptist.com/sermons/

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Scripture	Your Observations & Questions
<p>Luke 5:33-39</p> <p>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."</p> <p>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."</p> <p>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.' "</p> <p>Matthew 9:14-17</p> <p>¹⁴Then John's disciples came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"</p> <p>¹⁵Jesus answered, "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast."</p>	

Scripture	Your Observations & Questions
<p>¹⁶"No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. ¹⁷Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."</p> <p>Mark 2:18-22</p> <p>¹⁸Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, "How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?"</p> <p>¹⁹Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. ²⁰But the time will come when the bridegroom will be taken from them, and on that day they will fast."</p> <p>²¹"No one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, making the tear worse. ²²And no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins."</p>	

2. Next, use this chart to **interpret some key observations**.

a. Select a few of your observations & questions from pages 2-3 that you find most interesting or important. Rewrite these below, and interpret and apply them using the columns to the right.

b. For each observation, begin to interpret by asking yourself these kinds of questions:

- What does it mean?
- Why is this important?
- What does this tell me about the Father? Jesus? The Holy Spirit?
- Are there other scriptures that could help me understand this?

Observation What does it say?	Interpretation What does it mean?

3. Now consider how you can **apply** the Word to your life. Look for:

- **S**ins to avoid
- **P**romises to believe
- **E**xamples to follow (remember "SPECK")
- **C**ommands to obey
- **K**nowledge to share

Don't just write things to write them – listen carefully to God's Word and what he seems to be teaching you, and look for relevant things that you're truly stirred to do. Then as you do them, God will help you learn, grow, and help others grow.

Application How do I apply what it means?

Interpreting Parables

4. According to Merriam-Webster, parables are “a usually short fictitious story that illustrates a moral attitude or a religious principle.” Unlike allegories, which weave many principles and teachings into a complex story, parables are generally intended to communicate a single, main point. They do this by drawing the reader or hearer into a familiar situation, and then “springing” upon them an unexpected truth or insight. Just as a joke is designed to yield a response of laughter and joy, a parable is designed to yield specific response.

- a. What main point is Jesus making in his Luke 5:33-39 parable?

- b. What responses do you think Jesus’ parable in Luke 5:32-39 was intended to yield in those present?
 - Pharisees

 - Levi’s friends

 - Jesus’ disciples

- c. What are some ways we should respond?

In studying biblical parables, we must endeavor to understand the context and circumstance of the people involved. These give us clues about what the parable was intended to communicate at that time. We can get some clues from other bible passages. For instance, in this case, we know that Jesus was dining at Levi’s house, along with his friends, including many tax collectors and others who were considered sinful. We also see the Pharisees beginning to judge Jesus and the behavior of his followers. You may also find it helpful to use a study bible, commentary, or other resource to gain additional insights about the culture, language, history, etc. (e.g. what wineskins were like) and how that sheds light on the meaning of the parable.

To further explore how to interpret parables, see Chapter 8 of [How to Read the Bible for All It’s Worth](#) by Gordon Fee and Douglas Stuart.

Another helpful approach to understanding Jesus’ parables is to look for modern-day parables which can be used to make the same point, but through more common contexts that may more effectively yield the desired response among contemporary hearers.

- d. What modern-day parables might you use in trying to explain Jesus’ main point of Luke 5:33-39 to someone you know? Try to come up with one or two of your own parables.

Sample: “In applying for an important new job, no one prints out their resume on old paper that is faded and wrinkled.”

Stretch Your Thinking

5. In the Luke 5:33-39 passage, Jesus challenges his critics when they judge his disciples for not fasting. However, in verse 35 Jesus endorses fasting under the right circumstances.

- a. Use the following cross references to explore what the bible teaches and models about fasting.

Joel 2:12 “Even now,” declares the Lord, “return to me with all your heart, with fasting and weeping and mourning.”

Exodus 34:28

Nehemiah 1:4

Daniel 9:3, 10:3

Matt 6:16-18

Luke 4:2

Acts 13:3, 14:23

b. When are some appropriate times to feast? When are some appropriate times to fast?

c. What are the benefits of fasting? What are some cautions?

d. What experiences have you had with fasting? Going forward, how might you exercise the discipline of fasting as a means of worshipping God and drawing closer to him?

6. Luke 5:33 describes three sets of disciples (followers). John the Baptist had disciples. Jesus had disciples. Even the Pharisees had disciples.

a. Are we supposed to have disciples? (Consider Paul's example in 1 Cor 11:1 and the commission Jesus gives us in Matt 28:19-20)

b. Who are your disciples (people who are following your example), and what are you leading them toward? How might you be a more effective disciple-maker?