

## **MARK 2:18-22**

### **REVIEW:**

### **READ 2:18-22**

### **VS. 18, - 20**

- It would appear that these same folks, disciples of John and some of the Pharisees would have witnessed Jesus dining with the tax collectors and sinners.(2:15-17)
- Notice that Luke begins this paragraph with the word then, and here in Mark the tense indicates the same thing.
- John Baptist at this time was languishing in Herod's prison.
- This helps us to understand something of their sentiments as Jesus just took part in what Luke calls a "great feast."
- Both of these groups were strict and liked to separate themselves from certain enjoyments.
- To them the behavior of Jesus with sinners was inappropriate.
- Some of John's disciples seemed to follow some of the practices of the Pharisees.
- This is strange because John called the Pharisees a brood of vipers.
- Jesus' view of life with Him was not a funeral but a wedding feast.
  - How is it with me?
- These Pharisees were consumed with their own self-righteousness.
- They were mourning when they should have been rejoicing, they were glad when they should have been sad.
- They refused to admit they were sinners while Jesus preached repentance.
- They were proud and boasted about their religiosity while He preached humility.
- They embraced and reveled in dead external ceremony and tradition while Jesus preached transformation of heart,
- They loved applause and the approval of men while Jesus preached and offered approval and acceptance with God.
- They had dead ritual, while Jesus offered life transforming relationship.
- They promoted a dead system while Jesus promoted salvation through Himself.
- Jesus' rebuke to the Pharisees was not so much about the Mosaic law, which was good and which Jesus had come to fulfill for us. (Mt. 5:17-19), but it was against all the extra biblical regulations, manmade requirements and rules, and the attitude these things made them righteous or holy.
- He refers to Himself as the Bridegroom and these people were the wedding guests. (VS 19)
- And in doing so, Jesus would have incited the jealousy and scorn of the Pharisees by referring to Himself as the "Bridegroom." A title reserved for God's relationship to His people.

- God had given pictures of His relationship as a Bridegroom with His people earlier in the scriptures.
  - Isa. 62:5; For as a young man marries a virgin, So your sons will marry you; And as the bridegroom rejoices over the bride, so your God will rejoice over you.
  - Isa. 54: 5, Isa. 61:10, Jer. 31:32, As well as the message of Hosea.
- John Baptist had already called Christ the Bridegroom in Jn. 3:29,30.
- And we have this picture in other New Testament scriptures as well.
  - Eph. 5, Rev. 21:2, 9, Rom. 7:4

#### **FASTING:**

- A Jewish wedding party could last up to 7 days and it certainly would have been rude and insulting for the wedding party to fast during this celebration.
- In vs. 18 the tense of the statement shows that they were presently fasting.
- Jesus and His disciples feasting with Levi probably fell on one of the ordinary "Pharisee proclaimed" fast days, a Monday or Thursday, and most likely followed by some of John's disciples.
- The only mandatory fast day that the Lord instituted was on the day of Atonement, and set aside as a day to mourn sin.
- The disciples did fast after Jesus ascended. (Acts 13:2,3, 14:23, Paul mentions he fasted often.)
- The Pharisees fasted to be seen while Jesus' followers are to be seen not fasting.

#### **THE PURPOSE OF FASTING:**

- The purpose of fasting is to draw near to God, to satisfy our hunger for fellowship and relationship with Him.
- The direction from the Lord to His church is that we are to fast occasionally. It was not an option and was taken for granted that we would do it.
  - **Mt. 6:16-18**
- We are not to get men's attentions but God's.
  - See Mt. 6: 18b; the goal, the Father who sees you in secret.
  - Will reward you openly. (His presence)
- 3 points of fasting are, 1) it is occasional but is, 2) it is done in secret, 3) its purpose is to draw nearer to God.
- The goal is to set aside our dependence on food and lean in on God.
- Take the gained time that we would have spent on food and preparation of food and get alone with God with that time. (without distraction.)
- This is the point of this section. The dead legalities of extra biblical religion did nothing to bring one closer to God or to build personal relationship with Christ.
- This personal relationship would be and was something new and could not be added to something worn out, old, and the rigid dead practice of Jewish religion at that time was inflexible, brittle and could not, would not contain or accommodate the relational new.

## **VS. 20 BRIDEGROOM TAKEN AWAY..**

- **Taken Away**: This verb conveys the idea of a sudden and violent removal, a clear hint to the coming crucifixion.
  - Isa. 53:8; By oppression and judgment he was taken away;
- In the gospel of Mark this is the first suggestion or hint to the Lord's violent death at the cross.

## **VS. 21–22 THE OLD AND THE NEW: 2 Parables** (Lk. 5:36) Garments and Skins

- The old garment was old because it was worn out not because it was old.
- The Jewish ritualism had become a burdensome and dead thing.
- The common person was weighed down by lifeless and legalistic rules and regulations that were impossible to obey.
- It was works based and led to failure and condemnation.
- It was not only the added regulations and laws, but their whole approach to God was they thought they could earn Him, deserve Him by their self-effort approach rather than through the grace of Christ's atonement.
  - Heb. 10:19-23
  - John 5:39, 40
- The old needed to pass away for it was only shadows of the true. A new way had been opened, a true way, the True Vine had come and men must be grafted into the new Vine to have life.
- Our relationship with God was no longer an exterior one but an interior one. It is relational and personal.
  - What a privilege. 1 John 3:1 Behold what manner of love....
- Jesus will not compromise adding the new to something old, worn out, lifeless.
- God is not impressed with the self-saving religion of man.
  - For there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)
  - No one comes to the Father except through Him. (Jn. 14:6)
  - For *there is* one God and one Mediator between God and men, *the Man* Christ Jesus. (1 Tim. 2:5)
- Salvation is not receiving a patch on an old garment, but receiving a new heart. A new nature, a new creation. It is radical.
  - Isa. 61:10; I will greatly rejoice in the LORD, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks *himself* with ornaments, And as a bride adorns *herself* with her jewels.
  - 2 Cor. 5:17; Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

- As to the wine skins; they were mostly made from goats. It would have its legs, tail and head removed. The body of the animal would be pulled through the neck as the skin was stretched around the body.
- The openings at feet and tail are then sealed shut, the neck narrowed as it would be used to fill and to pour the contents out.
- As the new wine fermented the new wine skin could expand and flex to accommodate the gas produced by fermentation.
- An old brittle wine skin had lost its elasticity and would split and break rather than flex.
- The new covenant of grace and Spirit cannot be attached to a false system or works-based righteousness.
- Legalism of any form cannot contain the blessedness of salvation by grace.
- On the personal level, new wine = the Spirit can only be in the new creation, the Spirit births the new creation,
  - For the kingdom of God is not meat or drink, (fleshly, earthly, wearing out) but righteousness, peace and joy in the Holy Spirit. (Rom. 14:17)

#### **Conclusion:**

- In fasting If I am not drawing closer to God I am missing the purpose.
- By Jesus's statements in Vs 21-22, things old and new, He is basically saying He had come to initiate an entirely new order of religious life, experience and expression.
- Instead of life being a fast, it is to be a feast, feast with Him.
- Instead of an old worn out sackcloth, now the royal robe.
- Instead of endless dry dullness and melancholy a continuous knowing and experiencing of joyfulness and life even in the midst of tribulation.
- These "new" things are pictures of life with Christ, celebrating, enjoying fellowship with the Bridegroom.
- There is a not of joy!
- It is relationship with Christ and this relational experience cannot be added to the old life, or dead ritual, man made religious requirements.
- You must be born again..
- Note the merriment of one sinner repenting. (Luke 15.)
- Do I enjoy the Relationship? **1 Jn. 1:1-4**