

Theme: With the coming of Jesus, the old covenant promises, types, and shadows find fulfillment in the glorious realities of the new covenant.

## I. Jennifer Knapp interview

- A. I really love her CD Kansas; she announced she was a lesbian and came on Larry King
- B. A pastor was on the show as well, was kind but held to the biblical line
- C. She asked about eating shellfish - he said God changed his mind - and I lost my mind!
- D. He tried to explain it better but it was all over by then
- E. Did God change His mind? What changed with Jesus' coming and the new covenant?

## II. Questions About the Practice of Fasting

- A. Why don't your disciples fast?  
Now 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?" Mark 2:18
  - 1. The disciples of John and the Pharisees fast
  - 2. You may be fighting with the Pharisees, but John's disciples fast as well - so why don't your disciples?
- B. The practice of fasting in Israel
  - 1. God originally commanded His people to fast on the Day of Atonement  
This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work — whether native-born or an alien living among you — Levit. 16:29

- a. 10th day of the 7<sup>th</sup> month (day of atonement Yom Kippur)
  - b. 'deny yourselves' - understood to mean 'fast' from early Judaism all the way to the present
  - c. It was a way of showing humility for sins as the animals were sacrificed and blood put in the Holy of Holies to cover the people's sins.
  - d. Many Jews still fast on Yom Kippur
2. During the exile, it appears other fasts began to be practiced  
This is what the Lord Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace." Zechariah 8:19
- a. Now there are also fasts in the 4<sup>th</sup>, 5<sup>th</sup>, and 10<sup>th</sup> months
  - b. These seem to be related to the destruction of the Temple, the exile, and the return to the land.
  - c. We are never told God commanded these, but they apparently became common practice
3. By the time of Jesus, the Pharisees fasted twice a week!  
I fast twice a week and give a tenth of all I get. Luke 18:12
- a. This is the Pharisee in Jesus' parable of the Pharisee and the tax collector
  - b. They fasted on Monday and Thursday each week
  - c. It was meant to be a sign of humility and repentance before God for sin.
  - d. As seen in the parable, for some it became a source of spiritual pride and a way of establishing their own righteousness.

- e. Thus in practice for some it was becoming the opposite of what was intended - instead of an external way to repent of and mourn for personal unrighteousness, it had become a practice that promoted a spirit of self-righteousness!
4. Fasting was a practice rooted in a command of God in the Old Testament, but it had grown beyond the biblical command and at times even ran counter to its original purpose in the Law.

### III. The Son of Man and the New Covenant

#### A. The Presence of Jesus changes the situation

Jesus answered, “How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. <sup>20</sup> But the time will come when the bridegroom will be taken from them, and on that day they will fast.” Mark 2:19–20

1. No one was allowed to fast during a week-long wedding celebration.
2. Jesus, the Bridegroom, is with the disciples, so how could they fast? It is unthinkable!
3. But the Bridegroom will be taken away (a veiled allusion to His death) and then they will fast again.
4. Even John and his disciples had fasted because the Bridegroom/Kingdom had not yet arrived, but now that Jesus had ushered in the Kingdom the situation was essentially different.
5. After Jesus’ death, resurrection, and ascension believers would fast again - but it would be different than it was before the coming of Jesus.

B. Two illustrations - the new situation requires changes  
 “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. <sup>22</sup> And 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.” Mark 2:21–22

1. You can’t put new, unshrunk material on a rip in an old garment - it will only make the tear worse.
2. You can’t put new wine in old wineskins - it will ferment, expand, and burst open the old wineskin.
3. Two common illustrations making the same point - the old covenant had its practices and ways but the new covenant requires new practices and ways.
4. This expands the previous point - Jesus’ arrival has ushered in the Kingdom and the new covenant, and this changes the situation and how we practice the faith.
5. Thus, even after Jesus’ death and resurrection, the cloth of the new covenant can not simply be patched onto the old covenant, and the new wine of the new covenant can not simply be put into the wineskins of the old covenant.
6. Does this mean that God has ‘changed His mind’? What is the relationship between the old & new covenant?

## IV. The Relationship Between the Old and New Covenant

- A. The old covenant promises and commands find fulfillment in the new covenant

We tell you the good news: What God **promised** our fathers <sup>33</sup> he has **fulfilled** for us, their children, by raising up Jesus. Acts 13:32–33

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. Matthew 5:17

1. The old covenant gave certain commands and made promises; Jesus fulfilled all of the commands and promises in the new covenant.
2. This means the old covenant is anticipatory and the new covenant is the fulfillment.

- B. The old covenant is type and shadow, the new covenant is the reality

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. <sup>17</sup> These are a **shadow** of the things that were to come; the **reality**, however, is found in Christ. Colossians 2:16–17

1. Food laws (including the fasts), holy days, etc are old covenant commands but are types and shadows
2. These old covenant types and shadows pointed forward to Jesus Who is the reality!
3. The old covenant is a temporary type and shadow and the new covenant is the permanent reality.

- C. The old covenant is external and unable to change us, the new covenant is internal and powerful to change us

But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. <sup>7</sup> For if there had been nothing wrong with that first covenant, no place would have been sought for another. <sup>8</sup> But God found fault with the people and said: “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. <sup>9</sup> It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. <sup>10</sup> This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. <sup>11</sup> No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest. <sup>12</sup> For I will forgive their wickedness and will remember their sins no more.” <sup>13</sup> By calling this covenant “new,” he has made the first one obsolete; and what is obsolete and aging will soon disappear. Hebrews 8:6–13

1. The new covenant is superior to the old covenant
2. The old covenant was weak because the people were weak and could not keep it
3. In the old covenant, the law was externally written on tablets of stone; in the new covenant, the law is internally written on the hearts of God’s people.
4. In the old covenant sins could only be covered; in the new testament true atonement is made and the sins are forgiven and forgotten!
5. The fulfillment Jesus brings in the new covenant is so great that the old covenant becomes obsolete and passes away.

## D. The law of God in the old covenant and new

### 1. God's law in the old covenant had different aspects: ceremonial, sacrificial, and moral

- a. Ceremonial - circumcision; food laws; special days; clothing
- b. Sacrificial - sacrifices to cover sin, thank God
- c. Moral - ethical laws - murder; sex; stealing; etc.

### 2. The ceremonial and sacrificial aspects of the law were temporary to point to Jesus, and since He has fulfilled them they no longer apply.

“Are you so dull?” he asked. “Don't you see that nothing that enters a man from the outside can make him 'unclean'? <sup>19</sup> For it doesn't go into his heart but into his stomach, and then out of his body.” (In saying this, Jesus declared all foods “clean.”) Mark 7:18–19

- a. Food is external and does not separate us from God
- b. Jesus declared all food clean - the ceremonial food laws are no longer in effect.
- c. The same is true of the whole ceremonial law according to Colossians 2:16; Hebrews 9:10.
- d. Hebrews 7-10 show that Jesus has fulfilled the sacrificial law so that it no longer applies either!

### 3. The moral aspect of the law is eternal because it is based on God's unchanging character and thus it always applies and will never change.

He went on: “What comes out of a man is what makes him 'unclean.’” <sup>21</sup> For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, <sup>22</sup> greed, malice, deceit, lewdness, envy, slander, arrogance and folly. <sup>23</sup> All these evils come from inside and make a man 'unclean.’” Mark 7:20–23

a. The moral law still applies because it is a reflection of God's unchanging character.

b. Thus morality does not change over time or by culture - murder, sexual immorality (including heterosexual and LGBTQ+), theft, lying, etc are always wrong. Period.

### 4. God did not change His mind with the coming of Jesus. Rather, the different aspects of His covenant and law find their deepest fulfillment and application in Christ. Thus the ceremonial and sacrificial laws are completed and no longer apply, but the moral law is strengthened and internalized in the life of true believers.

## V. Applying the Word

### A. Do I see everything is centered on Jesus Christ?

1. All Scripture is focused on Jesus and must be interpreted in light of His Person and work
2. This is why we say BRCC is “Christ-centered”
3. This is what the Pharisees refused to see
4. Some Christians today misinterpret & apply the Old Testament as if we are still under the Old Covenant, in Promised Land, keeping food laws, etc.
5. But this is to ignore that these things pointed to Jesus and find their fulfillment in Him.
6. When we do this it makes it appear as if we just pick and choose what to apply and which sins to focus on, and Scripture becomes a jumbled confusion.
7. This is why we must rigorously keep pointing to Jesus - it is all about Him! He is the lens that makes everything fall into place!

B. Do I see the moral law has not changed?

1. The focus today is on trying to change the moral law
2. But the moral law did not change with the coming of Jesus and the new covenant for it is based on God's unchanging character!
3. Jesus' coming actually clarified and intensified the moral law - not only don't murder, don't be angry; not just don't sexually sin, don't think about it; etc.
4. Our culture needs us to be clear and not compromise to avoid persecution
5. We must show the compassion of Christ (remember Jesus called tax collectors and sinners!), but this compassion includes "Go and sin no more!"
6. God's moral law is not arbitrary or restrictive - it is a reflection of God's character, the nature of the entire cosmos, and what leads to human flourishing!
7. Let us not be deceived - God has not changed His mind, morality is not relative, and sin is always destructive!

C. The Table of the New Covenant

1. Thanks be to God we come to the Table of the New Covenant, for here God gives what He commands!
2. We come here because Christ our Passover Lamb has been sacrificed and our sins are blotted out forever!
3. We come here because in the new covenant, God's law does not thunder from outside; it is written on our hearts and the Spirit comes to help us walk in line with God's Word and will.

4. Come, confess and receive forgiveness from Jesus, and then receive power from the Spirit.

## The Son of Man and the New Covenant

Mark 2:18-22

January 29, 2023

Communion

Hebrews 13:20-21

Teaching keywords: Old covenant; new covenant; God's Law; hermeneutics; Christology

May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep,<sup>21</sup> equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen. Hebrews 13:20–21

Now 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?"<sup>19</sup> Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them.<sup>20</sup> But the time will come when the bridegroom will be taken from them, and on that day they will fast.<sup>21</sup> "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.<sup>22</sup> And 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." Mark 2:18–22