1. **Luke 5:33**
* Who do the Pharisees and Scribes choose to question in this passage, Jesus, or his disciples?
* What do you believe the Pharisees and Scribes are trying to do by this change in whom they question, is it some sort of tactic, or just coincidence?
* Have you ever found yourself involved in a similar situation, where someone asks a critical question about you to your friends or family, and then later asks a critical question about them to you? What effect did it have on your relationship with those who they questioned prior to questioning you, if any?
1. **Luke 5:34-39**
* How does Jesus respond to the Pharisees and Scribes?
* **Tobit 11:18**
* How long did a wedding feast normally last according to **Tobit**?
* What do you imagine people do during a wedding feast while with the groom?
* Notice in **Luke** the Pharisees and Scribes ask no other questions after Jesus’ response to them about the apostles being “wedding guests” with the “bridegroom”. Why would Christ’s statement legitimize the apostle’s behavior that was questioned according to Jewish tradition of that time (**hint:** see the **footnote** for **Matthew 9:15** if you have a **New American Bible**)?
* Who is the “bridegroom” in the passage from **Luke**, considering the apostles are the “wedding guest”?
* **Isaiah 54:5-7, 62:5, Hosea 2:21**
* According to the **Old Testament**, who is the “Bridegroom”?
* According to the **Old Testament**, who is the “Bride”?
* **2 Corinthians 11:1-2, Revelation 21:1-2**
* Reflect on **2nd Corinthians**, **Revelation**, and what you heard in **Luke** and share, who do you think is the “bride” of Christ is in the **New Testament**?
* **Jeremiah 3:19-25, Jeremiah 9:1-8, Hosea 7:1-4**
* In these Old Testament passages, why is God calling his people “adulterers” is it because they are unfaithful to their wives and husbands?
* Considering Christians’ relationship with God as seen in the New Testament, which we just discussed, how might are sins be viewed today by our Heavenly Father?
* Re-read and reflect back on the “parable” Jesus tells the Pharisees and Scribes in **Luke**, and share what you believe it means to them, and us.
* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.24*

“The Good Bridegroom is the Lord Jesus; He consecrated nature by a new birth, and the flesh espoused to Him is freed from corruptions.”

* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 21*

”For the revelation of our Savior to the world was nothing else than a general festival at which he spiritually united Himself the nature of man, to be as it were his **bride**. That she who had been long barren might be fruitful and blessed with a numerous offspring. All therefore are children of the bridechamber who are called by Him through the new message of the Gospel: but not the scribes and Pharisees, who attached themselves solely to the shadow of the law.

*Second Quote*

For all things are good in their season. But what is the meaning of the bridegroom being taken away from them? It is His [Christ] being taken up into heaven.

*Third Quote*

”The Lord gives an example by saying, that ‘a tattered patch cannot be put upon a new garment, nor can old skins hold new wine.’ For the **first covenant** has grown old, nor was it free from fault. Those therefore who adhere to it, and keep at heart the antiquated commandment, have no share in the **new order** of things in Christ, ‘For in Him all things become new’.”

* **St. Ephrem of Syria** (306 AD – 373 AD) *Commentary on Tatian’s Diatessaron 5.22A-B*

“’During the entire period that our Lord was in the midst of the world, he compared it with a bridal chamber and himself the bridegroom. For the bridal guests cannot fast while the bridegroom is with them. He called his disciples bridal guests because they are members of the church, and ministers of the feast, and heralds who invite those who sit at table.”

* Please share a final thought that stood out to you today with the group.