
1. The questioners in this episode are the disciples of John the Baptist (Matt. 9:14), the Scribes & Pharisees (Lk. 5:30,33), all of the above (Mark 2:18).
2. The legalistic disapproval of Jesus’ eating habits is beginning to spread.
3. Fasting and feasting don’t mix (cf. Ecc. 3:4),
   a. Legalistic fasting was a supposed mark of righteousness.
   b. In the flawed logic of legalism, since Jesus and His disciples didn’t fast they must not be righteous.
4. Fasting was featured in the Old Testament.
   a. In the period of the Judges (Jdg. 20:26; 1st Sam. 7:6).
   b. In the period of the Kings (2nd Sam. 12:16ff.).
   c. Fasting & prayers could be a corporate exercise in seeking God’s will and favor (Ezra 8:23; Neh. 1:4; Est. 4:16).
   d. Fasting and feasting could be a phony exercise as well (Zech. 7:5,6).
   e. Jesus taught on fasting, with a primary application for Kingdom Law (Matt. 6:16–18).
      Baker Encyclopedia of the Bible has a good article on fasting.
5. Fasting was inappropriate for the Dispensation of Israel, Age of the Incarnation (Matt. 9:15a; Mk. 2:19; Lk. 5:34).
6. Fasting will once again become appropriate for difficult times of sadness (Matt. 9:15b; Mk. 2:20; Lk. 5:35; the present distress 1st Cor. 7:26).
7. The Lord then utilized the parable method of instruction to communicate truth (Matt. 9:16–17; Mk. 2:21–22; Lk. 5:36–39).
   a. One parable is given, with two illustrative forms.
   b. New and old don’t mix—both are ruined.
   c. Human nature clings to the old and resists the new.
      William Barclay’s Daily Study Bible Series (Gospel of Luke) has a great commentary.