

June 11<sup>th</sup>, 2023  
Pinecrest Baptist Church  
a.m.

Sermon Title: The Way Things Aren't  
Sermon Text: (Luke 5:29-39)

I hope that you would agree that one of the things I pray for every Sunday ought to be the prevailing principle every time we open the Word of God. That is, that we see things, the way the Lord wants them to be seen. That His perspective becomes our perspective. (Now He doesn't really have a perspective since He sees all angles at once.) I hope that you would agree that how we see something is fundamentally irrelevant, if the Lord God doesn't see it the same way.

Misunderstandings can often lead to much trouble.

I read about a little boy who said to his dad, "I'm done with my homework, I'm going outside to play." The dad said, "That's great son, I'm glad you finally got finished." – The Little boy replied – "that ain't what I said."

There are two great dangers when it comes to the Christian and His Bible.

- 1.) Hearing something the Bible doesn't say.
- 2.) Not hearing the things the Bible does say.

This morning we turn our attention to an event that is recorded in 3 of the four gospels, in which our Lord sets straight some bad thinking.

\*Note - Now listen. – Bad thinking doesn't necessarily mean "defiant" thinking; it just means "bad thinking." – Someone, and I believe we'll see this today, can be honest, and sincere, and rightly motivated, and still come up with some bad theology, and false philosophy. An honest heart doesn't mean one has a correct view. That being said this morning we are going to notice four things that need to be made clear in your view of Biblical Christianity.

There is a lot of bad theology – false philosophy – and empty religion that gets labeled "Christianity" today; and it is no wonder sane people stay confused about what the ministry of the Lord's churches is to be all about.

- We should never be amazed at the fact that the World doesn't understand Biblical Christianity, when the fact is that multitudes of honest Christians, do not understand Biblical Christianity.

With that being said we turn our attention to one night in Capernaum.

We are at the house of Levi. (Matthew)  
Matthew has just "Left all" to follow Jesus – vs 28  
And then makes a feast for the Lord Jesus Himself.

As we read through these 10 verses, the dinner conversation that night turns out to be a magnificent time of teaching from Jesus.

First let's note some topics of conversation:

- There are two questions that get asked. The Lord uses these two questions; to show us four prevailing principles that permeate all of Christianity.

There are a couple of things to cover in order to get out of this all that we can:

1.) The Questions Asked; and 2.) the Motive Behind them.

- The Questions asked:

#1 – “Why do ye eat and drink with publicans and sinners?”

#2 – “Why do the disciples of John fast often and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?”

\*Note – Those two questions dominate the evening discussion. Jesus spends the rest of this recorded conversation providing clear answers to those questions.

- The Motive behind them:

- vs 30 – “But their scribes and Pharisees murmured against the disciples saying, Why?...”

- Matthew 9:11 – “...when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?”

- Mark 2:16 – “...when the scribes and Pharisees saw him eat with publicans and sinners, they said unto

**His disciples, How is it that He eateth and drinketh with publicans and sinners?”**

\*Note – Now here’s the point. Here in Luke where he records they “murmured against” He is not speaking to their motive, but rather to their demeanor.

- Here’s why that’s important:

- Christ answered their questions!

- This is in the earliest parts of Christ’s public ministry. As time goes on, one of the things you will always notice is the fact that Jesus would always answer “dishonest questions” with questions.

- Every time a pharisee or a scribe or a lawyer would try to “catch Him” in His words or His teachings, He would answer them with a question. – But when men asked honest questions, Jesus gave answers.

Now that being said, it is in His answers to these questions that we learn four things about Christianity that need to be kept straight.

I. The Lord’s Presence is Not the Lord’s Approval – vs 30-33 “But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, **They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.**”

**A. The Unbiblical Premise** – “Why do ye eat and drink with publicans and sinners?”

\*Note – Another good answer might be – “Why wouldn’t He?” – Who said at any time in the Law of Moses that a

“good clean Jew” would never, should never, and could never eat a meal with publicans and sinners?

(the charge here is not that He is eating with Gentiles – these are Jews – sinful, rejected, unpolished, unaccomplished, uncouth, unholy, and unfaithful in every way – but they are Jews nonetheless.)

There were three things going on in the heart and mind of the Pharisees:

- 1.) Assuming a principle the Bible never gave.
- 2.) Confusion concerning Mercy
  - a.) Jesus had just welcomed a traitor into His group – Matthew the Tax Collector.
    - Why are you NOT judging Him?
    - Why ARE you Welcoming Him?

3.) Confusion about Grace  
Mercy and grace does not IGNORE Sin. – It deals with it differently than punishing it.

- Mercy withholds Judgment - so there can be opportunity for forgiveness. Once there is forgiveness – Grace supplies righteousness.

They had a hard time understanding WHY Jesus doesn't just reject out and out sinners; because that's what they deserve!

- The answer is He WILL reject them out Justice, but He would rather Save them through Forgiveness!

- The Pharisee could not understand that; because the law of God never forgives it only condemns. – They could not see through the Law of God to the God of the Law.

### ***B. The Unmistaken Truth.***

\*note – The Pharisees saw this with the accusation that “Jesus obviously approved of sinners.” – No He didn't. The other side of the Pharisees, those who may be out and out sinners will point to this event and say, “See, Jesus obviously approved of them, He ate with them.”

- One side looks on with disgust
- One side looks on with distortion

Write these verses down:

**Ephesians 5:11** - “And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.”

**1<sup>st</sup> Thessalonians 5:22** - “Abstain from all appearance of evil.”

Notice – At Levis House - Jesus “ate and drank with them” – “to call them to repentance.” – vs 32

As Paul taught in Ephesians and 1<sup>st</sup> Thessalonians – “One cannot “reprove them” and “join them”

\*Note – Never get the idea that the “presence of the Lord” necessarily means “the approval of the Lord.” – The Lord's Presence as often as not, is more there to Confront; than it is to Confirm, or Comfort.

II. Spiritual Practices are Not for Personal Credit – vs 33-35 – “Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them, **Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.**”

\*Note – Now understand the question. The disciples of John, as well as the Disciples of the Pharisees – Make Prayers, and fast often – but Jesus and His disciples – just eat, and don't seem to ever fast?

*A. The Unbiblical Premise* – “Fasting and Praying” are exercises you should do regularly.

1.) The kind of praying that the Pharisees were accustomed to, were open, public, and visible prayers for all to witness.

2.) The kind of fasting that the Pharisees were accustomed to, were scheduled, regular, and ritualistic practices that were supposed to demonstrate piety!

3.) The kind of praying that the disciples of John did was to pray for the advent of the Messiah. That was their continued hope and message was for the Messiah to come.

4.) The kind of fasting that the disciples of John did were with the hope that such self-denial would hasten the coming of Israel's Messiah.

The Pharisees erroneous ideas were on par with an Indian Rain dance. – All who are holy and pleasing to God will do these exercises and rituals.

The Disciples of John's errors were the fact that they couldn't see the forest for the trees. They were praying and fasting for a Messiah to come, that already had.

*B. The Unmistaken Truth* – vs 34-35 – Fasting is an exercise rooted in Need, not ritual.

1.) They were not to fast, or exercise self-denial with the bride-groom preparing for the feast! – that was Jesus. He was there. The Bridegroom was here for His betrothal. – At the betrothal a great feast was made. At the wedding another feast was made.

\*Note – There was no need to fast at the feast. There was no need to pray for Him to come, He was here.

Praying and Fasting are exercises that function as one spiritually grows and journey's. We fast, when in times we need to get our flesh under control. We pray without ceasing not as a ritual, but in a relationship.

Never get the idea that it is merely the Actions of such that the Lord counts! – It is the reality of such; the actuality of such, as one merely is trying to grow in the Lord, not check boxes in religion.

- Prayer and Fasting are exercises that actually look for God to do something IN you; not that they checkmark credit boxes FOR you.

Now having answered their two questions, Jesus used this opportunity to teach them something that they all needed to understand; and that is that the Messiah did not come to Reinvigorate the Jewish religion, or to refurbish the past!

III. Jesus Promises are Not to Refurbish the Law– vs 36-38 – “And he spake also a parable unto them; **No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man**

putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."

\*Note – The Lord is using throughout His answers and His teaching the picture of a Jewish wedding.

- Note three picture words that Jesus uses:

- 1.) Bridegroom 2.) Garment 3.) Wine

- and He is using this imagery at a feast provided by Matthew.

He uses the parable of the garment and the wineskin to teach one overriding principle – He is not here to "Repair the Jewish Religion" or to bring new laws to it.

**A. The UnBiblical Premise** – Messiah would use the Law of Moses to Bring in the Kingdom of God!

Condemnation comes through the law. The Jews and Pharisees long contemplated the idea that when Messiah came Redemption would come through the law, or through a new law.

- They saw or thought that Messiah would "pick up where the law left off, shine it up, reinvent it a fresh and a new, and thus they would construct on earth the KINGDOM of God!

- That's why they saw "ritual" as "righteousness." They thought maybe somehow Messiah would be provide a new "law" for them to keep that gave them greater power or greater redemption.

**B. The Unmistaken Truth** – Jesus did not come to Repair old Cloths, or Refill old wineskins!

1.) "a piece of a new garment with an old"

\*Note – It was common knowledge that you did not repair old clothes by using new cloth. Their textiles were not like ours; and an old garment had shrunk as much as it would in time. That shrinkage could not be duplicated, except by one made of the same material, at the same time, and aged at the same pace.

a.) You didn't mix the garments

b.) You didn't mix the ages

Why? – They were Incompatible and Unusable together.

- You cannot attach Redemption to the Law – Redemption and the Keeping of the Law to bring in the Kingdom of God are as incompatible with each other, as trying to repair old linen with new silk – (vs 36 **"they agreeth not"**)

Furthermore – Wedding garments (Which would have been on the mind of the people) Are given and provided new at the wedding! – They are not OLD, shared, patched up, or traded in, nor BROUGHT and EARNED.

- The Wedding Garment is GIVEN, not Earned.

(Here is a nice allusion to the Old Testament. – Even the law of Moses forbid the jews from "mixing their textiles"

- Leviticus 19:19 – ". . . **neither shall a garment of linen and woolen come upon thee.**"

Linen and wool don't mix, and neither does Grace and Law! – They both do their own separate work.

2.) "new wine in old wineskins"

\*Note – Here is the same principle; with a different picture

a.) once a wineskin had become stretched out, it was no longer useable.

\*note – New wine would be put into new, flexible, skin flasks or bottles, in order to let the gases expand as the grape juice in them fermented for their preservation. Once the process was complete, the skin would become hard and dried and rigid, and could not be reused.

\*Note – Of course the picture of wine, is that of the Holy Spirit of God. It doesn't come to refill the law; it comes to fill the heart!

- Life is not put into the Law; Life is put into the Heart!

All of these things: the Bridegroom, the Garments, and the Wineskins, are used throughout the ministry of Jesus to picture a Wedding and Life and Joy through Grace, and Mercy and Truth and Jesus.

- They are not Extensions and Additions to the Jewish Religion they are the FULFILLMENT of all it ever pointed to.

- All that it said would come – HAS COME in Jesus

- After Junior High, you no longer prepare for Elementary School. -All you learned is still true, and all that was there is still there; but now you live with promise of it, and fruit of it; but you no longer live IN it.

IV. Religious Preferences Mean Nothing to Jesus - vs 39 – “No man also having drunk old wine straightway desireth new: for he saith The old is better.”

\*Note – Now notice this. Three times Jesus uses the “common man” as an illustration of logic.

- “No man putteth a piece of a new garment upon an old.” – vs 36

- “No man putteth new wine into old bottles” – vs 37

- “No man having drunk the old” thinks the new is better. – vs 39

Just as sure as men don't put new wine in old bottles is just as sure as men are going to prefer the law rather than grace!

Just as sure as men don't put new garments on old clothes, is just as sure as men are going to prefer the old rituals over a new relationship.

Men prefer religion rather than a relationship.

- Men prefer rituals, rather than reality

- Men prefer boxes to check rather changes be made

- Men prefer permission rather than forgiveness

- Men prefer love rather than justice

- Men prefer grace rather than judgment

- Men prefer outward performance rather than inward reality.

- Men prefer religion rather than submission

Jesus doesn't care what men prefer!

**Conclusion of the Matter:** - There are some things that do not need to be attached to your view of Christianity.

The Lord's Presence does not Mean the Lord's Approval  
Spiritual Practices are Not for Personal Merit

Jesus' Promises are Not to Refurbish the Law

Religious Preferences Mean absolutely NOTHING to Jesus.