

New piece on an old garment (Quality: Average)

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[0 : 00] For the Lord's help, we will speak from verse 36 in chapter 5, the Gospel according to Luke.

Chapter 5 in the Gospel according to Luke, verse 36. 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 agreeeth not with the old.

It is necessary to use long words, difficult sentences to express the depth of truth.

Our Lord always spoke with the greatest significance, and he took everyday objects for this purpose.

[1 : 16] And it might be clearly understood what he meant, though it was a parable that's here, that is, a dark saying, what he's thinking about, something that needed, what Solomon calls, pondering, yet the subject matter itself is exceedingly simple.

That is, one of the preachers of, who's buried, who's hinged, you've just sung. You couldn't have anything much more simple than the petition to be taught with your own reaping hook to par, could you?

And when we come to the things of God, we see their wide range, even in the compass of a single chapter, as in this chapter.

The almighty power of the Lord Jesus, veiled in human flesh, dealing with everyday matters, on the other hand, telling his disciples, where to cast the net, and the effect of it.

Not only that, calling them, as they landed upon the feet, follow thou me. Then, dealing with, the poor, pausing man, who was, so determined to come to Jesus, that, the men with him, took the tiling, limsy tiling, off the eastern roof, and let him down, into the mid, and then the, remarkable utterance, of the Lord Jesus, thy sins be forgiven, and the great criticism, and the great criticism, of the people, who didn't believe, what Jesus said, and regarded it all, as mockery, who can forgive sins, but God alone.

[3 : 38] But in the compass, one chapter, such as this, we have, a day, so to speak, in the life, of the Lord Jesus.

And it concludes, with this, text, very simple, as is the next one, about the new wine, into old bottles.

Everyone could understand that, the sheep skin, or the animal skin bottles, as they used then, soon became, parched, and dry.

You children mustn't think, this means glass bottles, like you're used to. This is the, animal skin bottles, that, were used, and still are used, in, and how crap they became, after a time, and needed, to be thrown away.

And, especially when, new wine, was to be put in, everyone could understand it.

[4 : 52] This is what we need, you see, when we come to, the realities, and the word of God, and, our daily life, and, good hope, through grace.

we need, simple things. By that, I don't mean, that we're simple to, our promise, in that sense, that, the Lord, gives his people, good common sense.

[12 : 24] And that in all their boastings, they were completely off the true line. He explains how that instead of mending the hole, they make it worse.

And so it was. Now, the Lord Jesus had come and was working to really fulfill this holy law.

And this was one of the great features, uppermost in his mind all his life. The holy law, his father, it never departed from him day or night.

And his great work was to fulfill it in every part, and honor it in every part. And it was this that he was so preoccupied with, that on every occasion he set out this woe.

To those who so falsely imagined that they were fulfilling it in accordance with the mind and the will of God. And when it comes to charging him therefore with eating, with such a place character, and having anything to do with them.

[13 : 56] He points out to them, that his work lies just among those very people. And those were the ones that he had come as the ethnic position, I'll tell you.

And then quite apart from these not being good company for him, he was indeed looking among these for the lost sheep of the house of his love.

Little did they understand, you can see how they were blinded, because they were very able men.

Doctors, we see, as well as Pharisees, doctors of the law, that is. No men were being ancient. Yet you see, they could not see, because their eyes were blinded.

Now, suppose for a moment they could see. What a remarkable scene it would be. They could have seen the true facts of the case.

[15 : 06] That the Lord Jesus was there, going among the vilest of the vilest they thought, that the people, to do a really spiritual, gracious work, fulfilling the word of God, the prophets, right back to Moses, even to Abraham.

And that this was a time of rich encountering and teaching. How their minds would have been so changed in a moment, could they not see it?

This blindness, therefore, is set before us very solemnly. Their eyes were blinded, that they should not know.

And this blindness is what is known as judicial blindness. That is, from God's judgment, as prophesied by the prophets, particularly Isaiah.

So that the Lord Jesus was hidden from them in spite of all that he did. And nothing penetrated.

[16 : 26] And yet, part of all this, they went on with their own pariserical work. So that if you compare the two, you can see which is the old and the new.

And you can see the folly of man in seeking to sow a new unto an old.

And you can see how true Jesus was when he said that the rent is made for us. So it was solemnly worse. And so, today, the same truth obtained.

What was said then about the physician is true today. What was said then about the old and the new garment, or material, is true today.

What was said then about the effort of the creature to mend or improve the righteousness that God has provided is absolutely true, God.

[17 : 49] What is said then about the fact that God has been given to us to do today. What? Well, my fairy has asked the Lord to help him to part in his own reaping hope. And a good many like him too.

But then there is another way in which these men, you see, were blind and that is that they didn't realize they were sick. Now this is serious.

There may, I mean physically, be some of us here that have an ailment in our bodies and not know it.

Many walk about after this condition, don't they? Until it shows itself. When it comes to the condition of soul, we can look back, can't we, to the time that we walked about and we were thought well, we are as good as the others.

And I know knowledge of the disease, of sin. I have been thinking during the past week of my early days.

[19 : 16] When I was without God and without hope in the work. And what a mercy it is that God brings to our remembrance the sins of our youth.

A mercy, you say, yes, a mercy. A great mercy. Whether they are youth or growing years. Whether they are youth or growing years.

The great mercy that God gives you a clear view of your early unregenerate death.

Because you can then sit in judgment on yourself. And you are in a good seat. You are in a safe place. You are being tall.

And you know what the verdict is going to do. And you can judge yourself. Which is far better than judging other people. And therefore, when David prayed that the Lord would not remember the sins of his youth.

[20 : 25] It was obvious that he knew that they existed. In this way therefore, it is a great mercy to know that you are sick.

And indeed, physically. It's a great discovery to find something wrong with you.

You can set about treatment, can't you? You can seat the physician. You can go to him for his advice.

You can see that. It's sheer folly if you don't. Naturally, there is a dread in some people ever to go to the position because they fear the world.

They stay away until it's too late. We hear of a doctor saying, Well, you've called me too late.

[21 : 38] I can't do anything. Now this doesn't apply of course to the Lord Jesus. Naturally, to know yourself and to know there is something radically wrong with you or something wrong.

We'll send you to the physician. And it's a wise course to take. So Jesus speaking thus of the efforts of these Pharisees to heal themselves.

That is to live without sin. Prove very clearly that they knew not what they were doing.

The various laws they made, of which Jesus was well aware. And how they made broad their phylacteries and loved the uppermost seats in the city guard.

And did everything they could to exalt themselves in the eyes of others. Said to them, Come not near to me for I am holier than thou.

[23 : 00] All this parasyical pride with which Jesus had so much to do. Proved the need of opposition.

And you can see those and apply to it. Go back to the man up on the couch. The pausing man.

Who was let down to the room. A very beautiful occasion this. When he said, Man thy sins are forgiven thee.

Some may argue that there are characters in the scripture such as the man of the pool of Bethesda.

To whom Jesus didn't speak in this way. No, he didn't. But, what did Jesus say here?

[24 : 03] When they point this out to him. He says, Whether, Why reason ye in your hearts? Whether it is easier to say, Thy sins be forgiven thee.

Or to say, Rise up and walk. The two things are the same. So there is every reason. Although we have heard it said that the man of the pool of Bethesda was not saved or was character in his soul.

Yet, It does not follow that. If Jesus did not say to him and to others, Thy sins be forgiven thee.

He clearly expresses it here which is easier to say. The implication being this. That when Jesus said, Man, thy sins be forgiven thee.

That he was made whole. Which he was. Now, Here is one coming to the physician. And here is one being helped to come to the physician.

[25 : 16] And against tremendous impossibilities. He couldn't walk himself.

He was paralyzed. He had to be carried. And when they got to the house where Jesus was, So great as to be a crush. They couldn't get in.

So you may well look upon this as the constant repetition and preaching in your ears of the Lord with his gospel bringing you through the ministry to himself.

There it says again, A noisy crowd and in thine ears and crowds of unbelieving fears, To hide him from thine tongue.

But if thou press on, Crowds will pluck. In this therefore, The Lord shows the necessity for his poor crippled, paralyzed, guilty, unworthy people to have himself pointed out to them.

[26 : 35] In other words, to pick them up and carry them to the same. And to take the roof off if necessary. And to point out to them the imparable means of salvation and the remedy for their sins.

So that nothing stands in the way. Nothing. And the Lord Jesus meets this man through the most torturous means. Of the most unheard of manner.

Nothing orthodox about this. And yet, His sins are forgiven his body to heal.

What a lesson to the Pharisees. No. It was performed in front of their very eyes and shows a preaching of the gospel.

I do not understand. Their eyes are blinded in their natural darkness. Are they deaf? And it's vain work.

[27 : 48] Athletically, one who is thus determined. Nothing keeps them away. Though they are impotent and poor, they eventually get to the feet of the Lord Jesus.

Now this blessed gospel is emphasized in such a text as this. But, what about the sowing of the old or the new on the old?

And the fact that the rent is made work. What about the fact that you are trying to sew some of your old garments?

Your new garment, I mean. Your new garment, I mean. Your own self-righteousness. And waiting until you are more fit. And you are better.

And there is some improvement. What about this as the meaning of the scripture?

[28 : 56] You wouldn't do as the text says. You wouldn't put a new piece upon an old. And yet, it may well be that some of us here have been very guilty of this calling.

Trying to create an atmosphere of self-righteousness about us.

And stopping away. Not coming as they are. Hoping that things will improve.

That we may be a lot better than we have been. That our carnal nature will get weaker as we get older. Which a proven fact is that they get stronger.

And then realizing that, at last, an empty-handed religion is the best. The only.

[30 : 08] The safest. Nothing in my hands I bring. This nature, therefore, that wants to bring something good.

Denies many a scripture. Wants to bring some money. Some pride. Some pride. Some pride. Some pride.

Must breed the fifty-fifths of Isaiah. Or understand. How every one that thirsteth, come ye to the waters.

And he that hath no money, come ye. By bread. And milk. And milk. Without money. And without price. Hidden away. And the old prophetic dispensation.

Was gracious gospel invitation. All pointing to the position. And the fact that no payment was needed. All this is where you put your needle down. And the fact that no payment was needed.

[31 : 08] All this is where you put your needle down. This is where you look at the new piece of garment, your own righteousness.

And you really study it. And you say, well what good is this? How can I patch up with it?

And you look at your work, your efforts, and you find that they are vain.

There is a waste of time to speak after the manner of men. And yet this is the way that so many of us would gladly take, if we were permitted, to mingle our own with that of the Lord Jesus.

So this clear cut work therefore of the text is very gracious counsel from the Lord.

[32 : 39] And it points us to the very thing which at last we are happy to agree with. If you can agree with this text, all this world within you know.

If you can understand the simple teachings of the Lord Jesus. Here is a man, you see, who calmed his head to take the things of everyday life.

Even the sowing needle. Even the sowing needle. And he points to it. Training a very valuable lesson. Vital lesson. Leave it alone. Don't endeavor as hard as your worthless schemes with mine to mix.

But venture to be naught.

And it is a venture. Parting with your reaping hook. Laying down your needle. Looking at your own abortive efforts. And saying, well, I may go on the rest of my life like this. Hoping future good to bring. Leave it alone, sinner. Leave it alone. Here is the authority of the word of God.

[33 : 53] Leave it alone. You can agree. To the folly of the actions set out of the text.

You can agree knowing that you are willing to make these things. You can agree. And you can agree to the folly of the actions set out in the text.

You can agree knowing what these old bottles were that they would hold new wine.

You can understand that it would be wasting the material and the wine. But now look at the other side of it.

The man, Christ Jesus, who speaks like this, is also the gracious God of heaven and earth. What does he say to his disciples?

[34 : 55] Launch out into the deep. Let down your nets for a drought. And they said, Master, we have toiled all night and have taken nothing.

Do you say it's a waste of time to do what you've been to us? Are you saying to come empty-handed to Christ is a waste of time, are you?

Do you believe that Christ's saying empty-handed guilty of the worthy sinner? I hear the lesson for you.

I hear the strange, fearful men who spent their life fishing. They knew the run of the fish, they knew the weather, they toiled all night, as fishermen do.

Take nothing. And the astounding word comes to the Lord Jesus, let down your nets for a drought.

[36 : 17] Are you going to go round to the Lord Jesus and say, it's no good me coming with an empty hand, Lord, because you won't see it. Are you?

Are you going to fly in the face of truth and say, I'm not coming with an empty hand, I'm going to sow a piece of the old unto the new.

Or the new unto the old one. Nevertheless, at thy word we will let down your nets.

This is the venture, you see, this is obedience. Obedience in the face of the absolute improbable.

And yet we're dealing with such a savor as we are. And there were so many that had their net breaks.

[37 : 17] And then, they called their partners and filled both the ships. So that they began to think.

You can't escape this, you know. But he is able to do abundant things. Yes. It is.

It is. Throws the ships for love. Throws the ships for love. Throws the ships for love. He is able to do exceeding abundantly above all that we can ask for an even thing.

What are you going to say? What are you going to say? You going on with this matter of self-righteousness? And hoping for betterment? Are you going to persist in this? Are you going to keep the needling as praise in your hands, so to speak? And say yes, well I'm not going that way? Well, let me tell you that if you are one of the Lord's people, you will go that way in due time.

so to speak, and say yes, well, I'm not going that way. Well, let me tell you that if you're one of the Lord's people, you will go that way in due time.

[38 : 29] And you'll be glad to lay down your reaping hope or anything else. They let their net down.

Nevertheless, at thy command, now, when the ship was full, or both ships, and they got to land, Peter said, Simon, follow me.

But what happened? And this is what happened to you when you come empty-handed. When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me, for I am a sinful man over you.

the very thing that you're expert in, and nobody can equal you any more than I can equal the fisherman, Peter, the Lord will put a hook in your nose, and do with you as he will, as he did to dear Peter.

Does not this draw your affection? Can you not understand why Peter said, depart from me?

[40 : 04] He couldn't have borne a fault of it, really, could he? that in his heart of hearts, he felt so unworthy, that the Lord had taken him in his own net, so to speak, showed him his own unworthiness in the very place, so little expected, that he, said, depart from, by the sinful man over you, to, plain, unvarnished truth.

there's the fact of it, and there's the, sequel, and what happened? What did Jesus say, Simon, fear not.

How tender is that? Simon, fear not. Henceforth thou shalt catch me. Now you look, how little Peter realized, that crucial moment in his life.

And yet how crucial it was. What a turning point it was. And this is the sages that say, no man is going to sell a new piece to the old but if he does, you make a bigger strength.

you render instead of me. I told you and I, away from the path of obedience and venturing faith, we shall render instead of me.

[41 : 52] Amen. notice close enough ses we'll add