

New things of Scripture (Luke 5)

Part 1

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[00:00:00] The Lord Jesus said that every householder or everyone that is instructed in the kingdom of heaven is like a householder that brings out of his treasure things new and old and so what we'd like to do tonight is look at some new things of Scripture, new things of Scripture and yet they're really old things too because they always have been in the Scriptures and maybe we might consider some things tonight that you may not have considered before but he does away with the first that he might establish a second, he does away with the old that he may establish the new and so tonight we want to look at some new things of Scripture and the first one is a new garment in verse 36 that we've read. The new garment is Christianity, the old garment is Judaism.

Now Judaism was beautiful, it had forms, it had ceremonies, it had all sorts of things that were that God established in Judaism under the ordained religion but [00:01:07] when Christ dies on the cross of Calvary that's all finished and set aside. In fact the Lord Jesus tells his disciples about this, he gives this parable about no man putting a piece of new garment upon an old. In other words Christianity is not patchwork. Judaism and Christianity are incompatible, they just don't mix and yet the sad part about it, about a 95% of what we see in Christendom here in this country, the United States and Canada and other places is basically baptized Judaism. Altar rails, stained-glass windows, paid ministers, all of those religious paraphernalia which have been set aside, set aside completely at the cross of Calvary. When Christ died the law containing ordinances was slain. We're not speaking against people who love the Lord, not in no way, but the system itself was removed. The old garment was [00:02:01] disposed of. Judaism and there is a new garment, a whole new system of heavenly grace has been brought in by the death, the burial, and resurrection of our Lord Jesus Christ. And so there is a new garment which is called Christianity. But not only is there a new garment, if you just look down in verse 37 there's new wine. Incidentally the word new garment in verse 36 means wholly different, means wholly different. The new wine, that word new is not the same word as we have in verse 36. It's a different Greek word which means like fresh wine. So the new garment is wholly different, it's different from the old garment which served its purpose, it served its purpose. But that's a new garment, Christianity. But the new wine means fresh wine. No man putteth new wine into old bottles, else [00:03:04] the new wine will burst the bottles and be spilled and the bottles shall perish. You might say what is the new wine? It's the joy communicated to the believer when he trusts Christ as his Savior, because we can joy in God through the reconciliation, having been reconciled to God through the death of his beloved Son, the Lord Jesus Christ. Just turn to first Peter chapter 3 if you will, but don't lose your place. First Peter chapter 3, this new wine, the joy of being reconciled to God, the joy of God being communicated to the believer. First Peter chapter 3, notice verse 18 if you will, For Christ also had once suffered for sins. Now that little expression is [00:04:01] called propitiation.

Christ has satisfied God. He has mercy seated God. He has performed propitiation on the cross of Calvary. That doesn't mean everyone's going to be saved, but thank God that now that he has performed propitiation, God can come out to his creatures in blessing. The next expression that the just for the unjust, that's called substitution, the wonderful truth of substitution, the vicarious substitutionary work of Christ. I see him dying for me, I say he died for me, the just for me, the unjust, and so what a glorious truth that is called substitution, but there's something even greater than that, and that's the next little expression that he might bring us to God, that's called reconciliation. It means you don't do anything, it means you're in the darkness in the distance, you're apart from God [00:05:02] without hope, without Christ in this present world, and now we have been reconciled to God through the death of his Son, through the death of his Son, and this is new wine, this is fresh wine, the truth of reconciliation, being reconciled to God. The beautiful thing about reconciliation, it places us in the new creation, and not only does it place us in a new creation, it gives us a head. Christ is the head of the new creation, and now being risen and glorified, he maintains, he sustains, he supports the whole scene of resurrection and reconciliation and new creation, there at God's right hand, and so how wonderful that we can we can joy in God through the reconciliation, having been reconciled to God through the death of his beloved Son. This is this wonderful [00:06:04] new wine that we have in Luke's Gospel chapter 6. Now just turn back there please, Luke's Gospel chapter 6, so not only do we have a new garment, Christianity, not only is there fresh wine, a new wine, the joy of God communicated to us, but there's new wine skins, a new wine vessels, or new bottles, and that's down in verse 37 and 38. You might say, well what are these new wine skins, new bottles? These are prepared by God to receive the reconciliation. You cannot contain it in yourself. God cannot bless anyone in the flesh, and you'll find that everyone who has a blessing, or everyone who has been reconciled to God, everyone that was saved in the New Testament, God prepared [00:07:01] their heart. He performed a prior work in their souls. You take for example Cornelius, why? He was born of God, and Peter goes to preach the Gospel to him, and the man gets saved. His almsgiving and his prayers come up before God as a memorial, because God had already prepared the man's heart. What about Lydia? Why, Lydia was a worship of God, she was where there was prayer wanting to be made, she was at a prayer meeting, and the Lord opened her heart, so God prepares the vessel to receive this wonderful new wine. We just couldn't contain it without God performing a work in our souls, and you can just follow through all the examples in the Bible. Why, the 3,000 people that were saved on a day of Pentecost, they were devout, worshiping Jews, observing Leviticus 23, going up to Jerusalem for the Feast of Pentecost, and while they [00:08:04] were there, from those 16 different provinces, the Spirit of God came, and God had prepared their heart, and so they are added to the church, they're added to the 120. Now that doesn't discourage me, that encourages me, because I know when I preach the gospel, if there's any blessing, God must give the increase. He prepares the heart. It's no accident in the Lord Jesus' earthly ministry, when he said he must needs go through Samaria, he leaves Judea and goes through Samaria. Why, God had prepared a woman's heart to meet the Lord Jesus, and to receive this living water that he could give, bringing her into the realm of the Holy Spirit's realm, and then to tell that woman who had had five husbands, and the man she was living with is not her husband, to tell her about worshiping the Father, the Father seeketh worshipers. God prepared that woman's heart to receive [00:09:01] the Lord Jesus Christ as her own personal Savior. Well, how good that God gives the increase. So there's new wineskins, vessels that are prepared to receive this wonderful joy that we receive when we take Christ as our Savior. Verse 39, someone might say, well, you know, old wine tastes better. Well, of course it does. If you're going to drink a glass of wine for your meal, not that I do that necessarily, but you wouldn't get something that was just freshly made, you'd get old wine. But, you see, that gratifies the flesh, the traditions of Judaism, or the traditions of men, or traditions of brethren, if I may use that expression, not that I'm finding fault with the brethren, some traditions are real good. We've seen out of this book, that's a good tradition, that's a good book.

We meet on Lord's Day morning. Why don't we meet Lord's Day night for break bread? Because they're more convenient for the Lord's people on Lord's Day morning, and we give the Lord the first place in our lives, that in [00:10:01] all things, He might have the preeminence. So some traditions are good, but here, just to gratify the flesh, or just to linger on legal principles, no, no, there's new wine and new wineskins. So how wonderful, these wonderful new things that are true of every believer. Go to Luke 22, and we have new resources, and what wonderful resources that we have, and all of these new things, we're looking forward to Christ going to the cross, laying down His life, being raised from amongst the dead, and ascending and going back to glory, to be the head of a new creation. All of this was in view of that. Luke's Gospel chapter 22 and verse 35, new resources. He said unto them, when I sent you without purse, and script, and shoes, lacked you anything? And they said, nothing. You just recall, if I just pause here, when the Lord Jesus sent the [00:11:07] seventy out, and the other seventy, He says, don't take a purse, don't take a script, don't go from house to house, the laborer is worthy of his hire. That's not true any longer, that's all been changed. So you have to be careful when you read your Bibles, be careful when you read your Bible, because even though that is truth, even though that's in the Word of God, that was only for a certain period of time under Judaism. We have something new now called Christianity. So when the disciples went out to serve the Lord, they didn't take a purse, or told not to take a purse, not to take a script, and not to go from house to house. That's all changed. That's not, that's no longer applicable. Things have changed, new resources, new principles. Verse 36, but he said unto them, now, that's what changes, [00:12:02] the word N-O-W, new dispensation coming in at the death of Christ. But now, he that hath a purse, let him take it, and likewise his script, and he that hath no sword, let him sell his garment, and buy one. So now, things have changed. There to get himself a purse, a script, a house, a car, a dress, a suit of clothes, a hat, anything else you need, because the Lord Jesus is not going to be with you any longer. Oh, he'll never leave us nor forsake us, is true. He sent us another comforter, the Spirit of God, but he says, get anything that you need, if it's God's will for your life, get yourself a purse and a script, and anything else you need is what it's saying, and we can, as, as, as, if it's God's will for our lives, not just to be mercenary, or just to be getting things, earthly things to bog us down, to keep us from really being more occupied with those things which [00:13:01] are above, but let's just find out what these things are really are, the spiritual resources, really. He has a purse. Do you have a purse? What do you take in a purse? We take money in a purse, but our purse, we've got, you know, the Apostle Paul had a big purse, and in that purse, he had the unsearchable riches of Christ.

Let's don't be so stingy with these things, me and thee and so-and-so. No, let us share these wonderful things. Let's open up our spiritual purse and share these unsearchable riches of Christ with others. Let's tell others about the assembly truth, or the way that we meet, a way Scripture teaches to meet. Let's don't be tight. Let's don't close our purse strings and just keep it for [00:14:01] ourselves. Well, let's open up our purses and share these wonderful, wonderful truths with others. Then he says, not only a purse, and we can, Paul had such a big purse, and we can have a purse, too, with the spiritual wealth in it. Let him take it, and likewise, his script. A script was a container, or a box, that they would carry food in, over in the East. Okay, do we have a script? We should have a spiritual script. Don't go around with an empty bag. Have something in your script. Why, you can have manna, you can have roast lamb. Why, we can have the old corn of the land, Christ in resurrection. What a variety of food we can take in a script. I knew a man one time, he had a lovely briefcase, Scofield Bible, Strong's [00:15:07] Concordance. He had to have a big suitcase for that. Darby Translation, his hymn book. He hadn't said anything yet, but he's gonna make it. Well, let's use what we have. Let's really use what we have. We have a script with spiritual food in it. Isn't there something that we can share with another brother and sister in Christ? Did the Lord give you something? You know what the Bible says, no man shall come before me empty. You don't think a godly Israelite would go up to the

temple empty-handed, would you, when they went up there? Oh no, their hands would be filled. And isn't it true on Lord's Day morning that we should bring our baskets of firstfruits to the Lord Jesus, the one who's worthy? What about breaking your alabaster box of ointment upon the Lord Jesus? Precious ointment, we are poor. Praise thy name forevermore. Spread thy [00:16:04] fame from shore to shore, Savior we adore thee. Or do you come and say, thank you Lord for dying on a cross for me. Thank you for so great salvation. And remember yourself. Now that's true, he did die for us, and we do have so great salvation, but that's not the theme of the morning meeting. You just remember yourself, but that's all you have in your mind or your thoughts. That's not the breaking of bread theme, no no. It's true, he did die for us, we do have so great salvation. What do you want to rehearse all of that for? You can do that during the week, before you get here, before you come to the meeting, and then there will be, he'll get his portion, or we should give him his portion. So let us have a script, and we have spiritual food, Christ the bread of life. Then not only do we carry a purse and a script, but he that hath no sword, let him sell his garment and buy one. The garment is something that brings us an advantage, so [00:17:03] anything that would bring us advantage, we have to sell that. See we buy the truth and sell it not, in that sense. We get rid of the garment, and then we get the sword. You say, what do you need a sword for? Well Peter thought he really defensively needed one, didn't he? He even cut Malchus's ear off the high priest servant's ear, and the Lord Jesus said, all right, suffer it to be so. He put the man's ear back on his head. I'm sure many of us have cut people's ears off too. We shouldn't do that. Well it's hard to win a person if you do cut their ear off, but the sword really means there's a conflict.

Everything is not going to be, as we say in our country, hunky-dory. Everything's not going to be peaches and cream. Everybody's not going to agree that Christ is everything and all. Everybody's not going to think, well we ought to go down to the meeting hall to be exercised about spiritual things. No, everyone's not going to go along with that. There's going to be a conflict, so [00:18:04] you need the sword of the Spirit, which is none other than the Word of God. And so how wonderful. And it costs something though. You have to get rid of the garment. Prestige. We had a man who wanted to come in fellowship in our meeting hall. He was a member of the Masonic Lodge. Sorry, you can't come in fellowship, unless you withdraw from the Masonic Lodge. This man, he took that Masonic ring and took a file and filed an emblem off of it, wrote a letter to them. He was a worshipful master, a worshipful master. Who is the only worshipful master that we know? That's the Lord Jesus, that great, the only potentate. And so he was received in fellowship. It does cost something, but you can't hide your ring in your drawer or your regalia in your closet because the Lord won't bless you unless you really get rid of it, will he? Well, so the sword of the Spirit, [00:19:06] which is the Word of God. Now, did they understand this? Let's, before we go to the next new thing, we've got some more to take up. Verse 37, these wonderful resources. But I say unto you, that this that is written must yet be accomplished in me. He was reckoned amongst the transgressors, for the things concerning me have an end. Now, that means this, all that was connected to Christ after the flesh ends at the cross. Nice things, pretty things, lovely things concerning Christ after the flesh is finished once he dies on the cross of Calvary. The days of his flesh are ended. Now, he does have flesh and bones. He's no ghost. He's raised up, has a glorified body. He's the head of a new order, head of a new race, the head of a new creation. And things have changed. There's a whole new, a whole new [00:20:02] set of principles, a whole new set of resources. So, once he was numbered amongst those transgressors. You know what it means to be reckoned amongst the transgressors? It means Barabbas' name was erased and Jesus of Nazareth was written in. That's what it means. He was reckoned, he was numbered amongst the transgressors. But once he was, that ends, that ends Christ after the flesh. We can't know him in that order. We have to know him as the head of a new order. So, how wonderful that is, however. And they said, Lord behold here two swords. And look what he said to

him. He said unto him, it is enough. Now, that doesn't mean two swords are enough. Just reading it casually, saying, oh, two swords, that must be enough, the old and new testament. No, that's not what he means. What he means here, it's enough discourse. You don't understand what I'm talking about. It's enough conversation. You say, how do you know it means that? Look at John 12, if you will.

[00:21:08] John 12 and verse 16.

These things understood not his disciples at first. No, they didn't understand him at first. They thought he meant two physical swords. He even had to tell him, my kingdom is not of this world, he said to Pilate. If my kingdom were of this world, then would my servants fight? This is why many of the Lord's people are conscientious objectors, instead of going into the armed forces. We have quite a number of them in our country, and I'm sure you possibly have had in time past here. But be that as it may, these things understood not his disciples at first, but when Jesus was glorified, then remember they that these things were written of him, and they had done these things unto him. So once [00:22:04] Jesus is glorified, that means he goes back to heaven, Holy Spirit comes, oh, then they remember. Oh, now we remember what the Lord meant. He didn't physically mean two swords, he meant spiritual resources. And so these are spiritual resources, a purse, a script, a sword, because the Lord's protection as Messiah ended when he was numbered amongst the transgressors. He wasn't ended however, no, no, he's raised up in the power of an endless life. And now he protects us from above, and we have the power of the Spirit to lead and guide and direct us. We have another comforter. And so how wonderful, not only is there a new garment, new wine, and new wine bottles, but there are whole new resources and new principles that we have to go by unto Christianity. Many of those things they did in the Gospels, you have to be careful because that was under the old [00:23:03] order, under Judaism, and something new has been inaugurated, a whole new heavenly system. Go to John 20, John 20 and verse 1. Here we have a new day, a new day. Just glance at verse 1, the first day of the week. Go to verse 19, then the same day being the first day of the week. Verse 26, And after eight days again his disciples were within. Eight days would bring us to the first day of the week. So Christianity is characterized by the first day. The Lord Jesus was in the tomb [00:24:01] on the Sabbath day, but he came forth very early on the first day of the week.

And so Christianity is characterized by the first day. Why? The resurrection of our Lord Jesus Christ is called the birth of a new creation. Coming out of that womb, and he gives an illustration about a woman having labor pains in John 16 verse 21, coming out of that womb or out of that tomb, he's ahead of a new order, the birth of a new creation. And so Christianity is characterized by a new day. You say, well that's well and good, what are the Lord's people supposed to be on this, do on this new day? Go to Acts chapter 20, John 20, now turn to Acts 20.

Acts 20 and verse 7, And upon the first day of the week when the disciples came [00:25:03] to hear the preacher preach a sermon. No, when the disciples came together, really were gathered together, the marginal reading, were gathered together to break bread. Paul discoursed unto them ready to depart on the morrow and continued his speech until midnight. Now we're not going to take up the whole passage because that would take too long to take up that passage about Eutychus falling out the window and that sort of thing, but Christianity is characterized by the first day, the first day. Let's don't talk baby talk. People say, oh you're going to go to church on Sabbath. No, no such thing as a Sabbath for a Christian. There is a Sabbath of God, we're off in eternity when God will rest in his love and joy over us with singing, but we don't have a Sabbath day. I had three meetings yesterday and not only that, visiting with the Lord's people. Yesterday was a [00:26:02] busy day. The first day of the

week was a busy day for the Lord Jesus. He arose from the dead on the first day of the week. That's my busiest day and possibly it's your busiest day too. The remembrance meeting of the Lord Jesus, some places have Sunday school, afternoon ministry meeting, gospel meeting in the evening, three or four meetings, plus other activities. The Lord's Day is not a day to sack in, it's not a day of rest. It's a very busy day. It's the Lord's Day, it's not our day. So we certainly want to devote, to devote that day for himself.

Nothing legal or legalistic, I'm not talking about that. I wouldn't go cut the grass on the Lord's Day. I wouldn't get my tank filled up with petrol on the Lord's Day if I could help it, unless I had to. But if somebody spilled a glass of tomato juice or grape juice on my wife's new linen tablecloth, she might take it down and wash it real quick in the washing machine. She don't have to wave a flag and tell everybody she's done it. We're not under law, we're under [00:27:04] grace, right? But still, it's the Lord's Day. It's characterized the Lord's Day. It's his day, a new day. And the Lord's people are to be gathered on the first day of the week to break bread. And as we break that bread and drink that cup, we show forth the Lord's death till he come. It's a wonder of privilege, dear friends, if there are those here tonight, and I don't know everyone here, and I see some familiar faces, but if there's someone here tonight who's not breaking bread, why aren't you breaking bread? Now, no one could ever invite you, but the Lord invites you there. He invites you there. I remember some years ago, there was a dear woman came to our meeting hall for quite a while, and one brother went over to her and put his arm around her and said, dear sister, were you ever exercised about remembering the Lord? And she broke down and cried. She said, I was wondering when somebody was going to invite me. Well, she just needed a little encouragement, you see. And she broke bread for about 20 [00:28:02] some years before the Lord took her home to heaven. But the first day of the week is for express purpose to break bread. Now, Paul discourse, there could be a discourse after the breaking of the bread. I remember being in Manhattan, New York one time, there was 150 black people, all we're in fellowship with, and the breaking of bread, there's two hours, and after the breaking of the bread, the brethren says, brother Bob, do you have a word for us? Well, I did have a word for them, and it wasn't telling them how to live or what they should do or shouldn't do, but it was something in relationship to the breaking of the bread, or worshipping the Father, or the Lord Jesus being at God's right hand, whatever it may have been. So there is opportunity to give a word, if so led by the Spirit of God. For example, after the breaking of the bread, you can read the Scriptures before the breaking of bread. We're certainly not going to stereotype anything, but how good that we, the first day is for the breaking of the bread. But still, it's the Lord's Day, it's characterized the Lord's Day, it's [00:29:04] his day, a new day, and the Lord's people are to be gathered on the first day of the week to break bread, and as we break that bread and drink that cup, we show forth the Lord's death till he come. It's a wonderful privilege, dear friends, if there are those here tonight, and I don't know everyone here, I see some of them familiar faces, but if there's someone here tonight who's not breaking bread, why aren't you breaking bread? Now, no one could ever invite you, but the Lord invites you there. He invites you there. I remember some years ago, there was a dear woman came to our meeting hall for quite a while, and one brother went over to her and put his arm around her and said, dear sister, were you ever exercised about remembering the Lord? And she broke down and cried. She said, I was wondering when somebody was going to invite me. Well, she just needed a little encouragement, you see, and she broke bread for about 20 some years before the Lord took her home to heaven. But the first day of the week is for express purpose to break bread. Now, Paul discoursed, there could be a discourse [00:30:05] after the breaking of the bread. I remember being in Manhattan, New York one time, there was 150 black people, all we're in fellowship with, and the breaking of bread, there's two hours, and after the breaking of the bread, the brethren says, brother Bob, do you have a word for us? Well, I did have a word for them, and we and it wasn't telling them

how to live or what they should do or shouldn't do, but it was something in relationship to the breaking of the bread, or worshiping the Father, or the Lord Jesus being at God's right hand, whatever it may have been. So there is opportunity to give a word, if so led by the Spirit of God, for example, after the breaking of the bread. You can read the scriptures before the breaking of bread. We're certainly not going to stereotype anything, but how good that we, the first day is for the breaking of the bread. But there's something else about this new day, the first day. Go to 1st Corinthians 16. [00:31:03] 1st Corinthians 16 and verse 1 and 2. Now I'm not here tonight to give a lecture on Christian giving, because I don't think amongst brethren we ever even mention that, like the world is always begging, asking, and all that sort of thing. Well, we shouldn't do that, but I think it is good to get a little instructions about it, what we should do on this new day. Look at verse 1, now concerning the collection. For the saints, as I've given order to the Assemblies of Galatia, even so do ye. Now someone might be thinking right now in your mind, oh this was for the poor saints. Well, yes it was. There was a famine in Jerusalem, and the Apostle Paul had the right to encourage the Corinthian believers to send aid to those dear brethren who were going through privation. And even though that's the setting, it's still, there's a collection on the first day of the week. The principle is here. Notice what he says in verse 2. Upon the first day of the week. First of all, Christian [00:32:05] giving is periodic, periodic giving, the first day. You can give on other occasions too, don't get me wrong, but Christian giving is periodic, the first day of the week, the collection. Then he says, let each one of you, Christian giving is personal. I don't put money in the basket for my wife. Oh, I know some places the man puts it all in, they say it all comes out of the same pot, but I don't take the loaf, I don't take the bread for her, I don't drink the cup for her, she has that privilege as being in fellowship. And so when the Lord ministers money to me through his people in assemblies, I give her housekeeping money. And if she's a good housekeeper, she will take a certain amount of that money out of her housekeeping so she too can put money in the basket. You see, the privilege is there. Now if a man and wife wants just one person put it in, that's their business, I'm not meddling anyone else's affairs. But [00:33:03] Christian giving is periodic, it's also personal. Let each one of you, and then it says, let each one of you lay aside, lay by him, it's planned, it's planned giving. You don't come to meetings say, let's see what did I do with that 20 pound note, let's see here it is my shoe, or in my sock, I'll take it out of my hand, cause you know, or whatever, what about it, I just, when I said that, whatever amount of money you put in the basket, that's your business. You might want to put in your fly leaf of your hymn book, you may want to put in your pocket, or some obtrusive place, so when the basket comes, or the plate, or whatever, you have a box, you're not fishing around your pocket but trying to find it, right? It's periodic giving, it's personal giving, see the hand, the left hand doesn't know what the right hand is doing. I'm not concerned what you're putting in, you're not concerned what I'm putting in, I'm giving as unto the Lord. It's, it's personal, it's planned, and I might add another P to it, these P's in a [00:34:05] part, it's private, and what else? Let each one of you lay by him in store, that would be the plan, and lay by would be, would be, would be private, and then it's proportionate giving, proportionate giving. Why? If we read further in 2nd Corinthians, he said I wouldn't have one to be burden and another be ease, but there might be an equality, no tithing. Now if you want to tithe, that's your business, if that's a way, if that's a mathematical way, a proportionate way that you give, that's, that's your affair, but, and you know, Christian giving is hilarious giving, or planned giving, private giving, and then not only is it, is it proportionate, but he said as God has prospered him, there be no gatherings till I come, so there should be prosperous giving. So just a little [00:35:04] instruction on the first day of the week, we break bread, we remember the Lord Jesus, and we also have that privilege, also have that privilege to bring him what he has blessed us with, and what have we that we did not receive? Anything that we give him, it's what he's given us, right? So we give unto him that which he has blessed us with, so a new day for the breaking of the bread. Now go to John 20, there's one other, I've got two more to consider tonight, I guess we have time. John 20 in verse 17, we might

commence with verse 16 to pick up the, the, the thread of things about this, this is called a new relationship, new relationship. Once the Lord Jesus [00:36:03] reveals himself to Mary Magdalene, he says to her, Jesus said unto her, Mary, she turned herself, she turned herself from what? She's turning herself from the old relationship she had with the Lord Jesus. The Bible just doesn't fill in words to say she turned herself, it says that up again about her turning herself, but here she doesn't realize it yet, she's turning herself from the old relationship unto Judaism, the sweet fellowship she had with the Lord Jesus. Incidentally, it was nothing said bad against Mary Magdalene, Hollywood, and the United States, and all other places say she was a bad woman. No, the Bible never says that about her. She did have seven demons, which is a picture of the nation of Israel in their state, but it says in Luke's Gospel chapter 8 that Joanna, Susanna, and Mary Magdalene, many other women ministered of their substance to the Lord Jesus when he was down here on earth. It never says anything against her character, I don't know where [00:37:03] people get that from. She might have been an upstanding woman in the community as far as we know, but she was a devoted follower of Christ. The Lord Jesus cast seven demons out of her, she was a saved woman, and she loved the Lord Jesus. Oh yes, we could say, look Mary, what are you doing hanging around a cemetery for? Why seekest thou the living amongst the dead? No, we wouldn't say that because she really had devotion for Christ. If you just tell me where you've laid him, I'll take him away, she says. And so we could really admire her. Well, notice she turned herself, and saith unto him, Rabboni, which is to say, my own dear teacher, or my own master. And she's got her arms outstretched, she's going to grab the Lord Jesus, I've got him now, he's not going to get away from me, I've got him, I'm going to cling to him. But what does the Lord Jesus say? Look what he says, touch me not. That doesn't mean a woman couldn't touch him. That word touch is a word that means cling. [00:38:03] Don't cling to me, Mary. You knew me as the earthly Jesus of Nazareth. We had lovely fellowship together. I cast seven demons out of thee. But you can't know me in that relationship any longer. You've got to know me in a new relationship. And so he says to her, touch me not, or don't cling to me, for I've not yet ascended to my Father. But I want you to run over to the meeting hall, the brethren are meeting in the upper room. That's what it means. You go tell my brethren, but go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God. And Mary Magdalene came and told the disciples that she had seen the Lord, and he'd spoken these things unto her. This was an urgent message, an urgent message. The first thing the Lord Jesus said when he arose from the dead, Luke 22 verse 22, I will declare thy name in the midst of the [00:39:04] congregation. But the word congregation has been changed to the word assembly because we're not a congregation. Christianity and congregationalism has nothing to do with one another. No congregationalism. No, no. The Spirit of God changes that word to assembly in Hebrews chapter 2. That's the first thing the Lord Jesus does in his resurrection. Psalm 22 verse 22. Read it at your leisure. And here, this woman is allowed to take the new creation message to the brethren. Sin came into this world through the woman. Her name was Adam until after she got saved. God called their name Adam. When she got saved, then her name was changed to Eve, the mother of all living. The woman was beguiled by the serpent, Satan.

And so sin came into this world by the woman who takes the new creation message. The woman is permitted to take the new creation message to the brethren. I think [00:40:01] it's wonderful. It shows the affectionate side of things. It shows the submissive side of things of the church. The subjective side of things. And here, Mary Magdalene, she runs and tells the brethren about this new relationship. You say, what is the new relationship? My brethren. You go tell my brethren. Now, prior to his death, he called us his sheep. And that's still true today. We are his sheep. And then, not only are we his sheep, we are his disciples to learn at his feet, to be learners, followers. So we're still his disciples. John 13, we might say. Then we're his servants. John 15. Not only that, he says, I don't call

you servants any longer, although we are. He says, I call you friends. So we're his friends. Can you [00:41:01] be trusted? Can the Lord trust you? With intimacy, can he trust you with these wonderful secrets that he has for you that are revealed in the epistles? Can we be trusted? Are we loyal to him? Fidelity to Christ? But on the other side of resurrection, he says, you go tell my brethren. What a relationship. New relationship. We are his brethren. We don't call him big brother. That would be irreverent. But he's not ashamed to call them brethren. And may I say this, when we gather on our various occasions, I don't come as a sinner saved by grace. That's all I am. But, for example, for the morning meeting, the breaking of the bread, I come as one of his brethren, at his table, participating in his supper.

Not just a sinner, that's all I am, a sinner saved by grace and how wonderful that is, but that's not the character in which we come. You see, as a believer, we have many different roles that we play. We're sinners saved by grace. We're his [00:42:03] servants. We're his sheep. We're his disciples. We're a priest, holy priest, royal priest. I'm a father, a husband, a brother in the meeting, a servant of the Lord. So we perform many, many different roles, do we not? As a brother said today, he wears different hats. Well, that's a nice way of saying it. So, when we break bread, we're not there as sinners saved by grace. We're his brethren, in the dignity of sonship. We've got sonship shoes on. Our hearts can rise and worship and bless the Father, too. And so, it's a whole new relationship that we have with Christ, now that he has risen. And he says, I ascend unto my Father and your Father. There's priesthood, excuse me, sonship. And then to my God and your God, there's priesthood. So, we're priests to God. We're sons unto the Father. Brought an association, we could also say a new association, we've been brought [00:43:01] into, with the Father. In the upper room, he opens up that wonderful ministry to his disciples. He tells them about the Father, the Father's heart, the Father's love, the Father's house, the Father's works, the Father's counsels. He just opens up the wonderful truth about the Father. And that was at the supper setting, in my Father's house. There are many mansions. There's going to be a mansion for the Old Testament saints, a mansion for the church, a mansion for different families. Wonderful how magnanimous God is. He opens up this wonderful ministry to his disciples, all in view of coming forth and resurrection. So, what a relationship, what an association that we have with the Lord Jesus Christ and with God the Father. Well, we might consider one more just before we close, and that's in 1st Corinthians 5, 1st Corinthians 5, [00:44:09] 1st Corinthians 5, the latter part of verse 6. It said, Know ye not that a little leaven leaveneth a whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are in unleavened. For even Christ our Passover is sacrifice for us. And after we comment on this, we'd like to refer to verse 8 in just a moment. But here we are a new lump. Every believer, we're unleavened, you're unleavened, so we're at new lump. And then he says, For even Christ our Passover is crucified for us. No, no, the Lord Jesus wasn't crucified for us. He was crucified, don't get me wrong, but he was sacrificed for us. He was willing to [00:45:03] sell all that he had and buy that pearl of great price, the church. Christ loved the church and gave himself for it. He was willing to forsake his father and mother, spiritually speaking, the nation of Israel, for us. So he wasn't just crucified, that has to do with the world, the outside place. But isn't it wonderful, Christ our Passover is sacrifice for us. You know something, before we come to the morning meeting, there again, this comes up again, the breaking of the bread, we are supposed to have Passover exercises. We, as believers, eat the Passover during the week, or should be, not a physical Passover, not a Jewish feast, because I've already told you we're not under Judaism, we're under Christianity, a whole new heavenly system. But spiritually speaking, we must observe the Passover. You say, what does that mean? To know that [00:46:02] you're under the blood? To know that your sins are forgiven? To know that you're justified, having peace with God through our Lord Jesus Christ? To know that you have this new wine, you've been reconciled to God, joying in God through the reconciliation? So all during the week, we can turn to the

Lord and say, thank thee Lord for saving my soul, thank thee Lord for making me whole. So during the week, we're having Passover exercises. But there's something else we have to take, we have to do too. Look at the next verse in verse 8, therefore let us break bread. No, we don't break bread yet. Let us keep the feast. You say, what does that mean, keep the feast? Means that if there's any leaven in our lives, we must judge that, because we're a new lump, we should be unleavened, practically. Anything in our homes that don't belong in there, open the front door, and just just sweep them right out the front door. So not only do we have [00:47:04] Passover exercises during the week, but we're eating the Feast of Unleavened Bread. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, feeding on Christ.

Self-judgment is coming in. Let a man judge himself and so let him eat. So these are two prerequisites before we come to the breaking of the bread. I'm sure you're probably doing those things, but you may not even know, you probably didn't know what they were, some of us may not know what they were called. But these are so important. Leaven of malice and wickedness. You say, what is that? Means that you've got, oh, I've got an unforgiving spirit, maybe against another brother or sister in the meeting. And before Lord's Day morning or Lord's Day rolls around, we should go and confess that or make that right with that brother or that sister. You know, some places there are people who have unforgiving spirits going on and breaking bread together, and it's sort of a drag on the meeting. The Spirit of God is not free as He would like to be because there [00:48:05] might be some unconfessed sin or something that hasn't been judged or something you haven't made right. Leave your gift at the altar and be reconciled with your brother, your sister. That's what it means. So prior to, prior to breaking of bread, we should have Passover exercises, knowing what it means to be saved, eating the Feast of Unleavened Bread, feeding on Christ, self-judgment, enjoying these wonderful things. Any leaven that's in our homes or lives, get rid of it, judge it, forsake it, because we are a, or should be a new lump.

Well, every householder or every man that's like a householder brings out of his treasure things new and old. These are some new things we've taken tonight and possibly tomorrow night, the Lord willing, at Bradford, we might continue along these lines if the Lord, if the Lord permit. And so you're certainly invited to come as we'll continue new things. But we trust this might be a help [00:49:01] to, to stimulate your, your, your appetite, whet your appetite to, to search the Scriptures and to look into these wonderful new things that we have in Christ Jesus.