

## Jesus Changes Everything

### 2024.06.16 Morning Sermon in **Matthew 9:14–17**

<sup>14</sup>Then the disciples of John came to Him, saying, “Why do we and the Pharisees fast often, but Your disciples do not fast?”

<sup>15</sup>And Jesus said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup>No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. <sup>17</sup>Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

**Main idea:** The Christian’s great delight, desire, and dependence are upon Jesus.

**Introduction:** why do you do (or not do) what you do (or not do) in your religion? The answer should be all about Jesus!

1. **Jesus, the Bridegroom that Christians Delight in** (v14–15a)
  1. An appropriate answer for the audience (cf. Jn 3:26–36)
  2. An appropriate answer for the increased emphasis upon the divinity of Christ (cf. Isa 54:5–6; Isa 62:4–5; Hos 2:16–20—cp. Ps 45; Song of Songs)
  3. John’s disciples and the Pharisees were fasting because they still hadn’t found what they were fasting for
  4. It would have been wrong for Jesus’s disciples to fast, just like it would be wrong to fast at the wedding supper of the Lamb
  5. Do you delight in God or religion? Is the delight of the actions of worship in your own actings, or in Him upon Whom you are acting?—and Who is acting upon you!
2. **Jesus, the Bridegroom that Christians Desire** (v15b)
  1. As long as we don’t have the Bridegroom, we should be longing for the Wedding Supper of the Lamb
  2. Without Jesus, we are in an intermediate state. Neither this state, nor the next one (death), is the goal/hope of the Christian life.
  3. Don’t be satisfied with a life apart from fellowship with Christ as your God, Savior, and Companion
  4. Don’t be satisfied with your fellowship with Christ now, apart from that fellowship with Him that you will have forever. The Bridegroom will not keep His bride in perpetual betrothal, and she should not desire it so.
3. **Jesus, the Bridegroom that Christians Depend upon** (v16–17)
  1. The unshrunk cloth, v16: the ceremonies were lacking Christ. But trying to patch Christ on the ceremonies would tear them even more, because Christ is meant to be the entire garment

2. The wine and the wineskins, v17: the ceremonies themselves were good in their season. But they cannot flex to accommodate the richness and expansion that has come with Christ. His new priesthood has brought a new law (cf. Heb 7:12).
3. Just as Christ is now the way of knowing God, He is now the only way of coming to God. In every worship action, you should focus upon Him and come through Him.

**Conclusion:** Don't just be precisely reformed. Be personally reformed: delighting in, desiring, depending upon Jesus.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 9:14-17. These are God's words. Then the Disciples of John came to him saying, Why do we and the Pharisees fast often? But your disciples do not fast. And Jesus said to them, Can the friends, the bridegroom mourn? As long as the bridegroom is with them. But the days will come, when the bridegroom will be taken away from them.

And then they will fast. No one puts a piece of unshrunk cloth on an old garment. For the patch, pulls away, from the Garment. And the terror is made worse. Nor do they put new wine into old wineskins. Or else the wines can break. The wine is spilled. And the wineskins are ruined.

But they put new wine into the new wineskins. And both. Preserved.

And then, such as the reading of God's inspired and inert word. Rejoice to know that. Word tells us that he adds his Blessing to the preaching of it, please be seated.

Those who have. Paid attention. And Uh, discerned from scripture that? The Lord had many. Ceremonial. Holy days. Uh, and then he sent his son. And he replaced them all with just one. That comes 52 times a year. They have a, an advantage. In preaching, Father's Day sermons. Because they preach.

Lord's word. As the one who is the word of the heavenly father to us. 52 days a year. I do not. Preach in such a way. To make the eunuch feel. That he is a dry tree on the Sabbath when he's gathered with the people of God. But in a way, Makes us to know that.

The heavenly father. His son. Has gathered to himself a household. Any guys gathers them 52 days a year. Number 52 weeks, 52 times a year. Jesus has changed. Everything. If Christ did not come and you and I were following true and biblical religion, We'd have to keep. A very extensive and detailed calendar.

We'd have to have an annual fast, just one on the day of atonement. We'd probably keep many other fasts. Uh, that were appointed. For voluntary voluntary. Fasts that That were given. But Jesus changes everything. This should be for us. When we think about worship. When we think about discipleship.

And that goes for your home, too. Uh, but certainly also in the congregation This should be the reason we do whatever we do in worship. Why would you do anything in worship? That was not what God Said is worship. Do you expect him to accept? Worship what you invented.

Why would we do anything in worship? Now that God has given us to come to him in and through the Lord Jesus Christ? Anything that did not come in and through. The Lord Jesus Christ, anything that God had not appointed and Christ is not leading from Jesus changes everything.

So when someone says, well, Why do you? And they ask a question, whether it's about our family worship or our family discipleship. Or. Our congregational worship. Why do you We ought to be able to answer and it's not a bad idea just to answer. Well, because of Jesus. And then you explain, Who Jesus is and what Jesus has done and that he's all our hope.

And that he in whom we place, our hope is the one who's given us these things, so we don't trouble or busy ourselves. With other things. Because we're hoping in Jesus. This is what Jesus. Says to do. And this is what Jesus uses. And not only that, we're not deprived.

We have. He is our Delight. He is our desire. And he has all our help. That's the Circumstance, that's the occasion. Uh, in this little passage The Disciples. Of John and that. In this case, it's The baptizer Jesus's cousin. They come. And they say, why do we and the Pharisees fast off?

And But your disciples do not fast. We and the Pharisees. We we don't just keep the day of atonement. We long forgot. We long for his kingdom. The, the Pharisees had made had turned. Keeping the letter of the law and adding a whole bunch of letters to the law.

Into an art form. The Disciples of John were distinctly, not like the Pharisees in that. In fact, their leader when the Pharisees came. You remember, said you brood of vipers who warned you to flee from the Wrath to come But they were longing for the kingdom. The the kingdom was at hand and we need to repent, we need to be doing all of these things.

Don't don't your disciples want the kingdom to come. Don't they know that fasting is taught in the Bible for those who have a desire from God and know how badly, we need repentance, and want to Humble ourselves before him and communicate how Earnest and Desirous we are in prayer and and how he is, our great desire over and above every Why do we and the Pharisees fast often?

And again, if you have one of those critical text translations, he uses a different copy of the Greek New Testament. The word often will be missing. And you'll miss some of what they're saying. It's scripture, it's important. Why do we fast often? And your disciples don't fast. And Jesus's answer is.

Because of Jesus. His answer. That he is the bridegroom. And so not only does it change, what is appropriate in this moment? Because he is their Delight. And not only does it change. What is appropriate in coming moments? In which you'll be taken from them. So that then they'll be especially responding not in the Delight of enjoying him with them at that moment.

But now in the desire for him who has been taken from them But also, because now all of their coming to God. Depends upon him. We're not going to keep the ceremonial law anymore. We're not gonna keep the the ceremonies, the religious observances that were given through Moses. That we're not just intentionally inadequate, they were necessarily inadequate.

God had created and is redeeming man to come to him only through Jesus Christ. And, The offerings and sacrifices and calendar, and Holiness, code and worship of Old Testament Israel. Did not yet have. Christ's God In the Flesh. Christ crucified and risen and ascended, and seating and seated and interceding.

And so it was of a necessity inadequate. It was adequate for the time. It was adequate to. As an instrument by which the spirit gave Faith. A prospective Faith. Looking forward. To one who would come. A faith in The God Who is saving them? Many of the details of which they did, not yet know, but they hoped in God, and they hoped in the promised one, they hoped in his salvation.

But there were Shadow times. Times that would keep them in constrained. School master who might give you a lick on the back of your calves if you didn't walk in the right direction. So you walk to Christ

I know it's probably. One of those things that you're not allowed to think about anymore, We could all use. School Masters. They're called parents. Um,

But Christ having come. Not only. Is are those things replaced? But if you try to keep them, You actually make them and yourself worse. You must come to God, only through Christ. You know, he doesn't say after Philip says, Um, or when the disciples say Show us the way.

He doesn't say. I am one of the two ways and the truth, and the life. Oh, he's he's the way to the father. The one way to the father. In fact to see him is to see the father, as he answered Philip. And so that's the bulk of Jesus's answer here.

That Jesus is the believer's Delight. And so, when we're with him, What we ought to be doing is enjoying him. That Jesus. The believer's desire. That. So long as the wedding supper of the Lamb has not come yet. We should long for that day, grown towards that day. Desire that day labor for that day.

And that Jesus is. The one upon whom we depend. Is the one way of coming. To God. He has all true religion is now in him and through him, it's very similar, isn't it? To what he said to the woman at the well, Um, when she Uh, asked about the Are the Jews, right?

Is it the temple or the Samaritans, right? Is it the mountain? He said, well, the Jews were right, but their time of being, right? Uh, is coming to a close. Because, the time was coming and now is God is spirit and the time is coming. And now is when those who worship Him must worship Him in spirit, and in truth, And, That was.

The, the way of coming to God. Was being changed by the Messiah. Who she immediately knew that they should be looking for? Uh, believing in the Uh, the Samaritans had an error when they in which they believed only the first five books in the Bible, but one of the Mercies of God's Providence to them.

Was that meant that they were really focused on this profit greater than Moses. That Moses at the end of his ministry, had told them would come and that they should listen to him. And so, she was Uh, wanting to hear the Messiah on this. And he said, Jesus said he was present.

And I I who speak to you am. He says. Which if you think about, The way he says it, he is added in our English translations. He says, I who speak to you am. Think about what that would mean in the ears and sound in the ears. Of someone who only held to the first five books of the Bible.

And for whom God in the bush. I am. Um, So, Jesus changes everything. Here's the bridegroom in whom Christians Delight is the bridegroom. Whom Christians. Desire is the bridegroom. Upon whom. Christians depend. Now. In the first place, Jesus says, the bridegroom in whom Christians to lightness is the perfect answer.

For these men who either have not yet gotten the message. It's uh difficult to know. This probably comes after. John 3. But you remember, Um, In John 3 and verse 25. It says, then there arose a dispute between some of John's disciples and the Jews about purification, Now, you can read Pharisees and scribes there.

Uh, because Those Jews who were most concerned with rituals of purification, are the ones who baptized even their couches and got all offended when the disciples ate without washing their hands. And And so forth, but you remember? Um, Even from Matthew chapter 3, how when they had come to John, He told them that they needed to bear fruit in keeping with repentance and they should not say we are children of Abraham.

We follow all of the, all of the cleanliness laws, we follow all of these rituals of ceremonial purification because Uh, bearing fruit and keeping with repentance isn't something that can be done by men, it requires the almighty power of God who raises up for Abraham children from Stones. It requires the power of God to take the Heart of Stone and and replace it with a heart of Flesh.

And so, In John 3, there had been this dispute. And then his disciples come in verse 26. Next verse, they came to John and said to him Rabbi He who is with you beyond the Jordan, to whom you have testified, behold. He is baptizing and all are coming to him.

Okay. So there was Uh, there was the question of purification, uh, with the Pharisees and now there's this third option and the Disciples of John are alarmed. Jesus. Uh, Jesus has Uh, been baptized John has testified to him and yet And we know that some of Jesus's own disciples.

Uh, followed Christ when John did that. But other followers of John stayed with John, And now, some of these who have stayed with John are seeing, how many are starting to to follow Christ. And they're alarmed by that. But you remember John's answer? John answered and said, a man can receive nothing unless it has been given to him from heaven.

You yourselves bear me witness. That I said, I am not the Christ. But I have been sent before him. He who has the bride is the bridegroom? But the friend of the bridegroom who stands and hears him rejoices greatly, Because of the bridegroom's voice. Therefore, this Joy of Is fulfilled.

He must increase but I must decrease. Now there's some question because there are not quotation marks in the Greek. I think at that point probably in John 3. At John, the baptizers speech is completed and what you have Uh in the closing six verses of the chapter is, John the Evangelist by the Holy Spirit, giving theological comment.

On. Christ, having come from Heaven. But John had already used. This bridegroom friend of bridegroom. Bride analogy. And, So, Jesus's answer. Is customized to those who have asked the question. These are the Disciples of John who have asked this question. And Jesus's answer is not so much about fasting as it is about them.

You know, already. That Christ is the bridegroom. So, why? Are you not coming to him? To become part of his bride. To become members of his bride. Why are you fasting longing for something? When God has sent it. And it's right in front of you.

And indeed when uh, when John had used that language He had. He had drawn upon. Two very important themes in the Old Testament, which is probably why John the Evangelist Goes on to comment upon the Divinity of Christ. Because in, In the Old Testament, there's an entire book. On her.

The Messiah is the husband of his church. Who is a bride? The song of songs. The Bible does not call it the Song of Solomon. And we should not call it the Song of Solomon. Because the song of songs. Is about the King of Kings. And the love of loves.

And there the, the Messiah, the king. As described as taking a bride. Who everyone else would have said is beneath him. Who in herself? Feels her unworthiness of him. And he gives to, He gives to her his he gives to her status to be with him, he gives to her a worthiness.

And he commends her. And he loves her. He gives to her himself. And there's a There's a Cliff's notes. Of Song of Solomon and the psalter Psalm 45. The first half about the king, the second half about the bride. Um, you know, some of the little girls in the congregation, love to request singing the second half for the Lord's Day, Afternoons.

We good if some of the little boys, or the little girls, Also requested to sing the first half. About the groom. But it's not just the Messiah. Who's the husband? In Isaiah 54 verses 5 and 6 which we've been through recently in Isaiah 62:4-5, which Lord sparing us will come too soon.

As God himself. Who is the husband? Indeed, there is an entire book of Hosea. One of the great themes of which is that God is the husband. And the bride is not only unworthy But, Treacherous and wicked and adulterous. And he is gonna overcome. He overcomes her. Unfaithfulness, he overcomes her unworthiness.

And where she was called. She has not been. So Mercy shall be beloved. And so this this bridegroom language that Jesus uses here, it doesn't just go back to John. It goes back to the whole of the whole of scripture. He's saying, don't you? That the bridegroom is with them.

That God who has loved for himself a people from before the world began. Is the one that they're with. The one that Jesus is saying he himself is That he is God and Christ. And it doesn't make any sense to fast with longing for God and Christ. If he's with them.

So why are you still friends of the bridegroom? He says. Why aren't you part of the bride? Why are you fasting? Why are you mourning? So in one, in one sense. Uh, the the Why don't they do this? The answer was because of Jesus in the Another sense the answer is, why are you doing this?

Don't you remember your master called himself? A friend of the bridegroom, who rejoices as the bridegroom receives his bride? Why are you insisting? On remaining the friend and not the bride. Why are you? Refusing to come and follow. And why are you fasting with longing when he for whom you fast is right in front of you?

It would be like children. It would be like, if you were After worship next door. And, Following the Hopewell calculus of whatever time you're allowed to go through the line. You, you made it to the middle of the line. And you had all that food in front of you.

And you kept your plate, empty. And you were thinking and longing in your heart. If only, I could have some food.

Or maybe not even complaining. Crying out to God. Oh Lord. Please feed me today. And you're not putting the food on your plate. And you're not taking it to your seat, you're not eating it. No, you should be delighting in Christ. Not in the process of going through the line.

What's the point of going through? The line is to get the food. What was the point of the fasting? It was to express a desire. A longing for God himself and now God himself had come in the person of Jesus Christ. It was not a time for fasting. It was not a time from morning.

It was a time for rejoicing as friends of the bridegroom who have seen now that he has come to uh, to gather to himself a bride. And and for them it was time of becoming the bride. It was time to become the bride. To Delight in the Lord. Jesus not to Delight in religious exercises, that are supposed to be about the Lord Jesus.

You can still do that, can't you? You can come to Hopewell and do that. You can, you can come to Hopewell and think If only if only, I could hear a word from Jesus today,

Jesus is addressing you. Verbally. Audibly. We have read his actual words. He has sent his preacher. His Spirit, he has promised and and his Spirit attends us. And gives us Faith to hear and understand, and believe, and obey. You Delighten him. You Delight that he is doing this. You look to him to do this.

You enjoy the years. You come and you have fellowship with him.

It would have been wrong. For Jesus's disciples to fast and it was wrong. For John's disciples to fast. And to not become. Jesus's disciples. Just like it would be wrong. If somehow. And our longing for Jesus. And then he returned. It's impossible to imagine this because we're organ beasts.

All believers will be Sanctified at that point. And be glorified at that point. But can you imagine someone at the wedding supper of the Lamb? Eating and drinking and rejoicing in him. And looking around and saying, Why am I fasting? And the rest of you aren't?

Christians. Delight. In Jesus. Do they do? They love the means of Grace. Yes. In their place.

But it's Jesus. In whom they Delight. That's why those means are precious. That's why reading the Bible and praying and singing and the Lord's supper are precious. It's because Jesus. Is whom we have in those things. So, Do you Delight? To worship God. And, If so. As your Delight in the actions of worship.

In your actings. In those actions themselves. Or is it in him upon whom you act? Do you Delight in the singing? And how it makes you feel. Virginia Delight in him. Who leads the singing? Who's given us the words? Who is the one who designed them to make us feel biblically about the whole gamut of human experience?

Praise God. If we sing Jesus's songs, we have things to sing when we're miserable. Even as we come through Christ. Is our Delight in the actions of worship in our actings. Or in him upon whom. We are acting. Do you Delight to hear sermons? Because They are clever and organized and inspiring instructive convicting.

Praise God, they should be all those things. But is the chief Delight of a sermon. In the Lord, Jesus. Who is giving himself to us, by the way of sermon.

Is our Delight in the actions of worship. In our own actings or is it in him upon whom we are acting? And who is acting upon us in the second place, Jesus. The bridegroom that Christians

desire. It's wrong for John's disciples as the friends of the bridegroom. Uh, Be morning as long as the bridegroom is with them.

But as far as Jesus's disciples go who are not currently fasting, he says in the rest of verse 15, but the days will come when the bridegroom will be taken away from them. And then they will fast. Very simple question. Provoked by the second half of verse 15. Do you?

Do you fast? Jesus said, you If you're Jesus said, That the fact that he is not physically present with us, the fact that the wedding supper of the Lamb is coming. But we don't have him yet in that way yet. Will be something that provokes a longing. A desire.

A groaning, an eagerness.

Do you desire him like that? Or are you happy to have your life in this world? With however, much religion, you can have in this world. Now the Lord Jesus has given us himself in many wonderful ways. He's given us his Spirit, most of all. Who is with us and in us and blesses to us.

His means stirs up our faith so that we know him and our soul loves him, and we know that he loves us, and there's, there's glorious Fellowship. In. We just heard Christians are those who Delight in Jesus? But, In the intermediate State Christians are also those who desire, more of Jesus who desire him, not only in the way that we have him now.

But in the way that he desires and will give himself to us then To actually be physically present. Are we resurrected with our resurrected savior? You see, death is an intermediate. And many Christians. Think about death. As if that's the, that's the thing that we're all coming to. Because praise God, we will be Uh, made perfect in Holiness.

Some of you know, it's my favorite catechism question. You're gonna have the class on it this afternoon and recite it. Next Lord's Day Lord willing. You made perfect in Holiness and immediately pass into glory. Be absent from the body and present with Christ. But the same scripture that teaches us, all of those wonderful things about the time of our death, and the intermediate State when we are with him in Soul.

But our bodies are resting in the grave. The same scripture says that if the resurrection is not true and our bodies are not going to come up out of that grave. Then we are of all people, most to be pitied. We are to Delight. In going to be with the Lord.

But we are to desire. The resurrection. When we will be with him body and soul in the new heavens and a new Earth forever. In a similar way, we are to Delight now in the fellowship that we have with the bridegroom through faith in him and the means of Grace.

But we are to desire to long for the fellowship that we will have with him in the wedding, supper of the Lamb. Now, we are betrothed but then we shall be married. Can you imagine? Uh, a fiance and, and his betrothed, and they're talking to each other. And he's saying, oh, I'm so looking forward to our wedding day and, and she's saying, you know, I kind of really like things that like they are now.

I, I love Belonging to one another. For we do. We are betrothed. We're covenanted to be married. I love the expressions of affection that we are reciprocating back and forth. Now that we are betrothed and I don't have to restrain because I am yours and you are mine, and we're committed to to one another.



Forever. Is this is, this is the sweetest thing and he says, no no it's not the sweetest thing. I, I love it, too. Don't get me wrong. I love being betrothed to you. My dear But I want to bring you home. I want to have our life together. I want to be able to see you all day every day and and to be with, you don't just want to be betrothed.

They want to be married. The bride. You said no, no, this is good enough for me. I don't really think about the married thing very much. Well, if we're not looking forward to the wedding, supper of the Lamb, Praise God. We love knowing that Christ is ours and and we are his.

And we have oh, Everlasting affection. And But the days are coming, he said the days will come, when the bright bright groom will be taken away from them and they will then they will fast. This is one of the reasons why one of the phrases, one of the many titles that Christians get in the New Testament, is those who love his appearing.

Do you love the second coming of our Lord? Jesus Christ. You know, because of some of the Rapture dispensationalist. Uh, Believers removed world for some reason, continuing Um, Because of the nonsense that is often. Um, Preached in, in tiny tininess, and novelized and all that junk. Uh, there's a danger.

Among reformed Presbyterians. With a more biblical eschatology. That you would come not to emphasize the second coming of the Lord Jesus Christ. That you wouldn't be saying with all your heart. The second to last line of the Bible, come quickly. Lord Jesus. That you would not be looking to be resurrected and Body and Soul at the wedding, supper of the Lamb.

Jesus is the bridegroom that Christians desire. And Jesus's answer in the second half of verse 15 means that if we don't desire him, if we don't long for him, if we don't even sometimes fast in longing for the return of Christ.

That there is something a Miss. There's something wrong. And well, would it be? The Believers? Who did long for him? Desire the, the second coming desire. The marriage supper of the Lamb, The Wedding, supper of the Lamb. Would turn to us and say. Why do we fast and you don't?

They might have less precisely sound biblical eschatology, but at least they would have More genuine desire for him. Whom eschatology is all about.

And you. And I Who come and we hear this word today? From Christ by God, the Holy Spirit, we must look to him to give us A desire. For that day. That comes in unity with the Delight that we have in him in this day.

And so we should not be satisfied. With a life apart from Fellowship with Christ as our God and Savior and our companion, which Delight he should be the Delight of our life. Now, but we also should not be satisfied with our fellowship with Christ. Now, apart from the prospect of and desire for that Superior Fellowship that we will have with him forever.

The bridegroom will not keep his bride in Perpetual betrothal And she should not desire it to be. So, In the last place in verse 16 to 17, Jesus is the bridegroom upon whom everything depends. Upon whom everything defends. He says, no one puts a piece of unshrunk cloth on an old garment for the patch pulls away from the Garment and the terror is made worse.

I know some of you have been amused at times. About. My frugality. And others, if you don't know it, well enough, it doesn't matter. But it would be ridiculous if someone Who is trying to be frugal. Especially in the days before pre-shrunk cloth and all that. Wanted to save money.

But they they have they have the new cloth they wanted to save money. By trying to patch up the The tares in their old garment, Because what happens is when they, Try to patch it up. Then, the new cloth starts to shrink. And it tears. The previously torn garment Now that sounds very silly and ridiculous to do, doesn't it children?

But those who did not see that Jesus. In his coming would change everything, which is where the title comes from, not big on sermon titles, but that's where the title comes from. They're they wanted to patch the Old Testament ceremonies with the new Jesus stuff. We'll, we'll keep our three Feasts a year when we all have to go up.

We'll, we'll keep our circumcision and our Passover and our Feast of Weeks. We'll keep the, the Jubilee multi-year calendar. We'll, we'll keep Nazarite. Vows, we'll keep all these things. And we'll just add some Jesus to it. In fact. There are Christians today, who Uh, who have Christ and try to import, all of that other stuff.

Jesus, no. If you've got new cloth, Make a new garment. Oh, patch the old ones. Jesus is the way of coming to God. He is the one who was hoped for, he is the one who is anticipated. Yes, it It's not as fancy and outwardly glorious. We don't have a physical Temple that everyone can visit and look how big the pillar Boaz is.

It's just one of the names of the The pillars on the temple. And and You know, the gold and participate in all the ceremonies and have the incense. And uh, and the The fancy and Loud instruments and the the Priestly instrumentalists and the Priestly choirs and and all of the Pomp and Circumstance and celebration uh of it We know how much people miss that, don't we?

There are many Churches of Jesus Christ in which either they have tried to add back in, from the Old Testament, or they've added their own impressive structures and beautiful decorations, and, and pseudo Priestly instrumentalists and pseudo Priestly vocalists. And and the the whole calendar and the the ceremony and all that.

That's, that's old garments. Jesus has come with less outward, glory. But with more fullness more efficacy, Heavenly reality. Why is the the worship? So, outwardly simple. Because Jesus changes everything. We've not patched. Coming to God through Christ. Onto human worship. We will not patch coming to God through Christ on Old Testament Mosaic worshiped.

Because when you do that, you ruin. Even what was there before, as is Emphasized by the wine and the wineskins in verse 17. He says, nor do they put new wine into old wineskins. Where else the wine skins break? You know, they didn't have A way of. Limiting or the pasteurization process.

Or limiting the fermentation process with pasteurization. So, New wine, which was, especially associated with drunkenness because the drunks wouldn't wait, right? They wouldn't wait for it to ferment in into the the good wine. Uh, they would it's like the seven or eight percent stuff at the grocery store. Now, you know, that's kind of like the new one, the sweet stuff.

You know, it had been, it had been crushed. It had been skinned. Etc. But those who couldn't contain themselves, they would not wait for the good stuff. They didn't drink in moderation. They would, they would get drunk on that. That's what they said about the disciples. On the day of Pentecost, when it was, it was the season in which the The, the wine would all be bottled or skinned as it were.

For. And they said they are drunk with new wine. Not just drunk but they're new wine. Drunks. Uh, very slanderous about the apostles. The problem is, That the skins that they use are animal

skins. And animal skins after a while become hard and brittle. And if you don't put the new wine into the skin while it's still pliable.

Then as the yeast continues to eat the sugar and produce the alcohol. It also produces gaskets. And so it's like blowing up a balloon very slowly. Now, if you've got a flexible balloon, that's fine, you whine, new wine skin, it continues to expand. By the time the wine is done.

Pushing. You know, it stabilizes. And once it's stable, because the skin isn't really being stretched anymore. It's gonna, it's gonna harden. And then the process of the fermentation being completed and the wine. Now being good wine. Um, that's stuff that Jesus made in John chapter 2. Uh, the skin could then Harden and it's beautifully.

Designed by God. For it to work like that. But what if you had an empty wine skin? And you filled it with new wine. An old one, a hard one. Well. You and I can't you and I wouldn't be able to do that because we don't have the lung pressure for it, but eventually you blow up the balloon and it bursts.

And the skin is ruined. It can't be used for drinking water or whatever you are going to use for it later. Um, Uh transferring the good wine into whatever the skin would be destroyed. And the wine would be spilled. And all would be lost. There's something wonderful here in the illustration.

Um, Is saying. Ceremonies of the Old Testament. Served their purpose. But there is an enriching. And a maturing. In Jesus Christ. That the ceremonies can't handle. Because what Christ has brought? Is so big that it cannot be contained. By the old ceremonious.

Just as Christ is now. The only way of knowing god. He's the bridegroom. He's not just The, the king of Song of Songs and Psalm 45. He's? Of Isaiah 54 and Isaiah 62. And the whole book of Hosea who takes for himself, the bride. So just as Christ is now the the way of knowing god.

And if you don't know Christ, you don't know, God. Because God has made himself known now, especially in his son. But just as Christ is now, the way of knowing God, he's also now the only way of coming to God There's, there's no There's no animal. That you can lay your hands on.

And that is that. Be burned for an Ascension offering. Remember that from the Leviticus our time. In Leviticus well the what's translated in some Bibles is burnt offering is it's just the word for Ascension. Because Christ has ascended. And Christ is seated. And Christ sings. His father's. Praise sings.

God's praise. In the midst of the congregation in Christ announces. And declares his father's word and his father's name to Christ is the one. Who leads our worship, he presents Us in heaven. We are received in his righteousness. We are consecrated by his sacrifice. If we need our conscience, cleansed.

We don't have sin or trespass. Offerings. We have Christ to lay hold. Christ is the tribute that we bring in our hand. There is, there is no grain offering which again that word. Remember from Leviticus was tribute, we do not bring something physical as the offering in worship. It's a great mistake.

It's why we don't do a collection here. It's not because you might offend visitors, if you ask for money. If God said to ask for money, we'll offend visitors.

It's because Jesus is what we bring. Because we worship in heaven. He is the Ascension. He is the peace. The fellowship that we have with him. With God is in Christ. So that now the peace offering was the one that you got to eat from. Well. Now we come to the Lord's table, there's been a once for all sacrifice and we feed on him continually by faith, not physically.

That's why you have to be a believer and profess your faith to be admitted to the table.

Jesus. Is the new garment. Jesus is the new wine. Jesus is Jesus's. Worship is the wine skin. That is perfectly suited. To the new wine. As he enriches us and blesses us.

In every worship action, you should Not only be delighting in Christ. But coming to God through Christ, Jesus is our worship leader. He has appointed servants. Who lead worship actions on Earth. But he himself is the one who brings us to God in heaven. That's why he describes us as a spiritual house and living stones offering spiritual sacrifices.

The spiritual sacrifice when you sing Is not the sound that's coming out of your mouth. It's the heart that is lifted up to God in Christ. As we sing the spiritual sacrifice as you pray. Is not the words, or even the thoughts. That you are lifting up to God or following along in and agreeing with and lifting up to God, it is the offer of yourself.

In Christ, worship is an action of the Soul upon God. And it can only happen in Union with Jesus Christ. Your soul cannot act upon God, except for by Christ.

And so we are entirely dependent upon him. And this is why we don't follow the ceremonies If a disciple of John, or a Pharisee, Or a champion of Modern Church ceremonies. And by modern, I mean like anything after 90 A.D I wanted to ask you. You see, we don't just need to be precisely reformed.

We should be We should be precisely reformed according to scripture, understanding the whole taking it in context, learning what it says to do and doing just those things. But the reason to be precisely reformed is because we are to be personally, reformed. To know that our creator became the man.

Jesus Christ to save us and give us eternal life and bring us to God. We should be personally reformed, delighting in him whom we love and Desiring, what he desires That we wouldn't remain perpetually betrothed but that we would be with him forever that the wedding supper of the Lamb would come.

And we would long for that, we should be personally reformed depending upon him. Consciously resting upon coming to God himself spiritually by faith through Jesus himself. Because Jesus. Changes. Everything. And then, let's pray.

Oh, thank you. Lord Jesus. For loving us so much that you gave yourself up for us. That you might cleanse Us by the washing of water. With your word. And present us to yourself. At last. Without spot. Wrinkle blemish any such thing. As a bride adorned. You her husband for you, our husband.

And so we pray that these lessons. Delight and desire and dependence. By which you answered. John's disciples one day. Would now by the ministry of your Holy Spirit to us. Continue to inform. Us would be means by which you continue to sanctify us as your disciples today. And in this moment, in which we do Delight in, you and desire, you and depend upon you.

In a way that has been freshly informed and stirred up by your word. We ask that your spirit would keep Working in our lives. So that the light and desire, and dependence would not be momentary spurts. But increasingly transformingly. The condition of our heart towards you. Grant that we ask in your own name.

Lord, Jesus. Hundred people in this place. Say, Amen.