

THE BEREANS

ACTS 17:11

Luke 5:36-39
Lesson #44
New Rules
07/26/2020

Wisdom

is discerning
what must
change and
what must not.



1

Why do some people refuse to be Jesus' disciples?

They don't see the need.

Luke 14:1-24

They don't like the cost.

Luke 14:25-35

They don't want change.

Luke 5:36-39



2

God's nature does not change -

James 1:17

"Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom **there is no variation or shifting shadow.**"

Hebrews 13:8

"Jesus Christ **is the same yesterday and today and forever.**"

**- but God's plan may involve
changes that His disciples
must respect.**

3

"New Rules"

Jesus' presence called for change.

Mark 1:15

"**The time is fulfilled**, and the kingdom of God is at hand; **repent and believe in the gospel.**"

Luke 5

"³³ And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink." ³⁴ And Jesus said to them, "**You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?**" ³⁵ But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

4

**Jesus brings new wine
that demands new wineskins.**

Luke 5

"³⁶ And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. ³⁷ And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. ³⁸ But new wine must be put into fresh wineskins."

**But the leaders of Israel
were not willing to change.**

Luke 5

"³⁹ And no one, after drinking old wine wishes for new; for he says, "**The old is good enough.**"⁵

5

Luke 6

"1 Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking and eating the heads of grain, rubbing them in their hands. 2 But some of the Pharisees said, **"Why do you do what is not lawful on the Sabbath?"** 3 And Jesus answering them said, "Have you not even read what David did when he was hungry, he and those who were with him, 4 how he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?" 5 And He was saying to them, **"The Son of Man is Lord of the Sabbath."**

Jesus' hubris?

6

"6 And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. 7 And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. 8 But He knew what they were thinking, and He said to the man with the withered hand, "Rise and come forward!" And he rose and came forward. 9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?" 10 And after looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. 11 **But they themselves were filled with rage, and discussed together what they might do to Jesus."**

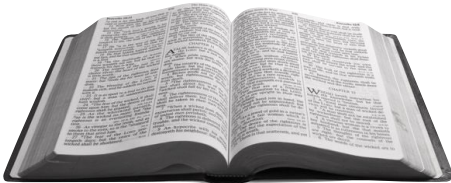
Jesus' taunting?

7

How did the Pharisees of Jesus day view the O.T. "gospel"?



PHARISEES



8

1. The promise made to Abraham was the hope of Israel.

Palestinian Covenant

The land of Palestine would be home for God's people.

Davidic Covenant

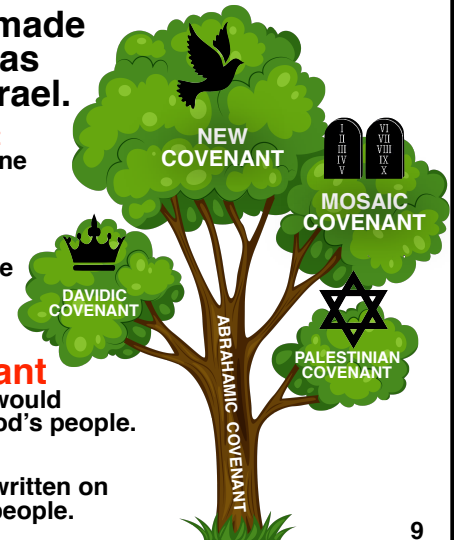
Messiah would rule over all the earth.

Mosaic Covenant

The Law of Moses would define and guide God's people.

New Covenant

The Law would be written on the heart of God's people.

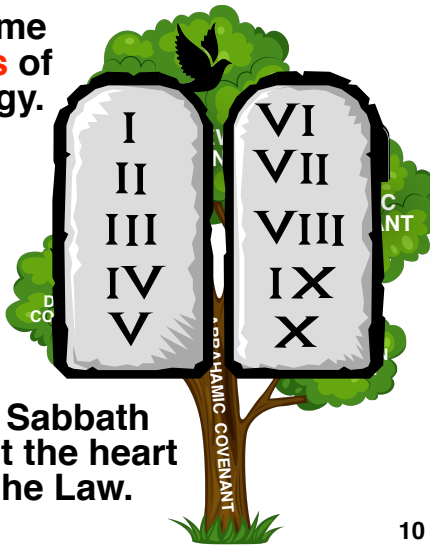


9

2. The Law became a central focus of Israel's theology.



The Sabbath was at the heart of the Law.



10

Israel's hope and longing was for:

- **The peace of Israel** - a political messianic age of peace and prosperity for the whole world through Israel.
- **Holiness** - living lives of moral and ceremonial discipline according to the Law.
 - **Avoiding defilement** - contact with the unholy.
 - **Shunning idolatry** - worship of false gods.
 - **Preserving identity** - physical seed of Abraham.
 - **Social responsibility** - care for the poor.

NOTE: The focus was on

- **Material blessing** and social peace
- **This world** (temporal, material, political)
- Conformity to the letter of the **Law**

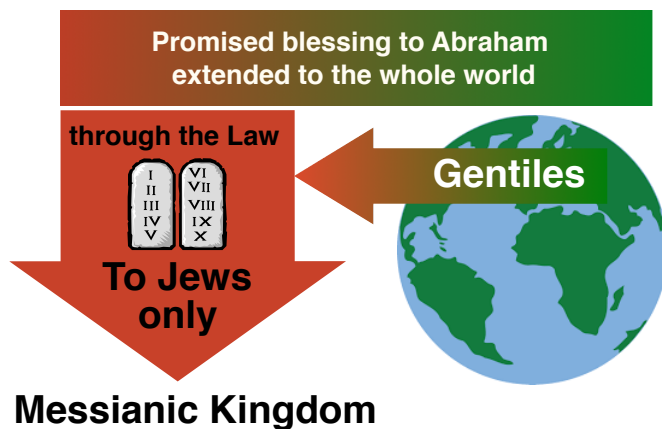
11

3. **Salvation** in ancient Israel was understood in terms of the Exodus and compliance to the Torah (Law).

- The Jewish people are God's corporate elect "saved by grace" (**Exodus**) to be a guide to the rest of the world through their Law.
- Obedience to the **Torah** (the Law) marks a person as a participant in the covenant promises of blessing **in this life**.
- Humans are capable of satisfying the demands of a Holy God through **good works, repentance, and temple offerings**.
- The coming **Messianic kingdom** will bring a time of peace for the righteous and a time of judgment for the wicked.

12

4. **Gentiles** could be included only by becoming Jewish proselytes.



13

Managing the differences between O.C. & N.C. role of the Law was controversial.

"There is perhaps no part of divinity attended with so much intricacy, and wherein orthodox divines do so much differ as stating the precise agreement and difference between the two dispensations of Moses and Christ."



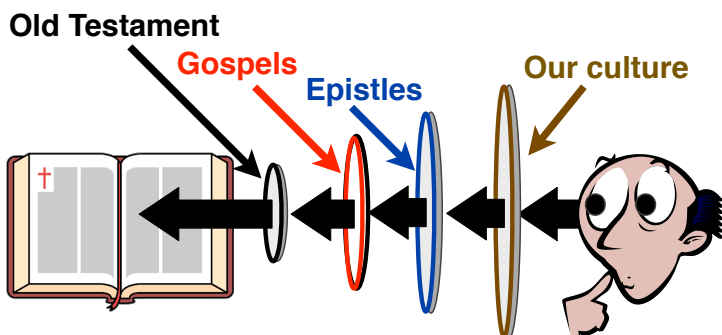
Jonathan Edwards
Memoirs of p 463

2 Timothy 2:15

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, **accurately handling the word of truth.**"

14

We interpret the Scriptures through lenses.



The writings of the Apostles (Epistles) provide a commentary (explaining) Jesus' words and deeds.

15

Galatians 4

"4 But when the **fullness of the time** came, God sent forth His Son, born of a woman, **born under the Law**, 5 in order that He might **redeem those who were under the Law**, that we might receive the adoption as sons."

Hebrews 8:6

"6 But now He has obtained a more excellent ministry, by as much as **He is also the mediator of a better covenant**, which has been enacted on better promises. . . .13 When He said, "A new covenant," **He has made the first obsolete.**"

16

Gospel

Old Covenant

Temporal / Material
Orthopraxy
Repentance
National

New Covenant

Eternal / Spiritual
Orthodoxy
Regeneration
Individual



17

The O.C. gospel - **orthopraxy**

Matthew 19

“16 And behold, one came to Him and said, “Teacher, what good thing shall I do that I may obtain eternal life?” 17 And He said to him, “. . . **if you wish to enter into life, keep the commandments.**”

Leviticus 18:5

“So you shall **keep My statutes and My judgments, by which a man may live if he does them**; I am the LORD.”

18

The N.C. gospel - **orthodoxy**

Acts 16

“30 he (the jailer) said, “Sirs, what must I do to be saved?” 31 And they said, “**Believe in the Lord Jesus, and you shall be saved**, you and your household.””

Romans 10:9

“if you confess with your mouth Jesus as Lord, and **believe in your heart that God raised him from the dead, you will be saved**,”

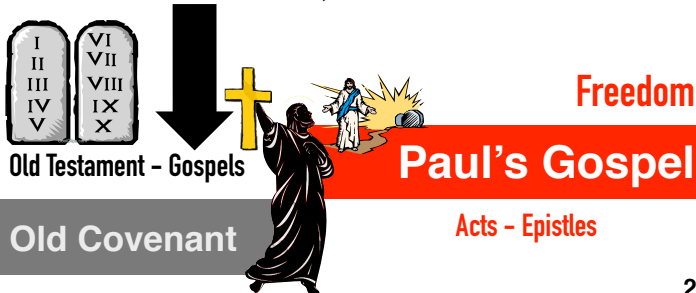
Ephesians 2

“8 For **by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works**, so that no one may boast.” 19

Jesus' teaching was under the Old Covenant.

Galatians 4:4

“But when the fullness of the time came, God sent forth His Son, born of a woman, **born under the Law**,”



20

The Law was set aside (terminated as a covenant)

Hebrews 7:18-19

“For, on the one hand, there is **a setting aside of a former commandment** because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.”

The Cross, Resurrection, & Pentecost mark the change from the Old Covenant to a New Covenant.



21

Paul's Gospel was unknown to Israel.

Ephesians 3:3-5

“that by revelation there was made known to me the mystery, . . . which **in other generations was not made known** to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;”



22

Paul's Gospel was a mystery until it was revealed to him after Pentecost.

Romans 16:25

“Now to Him who is able to establish you according to **my gospel** and the preaching of Jesus Christ, according to the revelation of **the mystery which has been kept secret for long ages past**,”

1 Corinthians 15

“1 Now I make known to you, brethren, **the gospel which I preached to you**, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that **Christ died for our sins** according to the Scriptures, 4 and that He was buried, **and that He was raised on the third day** according to the Scriptures,”

23

Jesus' Gospel and Paul's Gospel

Mark 1

"¹⁴ Jesus came into Galilee, preaching the gospel of God, ¹⁵ and saying, "repent and believe in **the gospel**."

What were they supposed to believe?

1 Corinthians 15

"¹ Now I make known to you, brethren, **the gospel which I preached to you**, which also you received, in which also you stand, ² by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. ³ For I delivered to you as of **first importance** what I also received, that Christ **died** for our sins according to the Scriptures, ⁴ and that He was **raised** on the third day according to the Scriptures,"

24

The Apostles saw Pentecost as **the beginning of the N.C. community (the Body of Christ - the church).**

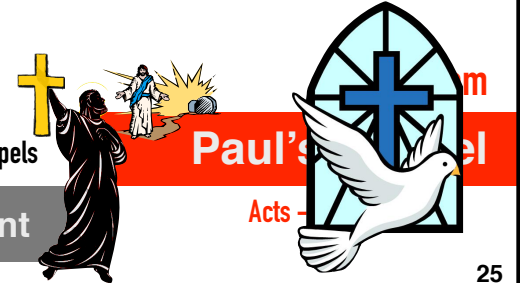
Acts 11:15

"And as I began to speak, the Holy Spirit fell upon them just as He did upon us **at the beginning**."

Bondage

Old Testament - Gospels

Old Covenant

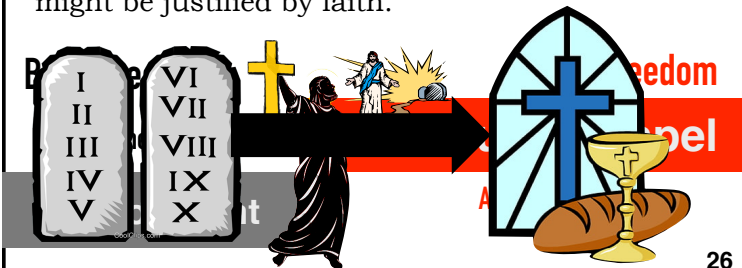


25

The Law's role was not redemptive but tutorial, pointing to Christ.

Galatians 3:23-24

"But before faith came, we were kept in custody under the law, being shut up to **the faith which was later to be revealed**. Therefore the Law has become our **tutor** to lead us to Christ so that we might be justified by faith."



26

Jesus introduced the transition from the Old to the New Covenant clarifying and altering our understanding of God's plan for:

**Temporal & Eternal hope
Israel & the church
Jews & Gentiles
Faith & Works
Law & Grace**



27

Two great temptations

1.

Cling to the Old Life

2.

Cling to the Old Covenant

Jesus' Disciples are called to change their attachment to both!



28

Some signs that we may be resisting the call to leave the Old Covenant

- Irrational **"FEAR"** - viewing changes, of any sort, as a threat to orthodoxy.

Rigidity, & legalism - superficial "security" by eliminating the uncertainty of the new.

Conspiracy theories - giving us a rational for fear and someone to blame.

Separation - from all that is "unclean", as unclean.

- **"What we have is working for us"** - well enough.

- Clinging to **O.T. hope** - of temporal, material blessings.

Satan's tool - in tempting Eve and Jesus.

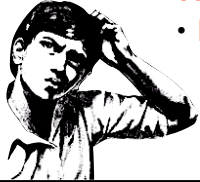
NOTE: We must walk by faith (through sight) - not by sight (through faith).

29

Open yourself to change by:

1. **Declare war on irrational fears** - Two of the biggest challenges for the early church - **legalism and ethnic / racial discrimination.**
2. **Put Growth before Comfort.** - Recognize that growth in wisdom demands vulnerability, risk, and courage to change.
3. **Major on majors, minor on minors.** - What did the Apostles of Jesus emphasize?.

- Learn how to read the Scripture -
- Broaden your social exposure -
- Expand your fellowship circle -



30

My goal as a teacher is to help you know how to read the Bible

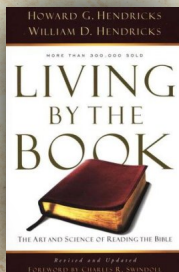
Don't read Scripture in a childish way.



31

"In early 1960, as I was finishing my first year at Dallas Theological Seminary, I took a course from Dr. Howard Hendricks that would mark my life and ministry forever."

Howard Hendricks



Chuck Swindoll



32

How many of your theological affirmations are punctuated with:

(!)

"I have no doubts."

(.)

"I have some settled beliefs."

(,)

"I have insights but am open."

(?)

"I only have honest questions."

I expect to grow in wisdom as I:

- **Respectfully listen** to disciples of Jesus who see things differently than I do.
- Hold my "contended" views with humility and **openness to refine or change.**



33

"If Jesus came to bring change why do the churches that bear his name resist it so much?"

Howard Hendricks



34

"Many people don't change simply because they don't want to (badly enough)."

Paul Meier
(Christian Psychiatrist)



35

***Two things MUST change
if we are to follow Jesus.***

Our transfer of hope to the
finished work of Christ, from our
“dead works” of the Law.

**Our understanding
of the change in
Covenants.**



36

***Two signs that we live
under the New Covenant:***

**The peace that comes from
Grace through Faith.**

**The celebration and
inclusion of ethnic &
ministry diversity.**



37