Luke 5: 33-38

SUBJECT: The Old and the New.

5/12/64

GF

Lk. 5:33-38 cf. Matt. 9:14-17

THE OLD AND THE NEW.

The question.

I cf. Matt. 9:14 "we and the Pharisees"

A bad day for John's followers that they should be willing to say "..." They had travelled far from the days when their master had called the same class "a generation of vipers." They saw the fame of their master paling before the younger Jesus .. could not bear it. Hate a great undoer ...

The religion of the Pharisees and of the followers of John: on of abstention. "I do not" that
" " " that
" " " the other.

The gospel of abstention is not to be despised. A necessary point in our education, xtn culture and cultivation. No man can work up the hill who has not begun with the grim words "Thou shalt not." We are travelers, pilgrims, therefore one step at a time: mounting a ladder, must not cut away the rungs. Yet Christ to lead us up, beyond the religion of not doing things. Something greater than the negative gospel of abstention, the virtue of not doing things. The true xtn spirit is one of liberty, virtue is positive, religion is emphatic. [Only we not liberty for an occasion to the flesh.]

of the Baptist I drink all I want to
or grace, " " eat " " " "
I so believe, " " sin " " " "
then as the .. " discourse " " " "
" " " " blasphemy " " " "

} I just do not want to.
a new heart, love, spring

} not all the bank ...
} kill all the politicians

II The reply.

Christ's replies were all extemporaneous: never did he retire to consider any question put to him. The answer was plucked out of eternity: it was always ready. In the significancy of his replies was the fullness of his life. Upon hard text to touch them — written with fire. Pleading, saving words.

III The bridegroom - wedding feast - bridal chamber.

Religion - wedding bells, hearts, high delight, infinite liberty; cloudless sunshine. He folds birds it down to other; others faces his eagle into a mean cage, bruises its noble wings with iron weapons. "Bridegroom" the air vibrates with the thrill of the wedding bells. We are not called to gloom, mourning, folly of the head, nor are we summoned to sit in sackcloth, ashes. Father's house a bride-chamber.

Sow strewn a plan within guests assemble
Temple of God, when souls bright at
the living fountains of God.

of invitation to a banquet
of marriage supper of the lamb.

Child, youth: you thought the church a gloomy place. If any gloom, then brought them by human hearts.

— But funerals —?

"Sorrow not as others who have no hope, for if we believe..."
The gloom of the grave — the light of the resurrection. I Co. 15:55

The glorious message of the church — joy in the light
pleasures without alloy
the very ecstacy, rapture of gladness
till the world has wrapt in wrap
of pleasantness
all her paths are peace
say to Zion, "Rejoice greatly, O daughter of Zion,
and, shine, for thy light is come.

(a) "Happy day..."

(b) On Monday, our hearts
On Tuesday, full of joy
On Wed. of heavenly peace
That only can destroy
On Thur. our Bridegroom
Has entered in the hall
On Sat. it is a heavenly day
And gladness always ~~bright~~
Oh, glory, glory, for
Oh, glory to the Lord
Hallelujah! — in peace
And I'm so glad for
And I'm bound for the promised land.

(c) Isn't it grand to be a Christian?
Amen!
Sing
Yes
We
The
Yes
And do sing and
——! Amen!

But Jesus did not forget the harsh realities of life.
Th. 5:35 "bridegroom taken away ... then fast .." Save the shepherd.

Not by calendars - ceremonial delineations - but out of the heart wrung out of life's bitter griefs.
Not according to days, months, but an inner, unutterable sorrow, loneliness.
when the black, stark grief seizes us, no need to turn to some man-written schedule to know whether it is fast day or not.
Every heart will be its own calendar, every life keep its own fasts.
No need to shout to grief, mourning: the heart will know. Not ceremonial, but spontaneity of the inner life.
cf. the 3 days Jesus gone. Unutterable sorrow.
? Now - until we to the end of the age. Triumph.

That principle cuts up formalism by the roots.
The Pharisee said: "I fast twice in the week" monday, more as under law
Sunday - " dominical.
" fasting is a good thing in itself; meritorious before God"

The modern Pharisee says the same about sacraments of ritual and worship, meritorious. Jesus says "No", the thing is neither saved as an expression of the feeling it's done. By rote, it is nothing. The form may be cold, rigid, unbending like an iron rod. The true X form is elastic, like the stem of a palm-tree which curves, sways, spreads in the hurricane (cf. Robert Burns) & has the sap of life in its body. Ps. 92:12
of any man is said, let him fast
" " " " merry " " sing psalms.
but his ritual corresponds to his spiritual emotions.
what mere ceremonial and reality, opposition to the spirit are cast into the sea...
[cf. the letters I received about the way I was treated in the church]

of the heart.
cf. the reason ~~I have never~~ to be called to fast: before God - never felt depths of sorrow, sincerity or pain of my people. Ans to do it for fast day I, nothing. But oh, if could be so burdened...

Answer not only parabolically beautiful but philosophically broad, true!

The patched garment
The worn-shirt.
(no canning processes. medicine (alcohol) Drink.) a far cry from supplying modern liquor industry!

The poverty of the boyhood home.
many - sole of shoes to youngest.
mothers saving when coat could be patched no more.
matthew 9:14f. - unshrunken patch on old
Lk. 5:33f no cut from new cloth to patch an old.

The truth he taught in the parables:

Credal robes, ritual garments, become threadbare.
God will always give us new vehicles for expression of truth life
Jesus came to supplant a worn-out Judaism.
"a root out of a dry ground."

Don't try to patch up the old Judaism - only rend it.
of struggle of the Judaizers in the early Church
had succeeded, if they had been, Jewish sect,
would have dwindled to nothing, as the Jewish -
mindedness did.

Christ, the xn faith, is something new, different.

no patching up old life.
" hankering after old loyalties
" compromise with a attitude
a new way - new. life - interest. direction.
II Cor. 5:17

of. when subject discussed about buying the
Cathedral xn Church - Ch. Roberts. still an old
bldg just renovated .. a new bldg.

(A) Abbott of Shrewsbury who called me yesterday.
Stone in shrewsbury: "where go?" Bad way. I do
"why go go!?" "to bless you people. always. when in doubt go
wrong". "Christ, stop. wrong. home. fairy. hell. devil. [illegible]
Bad home. lay in study home. bad stop. [illegible]
people. start bad to X. Bad home. "you have wealth!
Devil in you. you have wealth! Treasure. you [illegible]
at disturb. said his book of [illegible] friends, [illegible]
Bad. [illegible] "to bless you people" [illegible]
[illegible] "we work for is that. [illegible]
Byzantine."

9/12/64 D 12/51

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Starting over anew,
the hand of beginning again.
But my sin.
"I have sinned, what shall I do?"
This is the dead point – surrounded by memories.
Accept the atonement of X. "My sins, oh the blood of this
" " promises of God. glorious O.T."
" " not my good but the
" " [illegible]
are neither to the [illegible] we are born
Our [illegible]
[illegible] ... O my soul

2/

answer vital, paradoxical beauty for
philosophical [illegible] of truth.

not to be partly one thing, partly another
left hand not the [illegible] – [illegible]
word – [illegible]
man – [illegible]

There are the heart, great at my Lord. But the
all one in the R. & the [illegible] is heart in the R. & heart
is greater than the [illegible] is greater outside.
you cannot be both believing & unbelieving
" " infidel & [illegible]
you are one or the other. If tries to unite the two,
loser: winner, worst winner
spilled