

Matthew 13:51-52 ✓

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Scripture: Matthew 13:51-52

Topic: "What is New and What is Old"

Text: Matthew 13:52b -- "...Who has been trained for the kingdom of heaven is like a householder who brings out of his treasures what is new and what is old."

Proposition: A Christian should respect and use old truths and concepts, but should not hesitate to interpret and practice them in terms of his own day.

Date written: October 3, 1969.

Dates and places used:

Oct 5, 1969 - Oakland Park, Fla.

INTRODUCTION

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Author: October 3, 1959.

Dates and places used:

1959-10-03

Introduction:

1. A story coming out of Europe has it that a Russian spy reports to his headquarters in Moscow, after a secret trip to China.

"**Comrade** Leader," he says, "It's what we've been fearing. The Chinese have developed a way to launch an atomic attack on Russia! Don't laugh -- but it consists of 10 million Chinese and a giant catapult."

"You mean, 10 million Chinese can launch an atomic bomb with a giant catapult?"

"No, no, they use an atomic catapult to launch 10 million Chinese!"
(ACD, quoted in Current Comedy, as in Quote, Sept. 28, 1969).

2. This story is, I hope, a way of introducing our topic for today, because it speaks of "something new and something old." In the story, the something new would be the usage of atomic power as the propulsion charge for a catapult. The something old would be the great numbers of people in China, available for usage by their military leaders.

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"Chinese and a giant catapult." "You mean, 10 million Chinese can launch an atomic bomb with a giant catapult?" "Who, no, they use an atomic catapult to launch 10 million Chinese!" (ADP, voiced in Current Comedy, as in Quote, 1952, 1953)

2. This story is, I hope, a way of introducing our topic for today, because it speaks of launching new and something old. In the story, the something new would be the usage of atomic power as the propellant charge for a catapult. The something old would be the great numbers of people in China, available for usage by their military leaders. xxxxxxxxxx
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"something new and something old," as suggested by Jesus in the parable which is our scripture.

I. In the Scripture, the "something new and something old" probably refers to the riches of the @ospel of Christ and of the Old Testament.

1. One scholar of the New Testament says that in reporting this incident, this parable, Matthew unconsciously was describing himself. Matthew was a rabbin, well trained in the literature and teachings of The Old Testament. But he was also a follower of Jesus, and therefore ~~was~~ ~~a~~ person instructed in matters about the kingdom of heaven. The term "scribe" used by Jesus in this parable ²was frequently used to describe or refer to a rabbi. ~~"Therefore every scribe which is instructed unto the kingdom of heaven," or (in the RSV), "Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old," would mean that the respecter of Scripture who loves Christ is indeed an ~~educated and cultured~~ person.~~ *member of the ROH!*

II. There is always a struggle between the new and the old, unless some common cause is found that transcends time and age.

1! We see in every generation the struggle between younger and older people. The young think the old are fossilized, and the old think the young are rash and reckless.

2. We see the struggle in politics with the "leftists" perhaps being the accelerator and the "rightists" being the brake, with the voters determining which of the two pedals will be used on the car of state.

3. The same struggle rages in social and economic life. The young want justice and sweeping, quick changes to bring it about; while the old are fearful of such quick changes or of change at all, and try to keep things as they are, or to carry them back to the "good old days." The young in business normally tend to take the greater risks in development of new locations, services, products, while the old want to hold onto the gains they've made. Not always are these the cases, but usually such is

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of the younger and older generations. Sometimes a younger person, perhaps because of domination ^{or} strong ties with an older, will be an arch-conservative socially, economically and religiously. Sometimes an older person will have remained young at heart in his outlook and actions on the matters of life. These are the exceptions to the rule.

4. Whether we like it or not, however, life will not pass us by nor let us stop. Life usually penalizes us for rash advance and also for doggedly holding to gained positions. By what wisdom can we settle the issues between the old and the new?

III. In the Scripture of today, Jesus pointed to, or described, a good balance ~~in~~ ⁱⁿ accepting and using the new and the old, in things religious.

1. The wise ^{man} ~~person~~ ^{man} ~~religious~~ ^{man} in Jesus time, ~~the~~ ^{man} scribe-pharisee, ~~is~~ ^{is} ~~the~~ ^{the} one who ~~is~~ ^{is} trained in his heritage. There is no virtue in ignorance. He is not ashamed of old truth, any more than a farmer is ashamed of seed from last year's harvest. A smart person

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III. In the Scripture of today, Jesus pointed to, or described, a good balance between accepting and using the new and the old, in three ways.

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WILL familiarize himself with all the knowledge of the past that he has opportunity and time to grasp. If after knowing it, he decides it is irrelevant and passé, then he may not use that knowledge to help him along the way. On the other hand, he may find that much of it is very relevant to today, but that it needs to be expressed in new ways.

2. The wise person also will be like the farmer who makes use of old seed, but sows it in new ground. Mankind's basic needs and aptitudes do not change a great deal, but the circumstances under which he lives do change. Why then should methods in one field, religion, remain fixed. A particular type of music, or service, or decoration, or building are not sacred of themselves. New forms can be used, and are. As a matter of fact, none of the ways that we worship go back in every detail more than a few hundred years. Unfortunately, perhaps, religious custom is the hardest area for people to bring change about, and usually in worship and religion the "cultural lag" is great.

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#3. This scripture means in some of today's terms, that the christian is not a brash revolutionary nor ~~is~~ he a hidebound conservative. He is neither a cistern, only collecting safety, salvation and privilege like a cistern does water, for himself; nor is he ~~only~~ an erratic revolutionary, giving out with unpredictable, undependable good acts here and there.

4. Rather, knowing the gift of God in Christ, the Christian responds to the movement of the **Eternal** in our time. By prayer, by faithful contemplation of history and experience, by venture in the Spirit, he brings forth things new and old.

5. In our worship a form which is very ancient, very old, is the Holy Communion, the Lord's Supper. It is practiced in many ways, from the complicated liturgy of the Roman Catholic Mass to the simple silence and sense of the Holy Spirit of the Quaker. In our times, various groups are trying modern lighting, which some call psychedelic, rock music and ~~another~~ new harmony (or the lack of it), dif-

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DIFFERENT TYPES OF elements for the communion, communion in small groups at homes, camps, outdoors, and in many other ways. Yet, at the heart of them all is the seeking to know the ancient reality that is God in Christ, and the pledging of oneself **to** increasingly sacrificial service for him. What does it matter, really, whether the form is old or new, if the quest is the same?

Conclusion:

1. So far, we have said, that our Scripture points out in Christ's time that the "something old" of the word of God as found in The ~~Old~~ Testament and the "something new" which is Christ are both needful for the balanced person.
2. We have realized that there is always a struggle between the old and new in life, unless some common cause is found that transcends time and age.
3. We believe that Jesus pointed to himself as the common cause which gives the needed balance ~~between~~ old values and meeting the changing times.

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4. We think this can all be summarized by saying that a Christian should respect and use old truths, but should not hesitate to interpret and practice them in terms of his own day. Neither should he condemn others with whom he may not agree on such practices.

5. May God give us the wisdom to value the eternal, the old, reality, knowledge, and the courage to apply all this to our present day in changing and new ways. So may we not resist but be a part of change, change for the good of all mankind and for the pleasure of our Lord.

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