

**Are We Preaching “Another” Gospel: A 31-Day Journey toward
Rediscovering the Gospel of the Grace of God**
by C. D. Hildebrand, 24-7-365 Version 2026

Day 15

**DOES GOD CARE ABOUT OXEN AND
WINESKINS?**

There are interesting nuggets of truth to be found when reading the law that even those under the law didn't fully understand. For example, Paul quotes the law to make a point about supporting those who are in ministry.

1 Corinthians 9:9-10

For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about?¹⁰ Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

Jesus also said many things that His disciples could not fully understand until after He had risen and they were born again. For example, consider what He said about sewing new cloth onto old and putting new wine into old wineskins.

Luke 5:36-39

Then He spoke a parable to them: “No one puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was taken out of the new does not match the old.”³⁷ And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.³⁸ But new wine must be put into new wineskins, and both are preserved.³⁹ And no one, having drunk old wine, immediately desires new; for he says, ‘The old is better.’”

Once the old wineskin serves its purpose, its usefulness is done. New wine must be put into new wineskins. Similarly, trying to patch an old garment with a new cloth will not fix the old garment but will result in an even worse tear.

What is Jesus saying? Does God care about garments and wineskins? Is He saying this to spare us the trauma of our clothing being torn or our wineskins bursting? Or does He say it for our sakes?

Here's what I believe Jesus was saying, which would later be revealed to the disciples. We can't patch what was lacking in the Old Covenant with the New Covenant, and you can't contain the New Covenant in the Old. It won't work. The Old Covenant was annulled by the New. The Old Covenant is now obsolete. It could never contain the New. We can only live in the New.

Take a closer look at Luke 5:39 above. Recently, as I was formatting my husband's teaching notes, I "saw" this verse for the "first" time. I said right out loud, "I don't ever remember reading that verse before." When I asked David about it, he said, "I know! Isn't that stunning?"

"And no one, having drunk old wine, immediately desires new; for he says, 'The old is better.'"

Is the Old "better" than the New, or as the NASB puts it, "good enough"? I'm confident that we could get everyone to agree that no, it isn't. Yet, this verse speaks of the tendency we have to feel more comfortable with the way things have always been done and the things we've always believed, even if our wine skins are bursting.

All of us are persuaded from Scripture that the Old is not good enough. It isn't better. What Jesus accomplished on the cross is so far superior to the law of Moses that it hardly seems fair to compare them. So if the Old isn't better than the New; if it isn't good enough, why do we insist on mixing the Old with the New at just about every opportunity? Why do we teach law, patching it with grace here and there? Why do we try to put God's glorious grace in the context of law? Any attempt will result in tragic loss and misery. God forbid that we would settle for something less than what Jesus provides.