

The Parable of the Wineskins



Luke 5:34-39, Matthew 9:14-17, Mark 2:18-22

- **Review Lessons Taught:**
- **In Matthew 13:10, Jesus began using parables to teach about the kingdom of heaven. His disciples noticed the change in His method of teaching, and asked Him the question, “Why do You speak to them in parables?”**
- **According to Mark 4:34, “Jesus did not say anything to them without using a parable and when He was alone with His disciples He would explain what He meant.”**
- **Purpose: to assist us in growing in our understanding by exploring these divine truths found in Christ’s teaching. To teach us what they mean and how they relate to our present and future life in Christ Jesus.**
- **Goal: to allow the Holy Spirit speak to our hearts and draw us closer to Jesus Christ.**

1. What is a parable?

- **It is a simple yet powerful story that Jesus used to illustrate a great truth. Jesus used parables to help His followers understand spiritual truths.**
- **The word “parable” is taken from the Greek word that literally means to cast or throw alongside.**
- **Parables were stories that were “cast or thrown” alongside a truth in order to illustrate a divine truth.**

2. The Parable of the Sower. (Matthew 13:3-9, 18-23)

3. The Parable of the Wheat and The Weeds (Matthew 13:24-30)

4. The Parable of the Mustard Seed. (Matthew 13:31-32)

5. The Parable of the Leaven (Matthew 13:33, Luke 13:20-21)

6. The Parable of the Hidden Treasure (Matthew 13:44)

7. The Parable of the Pearl of Great Price” (Matthew 13:45-46)

8. The Parable of the Dragnet

9. The Parable of the Wineskins

The Parable of the Wineskins

Luke 5:34-39, Matthew 9:14-17, Mark 2:18-22

- There are a series of events that take place leading up to this parable that attracted the attention of: (Luke 5:1-35)
 1. The disciples who were called.
 2. The multitude of people.
 3. The religious leaders of Jesus' day.

- Jesus was preaching in the synagogues of Galilee and a great multitude of people began to gather near Him to hear the Word of God. (Luke 4:44)
 1. The calling of Jesus' disciples. (Luke 5:1-11)
 2. Jesus heals a man full of leprosy. (vs. 12-14)
 3. Jesus withdrew into the wilderness to pray. (vs. 15-16)
 4. Jesus is teaching and in attendance were Pharisees and teachers of the law. They were about to witness a miracle. Yet their hearts remained closed toward Jesus. (vs. 17-20)
 5. Jesus knew the thoughts of the scribes and Pharisees as they spoke among themselves accusing Him of blasphemy. (vs. 21-22)
 6. Jesus reveals His Divine Authority to forgive sins and heal all infirmities. (vs. 23-26)
 7. Jesus called a tax collector to become one of His disciples. (vs. 27-28)
 8. Jesus who is the Great Physician who can heal mankind of both physical and spiritual sickness called sin. (vs. 29-32, Isaiah 53:5)

- Jesus is again being confronted by the scribes and Pharisees who were now questioning their discipline to fast and pray. (Luke 5:33-35)
 1. Jesus is again being confronted by the scribes and Pharisees who were now questioning their discipline to fast and pray. (Luke 5:33-35)

2. Notice it was John the Baptist's disciples who asked Jesus the question, "Why is it that we fast and pray and your disciples don't?" (Matthew 9:14, Luke 5:33)
 - a. John's disciples also fasted and prayed regularly which was highly respected and practiced among them.
 - b. Prayer and fasting were very common duties and practices among the religious leaders of Jesus' day.
 - According to Luke 18:12, the Pharisees fasted at least twice a week.
 - According to Matthew 6:5-8, 16-18, Jesus calls them hypocrites and self-righteous.
3. Jesus gives an explanation to their question. (Matthew 9:15, Luke 5:34-35)
 - a. Jesus tell John's disciples that the need for them to fast is not needed right now. Why? There are two reasons.
 - 1) Jesus was still with them.
 - 2) Jesus was aware that His time with His disciples would come to an end and the need to fast and pray will become a necessity for their lives.
 - b. Jesus calls Himself the Bridegroom. The Church (the Body of Christ) is the Bride of Christ. (Ephesians 1:22-23, 2:19-22, 4:15-16)
 - 1) Jesus is clearly making them aware that one day He will no longer be with them – "The Bridegroom will be taken from them and at that day and time they would fast and pray." (Acts 1:4-15, 2:1-4, 5-8, 12-21)
 - 2) Jesus has already fulfilled His mission here on earth. He has ascended into heaven and is seated on His heavenly throne. He is interceding on our behalf. (Romans 8:34)
 - 3) The Holy Spirit is now actively working in, upon and through the lives of every true believer and disciple of Jesus Christ. (John 14:16-18, 26, 15:26, 16:7, 13)
 - 4) Prayer and fasting becomes vital and essential to every believer's life. (Matthew 6:5-8, 6:16-18)
 - Jesus said when we pray – not if we pray. (Matthew 6:5-8)
 - Jesus said when we fast – not if we fast. (Matthew 6:16-18)

5) The believer no longer has any excuse for not accomplishing God's will. (1 John 4:4, Philippians 4:13, John 14:12-13, 16:7)

- The Gospel according to Matthew, Mark and Luke give an account from Jesus of a parable that is tied closely together. (Luke 5:36-39, Matthew 9:16-17, Mark 2:21-22)
 - (Luke 5:36) – “Then He spoke a parable to them...”
 - The Parable of the New Unshrunk cloth on an Old Garment and New Wine in Old Wineskins. (Luke 5:36-39, Matthew 9:16-17, Mark 2:21-22)
1. Jesus uses two different illustrations that have similar meanings and relate closely to one another.
 - Both illustrations teach the significance of separating the new from the old.
 - Both illustrations teach that the new has greater purpose than the old.
 - Both illustrations teach when the new is attached or mixed together with the old both become ruined and useless.
 2. Jesus points out three things that are similar in both the New Unshrunk Cloth on an Old Garment and New Wine in Old Wineskins. (Matthew 9:16-17, Luke 5:36-37)
 - (Luke 5:36) – “Jesus said, “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,” that you would ruin both the new one and the old.”
 - (Luke 5:37) – “Jesus said, “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.
 - 1) It makes no sense to take either a new piece from a new garment and put it on an old garment. Nor does it make sense to put new wine into old wineskins.
 - 2) The new piece of cloth will eventually tear away from the old garment. And the new wine will eventually cause the old wineskins to burst and spill out.

3) Both the new piece of cloth and the new wine will be ruined. The old garment and the old wineskins would become useless.

- **There are Four areas we will examine that relates to Jesus Christ in this parable.**

- 1. The Reason.**
- 2. The Results.**
- 3. The Requirement.**
- 4. The Relatability.**

- **What was Jesus' reason for this parable? (Luke 5:37-39, Matthew 9:17, Mark 2:22)**

- 1. Jesus uses both illustrations "The New patch and New Wineskins" to address both John's disciples' concerns about John the Baptist and questions about fasting.**
- 2. Jesus uses both illustrations "The New patch and New Wineskins" to address both the Pharisees' hypocrisy and bring condemnation for their refusal to embrace the True Messiah.**
- 3. Jesus uses both illustrations to make a distinction between the "New and the Old". (Luke 5:37-39, Matthew 9:17, Mark 2:22)**

- **Jesus uses this parable to establish the distinction between living under the Law (Old Covenant) and living by faith in Jesus Christ under grace (New Covenant).**

- **Jesus pointed out that after being washed, the new patch (new piece of cloth), would shrink and tear away from the stitching on the old garment. Leaving both the new patch and the old garment ruined.**

- **What does the "New patch" represent?**

- 1. The "new patch" represents Jesus Christ and the New Covenant.**
- 2. The "new patch" represents that Jesus Christ and His Kingdom are Superior. (John 1:1-3, Philippians 2:9-11, Colossians 1:13-16, Hebrews 1:1- 4)**
- 3. The "new patch" is a reminder that Jesus Christ is the mediator of a better covenant which is established on better promises. (Hebrews 8:6-13)**

4. The “new patch” is a reminder that Jesus Christ is the fulfillment of the law and the prophets (under the Old Covenant).

- What does the “Old garment” represent?

1. The “old garment” represents Moses and the Old Covenant (the Law). (Exodus 20).
2. The “old garment” represents a person life (sinful, carnal, worldly, fleshly). (Galatians 5:19-21)
3. The “old garment” represents old traditions, religious practices, ceremonies and rituals. (Mark 7:13, Matthew 15:7-9, Isaiah 29:13-14)

- What does the “tear” represent?

1. The “tear” represents Jesus Christ’s separation from the Law of Moses. (John 8:30-36, 10:10, Romans 8:1-6)
2. The “tear” represents the pulling apart, divide, separation, a flaw used to distinguish from something.
3. The “tear” represents distraction, ruin, damage, useless, unfit, unsuitable, and no good.

- Jesus uses these parables to illustrate God’s plan of salvation and redemption.

- There are Seven results this parable teaches us about Jesus Christ. (Luke 5:37-39, Matthew 9:17, Mark 2:22)

1. Jesus Christ did not come patch up sin, or to cover sin by using the old standard according to the Law. (John 3:16-17, James 2:10, Galatians 3:10-14, 19-29, Romans 6:8-15)

- Jesus Christ’s death, burial and resurrection are God’s plan in saving man-kind from their sins and reconciling them back to Himself. (John 10:10, 17-18, Mark 10:45, Luke 19:10, Matthew 20:28, Romans 5:8-10, 2 Corinthians 5:17, Ephesians 2:14-16, 1 Timothy 2:3-6)

- Jesus came to take away the sins of all humanity. (John 1:26-33, 1 John 1:1-7, 3:5)

- Jesus Christ is the only one who could atone for the sins of all humanity in the world. (Ephesians 1:7, Colossians 1:19-20, Hebrews 4:15, 9:12, 22, 10:1-7, 1 John 1:7-9, 2:2, 3:5)

- Jesus Christ is the only one who can forgive our sins and give us life eternal in the presence of God forever. (John 3:16, 36, 10:10, Romans 10:9-10, 13, Hebrews 8:12, Colossians 2:13-15, Titus 1:2, 1 John 5:11-12)
 - 2. Jesus came to restore everything that was lost in the garden during the fall of man (Adam). (Genesis 3, Romans 5:12-15, 18-21)
 - 3. Jesus came to give us new life. (Matthew 20:28, John 5:24, 6:35, 11:25-26, 14:6, Romans 6:1-4, 5-11, 23, 2 Corinthians 5:17-20, Galatians 2:20, Ephesians 2:1-10, 1 Peter 1:3-9, 2 Peter 3:9)
 - 4. Jesus came to tabernacle among us and a make His home within us. (Matthew 1:23, John 1:14, 14:16-17, 23, 1 Corinthians 6:19-20, Hebrews 13:5)
 - 5. Jesus came to redeem us from the curse of the law which was sin and death, that we may become both a son and heir of God. (Romans 8:9-17, Galatians 4:1-7)
 - 6. Jesus came to destroy the works of Satan. (1 John 3:8, Hebrews 2:14, Romans 16:20, Revelation 21:1-6)
 - 7. Jesus came to restore us back into right relationship with God again. (Isaiah 61:10, Romans 5:10, 13:14, Ephesians 4:22-25, 5:2, Colossians 3:1-10, Revelation 19:6-8, 2 Corinthians 5:21, 1 Peter 2:24)
- The parable of the Wineskins illustrates a divine truth of the transformation power of God through His Son Jesus Christ. (Luke 5:37-39, Matthew 9:17, Mark 2:22)
 - Jesus uses this parable to illustrate His New life and New Power of the Holy Spirit.
 - (Luke 5:36-37) – Jesus said, “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.”
 - Why did Jesus call this type of practice nonsense and foolish!
 - 1. It was their customary practice to use animal skins to hold and contain the new wine.
 - A “new wineskin” had to be used to hold the “new wine” due to its ability to ferment, or expand over time.

- An “older wine” used in a “new wineskin” would remain stable due to the process of fermentation had already been complete.
 - A “new wine” used in a “old wineskin” would be disastrous to both. Why? The “new wine” would begin to ferment and expand in the “old wineskin” causing it to burst.
2. The “new wine” represents Jesus Christ and the power of the Holy Spirit.
 - The parable of the Wineskins teaches us the Two requirements of Jesus Christ.
 1. Jesus Christ stands alone. (John 1:1-5, Ephesians 1:20-21, Colossians 1:15-17) He is the Supreme Ruler of everything!
 - You cannot mix Jesus Christ along with foreign gods, foreign religion, religious leaders, traditions of men, or any other rituals. (Exodus 20:1-3)
 - Jesus’ point: “You cannot have it both ways.” (Matthew 6:24, James 4:1-8, 1 John 2:15-17)
 2. You must be born-again to receive the fountain of the water of life through Jesus Christ. (John 3:3-6, 4:10-14, 7:38-39, 11:25-26, Romans 10:9-10, Acts 2:1-4, 38, Revelation 21:6, 22:17)
 - You must be born-again to receive the outpouring of “new wine” of the Holy Spirit in your life. (Acts 2:1-4, 12-21, 38, Titus 3:4-6)
 - The Holy Spirit and the Flesh do not mix. They will always war against each other. (Galatians 5:17-23, Romans 7:14-25, 8:5-9)
 - Jesus’ point: “You cannot have it your way! God wants to do something new and powerful in and through our lives.
 - What does God require every person to do?
 1. Surrender your life completely over to Jesus Christ. (Matthew 11:28-30, 16:24-25, Galatians 2:20, 2 Corinthians 5:15,)
 2. Surrender your will and submit to God’s will and purpose. (Proverbs 16:3, 19:21, Psalms 37:23-25, 119:105, Jeremiah 29:11, John 16:13-14)

3. Surrender your old ways of doing and thinking – “Renew your mind and spirit with the Word of God.” (Psalm 51:10-12, Ephesians 4:20-32, Romans 12:1-2, Isaiah 40:28-31, Philippians 4:6-7, James 1:5)
 4. Embrace the fullness of the Holy Spirit in your life. (Acts 1:8, 1 Corinthians 2:9-13, 6:11, 2 Corinthians 1:21-22, 3:18, Ephesians 4:30, 5:18, 1 Thessalonians 1:5-6, 2 Timothy 1:14)
- The parable of the Wineskins teaches that Jesus Christ and the power of the Holy Spirit will lead to a transformed life. (Colossians 1:13, 1 Corinthians 2:1-5)
1. Jesus Christ is the only One who can transform a person’s life. (2 Corinthians 3:18, 5:17, Galatians 5:22-25, Ephesians 2:1-10, 4:20-24, Colossians 1:13-14, 1 Peter 2:9)
 - The word “transform” means to change from one thing to another, change form, appearance or character.
 - The believer’s life is daily being “transformed” into the image of Jesus Christ. (2 Corinthians 3:18)
 - The believer’s life must reflect God’s Character in the world. (Matthew 5:13-16, 7:15-20, John 17:15-17, Galatians 5:22-23)
 2. Satan wants to “conform” a person’s life to the pattern and standards of this world system. (Mark 8:36-37, James 4:4, 1 John 2:15-17)
 - The word “conformed” means to be similar to, identical to something else, to be molded according to a standard or pattern.
 - The believer must reject being molded according to the standard and patterns of this world system. We live in a fallen world – another way of put it, it is a sin cursed world. (2 Corinthians 2:11)
 - Satan is the god of this world who continues to blind the mind of those who do not believe in Jesus Christ. (2 Corinthians 4:1-6)
 - Satan will make every attempt to use the systems of this world to “conform and corrupt” the hearts and minds of the children of God. (Matthew 4:1-10, John 10:10, John 8:44, Revelation 12:10, 2 Corinthians 2:11)

- Jesus uses these parables to prioritize His Kingdom agenda in the world. (Matthew 9:16-17, Luke 5:36-39)
- 1. When Jesus showed up to be baptized by John the Baptist – He was announcing to everyone from Jerusalem, all Judea, all the surrounding regions to the banks of the Jordan River – “I am here now!” (Matthew 3:1-17)
 - Jesus came to do the will of His Heavenly Father. (John 4:34, 6:38, 9:4)
- 2. Jesus was explaining that the Kingdom of God was different from anything that they may have experienced in the world.
 - When John the Baptist came on the scene, he acknowledged that he was the forerunner – sent to prepare the way for Jesus Christ. (Matthew 3:11)
 - When John the Baptist showed up preaching in the wilderness of Judea, saying Repent, for the kingdom of heaven is at hand, many were baptized by him and confessed their sins. (Matthew 3:1-6)
 - John the Baptist remained undeterred and undistracted. (vs. 5)
- 3. Jesus arrives on the scene and everything changed very quickly for the ministry of John the Baptist. (Matthew 3:12-17)
 - The ministry of John the Baptist symbolized the “old wine.”
 - The ministry of Jesus symbolized the “new wine.”
- a. Jesus came from Galilee to meet John at the Jordan River to be baptized by him. (vs. 13)
 - 1) John tries to prevent Jesus saying, “I need to be baptized by You.” (vs. 14)
 - 2) Everyone that John had baptized were sinners. Now Jesus is asking John to baptize Him – “The Lamb of God without sin.”
 - 3) Notice Jesus’ response, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” (vs. 15)
 - Jesus was encouraging John not to hinder the righteous plan of God from going forward. Then John, allowed God’s will to be done.
 - Jesus knew He was sent to bear the sins of all-humanity through His death upon the cross. (2 Corinthians 5:21)

- Jesus is the only one who could fulfill the demands of God's law here on earth. The law requires a sacrifice for sin – Jesus became the ultimate sacrifice for the sins of all-humanity. (Hebrews 10:10-12, 1 John 4:10, 1 Peter 3:18, 2 Corinthians 5:21)
4. John the Baptist settles the dispute among his disciples to whom God has appointed as the Supreme Master and True Messiah. (John 3:22-36)
 - a. Both Jesus and John the Baptist and their disciples had been baptizing near the same place.
 - Both were carrying on the ministry that God had given them. At that time John the Baptist had not yet been thrown into prison. (vs. 22-24)
 - b. There was a dispute from some of John's disciples and the Jews. What was the dispute about? (vs. 25-26)
 - 1) Who did God appoint to purify (cleanse) the heart of man?
 - 2) Who did God appoint Supreme Master and True Messiah?
 - c. What was John's disciples' concern? (vs. 26)
 - 1) Jesus and His disciples were baptizing, people were now attending Jesus' baptismal services and less were attending John's.
 - 2) How will this new change be received in the hearts of the religious leaders and the rest of the Jewish people?
 - Would the religious leaders and Jews now begin to question the legitimacy of John's ministry?
 - Would Jesus' ministry become that of more value than John's ministry?
 - Would John's ministry be viewed as "old" unwanted, unnecessary, and no longer needed?
 - d. John displays humility and grace in his powerful response to their questions and concerns. (vs. 27-36)
 - 1) Jesus was appointed by God and not man (vs. 27).
 - No man has the authority to override what God has appointed and established to be accomplished in the earth. (John 1:1-5, 11-17, James 1:17)
 - 2) Jesus was appointed by God as the Supreme Master and True Messiah (vs. 28, John 1:6-13, 8:28-29, Matthew 16:15-17)

- John acknowledged what God had appointed him to do and accomplish in the earth – the forerunner; to prepare the way for the One who is Supreme, the True Messiah. (John 1:19-30)
 - John tells his disciples, “You were witnesses, “(you were there and you heard me say)” I am not the Christ (the Messiah), but sent to go before Him.” (vs. 28)
- 3) Jesus was appointed by God as the Bridegroom who has a bride (the Church, body of Christ, followers of Christ). (vs. 29-30)
- John acknowledged that he was not the Bridegroom, but a true friend of the groom. (John 15:14-16, Colossians 1:18, Hebrews 3:3, Philippians 2:9-11, John 5:19-23)
- b. John is reminding them that their focus and attention must now be on the Bridegroom (Jesus), and not what people might say or think.
- John acknowledges, “Jesus must increase, but I must decrease.” (vs. 30)
 - John and his disciples, and every true disciple (true follower) must now point people to Jesus Christ. (Matthew 23:1-12)
- 4) Jesus was appointed by God to leave His heavenly throne and come to earth to save all humanity from their sins. (vs. 31-36)
- a. Jesus’ origin is “from above” – which means He came from heaven out of God Himself. (vs. 31)
- He came from heaven. (John 3:13)
 - He is the living bread of God who came down from heaven. (John 6:33, 38, 50-51, 58)
 - He is not of this world and only speaks the things that He has heard from God. (John 8:23-26)
- b. Jesus is “above all” – which means He is Superior and Preeminent One.
- He was in the beginning with God. (Genesis 1:1, John 1:1-2)
 - He is the Alpha and the Omega. (Revelation 1:5-8, 21:6, 22:13)
 - He is seated at the right hand of God and makes intercession for God’s children. (Mark 16:19, Ephesians 1:13-20)
 - He gives eternal life to those who believe on His name. (John 3:16, 6:23, 10:10, 27-28, 17:1-3, Romans 10:9-10, 1 Peter 2:22-25, 1 John 5:11-13, Titus 1:2, Romans 6:23,

- He is the only way to our Heavenly Father. (John 14:6)
 - He is the heir of all things and through Him all things were created. (Hebrews 1:2, Colossians 1:15-19)
 - He is the Son of God who reigns Supreme in heaven, all the earth, under the earth and all the universe. (Matthew 16:13-19, 1 Corinthians 8:6, Ephesians 1:22-23, Colossians 2:9-10, 1 Peter 3:21-22)
 - He has been given a name that is above every name. (Philippians 2:9-11)
 - He is Lord of both the living and dead. All will stand before Him and give an account of our stewardship of life. (Romans 14:7-12, 2 Corinthians 5:8-10, 1 Peter 4:1-7, Revelation 20:11-15)
 - He is the only One who can “purify” the heart of man and “purge” our sins. (John 1:29, 1 Peter 1:18-21, Hebrews 1:1-3, Hebrews 9:1-6, 7-14, 15-28, Ephesians 2:1-10, Colossians 1:13-14)
- c. Jesus Christ is filled with all the fullness of God Himself. (Colossians 1:18-20)
- All that God is dwells in Jesus Christ. (2 Corinthians 5:19-21)
 - Jesus Christ was 100% God and 100% Man – He is the God-Man. He was fully Divine and fully Man.
 - Jesus Christ is equal with God. (John 5:18, 10:29-30, 14:10-14, 17:20-22, Philippians 2:5-7, 1 Timothy 3:16)
 - There’s only One God, who has organized Himself in three ways: (Deuteronomy 6:4, Ephesians 4:4-6, 1 John 5:6-8)
 - 1) God the Father of creation.
 - 2) God the Son of redemption.
 - 3) God the Holy Spirit who is at work in the life of every true believer.
 - God has given Jesus preeminence above all things. (Matthew 16:13-19, Colossians 1:19)
- d. Christ’s testimony is true whether you believe it and receive it or not. (John 3:32-36)
- 1) The only way a person can show that God is true, is to receive and believe the testimony of Jesus Christ. (vs. 33-34)
 - 2) God loves His Son (Jesus), and has given all things in His hand. (vs. 35, Jude 1:24, John 14:25-27, Matthew 11:28-30)

3) The person who believes in the Son (Jesus) will receive everlasting. Those who reject Him shall receive the wrath of God. (Revelation 6:15-17)

- **There are Four Relatable lessons that can be learned from this parable.**
 - 1. God is Sovereign. He never needs our opinion, our approval or our permission – He just need our obedience to Him.**
 - 2. It should be every believer’s desire to be in the center of the will of God. To be in His will, you must be in Christ Jesus.**
 - 3. We must understand that the will of God will get done – “with or without you or me.”**
 - 4. We must learn to move with God and not be stuck in what God use to do.**

- **The Attributes of God teaches us that His character and nature always remain consistent to who He is. (Hebrews 13:8, Malachi 3:6, Numbers 23:19, Psalm 100:5)**
 - 1. When life becomes uncertain, you can always be certain about God’s character and nature.**
 - 2. Now remember that God’s character and nature doesn’t change – but God does change how He may do things in one-person’s life verses another.**
 - 3. We can never stop God from being God – but we can limit what God wants to do in and through our lives.**
 - 4. Trust the Character of God – He is faithful. He is Infinite in wisdom. He remains present in every situation. He is Holy and righteous in all His ways.**