

NEW CLOTH AND NEW WINESKINS

TIME WITH THE MESSIAH

INTRODUCTION

- EVERY PARABLE OF JESUS HAS A “POINT OF COMPARISON”.
- IN OTHER WORDS, THERE’S ALWAYS A SPECIFIC FOCUS IN JESUS’ PARABLES, ONE MAJOR POINT THAT HE WANTS TO GET ACROSS.
 - THIS IS IMPORTANT TO REMEMBER SO THAT WE DON’T GO LOOKING FOR ENDLESS MEANINGS IN JESUS’ PARABLES.
 - FINDING THE “POINT OF COMPARISON” SERVES TO OPEN THE PARABLE’S MEANING FOR US.
- WATCH FOR THE “POINT OF COMPARISON” IN TODAY’S TWIN PARABLES ABOUT THE NEW CLOTH AND NEW WINESKINS.

NEW CLOTH – LUKE 5:33-36

READ LUKE 5:33-36.

Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

³⁴ And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them? ³⁵ "But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

³⁶ 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.

THE OLD COVENANT

1. AT MOUNT SINAI, GOD ESTABLISHED A COVENANT WITH HIS OLD TESTAMENT PEOPLE, THE ISRAELITES. WHAT DO THE FOLLOWING PASSAGES TELL US ABOUT THAT COVENANT?
 - **Exodus 19:5-6** *Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ 'And you shall be to Me a kingdom of priests and a holy nation.'*
 - **Romans 3:20** *Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.*
 - **Colossians 2:16-17** *So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, ¹⁷ which are a shadow of things to come, but the substance is of Christ.*

THE OLD COVENANT

1. AT MOUNT SINAI, GOD ESTABLISHED A COVENANT WITH HIS OLD TESTAMENT PEOPLE, THE ISRAELITES. WHAT DO THE FOLLOWING PASSAGES TELL US ABOUT THAT COVENANT?
 - *THE SINAITIC COVENANT WAS TWO-SIDED: IF THE ISRAELITES OBEYED THE LORD'S LAWS AND COMMANDS, THEN THE LORD WOULD BE THEIR GOD FOREVER. THE ISRAELITES, HOWEVER, BROKE THE COVENANT THROUGH THEIR DISOBEDIENCE AND SIN. NONETHELESS, THE STIPULATIONS OF THE LAW STILL SERVED THE GOOD PURPOSE OF PROVIDING ISRAEL WITH A SHADOW OR PICTURE OF THE PROMISED SAVIOR FROM SIN.*

THE PURPOSE OF FASTING

2. AS PART OF THE SINAITIC COVENANT, GOD COMMANDED THAT HIS PEOPLE FAST ON THE ANNUAL DAY OF ATONEMENT. ACCORDING TO THE FOLLOWING VERSE, FOR WHAT PURPOSE HAD GOD PRESCRIBED FASTING?

Joel 2:12 *"Now, therefore," says the LORD, "Turn to Me with all your heart, With fasting, with weeping, and with mourning."*

- FASTING WAS TO BE A SIGN AND EXPRESSION OF TRUE REPENTANCE, OF HEARTFELT SORROW OVER SIN, OF THE NEED FOR THE LORD'S MERCY, AND OF TRUST IN THE PROMISED SAVIOR.



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THE PURPOSE OF FASTING

3. IN HIS PARABLE OF THE PHARISEE AND THE TAX COLLECTOR, JESUS SAID, "THE PHARISEE STOOD UP AND PRAYED ABOUT HIMSELF: 'GOD, I THANK YOU THAT I AM NOT LIKE OTHER MEN—ROBBERS, EVILDOERS, ADULTERERS—OR EVEN LIKE THIS TAX COLLECTOR. I FAST TWICE A WEEK . . .'" (LUKE 18:11,12). INTO WHAT HAD THE PRACTICE OF FASTING DEGENERATED?
- *RATHER THAN A SIGN OF REPENTANCE, FASTING HAD BECOME AN ACT BY WHICH ONE EARNED GOD'S FAVOR—A MERITORIOUS WORK—PROMPTING SELF-RIGHTEOUSNESS AND A FEELING OF MORAL SUPERIORITY.*



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THE NEW COVENANT

4. ON THE NIGHT BEFORE HIS DEATH, JESUS SAID, “DRINK FROM IT [THE CUP], ALL OF YOU. THIS IS MY BLOOD OF THE [NEW] COVENANT, WHICH IS POURED OUT FOR MANY FOR THE FORGIVENESS OF SINS” (MATTHEW 26:27,28). EXPLAIN THE NEW COVENANT. HOW DOES IT DIFFER FROM THE OLD?
- *UNLIKE THE OLD COVENANT, WHICH WAS TWO-SIDED AND DEPENDENT IN PART ON ISRAEL’S OBEDIENCE, THE NEW COVENANT IS ONE-SIDED. IT IS A COVENANT OF PURE GRACE IN WHICH GOD FREELY PROMISES AND GIVES FORGIVENESS, LIFE, AND SALVATION THROUGH THE LIFE, DEATH, AND RESURRECTION OF CHRIST.*



THE NEW COVENANT

5. WHO ARE THE “FRIENDS” AND “BRIDEGROOM” OF VERSE 34? WHAT IS JESUS SAYING IN THIS VERSE?
- *IT WOULD BE IMPROPER AND COMPLETELY OUT OF PLACE FOR THE GUESTS OF THE BRIDEGROOM, THAT IS, THE FOLLOWERS OF CHRIST, TO FAST AND EXPRESS SORROW WHILE WITH HIM. JESUS HAS ESTABLISHED A NEW COVENANT OF PEACE, JOY, AND LIFE. FEASTING, NOT FASTING!*



MENDING AND PATCHING

6. WHEN IT COMES TO MENDING AND PATCHING, WHAT DOES EVERY EXPERIENCED SEAMSTRESS UNDERSTAND?

- *A PATCH FROM A NEW PIECE OF CLOTH WILL SHRINK WHEN WASHED AND WILL MAKE THE ORIGINAL HOLE EVEN LARGER.*



MENDING AND PATCHING

8. CHECK AND DISCUSS EACH CORRECT CONCLUSION TO THE FOLLOWING SENTENCE: WITH HIS PICTURE OF SEWING A NEW PATCH ON AN OLD GARMENT, JESUS IS TEACHING US THAT
- _____ GOD LIKES FASHION-CONSCIOUS PEOPLE.
 - _____ IT IS DIFFICULT TO ADD THE NEW COVENANT OF GRACE TO THE OLD COVENANT OF THE LAW.
 - _____ MIXING THE TWO COVENANTS CAN BE TRICKY BUSINESS AND MUST BE DONE CAREFULLY.
 - _____ IT IS IMPOSSIBLE TO ADD THE NEW COVENANT OF GRACE TO THE OLD COVENANT OF THE LAW.

MENDING AND PATCHING

8. SYNERGISM IS FROM THE GREEK AND MEANS “WORKING TOGETHER.” WHEN APPLIED TO SALVATION, IT MEANS THAT WE WORK TOGETHER WITH GOD FOR ETERNAL LIFE. WHAT MAKES THIS THOUGHT SO APPEALING TO US AND TO OTHERS?

- *IT IS CALLED THE OPINIO LEGIS—THE NATURAL OPINION IN ALL PEOPLE THAT THROUGH OBEDIENCE TO GOD’S LAW, THROUGH GOOD WORKS, GODLY DECISIONS, AND GOD-PLEASING LIVING, WE CAN GAIN GOD’S FAVOR. NATURALLY, THIS OPINION WILL FOSTER FEELINGS OF ACCOMPLISHMENT AND SELF-ESTEEM.*

NEW WINESKINS - LUKE 5:37-39.

READ LUKE 5:37-39.

"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.' "

NEW WINE IN NEW WINESKINS



9. WHAT HAPPENS TO WINE AS IT FERMENTS?
EXPLAIN VERSE 37.

- *BECAUSE NEW WINE EXPANDS AS IT FERMENTS, IT CANNOT BE PLACED INTO STIFF, BRITTLE, OLD WINESKINS. IF IT IS, IT WILL BURST THE WINESKINS, RUINING BOTH THE SKINS AND THE WINE.*

NEW WINE IN NEW WINESKINS



10. CHECK AND DISCUSS EACH CORRECT CONCLUSION TO THE FOLLOWING SENTENCE: WITH HIS PICTURE OF NEW WINE AND OLD WINESKINS, JESUS IS TEACHING THAT

_____ WE SHOULD PROBABLY JUST STICK WITH BOTTLES.

_____ IN ORDER TO PRESERVE THE NEW COVENANT, THE OLD MUST BE REMOVED ALTOGETHER.

_____ MIXING THE TWO COVENANTS MUST BE DONE SLOWLY, GRADUALLY, AND VERY CAREFULLY.

_____ MIXING THE NEW COVENANT OF GRACE WITH THE OLD COVENANT OF THE LAW DESTROYS BOTH.

WHY DO PEOPLE PREFER THE “OLD WINE”?

11. AGREE OR DISAGREE. IT IS POSSIBLE FOR A PERSON TO BE SAVED THROUGH THE OLD COVENANT OF THE LAW.

- *DISAGREE. ALTHOUGH GOD PROMISES LIFE TO ALL WHO OBEY HIS COMMANDS, IT IS IMPOSSIBLE FOR HUMANS TO DO SO. EVEN IF WE COULD MEET THE REQUIREMENTS OF THE LAW, WE WOULD STILL BE CONDEMNED BECAUSE OF THE SIN INHERITED FROM ADAM.*

WHY DO PEOPLE PREFER THE “OLD WINE”?

12. JESUS OBSERVES THAT SOME PEOPLE PREFER THE OLD COVENANT. WHY DO SOME PREFER THIS “OLD WINE”? WHAT EFFECT DOES THE “OLD WINE” HAVE ON ONE’S HEART, ON ONE’S LIFE, AND ON ONE’S ETERNITY?

- *ALL PEOPLE, BY NATURE, ARE WORK-RIGHTEOUS, WANTING TO (AND FEELING THEY CAN) SAVE THEMSELVES THROUGH PROPER LIVING.*
- *A WORK-RIGHTEOUS THEOLOGY WILL PRODUCE EITHER SELF-RIGHTEOUSNESS OR DESPAIR IN ONE’S HEART AND A NEVER-ENDING STRUGGLING AND STRIVING TO PLEASE GOD IN LIFE. IN THE END, IT RESULTS IN ETERNAL DEATH.*

PROPER RESPECT FOR THE OLD WINE

13. THE WRITER TO THE HEBREWS SAID THAT THE NEW COVENANT OF GRACE “HAS MADE THE FIRST ONE OBSOLETE” (HEBREWS 8:13). IN SPITE OF THIS TRUTH, CHRISTIANS STILL LIVE UNDER GOD’S LAW. EXPLAIN.

- *CHRISTIANS DO NOT OBEY GOD’S LAW IN ORDER TO BE JUSTIFIED OR TO EARN FORGIVENESS. RATHER, CHRISTIANS FREELY PLACE THEMSELVES UNDER GOD’S WILL FOR THEIR LIVES IN GRATEFUL RESPONSE TO GOD’S GRACE IN CHRIST.*

PROPER RESPECT FOR THE OLD WINE

14. "THEREFORE THE LAW WAS OUR TUTOR *TO BRING US* TO CHRIST, THAT WE MIGHT BE JUSTIFIED BY FAITH. BUT AFTER FAITH HAS COME, WE ARE NO LONGER UNDER A TUTOR." (GALATIANS 3:24,25). NONETHELESS, CHRISTIAN CHURCHES WILL, AT TIMES, LEGALISTICALLY PLACE THEMSELVES UNDER CERTAIN REGULATIONS THAT ROB THEM OF THEIR FREEDOM IN CHRIST. GIVE EXAMPLES OF SUCH LEGALISTIC PRACTICES.

- *AT TIMES, LONG-STANDING AND WELL-MEANING POLICIES OR PRACTICES IN THE CHURCH MAY BECOME LAW.*

PROPER RESPECT FOR THE OLD WINE

15. FASTING IS AN ADIAPHORON—SOMETHING THAT GOD NEITHER FORBIDS NOR COMMANDS OF HIS NEW TESTAMENT PEOPLE. THINK OF GOOD REASONS FOR WHICH A CHRISTIAN MIGHT WANT TO FAST.

- *SOME MAY FAST FOR REASONS OF PHYSICAL HEALTH. OTHERS MAY FAST AS AN EXPRESSION OF THEIR SORROW OVER SIN, TO ASSIST THEM AS THEY PRAY AND MEDITATE ON GOD'S WORD, ETC.*

01

Jesus' remarks come in response to criticism that John the Baptist's disciples and the Pharisees fast, but Jesus' disciples do not.

02

You cannot use a new piece of cloth to patch an old garment; otherwise the old garment is destroyed.

New wine poured into old wineskins will destroy them.

03

Jesus' coming represents the new cloth and the new wine. He establishes a new covenant of grace and forgiveness that does away with the old covenant.

Therefore our response to that new covenant is the "new wineskin" of faith—not fasting and obedience.

THE POINT OF COMPARISON