

# 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)