**New Wine, New Wineskins**

**Luke 5:33-39**

**Key Verse 38**

**“No, new wine must be poured into new wineskins”**

**Introduction**

In the previous portion of this chapter, Jesus prayed and called four of his disciples: Peter, James, John, and Levi. After we read about their blessed calling we see that the devil’s influence is alive among the Pharisees who make note of Jesus’ disciples failing to adhere to the strict code of the Law.

**1. Read verse 33. Why did the Pharisees and teachers of the law compare Jesus’ disciples to those of John’s and the Pharisees’? (33, 30) What do you think this shows about them?**

**1-1. Read verse 33.**

**33 They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”**

**1-2. Why did the Pharisees and teachers of the law compare Jesus’ disciples to those of John’s and the Pharisees’? (33, 30)**

30 But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, “Why do you eat and drink with tax collectors and sinners?”

33 They said to him, “John’s disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.”

According to John 1:37 and 40, John and Andrew were thought to be the disciples of John the baptist before they left John to follow Jesus.

Often times they may have prayed and fasted like their leader.

Now they are Jesus’ disciples. In the previous passage they were attending a great feast at Levi’s house with a large crowd of tax collectors and sinners.

In John Chapter 2, they attended a wedding ceremony for almost a whole week at Cana in Galilee with Jesus.

The wine had run out at the wedding and it is possible that the disciples had helped in drinking it all.

So Jesus’ disciples appeared to be distant from leading prayerful lives and did not do such pious things as fast.

They had been fishermen and tax collectors; they were labor class people.

Jesus the good shepherd knows them personally and serves them with grace.

Their behavior while eating was the basis for three successive conflicts with the religious leaders (5:30; 5:33; 6:1).

**1-3. What do you think this shows about them?**

**The Pharisees** were well disciplined in the rituals and religious practices of the Jewish law. They fasted twice a week (Lk 18:12). They also prayed regularly.

Through these kinds of practices they sought to be praised by men.

They were hypocrites and they were later harshly rebuked by Jesus. **(Matt 23)**

Then Jesus said to the crowds and to his disciples: **2** “The teachers of the law and the Pharisees sit in Moses’ seat. **3** So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach. **4** They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.

**5** “Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long; **6** they love the place of honor at banquets and the most important seats in the synagogues; **7** they love to be greeted with respect in the marketplaces and to be called ‘Rabbi’ by others.

**8** “But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. **9** And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. **10** Nor are you to be called instructors, for you have one Instructor, the Messiah. **11** The greatest among you will be your servant.**12** For those who exalt themselves will be humbled, and those who humble themselves will be exalted. **13** “Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to.**[14]**

**15** “Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.

**16** “Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.’ **17** You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? **18** You also say, ‘If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.’ **19** You blind men! Which is greater: the gift, or the altar that makes the gift sacred? **20** Therefore, anyone who swears by the altar swears by it and by everything on it. **21** And anyone who swears by the temple swears by it and by the one who dwells in it. **22** And anyone who swears by heaven swears by God’s throne and by the one who sits on it.

**23** “Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former. **24** You blind guides! You strain out a gnat but swallow a camel.

**25** “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. **26** Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

**27** “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs,which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. **28** In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

**29** “Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. **30** And you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ **31** So you testify against yourselves that you are the descendants of those who murdered the prophets. **32** Go ahead, then, and complete what your ancestors started!

**33** “You snakes! You brood of vipers! How will you escape being condemned to hell? **34** Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. **35** And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. **36** Truly I tell you, all this will come on this generation.

**37** “Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. **38** Look, your house is left to you desolate. **39** For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

**2. Read verse 34-35. How does Jesus answer the Pharisees and the teachers of the law? Who are the bridegroom and his friends of which Jesus speaks? (34) What is “the time” of which Jesus is speaking? (35, John 12:23) What does this answer reveal about Jesus?**

**2-1. Read verse 34-35.**

**34 Jesus answered, “Can you make the friends of the bridegroom fast while he is with them? 35 But the time will come when the bridegroom will be taken from them; in those days they will fast.”**

**2-2. How does Jesus answer the Pharisees and the teachers of the law?**

“Can you make the friends of the bridegroom fast while he is with them? 35 But the time will come when the bridegroom will be taken from them; in those days they will fast.”

**2-3. Who are the bridegroom and his friends of which Jesus speaks? (34)**

Jesus compared his disciples the friends of the bridegroom at a wedding banquet. And he himself was the bridegroom. They are joyful with the bridegroom.

What would the “bride” refer to in the analogy of the bridegroom?

\*Revelation 19:6-7 say, “Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: ‘Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him the glory! For the wedding of the Lamb has come, and his bride has made herself ready.’”

\*Revelation 21:2-3 say, “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.’”

Jesus is the bridegroom and his church is his bride.

So his bride will be forgiven believers who are waiting for Jesus Christ.

Though there are many who will be in the church as Jesus’ bride, he builds his church one person at a time.

There is great rejoicing in heaven over one lost soul who is found. God shares His joy with His friends. Here disciples were privileged to share such joy in their lives.

**2-4. What is “the time” of which Jesus is speaking? (35, John 12:23)**

The “time” refers to his death on the cross, bearing the sins of the world. At that time his disciples would fast and be in great sorrow.

John 12:23, 27-33 read,

23 Jesus replied, “The hour has come for the Son of Man to be glorified.

**27** “Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. **28** Father, glorify your name!”

Then a voice came from heaven, “I have glorified it, and will glorify it again.” **29** The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

**30** Jesus said, “This voice was for your benefit, not mine. **31** Now is the time for judgment on this world;now the prince of this world will be driven out. **32** And I, when I am lifted up from the earth, will draw all people to myself.” **33** He said this to show the kind of death he was going to die.

**2-5. What does this answer reveal about Jesus?**

Jesus knows why he came into this world. Now he nurtures his disciples.

Hebrews 10:7-9a read,

Then I said, ‘Here I am—it is written about me in the scroll- I have come to do your will, my God.’”

**8** First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”—though they were offered in accordance with the law. **9** Then he said, “Here I am, I have come to do your will.”

\*From the beginning Jesus had no his own agenda.

Always he synchronized with his Father in heaven and the Holy Spirit.

\*Jesus prayed by often withdrawing to lonely places (verse 16).

Jesus had a sincere relationship with God which took time to spend with Him alone.

Jesus walked in complete unity with his Father on a daily basis and carefully fulfilled the scriptures.

Likewise he set a good example as a new wineskin. He accepted God’s plan for his life. He denied himself to the point of being crucified for our sins.

**3. Read verse 36. Why can’t a new patch be put on an old garment? What do you think a new garment and an old one represent?**

**3-1. Read verse 36.**

**36 He told them this parable: “No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old.**

**3-2. Why can’t a new patch be put on an old garment?**

“No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old.

If they understood what Jesus had said, Jesus wouldn’t have to say more. But Jesus had to proceed with further remark. Jesus came up with this parable: in fact there are three diverse explanations. (36, 37, 39)

**3-3. What do you think a new garment and an old one represent?**

\*A new garment - a new batch of disciples whose hearts are humble enough to learn of Jesus.

\*An old garment - those who are rigid and fixed in their own legalism such as the Pharisees and the teachers of law at this passage.

“No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old.

Jesus might have noticed their nice clothes. They must have been sensitive to their outward appearance including their clothes.

A piece of cloth from a new garment used to patch an old one will not match the new one.

Old moth eaten cloth can not be matched with a piece of a new garment.

The Pharisees’ spiritual condition was as weak as that of worm-eaten wineskins which have no capacity to contain newly expanding wine.

**4. Read verses 37-38. Why does no one pour new wine into old wineskins? (37) What do you think new wine and new wineskins refer to? Why do you think Jesus says this to Pharisees and teachers of the law? (38) What are characteristics of new wineskins that you think can be applied to us?**

**4-1. Read verses 37-38.**

**37 And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. 38 No, new wine must be poured into new wineskins.**

**4-2. Why does no one pour new wine into old wineskins? (37)**

\*New wine has to go through a fermentation process. This produces gas which causes its container to expand while old wineskins are too rigid and inflexible to expand.

 So when the pressure gets too great, they burst. The wine runs out and both the wine and the wine skin are ruined.

**4-3. What do you think new wine and new wineskins refer to?**

\*New wine may refer to Jesus’ teachings.

They are powerful, dynamic and explosive just as new wine goes through a powerful fermentation process.

Hebrews 4:12 says, “For the word of God is living and active....”

To contain his words of life, a man must be like a new wineskin; he must be willing to learn and willing to change.

He must be humble enough to obey Jesus’ teachings.

Jesus’ first disciples were like new wineskins.

Example 1, Simon obeyed Jesus’ word, denying his practical knowledge of catching fish. When he did so he caught a large number of fish.

Simon’s simple decision to listen made him to be like a new wineskin. He became a good shepherd for the early Christians in the image of Jesus.

 ***“****Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve” -* ***1 Peter 5:2***

Example 2, Jesus saw Levi with hope and he called him by saying, “Follow me.” At once, Levi got up, left everything and followed Jesus.

Levi clearly decided to follow Jesus and start a new life as Jesus’ disciple. Levi was like a new wineskin in this way.

The book of Matthew was written by Levi who became a saint thanks to Jesus’ calling.

***“****But seek first his kingdom and his righteousness, and all these things will be given to you as well.”*  ***- Matthew 6:33***

**4-4. Why do you think Jesus says this to Pharisees and teachers of the law? (38)**

“No, new wine must be poured into new wineskins.”

New wine - Jesus’ new teaching, new wineskins - teachable hearts and open minds

The Pharisees were like old wineskins. They were proud, stubborn, and legalistic. They were useless to God’s purpose of expanding His kingdom.

They did not receive his Son; they did not learn or want to understand God’s love.

**4-5. What are characteristics of new wineskins that you think can be applied to us?**

A problem may exist for people who are proud. It may be their tendency to deny being obedient and judge Jesus and his words without living them.

Such people will never learn or grow. Instead they come up with many excuses and criticisms.

May God help us not to be like old wineskins, but like new wineskins through listening to His Son Jesus.

**5. Read verse 39. What kind of people do you think Jesus is referring to here when he says “they”? (39) Why do you think that Jesus continues to speak to the Pharisees and teachers of law?**

**5-1. Read verse 39.**

**39 And no one after drinking old wine wants the new, for they say, ‘The old is better.’”**

 **5-2. What kind of people do you think Jesus is referring to here when he says “they”? (39)**

The Pharisees and the teachers of the law

**5-3. Why do you think that Jesus continues to speak to the Pharisees and teachers of law?**

Although Jesus could have finished at verse 38 for he already came to the conclusion, but he was willing to go extra miles to help the Pharisees and the teachers of law to have them repent of their sins.

**In conclusion**

“No, new wine must be poured into new wineskins.” Jesus wants to pour his new wine which was the word of life into us and fill our hearts with God’s love. In order to contain this new wine we must be like new wineskins. We can see examples of what this is like in Jesus’ first disciples. When we hear Jesus’ word, we must listen to understand it and to follow it. We must make a clear decision to follow Jesus before following anything else. Those who do will forever grow in Jesus’s love and God’s servants like Peter and Jesus’ disciples. Amen.

**One word: New wineskins!**