

New Wine and New Wineskins | Luke 5:33–39

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Date: 08 June 2025

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[0 : 00] Welcome to Ontario Community Church, where we are encouraging, equipping, and engaging lives for Christ! I'm Pastor Patrick Daly, and each week I share sermons that balance the grace and love of Jesus Christ with the truth of the Word of God.

Together, we'll explore Scripture using observation, interpretation, and application. This helps us discover practical ways to live out our faith every single day.

Let's dive in together into God's Word. So how many of you have read that parable before? It's kind of a confusing one, isn't it? Let's be honest here. Even in preparation, there's a lot of debate on what's going on.

There's this kind of very strange language that's going on about cloths and wine and wineskins and fasting and all of these things that are going on. Like any parable that we've been going through, there is a lot of simplicity, but there's also a lot of depth in it.

We've been going through the parables of Christ, and we've been seeing that there's a lot of hidden meanings that is in there. And it helps us not only understand the grand narrative within Scripture, the grand story, but it also helps us see there's more than what meets the eye, as it were.

[1 : 19] And so in verses like this, it's like, okay, there's a lot to unpack here. So what I'd like to do first and foremost, there is a video, as Mark was mentioning. Before we play that, I want to kind of give you a disclaimer here.

How many of you, you might get a little overwhelmed with how quick technology is changing, right? You can raise your hand on this one. Even for me, it's a little overwhelming. With the rise of technology and artificial intelligence and all of these things that are happening in the world, it gives us as Christians the opportunity for us to utilize them as a tool for Christ.

And so for those of you here last week, you saw the Children in the Marketplace video. That was entirely created by artificial intelligence. And I'm thinking in my mind, that's insane.

Now we can go on about like, well, what are the limitations of what it can and cannot do? But it's important for us, much like when cell phones came out, when the internet was rising, and all of these databases is that they are tools that we can use for good or for evil.

And in seeing what this technology can do, we can use it for ministry. And finally having available, putting to life stories within scripture.

[2 : 40] And so the Children in the Marketplace video was kind of the first test. And I want to go ahead, let's watch this together. You'll see some of this parable come to life. So let's go ahead.

Let's go ahead.

The old is good. So you have just 40 seconds here, kind of showing part of the symbolism and the representations of what's going on in this parable.

You have this guy here who's drinking the wine. And just as it says right out of the text here, let's go ahead and turn there, turn your Bibles to page 1024 in your ESV Pew Bible.

It was really great to have the guy say, the old is good, just as it was saying in scripture here. And we're seeing kind of in the beginning, you have this first clip where there's wine that's being poured into a new wineskin.

[4 : 09] You see kind of this wedding feast as the second scene. And then the third thing is you see what looks like someone who's putting together clothes, kind of patching something together.

And then finally, you have this gentleman who's sitting there and is drinking this wine saying the old is good. In order for us to even begin to understand, I had Mark read verse 33 onwards.

But I want to invite us to go even further back to help us understand the scene here. Let's go to page 1023 and we'll begin in verse 27 here where Jesus calls Levi.

And it says, after this, he went out and he saw a tax collector named Levi sitting at the tax booth. And he said to him, follow me.

And leaving everything, he rose and followed him. And Levi, what did he do? He made a great feast in his house.

[5 : 18] And there was a large company of tax collectors and others. Oh, those sinners, right? Sitting with him. And the Pharisees and the scribes, what did they do?

Were they happy about this? No, they grumbled. They grumbled his disciples saying, why do you eat and drink with tax collectors and sinners? Well, first off, who invited them to the party here? You know, it sounds kind of like a downer at this party. But Jesus answers them saying, those who are well have no need of a physician, but those who are sick.

Well, the implication for this is, well, just in the same way that we're all in sinners need of a savior. We need the great physician. We need the Lord Jesus Christ. And it goes on in 32, I have not come to call the righteous, but sinners to repentance.

That's when it goes into this scene. The disciples of John fast often, and they offer prayers. And so do the disciples of the Pharisees. Now, it's interesting to see, right even before this parable, you're seeing kind of this separation with those who follow John the Baptist, those who are the disciples of the Pharisees, that they are fasting.

[6 : 32] They have more restriction in their life. Right? The disciples of John, John the Baptist, fast often and offer prayers. And so do the disciples of the Pharisees, but yours eat and drink.

Does this sound familiar from what we had last week? Right? Where the children in the marketplace, they weren't happy whether there was joy and dancing or whether there was a time of mourning.

It's very similar language here where they're saying, come on, Jesus. Your disciples are party animals. We can't have that going on. That's essentially what's happening here.

And Jesus said to them, can you make wedding guests fast while the bridegroom is with them? And I want to take a moment for us to understand that. The fasting, right? We have the dietary restrictions, but also why they would fast during that time.

You see, fasting was for a time of mourning and a time of grieving. So what's fascinating about this is Christ is asking, when you're at a feast, a wedding feast or a wedding celebration, right?

[7 : 38] Are you really going to be mourning? Are you really going to not be eating? Or are you going to be in the present moment celebrating the bride and the bridegroom? That's why I had this question that was asked in the beginning.

When was the last time that you joined in a celebration? Now, you don't have to raise your hand, but I hope you get invited every once in a while to an anniversary or a job, work promotion or a birthday party, at least.

And maybe you should have a birthday party if you haven't in a while. It's really cool to have. But what's really great about this is it's a time of celebration. It's a time for us to not mourn necessarily, but it's a time for joyful reflection, just like what you saw in the scenes of that video.

Sometimes there are people that are kind of invited to a party and they're not really participating. And that's kind of what you're seeing here. And so Jesus is then saying the day the days will come when the bridegroom is taken away from them and then they will fast in those days.

So this is very interesting because the bridegroom is a representation of Christ. And we have found this in the parabolic language throughout Scripture.

[8 : 53] If you remember the parable of the ten virgins, they were all waiting for the return of the bridegroom. To come back for the celebrations.

Now, if you remember that parable, some had oil that was filled in their lamps in preparation and some did not. And it's very similar language here where you have the bridegroom.

That's representing Christ. How many of you have heard the language that the church is the bride of Christ? You don't have to raise your hand, but just understand, right?

So therefore, the bridegroom is Christ. And it's about this time of, there's a time of celebration and which is representing the first coming.

Christ will go away and he will return. And that time period is a representation of the time that God gives to us to turn to him, to prepare for him, to prepare our minds and our hearts for Christ.

[9 : 54] Some of us may know that language of, it is now the day of salvation. We have to think in this, that's what Christ is speaking about.

The days will come when the bridegroom is away from them and they will fast in those days. So then it's going on here. So you have, think for a moment, there's a great feast that's happening. You have these Pharisees and these scribes who are confronting Jesus. Now, very often when we see these kind of questionings that's happening from the scribes and the Pharisees, it's a heart issue.

Why don't you follow this tradition? Why don't you do what you're supposed to do? And they're missing the point of what Christ is going for.

Of course, they didn't approve of the eating and drinking. And so, as I mentioned, the bridegroom equals Christ. And the eating and drinking is a representation of celebration.

[10:56] Right? So it says, the bridegroom represents Christ. So fasting represents mourning. Feasting represents celebration. And wine, then, is a representation of life.

New versus old. When you take communion, the bread is a representation of the body of Christ. Right? It's also a representation of the manna that was provided for the people of God. The wine is also a representation of the blood that was poured out from Christ.

It is also a representation, just as Christ said, this is the new covenant. So it's the life that is being poured into the new wineskin, as it were.

So now we're starting to see that there is, the wineskin is a representation of a covenant. And so in this, then, Christ is speaking of an old and new garment.

[12:02] I want you to remember this thing, this whole notion of celebrating and mourning. It's not, Christ is not saying that you should never mourn.

Christ is not saying you should never celebrate. But each of these things should happen at their proper time. Much like how Scripture speaks, there is a time for, well, in Ecclesiastes, right?

There's a time for everything under the sun. And we have to think that when it comes to Christ being present, when it comes to the opportunity for us to turn to salvation, that is a time for us to celebrate in Christ.

And so Christ is speaking of the old and the new garment. I want to turn back there real quick. He also told them a parable. No one tears a piece from a new garment and puts it on an old garment. What in the world is Christ saying here? Now, some of you, you might have patched clothes. You might be thinking for a moment, wait a minute, Lord, I've patched my jeans that had a hole in them and put that in there.

[13:10] What Christ is talking about here is that the old and the new garment are incompatible. In fact, in the Gospel of Mark, it actually gives us a little more detail.

In saying that the new cloth will shrink and it will tear the old cloth. That actually helps us a lot more. It's not to say, you know, don't ever put new cloth with your clothing.

It's talking more in the sense of covenants. Now, when we're talking about back then, patching, there's going to be this shrinking that can ruin the garment here.

So it's a little hard for us to understand nowadays, but it's something that is explained even further with the wine and the wineskin.

And so you have then in verse 37 and 38, no one puts new wine into old wineskins.

[14:12] If he does, the new wine will burst and it will be spilled and the skins will be destroyed. But new wine must be poured into fresh wineskins. I had to look this up to see what exactly is going on here.

When you pour the new wine into the new wineskin, there is the fermentation process that happens. And there's this, the wine is basically active, right?

When we think of bread, for example, that it's basically living, it's working. It's the same thing with wine in the fermenting process that it will expand. Now, if you put that into an old wineskin, very typically back then, a wineskin was used once.

That helps us understand a lot better. And I think, well, we don't really use wineskins. I mean, has any of us used wine and wineskins? Don't raise your hand if you do, right?

But it's to show, okay, that was something that was more cultural, is that it's about the fermenting process that happens within wine to make it suitable for drink at these feasts or whatever.

[15:16] And so in this, we think, okay, the new wine is alive. It is being poured out into the new wineskin then.

It ferments and it expands. So putting new wine into old wineskin in that place, it would cause them to burst.

And you saw that imagery in that video where it kind of was just in there and then it just kind of cracked. And then the wine starts seeping out to kind of give you a visual of what that would look like.

And you can look on YouTube for any further things on this. It's just very interesting when we're talking about wine going through that fermentation process.

And then finally then, you have that verse 39. Now, this was a very interesting one because let's go there.

[16:15] Verse 39. And no one after drinking old wine desires new, for he's saying the old is good. This person is not saying the old is best.

In fact, the language is actually saying the old is enough. So Christ is saying, you know, we may get into our habits of drinking a certain type of wine, as it were.

But what Christ is offering is something that is young, something that is alive, and something that is expanding. That sounds very similar to what we have seen in other parables with the seed being planted into the ground and expanding.

Or like it mentions in Daniel 2, the stone that expands into the mountain. It's about what Christ is providing, newness of life into the new covenant, because the old system, the old wine in the old wineskin, is representing the old covenant.

So what Christ is offering here is something that is new. And we can see how consistent this is within Scripture. That God makes things new, amen?

[17:27] That God is the God of transformation, of healing and comfort and of joy. And we find that, okay, that helps us understand what Christ is going for when it comes to wine and wineskins.

And so, it's very interesting to see that the Pharisees and the disciples of the Pharisees and the disciples of John the Baptist were following this more old, rigid system.

We think of the old covenant and the old, rigid system being a sort of list of rules that you could never fulfill completely.

Now, how many of you have signed a contract? Do not raise your hand, please. You signed a contract before and you didn't understand the terms and conditions, right?

Or if you downloaded a new game on your iPhone and you're like, what is this? You just scroll past it and you click accept, right? Some of us have done that before, right?

[18:33] You download new software. You sign a contract and you're like, I don't understand this. And you're being bound by these rules and these regulations. I like to joke about HOAs as being another system that constantly is changing, right?

When the enforcement of all of these rules we can think of in our own life. Well, that's one way that we can see the old covenant then. That it was so many rules and restrictions that you couldn't fulfill them.

What is it? The over 600 laws that was provided to the Jewish people? Who could fulfill that? But it was to show that you couldn't do it on your own.

That you needed the Lord for guidance. And that new way was provided by the new wine. The new covenant. The new wineskin.

And we even think very much about how this Sunday is Pentecost Sunday. We think of the pouring out of the Holy Spirit, which is very similar in language to the pouring out of the new wine.

[19:42] So there's a kind of a nice connection that happens there. And so the bridegroom is pointing symbolically to Jesus as the Messiah.

There's a verse in Isaiah. It's actually in your notes if you want to turn there real quick. And it's a very beautiful one because we see it in Revelation. We see it in Isaiah and a couple times in the Gospels.

As the bridegroom rejoices over the bride, so shall your God rejoice over you. And it's this very, very commonly we find within Scripture this feast, this wedding feast and celebration language, this preparation for God.

And so the bridegroom is shown in John and Revelation, the garment. There's a lot of verses in there. But what I found the most fascinating is how it is tied in with Pentecost Sunday.

How awesome is that? And so this leads us then. It's still like a lot to think about because you have like it's so this parable is so jam packed in here.

[20:52] That we have to look at it from the perspective of a time to celebrate and a time to mourn and that God is providing a new way in him.

That would be the easier way for us to understand that. And so then it comes to the interpretation. Jesus' presence and promise calls for celebration.

The very idea that Christ came to the earth and fulfilled prophecy should help us not only believe in him, but know that God is consistent.

It is the change. It is transformation going from the mystery that was hidden in the Old Testament to the revelation of Christ. In other words, meaning that God had a plan all along, even though human beings may not have seen it.

And how blessed we are to know that Christ was born in that manger. And he performed these miracles and he taught these very amazing, but very thought provoking parables, lessons.

[22 : 04] The death, the burial and the resurrection of Christ, all of that being a fulfillment of the scriptures is the foundation of our faith. And this should be a cause for us to celebrate and to join in the celebration.

I don't know about you, but there's no way that I can fulfill the over 600 laws that was provided for God's people. I can't do it on my own.

And let's be honest, you can't either. That's for us to consider. We need Christ as our Lord and our Savior. Let us respond then in joining in the celebration by believing in the Lord, believing in the death, burial and resurrection of Christ.

First, understanding the new covenant that whosoever believes shall not perish, but have eternal life. And understanding the new wine or in essence, the new life that is in him.

The second thing that's kind of all connected is that the new covenant changes everything. Just as I said, try following those 600 laws. I'm not going to hold you accountable to them.

[23 : 15] But it's very difficult. I mean, it's very difficult for us to even obey traffic laws at times, right? We see people that cut us off all the time. And it's like, you can't even follow the speed limit.

What's going on here? If you're going and driving into Boise, no matter how fast you drive, there's someone that still passes you. Let's be honest here, right? That's just one law.

I mean, let's try having hundreds of them to follow. And so in that, we have to think what God has provided in this new covenant changes everything.

That it is not about what we do. It is about what has been done for us in Christ. That salvation being available for everyone. Look, it doesn't matter what it is you have been through.

It doesn't matter what you are going through. It doesn't matter who you are. But salvation is available for everyone who believes in him. And that is incredible.

[24 : 15] How many of us are so used to the world where it's checklists? You do X, Y, and Z, and you get your job promotion. You do A, B, and C, and you go from first grade to second, and so on and so forth.

It makes logical sense for us to think, well, that's how salvation should work. But to think of how Christ is offering salvation to everyone, regardless of income, regardless of height, regardless of if you're good looking or not.

All of this for everyone. Now that is the God that I believe in. That is the God that we worship and love.

We see in here. The old religious system is one that is of works. And it cannot. Remember when we're thinking about this imagery of wine and wineskins.

The new covenant being wine cannot be contained in the old system. Because like the old wineskin receiving new wine, it would break.

[25 : 23] And that imagery makes us think for a moment, that's how Christ changes everything. It changes our understanding of the law, the Old Testament law in that.

And so, like an old wineskin, the new wine will burst it. And it's also important for us to, us as human beings, we try to make rules and make more rules and add upon those rules.

That's no different than what the Pharisees used to do. Let's not try to restrict our newness of life that exists in Christ. Now, some of you, this may be a little bit more difficult, that you may know people who, they are saved by grace through faith, and then they add a bunch of rules.

And it keeps adding and adding. That's what we have to be careful of. So it goes both ways, that we have to understand we're saved by grace through faith. There's this newness of life.

And certainly, we're called to the higher things. But it is not putting us in this ever-growing list of rules and restrictions here. And I know that's very difficult.

[26 : 29] Even for a person like me, when I hear that and I think about it, I'm like, well, there's a lot of things that God speaks to. Certainly, there's a call for us to become more like him, to put on the new self, to exhibit living and loving like Christ.

But that's very different than living under the Old Testament law. So that's something for us to think about. In other words, it is about us going from darkness into light, being molded by the Lord.

Not being bombarded and thinking if you're good enough. Right? For some of us, you may have come from a religion or a faith tradition or even a denomination where it was all about the rules.

Right? And how many times you prayed and what direction you faced or whatever it is. When we think about Christ, it's we're saved and we're called to do good in the name of Christ.

We're not saved by what we can do. We are saved so that we can do good. There's a big difference there. Being molded, going from mourning to dancing, as it were.

[27 : 37] And so, the gospel is to transform us. Everything that we are. To become more like him. And finally, you have this third one that says, let's go back to the interpretation.

Is that people sometimes resist Christ's new way. How many of you, you've shared in the gospel, you've shared in your testimony, and they're just not ready? Right? You don't have to name anybody.

Please don't. But in that, I'm sure there have been situations where you've shared in the gospel.

People may gravitate to what makes logical sense.

It makes logical sense for us to follow a bunch of rules. But what God is offering is something that is beyond that. Beyond our understanding.

Much like how it says in scripture, to trust in the Lord with all of your what? Your heart. And lean not on your own understanding. In all your ways, acknowledge him, and he will make your path straight.

[28 : 47] But, well, how many of us trust in our own understanding? Or we trust in a system, as it were? God has something that's much greater and something that's much higher than that.

And just like in verse 39, there will be people who say the old is good. Some translations say the old is better. Well, I'm not talking about, you know, whether you like old cars versus new cars.

I'm certainly not talking about whether you like old-fashioned things or new-fashioned things. We're talking specifically about the old covenant versus the new covenant.

And in that scene where someone is saying the old is good, thinking about the law that once existed. And so, when we think of spiritual growth, doesn't it require us to lay aside the former things and the former life for us to grow in him?

There is the leaving behind of what once was, beginning on a journey in Christ. It's all about that transformation.

[30 : 05] We finally have the application piece, then, which shows us what should we do about this. Well, number one, church, can we read this out loud?

Join in the celebration of Christ's presence and promise that God is consistent. It's a call for us to respond to the gospel.

And we celebrate in what God has done for us by sending his son, Jesus Christ. And we believe in him. We get saved by grace through faith. We grow in him.

And we continue to pour into people. We represent Christ in what we say and in what we do. We serve the church much like we serve the community.

Being salt and light, now is the time of salvation. It's a call for us to respond. So may you join in the celebration.

[31 : 03] And the second thing, then, is to be open to what? The Spirit's leading and guiding. And how appropriate is it when we think of Pentecost and we think of the new wine and the new wineskin about this pouring out of wine, as it were, much like we think of the pouring of the Holy Spirit.

That God works in some incredible ways. And we have the direction, the guidance of the Holy Spirit, as it were. May you consider your life.

May you consider your trajectory. Consider how you are living. Are you resisting the change? Are you resisting the Spirit? Let the Holy Spirit. Here's the thing.

Not only does God call you to salvation, but he calls you to move and to grow and to put away the old self. It's part of the transformation process.

Let the Holy Spirit move in your life. Let God work in and through you. And the third one is to let the wine overflow to others.

[32 : 13] Just like I'm mentioning this outpouring of the Spirit, we continue the process. We pour into others. We proclaim the good news of the gospel.

We allow Christ to transform us and to work. Just like how there's the fermentation process, the working within the wine.

May God work within you. Shape you and transform you. And let this overflow impact those around you. Friends, families, students, co-workers, whoever.

And consider, how can Christ overflow in my life? And how can I pour into others in the same way? And so when we think of this, as we close our time together here, how we remember this parable is understanding there was a time of celebration and the Pharisees were not participating.

They were more focused on fasting, not recognizing that there was the entire party to begin with, but also the presence of Christ being there.

[33 : 29] That was the more important thing. They were not responding to that. And in the same way, we have to think, Christ, right now he's away, but he will come back.

It is a time for us to prepare and to respond to God's presence, to God's call for salvation, and to God's call to mold us to be more like him.

So don't settle for the old. Go for the new. Respond to Christ. Join in that celebration together.

Don't be like those Pharisees that are so focused on mourning and fasting. Let us respond in celebration to Christ and let Christ work in and through our very lives.

Let's pray together. And Father, what a challenging parable this is about cloth, wine, and wineskin.

[34 : 35] May we understand we look at the big picture of this. You make all things new. That you offer newness of life.

You offer salvation and transformation for our very lives. May we put away the former self. May we not cling to the old wine or the old wineskin, but rather may we cling to you in the new covenant and the new wine.

May the Holy Spirit fill this place and fill our lives, leading and guiding us. May you transform us.

And Father, I pray that we may not be like those Pharisees with hardened hearts.

If we have hardened hearts or hardened minds or whatever, may you work on our heart. Soften it so that we can respond to you.

And may we understand that your salvation is about what you have done through Jesus Christ. The way, the truth, and the life.

[35 : 46] And so, Father, we just pray. May you continue to work in and through us, even if that means working through us to come to believe in you. May you work in and through us in our spiritual journey of transformation, becoming more like you.

It is in the name of Jesus Christ that we pray. And we all say together, amen. Amen. Thank you for listening for this week's message from Ontario Community Church.

I pray that you are encouraged and strengthened in your walk with Christ. For more sermons and resources, visit OntarioCommunityChurch.org.

May God bless you as you live out his grace and truth every single day.