

Introduction

Have you ever come into a room when two people were having a conversation? You have missed a lot of what has been said and really do not know the context or what has already been shared. Last Sunday, I went out into the sun room and Chad was in the middle of a conversation with someone. I heard him talking about something red, and I was clueless about what they were talking about. Chad saw the puzzled look on my face and told me that they were talking about a computer game. I stayed out of the conversation, as I knew nothing about the computer game they were discussing. When I find myself in this situation, I generally do one of several things. If it feels tense in the room, I may offer to leave so that they can finish the conversation. If the room gets real quiet when you enter, that is a big clue that a serious and private conversation is taking place and they do not want to finish their conversation while you are present. However, if there is no tension in the air and they carry on their conversation, it may be okay to stay. If they invite me to stay, I will usually keep quiet and let them do the talking. Last Sunday, there was no tension or seriousness to Chad's conversation, so I did not feel that I was hearing a private conversation that would have prompted me to leave. So I stood there while they finished talking about the game. Sometimes people will clue you in to what has already been shared and invite you to participate. Chad was polite and clued me in to the conversation. This morning, we are coming in the room in the middle of a conversation. The good news for you is that most of you were in the room last week when the conversation began.

For those who were not here last week, let me clue you in to the conversation that was going on. Jesus had called Matthew (Levi), the tax collector, urging him to "Follow Me." Next, Levi threw a big party and invited a lot of his friends, other tax collectors and sinners. We don't know how the Pharisees and scribes were there, as they would not associate with tax collectors and sinners. But, there were some Pharisees at the party, and they had asked Jesus' disciples this question, "Why is He (Jesus) eating and drinking with tax collectors and sinners." The answer did not come from the disciples, but from Jesus Himself. He said that He did not come for those who were healthy, as they did not need a physician. Jesus did not come for the righteous, but for sinners. Jesus hung out with tax collectors and sinners and called them to repentance.

(Mark 2:16-17) "When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?" {17} And hearing *this*, Jesus said to them, "*It is* not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

After Jesus answered that question, they asked a second question. They wanted to know why John's disciples and the Pharisees were fasting but Jesus' disciples were not fasting. They grouped themselves with John's disciples, even though their fasts were entirely different. John preached a baptism of repentance, and John's disciples were humbling themselves and fasting in repentance (Mark 1:4, Matt 3:6). In Luke 7:30, we find that the Pharisees rejected God's purpose and did not get baptized by John. Their fasting was a show of their righteousness (Matt 6:16-18), something entirely different than the fast of John's disciples. (Some commentaries state that some of John's disciples were caught up in the religious practices of the Pharisees and their fasts were similar.)

(Luke 7:30) "But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John."

Jesus answered them with three examples. The first example was about a bridegroom. The second analogy is about a patch on unshrunk cloths. The third example is about adding new wine in old wineskins. This question and Jesus' answers are connected to the first question; it is all part of the same conversation. Their second question reveals their self-righteousness. They were fasting and Jesus' disciples were not fasting. In their minds, these works made them more righteous. The real question they were asking is, "Who Is Righteous?"

Who Is Righteous

1. The example of the bridegroom
2. The example of the unshrunk cloths
3. The example of the wineskins

(Mark 2:18-22) "John's disciples and the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?" {19} And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. {20} "But the days will come when the bridegroom is taken away from them, and then they will fast in that day. {21} "No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results. {22} "No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins."

1. The Example of the Bridegroom

In our text, it is not clear who came to Jesus and asked Him about why John's disciples and the Pharisees fasted and His disciples did not fast. It appears that these things were going on and then some people came to Jesus and asked Him this question. But, as we read the parallel account in the Gospel of Luke, it becomes quite clear. The Pharisees and scribes grumbled and asked about why Jesus was eating and drinking with tax collectors and sinners. After Jesus answered them, "they said to Him..." It is these same Pharisees and scribes who grumbled and asked the first question that are asking Jesus the second question.

(Luke 5:30-33) "The Pharisees and their scribes *began* grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" {31} And Jesus answered and said to them, "*It is* not those who are well who need a physician, but those who are sick. {32} I have not come to call the righteous but sinners to repentance." {33} And they said to Him, "The disciples of John often fast and offer prayers, the *disciples* of the Pharisees also do the same, but Yours eat and drink."

I mentioned that the Pharisees had rejected God's purpose for their lives and had not been baptized by John the Baptist (Luke 7:30). Remember what John's role was. John was the messenger that was sent ahead to prepare the way of the Messiah. The Pharisees had not only rejected God's message of repentance, but they rejected God's message of preparation for the Messiah. John told them that He was not the Messiah, but that the Messiah was coming after him. He told them that he was not worthy to untie the thongs of the Messiah. John was preparing the way for the bridegroom to come, and the religious leaders were not accepting Jesus as the Messiah.

(Mark 1:2) “As it is written in Isaiah the prophet: "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY;"

(Luke 3:16) “John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.”

In John 1:30-34, John makes it very clear that Jesus is the Messiah. God spoke to John, telling him that the One that He saw the Spirit of God descending upon and remaining, was the Messiah. He said, “I myself have seen, and have testified that this is the Son of God.” The Pharisees had rejected this message; they had rejected Jesus as the Messiah.

(John 1:30-34) “This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' {31} I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water." {32} John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. {33} I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' {34} "I myself have seen, and have testified that this is the Son of God."

The question that the Pharisees had asked was really asked to show their righteousness. Jesus had just told them that He came to call sinners, not the righteous. These religious leaders wanted Jesus and everyone else to know that they were more righteous than Jesus and His disciples. They were subtle in the way that they communicated it, but they were pretty arrogant in their attitude.

The Pharisees were into public fasting and public prayers. They wanted to be noticed by other people. The Pharisees had made up some other laws, outside and above God’s laws. They said that people had to fast on Mondays and Thursdays. In Leviticus 16:29-31, fasting was only required on the Day of Atonement (Yom Kippur). It was a day to humble their souls. But other than that, fasting was not required. Last week I gave the example of the Pharisee and the tax collector going to the temple. The Pharisee compared himself to the tax collector and said, “God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.” He compared himself to others and thought that made him righteous. Second, the Pharisee mentioned his good works. He said that he fasted twice a week and paid tithes of all that he received. He thought that these good works made him righteous. Unfortunately, our good works do not eliminate our sins. Only the blood of Jesus can eliminate sins. I brought this up again because the Pharisee said that he fasted twice a week. That was in line with the laws that the Pharisees had come up with. It was not God’s requirements, but the requirements of men.

(Luke 18:10-12) “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. {11} The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. {12} 'I fast twice a week; I pay tithes of all that I get.'”

Last week I also mentioned some of the purposes of fasting. In Jonah, the people fasted in repentance for three days. In Esther, they fasted for the lives of the Jews in Persia. In Daniel 10, Daniel fasted to get understanding and revelation of God’s word and prophecies. In Isaiah 58, we are told that a true fast is to humble ourselves, to free those in bondage, and to share our bread

with the poor. Fasting was not something that we did for public show. Notice what Jesus taught in the Sermon on the Mount in Matthew 6. Jesus spoke about not practicing our righteousness before men to be noticed by them. He said if we do that, we have no reward with our Father in heaven. Jesus was dealing with the hypocrisy in the religious leaders.

(Matt 6:1) “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”

In Matthew 6:2-4, He addressed giving. He said the left hand should not know what the right hand is doing.

(Matt 6:2-4) “So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. {3} But when you give to the poor, do not let your left hand know what your right hand is doing, {4} so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you.”

In verses 5-15, Jesus addressed our prayers. We are not to “be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men.” Jesus taught us to go into our inner room, our prayer closet and pray.

(Matt 6:5-15) “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. {6} But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you....”

Then, in verses 16-18, Jesus addressed fasting. He said not to put on a gloomy face as the hypocrites. They neglected their appearance so that they would be noticed by men. These Pharisees that fasted on Mondays and Thursdays were all about appearance and being noticed by others. They wanted to be seen as righteous. When they asked Jesus why His disciples did not fast like John’s disciples or the Pharisees, they were making their righteousness known to Jesus. But, as we saw in Luke 18, it is the tax collectors and sinners that went away justified, not these self-righteous hypocrites that did it for show.

(Matt 6:16-18) “Whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. {17} But you, when you fast, anoint your head and wash your face {18} so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees *what is done* in secret will reward you.”

In Jesus’ response, He gave three illustrations. In His first example, He told them that while the bridegroom is with them, the attendants of the bridegroom cannot fast. He is telling them that He is the bridegroom. The New Testament makes it very clear that Jesus is the bridegroom and the church is His bride. However, in the Old Testament, there is not a lot of mention of the Messiah being the bridegroom. We do find an example in Hosea 2:19-20, where God said, “I will betroth you to Me forever. I will betroth you to Me in righteousness and in justice, in lovingkindness and in compassion, and I will betroth you to Me in faithfulness. Then you will know the Lord.” In addition to this passage in Hosea, we have the Song of Solomon, which is about the intimacy

between the bride and bridegroom, and I believe it speaks of our intimacy with Christ, our bridegroom.

(Hosea 2:19-20) “I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion, {20} And I will betroth you to Me in faithfulness. Then you will know the LORD.”

In Isaiah 62:4-5, we find that God’s delight is in Israel and He said they will be called “Married.” God said, “And as the bridegroom rejoices over the bride, so your God will rejoice over you.” I believe that God spoke to us about our marriage in the Old Testament, but He expounded on it in the New Testament. The Pharisees may not have thought of the Messiah as a bridegroom, but Jesus used that analogy to answer their question.

(Isa 62:4-5) “It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "Married"; For the LORD delights in you, And *to Him* your land will be married. {5} For *as* a young man marries a virgin, *So* your sons will marry you; And *as* the bridegroom rejoices over the bride, *So* your God will rejoice over you.”

Jesus asked them, “while the bridegroom is with them, the attendants of the bridegroom cannot fast, can they?” A wedding is a celebration and fasting is not part of a wedding celebration. We think of a wedding cake and a wedding reception. We think of it as a joyful and festive occasion. There is usually wine at a wedding. At the wedding in Cana, Jesus turned the water into wine, and the host said that the best was saved until last. At Jacob’s wedding, there was too much wine served. Wine was a part of the wedding celebration, and fasting was not associated with weddings.

(Mark 2:19-22) “And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast. {20} "But the days will come when the bridegroom is taken away from them, and then they will fast in that day.”

Fasting on the other hand is associated with mourning and repentance, some quite the contrary to a wedding celebration. In the Jewish betrothal, a man would propose and if accepted, the betrothal period began. The bridegroom would go away to prepare for the wedding. He would then return for his bride and the marriage celebration would take place. The consummation of the marriage would take place after the exchanging of vows. When Jesus says that the bridegroom is taken away, it is this betrothal time before the marriage celebration. During the separation, fasting might take place, but it would certainly not take place while the couple was together.

In this first illustration, the main point is that Jesus is the bridegroom and He was with everyone and it was not time for fasting. Jesus would be leaving and then His disciples would fast. This was not what the Pharisees were expecting to hear.

2. The Example of the Unshrunk Cloths

Jesus’ second answer was that no one tears a piece of cloth from a new garment and puts it on an old garment, otherwise he will both tear the new, and the piece from the new will not match the old. As a youngster, when we bought blue jeans, you had to buy them a size or two bigger than

you wore. After you washed them, they would shrink quite a bit. You did not know how much they would shrink, but you knew that they would shrink. It was a guess to get them to be the right size after washing them. Today, most of the jeans are pre-shrunk and you can buy your normal size and they will continue to fit after washing them.

(Mark 2:21-22) “No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results.”

Recently, I bought some new undershirts. They fit great out of the package. However, after the first washing, they didn't reach the top of my trousers. They had shrunk after the first washing, and they were no longer usable.

In Jesus' illustration, he mentioned sewing a patch of unshrunk cloth on an old garment. The old garment would not shrink when washed, but the new patch would shrink. As a result, it would tear away from the old garment, and a worse tear would result. Jesus was telling the Pharisees that following Christ and following the Pharisaical laws were not compatible. Jesus was initiating a new thing. Jesus was not a patch that could be put on their Pharisaical legal system.

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3. The Example of the Wineskins

The third and final illustration that Jesus gave the Pharisees was about putting new wine into old wineskins. Similar to the new cloth on an old garment, new wine in an old wine skin will not work. New wine must be put into fresh wineskins. The Pharisees were old wineskins. Their righteousness by works was an old wineskin. Jesus was producing a new wine. It was a righteousness by faith that was going to be accomplished through a sacrificial lamb, that is Jesus Himself. God wanted to pour out new things and the old structure could not contain it.

(Mark 2:22) “No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins as well; but one puts new wine into fresh wineskins.”

In the natural, when yeast was added to grape juice, it would begin to ferment. As it fermented, it produced carbon dioxide gas and alcohol. One of the Hebrew words for wine is yayin, which means to effervesce. Effervesce means (1) to give off bubbles of gas, as fermenting liquors, or (2) to issue forth in bubbles. This gas production is what the Hebrew word, yayin, is referring to. Therefore, it is translated wine, a drink that has effervesced or fermented.

H3196. yayin, yah'-yin; from an unused root mean. to effervesce; wine (as fermented); by impl. intoxication:--banqueting, wine, wine [-bibber]. (Used 139 times in 133 verses.)

The wineskins were typically made of goat skin. A fresh wineskin was soft and pliable. It had some give to it. As the wine fermented, the skin allowed for the expansion of the gasses. Old wineskins became hard and rigid. Old wineskins have a certain shape and they have become hardened in that shape. If you put new wine in these old rigid wineskins, they would burst open.

The wineskin would be ruined, and the new wine would also be lost. The old wineskin of Judaism was rigid with rules and legalism. They had all kinds of religious activities that were meaningless. Their sacrifices had become ritualistic, but were without meaning. They appeared religious and spiritual on the outside, but on the inside, their hearts were not clean. They were more concerned about their rules than caring for people. They were more concerned about Jesus violating their rules for the Sabbath than setting free someone who was sick. They were more concerned about what men think, and the new wine was about what God thinks. The old wineskin of Judaism was not going to be able to contain this new life that Jesus was preaching and teaching about. The two were not compatible. Jesus was bringing about a new covenant. Jesus was bringing a covenant of grace.

The Law was good; it made us aware of sin. However, the law put us under the bondage of sin. In Romans, Paul spends several chapters discussing this. Finally, in Romans 8:1, Paul wrote that there is no condemnation for those who are in Christ Jesus. The law of the Spirit of life in Christ Jesus, has set us free from the law of sin and death. Christ was going to give us a new covenant and pour out the Spirit, pour out the new wine, and He needed a new container for this Spirit-filled life.

(Rom 8:1-2) “Therefore there is now no condemnation for those who are in Christ Jesus. {2} For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.”

In Matthew 11:28-30, Jesus said, “Come to Me, all who are weary and heavy-laden...” The Law put people under a heavy burden. Sin is a heavy burden. In the new covenant, Jesus was going to take away our sins and set us free from this burden. Jesus said for us to take His yoke upon us for His load was light.

(Matt 11:28-30) “Come to Me, all who are weary and heavy-laden, and I will give you rest. {29} Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. {30} For My yoke is easy and My burden is light.”

In Matthew’s account, Jesus said that you put new wine into fresh wineskins so that the wine and the wineskin are both preserved. Old wineskins were not thrown away; they could be reconditioned and made fresh again.

(Matt 9:17) “Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new (neos, Strong’s G3501) wine into fresh (kainos, Strong’s G2537) wineskins, and both are preserved.”

I want to look at a couple of words in that verse. The first word is new, as in new wine. The Greek word is neos, which means new, in respect to age. The second word is fresh, as in fresh wineskins. The Greek word is kainos, which means new or refreshed, not in respect to age, but in freshness. Jesus did not say that you put new wine in new wineskins. He said you put new wine in fresh wineskins. Let me talk a little bit about that. As a wineskin is used and becomes older, it becomes hard, rigid, and inflexible. New wine, which is fermenting, would cause an old wineskin to break. However, used wineskins were not thrown out. The leather was still good. Old wineskins were renewed or made fresh. They were boiled to sterilize and to soften them. Next, they were filled with olive oil, and the oil would soak into it. The leather wineskin had the

oil massaged into it. The oil conditioned and softened the leather. Afterwards, the oil was poured out, and the wineskin was ready to use. It was considered a fresh or usable wineskin.

I believe that salvation is one time that old wineskins are made new. Baptism is a time to immerse an old wineskin in water. Then, the oil of the Holy Spirit is poured into that wineskin; we get filled with the Holy Spirit. Paul wrote in 2 Corinthians 5 that “if anyone is in Christ, he is a new creation; old things passed away, behold new things have come.” The word used for new is *kainos*. Someone who is in Christ has been made new or refreshed. When the old wineskin is made fresh; it is usable. God can pour into that wineskin His new wine, and new things will come.

(2 Cor 5:17) “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

I believe this principle applies to more than salvation. I believe that I can get old, hard, rigid, inflexible, and intolerant. I believe that I need periodic refreshing. I don't need to receive Christ again, but I do need refreshing and renewing. How does this happen? Let me give you a couple applications. First, if you are sensing that you are getting hard, rigid, inflexible, and intolerant, spend time soaking in the water of the word. This does not mean quickly reading your daily devotional or your daily Scripture reading. This means spending time meditating on the Scriptures. Find a passage, like the one on wineskins, and spend time soaking in it.

Second, fill your wineskin with the oil of the Holy Spirit. Ephesians 5:18-20 tells us not to be drunk with wine, for that is dissipation, but be filled with the Spirit. Being filled with the Holy Spirit is not a one-time event. God wants us to be continually filled with the Holy Spirit. There are times we need to just soak in the oil of the Holy Spirit. That tells me there should be some extended times in the presence of the Holy Spirit.

(Eph 5:18-20) “And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, {19} speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; {20} always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;”

Paul goes on to give us some examples of how to be filled with the Spirit. He says, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, always giving thanks for all things in the name of our Lord Jesus Christ to God.” Paul is describing our worship. Our praises and thanksgivings to God usher in the presence of the Holy Spirit and we get filled. So, spend extended times in worship to soak your old wineskin in the oil of the Holy Spirit.

Third, repent of areas of our life that do not glorify God. The fasting that John prescribed was a fast of repentance, and their hearts were softened and prepared for the Messiah. Jesus was the messenger sent ahead of Jesus to prepare the way. A fast of repentance softens the heart and prepares the way for God to move in your life. The fast that the Pharisees were doing was merely external and did not soften their wineskins.

Some of you know that I did a forty-day fast. At the end of that fast, I could have found a job at a circus as a contortionist. I had more flexibility than at any other time of my life. The fast got rid of all tightness, stiffness, and inflexibility. It renewed my physical wineskin. In the same way,

fasting and repentance renews our spiritual man. Repentance softens the hard areas in our lives, and renews us. Notice what Luke says in Acts 3:19. “Repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.” Repentance removes the hard spots, soaks us in the presence of the Holy Spirit and refreshes our wineskins. Fasting helps usher new things into our lives.

(Acts 3:19) “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;”

Even though there are lessons to be learned about wineskins, the main point of the illustration was that Jesus was going to do a new thing. He was going to make a new covenant and this new wine could not be put into the old covenant. The stiff, rigid, hardened wineskin could not contain the new wine that He was going to pour into His people.

Conclusion and Applications

Some here today may have never given their lives to Christ. When we commit our life to Christ, God removes the heart of stone and gives us a heart of flesh. In other words, He gives us a new wineskin. Then, He pours new wine into us. He fills us with His Holy Spirit.

(Ez 11:19-20) “And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, {20} that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God.”

If you have never received Christ, let me encourage you to ask Jesus to come into your life this morning. It is as simple as praying, “Father, I believe that You sent Jesus, Your Son to die for our sins. I believe that You raised Him from the dead. I ask You to come into my heart this morning, and forgive me of my sins. Jesus, I surrender my life to You and I now confess You as Lord of my life. Holy Spirit, come fill me with new wine this morning. I pray this in Jesus’ name. Amen.

Many of us have been Christians a long time. We have seen God do lots of new things in the past. God is not done with us. He is not going to throw us out. We have tremendous value to God. But, He does want to prepare us for new wine. He wants to soak us in the water of His word. He wants to fill us with the oil of the Holy Spirit. He wants to massage and work His Spirit in every area of our lives. He wants to take away any hard areas and restore the flexibility and softness that we had in the past.

The question God has for me is, is your wineskin old or does it need refreshing? Can you hold the new wine that I want to pour into you? I need to spend time soaking in God’s word. I need to spend time soaking in the Holy Spirit. I need to spend time in prayer, worship, and the word. That is how my old wineskin will be refreshed and ready to use again. I suspect that I am not the only one here this morning that needs their wineskin refreshed. God wants to pour out His Spirit on us. He wants to touch and work His word and His Spirit in you. Will you avail yourself to Him this morning? Will you avail yourself to Him and spend some concentrated time with Him refreshing your wineskins?

Introduction (Mark 2:16-17, Mark 1:4, Matt 3:6, Luke 7:30, Mark 2:18-22)

1. The Example of the Bridegroom (Luke 5:30-33, 7:30, Mark 1:2, Luke 3:16, John 1:30-34, Lev 16:29-31, Luke 18:10-12, Dan 10, Isa 58, Matt 6:1-18, Hos 2:19-20, Isa 62:4-5, Mark 2:19-22)

2. The Example of the Unshrunk Cloths (Mark 2:21-22)

3. The Example of the Wineskins (Mark 2:22, Matt 9:17, 2 Cor 5:17, Eph 5:18-20, Acts 3:19)

Conclusion and Applications (Ez 11:19-20)