

Garments & Wineskins Teaching Outline

An outline of the teaching “Garments and Wineskins” as present by 119 Ministries.
(Original teaching found at <https://www.119ministries.com/teachings/video-teachings/detail/garments-and-wineskins>)

1. Review of passage Mark 2:18-22. What did these parables mean?
2. Explanation of traditional interpretation
 - a. The “bridegroom” is a metaphor for Jesus
 - i. Quote from GotQuestions.org
 - b. New garment/wineskins are metaphors for Yeshua’s teachings
 - c. Old garment/wineskins are metaphors for “old religious standards”
 - i. Quote from GotQuestions.org
3. Critique of traditional interpretation
 - a. It’s natural to think Yeshua is referring to Himself as the ‘bridegroom’ because other Scriptures refer to him as such (See John 3:27-30; Ephesians 5:22-27; Revelation 19:7-8)
 - i. Problem #1: In the above Scriptures that call Yeshua the bridegroom, the church is called the bride.
 1. So in the Mark 2 parable, “If the bridegroom is a reference to Yeshua, then the wedding guests would be a reference to his disciples. Since his disciples are part of the church, one would think they would be called the bride, not the wedding guests.”
 - ii. Problem #2: Mark 2:20 states that after the bridegroom is taken away, the disciples will fast.
 1. “Why would Yeshua say that the disciples are going to fast like the Pharisees after he is gone? If the Pharisees’ doctrines were incompatible with Yeshua’s doctrines, why would they suddenly become compatible after Yeshua’s ascension?”
 - b. There is a problem with applying the term “new wine” (v. 22) to Yeshua or His teachings.
 - i. New wine is considered inferior to old wine.

1. Quote from Talmud
 2. This is why the apostles were mocked in Acts 2:13 with the phrase, “they are full of new wine.” (NKJV) New wine is cheaper, and easier to obtain in large quantities.
 3. New wine is called inferior in this very parable.
 - a. From Luke’s version: “And no one after drinking old wine desires new, for he says, ‘**The old is good.**’” (Luke 5:39)
 4. Therefore, why would Yeshua call his teachings “new wine;” if anything, he should call them “old wine” to show that they are better.
4. The 119 Ministries case for the correct interpretation of these parables
- a. Review of the fasting of the Pharisees
 - i. Performed as a group (corporate fasting)
 1. Presumably for reasons affecting the entire group
 2. Cite Talmud re: four annual fast days
 - a. Days of grieving over disasters that had befallen Israel, including the destruction of Solomon’s temple.
 - b. Likely the four days mentioned in Zech 8:14-19.
 - c. Not likely the fasting Jesus was asked about in this parable
 - b. Its more likely that the fasting Yeshua was asked about was a tradition of fasting twice a week
 - i. Tradition is described in Luke 18:9-14
 - ii. Fasting twice a week is also attested to in the Didache
 - iii. Later Jewish tradition also prescribes fasts with this schedule
 1. Quote Talmud
 - c. It is likely that the fasts Jesus is asked about involved more than just abstaining from food.
 - i. Quote Talmud “on the fast-days it is prohibited to work, to bathe, to anoint the body, to wear shoes or to perform the duty of cohabitation, and the public bathing places are to be closed.”
 - ii. These additional prohibitions are mentioned by Jesus in Matt 6:16-18.

- d. Why were these fasts instituted?
 - i. “Hard to say for sure why”
 - ii. The Talmud describes some conditions that make public fasting days appropriate.
 - 1. Drought - Fasting was part of a process of asking God for rain
 - 2. If a city is afflicted by pestilence or collapsing buildings
 - 3. For blight; for mildew; for locusts; for caterpillars, for dangerous beasts that have entered a town; and for the sword, i.e., legions of an invading army.
 - a. At the time of Yeshua, Israel was being occupied by an invading army (Rome).
 - i. This was not necessarily the reason for the Pharisees’ fast, but was a condition that rabbis later used to justify public fasting days.
 - iii. Whatever the specific reason was, it was most likely some kind of calamity or undesirable situation.
- e. What were these fasts meant to accomplish?
 - i. Most likely explanation: intended as a display of sorrow to move God to have mercy and grant their requests.
 - 1. e.g., 2 Samuel 12:15-23
 - a. David fasts to convince God to spare his child’s life
 - b. This is the usual logic behind fasting; if prayer alone is not enough to get God’s attention, then prayer and fasting might be more effective.
- f. We don’t know specifically why the Pharisees and John’s disciples were fasting
 - i. They wanted God to help them in some way
 - ii. Corporate fasting indicates they were likely asking for help with a problem that was affecting the entire nation.
 - 1. Scriptures frequently explain why Israel suffered as a nation at various times throughout history
 - a. Prophets consistently told Israel these disasters were brought on by the nation’s sins.

- i. Jeremiah 7:5-15
 - ii. Zechariah 7:5-14
 - iii. Isaiah 58:1-9
 - iv. Yeshua's words about fasting in Matthew 6 and Luke 18 echo these prophets.
 - 1. Pharisees were fasting so men would see their "righteousness" and be impressed, instead of fasting as a part of repentance and changing their behavior.
- g. Applying these insights to the parables in Mark 2
 - i. Pharisees' fasting was a corporate sign of mourning designed to get God's attention so He would have mercy on their nation.
 - ii. Yeshua viewed this fasting the same way that the prophets did:
 - 1. Insufficient to replace true repentance
 - 2. Hypocritical display of "righteousness" designed to impress other people rather than do what was right in God's eyes
- h. One more piece of context to help interpret these parables: the verses that describe what happened right before Yeshua was asked about fasting.
 - i. Mark 2:13-17
 - ii. Connected to question about fasting in verse 18.
 - 1. Verse 16: Yeshua is asked why he is eating with tax collectors and sinners
 - 2. Verse 18: Yeshua is asked why he is eating at all
 - a. (This is all happening on a public fast day.)
 - 3. Yeshua answers the first question: he was calling the sinners in order to bring them to repentance for their sins.
 - 4. Yeshua answers the second question with the three parables we're studying.
- i. Re-read Mark 2:18-22 in light of everything else we just read
 - i. The language about the bridegroom and wedding guests is not a metaphor: Jesus is talking about appropriate and inappropriate behavior.
 - 1. A wedding is a celebration, so fasting is inappropriate

2. Fasting at a wedding would destroy the celebration.
- ii. Theme of “inappropriate action leads to destruction” carries over into the parables about garments and wineskins.
 1. Applying the wrong patch to a garment will destroy the garment
 2. Putting new wine in the wrong containers will destroy the containers and waste the wine.
- iii. In the same way, trying to solve national problems by fasting alone is a wasted effort
 1. As long as fasting is the focus instead of repentance, the problems are going to get worse.
- iv. Pharisees were fasting to get God’s attention and move him to have mercy on them, but Yeshua was instead addressing the root of the problem
 1. Yeshua was, on that very day, having compassion on a group of tax collectors and sinners, and bringing them to repentance.
 - a. In Matthew’s account, Yeshua says ““Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”
 2. Yeshua was providing mercy, while the Pharisees were providing only sacrifice in the form of their fasting.
 - a. God desires mercy not sacrifice
 - i. Psalm 18:25-27, Matt 5:7

5. Conclusion

- a. The parables in Mark 2 are not metaphors about Yeshua replacing Judaism or the Old Testament
- b. Jesus is teaching that problems cannot be solved with inappropriate solutions.
 - i. Pharisees’ fasts made them look pious and godly, but did nothing to get God’s attention and move him to have mercy
 - ii. Pharisees were more focused on fasting than true repentance and compassion, so they would continue to bring destruction upon themselves, in the same way that putting new wine in old wineskins

would destroy the wineskins, or that fasting at a wedding would ruin the wedding.

- c. Yeshua, just like the prophets before him, was showing them a better way to get God's attention.
- d. The reason his disciples were not fasting is because they were instead doing what God desires: they were addressing the sin that was at the root of the nation's problems.