

# New Wine

## Bible Quotes:

### Tithe:

- Nehemiah 10:39 For the children of Israel and the children of Levi shall bring the **offering of the corn, of the new wine, and the oil**, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.
- Nehemiah 13:5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the **tithes of the corn, the new wine, and the oil**, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.
- Nehemiah 13:12 Then brought all Judah the **tithe of the corn and the new wine and the oil** unto the treasuries.
- Proverbs 3:10 So shall thy barns be filled with plenty, and thy **presses shall burst out with new wine**.

### Mourning:

- Isaiah 24:7 The **new wine mourneth**, the **vine** languisheth, all the **merryhearted** do sigh.
- Joel 1:5 Awake, ye **drunkards**, and weep; and howl, all ye **drinkers of wine**, because of the **new wine**; for it is cut off from your mouth.
- Joel 1:10 The field is wasted, the land **mourneth**; for the corn is wasted: the **new wine is dried up**, the **oil languisheth**.

### Positive:

- Isaiah 65:8 ¶ Thus saith the LORD, As the **new wine is found in the cluster**, and one saith, Destroy it not; for a **blessing is in it**: so will I do for my servants' sakes, that I may not destroy them all.
- Joel 3:18 And it shall come to pass in that day, that the mountains shall drop down **new wine**, and the hills shall flow with **milk**, and all the rivers of Judah shall flow with **waters**, and a **fountain** shall come forth of the house of the LORD, and shall water the valley of Shittim.
- Zechariah 9:17 For how great is his goodness, and how great is his beauty! **corn** shall make the young men cheerful, and **new wine** the maids.

### Negative:

- Hosea 4:11 **Whoredom** and **wine** and **new wine** take away the heart.
- Hosea 9:2 The floor and the **winepress** shall **not feed** them, and the **new wine** shall **fail** in her.
- Haggai 1:11 And I called for a **drought** upon the **land**, and upon the **mountains**, and upon the **corn**, and upon the **new wine**, and upon the **oil**, and upon **that which the ground bringeth forth**, and upon **men**, and upon **cattle**, and upon **all the labour of the hands**.
- Acts 2:13 Others mocking said, These men are full of **new wine**.

## Symbolic:

- Matthew 9:17 Neither do men put **new wine** into **old bottles**: else the **bottles break**, and the **wine runneth out**, and the **bottles perish**: but they put **new wine** into **new bottles**, and **both** are **preserved**.
- Mark 2:22 And no man putteth **new wine** into **old bottles**: else the **new wine doth burst the bottles**, and the **wine is spilled**, and the **bottles will be marred**: but **new wine** must be put into **new bottles**.
- Luke 5:37 And no man putteth **new wine** into **old bottles**; else the **new wine will burst** the bottles, and be **spilled**, and the **bottles shall perish**.
- Luke 5:38 But **new wine** must be put into **new bottles**; and both are preserved.
- Luke 5:39 No man also **having drunk old wine** straightway **desireth new**: for he saith, **The old is better**.

## Ellen White Quotes:

### Symbolic:

Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. **When self is renounced, then the Lord can make man a new creature. New bottles can contain the new wine.** The love of Christ will animate the believer with new life. In him who looks unto the Author and Finisher of our faith the character of Christ will be manifest. CSA 17.2

Continuing His answer to the disciples of John, Jesus spoke a parable, saying, “No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.” **The message of John the Baptist was not to be interwoven with tradition and superstition. An attempt to blend the pretense of the Pharisees with the devotion of John would only make more evident the breach between them.** DA 278.3

**Nor could the principles of Christ’s teaching be united with the forms of Pharisaism. Christ was not to close up the breach that had been made by the teachings of John. He would make more distinct the separation between the old and the new.** Jesus further illustrated this fact, saying, “No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.” **The skin bottles which were used as vessels to contain the new wine, after a time became dry and brittle, and were then worthless to serve the same purpose again.** In this familiar illustration Jesus presented the condition of the Jewish leaders. Priests and scribes and rulers were **fixed in a rut of ceremonies and traditions. Their hearts had become contracted**, like the dried-up wine skins to which He had compared them. While they remained satisfied with a **legal religion**, it was impossible for them to become the depositaries of the **living truth of heaven**. They thought **their own righteousness** all-sufficient, and did not desire that a new element should be brought into their religion. The good will of God to men they did not accept as something apart from themselves. They connected it with their own merit because of their good works. **The faith that works by love and purifies the soul could find no place for union with the religion of the Pharisees, made up of ceremonies and the injunctions of men.** The effort to unite the teachings of Jesus with the established religion would be vain. **The vital truth of God, like fermenting wine, would burst the old, decaying bottles of the Pharisaical tradition.** DA 278.4

**The Pharisees thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ.** The Saviour turned away from them to find others who would receive the message of heaven. **In the untutored fishermen, in the publican at the market place, in the woman of Samaria, in the common people who heard Him gladly, He found His new bottles for the new wine.** The instrumentalities to be used in the gospel work are those souls who gladly receive the light which God sends them. These are His agencies for imparting the knowledge of truth to the world. **If through the grace of Christ His people will become new bottles, He will fill them with new wine.** DA 279.1

**The teaching of Christ,** though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged. DA 279.2

**Jesus pointed out the power of false teaching to destroy the appreciation and desire for truth. "No man," He said, "having drunk old wine straightway desireth new: for he saith, The old is better."** All the truth that has been given to the world through patriarchs and prophets shone out in new beauty in the words of Christ. But the scribes and Pharisees had no desire for the precious new wine. Until emptied of the old traditions, customs, and practices, they had no place in mind or heart for the teachings of Christ. They clung to the dead forms, and turned away from the living truth and the power of God. DA 279.3

It was this that proved the ruin of the Jews, and it will prove the ruin of many souls in our own day. Thousands are making the same mistake as did the Pharisees whom Christ reproved at Matthew's feast. Rather than give up some cherished idea, or discard some idol of opinion, many refuse the truth which comes down from the Father of light. They trust in self, and depend upon their own wisdom, and do not realize their spiritual poverty.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17. **Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. New bottles can contain the new wine. The love of Christ will animate the believer with new life. In him who looks unto the Author and Finisher of our faith the character of Christ will be manifest.** DA 280.4

When God's people are one in the unity of the Spirit, all of Phariseeism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of His body, and His people will be new bottles into which He can pour His new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians 1:27) [verses 28, 29 also quoted]. 1SM 386.1

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which He could pour His new wine. **Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for His**

**doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts.** He said, “A new heart also will I give you.” But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but **the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them.** When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: “The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.” “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matthew 23:2-7, 23). 1SM 386.2

The remnant church is called to go through an experience similar to that of the Jews; and the True Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Revelation 2:4, 5). **The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren.** The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love” (Revelation 2:2-4). 1SM 387.1

17 (Mark 2:22; Luke 5:37, 38). **New Bottles for New Wine**—The work of Jesus was to reveal the character of the Father, and to unfold the truth which He Himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men. **Christ, the Way, the Truth, and the Life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,—these He took and educated for His own use. He could make them as new bottles for the new wine of His kingdom. These were the babes to whom the Father could reveal spiritual things;** but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. **The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher.** 5BC 1088.9

**Jesus knew that He could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for His new wine of doctrine, and made fishermen and unlearned believers the heralds of His truth to the world. And yet,**

though His doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was His design that His disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to His words, or give a forced meaning to His utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition (The Review and Herald, June 2, 1896). 5BC 1089.1

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseeism that they could not receive his teachings. Jesus compared them to the shriveled wine skins which were not fit to receive the new wine from the vintage. He had to find new bottles into which to put the new wine of his kingdom. This was why he turned away from the Pharisees, and chose the lowly fishermen of Galilee. Jesus was the greatest teacher the world ever knew, and he chose men whom he could educate, and who would take the words from his lips, and send them down along the line to our time. So, by his Spirit and his word, he would educate you for his work. **Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you,—his Holy Spirit.** Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the sun of righteousness. RH 605.

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is **applicable to those who have lost from the heart their first love. A cold, legal religion** can never lead souls to Christ; for it is a **loveless, Christless religion.** When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,—all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. **The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom.** Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” **By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief.** You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy. RH 706

How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use. **The only way in which they could receive his teaching was to see and hear him without**

**prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness,** and were relying on their own works as a means of salvation. They did not desire that a new element should be brought into their religion. Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth. RH 708

These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,— these he took and educated for his own use. He could make them as new bottles for the new wine of his kingdom. These were the babes to whom the Father could reveal spiritual things; but **the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ.** RH 822

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. **The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine.** RH 1115

**Man must be emptied of self before he can be in the fullest sense a believer in Jesus; and when self is subdued, then the Lord can make of man a new creature. New bottles can contain new wine. Truth will be received into the heart, the character will be transformed** into the likeness of Christ; the Son of God will be revealed to the world by his followers, as the Father was revealed to the world by the Son. And all who reveal Christ, are revealing the Father also. ST 600

September 19, 1892 No Man Putteth New Wine into Old Bottles. (Entire article following.)

“And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better.”

At the time Jesus uttered this parable, **the old typical service was soon to pass away,** and the temple courts were to be left desolate. Christ, the great Antitype, both Sacrifice and High Priest, clothed in his own spotless righteousness, was soon to be slain as a lamb without blemish, for the sins of the world. But both his disciples and the disciples of John misapprehended the relation of his teaching to the doctrine of the scribes and Pharisees. **The disciples of John had sought to unite the teaching of the reformer with the doctrines held by the Jewish leaders; but the teaching of scribes and Pharisees was fast hastening to decay, and to unite the truth with their jargon of tradition would make confusion worse confounded.**

**The principles presented by Christ, the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Phariseeism.** Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and to attempt to unite the two would

only result in making the breach wider. Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The **bottles** to which he refers in his illustration were **made of skins**, and, after **once** being used as vessels in which to place the new wine, they were **worthless** to serve the same purpose again. In this familiar illustration **Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven.**

Those who **would not receive the light and grace** of Christ, who **rejected the truth** he came to bring them, were **compared to old bottles, to worthless and worn-out garments. Rejecting the truth themselves, they were ever seeking to sow the seed of doubt and questioning** in the mind of the disciples, in order that the truth unfolded to them by Christ should not make its impression on heart and spirit. **They exalted ceremonies, human exactions, and the commandments of men, as more essential than the teachings of Christ.** The difference between the fresh, pure doctrines of heaven and the lifeless teaching of the Pharisees made manifest the fact that **the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away.**

As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, **they saw that the faith which works by love and purifies the soul could find no place for union with the old religion of the Pharisees, which was made up of ceremonies, injunctions, and the traditions of the elders.** An effort to unite the teachings of Jesus with the established religion would have shown the utter mistake of such a course. For the new doctrines, like fermenting wine, would have burst the old decaying bottles of the Pharisaical tradition. **To the Pharisees the teaching of Jesus was new in almost every respect, was unrecognized and unacknowledged as truth.** They professed to have respect for the religion of Abel, Enoch, Noah, Abraham, and Moses. But, although Christ taught the original truths that had been committed to the fathers, his teaching was new to the Pharisees, because they had perverted, and misinterpreted, and burdened down the requirements of God, until the truth had lost its original significance and beauty.

The **Pharisees opposed the teachings of Jesus** with all their force, and **Jesus turned from the recognized religious leaders to find in others new bottles for the new wine.** In the **untutored fisherman, in the publican at the market-place, in the woman of Samaria, in the common people who heard him gladly, he found his new bottles for the new wine. Priests and scribes and rulers were fixed in a rut of ceremonies, observances, and traditions.** For long years they had lost their vitality, and **their hearts had become contracted, like the old withered, dried-up bottles** to which he had compared them; but in the fishermen, the Samaritans, the publicans and sinners, Jesus found hearts that he could impress and make receptacles for his divine truth. God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light. They will find themselves in the condition represented by withered, dried-up bottles. In their religious faith they will be unmovable, inflexible, like the withered fig tree dried up by the roots. Those whom Jesus chose for his work were people to whom the world gave little attention; the fishermen, the despised publicans and Samaritans, had no connection with the schools of the scribes and Pharisees; but Christ saw in them the requisite qualifications for the work of God. **The Pharisees looked upon his association with publicans and sinners as a matter that merited their condemnation; for it was in marked contrast to their habits, customs, and traditions.** But Christ taught his disciples lessons concerning the broad character of his kingdom, which was to be perpetuated through eternal ages.

The lessons which Jesus taught in the **parables should be carefully studied; they contain instruction for his people in these last days,** that we may not make the mistakes which the Jewish nation made in the time of Christ. **The gospel was first preached to the Jews; but they felt**

**whole and in no need of a physician.** Christ came to minister to the sin-sick soul; for only those will be converted who feel and know that they are sinners. Christ came holding forth precious truth for the acceptance of men, presenting heavenly principles to be woven into the life, bestowing spiritual benefits to be passed on to others. Christ, the consolation of Israel, had come unto his own, but his own received him not. He must find new bottles to contain his new wine.

Why could not the old bottles contain the new wine? **Why were the lessons of Jesus refused?** The life of Christ should have been a constant inspiration. But **the scribes and Pharisees refused him, because they allowed pride, ambition, and bigotry to stand in their way.** Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. **The brightness of the Father's glory was revealed in the face of Jesus Christ. But the old bottles could not contain the precious new wine.** The **bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ.**

In the question, "**What shall we do that we might work the works of God?**" the attitude of scribes and Pharisees is set forth; for **the question meant, What shall we do to deserve heaven?** Mark the answer of Christ: "This is the work of God, that ye **believe on Him** whom he hath sent." The price of heaven is the Messiah. The way to heaven is Christ. "This is the work of God, that ye believe on Him whom he hath sent. "But the Pharisees scoffed at his doctrine, and the Sadducees derided him. **The most precious truth could find no harmony with the false theories and commandments of men.** But the **common people, who were not filled with the wine of superstition and tradition, heard him gladly.** They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom. **Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation.** In their acceptance of his doctrine, they proved the truth of his words, "My sheep know my voice, and they follow me."

**Let it not be with us who are living in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven.**

Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights. **It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth.** (End of article.)

"Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The Lord Jesus presented the heavenly treasures to the Jewish people, but many of them would not receive them. **The educated men thought themselves too wise to need instruction, too righteous to need salvation, too well honored to need the honor that Jesus would confer upon them in making**

**them laborers together with God.** In the scribes, Pharisees, and rulers, Jesus found not the bottles for his new wine. **He was obliged to turn from them to humble men, whose hearts were not filled with envy, covetousness, and self-righteousness.** The lowly fishermen obeyed the call of the divine Teacher, while the scribes and Pharisees refused to become **converted.**

**The disciples that Jesus called were uneducated, and were far from being perfect in character when Jesus united them with himself; but they were willing to learn** from the greatest Teacher the world ever knew. **They were truly converted** men, and became the new bottles into which Jesus could pour the new wine of his kingdom. But though they were converted to Christ, yet, because of their limited earthly comprehension—the result of the teaching they had had from the Jews—they were unable fully to understand the spiritual nature of the truth he could impart. **The burden of his instruction was the necessity of his followers having pure and holy hearts, for holiness alone would fit them to become subjects of his heavenly kingdom.** ST chapter 698

The priests, rabbis, Sadducees, scribes, and Pharisees, who had hitherto held undisputed authority in matters of religion, and who were unwilling to give place to Christ, and to receive the truths of his kingdom, were represented as old bottles. They were found unfit to contain the new wine of his doctrines, and **it was necessary to find depositories for the truth outside of those who were satisfied with their own spiritual attainments. In the teaching of Christ provision was made for a change of heart, for a new development of character.** His system was designed for the whole human family. It was **founded on faith that works by love, and purifies the soul. The truth received into the heart would make decided changes in the character. Brought into the soul temple, it would cleanse from all moral defilement. Those who profess to receive the truth, and yet who are unchanged in character, make it manifest that they have received but a theory of the truth, and do not know what is the vital influence of its operations.** Practical godliness leads its possessor to keep the commandments of God. It lifts the soul out of its moral depravity, and the believing, repenting one realizes not only that his sins are forgiven, but that he is cleansed from all unrighteousness. By faith he beholds the Lamb of God, who taketh away the sins of the world. These developments were not seen in the life and character of those who followed the religion of the scribes and Pharisees. Their dry forms and set ceremonies were destitute of vital power, and they were represented as salt that had lost its savor. **They did not bless the ones with whom they came in contact. There was no preserving quality in their religion to keep the world from going into complete corruption.** ST 838.

**Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all?—No; no: God's word is, Go forward.** Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty times as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. **Education of self means more than the colleges can give you. Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine.** There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching and the hidden treasure would by diligent effort be brought to the surface.—Manuscript 104, 1898.

“Now, brethren, I have nothing to say, no burden in regard to **the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith.** It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. **The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true, and Christlike, then he will give some evidence of the fact that he has the genuine truth.** But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God..

Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which He could put the new wine. **He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom when He called Matthew, the publican. He made bottles into which He could pour the new wine when He called the fishermen.**” 13MR 55.1 (Post 1888 era)

When God’s people are one in the unity of the Spirit, all of Phariseeism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the “riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” 1888 1225.6

Amen.

[Greek Strong's]

779. ajsko/β askos, as-kos'; from the same as 778; a **leathern (or skin) bag used as a bottle: —** bottle.

[Easton]

Bottle: **a vessel made of skins for holding wine** (Josh. 9:4, 13; 1 Sam. 16:20; Matt. 9:17; Mark 2:22; Luke 5:37, 38), or **milk** (Judg. 4:19), or **water** (Gen. 21:14, 15, 19), or **strong drink** (Hab. 2:15).

Earthenware vessels were also similarly used (Jer. 19:1-10; 1 Kings 14:3; Isa. 30:14). In Job 32:19 (comp. Matt. 9:17; Luke 5:37, 38; Mark 2:22) the reference is to a wine-skin ready to burst through the fermentation of the wine. "Bottles of wine" in the Authorized Version of Hos. 7:5 is properly rendered in the Revised Version by "the heat of wine," i.e., the fever of wine, its intoxicating strength.

The clouds are figuratively called the "bottles of heaven" (Job 38:37). A bottle blackened or shrivelled by smoke is referred to in Ps. 119:83 as an image to which the psalmist likens himself.

## DREGS

The sediment formed in the fermentation of wine (Heb. sêimacæriim). Wine was left in the wineskin for a time to improve its flavor and richness, then strained before drinking (Isa. 25:6; cf. Zeph. 1:12; RSV "lees"). Jer. 48:11 apparently refers to a practice of pouring wine from container to container to keep the dregs in suspension. To drink the cup of the Lord's wrath "to the dregs" means to undergo God's punishment to the end (Ps. 75:8[MT 9]; Isa. 51:17).

## TANNING

A process employing a variety of materials and solutions to transform tough animal hides into a soft and pliable product. Evidence from texts and paintings indicates the ancient technology can be traced to Egypt, and required the scraping away of animal hair and flesh from the skin, after which application of lime, juice from certain plants, and the bark or leaves of certain trees produced the desired effect. A form of Heb. }æd≈œem (used for animal skins dyed red) carried with it a reflection of this process (Exod. 25:5; 26:14; 35:7, 23; 36:19; 39:34), since tanning a skin tended to produce a reddish appearance. The LXX uses Gk. eäruthrodanoœména, "to dye red."

Tanned skins served a variety of uses, functioning as hangings in the tabernacle (Exod. 25:5; 26:14), as well as in the production of clothing, leather buckets, waterskins, wineskins, and butter churns (Gen. 21:14; Judg. 4:19; Matt. 9:17). Whole hides of animals with the holes sewn up served as household containers, storing such items as oil for cooking, toiletry items, medicine, and fuel for lamps. Leather was used for furniture, as well as the production of weapons such as shields, helmets, slings, and quivers. John the Baptist was known for his leather belt (Matt. 3:4; Mark 1:6), as was Elijah, his predecessor (2 Kgs. 1:8).

Living near a tanner was not considered a pleasant experience due to the odor produced in the process of working with animal hides. Simon the tanner (Gk. byrseuís) lived outside of the city of Joppa (Acts 9:43; 10:6, 32). Talmudic literature frequently confirms this negative attitude toward tanners. Peter's decision to stay with Simon the tanner highlights the apostle's receptivity to the accessibility of the gospel to those once considered unclean.

Bibliography. R. J. Forbes, "Leather in Antiquity," *Studies in Ancient Technology* 5, rev. ed. (Leiden, 1966): 1-79.