

Psalms 19-05-30a

Good evening, this is Thursday, the 30th of May, 2018, and we continue our study in the Book of Psalms, resuming tonight in Psalm 119, verse 81. This is the Koph section, K-A-P-H, not C-O-U-G-H. It's a very interesting section.

I'm gonna be sure I don't start the battle without my sword here. Psalm 119, and we'll be looking at the Koph section, verses 81 through 88. Let's take a moment, as is our custom, to ask God's blessing on our minds, on our souls, on our fellowship, on our study, on pretty much everything pertinent here, so that our time will be well spent, and we will end up with something in our souls that the Holy Spirit can use to help us accomplish God's plan and purpose.

Shall we pray? Father, it is a great comfort to remember that it is not by our might or by our power, but by your spirit that you have decreed we live our lives before you and unto you. We thank you that you have not only called us and have an expectation from us as your children and as believers in the Lord Jesus Christ, but you have thoroughly equipped us for every good work. You've given us ample support and reinforcement through the truth of your word and the presence and power of your Holy Spirit and the example of the Lord Jesus Christ, his ongoing intercessory ministry on our behalf.

And with so much divine enablement, we really have no reason not to succeed. And we pray that as we study this portion of your word together tonight, that your spirit will be our teacher, will minister it to each heart, help us to understand it, see its pertinence, and to remember it and be able to put it into practice in the days ahead as occasion arises to make application of it. And we pray that our lives will be a reflection and a channel for your glory, that others will see Christ in us, that they will see the effect and the fruit in our lives and be drawn to you through Christ.

And we pray these things in his name, amen. Psalm 119 is of course, the great acrostic, 22 sections of eight verses each, each section beginning with a letter of the Hebrew alphabet. We have covered Aleph, Bet, Gimel, Dalet, Hay, Bau, Zion, Chet, Tate, and Yod, which are the first 10 letters of the Hebrew alphabet.

And they divide nicely into five and five, Aleph, Bet, Gimel, Dalet, Hay. We saw that that was a unified section in terms, not only of its content, but of its form. And we had these beautiful parallels between pairs of letters, Aleph and Bet went together.

And they're like side by side chiasms, like a butterfly, a beautiful symmetry there in Aleph and Bet, with Gimel and Dalet, and then with Hay, and also with Bau. And Bau starts the next section of five, but it's stitched together with this formal structure. And so then we looked at Bau, Zion, Chet, Tate, and Yod.

Last time we looked at Yod in particular, and we noticed that the letter Yod is the letter that, the

meaning of it is a hand. And this is a hand of power. When you're delivered into someone's hand or the hand of the Lord is in view, this is the hand of power.

And that's the letter Yod and the word Yod are almost interchangeable in that regard. That's what it signifies and what it stands for. Any person in Hebrew, that's what they would think of, looking at the letter, thinking about the letter, and thinking about the word that it denotes.

So if you remember, when we looked at that section, which is the 41 through, I'm sorry, that's Wau. That's, by the way, a common confusion in Hebrew is Wau and Yod, because Wau is just a long Yod. If you start a Yod and quit, it's a Yod.

If you start it and keep going, it's a Wau. But the Yod section that began in verse 73 and went through verse 80, this was about God's power. Let's just read the Yod section again and just keep in mind, do I believe, does it seem to me true that this section is about God's power or not? Your hands have made me and fashioned me.

Give me understanding that I may learn your commandments. Those who fear you will be glad when they see me, because I have hoped in your word. I know, O Lord, that your judgments are right, and that in faithfulness you have afflicted me.

Let, I pray, your merciful kindness be for my comfort, according to your word to your servant. Let your tender mercies come to me, that I may live, for your law is my delight. Let the proud be ashamed, for they treated me wrongfully with falsehood.

I will meditate on your precepts. Let those who fear you turn to me, those who know your testimonies. Let my heart be blameless regarding your statutes, that I may not be ashamed.

Say, well, I see one or two references to divine power there, but it doesn't seem to me that it's a rehearsal of creation or God's mighty works of deliverance from Egypt or the rest of it. How is this representative of that thought? Well, you slow down just a little bit and look at all of these let, I pray requests sink in. These are not easily done.

I could say to you, be rich, be healthy, be young, be flexible, but me saying that, or if you turned around and if you thought I was Deepak Chopra or one of these guys that can tell you how to live life more fully, and you might say, tell me how I can be rich. Tell me how I can be healthy. Tell me how I can be young.

Tell me how I can be flexible. Well, what do I lack in granting that? What do we lack in trying to make ourselves into those things? Starts with a P and ends with our. We lack the power.

You can have the desire, but you don't have the power. So what does God have? The power. That's one of those three O's.

Remember omniscience, omnipotence, and omnipresence. The omnis, right in the middle, you have omnipotence. God has the power.

So when the Psalmist says, give me understanding, does God have the power to do that? Yes, he does. When he says, let your merciful kindnesses be for my comfort because that was your word to me, God actually can fulfill that, can't he? He's not a system. He's not an abstraction.

He's not a philosophy. He's a personality. And he has the ability to make good on his promises and on his word.

So verse 77, let your tender mercies come to me that I may live. Well, you're talking to somebody who can do this. Let the proud be ashamed.

God is going to make that happen, isn't he? God resists the proud, but gives grace to the humble because he can. Let those who fear you, verse 79, turn to me, those who know your testimonies. I would like fellowship with those who share my enthusiasm and my heart and my appreciation for the wonders of your word and the power of your promises and understanding your character and your actions in history and your promises for the future.

So let those who fear you turn to me, those who know your testimonies. I would like fellowship with people like that. Does God have the power to fulfill that request? Yes, he does.

Who else does? It is only God who can make these things happen. Let my heart be blameless regarding your statutes. It takes a willingness on our part, but it takes power on God's part for that to happen.

Yod is the hand of power letter. And it's number 10. When you start with Aleph and get to Yod, you're counting them off on your fingers.

You've got five fingers on your right hand doing Aleph, Bet, Gimel, Dalet, Hei. And then you've got Wau on the thumb of your left hand and you keep on counting Zayin, Heit, Teit, Yod. And that gives you all 10 fingers of two hands.

So this completes the hand idea. And significantly it is completed on the letter that stands for the hand. And it's talking about what God can do with God's mighty power.

Well, tonight we're going to look at Koth, beginning in verse 81. Koth is also the letter for a hand, but it's got a different shape. And this is not the hand of power.

This is the hand of supplication. This is the hand that's more like a bowl or a dish in the sense that it is something that needs to be filled. You can think of the beggar's bowl.

He holds it out in his hand and says, can you fill it? Because it's not full. This is the hand of supplication. This is the hand that is held out in need.

Take my hand, precious Lord, lead me home. That's the Koth hand. If we had a Yod hand, we wouldn't be needing to ask God to take our hand.

We'd be reaching around, taking other people and yanking him out of the fire. But this is the

recognition of need. So Yod and Koth being together here is not only not accidental in the Hebrew alphabet, but the content of these two sections of Psalm 119 are complimentary in the sense of God's ability in the Yod section and our need in the Koth section.

So with that as an introduction, let's read 81 through 88 here. My soul faints for your salvation, but I hope in your word. My eyes fail from searching your word saying, when will you comfort me? We already are beginning to see the hand of supplication here, right? For I have become like a wineskin in smoke, yet I do not forget your statutes.

How many are the days of your servant? When will you execute judgment on those who persecute me? The proud have dug pits for me, which is not according to your law. All your commandments are faithful. They persecute me wrongfully, help me.

They almost made an end of me on earth, but I did not forsake your precepts. Revive me according to your loving kindness so that I may keep the testimony of your mouth. You begin to suspect here, as we've seen frequently up to this point, that we suffer a loss in not knowing the Hebrew alphabet, not knowing the significance of the letters, and seeing how the structure here resonates with the content.

The form reinforces what is being said, makes it more memorable, makes it easier to latch onto. By the time we finish tonight, I doubt that any of us will be able to forget when you say, well, you know, the 11th section of Psalm 119 that begins in verse 81, say that to any believer you know outside of this church and say, well, you have any particular thoughts on Psalm 119, 81 through 88? Is there anything memorable about it to you? And they say, well, you know, I'm pretty sure each one of those verses says something about God's word, because it's in Psalm 119, and we'd be done at that point, right? But when you, you should actually just do this. It's like memorizing.

I bet most of you know how to count to 10 in Spanish. You know, unos, dos, tres, cuatro, cinco, seis, siete, ocho, nueve, diez. Most people can count to 10 in Spanish, especially in Texas and similar border regions.

I encourage you just do it by rote, do it by chanting it together, do by reading through the section headings here in your New King James. Memorize the Hebrew alphabet. It's a beautiful sequence of sounds.

It is a comfort and an encouragement, and it's your start on learning the language of heaven, because in my view, Hebrew is what they speak in heaven. So you ought to at least know the ABCs when you get there. So just find a list someplace and just learn it.

Aleth, beit, gimel, dalet, hei, vau, zion, heit, keit, yod, koph. And when you get to koph, and it's the 11th letter, and you're going to remember yod is the hand of power and koph is the hand of supplication. And when you come to 81 through 88, you say, if I want to have some sympathy with a believer from days gone by that felt like I do in a time of need, I know exactly where to

go, right? I am a wineskin in the smoke.

I had fun working on that. That's your verse 83 there. You don't know what a wineskin in the smoke is yet, but we'll have some ideas about it by the time we finish tonight.

But let's get started here, because obviously all eight of these verses are going to start with the letter koph, right? K-A-P-H, koph. And it's the K sound. And koph is also a preposition.

We talked about how beit, the second letter, is the preposition that means in, into, unto. Ba-bayit means into the house, ba-beit. And words change a little bit when you put prefixes on them in Hebrew, but that's the idea, ba is into.

And wow, we saw was the great connecting word, the great transition word between paragraphs or even sentences and ideas in a narrative. And you can't tell a narrative without wow. That's, you cannot get two verses into the Bible without hitting a connective wow, because in the beginning, God created the heavens and the earth, and the earth was without form.

First letter in the second verse of the Bible is wow, and the earth was without form. And of course, people have tried to read the whole gap theory into that one letter between creating the heavens and the earth, and the earth was without form. Well, it was a wonderful, idyllic place, and then Satan fell and got cast, and God packed it in ice.

All of it's in that wow, without form and void. And nobody actually ever thought of that until they began to do archeology and found out that there had been ice ages and that there were dinosaurs. So that was a fairly late theological development.

But koth is also a word as well as a letter. And it is the word that means like, or according to. So the letter K, when it's prefixed as a preposition, means like, or according to.

It's a word of comparison. Comparison. But we don't begin with it in that form here in verse 82.

We'll see it that way a few verses hence. But here we're going to begin with a Hebrew word, kallah, K-A-L-L-A-H, kallah, kallah. This is, if you want to look it up in Strong's sometime, it's Strong's number 3615.

And it is used many, many times. I think over 200 times do you find kallah in scripture, in Old Testament scripture. It's a common word.

And it means to finish, to complete, to bring to an end. So let me just read you just the little snippets that are here in the Englishman's concordance. In Genesis chapter two, verse one, think about it now.

Genesis two comes after Genesis one. Evening in the morning, first day and all, you know, the six days on the sixth day created, the seventh day rested. So then Genesis two, verse one is where you find the first instance of kallah.

And the heavens and the earth were kallah, were completed, were finished. Make sense? Heavens and the earth were completed and all the host of them. Next verse, God completed his work.

God ended his work. God finished his work. Genesis two, one and two, two, when you see the idea of being completed and finished, that's kallah.

You go to Genesis chapter six, verse 16, Noah has been working on the ark and it says in verse 16, he finished it. He says, in a cubit, shalt thou finish it above. You go so far and then you end.

That's the idea, to end. So why is it being used here in our psalm? You can look all the other 200 uses of it in the Old Testament up if you like, but many, many times it is used for somebody finishing talking. In Genesis 17, God is chatting with Abraham and telling him one thing and another.

It says, when he finished talking with him, he left off talking with him, finished, kallah. So, it also has the idea of being used up. It's used in Genesis 21, or the water, Hagar goes out in the desert and she's sent with a bottle of water.

When the water is used up, it's finished. You finish a drink, you finish a meal. It's used in that sense.

It's used many times for finishing talking and finishing meals. And finishing drinking. Genesis 27, Esau, as soon as Isaac had finished blessing Jacob, here comes Esau.

As soon as it ended, as soon as it came to an end, here comes Esau saying, I'm ready for the blessing. I brought it in the game. And Isaac's confidence falls because he realizes he blessed the wrong brother.

It's also used of bringing to an end in a negative way. Like the famine in Joseph's day, the seven fat years and the seven lean years. The famine will finish the land.

It's translated consume the land in the King James. It's translated ravage in some of the other versions. So, things can come to an end in the sense of being no more, being destroyed, being ravaged, being consumed.

So, that's the history of the word. It's the first word in this section, the cough section. And so, when it says, my soul faints, faint doesn't quite get it.

You know, you see a lady faint in a 18th century costume, grandma or something. And she, you know, oh, and she faints and they fan her a little bit or put some salts on her nose and she comes right back. This is not a faint.

This is a finish. This is done, over with. Not happening, not working, not going, not present and accounted for.

It's, this is a complete vacating of the premises. Conversation is finished. The water is gone.

The land is ravaged and destroyed. Because of a famine. That's the idea that introduces this right after that wonderful, strong attribution in the yod section.

I look to you, I consort with those who love you and appreciate your promises and your precepts. Let them come to me and we're gonna be strong and I faint not and I, well here, he's not just fainted, he's finished. That's the idea here.

So, my soul is finished. My soul is done. This is the nephesh, the inner life.

And the idea here is my soul has perished and what's elided or ellipsized here, what's not included as a word is looking for. I've been looking for your salvation, but I died waiting. I'm the skeleton in the dungeon, still in the manacles.

Relief never came. That's the idea here. This is no small affliction.

He says, Lord, I'm not dying, I've died. I'm done, I'm finished. I'm like what's left in a land after a famine for your salvation, i.e., I'm hoping for it, I'm looking for it, I'm waiting for it.

It has not come. And whenever it does come, it would be too late, idea. I'm as done for as you can be.

My soul is finished and you can put in parentheses, looking for your salvation. This is a little bit of a petulant note here, a little bit of a questioning note in the sense of I've been faithful and I've been waiting and it has not come. And as far as I'm concerned, it's too late.

More about that later. If you question that or wonder how that can apply, just hold the thought. People say, put a pin in it, put a comma there, put a post it, just think of that idea.

I'm not about to perish. I'm not at the end of my rope. I fell off the rope.

I'm at the bottom of the canyon. Nobody came and I'm finished. That's what it means and it means to mean that.

There's no quibbling. And you'll get that in the next verse as well. And it says, but I hope in your word, and actually there is no connector here.

I told you when we were doing the wow section that many times wow connects a phrase like this and behind this but you would expect to see a wow, but, now, and, then, for, afterward. But this but really should be in italics because there is no word in Hebrew that this translates. This was put in purely to try to make sense out of the line.

So cross it out. It's not there. My soul is finished for your salvation.

I didn't take any other options. I didn't divert. I didn't convert.

I didn't become an idolater. I didn't look to other gods. I didn't go another way.

I didn't rely on flesh or make flesh my strength. I, for your salvation, have gone to the mat and perished. That's what he's saying.

For your salvation, my soul is finished. You see it? Faithful unto death. Remember Smyrna? Be faithful unto death.

I will give you the crown of life. Clear at the other end of the Bible. That's what he's saying.

For your salvation, my soul finished. Next line here, next phrase in this line, I hope in your word. That's all it says.

Actually, it says for your word. It's got another line, but remember it said for your salvation, identical construction. For your word, I hope.

My soul is finished. For your word, I hope. Now there's two ideas there.

One is, I didn't have anything to meet this exigency. I didn't have anything to combat this trial. My soul is empty.

It's like the water bottle in Genesis 21. Nothing there. Come to the end of everything in my soul because your salvation is there and that's guaranteed to me by your word and it is for your word, I hope.

You see it? That's just the first line, the first verse. Now, verse 82 begins with another form of the very same verb. This is why I belabored a little bit.

We have it twice here. Both of the beginning verses here start with kala. This is the plural.

The one at the beginning of 81 was singular because my nephesh is finished. Here, both of my eyes. That's plural, are finished.

So finished my eyes for your word. What was at the end of the previous verse? I hope in your word. Here it says, my eyes are finished for your word.

Two different words for word. One of them is dabar at the end of verse one, which is this dabar can mean a matter. It can mean a concept.

It can mean, you know, let me share a word with you, meaning I want to share a complete thought or I'd like to have a word with you. You're not just going to say giraffe. I mean, you know, when you say, I want to have a word with you, you mean I want to have a conversation.

I want to have a, I want to express a complete thought. That's dabar. That's what we used up above.

I hope in the largeness of your promise, what you have said that expresses full thoughts, full

promises, a full orb'd revelation of deliverance. Right here, he says, failed my eyes for your word, but this is Amar. This is from Amar.

And this is what Jesus was talking about when he said, man shall not live by bread alone, but by every word that proceeds from the mouth of God. So why is that important? Why do we care if it's dabar or Amar? Dabar focuses on the content itself, the worth and substance of what has been said. This is what you said.

If I redeem the ticket with the winning number, you will give me the jackpot. That's what it said. Amar focuses on the source.

Well, anybody can say, bring a number and I'll give you 10 grand. Who said it? Is this the state of Oklahoma behind their lottery? Or is this some guy working out of his garage, printing off the same number on 200 tickets and he's running a scam? Is it real or is it a scam? The content can be the same, but who's behind it? Amar always goes back to the source. Because somebody is talking and it's the talker, it's his integrity, it's his character, it's his credentials, his reputation that guarantees the value of what is said.

Anybody can say a thing, but who's saying it? So my eyes fail for your word, meaning that that comes from you. And the psalmist is turning his attention from the deliverance that was promised as a concept to looking at the promiser. And that's why it's the eyes.

You can't really see a spoken word, right? Did you notice that? My eyes fail, looking for your word is the idea. Well, you don't look for a spoken word, do you? What do you look at when there's spoken words going on? When you're not taking notes, what are you looking at as you get these spoken words? You're looking at the speaker, right? So he says, my eyes, I keep looking to you as the speaker until my eyes quit. That's the idea.

It's very fulsome. I so wish we've just all been born speaking Hebrew because you can't spend enough time examining the fullness of what is here. It's so much more than what's in our little English translation.

This psalmist at this point with the supplicating hand in the cough section says, I know my need. I acknowledge my need. And I expect my need to be met by what you have promised.

And it's the timing here. I've perished waiting for what you promised. And my eyes, I've been looking at you, waiting for the fulfillment of what you said until my eyes gave out.

So this is a little bit of a patience problem that God seems to have tarried too long in bringing about his promised deliverance, both the content of what he said and showing up to do it. Says my eyes fail looking for you and what you said. So there's a slight note of frustration here.

And guess what? It's inspired scripture. It's not necessarily a sin to say, Lord, how long? Remember the souls under the altar in Revelation? How long, oh Lord? We've been under this altar as martyrs for all of this time. How long? We perished.

We were believers and we perished. Our souls are under the altar here. We were trusting you and we died for it.

So where's the recompense? What now? Where's your promised salvation, your promised deliverance? That's the note here. It's as bad as it can get. And then one further.

Well, then verse 83 says, for I have become like a wine skin in smoke. And notice yet, they did do, this is what they should have done with, but see how yet is in italics? Because there is no wow there again. They're just trying to get it to kind of flow and make sense in English, but there's no connective in between these phrases in the lines.

And this is the one I was talking about. Verse 83 begins with cough as a preposition, like or for in some cases, when you say key, it means, for I have become like a wine skin and cough is in front of the word for bottle or wine skin here, which is node, N-O-D in Hebrew, node, it's canode and canode, canoodle. We get some of these things through Yiddish and they filtered all the way down to us in the present day, but canode means like a wine skin, like a bottle.

And so this sentence begins with key, which is cough, yode. And so it has the idea of because or for, and then you've got the cough as a preposition attached to the third word, which is wine skin. So what does this mean? Like a wine skin in the smoke.

Well, when you hit something like this and there's not any clear biblical explanation, the speculation is fun to read because it's just all over the map. And so I'll give you a few of the more common ideas that you have a wine skin. And of course, wine skins are for wine, but this actually doesn't say wine skin.

It just means bottle and it's assumed to be a wine skin, but it's a bottle, there could be water in it. And so they said, well, these things need to be flexible and you want it to be clean and so on. But if you hang it up inside your hut, and in those days they got very smoky and guys from 100 years ago, 120 years ago, that would go to the Middle East and stay in Arab tents would say, oh, it's so smoky in there.

And if you hung a wine skin up inside that tent, a goat skin bottle, it just gets sooty and smoky. And if you hang it too close to the fire, of course the leather would dry. And well, okay, if you hang it in the rafters, you know, the smoke is gonna rise and you're gonna have a smoky wine bottle in the smoke.

And I think, well, okay. But generally the idea is soot drying, becoming leathery and inflexible and eventually unusable by being in the smoke. Trust me when I tell you, it's not the smoke that does that to the bottle.

It's either time or fire, but in the smoke, and you say, well, but where there's smoke, there's fire. Well, not necessarily, you can be well away, as you know, from the fire and still have smoke. So that didn't satisfy me.

So then I kept digging around and other guys said, oh, well, see, here's the thing. If you want the wine to taste good, you hang the bottle in the smoke and it's like smoking meat and the smoke seeps through the bottle and mellows and matures the wine, the wine bottle in the smoke. And it imparts a new, this is like smoky wine, you know, smoky flavor in the wine.

Well, A, I can't find anybody that says that was ever done or that it actually works, but they jump immediately. But before you get a chance to check that out, they say, and see the application is God puts us in times of testing to mellow us and mature us and, you know, add flavor to us. And that's why the bottle isn't, well, I have two or three problems with that.

That to me is even worse than the first one, because if it's a waterproof bottle, I mean, think about a rubber bottle. If you've got a rubber bottle in the smoke, is anything inside going to get a smoke flavor? Should not. And the wine skin is impermeable, especially to smoke.

So that doesn't work either. So I was racking my brain because I couldn't find anybody anywhere that had anything that seemed persuasive to me about a bottle in the smoke, a wine skin in the smoke. So let me ask you, what do you think is the best thing to do at this point? If you had this job and we're trying to figure out, well, we can't just blow by and say, well, I don't know what it means, but it must be something bad because it's in a negative context, which is what some guys actually said.

Said, well, I don't know what it is, but it's gotta be bad because it's a plaintive plea for God to get busy and do something. And so there is something that's wrong here, but what is it? Well, you know what we typically do? What interprets scripture? Scripture interprets scripture. So I wanna know, where else does the Bible talk about bottles in a way that might be helpful here? And what do you think? What's the first example that comes to your mind? Jesus communicates a parable that is recorded in three different gospels.

It is in Matthew 9, verses 14 through 17, which means we'll hit it in our Matthew study pretty soon. Matthew 9, 14 through 17. It is in Mark 2, 18 through 22, and it is in Luke 5, 33 through 39.

In all three of those contexts, the material that precedes it is the same. Now, Jesus had not spoken these words, none of these gospels had been written, obviously, in the time of the Psalms, but it's in my Bible, and I get the advantage of hindsight even from the New Testament. So I don't care that it's after the fact, it's wine skins and I'm going with it because otherwise we're stuck with a few other examples of somebody drinking out of a bottle in the Old Testament, it's just not helpful.

What Jesus says is helpful in this regard. So the sequence is really significant in Matthew 9, Mark 2, and Luke 5. The first thing that happens is the healing of the paralyzed man. Then they have dinner at Levi's house, Matthew the tax collector, dinner at his house, healing the paralytic, dinner at Levi's house.

Then there is a question asked Jesus by the Pharisees about fasting. Hear me now. The immediately preceding context before Jesus gives the parable of wine and wine skins is a question about fasting.

Now, what is the opposite of fasting? You can add one letter to that word and get its opposite. If you're not fasting, the opposite would be feasting, right? It's either a feast or a fast, right? So which end of the spectrum is fasting? It's at the low end. You fast to afflict your soul.

You fast to deny yourself something. You fast. That's kind of in the negative side of things, right? Well, because we're gonna hit it in Matthew 9, turn to Luke 5, and let's read this right quick because this is gonna help us understand what is going on with the wine skin in the smoke.

So Luke 5, in the vicinity of verse 36, you can see in verse 27, he finds Levi the tax collector and says, follow me. They eat at his house. I've not come to call the righteous, but sinners to repentance in verse 32.

Then in verse 33, they said to him, why do the disciples of John fast often and make prayers? And likewise, those of the Pharisees, but your disciples eat and drink. Your disciples eat and drink. He said to them, can you make the friends of the bridegroom fast while the bridegroom is with them? The days will come when the bridegroom will be taken away from them.

Then they will fast in those days. He spoke a parable to them. No one puts a piece from a new garment on an old one.

Otherwise the new makes a tear and the piece that was taken out of the new does not match the old. And no one puts new wine into old wine skins or else the new wine will burst the wine skins and be spilled and the wine skins will be ruined. Two bad effects of putting new wine in an old wine skin.

Not only do you lose the new wine, but it ruins the old wine skin. It's no longer usable. New wine must be put into new wine skins and both are preserved.

And then interestingly, this is only in Luke verse 39. And no one having drunk old wine immediately desires new for he says, the old is better. I know what you're thinking.

Jesus teaching is the new wine and he can't pour it into Israel because they're an old stretched out wine skin. So he's got to have the church. This is what I was always taught.

You got to have a new structure, a new container for the new truth. And so he's moving toward either the kingdom or the church or both depending on how you view it. But the old strictures, I'll read you a typical, the meaning of Jesus' parable of the patch garment and the wine skins.

The gospel of the kingdom, which Jesus brings cannot be fitted into the Pharisees paradigm or way of living. Mixing the ritualism of the old with the spiritual freedom of the new, both are

disfigured and destroyed. And that's how it's been commonly understood and nothing intrinsically wrong with that.

But there are some problems with that because Jesus didn't say that the old is going away. Fasting is part of the old economy too, right? And he said, we're not fasting right now, but we're going to go back to it. Right now the bridegroom is with them, but when I leave, they'll go back to fasting is the idea.

They will fast. So how do you reconcile this? What is it really talking about? Well, a wine skin exists for one purpose. What is it? New or old, smoky or clean.

The only reason you have one is for the contents. It's the content that counts. That's why Jesus in all of the tellings of this parable across all three gospels says, if you put new wine into old wine skins, you lose the new wine.

Not only is the skin destroyed, but you lose the wine. You want the wine to be preserved. The wine is what counts.

This is the clue. There's a lot I could say about new wine or old wine skins. I've had numerous conversations in recent years, in recent days, as recently as a couple of weeks ago, talking to a pastor where I was tuning a piano.

There's a constant problem, and many churches today are facing a problem of, you got your young people, want the praise music. You got your old people that want inspiring hymns. You got the old people who want church as it always has been.

You got the young people that want church as it has become in the modern day. Some people want to wear suits and ties and dresses and be reverent and honoring and have a sense of sobriety and decorum and have a genuine awe for God in worship. Other people come in and want to celebrate and have the spirit and rejoice and be uplifted and hail fellow well met in its fellowship.

And there are pluses and minuses to each depending on why you do what you do. It's all about why you do what you do, right? Well, when we say why you do what you do, where does that come from? Let me correct myself. Where should that come from? Should you be conforming to what is going on outside or should your behavior and your expression come from within? Obviously the latter.

So you shouldn't be going along at church because that's what everybody else wants to do. You need to be doing what you do because it comes from within. This is the key.

Hear me now as we go to the break. It's not the bottle. It's what's in the bottle.

That's what Jesus is talking about. That's what Psalm 119 is talking about. So whatever it is with the smoke, we start with the bottle.

The bottle only exists to hold its contents. That's the key. With that clue, the rest of this falls right into place.

So if you come back after the break, we'll put that back into our verse 83 and see what it is the psalmist is saying. And by the way, it also has implications for Jesus' parable about the wine and the wineskins, the new and the old. How does that work and how does it work itself out? What would be a good application of that in these modern times when the church worldwide and certainly in this country and in this state and nearby is faced with a problem that this parable illuminates? We'll see that when we come back from the break.