ver. 15.

**36.**] The latter part of this  
verse is peculiar, and is to be understood  
as in the margin, *‘if he does, he both will  
rend the new garment’* (by taking out of it  
the piece), *‘and the piece from the new  
garment will not agree with the old’* In  
Matthew and Mark the mischief done is  
differently expressed. Our text is very  
significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:- the *new*  
loses its completeness: the *old,* its consistency.

**39.**] This peculiar and important addition at once stamps our report  
with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from some of our ancient authorities. It contains the *conclusion of the discourse,* and the *final answer*  
to the question in ver. 33, which is not  
given in Matthew and Mark. The *persons  
who had drunk the old wine are the Jews*,  
who had long been habituated to the old  
system ;—the new is the new wine (see on  
Matthew) of the *grace and freedom of the  
Gospel:* and our Lord asserts that this  
new wine was not *palatable* to the Jews,  
who said the **old is better** (or, **good**).  
Observe that there is *no objective comparison whatever* here between the old and new  
wine; the whole stress is on **desireth** and  
**for he saith,** and the import of **better is**  
*subjective :*—*in the view of him who utters  
it.* And even if we were to assume such  
an objective comparison, it makes no difficulty. In time, the *new* wine will become *older ;*—the man will become habituated  
to its taste, and the wine itself mellowed :  
and the comparison between the wines is  
not then which is the *older,* but which is  
intrinsically the *better.*

Stier observes,that the saying isa lesson for ardent and  
enthusiastic converts not to be disappointed,  
if they cannot at once instil their spirit  
into others about them.

**CHAP. VI. 1—5.**] THE DISCIPLES PLUCK  
EARS OF CORN ON THE SABBATH. Matt.  
xii. 1—8. Mark ii. 23—28. Between the  
discourse just related here and in Mark,  
and this incident, Mutthew interposes *the  
raising of Jairus’s daughter, the healing  
Of the two blind and one dumb, the mission  
of the twelve, and the message of John.* I need not insist on these obvious proofs of independence in the construction of our  
Gospels.

On the question of the arrangements, see on Matthew.

**1. second ... after the first**] The word thus  
rendered presents much difficulty. None  
of the interpretations have any certainty,  
as the word is found no where else, and  
can be only judged of by analogy. See  
the discussion in the notes in m Greek  
Testament.