62 - ST. MATTHEW. Ix.   
   
 putteth a piece of new cloth unto an old garment, for   
 that which is put in to fill it up taketh from the garment,   
   
 and ™ the rent is made worse. 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.   
 18 While he spake these things unto them, behold, there   
   
 1 Literally, ™ sender, a worse rent is made.   
 of the absence of the Bridegroom in the holy days, all are passed away: behold   
 soul,—not the forced and stated fasta of all things are new. & worse   
 the old covenant, passed away. It is rent is made] a worse rent, because the   
 an instructive circumstance in the old, original was included within the   
 Reformed Churches, while those stated circumference of the patch, this   
 fasts which were retained at their first is outside it. 17.] This parable is   
 emergence from Popery are in practice not a repetition the previous one, but a   
 universally disregarded by their best stronger and more exact setting forth   
 and holiest sons,—nothing can be more the truth in hand. As is frequently our   
 affecting and genuine than the universal Lord’s practice in His parables, He ad-   
 and solemn observance of any real occa- vances from the immediate subject to   
 sion of fasting placed them by God’s something more spiritual higher, and   
 Providence: It is also remarkable how takes occasion from answering a cavil,   
 uniformly a strict to artificial to preach the sublimest The gar-   
 and prescribed fasts a hanker- ment was something outward; this wine   
 ing after the hybrid ceremonial of is poured in, is something isward, the   
 Rome. Meyer remarks well that spirit of the The er parable   
 then refers to definite point time, not respected the outward freedom and sim   
 to the whole subsequent period. truthfulness of the New Covenant; this   
 16.] Our Lord in these two parables regards its inner its pervading prin-   
 trasts the old and the new, the legal ciple. And admirably does the parable   
 evangelic dispensations, with regard to describe the vanity the attempt to keep   
 the point on which He was questioned. the new wine in the skin, the cere-   
 The idea of the wedding seems to run monial man. unrenewed in the spirit his   
 through them; the preparation of the mind: the skins are broken: the wine   
 robe, the pouring of the new wine, are is something too living and strong for   
 connected by this as their idea to weak a moral frame; it shatters the fair   
 one another and to the preceding verses. outside of ceremonial seeming; and the   
 The old system of prescribed fasts wine runneth out, the spirit lost ;   
 for fasting’s sake must not be patched man is neither a blameless Jew nor a   
 with the new and sound piece; the com- faithful Christian both are spoiled.   
 plete and beautiful of Gospel light then the result: merely the damaging,   
 and liberty must not be engra aga but the utter destruction the vesscl,—   
 mere addition on the worn-out system of the skins perish. According to some ex-   
 ceremonies. For the filling it up, the positors, new patch and new wine   
 completeness of it, the new patch, its denote the the old garment and   
 weight and its strength p away the old bottles, disciples. This view   
 neighbouring weak and loose threads by is stated defended at some length by   
 which it holds to the old garment, and a Neander; but [ own seems to me, as to   
 worse rent is made. Stier notices the De Wette, far-fetched. For how can fast-   
 prophetic import of this parable: how ing be called a patch of new (unfulled)   
 aad a di the Lord’s saying has been cloth, or how com to new wineP   
 falfilled the History of the Church, by And Neander bimeelf, when he comes to   
 the attempts to patch the new, the Evan- explain the important addition in Luke   
 gelic state, upon the old worn-out cere- (on which see Luke v. 39, and note), is   
 monial system. ‘Would,’ he adds, ‘ that obliged to change the meaning, and un-   
 we could say in the interpretation, in derstand the new wine of the spirit the   
 the parable, No man doeth this!’ The Gospel. It was and is the custom in the   
 robe must be all new, all old East to carry their wine on a journey in   
 things, old types, old ceremonies, old leather bottles, of goats’ skin,   
 burdens, sacrifices, sabbathe, and sometimes of asses’ camels’ skin.