12—26. ST. MARK. | 225   
 fast. 2% But the days will come, when the bridegroom   
   
   
 shall be taken away from them, and then shall they fast in   
 V those days. 21 No man also seweth a piece of ¥ new cloth   
 on an old garment: else the new piece that filled it up   
 taketh away from the old, and the rent is made worse.   
 22 And no man putteth new wine into old bottles: else   
 the [new] wine Y doth burst the bottles, and the wine is   
 spilled, and the bottles yy will be marred: [\* but new wine   
   
   
 must be put into new bottles.] %3 And it came to pass,   
 that he went through the corn fields on the sabbath day ;   
 and his disciples began, as they went, ° to pluck the ears of Deut. x1.   
 2 And the Pharisees said unto him, Behold, why   
 corn. they on the sabbath day. that which is not lawful?   
 2 And he said unto them, Have ye never read ° what ot em. xl.6.   
 David did, when he had need, and was an hungred, he,   
 and they that were with him? 2% How he went into the   
 house of God in the days of Abiathar the high priest,and -   
   
   
 V read, that day. W iiterally,   
 = omit. Y read, will. .   
 YY read, marred. omitted in some ancient copies.   
   
 19.] The repetition the last clause, distinguished from those Matthew, Luke,   
 tained neither Matthew nor Luke, is in- that the disciples made a way for them-   
 consistent the design of an abridger selves through the fleld, plucking   
 and sufficiently the primary autho- the ears of corn, maintaining, that   
 rity of this report, as in that day, there is allusion hereto having eaten   
 ver. 20. St. Mark especially these the grains of as in Matthew, Luke.   
 solemn repetitions com ch. ix. ff But (1) the foundation on all this   
 It is strange to see a Commentator built is The same Greek expres-   
 as De Wette calling the repetition, in sion in the LXX does undoubtedly mean   
 that day, a proof carelessness. It isa ‘to make one’s journey.’ And (2) as no   
 touching way, as Meyer well observes, of allusion being to their having eaten   
 expressing ‘in that dark day.’ 21.) the corn, how otherwise could the ‘had   
 Render, according to the correct need’ have been common to the dis-   
 which cannot well be explained in the ciples and to David. Could it be said   
 margin, the filling-up away from it, that any necessity them to clear   
 the new from the old, and a worse rent the path by railing up the overhanging   
 takes place. See note on Matthew. The stalks of corn? How otherwise could the   
 addition here of the new confirms the remarkable addition in our narrative,   
 view taken of the there. 27, at all upon the case? Fritzache’s   
 23—28.] THE DISCIPLES PLUCK BARS rendering, ‘to the way by Plucki   
 OF CORN ON THE SapBaTH. Matt. xii. earsy and strewing them in it,’ is   
 1—8. Luke vi.1—6. The same may be worse. 26. he] emphatic,—Himeelf,   
 said of the three accounts as in last taking up the of his and not   
 case, with continually fresh evidence of leaving their to themselves.   
 their entire independence of one another. 26.) In the days of Abiathar the high   
 28. began, as they went, to priest: i. e. necessarily the original,   
 literally, to make their way, pluck- during the high ood of Abiathar.   
 ing... is matter of detail and minute But in 1 Sam. xxi., from which this ac-   
 depiction. The interpretation this nar- count is taken, Ahimelech, not Abiathar,   
 rative given by Moyer, I believe be an is the High Priest. There is con-   
 entirely one. He the strict siderable confusion the names about   
 sense of ‘to a way,’ and insists the part of the history: himself is   
 Lae sade by our narrative being, as called Akiak, 1 Sam. xiv. and whereas   
 on. I. Q