ST. MARK. II. 27, 28.   
 226   
   
 4gxot xix. did eat the shewbread, ¢ which is not lawful to eat but for   
 Zine \*\* the priests, and gave also to them which were with him?   
 27 And he said unto them, The sabbath was made \*8 for   
 man, and not man \*\* for the sabbath: ° therefore the Son   
 of man is Lord also of the sabbath.   
 III. 1 And he entered again into the synagogue; and   
   
 there was a man there which had a withered hand. 2 And   
 they watched him, whether he would heal him on the   
   
 sabbath day; that they might accuse him. 3 And he   
 saith unto the man which had the withered hand, ® Stand   
 forth. 4 And he saith unto them, Is it lawful to do good   
 on the sabbath days, or to do evil? to save life, or to kill?   
   
 But they held their peace. 5 And when he had looked   
 round about on them with anger, being grieved for the   
 hardness of their hearts, he saith unto the man, Stretch   
 forth thine hand. And he stretched it out; and his hand   
   
 was restored whole [as the other]. 6 And the Pharisees   
 eMatizxt.1e. forth, and straightway took counsel with the   
   
 35 render, on account of.   
 ® literally, up in the midst. D omit,   
   
 (1 Sam. xxii. 20) Ahimelech Aas a son typically, setting forth the rest   
 Abiathar, in 2 Sam. viii. 17, Ahimelech remains for people (Heb. iv. But   
 ta the son of Abiathar, and in 1 Chron. He who is now has taken on   
 xviii. Abimelech. Amidst this varia- himself Manhood, the whole nature of   
 tion, we can hardly undertake to explain and is rightful over creation as   
 the difficulty the text. In some MSS. granted to man, and of all that is made   
 the words are omitted; in others are for man, and therefore of the Sabbath.   
 altered, to give the ‘words strictly the The whole dispensation of time is   
 sense ‘In the time of Abiathar the High for man, for Christ as He is man, and is   
 Priest,’ so that the difficulty be im his absolute There is a   
 avoided by understanding the event to able parallel, more than the mere mode   
 have happened in the time of (but not of expression, Macc. v.19: God did   
 necessarily during high priesthood of) not choose the for the place's   
 Abiathar (who was afterwards) the High but the place the people's   
 Priest. But supposing the reading to be 28.] also, as as of His other   
 so, what author would in an ordinary ments of lordship power.   
 rative think of an event thus ? Car. III, 1—6.) Heatine or THE   
 Who for instance would speak of the WITHERED HAND. Matt. Luke   
 defeat of the Philistines Ephesdammim, vi. 6—11. On Matthew’s narrative, see   
 where Goliath fell, happening in the notes on Luke. The two other accounts   
 time of David the king? Who would ever are cognate, though each has some parti-   
 understand, ‘in the time of Elisaus the culars of its 1.] again, ch. i.   
 prophet, as importiug, in matter of fact, 21; “om another Sabbath,” Luke. The   
 any other period that of the eyna: e was at Ca) ama. 2.) St.   
 course of Elisha ? Yet this is way Luke only adds that was the Scribes and   
 in which the difficulties the Gospels Pharisees who watched Him. 4.] unto   
 have been attempted to be healed over. them. ‘St. Luke adds “ J will you one   
 With the restoration of the true thing :” as his account is the most de-   
 (geo my Gre Test.), even this resource tailed, refer to the there. 5.)   
 liar Mark, and highly being grieved for the hardness of their   
 pase e Sabbath was an hearts—peculiar to Mark: the word im-   
 Sor man ; for man’s rest, actually and plies sympathy with their (spiritually)