826 ST. LUKE. N. 387—89.   
   
 parable unto them; No man °putteth a piece of a new   
 garment upon an old; if otherwise, then P both the new   
 maketh a rent, and the piece that was taken out of the   
 new Vagreeth not with the old. 87 And no man putteth   
 new wine into old bottles; else the new wine will burst   
 the bottles, and be spilled, and the bottles shall perish.   
 88 But new wine must be put into new bottles[\*; and both   
 ate preserved], %® No man also having drunk old wine   
 [\* straightway] desireth new: for he saith, The old is   
 t better.   
 VI. ! And it came to pass on the ["second] sabbath   
 [® after the first], that he went through the corn fields;   
 and his disciples plucked the ears of corn, and did eat,   
 rubbing them in their hands. \*% And certain of the   
   
   
   
   
 © read, cutteth a piece from a new garment, and putteth it.   
 P read and render, he both will rend the new garment: see note,   
   
 4 read, will not agree.   
 YT omitted some of the oldest and probably inserted the parallel   
 place in Matthew.   
 § omit. t some ancient copies read, good.   
 u omitted by some ancient authorities, on account of its   
 ver. 15. 86.] The latter part of this subjective the view of him who utters   
 verse is and is to be understood st. And even if we were to assume such   
 as in the margin, ‘if does, he both an objective comparison, makes no diffi-   
 rend the new garment’ (by taking out it culty. In time, the sew wine will   
 the piece), ‘and the piece from the new older ;—the man will become habituated   
 garment will not agree with old’ In to its and the wine itself :   
 Matthew and Mark the mischief done is and the comparison between the wines is   
 differently expressed. Our text is ver not then which is the older, which is   
 significant, represents to us spoil- intrinsically better. Stier observes,   
 ing of both systems by an attempt to en- that the saying isa lesson ardent and   
 graft the new upon the old:- the new enthusiastic not to be   
 joses completeness: the old, ite if they cannot at once insti] spirit   
 tency. .] This peculiar impor- into others them.   
 tant addition at once stamps our report Cuap. VI. 1—6.)] THE DIScIPLEs PLUCK   
 with the very highest character for EARS OF CORN ON THE SaBBaTH. Matt.   
 racy. Its apparent difficulty perhaps xii. Mark ii. Between the   
 caused its omission from some of our an- discourse jest related and in Mark,   
 cient authorities. It the conclu- and this incident, Mutthew interposes   
 sion of the and the final answer raising of Jairus’s daughter, the   
 to the question in ver. 38, which is not Of the two blind one dumb, the mission   
 given in Matthew and Mark. The persons ¥ the twelve, and the message of John.   
 who had drunk the old wine are the need not insist these obvious proofs   
 who had long been habituated to the old independence in the constraction of our   
 system ;—the new is the new wine (see on Gospe' On the question of the ar-   
 Matthew) of the grace and freedom of the rangements, see on Matthew. 1 se   
 Gospel: and our Lord asserts that this oond ... after the first] word thus   
 new wine was not palatable to the Jews, rendered presents much difficulty.   
 who said the old is better (or, good). of the interpretations any certainty,   
 Observe that there is objective ark. as Ca bees, pans no where else, and   
 son whatever here between the and new can only ju of by analogy. See   
 wine; the whole stress is desireth and the discussion in the note in ay Greek   
 for he saith, the import of better is Testament. rubbing them in their