**19.]** The repetition in the last clause, *contained neither in Matthew nor Luke*, is inconsistent with the design of an abridger;  
and sufficiently shews the primary authority of this report, as also in that day, ver. 20. St. Mark especially loves these  
solemn repetitions: compare ch. ix. 42 ff.  
It is strange to see such a Commentator  
as De Wette calling the repetition, *in  
that day, a proof of carelessness.* It is a  
touching way, as Meyer well observes, of  
expressing ‘in that *dark day*.’

**21.]** Render, according to the correct reading,  
which cannot well be explained in the  
margin, **the filling-up takes away from it,  
the new from the old, and a worse rent  
takes place.** See note on Matthew. The  
addition here of the new confirms the  
view taken of the parable there.

**23—28.]** THE DISCIPLES PLUCK EARS  
OF CORN ON THE SABBATH. Matt. xii.  
1–8. Luke vi.1—6. The same may be  
said of the three accounts as in the last  
case, with continually fresh evidence of  
their entire independence of *one another*.

**23. began, as they went, to pluck]**  
literally, **began to make their way, pluck-  
ing...** is matter of detail and minute  
depiction. The interpretation of   
this narrative given by Meyer, I believe to be an  
entirely mistaken one. He the strict  
sense of ‘*to make a way*,’ and insists on the  
Lae sade by our narrative being, as  
distinguished from those in Matthew, Luke,  
that the disciples *made a way for them-  
selves through the wheat field, by plucking  
the ears of corn*, further maintaining, that  
there is no allusion *here* to their having eaten  
the grains of wheat, as in Matthew, Luke.  
But (1) the foundation on which all this is  
built is insecure. The same Greek   
expression in the LXX does undoubtedly mean  
‘*to make one’s journey*.’ And (2) as to no  
allusion being made to their having eaten  
the corn, how otherwise could the ‘*had  
need*’ have been common to the   
disciples and to David. Could it be said  
that any *necessity* compelled them to clear  
the path by pulling up the overhanging  
stalks of corn? How otherwise could the  
remarkable addition in our narrative, ver.  
27, at all bear upon the case? Fritzache’s  
rendering, ‘to mark the way by plucking  
ears and strewing them in it,’ is still  
worse.

**25. he]** emphatic,—**Himself**,  
taking up the cause of his disciples, and not  
leaving their defence to themselves.

**26.]** **In the days of Abiathar the high  
priest**: i.e. necessarily in the original,  
**during the high priesthood of Abiathar.**  
But in 1 Sam. xxi., from which this ac-  
count is taken, Ahimelech, not Abiathar,  
is the High Priest. There is however   
considerable confusion in the names about this  
part of the history: *Ahimelech himself is  
called Ahiah*, 1 Sam. xiv. 3; and whereas