(1 Sam. xxii. 20) Ahimelech *has a son  
Abiathar*, in 2 Sam. viii. 17, Ahimelech  
*is the son of Abiathar*, and in 1 Chron.  
xviii. 16, *Abimelech*. Amidst this varia-  
tion, we can hardly undertake to explain  
the difficulty in the text. In some MSS.  
the words are omitted; in others they are  
altered, to give the words strictly the  
sense ‘In the time of Abiathar the High  
Priest,’ so that the difficulty might be  
avoided by understanding the event to  
have happened in the time of (but not  
necessarily during the high priesthood of)  
Abiathar (who was afterwards) the High  
Priest. But supposing the reading to be  
so, what author would in an ordinary   
narrative think of designating an event thus?  
Who for instance would speak of the  
defeat of the Philistines at Ephesdammim,  
where Goliath fell, as happening *in the  
time of David the king*? Who would ever  
understand, ‘*in the time of Elisaus the  
prophet*, as importing, in matter of fact,  
any other period than that of the *prophetic  
course* of Elisha? Yet this is the way  
in which the difficulties of the Gospels  
have been attempted to be healed over.  
With the restoration of the true reading  
(see my Greek Test.), even this resource  
fails.

**27.]** peculiar to Mark, and highly

important. The Sabbath was an ordinance  
*for man*; for man’s rest, both actually and  
typically, as setting forth the rest which  
remains for God’s people (Heb. iv. 9). But  
He who is now speaking has taken on  
himself *Manhood*, the whole nature of  
Man: and is *rightful lord* over creation as  
*granted to man*, and *of all that is made  
for man*, and therefore *of the Sabbath*.  
The whole dispensation of time is created  
for *man, for Christ as He is man*, and is  
*in his absolute power*. There is a remark-  
able parallel, in more than the mere mode  
of expression, in 2 Macc. v.19: *God did  
not choose the people for the place's sake,  
but the place for the people's sake*.

**28.]** **also**, as well as of His other domains  
elements of lordship and power.

**CHAP. III. 1—6.]** HEALING OF THE  
WITHERED HAND. Matt. xii.9—14. Luke  
vi. 6—11. On Matthew’s narrative, see  
notes on Luke. The two other accounts  
are cognate, though each has some   
particulars of its own.

**1.] again**, see ch. i.  
21; “*on another Sabbath*,” Luke. The  
synagogue was at Capernaum

**2.]** St. Luke only adds that it was the *Scribes and  
Pharisees* who watched Him.

**4.] unto them**. ‘St. Luke adds “*I will ask you one  
thing:*” as his account is the most de-  
tailed, I refer to the notes there.

**5.]** **being grieved for the hardness of their  
hearts**—peculiar to Mark: the word im-  
plies *sympathy with* their (spiritually)