84 ST. MATTHEW. XII.   
   
 XII. ! At that time \*Jesus went on the sabbath day   
 a Dent,   
 6. through the corn; and his disciples were an hungred, and   
 began to pluck the ears of corn, and to eat. 2 But when   
 the Pharisees saw it, they said unto him, Behold, thy dis-   
 ciples do that which is not lawful to do upon the sabbath   
   
 1 Bam. 6. 8 But he said unto them, Have ye not read » what   
 David did, when he was an hungred, and they that were   
 with him ; ‘\* he entered into the house of God, and ! did   
 eat °the shewbread, which was not lawful for him to eat,   
 e Exod. 90. neither for them which were with him, ‘but only for the   
 Lev. xxiv.   
 Exod. xxix. ? 5 Or have ye not read in the \*law, how that on   
 Yom, the sabbath days the priests in the temple profane the   
 scurve. sabbath, and are blameless? 6 But I say unto you, That   
 1@ Malti, in this place is ‘™ one greater than the temple. 7 But if ye   
   
 ] our two earliest MSS. read, they did eat.   
 ™ read, that which is greater.   
   
 grace, the rest which Christ gives is the day of David’s arrival; which there-   
 £ to viewed pind anda burden, seen fore, Levit. xxiv. was rt sabbath. The   
 on this its ‘ul side, conflict example was thus doubly appropriate.   
 sorrow : bat fis a light the inner Bengel maintains, on the commonly re-   
 rest in the soul giving a peace which ceived interpretation of Luke vi. 1, that   
 paseeth understanding, and bearing it up 1 Sam. xxi. was the lesson for day.   
 against all. See 2 iv. 16. But the Jewish calendar of lessons   
 XII. 1—8.] Tue DISCIPLES PLUCK EARS be shewn to have existed in the form   
 OF CORN ON THE SaBBaTH. OvEk Lorp’s which we now have, in the time of the   
 ANSWEE TO THE PHARISEES THEREON. Gospel history. 5.] The priests   
 Mark ii. Luke vi. 1—5. In Mark ordered to offer double offerings com-   
 and Luke this incident occurs after mands they must commit 10), to place   
 discourse on fasting related ix. 14 fresh Pharisees therefore baked that of   
 aq-; but in the without any definite the Sabbath. So that, as Stier ee   
 mark of time. The expression at time not only does the sacred history   
 is, I a more definite of con- examples of exception to the of the   
 nexion than we find in the other Gospels, Sabbath from necessity, the Law itself   
 but cannot here be fixed to the meaning ordains work to be done on the Sabbath   
 which it clearly has in ch. 25, where asa duty. 6.] The Greek has merely   
 the context determines it. can merely greater, and the best have it\_in the   
 say that it seems to have occurred about neuter gender, which sustains parallel   
 the same time as the last mentioned better : @ thing than the temple   
 —in the same journey or The is here. See.John ii.19. The inference   
 plucking the ears was allowed Deut. is, ‘If priesta'in the temple and for   
 25, but in the Talmud expressly the temple’s -for ite and ritual,   
 on the Sabbath. It was also (Levit. Profane the Sabbath, as ye account pro-   
 14, apparently, but this is no means ation, and are blameless, how much   
 certain: see note Luke) forbidden until more these disciples who have grown   
 the sheaf of had been presented hungry in their appointed following of   
 to God, which was done on the second day Him who is greater the temple, the   
 of the feast of unleavened bread at the true Temple of God on earth, the Son   
 Passover. This incident, that supposi- of Man!’ I cannot agree with Stier that   
 tion, must have occurred between day the neuter would represent only ‘   
 and the harvest. It is generally thing greater, more weighty than the   
 to have been on the first after temple,—namely, merciful consideration   
 the Passover. For a fuller discussion the hungry, or the like:” it to me,   
 the time and Place, see note on Luke as   
 before. It appears from 1 Sam.   
 xxi. 6, that, | read had been put in on