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A  
SYNOPSIS OF THE GOSPELS  
IN GREEK

WITH VARIOUS READINGS AND CRITICAL NOTES

BY THE

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*THIRD EDITION, REVISED*

London

MACMILLAN AND CO. LIMITED

NEW YORK: THE MACMILLAN COMPANY

1906

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*First Edition 1896*  
*Second Edition revised and enlarged 1903*  
*Third Edition revised 1906*

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FREDERICK HENRY CHASE D.D.  
LORD BISHOP OF ELY  
FORMERLY PRESIDENT OF QUEENS' COLLEGE  
AND NORRISIAN PROFESSOR OF DIVINITY  
IN THE UNIVERSITY OF CAMBRIDGE  
THIS HUMBLE ENDEAVOUR TO PROMOTE THE STUDY  
OF THE MOST HOLY GOSPELS  
IS INSCRIBED  
IN GRATEFUL ESTEEM



## PREFACE TO THE SECOND EDITION.

**T**HE Textual and the Historical Criticism of the Gospels are alike of modern growth. Neither of them was systematized and reduced to a science before the latter half of the nineteenth century. In the case of Textual Criticism particular praise is due to the Cambridge Professors, Bishop Westcott and Dr Hort, for perfecting what a long line of pioneers had begun. In consequence of their labours individuals can no longer select from a mass of variants the particular reading which they prefer. Regard must be paid to genealogical descent and to scientific method. The last word indeed has not been spoken on the subject; the battle over "Western readings" has still to be fought out; but the main lines on which the discussion must proceed have been traced.

The Historical Criticism of the Gospels, though not as yet so much reduced to a science, has exactly the same work to perform in a still more important field. Historical Criticism cannot, any more than Textual Criticism, establish the truth of the Gospels, but it can to a great extent determine what was the earliest form of the Gospels and at what stage the later accretions came in. It can show to what extent the Tradition was modified by the various forces which were at work around it. In fact it likewise proceeds on genealogical and scientific methods. And the result will be once more to put a check upon individual caprice.

Both sciences therefore are essential to the apologist. Indeed even our latest apologies are greatly in need of revision to make proper allowance for the influence of the Synoptic Problem.

This book has been prepared to facilitate the Historical Criticism of the Gospels by the comparative method. The first edition was a skeleton, the second has been to some extent clothed with flesh. Practical usefulness has been aimed at, rather than the strict method of the former edition. Experience has led to some improvements. For example, when dealing with a Marcan section as found in SS. Matthew or Luke, instead of removing the non-Markan accretions, I have printed them at length in small type and enclosed them in square brackets. These marks sufficiently indicate their foreign character; at the same time the student is encouraged to notice the additions and to search for the causes which led to their insertion. The result is that many passages are printed twice or oftener, but the increase in the bulk of the book is a small matter, the educational value to an intelligent student and the convenience to the Lecturer may often be great. Various readings have been added, for without them a book is of little use for the higher purposes of study. Any time spent on them will bring ample reward. An Introduction, many critical and a few grammatical notes have been added, but *exegesis* has rarely been attempted, that department having been supplied elsewhere. It has been my principal aim to make the student acquainted with the facts. Whatever his views, whatever his critical standpoint, it has been my ambition to meet his need. But at the same time I have felt it right to interrogate, classify, and interpret the facts according to my own apprehension of them. I have no desire to force my own opinions upon anyone, but I believe that the free expression of opinion, supported by argument, is most likely to advance the subject and serve the cause of truth.

For there is much debatable ground, and there are many things of which we must say "Adhuc sub iudice lis est." Foremost amongst these must be placed the oral hypothesis. Not that I am beginning to doubt its truth; on the contrary, though I have made many modifications to meet criticism and to grapple with facts, I am more convinced than ever that it gives the simplest and most satisfactory solution of the Synoptic problem, that it is most in accordance with the habits of the Apostolic age, and that it has never yet been seriously refuted by the adherents of the documentary hypothesis. But while so many scholars of distinction pronounce, more or less decidedly, against it, it would be arrogance in me to ignore their opposition. I therefore restate my arguments, invite my readers to consider them, and leave the decision to the arbitrament of time.

In the same spirit I submit the division of the authorities into five main Sources and Editorial Notes, the theory of Conflations, the influence of Church Lessons and many other hypothetical suggestions. In so far as they are true, they will meet with acceptance. "We can do nothing against the truth, but we are powerful when truth is on our side."

It has been said of Drs Westcott and Hort that they published a radical text, but with regard to the authority of the Books belonged to the conservative school<sup>1</sup>. In the same way it is possible to be a convinced and even advanced Historical critic and yet hold fast to all the articles of the Christian Creeds, nay, to find in criticism a confirmation of the faith. In this volume critical methods are defended against the harmonists, but the chief battle has been for the historical truth of Christianity.

The doctrine of Holy Scripture should be compared with the doctrine of the Person of Christ. It is easy on the one hand to regard our Lord as a mere man, differing in no essential particular from Moses or Socrates or Confucius. It is easy on the other hand to regard Him as possessing a divine mind in a human body, and therefore entirely free from human infirmities, incapable of doubt, of ignorance, and of temptation. It is difficult to accept the Scriptural view that He possessed a human mind with its essential limitations, inseparably united with the fulness of the Godhead. This paradox, this dualism, transcends human thought but satisfies human need. We maintain it as a mystery, not to be measured by human intelligence, but essential for human salvation. The Church exists to uphold this central truth, which reconciles us to the present condition of our race and assures us of its future destiny.

So also with the doctrine of Holy Scripture. It is easy to think on the one hand that the Gospels differ in no essential particular from other books. It is easy to think on the other that they were written in human language by a human pen, but dictated by the Holy Spirit and therefore absolutely true in every particular. It is difficult to maintain that literary methods were applied to them, so that they possess the peculiarities and defects of human work and yet are the gift of the Holy Spirit, instinct with life and capable of leading to life and to God those who believe. But this paradox, this dualism, must be accepted, though it cannot be comprehended. The Scriptures themselves testify to its truth, and the experience of the Church in all ages confirms it. And it is just because the human side of Scripture is necessarily insisted on in this book, that these protests are entered, again and again, about the divine.

Those who have no adequate grasp of the great fact of the Incarnation or think little of the ever-present working of the Holy Spirit are ill equipped to maintain the truth of the Gospel.

In preparing this edition for press I have received much valuable advice and assistance from (1) Professor Dr Eberhard Nestle of Maulbronn, (2) the Rev. A. H. McNeile, M.A.,

<sup>1</sup> Dr Salmon's *Criticism of N.T. Text*, p. 10.

Fellow and Lecturer of Sidney Sussex College, Examining Chaplain to the Lord Bishop of Worcester, and from the following members of my own College: (3) the Rev. F. H. Chase, D.D., President, Norrisian Professor of Divinity, Vice-Chancellor of the University of Cambridge during the years 1902-4, Examining Chaplain to his Grace the Archbishop of York, (4) the Rev. J. H. Gray, M.A., Fellow, Dean and Lecturer, Examining Chaplain to the Lord Bishop of Peterborough, (5) the Rev. R. H. Kennett, M.A., Fellow, Regius Professor of Hebrew, Canon of Ely, formerly Lecturer in Hebrew and Syriac to the College and Reader in Aramaic to the University, (6) the Rev. C. H. W. Johns, M.A., Lecturer in Assyriology, (7) the Rev. F. S. Ranken, M.A., Rector of S. Walsham, and (8) the Rev. C. T. Wood, M.A., Fellow and Lecturer, Examining Chaplain to the Lord Bishop of Winchester who was formerly our President. To all these my thanks and the thanks of my readers are due.

I have also to acknowledge permission to print the Westcott and Hort text of the Gospels, Dr Swete's edition of the Gospel of S. Peter, and Messrs Grenfell and Hunt's edition of the Oxyrhynchus Fragment of Sayings of Jesus.

With a few exceptions I have followed the Westcott and Hort text throughout. The principal exceptions are (1) I have accepted the rule that foreign words, when they have not been Hellenized in form, should retain their own accent, e.g. I print Βηθλέεμ, Ἐλεάζαρ, σαβακτάνει, &c. (2) I have made a few changes in orthography, θνήσκω, σάζω, Γαλιλαία, Σειών, &c. (3) I have occasionally altered the punctuation. (4) Clauses which WH print in the text within double brackets I have transferred to the margin. (5) I have generally ignored those of their marginal readings which give variations in order without any apparent difference in meaning.

A good deal of labour has been expended in the department of Textual Criticism. It has been my endeavour to give all the variants of the first four Greek Uncial MSS. with the following exceptions: (1) I have neglected or even quoted with corrections the common itacism of *αι* for *ε* or *ε* for *αι*. To record these would trouble the reader with many thousands of readings possessing as a rule no importance whatever. (2) Variations in the order of words when the sense is not appreciably affected are ignored. The reader would only be fatigued by their record. (3) I have not felt bound to notice every passage where *καί* and *δέ* are interchanged. These are numerous and disturb the surrounding words so much that they cannot be briefly noted. (4) I have disregarded such variations in spelling as *εἶπαν* or *εἶπον*. They are the fashion of the fourth century rather than the product of the first. (5) I have not noticed every case where *Ἰησοῦς* or *ὁ Ἰησοῦς* is added in some MSS. These are for the most part liturgical.

The readings of Codex A and of the later Uncials are only given when they are supported by one or more of the versions. No modern critic values highly the "Syrian" text. The readings of the cursives are ignored. No notice is taken of the readings of the *Textus Receptus* except when they are found in one of the said four MSS. or in the versions.

The readings of the Old Latin and of the Old Syriac Versions, viz. the Curetonian Syriac and the Lewis-Gibson Syriac, are given when they indicate a variant in the Greek text which the copyist used, but no notice is taken of their paraphrases, curiosities or blunders. The Latin Vulgate of S. Jerome and the Syriac Vulgate, commonly called the Peshitta, have seldom been noticed. But in a few cases of exceptional interest, especially if both the Old Syriac versions present a *lacuna*, readings from the later Syriac have been given.

In the preparation of the variants Tischendorf's eighth Edition has been used, but his testimony has been verified by reference to the photographs or reprints of Greek MSS. Where he differs from the photograph or reprint, I have assumed that he is wrong, which

is perhaps not always the case. The evidence respecting the readings of Cod. **N** is sometimes perplexing, and as the MS. has not been photographed, it is impossible to decide in every case whether there is a misprint in the reprint or an error in the statement.

I have unearthed from the MSS. and versions a large number of variants which are usually ignored. Most of them consist of clerical errors, misspellings, or blunders. I hold however that they ought to be noticed, partly to show the degree of care which was expended upon the production of the MS., for this greatly affects its value as evidence, partly to show the decay of the Greek language. Many of what are commonly supposed to be oversights are the natural product of the age or country in which the MS. was written.

I have never found time to make a special study of the Old Latin Versions, and in this edition they have received scant justice as compared with the four Greek MSS. or the two Syriac versions. Their *lacunae* are not given (that would be an endless task) and their readings have seldom been verified. They are treated as though they could be counted and did not deserve weighing. Yet every student knows that they are by no means of equal value. One is of first importance, another has been so corrected by the Vulgate as to lose weight. Still, though I am *homo vehementer occupatus*, such is the importance of these versions, that I should have made an effort to verify their readings, if experts did not warn us that most of the reprints of them are inexact. This remark does not apply to the reprints issued from the Clarendon Press which I have continually used.

Professor Kennett is chiefly to be thanked for supplying the Syriac readings, and Mr Ranken for the pains which he has taken to verify my account of the readings of the Greek and Latin MSS.

CAMBRIDGE,

September 1st, 1903.

## PREFACE TO THE THIRD EDITION.

The Tables III. A—F are new, some corrections have been made and a few notes added, but there are no changes in principle.

# INTRODUCTION.

## CHAPTER I.

### ANALYSIS OF THE GOSPELS.

COMPARATIVE Criticism of the Gospels had its first beginnings in the second century, as soon as the four books were collected into one volume, recognised as canonical and separated from apocryphal works. It was soon perceived that the Gospels contained some matter which is common to two, three, or even four Evangelists, while there is much which is found only in one. To deal with these *phenomena*, criticism was demanded. Naturally the first efforts were in the direction of harmonizing. The Gospels had to be defended against adversaries, and their authority could ill be maintained, if contradictions or serious discrepancies existed within them. Tatian therefore removed these by constructing a *Diatessaron* or continuous history made up by combining the four, and in many Churches of the East this curious compilation is recorded to have taken the place of the Gospels to the great loss of the congregation<sup>1</sup>. Other workers for more than a century removed difficulties by harmonizing the wording of the Gospels, reducing them for the most part into conformity with S. Matthew's, which, as bearing the name of an Apostle, was more honoured than the Gospels of SS. Mark and Luke. This harmonizing was carried to such an extent, that in Cod. D the names have actually been removed from that part of S. Luke's genealogy which is common to SS. Luke and Matthew; the names given by S. Matthew have been substituted for them, except that the four names omitted by S. Matthew have been inserted and the whole has been exactly harmonized with the Septuagint. But throughout the Gospels harmonized readings are so plentiful, that Textual Critics have established the rule that those readings in the text of one Gospel are to be preferred, which differ most widely from the text of the other Gospels. In the fourth century better counsels began to prevail. The Ammonian Sections and Eusebian Canons marked out those parts of the Gospels which were found in four, three, two, or one

of the Evangelists. Men became more ready to accept divergence and to seek for the lessons which it conveyed. Reverence for the text of Scripture put some check upon the mischievous working of the harmonist, whose efforts were diverted into the domain of Exegesis, where unhappily he was long supreme, and where he still bears far too much sway.

S. Augustine spent considerable labour upon what is now called the Synoptic Problem, which he attempted to solve by assuming that the Evangelists copied from their fellows. Naturally he held that S. Matthew, being an Apostle, was the first to write; S. Mark was his humble follower and abbreviator<sup>1</sup>; S. Luke came next and made use of the two predecessors; S. John came last. S. Augustine's authority was paramount in the Western Church, and his opinion, though quite indefensible, was accepted almost without challenge until the nineteenth century. Modern critics, however, have strongly maintained that S. Matthew's Gospel is a composite work, whose redactor was neither an Apostle nor an eye-witness of the events which he narrates. At the same time it has been shown that S. Mark's Gospel, so far from being an abbreviation of S. Matthew's, is fuller and nearer to the original record. In fact the priority of S. Mark—or at least of the oldest form of it—has been proved to the satisfaction of most scholars.

In 1794 it was suggested that our Evangelists were unacquainted with each other's works, and that their agreement was due to the use of the same Sources. This hypothesis, propounded by Eichhorn, was a distinct advance. From his time the search for Sources has been prosecuted, with some degree of success. After much examination an "Urmarkus"<sup>2</sup>

<sup>1</sup> *De consensu Evan.* i. 4.

<sup>2</sup> An Urmarkus means a first edition of S. Mark, now lost, and generally supposed to be considerably shorter than our second Gospel. An Urmatthæus is a short document containing discourses only, which have been embedded into the two Gospels of SS. Matthew and Luke.

<sup>1</sup> Theodoret, *adv. Hæres.* i. 20.

and an "Urmattthæus" were proposed as the two documents which accounted for the common matter.

It was not long, however, before the extreme improbability of this hypothesis was perceived. *Litera scripta manet*, and if two such documents not merely existed but were so widely circulated that three Evangelists working in different Churches possessed a copy of the first, and two—or as some said three—of the second, it is impossible that these pristine documents should have so completely perished, that there is no mention of them in the Church Fathers. Men like Clement of Alexandria, Origen and Jerome were eager in searching for the original Hebrew of S. Matthew: they could not have kept silence about these more important records, had there been any tradition about them.

The oral hypothesis was started by Gieseler to remove this and many other difficulties. Bishop Westcott maintained to the last that it was the only satisfactory solution of the problem, and although it has been generally abandoned on the continent of Europe, in America, and in many highly influential quarters in this country, my readers will be invited to consider the arguments for it. If these arguments can be met by others, by all means let that be done. My sole desire is to discover truth. Let no one however think that the matter can be settled by appeals to modern use, still less by an *Iipse dixit*.

The oral hypothesis is chiefly valuable, because it gives the critic the liberty which he requires. A document is a rigid thing; oral teaching is flexible. A document admits of none but clerical errors; oral teaching is affected by the defects of the memory. A document is lifeless; oral teaching grows like a tree. Take a tree when it has stood for ten years, and you will find a sturdy but slim growth; come ten years later, and though it retains the same general form it will be thicker; come again five years later, and you will find it larger than ever but still growing. Branches may be lost by pruning, by wind or by lightning, but the tree is the same and is easily recognised. Just so is it with oral teaching. It gives all the advantages of an Urmattthæus without the improbability. S. Luke, we maintain, used the oral Mark, about ten years after it was commenced, when it was much shorter than we know it. This we call the proto-Mark. S. Matthew used it about ten years later, when a few sections had been lost, but the bulk had greatly increased. This is the deutero-Mark. Finally S. Mark's Gospel, as we know it, was written some years subsequently, when there had been still further expansion. This is the trito-Mark.

At present the hypothesis of an Urmattthæus having been discredited and generally abandoned, the supporters of documents insist—in spite (as I think) of very serious difficulties which they have not yet removed—that S. Mark's Gospel itself was used by SS. Matthew and Luke. Another document, called the *Logia* of S. Matthew (though the Dean of Westminster<sup>1</sup> objects to this title as question-begging) is supposed to have been used by SS. Matthew and Luke. The critics who take this view are numerous and influential, and it is often said that the two-document hypothesis holds the field. But the agreement is in name only, for the widest divergence of opinion exists respecting the size and contents of the second document.

The Rev. Canon Sir John C. Hawkins<sup>2</sup> treats the *Logia* as a short document, containing no more of the non-Marcian matter than is common to SS. Matthew and Luke; all other non-Marcian matter he assigns to oral teaching or private research. But as it is undeniable that S. Luke has not given us the whole of S. Mark, is it not probable that the same reasons which made him omit so much from the Marcian cycle would also cause him to omit a good deal from the Matthæan cycle? For (1) if he rejected what would not suit his readers, why should one-third of S. Mark offend, but the whole of the *Logia* give satisfaction? (2) If he could not find room for twenty Marcian sections, why had he abundant space for Matthæan? (3) If he used an Urmattthæus, why not (as the earlier critics believed) use an Urmattthæus? And if he did so, there is nothing to prevent that Urmattthæus from developing into a much larger document, as is supposed to have happened in the case of the Urmattthæus.

Next let us consider those who make the *Logia* a very large document from which two, three, or even four Evangelists drew materials. (For some critics hold that S. Mark and even S. John used the *Logia*.) If this was the case, we must suppose that the Evangelists selected what would suit their readers and rejected what was unsuitable. That they really did so to some small extent is highly probable. Thus S. Matthew appears to have deliberately rejected those two sections of S. Mark in which mention is made of widows. We must allow that if widows were mentioned in the *Logia*, he omitted those passages also, for there is no mention of widows from beginning to end of his Gospel. But when critics account for all other omissions in this way, we feel it necessary to examine in detail what they are asking

<sup>1</sup> *The Study of the Gospels*, p. 69.

<sup>2</sup> *Horæ Synopticæ*, p. 83 ff.

us to believe. According to the extreme wing, with whom we are now dealing, all the following sections occurred in the *Logia*; according to a more moderate estimate the first four did not:—the Baptist's Birth, Jesus in the Manger, the Star of Bethlehem, the Flight into Egypt; the Parables of the Rich Man and Lazarus, the Unmerciful Servant, the Ten Virgins, the Unjust Steward, the Pearl of great Price; the Story of the Prodigal Son, of the Good Samaritan, of the Pharisee and the Publican; the history of Zacchæus; the journey to Emmaus. Have not most of these been favourites—justly—with the great mass of Christian people? Do not many of them excel in literary attractiveness and in Christian doctrine? What should we think of the historical capacity or of the spiritual insight of an Evangelist, who deliberately excluded them? Of course his Gospel must be kept within certain limits; indeed I have propounded a special reason why it should be so; but I cannot believe that any pressure on space will account for the exclusion of these gems.

No, whether the oral hypothesis be accepted or not, we may lay down this as a golden rule, that if a section is not found in an Evangelist, the presumption is that he was not acquainted with it. Of course our rule is not absolute; it must be applied (like other rules) with discretion and with full allowance for the evidence in each case. Under the oral hypothesis, it is simple and easy of application in all conditions. Under the documentary hypothesis, those who agree with Sir John Hawkins adopt it in the case of the *Logia*, but reject it in the Marcan sections. Those who accept an Urmarkus, can do justice to it in both.

Reserving our arguments in defence of the oral hypothesis until the next chapter, we proceed with the help of our golden rule to offer an analysis of the Gospels into sources. The reader will notice that the analysis may hold good, whether the oral or the documentary hypothesis be finally adopted. We identify five main Sources and 'Editorial Notes.'

### 1. *S. John contrasted with the three Synoptists.*

But the first step in the analysis of the Gospels consists in dividing them into the Fourth Gospel and the Three. S. John's Gospel does indeed contain a considerable amount of matter which has been drawn from the Synoptic record, and, if the oral hypothesis be true, there is reason to think that every one of the Three has borrowed at the least a few words from S. John's oral teaching<sup>1</sup>. But, in spite of this,

<sup>1</sup> For examples see the Index to the Notes.

S. John's design and his method are so widely different from those of the Three, that we are justified in putting his Gospel into a class by itself.

### 2. *Analysis of the Synoptists.*

#### (a) *The First Division: S. Mark's Gospel.*

Our next step consists in dividing the Synoptic Gospels into Marcan and non-Marcan sections. The Marcan sections form my first Division, to which the significant and helpful term of the Triple Tradition has been applied by Dr Abbott<sup>1</sup>.

#### (b) *The Second Division: the Matthean Logia.*

We next attempt to analyse the non-Marcan matter into what we hold to be its component parts. Strict adherents of the two-document hypothesis are saved the labour of doing this, for they attribute all non-Marcan matter to the *Logia*. But surely it is irrational to believe that three persons—SS. Peter, Matthew and John—should have furnished the whole of the Gospel records. To assume that a great part of the work was done by three great teachers is reasonable, but place must be found for obscurer workers. Apostles, Prophets, Evangelists (in the New Testament sense of the term), Deacons, and private Christians, were ready to help. Whosoever had seen some notable act or heard some gracious utterance of our Lord would feel constrained to repeat it to his friends; and, if it met their need, it must gradually have attained to a wider circle. In time it would force its way into the public teaching. Every considerable Church must have had treasures of its own, and the more important of these would pass into neighbouring Churches, until we find (1) an Eastern Gospel, represented by S. Matthew's, (2) a Western Gospel, represented by S. Luke's, and (3) a Neutral Gospel, represented by S. Mark's. We therefore feel compelled to subdivide the non-Marcan matter. It is true that we have no precise criterion

<sup>1</sup> *Encyclopædia Britannica*, Gospels. The term Triple Tradition is used in two senses. Sometimes it is strictly applied to those sections, words or even letters, which are actually found in three Synoptists. Sometimes it is less strictly applied to the whole Marcan Cycle. For there occurs in S. Mark (1) a triple tradition, (2) two double traditions, one of them common to SS. Mark and Matthew, the other common to SS. Mark and Luke, (3) a single tradition. But it is more convenient to reserve the term Double Tradition for that Cycle which is found in our Second Division. And because of the ambiguity we prefer, as a rule, to avoid these terms altogether.

for doing this. A certain amount of ambiguity and uncertainty hangs over our steps. The case is like that of the 'Western readings' in textual criticism. There is no certain method for discovering 'Western readings' and yet the critic is seldom in much doubt as to which readings belong to this class. So for practical use we find the following rules sufficient for the purpose of distinguishing the *Logia* from other matter: (1) absence from S. Mark, (2) presence in S. Matthew, for it is reasonable to hold that, as all the Marcan sections are to be found in S. Mark, so all the Matthaean sections are to be found in S. Matthew. (3) The matter must consist of *Logia*, or Utterances of our Lord.

Now there are in S. Matthew five remarkable collections of discourse matter, which, as we shall hereafter explain, we hold to be 'Conflations' or artificial speeches, made up by collecting together a number of isolated *Logia* and arranging them into discourses adapted for Church reading. These are (1) the Sermon on the Mount (chapters v.—vii.), (2) the Charge to the Twelve (x.), (3) a collection of eight Parables, two of which are Marcan (xiii.), (4) the Woes on the Pharisees (xxiii.), and (5) the Eschatological discourses (xxiv.—xxv.). These five collections we take as our first *nucleus* of the *Logia*. Not that they are so absolutely; there is reason to think that they contain a few paragraphs, which belong to my Fourth Division, for there is always some mixture in the use of sources, as there is in MSS. With these Conflations we arrange three other Parables, viz. the Unmerciful Servant, the Discontented Labourers, and the Two Sons. These, with one or two more *Logia*, constitute our Second Division, which claims to reproduce those *Logia* which Papias attributed to S. Matthew. The whole of it is found in S. Matthew, the more ancient parts of it in S. Luke, and, if the oral hypothesis be true, a few scraps of it in S. Mark. One sentence<sup>1</sup> is frequently repeated in S. John.

(c) *The Third Division: The Pauline Source.*

In S. Luke's Gospel we observe a remarkable group of nineteen Parables, stories and discourses, of which there is little or no trace in the other Gospels. They stand aloof and proclaim their own unity. Our golden rule prevents us from supposing (as many have held) that they belong to the *Logia*, for in that case S. Matthew must have been acquainted with them and we fail to imagine any reason why he should have discarded so attractive and instructive a

collection. To distinguish them, we call them Pauline in character and connect them with the name of the great Apostle of the Gentiles. We confidently put them into a class by themselves and call them the Third Source. Of course we are not quite sure about their precise number. One or two of the nineteen may belong rather to my Fourth Source. Possibly one or two sections should be withdrawn from my Fourth Source and one<sup>1</sup> from the Fifth to swell the Third. But until further examination has been made, we may be content to let the matter rest where we have left it.

The Third Source has been little recognised, most critics preferring the two-document hypothesis, but when once it has been pointed out, I feel hopeful that it will commend itself to the reader's judgement.

(d) *The Fourth Division: Anonymous Fragments.*

We have already argued that historical criticism compels us to find a place for very numerous contributors, some of whom supplied several, some only one fragment. They may have been Apostles or Church officers, but we have no doubt that some of them were less exalted personages. They are anonymous, and to recover their names is a far more hopeless task than to discover the name of the author of the Epistle to the Hebrews. An attempt has been made to classify these fragments and more may be done that way in the future; but we have not materials for clearing up the mystery. Enough that there were anonymous workers to whom we owe a great debt.

The Fourth Division is in a certain sense new, but I think that most of my readers will admit that it is necessary to the completion of the analysis of the Gospels.

(e) *The Fifth Division: The Gospel of the Infancy (S. Luke).*

Our Fifth Division embraces S. Luke's first two chapters. In subject-matter, in style, in vocabulary they stand apart. We cannot class S. Matthew's opening chapters with them, as Dr Resch does<sup>2</sup>. He regards them all as parts of a much larger work called the Gospel of the Infancy. But not only would this view demand a flagrant violation of our golden rule, but it appears certain that the two accounts—S. Matthew's and Luke's—come from different Sources, for they regard the history in a

<sup>1</sup> Matt. xi. 27 = Luke x. 22.

<sup>1</sup> Luke vii. 11—17.

<sup>2</sup> *Das Kindheitsevangelium.*



different way. S. Matthew takes S. Joseph for his hero and makes everything depend upon him; S. Luke's heroine is the blessed Virgin, who alone was in a position to narrate many of the things in these chapters. Indeed Dr Ramsay and others with good reason regard her as S. Luke's ultimate authority. In the Fifth Division we include also S. Luke's Genealogy, the visit to Nazareth, and the Raising of the Widow's Son at Nain. All these except the last exhibit that intimate acquaintance with the Holy Family and their surroundings which is characteristic of this Division.

(f) *Editorial Notes.*

Lastly, under the title of Editorial Notes we classify everything which the Evangelists wrote on their own responsibility without the authority of a Source. Such notes are numerous and important in S. Luke, fewer in S. Matthew and fewest in S. Mark.

Such are our main Divisions. Future research may do something to modify and correct them. But at least they enable us to set forth the material of the Gospels in a form convenient for study, while they agree in the main outline with what is told us by tradition.

It is generally conceded that not much less than forty years passed between the Ascension of our Lord and the writing of the first Gospel. It is also allowed that oral teaching supplied the need of the Church during those years. The only point in question is whether that teaching was so definite and stereotyped that it will account for the similarities in our Gospels or whether we must postulate a document to do this. If the oral hypothesis be true, we hold that all five cycles of teaching were of gradual growth and took many years to expand, and only ceased to grow when they were committed to writing. During the latter part of their career they existed side by side, partly independent, partly blended together.

S. Mark's Gospel, or rather the proto-Mark, is the most ancient part of the Gospels, the nearest to the pristine teaching. But, as we have seen, it is quite probable that a few boughs have been cut off, which once formed part of this tree. For example

the Healing of the Centurion's Servant<sup>1</sup> is not found in S. Mark, but is common to SS. Matthew and Luke; yet we cannot persuade ourselves that it is a *Logion*. There is far too much narrative about it for that. It would be unique if it were put (as most critics put it) into the Second Source. Either it belongs to the First and was dropped by S. Mark when he came to write his Gospel; or else it must be put (as I have put it) into the Fourth Source. For if the oral hypothesis be true, it is not merely probable, but necessary, that some of the Fourth Source fragments should have found their way into two Gospels, in consequence of the communications which undoubtedly existed between the East and the West. As a matter of fact we recognise eight such cases of transference<sup>2</sup>. Again, the saying about Salt losing its savour is found in three Gospels, yet we assign it with confidence to the Second Source, supposing that the trito-Mark borrowed it from the Matthaean oral teaching at a late stage, for it is plainly an ex-crescence on his narrative and neither S. Luke nor S. Matthew supports him in the order. In that respect the verse is almost unparalleled. Our golden rule prevents us from accepting the view, which once prevailed, that S. Mark was acquainted in any intimate sense with the *Logia*, but we see no difficulty in supposing that in his old age he adopted one or two scraps from it in the same way in which we believe him to have adopted a few scraps from S. John's oral teaching ('N. T. Problems,' p. 10).

The dividing line between the Second Division and the Fourth is often faint, and several fragments which I have assigned to the Second may really belong to the Fourth. These things remain for further investigation.

S. Mark's Gospel may be described as *simplex*, because it rests upon one main Source; S. Matthew's as *duplex*, because it rests on two main Sources; and S. Luke's as *triplea*, because it rests on three; but probably all the Gospels contain some anonymous fragments, though it is only in SS. Matthew and Luke that these are conspicuous. Certainly all of them have Editorial Notes and carry signs of extensive Editorial manipulation. For an ancient author took more pains, than is usual now, to impress his own style upon the materials which he used.

<sup>1</sup> Matt. viii. 5—13=Luke vii. 1—10.

<sup>2</sup> See pp. 252—255.

## CHAPTER II.

## THE ORAL HYPOTHESIS.

WE have seen that for about forty years oral teaching supplied the need of the Church. Some critics try to reduce this period. The Dean of Westminster would fain bring it down to twenty-five. If he believed in the existence of an Urmarius, I should find it difficult to refute him. But as he is even more decided in rejecting that impossible figment than I am, he seems to cut the ground away from under his own feet. For the sister science of Textual Criticism, to which I already owe so much, comes to my help and declares that the Gospel of S. Mark, having lost its concluding verses, was not copied during S. Mark's lifetime, and was therefore for some years used in one Church only or not used at all. How are we to account for this? My answer is simple: The written Gospel was not valued because the oral teaching was so perfect. The wealth of the oral teaching, which is now embodied in SS. Matthew and Luke, competed successfully with the written document of S. Mark's brief chronicle, and so it came to pass that S. Mark was as little popular on his first publication, as he has been till criticism rehabilitated him. Humanly speaking, his Gospel narrowly escaped extinction.

We come back, therefore, to our statement that oral teaching sufficed for forty years.

'Commit nothing to writing' was a maxim with the Rabbis<sup>1</sup>. There was a very good reason why it should be accepted in the Church. The possession of documents might lead to torture and death, but no one could discover or erase the treasure in the heart.

S. Paul appears to know nothing of written Gospels. In one of his earliest letters he divides Christian instruction into his own Epistles and oral teaching<sup>2</sup>. He frequently mentions teachers, and once writes of 'those who catechize' and 'those who are catechized.'<sup>3</sup> All this points to systematic oral teaching of some kind. What was the subject-matter of it? Many of the advocates of documents will allow that it must have been our Lord's words and works. Some, e.g. Dr Stanton, admit that this oral teaching did much to mould the form in which our Gospels are cast and to settle their contents. Others will not hear of this. There was

teaching, but no special class of teachers, and above all no definite lessons.

It is something, however, to have won the concession that oral teaching satisfied the need of the Church for so many years. That this really was so is shown by the significant fact that it is just those things which were most necessary and universal that differ most in the tradition. We have evidence to show that the Lord's Prayer was recited from very early times in divine worship. And it has come down to us in two recensions<sup>1</sup>. The Baptismal Formula used in the East is different from that which was used in the West<sup>2</sup>. The words of Institution in the Eucharist are preserved by S. Paul and in three Gospels<sup>3</sup>; not one of them exactly agrees with another; one puts the Cup before the Bread, and there are some striking additions in the words used. The older the tradition, the more has it suffered during transmission. The more important it is, the less has it kept to one form. This seems a sure sign of oral teaching.

1. *Learning by heart.*

But what is meant by oral teaching? Unless we get clear ideas on that point we shall make no progress. The common assumption is that S. Peter gave *ex tempore* addresses on Gospel history, and repeated them so often that they assumed in his mind a fixed form. We on the other hand maintain that S. Peter gave formal lessons, which his Catechumens committed to memory. The fixity of form was due rather to the Catechists than to S. Peter himself. The Catechists were simply the most proficient of the pupils, who having thoroughly mastered the lesson kept it in memory by daily repetition, partly at the services of the Church, partly in the classes of boys. This is the crucial point: did the Gospels originate in the pulpit or at the lectern? If in the pulpit, I should be the first to admit that the correspondences between the Synoptists are too numerous and too minute to be accounted for by oral teaching. But if the Gospel lessons were learned by heart and a professional class was set apart for preserving them, I

<sup>1</sup> Jost, *Geschichte des Judenthums*, i. 367.

<sup>2</sup> 2 Thess. ii. 2, 15.    <sup>3</sup> Gal. vi. 6.

<sup>1</sup> p. 199.

<sup>2</sup> p. 180 f.

<sup>3</sup> p. 140 f.

see no limit to the possibilities of oral teaching, for a lesson once learned and daily repeated can be retained in nearly all its *minutiae* for years.

Did S. Peter act as teacher himself or did others help him? If the former alternative be accepted, in what request must he have been! When S. Paul founded a new Church, the work could not have been regarded as complete until S. Peter had instructed it. Nor could the instruction be imparted in a week or a month. It would require at least a year, and would soon need repetition. Yet as a matter of fact there is no indication that S. Peter's presence was sought or obtained. And why should it be? Was it impossible for him to work by deputy? Was it in that age even difficult? A generation which retained the *Halacha* and *Haggada* by oral repetition, could have no great difficulty in retaining the Gospel sections. "A few ballads," the Dean of Westminster says, "may have been thus preserved!" What would he say about the Traditions of the Elders?

The Church at Jerusalem could not but be affected by the atmosphere by which it was surrounded. That Church was large and important. It had hundreds of Christian children who must be educated. Should they sit at the feet of a Rabbi and learn those Traditions of the Elders which our Lord had so strongly condemned? Or could some better *pabulum* be provided? S. Luke tells us that the neophytes "continued perseveringly in the teaching of the Apostles" (Acts ii. 42). Nor can we imagine that education was for any long time neglected, or that it was conducted on other lines than those which obtained in the Synagogue. S. Mark was a *ὑπηρέτης* (Acts xiii. 5). This term is used by S. Luke (iv. 20) to designate the *Chazzan* of the Jewish Synagogue, whose duty was to act as schoolmaster in teaching the boys<sup>2</sup>. Professor Schürer has found an inscription in which *ὑπηρέτης* on a tombstone is used to describe a Jewish official, and Dr Chase infers that S. Mark was a *Chazzan* of the Synagogue before and after his conversion to Christianity<sup>3</sup>. This is not improbable; only, when S. Mark passed from the Jewish to the Christian Synagogue, the scope of his lessons would be altered. He would still teach reading and writing and still teach the Old Testament, but in place of the Tradition of the Elders he would teach Gospel sections. If we ignore the existence of the Christian Church, we can easily deny the oral teaching; but if we awake to realities, we cannot dispense with it.

The Bishop of Worcester<sup>1</sup> complains that the order of Catechists is shadowy and that there exists little indication of their existence. But does not that argument prove too much? Are there not many Christian institutions to which few allusions are made in the New Testament? 'Teachers' and 'teaching' are frequently mentioned: what else but Catechists can be meant? In the Pastoral Epistles the clergy are paid and already have taken upon themselves the duties which were formerly discharged by Catechists. Hence we account for much silence. The Catechist soon disappeared. The Presbyter, who took his place, must be "apt to teach."

But we return to the point that teaching means learning by heart. To this day in the unchanging East it continues to have that meaning. Teaching in India is not educating the logical faculty or training the powers of observation, but consists in storing the memory with the wisdom of the ancients. In Egypt also the same practice prevails. I have stood in the Mosque of Azhar at Cairo and heard Muslim students commit the Quran to memory. Every boy amongst them is fired with the ambition to become a sheikh: perhaps one in a hundred succeeds, the others give up the attempt at various stages. To account for the genesis of our Gospels I desire nothing more than to throw back the scene eighteen centuries and a half. Theophilus "was catechized" in his youth; so was S. Luke. But Theophilus had other work to do, and in mature years let the lesson fade from his memory: S. Luke persevered, and having served as a Catechist was enabled to become an Evangelist. Apollos, "having been catechized in the way of the Lord...taught with accuracy the facts concerning Jesus<sup>2</sup>." If he taught (as I believe he did) the sections of the proto-Mark, could we have a better description of its contents? It simply presents the facts concerning Jesus, though of course the phrase is capable of a much wider application.

In S. Paul's Epistles, especially in the latest of them, we meet with abundant quotations from Christian instruction. There are extracts from a creed<sup>3</sup>, from a liturgy<sup>4</sup>, from a hymnal<sup>5</sup>, from a book of rules of life<sup>6</sup>. Yet (as we have seen) S. Paul in his earlier days speaks of his own Epistles as the only Christian documents; all other teaching he declares to have been oral. Few critics will maintain that any of the above-mentioned works existed during the first century in writing. Together with the oral

<sup>1</sup> Letter to the *Pilot*, June 1900.

<sup>2</sup> Schürer, *Hist. Jewish People*, II. 11 p. 67.

<sup>3</sup> Hastings' *Dict. of the Bible*, III. p. 245.

<sup>1</sup> Article in the *Pilot*, Aug. 3, 1901.

<sup>2</sup> Acts xviii. 25.

<sup>3</sup> 1 Tim. i. 15, iii. 16.

<sup>4</sup> 1 Cor. xi. 23 ff.

<sup>5</sup> Eph. v. 14.

<sup>6</sup> Tit. iii. 8.

Gospel they go to make up that good deposit, τὴν καλὴν παραθήκην, which Timothy is twice exhorted to keep. This "good deposit" is contrasted with the old wives' fables and the pretensions of a false knowledge. The presbyter must be "apt to teach" where so much was to be learned. He must "hold fast the faithful word according to the teaching"—every term here indicating that the records were not written. Timothy's duty was to guard them as the Rabbis guarded the traditions of the elders. That he and his fellows were faithful in doing so is proved (we maintain) by the existence of our Gospels.

Will any supporter of documents, who admits the reality of oral teaching in the first days, explain exactly what he means? I feel sure that in many cases there is practical agreement between us. For I admit that S. Luke from the first made use of literary methods, committing the tradition to writing for his own use and manipulating it while in a written form. The only thing upon which I insist is that he first received the teaching in oral form. And this because it is impossible to fix upon any document that would satisfy the conditions except the discredited Urmarkus. To say that S. Luke omitted what would not suit his readers seems untenable, because it requires us to believe that amongst these omissions must be placed the Healing of the Syro-phenician Woman's Daughter. That is to say, S. Luke, being confessedly a Gentile and writing for Gentiles, omitted the only case in which our Lord is recorded to have shown mercy to a Gentile! "He was afraid of reporting that our Lord called the Gentiles dogs." And he had not the skill, I suppose, to omit—if need be—that part of the dialogue.

Again, some sections are very much more altered than others. This is especially conspicuous in the *Logia*. The believer in oral teaching accounts for the difference easily. Those sections which exhibit few changes passed from East to West, by letter or over the sea, direct; those which exhibit much change went overland from Church to Church, being altered a little at every stage in the transit. A third group were carried in the original Aramaic, for the thoughts are the same but the Greek dress is different. The believer in documents attributes these differences to the varying mood of the redactor, who at one moment had a scrupulous reverence for our Lord's words, at another had little or none. Either of these explanations is possible: but which is the more probable?

There are many cases where S. Luke's record, and even S. Matthew's, is distinctly inferior to S. Mark's. Take for example the case of Proper Names. There are but few of these in S. Mark, 86 altogether, but

25 of them are absent from S. Luke. Now Proper Names give the assurance of definite information and of historic truth, which no reasonable author can afford to neglect. S. Luke was an historian, and in the Acts of the Apostles shows the instincts of an historian. Is it conceivable that he should have deliberately omitted so many names from his Gospel, if he had them before him in writing? I think not. But let us glance at two test cases. (1) S. Mark writes, "And Jesus went forth and His disciples to the villages appertaining to Cæsarea Philippi<sup>1</sup>," for which S. Luke gives, "And it came to pass, as He was praying in a solitary place, His disciples were with Him." (2) S. Mark writes, "Bartimæus, the son of Timæus, a blind beggar<sup>2</sup>," for which S. Luke gives, "A certain blind man." What motive can be conceived for this deliberate preference of the indefinite?

Now it is clear that this argument presses heavily against those who hold that S. Luke possessed a written copy of S. Mark's Gospel: but it has no power against those who concede him only an Urmarkus; for it is highly probable that the Urmarkus was deficient in Proper Names. Nothing is commoner than for an author to begin without Proper Names and to fill them in afterwards. In this *Synopsis* a large number of S. Mark's Proper Names are assigned to the trito-Mark.

But if judicial fairness compels us to look somewhat more favourably upon the possibility of an Urmarkus than modern critics are in the habit of doing, there must be no misconception about its publication. We cannot allow that it was ever published at all. For if so supremely important a document had circulated widely amongst the Churches, the copies cannot in a few years have so entirely disappeared that the early Fathers of the Church had no recollection of their existence. If therefore we are to maintain the existence of a written Urmarkus, we must suppose that S. Mark, following Horace's rule for authors

"nonumque prematur in annum<sup>3</sup>,"

kept back his book and rewrote it at least twice. We must suppose that the first rough copy was submitted to S. Luke, who copied it for his own work and returned it. S. Mark then revised and enlarged his history and submitted the new copy to S. Matthew, who also copied it for use and returned it. Finally S. Mark wrote his third edition and destroyed all the rough drafts.

<sup>1</sup> Mark viii. 27.

<sup>2</sup> Mark x. 46.

<sup>3</sup> *Ars Poet.* 388.

This is the utmost that we can concede to the supporters of documents. It assumes (what is certainly possible) that the three Evangelists were close friends and confederates. It assumes that there was no demand for Gospels and no hurry about their production.

The improbability of all this is greatly increased, if we supplement the supposed Urmakus with an Urmatthæus containing the earlier *Logia*, as the older critics had no hesitation in doing. S. Luke was no doubt an enterprising man and a diligent searcher for information about the Life of Christ, but he must have been singularly fortunate to obtain access to two such documents before anyone else was aware of their existence.

## 2. *The question of order.*

Many critics insist on the use of a document, because S. Mark's order is closely followed by the other Evangelists. Now this question of order is second in importance to none, but I cannot admit that it has the slightest weight against the oral hypothesis. For if you learn a lesson by heart, you must adhere to the order. The science of Mnemonics depends upon association and order. You must even take artificial means to preserve it, as Cicero did. All the great speeches of Demosthenes and Cicero were delivered *memoriter*. The ancients were quite familiar with the capacity and with the defects of the memory, and they employed a *Memoria technica* to assist them. My difficulty is rather to explain the departures from order, and I do so by assuming that S. Luke and the redactor of S. Matthew's Gospel used writing materials and copied down the oral teaching in its common form before working it into shape for publication. We shall have more to say on this subject when we consider the art of conflation.

## 3. *S. Luke's Marcan Scraps.*

Twenty-six cases occur in which S. Luke gives us a scrap from S. Mark, but not in S. Mark's order, nor (as a rule) with S. Mark's setting. Our explanation of these remarkable scraps is that they belong to the deutero-Mark, and were sent to S. Luke from Jerusalem without note or comment, a few at a time.

S. Luke recognised their value and accepted them as genuine, but probably did not know that they were Marcan, nor could he distinguish them from the numerous scraps from other Sources which reached him from the same city. He was therefore in this dilemma: either he must neglect them or he must find places for them in his teaching. If the latter course were adopted, he must boldly put them into some convenient niches by conjecture, or by inference, exactly as he worked into his narrative the *Logia*, the Pauline source, and the scraps of the Fourth Division. He was necessarily not fastidious about the exact chronology, which could not be discovered, but cared more for the edification of the Church. That such was his method of working has been maintained in my edition of his Gospel.

If this was the case, we should expect the wording of these curious scraps to agree with S. Matthew rather than with S. Mark, for they were carried westwards at about the same date as that at which the deutero-Mark was carried (to Egypt?) from Jerusalem to be worked up in S. Matthew's Gospel. Most of the scraps are quite short and contain little that is distinctive, but of the longer pieces we select that about casting out demons by Beelzebul<sup>1</sup>. Not only does the wording of S. Luke in this extract agree very closely with S. Matthew against S. Mark, but the *Logion* "If I by Beelzebul cast out demons, by whom do your sons cast them out?" is appended to it in SS. Matthew and Luke, although not found in S. Mark. The same peculiarity is to be seen in the Parable of the Grain of Mustard Seed<sup>2</sup>. Not only is the wording of S. Luke much nearer to S. Matthew's recension than to S. Mark's, but the non-Marcan Parable of the Leaven immediately follows in both Gospels. Compare also the case of the Baptist's Preaching<sup>3</sup>. A believer in documents may maintain that these narratives occurred in two sources—S. Mark and the *Logia*,—so that S. Luke had two forms to choose from and made some use of both. This is certainly possible, but it does not account for the remaining twenty-four. We are asked to believe that S. Luke ruthlessly tore them from their proper setting and put them, like boulders, in places which are clearly not their own, from some editorial wantonness, which we are loth to attribute to him either as a Christian or as a literary man.

This argument therefore tells strongly against the two-document hypothesis, but not against the hypothesis of an Urmakus supplemented by a certain amount of oral teaching.

<sup>1</sup> I. § 11 b.

<sup>2</sup> I. § 13 c.

<sup>3</sup> I. § 1 c.

4. *Assimilation.*

We come therefore to our last and strongest argument—assimilation. In copying from a document it is likely that similar events will retain whatever distinctive differences they originally possessed. But in oral teaching there is a tendency to assimilate them until they become identical. This is done quite unconsciously by the natural working of the memory. As an example we take the 144th Psalm, "Lord, what is man that Thou art mindful of him?" and the 8th Psalm, "What is man that Thou art mindful of him?" If the Psalms had been preserved by oral repetition, we have no hesitation in saying that these two passages would long ago have been assimilated. "Lord" would have been dropped from the one or added to the other. This would be done unconsciously but inevitably.

Take a similar case from the Gospels. Voices from Heaven attested our Lord, (1) at His Baptism, (2) at His Transfiguration<sup>1</sup>. In both cases the voice seems to echo the words of Isaiah xlii. 1, "Behold my Servant" (LXX. *παῖς*, which may be, and often is, applied to a son) "whom I have chosen, my Beloved in whom my soul is well pleased." But in S. Luke (whom we suppose to have faithfully preserved the proto-Mark) the two voices have nothing in common except the words "My Son." In the trito-Mark the assimilation begins, for they both give "My beloved Son." But in S. Matthew by a double assimilation they become identical, not only in themselves, but in the introductory clause, "And behold a Voice out of the Heavens—or Cloud—saying, This is my beloved Son in whom I was well pleased. † Hear ye Him." How can the believer in documents explain this assimilation? Will he say that S. Matthew, when he wrote down the voice at the Baptism, recollected that there was a similar voice at the Transfiguration, and turned over his MS. till he found the place and adopted some additions and alterations from it? Then, when he came to the Transfiguration, did he turn back to his own account of the Baptism and adopt some additions and alterations from that? But what motive did he serve by this wasted and misleading labour? He did not bring the voices nearer to Isaiah, if that was his desire. Did he think that voices from Heaven would be more readily believed if they were identical? We cannot but press these questions, because cases of assimilation—especially in S. Matthew—are numerous and demand more attention than they have usually received. They also furnish an argument in which the Urmarius hypothesis fails to explain the facts.

<sup>1</sup> p. 8.

If it be pleaded that Textual Criticism reveals exactly the same tendency to assimilate, we may reply that the assimilations of Textual Criticism are nearly always attempts to make one Gospel harmonize with another; the assimilations, with which we are dealing now, have no such purpose. In the one case the Harmonists have been at work, and their intention is perfectly clear. In the other case there is nothing of the kind. The changes are made within the same Gospel and nothing is gained by them. Take the case of the Feeding of the Five Thousand and the Feeding of the Four Thousand: in S. Mark the differences in the two narratives are considerable; in S. Matthew the latter part of them is assimilated till they become almost identical. It may be pleaded that the Evangelists were not copying documents which were new to them: they knew the book by heart and unconsciously wrote without verification. If they could do that, why insist on the presence of the document at all?

It is much to be noticed that assimilation is far more frequent in S. Matthew in which there are many other indications of *memoriter* repetition, than in S. Luke, where these indications are few; for learning by heart was less practised in the West than in Oriental circles.

5. *S. Luke's Preface.*

S. Luke's Preface<sup>1</sup> is a stronghold of the oral hypothesis. Not only do the terms *ἀναράξασθαι, παρέδοσαν*, and *κατηχήθης* distinctly favour oral methods, but with all his modesty of expression S. Luke plainly hopes to produce a work more worthy of the acceptance of Theophilus than his predecessors in writing had done; a result which he aimed at (1) by more carefully drawing upon the original sources which were open to everybody, and (2) by drawing upon private resources which were accessible to himself, not by plagiarizing from writings which he describes rather as inchoate attempts than as perfected histories. His authorities, he says, were not written documents, but partly eyewitnesses, partly professional Catechists<sup>2</sup>. He was one of many workers, and in the main body of their work neither he nor they depended upon each other, but turned alike to the original Sources. I do not say that this is the only interpretation of the weighty words of the preface, but at least it seems the simplest and the most natural.

<sup>1</sup> Luke i. 1—4.

<sup>2</sup> So I understand the words, but it is certainly possible that one class of persons only is meant, eyewitnesses who had also been made ministers of the word.

6. *Further considerations.*

Two other considerations may be urged in support of the oral hypothesis. (1) It explains the ready and rapid reception which the four Gospels undoubtedly received. They contained little that was new. They simply reproduced teaching which had been the treasure of numerous and flourishing Churches for a generation. (2) It helps to explain the quotations from the Gospels in Justin Martyr and other early Fathers. These are frequent and unmistakeable, yet they seldom agree exactly with any of our Gospels. This is partly accounted for by the fact that the Fathers quoted from memory, but also by the fact that they are not quoting (as we believe) from any written Gospel, but from the oral teaching which they had learned in their boyhood. This naturally agrees as a rule with S. Matthew, sometimes with S. Luke, seldom with S. Mark. Oral teaching would continue long after the books were in existence.

7. *Editorial Changes.*

The oral hypothesis enables us to account for a multitude of divergences in the Gospels by the unconscious working of the memory. But we fully admit that a very large number of changes were deliberately made and may therefore be called editorial. It is reasonable to hold that S. Luke who had a literary training, and the redactor of S. Matthew, who scarcely comes behind S. Luke in literary skill, were dissatisfied with S. Mark's style. They did not like in a Greek work of art to find Latin words and Semitic sentences. S. Mark, like S. John, coordinates his sentences where a Greek writer would subordinate them. He joins them together with *καί* or *καὶ εἰθὺς*, till they become monotonous. He uses many Latin words. Some of his Greek words are unintelligible, some were condemned by polite writers. Hence it may well have been the ambition of the later authors so to correct S. Mark's Greek as to produce something which would be more acceptable to an educated congregation. This they did by working over his language and editing it. The task was considerable, but ancient authors were accustomed to undertake it. Livy has thrown the glamour of his own style over the numerous documents which he copied, many of which must have been barbarous or archaic. Herodotus and Thucydides have not merely quoted their sources, but have improved upon them. Demosthenes in his Private Orations, although he has sometimes aimed at verisimilitude by reproducing something of his client's rude story, has introduced much of his own. Similarly SS. Matthew and Luke may have deliberately

set themselves to improve upon S. Mark. But it is probable that much of even this work was done for them during oral transmission: their Gospels read like an oft-told story.

Again, when we reflect on the Latin and Syriac versions of the New Testament we see that in ancient times enormous labour was expended in the use of the file. In no case which has been preserved to us prior to the Vulgate Latin and Vulgate Syriac is one MS. a simple copy of another. The scribe always seems to have had the Greek before him, his ambition being either to approach nearer to the Greek original or to produce something more correct or more idiomatic in the vernacular. Hence it is quite possible that some of the variations in SS. Matthew and Luke are due to a reference back to the original Aramaic, in which we know that the *Logia*, and have good reason to believe that the Petrine records, were first composed.

So much we gladly admit; but when it is argued that all the classes of errors which can be detected in the Septuagint would be found also in the Gospels, we demur<sup>1</sup>. There is a difference between deciphering an old document and a recent one. The handwriting alters so much, that for example a thirteenth century MS. can be read now only by a specialist, and if the writing is faded, the letters broken off, the subject obscure, and the memory of it faint, mistakes will multiply. But the Gospels were new, the writing was fresh, the memory was kept alive by the living voice, a Greek version existed side by side with the Aramaic. All these things narrow the field of mistake. A living Church preserved the living oracles. Hence, though we have admitted some interesting variations of this kind in the case of Dalmanutha<sup>2</sup>, and of "giving that which is holy to the dogs<sup>3</sup>," we do not believe that reference back to the Aramaic accounts for very many of the divergences.

It is a poor hypothesis which does not occasionally throw unexpected light in a quarter which has hitherto lain in darkness. There exist in the Triple Tradition not a few passages in which S. Luke presents us with what commends itself as the oldest form of the Tradition. Some of these cases have been pointed out in the notes<sup>4</sup>, others will be detected by the attentive reader. Now if S. Luke used the proto-Mark, but the deutero-Mark and the trito-Mark added to, or improved upon, the proto-Mark, while S. Luke faithfully repeated what he had been taught, S. Luke in such cases will exhibit the primitive form, and, if

<sup>1</sup> Dr Abbott, *The Corrections of Mark*.

<sup>2</sup> p. 76. <sup>3</sup> p. 203. <sup>4</sup> See Index.

the change was made by the deutero-Mark, SS. Mark and Matthew will be united against him, if by the trito-Mark, S. Luke will agree with S. Matthew against S. Mark.

To be able freely to admit the occurrence of such cases is of enormous value to the critic. It explains what I mean by claiming that the oral hypothesis gives him liberty.

To sum up, there is abundant evidence that oral teaching existed in the early Christian Church, and that it had been largely used in the Jewish Synagogue. A great number of words and facts in the New

Testament appear to point to it. The choice seems to lie between an unwritten proto-Mark or a written Urmarkus. The former hypothesis suits all the facts better and falls in with what we know of the habits of the time and place; it has to contend with prejudice and the slowness of our imagination to picture a state of things so entirely different from what we see around us.

Si quid novisti rectius istis,  
Candidus imperti: si non, his utere mecum<sup>1</sup>.

<sup>1</sup> Horace, *Ep.* i. vi. 68.

## CHAPTER III.

### ANTIQUITY OF THE SOURCES.

THE traditional view of the Gospels regards them as absolutely true; we insist on their Historical truth. The traditionalist will have all or nothing. He regards every word in the sacred volume as equally inspired, equally trustworthy, equally full of instruction. We consider some things to be not so well attested as others. Popular feeling is entirely in favour of the traditional view. "As true as the Gospel" is a proverb, and disparagement of any word in the Gospels is thought to be an undermining of the Faith.

Yet the Scriptures themselves protest against the traditional view. "We know in part," S. Paul writes, "and we prophesy in part; when that which is perfect is come, that which is in part will be done away<sup>1</sup>." And if this be true of the prophetic utterances of so highly inspired an Apostle as S. Paul, much more should we expect it to be true of the chronicles of SS. Mark and Luke. It is difficult for the ordinary man to believe that the Gospels may be like the image in Daniel, which was constructed partly of gold, partly of miry clay, and yet are authoritative and demand the allegiance of the faithful. But if this is the true and scriptural view of the matter, we must accept it. It will save us, as all truth does, from much perplexity. We shall no longer regard the Gospels as a chain, the strength of which is simply the strength of its weakest link, but acknowledging that there are weak places, we shall insist on those which are strong. We shall not put a strain upon our sense of truth, as the harmonist does, by defending what is indefensible, but with a good conscience shall reserve our strength for the real conflict. There may be some mythical

elements in the Gospels, there may be some false chronology, there may be some Rabbinical treatment of the fulfilment of Scripture: we have no difficulty in acknowledging all these defects and yet maintaining that these elements are very small and do not destroy the historic truth of the records.

We have endeavoured to show that the oral hypothesis is probably true; we shall have no difficulty in showing that, if true, it is useful in apologetics. An Urmarkus might have originated in a garret, and on being combined with the *Logia* by an artist who had little or no acquaintance with the events which he related, would account for the literary form of our Gospels. Then their inherent charm might have sufficed to commend them to an unscientific age which delighted in the marvellous. But this supposition takes no account of the Church Catholic; and indeed the impugnors of the historic truth of the Gospels have been slow to recognise its existence and its influence. But "these things were not done in a corner." The existence of the Church cannot be denied, and that Church is sponsor for the Gospels.

There is strong internal evidence that S. Luke's Gospel was written after the destruction of Jerusalem, which took place in 70 A.D. We put it in the decade 70—80<sup>1</sup>. There is equally strong evidence that S. Matthew's Gospel was composed—we do not say written—before the destruction of Jerusalem<sup>2</sup>. It may have been actually written about 75 A.D. S. Mark's Gospel was probably a little earlier, and S. John's a little later than this, but all (we maintain) were written well within the first century.

<sup>1</sup> 'Comp. of the Gospels,' p. 54.

<sup>2</sup> p. 127, note.

<sup>1</sup> 1 Cor. xiii. 9 f.



But the date of the writing of a Gospel is not so important as the date of the Sources out of which it was constructed. These must be earlier, and probably are considerably earlier. The first question which encounters us is, Which is the older composition—the proto-Mark or the *Logia*? Those who deny the possibility of miracles have vehemently contended for the priority of the *Logia*, because there is hardly a single miracle in them, but teaching only. We insist, however, upon the duty of regarding this matter without prejudice on the strength of historical evidence only. (1) The early Church must have been more anxious to know the facts about our Lord's life upon earth and His death upon the cross, than the details of His teaching. History necessarily comes before teaching. Until the facts were established, no one would care for the doctrine. If Christ was God incarnate, if He was the Messiah, if He died for our sins and rose from the dead, then what He said was important. When, therefore, in the Acts of the Apostles Christianity is introduced to strangers, a brief outline of the historical events is given<sup>1</sup>, not a selection of our Lord's sayings; and we cannot believe that the contrary method would have succeeded. (2) To the historical student the priority of the Marcan source is shown also by its wide distribution. It forms the backbone of three Gospels and is largely used in the fourth. It is frequently alluded to in the Epistles, in the Acts of the Apostles, and in the Apocalypse. With this wide distribution of the Marcan Source contrast the comparatively narrow range of the *Logia*, which are confined to two Gospels; indeed the greater part of them according to our reckoning figures only in one. S. James is the only author in the Canon who frequently uses them. S. John has contact with one sentence<sup>2</sup>, S. Paul quotes another<sup>3</sup>. This extremely narrow range we account for by their later date; it cannot be accounted for by any lack of interest, for when once the Gospel was established as true, the second division became far more popular than the first. From its intrinsic attractiveness it won its way into the affections of men more deeply than the colder chronicle of S. Mark could ever hope to do. The First Division for babes in Christ, the Second and the Third for full-grown men, is the obvious order.

We have good *a priori* reason to hold that the account of the Passion and of the Resurrection is the earliest part of the proto-Mark, for it is what most Christians would be anxious to learn. There is also

corroboration of this supposition in S. Paul's Epistles, where the doctrine of the Cross receives much attention<sup>1</sup>.

But what is the date of the proto-Mark? The reader must remember that it consists of that part of S. Mark's Gospel which is embedded in S. Luke and there retains the Marcan order of the events. S. Luke received it as a whole, as distinguished from the deutero-Mark, small portions of which came to him in scraps without any clue to their proper setting. The biographical facts known to us respecting SS. Paul and Luke are therefore our guide in this matter. Now there is an epoch in S. Paul's life when he set out on his first missionary journey, about 45 A.D., and took S. Mark with him, because S. Mark either was a *Chazzan* or was willing to act as such. S. Mark, being a Hebrew of Hebrews, turned back when he discovered that the mission was addressed to Gentiles. He could not move so fast. Time was needed to persuade him, as eventually it did, that S. Paul was doing right. But he would never have started if he had not had something to teach, and that something can hardly be anything but the first beginnings of the proto-Mark. Again, the Church at Philippi was founded A.D. 52, and S. Luke, who was journeying with S. Paul, stayed behind to work in it<sup>2</sup>. If we are right in assuming that he became a Catechist—for on the oral hypothesis none but a Catechist would be able to write a Gospel—we cannot suppose that he long delayed in setting to work. No sooner were presbyters appointed to govern the Church than they would look out for Evangelists and Teachers to take the services. The proto-Mark could be brought from Jerusalem in a few weeks, and we may regard this epoch as the date of its completion.

Papias connects S. Mark with S. Peter<sup>3</sup>, whose translator he was, and whose Aramaic lessons he reproduced in Greek. S. Luke tells us that S. Peter's work of teaching commenced immediately after the great day of Pentecost<sup>4</sup>. We have no desire to take his words too literally. A few months may have elapsed before the formal teaching began, but we cannot postpone it much longer than that. Time is needed for the collection of the lessons and for their diffusion, but the extremely early date of the first of them is as much assured as their Apostolic authorship.

<sup>1</sup> See references on p. 162.

<sup>2</sup> The 'we-sections' are dropped at Acts xvii. and resumed at Acts xx. 5.

<sup>3</sup> 'Comp. of the Gospels,' p. 18 f.

<sup>4</sup> Acts ii. 42.

<sup>1</sup> Acts ii. 22 ff., iv. 9 f., x. 37 ff., xiii. 26 ff.

<sup>2</sup> Matt. xi. 27 = Luke x. 22.

<sup>3</sup> Matt. x. 10 = Luke x. 7.

And if the proto-Mark be S. Peter's work, taken in hand soon after the events, we have the strongest guarantee of its historic trustworthiness. It originated with the chief of the Apostles, himself an eyewitness of what he records. It was accepted by the Church, when the history was fresh in the minds of many. It was eagerly upheld in all the changing scenes which followed. It is practically preserved intact in three Gospels.

Cases are pointed out in the notes where S. Paul's phraseology and his theology have found their way into the earlier and simpler record, but by comparative criticism we can always recover the primitive wording. Take for example the interesting question of the proper style for alluding to our Lord. In the oldest Source He is simply called Jesus. But as time went on preachers were inclined to use some less familiar designation. Following S. Paul's leading, people became accustomed to substitute "The Lord" for the simple "Jesus," precisely as in our day the pulpit uses "Our Lord." Now this title "The Lord," as applied to Him by others than Himself, is entirely absent from SS. Mark and Matthew. The Sources which they used were too ancient to admit it, and the Churches for which they wrote lay out of the track of modern innovation, so that they do not even introduce it in an editorial note. But when we come to SS. Luke and John the case is different. Fifteen times in S. Luke, ten times in S. John, does "The Lord" stand for Jesus. Twice has S. Luke introduced it in supplementing the First Source, "The Lord turned and looked upon Peter," "And Peter remembered the word of the Lord" (xxii. 61). Once in an addition to the Second Source, "John sent to the Lord" (vii. 19). Five times it occurs in the Third Division, which we have good reason to regard as of comparatively late origin; twice in the Fourth Division, the fragments of which are of various dates. Once in the Fifth Division, which is probably the latest part of S. Luke's Gospel. The four remaining cases are in editorial notes.

That S. John should use it ten times proves how irresistible fashion is, for in his early days the phrase was unknown. Most significant of all is the fact that it occurs twice in the last twelve verses of S. Mark, a final proof that those verses are not genuine<sup>1</sup>.

But if Pauline phrases have found their way into the tradition, the language of Stoicism and Plato-

nism has occasionally affected it also<sup>1</sup>. It would be strange if it had not, but the influence is slight and can easily be detected. The more closely we examine, the more satisfied we are that the primitive record for the most part remains unaltered or can be recovered.

We shall presently show that the proto-Mark in every section testifies to the truth of the Incarnation. Based on that rock the Gospel stands firm. The more closely we criticise, the more clearly is the great truth established. The later accretions are added to this and agree with it. They are more popular than the first, more attractive, more winning, more suited to the needs of the reader, but they would cease to appeal, if the rock on which they are built were overthrown.

But while we insist on the antiquity and Apostolicity of the proto-Mark we must not be understood to be disparaging the later accretions. Some of them are doubtless to be preferred even to the Petrine record. S. Peter stood afar off when others ventured to the foot of the Cross. And a witness who could only attest to a single fact would be more likely to hold it in a retentive memory than he who testified to a hundred. The Second and Third Divisions show signs of more editorial manipulation than the First. Large parts of them exist in only one Gospel and therefore cannot be treated by the comparative method. Harmonists regard them as absolutely true, because we have no variations on record. The historical student will take a more reasonable view of them, but he will not be unduly sceptical. Some men have felt special doubts about the Finding of the Coin in the Fish's Mouth<sup>2</sup>; others have seen mythical elements in the Visit of the Magi<sup>3</sup>. We may reasonably allow some latitude in the treatment of such details while upholding the general integrity of the Gospels. For my part, long study of the subject has confirmed my *a priori* suspicion that the weakest link in the Gospels is to be found in the Editorial Notes, which often offer us difficulties in chronology and arrangement, which would be perplexing if we felt bound always to maintain their truth. Also there are in S. Matthew certain fulfilments of Scripture which can hardly be justified to our Western logic<sup>4</sup>. These, it is important to observe, are no part of the original Sources, but are later accretions, representing the state of Biblical study in that age.

<sup>1</sup> The passages referred to are Luke xxii. 61 (bis); vii. 19; x. 39, 41, xviii. 6, xix. 8, xxiv. 34; x. 1, xiii. 15; vii. 13; xvii. 5, 6, xi. 39, xii. 42; John iv. 1, vi. 23, xi. 2, xx. 2, 18, 20, 25, xxi. 7 (bis), 12.

<sup>1</sup> Luke xii. 5 note, p. 211, Luke xxii. 40 ff., p. 143.

<sup>2</sup> p. 262, note.

<sup>3</sup> p. 259, note.

<sup>4</sup> Fourth Division, 54—63.

## CHAPTER IV.

## THE FIRST SOURCE.

IF S. Mark's Gospel, and especially the proto-Mark, gives us the earliest of the Gospel records, it becomes important to discover its plan and purpose. What views did its author intend to set forth? What particular facts did he deem essential or important?

Now (1) S. Mark's Gospel is a narrative concerning Christ. John the Baptist, S. Peter, and a few other persons figure in it, but to a very small degree and only when they come in contact with Christ. In the proto-Mark our Lord stands forth in every section, in the deutero-Mark in every section except that which gives the murder of the Baptist.

But (2) what special view of Christ is presented to us? That is clearly set forth in what is probably the original title-page, in which our Lord is declared to be (1) the Messiah, (2) the Son of God<sup>1</sup>. That is to say, He is not the Messiah according to the popular Jewish expectation. The Messiahship must be united with Divinity. If Christ be not God, there is no Gospel.

In accordance with this plan the narrative begins with the Baptist, first to show the fulfilment of prophecy, but chiefly to point out the immeasurable distance between the servant and his Lord. John is commissioned to baptize Christ, but confesses that he is not worthy to unbuckle His sandals.

At the Baptism the Holy Spirit descended upon our Lord and entered into Him to equip Him for the work of the Ministry. Thus though He was Son of God from all eternity, yet He was first anointed to be Messiah at His Baptism. S. Mark does not ignore nor contradict the doctrine of *κένωσις* which S. Luke, following S. Paul, insists on, but neither does he take much pains to teach it. Far more anxious is he to maintain the truth of the Divinity.

The first proof of our Lord's superhuman power is shown in His dealings with Satan. He vanquishes the adversary in the wilderness and He expels demons who acknowledge Him to be Son of God, Son of the Highest, the Holy One of God, their Tormentor and Destroyer. They hate Him and would fain avoid Him, yet, seeing Him afar off, they must be silent and go forth at His bidding. The Pharisees attribute this power of exorcism to an unholy alliance with

Satan, but their doing so is blasphemy against the Holy Spirit which hath never forgiveness.

A large part of the narrative is taken up with accounts of healing the sick, which are given as specimens of our Lord's work, rather than as a complete record. Every kind of disease—leprosy, deafness, blindness, even death itself—finds in Him its Master. Twice He calms the tempest, twice He multiplies bread.

Again, He claims a power upon earth to forgive sins which in heaven is the peculiar prerogative of God. In the same way He claims authority over the Sabbath, including the right to modify, explain, correct and set aside one of the Ten Commandments. He abolishes the permission to divorce their wives which God had given the Jews by Moses. He declares that eating swine's flesh or other unclean foods does not defile a man, in spite of Pentateuchal legislation. His teaching on all points was with authority, entirely different from that of the scribes. How revolutionary this method of dealing with holy Scripture was can scarcely be realised by us in these latter days.

Though the teaching of our Lord is far less prominent in the First Division than in the Second and Third, still abundant specimens of it are given, together with the astonishment which it excited, the crowds of hearers and their eagerness. The opposition of enemies follows, for the antagonism between good and evil, between Christ and Satan, begins in S. Mark's second chapter and gradually progresses till it culminates in the Crucifixion. The multitudes at first left Him no time even to eat, but they were gradually estranged through the malice of the scribes. At first He taught openly, then by Parables, at last He withdrew from public life and devoted Himself to the training of the Twelve. But even the Twelve were slow and unsympathetic, so stupendous was the truth which at last broke upon them.

S. Peter's confession of the Messiahship of Jesus is a climax in the history. Everything in S. Mark leads up to it and down from it. Not that the idea of Messiahship was new to the Apostles. Destructive critics have laboured hard to maintain that our Lord Himself had never thought of it until S. Peter suggested it to Him! But this position is only

<sup>1</sup> p. 3, note.

gained by repudiating the express testimony of S. John, and it ignores the title "Son of Man," which our Lord claimed for Himself from the first. This title, which in Aramaic means no more than 'THE MAN,' was no new invention of our Lord, but had a history in apocalyptic literature. In the book of Enoch it is a glorified name for the Messiah, and it would be recognised as such. Not the novelty of conviction, but the triumph of faith in S. Peter was remarkable. In spite of increasing opposition, desertion and calumny, in spite of Pharisees and Sadducees, he stood firm, for his faith did not depend upon intellectual conviction only, but—as our Lord says—upon revelation of the Holy Spirit.

Immediately after the Confession comes our Lord's first prediction of His approaching death, but this was no ordinary death; it was the one true sacrifice, a ransom, a new covenant; it would be followed by Resurrection and by a return in glory.

The question "How could David's Son be David's Lord?" is not answered in the Gospels, because the answer was obvious to the least instructed Christian.

Christ goes forth to meet death of His own free will. The prospect cost Him an agony in Gethsemane, for He was true man; but He triumphed. The Transfiguration preceded His death; the rending of the Temple veil, the three hours' darkness and the Centurion's confession accompanied it. It was followed by the Resurrection as its necessary completion. It is true that the loss of the last sheet of S. Mark's Gospel has cut short his description of the Resurrection, but there is no lack of evidence that S. Mark's original ending has been practically

preserved in S. Matthew, nor could uncertain testimony to this cardinal article of the Christian creed have been given by a Gospel, which in its earlier pages makes so much of the Resurrection as to foretell it thrice<sup>1</sup>.

Thus from first to last the entire division is a testimony to the Messiahship and to the Divinity of the Son of Man. Not so much the teaching, not the purity of life, not the contrast with sinners, but the superhuman nature is that which underlies and explains everything.

At the same time the true humanity of our Lord is equally asserted. He refuses the title "Good" until His probation is finished. He says that He cannot give chief seats in His kingdom to personal friends. He could not work miracles at Nazareth. He does not know the exact date of His second coming. He sleeps (iv. 38). He feels the need of prayer after His first day of toil (i. 35), after feeding the five thousand (vi. 46), and in Gethsemane. He is hungry, tired, angry, amazed; He sighs, reproves, loves, sympathizes. He is agonized in the garden. But with all this He excites admiration, astonishment, and awe. His disciples are afraid to ask Him. As He walks in front of them they follow in amazement. A greatness and majesty which forbade familiarity envelopes Him. Being perfect Man, He is also perfect God. If the formal definitions of later theology find no place in S. Mark, the essential truth is fully expressed, and those who would profitably study the Gospels must begin by adoring Him whose person and work they reveal.

<sup>1</sup> 'N. T. Problems,' pp. 115—124.

## CHAPTER V.

### THE SECOND SOURCE.

#### 1. *How the Logia existed originally.*

THE recent discovery of the Oxyrhynchus fragment of "Sayings of Jesus" has given us an object lesson in the meaning of the word *Logion*; for though that word does not occur in the said fragment, few will deny that the Sayings which are there loosely strung together with the preface "Jesus saith" are correctly called *Logia* or 'Utterances of our Lord.' And it is not improbable that S. Matthew's *Logia*, of which Papias speaks, were, when first collected, as isolated and destitute of arrangement, or of notes of time, place and occasion, as are the sayings in the

Oxyrhynchus fragment. Instead of "Jesus saith" S. Luke indicates rather the shorter introduction "He said."

That the *Logia* circulated in the Church of Jerusalem without prefaces is a supposition probable in itself and not a little confirmed by four remarkable cases in which S. Matthew applies to the Pharisees certain utterances which S. Luke applies to the rabble. Now S. Matthew's Gospel is an impeachment of the Pharisees and a vindication of God's judicial punishment of them by the destruction of Jerusalem. And S. Luke's dislike for the rabble, who were the very antithesis of the Pharisees, is

clear to every attentive reader of the Acts of the Apostles<sup>1</sup>. It is therefore much to be noticed, (1) that the scathing words of the Baptist "O generation of vipers," &c., are declared by S. Matthew to have been addressed to "many of the Pharisees and Sadducees who came to his baptism" (Matt. iii. 7), but S. Luke, who denies that the Pharisees ever were baptized by John (vii. 29 f.)<sup>2</sup>, declares that the speech was directed against the rabble. (2) The Utterance about the Sign of Jonah is addressed in S. Luke (xi. 29 ff.) to the rabble, in S. Matthew (xii. 38 ff.) to "certain of the Scribes and Pharisees." (3) In S. Luke (xi. 14 f.) some of the rabble declare that our Lord cast out demons by Beelzebûl, in SS. Mark and Matthew the Scribes or the Pharisees say this. (4) In S. Matthew (xvi. 1 ff.) the Pharisees and Sadducees demand a sign. The text of what follows is uncertain, but in S. Matthew the words are addressed to them, in S. Luke they are diverted to the rabble (xii. 54).

In all these cases it is possible that S. Matthew follows the *Logia* and that S. Luke, presumably because the extracts were sent to him without preface, departs from it. But it is at least equally probable that the *Logia* in many cases had no further prefaces of their own than "John said" or "Jesus said," so that both Evangelists have supplemented the prefaces by conjecture or inference, in which each was guided by his own prepossessions, and possibly both are wrong.

If S. Matthew's *Logia* were indeed a similar (oral) collection to that of the Oxyrhynchus Fragment, we should understand much which is at present puzzling in the Gospels of SS. Matthew and Luke. To begin with, the collection of Sayings, if oral, would be sure to grow larger by accretion, as time went on. If S. Luke therefore received it from Jerusalem at a comparatively early date, he would be sure to get a smaller mass than eventually existed. In other words there was a proto-Matthew as well as a proto-Mark, and S. Luke's omissions are accounted for.

The next thing to notice is that S. Luke's arrangement of the *Logia*, except in a few cases where S. Mark gives him a clue, is entirely different from S. Matthew's. Even where, as in the Sermon on the Mount, the Temptation, the Queen of the South, and the Woes on the Pharisees, S. Luke agrees with S. Matthew in bringing certain clauses together, he does not arrange them in the same order. Now of course it is possible that S. Luke, being fastidious and confident in his own literary skill, thought to

improve upon S. Matthew's arrangement and deliberately broke up S. Matthew's Speeches, for the pleasure of piecing them together again after his own ideas, the vanity of the author (if I may be allowed to use this expression without giving offence) overcoming that laziness which is characteristic of all animals and not least of man. But it seems much more probable that both he and S. Matthew received the *Logia* of which these sections are composed, in a state of chaos, their *disiecta membra* being widely scattered over the Source. The two Evangelists then collected together such Sayings as obviously dealt with the same subject and finally arranged them, each according to his own notions of what was best. This supposition is confirmed by the fact that whereas in the case of the Temptation, of the Queen of the South, and of the Woes on the Pharisees, where the different *Logia* are strongly marked by their subject, each Evangelist brings the same sentences together, though not in the same order; in the Sermon on the Mount, where the subject-matter is by no means so well marked, S. Luke adds a few sayings which S. Matthew puts elsewhere, and transfers to other conflations many sayings which S. Matthew collects into the Sermon. Also both in the Sermon and in the Woes to the Pharisees S. Matthew gives many Sayings which are unknown to S. Luke, as belonging—I presume—to the deutero-Matthew.

Sir John C. Hawkins and many others believe that in all these cases S. Luke has preserved the original arrangement of the *Logia*, because he has in some parts been more faithful than S. Matthew in preserving the order of S. Mark, and therefore ought to have the benefit of the doubt in this case also. But Professor Stanton pleads with justice that S. Luke's arrangements are generally harsher than S. Matthew's. For our part we decidedly incline to the belief that the *Logia* originally possessed no sort of methodical arrangement and needed classification before they could be worked into a volume. If S. Matthew's arrangement is smoother than S. Luke's we attribute the improvement to the fact that oral teaching was more strenuously practised in Egypt than in Europe, for there is nothing like it for removing roughness.

## 2. Conflation.

It was impossible that the *Logia* should have long continued to be read in Churches and taught in Schools without an attempt at logical arrangement. Hence arose the art of Conflation, to borrow a term from the sister science of textual criticism. By this

<sup>1</sup> Acts xvii. 5, xix. 23 ff., xxi. 30 ff., &c.

<sup>2</sup> Even S. Matthew denies this in xxi. 25.

art various *Logia* which dealt with the same subject were brought together, and by the help of a few editorial connecting links were welded into speeches, furnished with introduction and conclusion, and then assigned a place in Church teaching. When S. Mark supplies a few verses for a basis, S. Matthew builds upon it, but S. Luke prefers, where possible, to keep S. Mark's verses intact and to assign to the confections a niche of their own.

Conflation converted fragments into discourses. S. Mark—except perhaps in chapter xiii.—never conflates. Literary artifice was not suited to his simplicity. Utterances of our Lord he gives in abundance, but they are either embedded in narrative till they form a complete section, or else they are loosely strung together without any attempt at cohesion<sup>1</sup>. S. Matthew conflates, partly into long discourses, like the Sermon on the Mount, which spreads over three chapters, or the Eschatological discourses which fill two; partly by inserting short fragments of non-Markan matter into the midst of Marcan sections. S. Luke's confections never exceed one chapter in length and are generally kept distinct from Marcan matter, but we count as many as thirty-two in his Gospel. (Tables III. C—F.)

In most of S. Luke's confections and in all of S. Matthew's the welding is complete. But S. Luke has sometimes left his work unfinished, through lack (we suppose) of information and unwillingness to make larger use of conjecture. For though the very art of conflation implies boldness, there can be no question that S. Luke was a conscientious worker. And on this account there are several places in the central third of his Gospel, where isolated *Logia* are loosely strung together<sup>2</sup>, as they are in S. Mark. He seems to have been waiting to collect further information about them.

<sup>1</sup> Mark iv. 21—25, ix. 49 f.

<sup>2</sup> Luke xi. 33—36, xvi. 13—18, xvii. 1—10.

We have pointed out in the notes several places where conflation has been done mechanically, *Logia* being put together, not because they contain similar teaching, but because they have the same catchword. These are weak spots, indicative of human agency. But on the whole the confections, especially in S. Matthew, run smoothly. We notice, especially in S. Matthew, the abundant use of refrains. These are, as a rule, editorial repetitions, but their rhetorical effect is peculiarly happy.

The *Logia* consist of teaching. There are no detailed Miracles in this division and few allusions to our Lord's power to work Miracles, but still He comes before us as One who teaches with authority. Whether it is His own authority or whether He speaks as a prophet in the power of the Holy Spirit, is a difficult question to which very different answers have been given. The Scriptural view of the *κένωσις* favours the idea that during His Ministry He willed to do nothing of Himself; but there is no doubt that He speaks with authority; it meets us at every turn. If Miracles are not in the front, they certainly lie in the background.

Our belief is that the *Logia* circulated for many years in the Church at Jerusalem as a distinct collection, in a chaotic state, not amalgamated with S. Mark into one Gospel, but existing side by side in friendly rivalry. That they should slowly increase in bulk by accretion, as S. Mark's sections also did, was inevitable, if the oral hypothesis be true. And the earlier part of the collection—the proto-Matthew—was taken over to S. Luke at Philippi at a comparatively early date, but still some years after the arrival of the proto-Mark. S. Luke invented the art of conflation and successfully applied it with much literary skill. Others learned it from him, and the redactor of S. Matthew's Gospel applied it still more successfully, but on independent lines as far as detail-work went, for the perfecting of his Gospel.

## CHAPTER VI.

### THE THIRD SOURCE.

IF S. Luke had good authority for connecting Zacchæus with Jericho—and on that point we have no evidence beyond the fact that he has done so—it was reasonable that he should put the narrative about Zacchæus into the only section at which S. Mark takes our Lord to Jericho. Similarly the story of the Penitent Robber and that of the two

men journeying to Emmaus were necessarily put in the places which he has assigned to them, for these three sections were fixed by their subject-matter. It is otherwise with the remaining sections of the Third Source, which contain little or nothing to indicate their date. Nor is it easy to see why S. Luke put the Anointing of our Lord's Feet to-

gether with certain *Logia* to form the third collection of non-Marcian matter in his Gospel, as he has done. That problem we leave others to solve. The remaining fifteen sections of this Source are placed within the great "Travel Narrative," which forms the central third of S. Luke's Gospel and is the most perplexing collection in it. The general view of critics who believe in documents has been that S. Luke found this great collection in a document and incorporated it bodily into his Gospel. If so, the document itself was a composite work, containing a few Marcan scraps, a large portion of S. Matthew's *Logia* and much new matter. Under the oral hypothesis we are free to hold that this great collection began with a small nucleus, which was gradually expanded by the addition of new undated materials which were brought to S. Luke from the East, a few at a time, or were accumulated by him during his two years' residence in Palestine.

The harmonists give an entirely different account of this matter. To them it is essential that the chronology of S. Luke should be defended. They speak therefore of a grand Peræan ministry, lasting about six months and broken up by one or more visits to Jerusalem. During this ministry our Lord is held to have repeated much of His Galilæan teaching and also to have given utterance to new matter. This notion is uncritical and ill agrees with S. Luke's introductory words (ix. 51), which plainly indicate that the Crucifixion was close at hand. We regard the arrangement as almost entirely ecclesiastical, for the convenience of Church teaching, through lack of information about the true order of events. Most of the sections really belong to the earliest stage of our Lord's Ministry.

We may test our hypothesis in several ways. (1) The "Travel Narrative" contains a considerable number of *Logia* which S. Matthew arranges differently, and while few critics believe S. Matthew's arrangement to be correct, there is good reason to think that S. Luke's is even less so. (2) S. Mark tells us that at a certain stage of our Lord's ministry He withdrew from simple teaching and spoke in Parables only. At a later stage He gave up Parables also and devoted Himself to the training of the Twelve. Now this supposed Peræan mission belongs to the close of the ministry, but it contains some of the simplest of our Lord's addresses. The Stories of the Good Samaritan, the Rich Fool, the Pharisee and the Taxgatherer, the Rich Man and Lazarus, and the Prodigal Son, are not Parables but lessons of the plainest kind. The harmonist may plead that in Peræa our Lord was not bound by the restrictions

which He had laid upon Himself in Galilee, for the Peræans had not shut their ears and hardened their hearts; on that question the Peræans are too shadowy for us to pronounce. (3) Again, we have a group of five Parables, four of which are put close together and are followed by the fifth after the interruption of a few verses. We cannot think that these five Parables, any more than the group of seven in S. Matthew xiii., were spoken at one sitting. The first three of them are closely bound together by several literary connecting links, but how artificial these links are is proved by the fact that one of these Parables—that of the Lost Sheep—is found also in S. Matthew, and in his recension of it every one of the links disappears.

No, we value the jewels, but care little for their setting. We attach great importance to the Source, not much to the editorial notes. The Story of the Prodigal Son is introduced with the words "And He said," that of the Rich Man and Lazarus by the conjunction "And." We take these to be indications (1) that S. Luke did not know to what audience or on what occasion the words were spoken, (2) that he could make no satisfactory inference on these points from the contents, (3) that he was too conscientious to resort to conjecture.

The sections in this Source are amongst the most attractive in our Lord's teaching. They far surpass in pathos, in literary beauty, in appeals to the heart of suffering humanity, anything which we find in the Second Division. The woman who had been forgiven much and loved much, the man who fell amongst thieves, the Prodigal Son, the Penitent Robber on the cross, the Taxgatherer's cry "God, be merciful to me the sinner," will be, while humanity sins and suffers, the most healing, the most consolatory of Evangelical records.

We do not forget that our Lord was the Speaker. We claim for Him the glory, but there is something also due to the collector and the redactor. And whether it was S. Paul, S. Luke, S. Philip the Evangelist or an unknown worker, our hearts go out to him with thankful feeling. The amazing thing is that these soul-stirring sections should be found in one Gospel only. We believe that their comparatively late date is the true explanation. We must not therefore venture to connect them directly with S. Paul, though we are certainly justified in calling them Pauline. The idea that they are *verbatim* reports of what our Lord said is more than usually untenable, and the attempt to recover their true order must be abandoned for lack of evidence.

## CHAPTER VII.

## THE FOURTH SOURCE.

THE Fourth Division is so fragmentary and so diverse that no concise description of it is possible. It contains in our opinion some of the strongest and some of the weakest parts of the Gospels. S. Matthew's Genealogy, and his fulfilments of Scripture, "Out of Egypt did I call My Son," "He shall be called a Nazarene," "I will open My Mouth in parable," we reckon amongst the weak things. If there be anything mythical in the Gospels, many would see it in the Star of Bethlehem and in the Flight into Egypt. I do not say that these are myths, I do not think so. Yet if any think otherwise, we insist that the rejection of these sections does nothing to invalidate the rest of the Gospel, which depends upon well-attested sources.

The strong things in the division are numerous. Pilate's wife's dream is thoroughly helpful in explaining his action. Pilate's sending of our Lord to Herod is exactly what he would be likely to do. The narrative of the Coin in the fish's mouth presents difficulties, but contains a most important lesson. Some also of our Lord's deepest sayings are here. We select the following: "They that take the sword shall perish by the sword," "Every idle word that men shall speak, they shall give account thereof in the day of Judgement," "Except ye turn and become like the children, ye will not enter into the kingdom of the Heavens," "I have given you power to tread upon serpents and scorpions and upon all the power of the enemy, and nothing shall harm you," "The servant that knew his lord's will and did it not shall be beaten with many stripes," "When ye have done all that was commanded you, say 'We are unprofitable servants'," "Let him that hath no money sell his cloak and buy a sword," "Daughters of Jerusalem,

weep not for Me, but weep for yourselves and for your children," "Father, into Thy Hands I commend My Spirit."

We do not believe in the criticism which would disparage these fragments, because of their limited circulation and later date. No doubt, they are far from being *verbatim* reports. The editorial element is conspicuous in preparing them for publication, by filling up their gaps, supplying introductions to them and concluding them with commonplaces and refrains; but the fact that nearly all such additions are either doublets or inferences from the narratives themselves proves the Evangelists to have been careful workers who did not feel at liberty to invent freely. That we have our Lord's teaching here is proved by the fact that no one else could have given it. "Never man spake like this Man."

As these fragments with few exceptions figure in one Gospel only, it has been usual to assume that they are always placed in their true chronological order. It is hardly necessary at this stage to warn the reader that such an assumption is unwarranted. In many cases, no doubt, the narrator would remember the occasion on which our Lord spoke, but most of these sayings had probably wandered far away from the original eyewitness, before they were inserted in the Gospel cycle of teaching. They had circulated orally for many years, before they were accepted by any Church. The true chronology is in most cases not to be recovered. We have attempted to group a few of them which seem to come from one source, but our contention is that the ultimate authorities were numerous and often obscure. They all come to us on Church authority, but we repudiate the notion that they are all recollections by Apostles.

## CHAPTER VIII.

## THE FIFTH SOURCE.

THE Fifth Division is peculiar to S. Luke, and there is reason to think that it is one of the latest parts of his Gospel and never came into his oral teaching. Had it been earlier, these highly attractive narratives must have been used by S. Matthew and even by S. Mark. At present, though S. Matthew

traverses the same ground, he uses independent sources, which differ largely in spirit from S. Luke and are often difficult to reconcile in detail with his work.

These chapters present difficulties about dates which are discussed in my edition of S. Luke's



Gospel. If the Source rests, as it probably does, on the testimony of the Virgin Mary, direct or indirect, the dates are S. Luke's own contribution and deserve no higher consideration than we accord to editorial notes.

Throughout these chapters the chief actors are women. In S. Matthew's Gospel Oriental objection to bring women to the front has made S. Joseph the actor. Every vision is seen by him. Every act is ordered by him. But here Elisabeth and Mary are the heroines, Joseph is kept in the background.

The reader should notice the fervent faith, religious spirit and simple piety which pervade these chapters. Let him remember that the actors were not Christians but Jews of the synagogue. We are so accustomed to measure the merits of that age by the Scribes and Pharisees, that we are apt to forget that there was another side to the question. The ruling classes, the priests, the scribes, were corrupt, formal and worldly, but there was no lack of loyal worshippers amongst the lowly. Had it been otherwise, the Messiah could never have been sent.

## CHAPTER IX.

### EDITORIAL NOTES.

THE Evangelists, living near the events and freely mixing with eyewitnesses and other authorities, had opportunities for gathering information which are unknown to us. An enormous mass of tradition was in existence which has now been lost, and many a short observation by S. Luke or by the redactor of S. Matthew's Gospel may depend upon excellent authority, though we cannot trace it.

This is perfectly true and must always be borne in mind, but still such scrutiny as we can apply establishes the fact that many of the editorial notes are mere inferences made by the Evangelist himself from the passage which lay before him. It seems clear that in many cases he had no information and was compelled either to omit the section or to put it by conjecture into a convenient niche in his oral lessons, inventing for it a context. It is when we compare S. Matthew with S. Luke that our attention is drawn to this peculiarity.

Take for example Luke xi. 14—28. This section begins with the cure of a demonized mute. The spectators are divided. Some admire the miracle, others attribute it to Satan. Our Lord replies to the latter. Many were convinced by His reasoning, others wavered and suspended judgement. To them our Lord addressed a warning. Neutrality, He said,

was impossible. Anyone who attempted it would become Satan's slave worse than he was before. A woman from the audience congratulates our Lord's Mother on the possession of such a son, but He makes light of human ties in comparison with the paramount duty of doing God's will. Who can deny that the whole section coheres most closely? The actors seem to stand before us. And yet when we look at the other Gospels we shall find the incidents broken up and scattered over widely different contexts. For S. Luke has only given us a conflation, and his editorial notes are merely literary connecting links.

If this were an isolated case, we might plead that S. Luke's arrangement could be defended on the assumption that our Lord was in the habit of repeating Himself, but when we find the same thing recurring scores of times, that favourite device of the harmonist is discredited. That our Lord repeated some of His sayings is probable, but the question is, How were the sayings preserved? How did S. Luke get hold of them? And how did he deal with them?

In the interest of Apologetics it is supremely important to estimate these editorial notes at their true value—neither too high nor too low.

## CHAPTER X.

## S. MARK'S GOSPEL.

1. *The unity of S. Mark.*

MANY critics insist on the unity of S. Mark. Some maintain that the whole of his Gospel is S. Peter's work. To us, who distinguish between the proto-Mark, the deutero-Mark, and the trito-Mark, this seems less probable. The proto-Mark we believe to consist mainly of S. Peter's recollections. Probably much of the deutero-Mark may be attributed to S. Peter. But the trito-Mark is chiefly editorial work, consisting of only six new sections and of a large number of phrases and of single words. Possibly the trito-Mark is a redactor and not the Evangelist himself<sup>1</sup>.

S. Mark's style is usually described as picturesque; the trito-Markan descriptions are often regarded as the proof of an eyewitness. It may be so, but sometimes at least they seem to us to be rather the fancy of an author. Look for example at the word ἐξορύξαιτες in the history of the Paralytic<sup>2</sup>. What a picture it paints of digging a hole through the roof; yet how impossible it is to concede that the thing was actually done, for who would stand below while the dirt and dust fell? Again in our Lord's Anointing the trito-Mark tells us that the woman crushed the alabaster box<sup>3</sup>. S. John says that it held a pound weight of nard<sup>4</sup>, and the price of it (£12) agrees with this; but from our knowledge of alabaster cruses of that size we doubt whether it could be crushed to pieces. The author has pictured in his mind a tiny phial and has described accordingly. Thirdly, the trito-Mark twice tells us that Bethsaida was a village<sup>5</sup>, but in reality it was a fortified town. There is reason to think that he had never visited the Lake, and this mistake is only one indication of many that he was not acquainted with the scene. The trito-Mark attributes to Isaiah a quotation from Malachi<sup>6</sup>, confuses Abiathar with Ahimelech<sup>7</sup>, quotes "Defraud not" as the tenth Commandment<sup>8</sup>. There is, as S. Paul teaches<sup>9</sup>, a weak element in all Scripture, and, if we mistake not, the weak element in the trito-Mark is that exuberant fancy, which could not rest content with the simplicity of the Source.

<sup>1</sup> See Mark vii. 2, note.

<sup>2</sup> Mark ii. 4.

<sup>4</sup> John xii. 3.

<sup>6</sup> Mark i. 2.

<sup>8</sup> x. 19.

<sup>3</sup> xiv. 3.

<sup>5</sup> Mark viii. 23, 26.

<sup>7</sup> ii. 26.

<sup>9</sup> 1 Cor. xiii. 9, 2 Cor. iv. 7.

2. *S. Mark's quotations.*

S. Mark says little about the fulfilment of Scripture and never formally draws attention to it, yet he would have been less than human, if, living in that age, he had taken no interest in it. And the trito-Mark inserts a prophecy from Malachi<sup>1</sup>, from Jeremiah and from Isaiah<sup>2</sup>, he completes a prophecy by an important addition<sup>3</sup>, quotes a Psalm<sup>4</sup> and the Pentateuch<sup>5</sup>.

3. *S. Mark's order.*

We gain much in Apologetics by declining to make S. Peter responsible for every statement in S. Mark. Particularly is this the case when we consider the question of S. Mark's order. Papias tells us that S. Mark's Gospel is not written in order, but consists of a number of lessons put together for convenience of teaching. Commentators have done their best to minimise the import of these words, but we feel confident that they have made a great mistake in doing so. The arrangement of S. Mark is topographical. His first nine chapters are devoted to events in Galilee, the remaining seven to events in Judæa<sup>6</sup>. The first nine chapters are commonly held to cover a ministry of three years, the next seven are supposed to be contained within a fortnight. Now we do not agree with that hypothesis. Real history never moves so fast. To imagine that the questions put by the Scribe, by the Pharisees, by the Sadducees, and by our Lord, occupied one morning and followed each other in rapid succession is not satisfactory. Time, considerable time, is demanded to mature a popular cry. S. John is right in saying that our Lord paid several visits to Jerusalem. If we want to restore S. Mark to chronological order, we must take his two periods, break them up and dovetail them together. S. John helps us to do this. He puts the Cleansing of the Temple in our Lord's first visit to Jerusalem<sup>7</sup>, which is the natural place for it. S. Mark puts it in the last period<sup>8</sup>, because the exigences of his arrangement compelled him to do so. Men feel no scruple in saying that S. Mark's first

<sup>1</sup> i. 2.

<sup>3</sup> xi. 17.

<sup>5</sup> vi. 34.

<sup>7</sup> John ii. 13 ff.

<sup>2</sup> viii. 18, ix. 48.

<sup>4</sup> xiv. 18.

<sup>6</sup> See Table.

<sup>8</sup> Mark xi. 15 ff.

nine chapters must be interrupted by journeys to Jerusalem: why should they object to interrupt his last seven chapters by journeys to Galilee? But if the Cleansing of the Temple belongs to the first visit, the question "By what authority doest Thou these things<sup>1</sup>?" belongs to the same visit. And the subsequent questions may belong to later visits rather than to the last of all. We cannot hope to restore the true sequence of all the events. S. Mark has given us a series of Church Lessons, "Gospels for the day," and not an ordered history. Let us frankly acknowledge the fact and we shall be on the true path to understand the structure of the Gospels.

For S. Mark's order, wrong though it be, is the guide which S. Matthew's redactor and S. Luke followed. Having little knowledge about the true sequence of events, they gladly accepted S. Mark as the backbone of their history, studding it with narratives from other sources which were still more destitute of chronology.

S. John does much, the Synoptists very little, to disentangle chronological difficulties. S. John puts the supper at which the Anointing took place, on Sunday night in Holy Week: S. Mark puts it on the following Wednesday night, which is much too late<sup>2</sup>. S. John puts the Crucifixion on the 14th of Nisan: S. Mark on the 15th<sup>3</sup>. All these cases are discussed in the notes, and in all of them reason is given for preferring S. John's account. What other object could he have in correcting S. Mark except personal knowledge? S. Mark was seldom an eye-witness and we must not hold S. Peter responsible for S. Mark's arrangement of the sections.

But, it may be asked, Are not these dislocations incompatible with oral teaching? Could they have existed in a living Church without correction? My answer is that, if the Gospels had been regarded as histories, they could not. But if they were merely a

collection of Church Lessons, one for every Sunday in the year<sup>1</sup>, there would be less feeling of incongruity and less disposition to take the trouble of putting them right. It was generally known, as Papias asserts, that they were wrongly arranged, but edification was desired rather than history. Neither S. Mark, the redactor of S. Matthew, nor S. Luke had the requisite knowledge to restore the chronology; S. John had the knowledge and he has made a number of corrections silently in his own way.

#### 4. *S. Mark unprogressive.*

S. Mark, when he left S. Paul, went with his cousin S. Barnabas to Cyprus and perhaps abode there many years. This will account for his standing aloof from the *Logia* and from the other sources. With unwise conservatism he resisted progress. He stuck fast to the old teaching, refusing to find place for the new. He set his face against expansions and improvements except within his own narrow circle. Other teachers were wiser in their generation. They "brought out of their treasures things new as well as old<sup>2</sup>." They welcomed the attractive teaching of the *Logia* and the more attractive teaching of the Pauline source. They found room for fragments and scraps from all sides. S. Mark may have served the purpose of the Cypriotes, but when he went to Rome he found himself old-fashioned. Those who were acquainted with the fuller teaching of S. Luke had no taste for the austerity of S. Mark. It is only in quite modern times that the true value of his Gospel has been discovered. Hence, when he wrote, he found his book to be in no demand. And so it lay, neglected and never copied, until after his death, when the last sheet had been torn away and could not be replaced, for not a single catechist adhered to his cycle of teaching. Only by critical processes can we do anything to restore the missing verses.

<sup>1</sup> xi. 27 ff.

<sup>2</sup> p. 136, § 45 b, note, and p. 109, § 36, note.

<sup>3</sup> p. 138, § 46, note.

<sup>1</sup> Below, Chapter xv.

<sup>2</sup> Matt. xiii. 52.

## CHAPTER XI.

### S. MATTHEW'S GOSPEL.

#### 1. *It is a composite work.*

WHEN the Tübingen school of critics under Baur in 1840 led the attack upon the traditional view of the Gospels, they agreed with S. Augustine in putting S. Matthew first. This they did for dogmatic and not for critical reasons. They held all miracles

to be unhistorical,—later accretions upon the original story. And as the miraculous element is proportionally less in S. Matthew than in S. Mark, they insisted on the priority of S. Matthew and upon the special antiquity of the *Logia* which, as we have seen, are practically free from miracles. Keim and Hilgenfeld adhered to this view for the same reason,

but it is quite discredited and may at length be disregarded.

The recognition of S. Mark's priority, however, carries with it one corollary, viz. that the author of S. Matthew's Gospel was not the Apostle S. Matthew, nor indeed any Apostle or eye-witness<sup>1</sup>. The Gospel is correctly called the "Gospel according to S. Matthew" because the distinctive feature in it is the Matthean *Logia*, but in the earliest or Marcan sections there are no indications of an eyewitness. The author shows no acquaintance with the geography of Palestine or with its special features. His information is distinctly second-hand.

This position may be painful to those who have been brought up on traditional lines, but I fear that there is no escape from it, and the demands of truth must be admitted.

### 2. *Its place of birth was Alexandria(?)*.

S. Matthew's Gospel is commonly said to be intended for Jewish readers. Rather we should say it assumed its present form in a community of Greek-speaking Jews. Where that community was settled, there are few indications. It was outside Palestine, for the author calls Palestine "Syria"<sup>2</sup> after the name of the Roman province. S. Luke calls it "Judæa," i.e. "the country of the Jews"<sup>3</sup>. Other writers in the New Testament have no distinctive name for the whole land, but speak of its component parts, Galilee, Samaria, and Judæa. I have for some time suspected that Alexandria was the home of this Gospel. In that city there existed an abundance of Greek-speaking Jews, a flourishing Christian Church and all the requisites to meet the case. Moreover the Flight into Egypt of the Infant Jesus is found in this Gospel only<sup>4</sup> and may indicate local interest.

### 3. *Its division into seven parts*.

The Gospel is divided by its redactor into seven parts (see Table IV.). The number is doubtless chosen to symbolize completeness. Five of the seven divisions are introduced by the formal phrase "And it came to pass, when Jesus had finished" &c. The first division contains the Gospel of the Infancy, the second reaches to the end of the Sermon on the Mount, the third to the end of the Charge to the Twelve, the fourth to the end of the eight Parables, the fifth to the end of a second Charge to the Twelve, the sixth to the end of the Eschatological Discourses, the seventh

concludes the book. Every one therefore of these divisions is clearly marked, and the introductory note is a guide to the memory. They are quite original, there being nothing corresponding to them in SS. Mark or Luke.

### 4. *Alternate Marcan and non-Marcan sections*.

S. Matthew's Gospel consists of Marcan and non-Marcan sections in alternate layers. In four cases the non-Marcan sections are unmixed, being taken entirely from the *Logia*. In all other cases there is some mixture, chiefly by the introduction of fragments from my Fourth Division. The first Marcan section is so heavily charged with extracts from the *Logia*, that we may call it a mixed conflate section. In other cases the mixture is on a smaller scale. S. Matthew's literary work therefore differs considerably from S. Luke's, for S. Luke seldom resorted to mixture, very seldom when he was dealing with Marcan matter. S. Matthew prefers mixture, but usually on a small scale.

### 5. *Departures from Marcan order accounted for*.

In the second, fifth, sixth, and seventh divisions of his Gospel the redactor of S. Matthew has scrupulously preserved S. Mark's order, except that once in the case of the Barren Fig-tree he transposes a few verses in order to heighten the miracle by making the fig-tree wither suddenly. But in the third and fourth divisions there are some remarkable inversions of order which have long been a standing difficulty. Thus the Cleansing of the Leper is put a little earlier, and a group of five narratives, viz. the Stilling of the Storm, the Gerasene Demoniac, Jairus's Daughter, the Mission of the Twelve, and the Charge to the Twelve, are brought very much earlier in the Gospel than S. Mark has put them. They do not indeed stand close together, for some non-Marcan matter is interspersed between them, but they preserve their relative order.

I believe that this dislocation has been made for a very simple reason. The redactor had to provide Church Lessons, one for every Sunday in the year<sup>1</sup>. But he was working in a Jewish Church where the Jewish feasts and fasts were observed. Passover, Pentecost, and Tabernacles,—possibly Purim and Trumpets—were the feasts, the day of Atonement was the fast, and an appropriate Lesson must be found for each of them. Now if we compare the

<sup>1</sup> 'Comp. of the Gospels,' p. 133 ff.

<sup>2</sup> iv. 24.

<sup>3</sup> p. 17, last note.

<sup>4</sup> ii. 13 ff.

<sup>1</sup> See Chapter xv.

Gospel according to S. Matthew with the Jewish calendar, we find that the Sermon on the Mount falls to be read at Pentecost, the collection of seven Parables at Tabernacles; Good Friday and Easter Day had the history of the Crucifixion and Resurrection, while the Sundays preceding Easter, constituting at a later date the season of Lent, would have the introductory parts of the Passion.

The other Gospels were written for Gentile

Churches, and I can find no trace in them of the observance of Jewish festivals<sup>1</sup> save that they provided for the universal recognition of Good Friday and Easter Day.

<sup>1</sup> That Christians should keep Jewish festivals at all may seem incredible to many, yet the Acts of the Apostles represents S. Peter and the early Christians as diligent in attendance at the Temple, and even S. Paul goes up to keep the feast and offers sacrifice.

## CHAPTER XII.

### S. LUKE'S GOSPEL.

To a critic S. Luke's Gospel is the most interesting of all, because it is the most complex and gives rise to the most difficult questions. It rests on five Sources as against three in S. Matthew and one in S. Mark. It is the richest of the Synoptic Gospels and deserves to be the most popular. Certainly it would have been so if S. Luke had been an Apostle. The fact of his inferior rank in the Church has robbed his Gospel of that distinction.

S. Luke's Gospel can only be read piecemeal in this book, so completely does its order differ from that of S. Matthew in the Second Division. It can however be read continuously with the parallels from the other Gospels in my edition of S. Luke, to which the reader must be referred for a discussion of the problems which present themselves.

## CHAPTER XIII.

### S. JOHN.

S. JOHN'S Gospel has not been printed at length in this Synopsis nor would it be proper to argue at length the question of its genuineness. One point however, which belongs to historical criticism, must be considered. We are sometimes asked to believe that this Gospel, which emphatically claims<sup>1</sup> to have been written by an eyewitness—a claim which is again insisted on in the opening words of the first Epistle<sup>2</sup>—was really composed by an anonymous author in or about the year 130 A.D.; and that the author had access to Johannine teaching and also to the Gospel of S. Mark, but was unacquainted with the Gospels of SS. Matthew and Luke, though he and they resemble each other in a single sentence (Matt. xi. 27 = Luke x. 22) which may have been derived from the same ancient Source<sup>3</sup>.

<sup>1</sup> John xix. 35, xxi. 24.

<sup>2</sup> 1 John i. 1.

<sup>3</sup> This of course is not our view of the matter. If the words were really spoken by our Lord, it is not surprising that they should appear as they do in SS. Matthew and Luke from one Source, in S. John from his own recollection of them.

I leave the moral question for the present and confine my remarks to the historical situation. In the year 130 A.D. S. Matthew's Gospel was widely, if not universally, accepted and used; S. Luke's circulated in perhaps a somewhat more restricted area; S. Mark's had long existed in a single mutilated copy, and although it was now being acknowledged as equal in authority to the other Gospels, quotations in the Fathers of the Church indicate its comparative unpopularity. Antiquaries like Papias knew its value. Harmonists like Tatian—soon after this date—made full use of it. Irenæus, whose birth cannot be put very much later than this, was taught to regard the four Gospels as the necessary pillars of the Church. But still S. Mark's Gospel was the least popular. Is it not therefore strange that the supposed author of the fourth Gospel should have confined himself to it?

Under the oral hypothesis S. John is not correcting the Gospel of S. Mark, but the Cycle of oral teaching which was the earliest and most widespread.

Believing then that this Gospel is what it claims to be, the work of an eyewitness, viz. S. John the son of Zebedee, we attach particularly high value to its testimony, especially in the following particulars :

(1) Whenever only one of the Synoptists contains a sentence in common with S. John, I maintain that the said sentence has probably been borrowed from S. John's oral teaching. This contention is not merely natural, but under the oral hypothesis such borrowings become inevitable. Esoteric though S. John's teaching was, it could not be wholly confined to his own circle. SS. Mark and Luke visited Ephesus, where S. John taught, and they could not but carry away some recollections. Certain rumours even reached the redactor of S. Matthew's Gospel in his distant (Alexandrian?) home.

(2) Where S. John traverses some statement made by S. Mark, as he often does, S. John (I maintain) is always to be preferred. An examination of these cases cannot be undertaken here, but they are discussed in the body of this book and in the 'New Testament Problems.' I have no hesitation in saying that in some of them S. John is assuredly right, in others the probability is in his favour, in none is the evidence clearly against him, unless indeed the explanation of the discrepancy about the hour of the Crucifixion be rejected<sup>1</sup>.

But it is objected that the internal evidence is against the Johannine authorship. The difficulty arises, I think, from a mistaken view of what that authorship would imply. This Gospel most certainly does not contain *verbatim* reports of our Lord's Speeches. But neither do the Synoptists. In S. John, as much as in S. Luke or S. Matthew, the Speeches are Conflations. This admission removes at once a large amount of misapprehension. Again, the conversations, which are so numerous and brilliant in their natural simplicity, must not

<sup>1</sup> 'N.T. Problems,' p. 156.

be regarded as perfect recollections of what was actually said. Even in S. Mark much of the conversation is editorially manipulated. The actual words have been forgotten and the vacant spaces are filled in by borrowing from similar passages or even by conjecture. The same thing is conspicuous also in SS. Matthew and Luke. Much more did S. John, who probably began work at a later date than S. Peter, fail to recall the precise language which had been used. His own style is indelibly stamped on all that he writes. Whether our Lord or S. Peter or anyone else is the speaker, the form is Johannine. There is a peculiar mannerism throughout the Gospel. The curious way of stating objections and answering them or leaving them unanswered cannot always correspond to reality. The Oriental way of cultivating sameness, where a Western writer with greater truth would pursue diversity, is in a special manner to be seen in S. John. The editorial element is unusually strong. Many of our Lord's Utterances were deeply engraved on the memory of the Apostle and with loving zeal he repeated them again and again.

Lastly, S. John wrote as an Apostle. We hold him to be the only Evangelist who occupied that position. He was therefore bound by his office to teach and guide the Church. The Holy Spirit had been given to him more abundantly for this very purpose. None of the Evangelists, not even S. Mark, is a mere chronicler. All of them are Prophets, with a commission to interpret what they record. But S. John, by virtue of his office and his later date, felt particularly that he was in charge of the Church. He wrote, not to interest or even to instruct, but to engender faith. He never loses an opportunity for doing so. "They who are spiritual" have in all ages felt themselves touched by him. Others may find him monotonous, tedious, &c.; to them he is "a savour of life unto life."

## CHAPTER XIV.

### TOPOGRAPHY OF THE GOSPELS.

THE student is advised to study carefully the evidence afforded by Table V.

If we set aside the first two chapters of SS. Matthew and Luke, we shall find that—in spite of some marked dislocations in the earlier half of S. Matthew—the main body of the Synoptists follows the same plan. The Tradition is divided in every

case into four parts, whereof the first is placed in the Jordan valley in the South; the second consists of a long ministry in Galilee including a tour in Phœnicia and Decapolis; the third embraces the last journey to Jerusalem; the fourth narrates events which happened in Jerusalem. At this point the proto-Mark stops, but the deutero-Mark concluded

with an Appearance of the risen Lord in Galilee, which S. Matthew preserves and S. John confirms.

The four divisions of the proto-Mark form the backbone of the Synoptic history. The five divisions of the deutero-Mark form the backbone of S. Matthew, and of S. Mark as it originally stood before the last leaf was lost<sup>1</sup>. SS. Matthew and Luke dovetail amongst the Marcan sections a considerable quantity of non-Marcan matter. In S. Matthew this new matter is pretty evenly distributed over all four divisions, so as not to destroy the balance, but S. Luke has thrust the greatest part of it into the third division—which contains the last journey. By doing this he has seriously distorted the history, but he seems to have done so deliberately, under the ruling idea that as the Passion approached, the most striking of our Lord's teaching was brought forth. The conception is a noble one, but it can hardly be historically true. To speak, as harmonists do, of a great Peræan ministry forces us to ask, Who were the Peræans and how should our Lord have found an audience among them? To suppose that the audience consisted of emigrants going up from Galilee to keep the feast does not seem probable and has never been maintained. The majority of such worshippers must at this date have been hostile to our Lord's claims. No, S. Luke's distortion of this division can hardly be defended. It was brought about, we believe, by a gradual process. New undated matter came gradually to S. Luke, while he taught at Philippi, and was stowed away by him here until such time as he could discover its proper

<sup>1</sup> It has been assumed throughout this book that the last page of S. Mark's Gospel was lost, because that is by far the simplest explanation of the abrupt ending and has been generally accepted as such by the critical world. Those who hold to the documentary hypothesis find this assumption specially useful in explaining the conclusion of S. Matthew's Gospel. Of course however the truth is unknown. Death or persecution or other causes may have caused the writer to leave the book in its present condition.

position. S. Matthew also gives a large part of this non-Marcan matter, but he does not put it into this last journey. No critic supposes that his arrangement of it is historically correct, but it is artistically preferable. Neither of these Evangelists appears to have had the requisite knowledge to arrange our Lord's Utterances in the true order.

We return, however, to the proto-Mark and its quadruple divisions which are accepted in three Gospels. It has been the fashion to argue that the testimony of three men must be true. But if SS. Matthew and Luke simply adopted the arrangement of S. Mark and that arrangement was wrong, they are not independent witnesses. Mere repetition of an error does not set matters right. That the Synoptists are wrong in depicting a long unbroken ministry in the North, followed by a very brief ministry in Jerusalem, is shown not only by S. John but also by SS. Matthew and Luke. For when they record our Lord's saying<sup>1</sup> "Jerusalem... how often would I have gathered thy children together..." they make it plain that they are themselves wrong in taking Him to Jerusalem then for the first time. It is practically certain that the Galilæan ministry was broken by several visits to the Holy City; I only ask the reader to believe that the Jerusalem ministry—as recorded by the Synoptists—was broken by several visits into Galilee. The historical developments make this supposition necessary. S. John, therefore, is once more silently correcting S. Mark, when he brings our Lord to Jerusalem again and again. To exalt the evidence of the Synoptists against that of S. John is unreasonable.

The general effect of these considerations is to throw considerable doubt on the chronology, but it is essential to settle this question before any progress can be made in the study of the Gospels. Most students would minimise the distortions: I am inclined rather to push them to the utmost.

<sup>1</sup> Matt. xxiii, 37 f. = Luke xiii, 34 f.

## CHAPTER XV.

### CHURCH LESSONS.

THE Gospels according to SS. Matthew, Mark and Luke are easily divided—so easily that they may be said to divide themselves—into fifty-three or fifty-four Lessons, which gives one for every Sunday in the year. In most cases the divisions are clear and convincing. In fact it is difficult to divide the

Synoptists in any other way. And this fact is the more striking, because S. John's Gospel cannot be divided into that number at all. I believe that these Divisions were intended.

There was precedent for the division of a sacred book into Lessons. In the Jewish Synagogue, which

was the precursor of the Christian Church, the Pentateuch was divided into 154 Lessons<sup>1</sup>, so that it could be read through once in three years. In the Christian "Synagogues," as S. James correctly calls them<sup>2</sup>, it cannot be doubted that the Old Testament was read—and, in the earliest period, according to the Jewish Table of Lessons,—but after hearing the Law the congregation would undoubtedly demand to hear the Gospel. Justin Martyr tells us that in his day "the Recollections of the Apostles" or "the Compositions of the Prophets" were read on Sundays<sup>3</sup>. It is certain that by "the Recollections of the Apostles" he meant the Gospels, which accordingly were read in his age. At an earlier date we may believe that in every Church only one Gospel would be read. Still earlier the oral teaching would be recited. For the Church rulers were bound to provide for the need of the congregation, and no service could be considered complete without some Gospel lection. In the first century it was perhaps enough to provide Lessons for Sundays only, and in course of time every Sunday would have its Proper Lesson. Good Friday and perhaps a few other holy days were observed at least as early as the second century, as the Quartodeciman controversy proves. For the Quartodecimans kept their "Passover" on the 14th of the month Nisan, whether that day fell upon Friday or not. They pleaded (and the plea was allowed) that they were following the example of S. John himself<sup>4</sup>.

Now as far back as we can trace, Easter was observed according to the Jewish reckoning, which was lunar. Possibly the whole ecclesiastical year was lunar, and as there are fifty or fifty-one Sundays in a lunar year, with fifty-four or fifty-five when an extra month was intercalated, as would happen about two years out of five, fifty-four Lessons give the number required. It is more likely however that the Christian year in the Roman empire was solar, or rather a combination of the two systems—lunar at Easter and on the Sundays which move with Easter, solar at other times. The mixed calculation was perplexing, but as we are still content to adhere to it we cannot wonder that in simpler days people put up with the inconvenience. None but the learned can prepare an almanac; the unlearned follow it without asking on what principle it has been drawn up.

In the Table of Lessons used in the English Church since 1871, fifty-seven Sundays are provided for. Before that date fifty-five were deemed sufficient, and we are still content with Gospels for

fifty-four Sundays and Collects for fifty-three. Once more therefore fifty-three or fifty-four is seen to be the number required for a mixed solar and lunar year.

It will be noticed that there is a great difference between the length of the assumed Lessons. The shortest contains four verses, the longest sixty-one and a-half. This is exactly what we should have expected. The length depends in great measure upon the interest of the subject. In our Church the Gospel for the day usually contains less than ten verses, but in Holy Week fifty, sixty, or seventy verses are read. Before the last revision of the Prayer Book the Gospel for Palm Sunday contained 141 verses. The truth is that in a less busy age than ours men did not object to long Lessons of special interest, provided that moderation was observed on ordinary occasions. Moreover the longest Lessons are seen on examination to be Conflations, and were therefore once much shorter than they afterwards became.

The division of the Gospels into Sunday Lessons, if it be accepted, is a fact of great significance, and therefore we venture to point out that the hypothesis is confirmed by several other considerations. (1) It goes a long way towards explaining the defective chronology of S. Mark. Fifty-three "Gospels for the Day" were to be provided by him. He knew, as Papias and many others did, that his Gospel was not arranged in chronological order, but if the calendar was supplied, what need was there for more? (2) It explains the puzzling dislocations in S. Matthew. His Gospel was constructed for use in a Jewish Church, in which Passover, Pentecost, Tabernacles, the Day of Atonement and perhaps other Rabbinical feasts were most scrupulously observed. It was essential in such a community to provide Lessons of a joyous type for feasts, and of a sombre type for fasts. This appears to have been done, as we have shown in our remarks upon S. Matthew's Gospel, by the deliberate transposition of several Marcan sections. These transpositions have perplexed writers for years. SS. Mark and Luke served Gentile Churches. The Jewish high-days were nothing to them, but Easter was an institution of the Church Catholic. The account of the Resurrection was always read on Easter Day and the account of the Passion on the preceding Sundays, which were finally observed as Lent. (3) By this means we account for the fact that the Synoptic Gospels are not much longer than they are. The Dean of Westminster pleads that in the ancient world there was a general consensus that a book must not exceed a certain length. That may to some extent be true,

<sup>1</sup> Schürer, *Jewish People*, ii. ii. p. 80.      <sup>2</sup> ii. 2.

<sup>3</sup> *Apol.* i. 67.

<sup>4</sup> Euseb. *Hist.* v. 24.



but our Table of Lessons would be a much more effective way of checking prolixity. (4) Lastly it accounts for the ministry of one year in the Synoptists. Dr Hort has shown that by the removal of two words ( $\tau\delta\ \pi\acute{\alpha}\sigma\chi\alpha$ ) from John vi. 4 all four Gospels can be made to support a ministry of one year, and that before the time of Eusebius it was the general opinion of the Church Fathers that the Ministry lasted but one year. And although the reasons, which Eusebius brought forward<sup>1</sup> for a ministry extending over three years and a fraction, altered the current of opinion in the Church and

<sup>1</sup> 'N. T. Problems,' pp. 168—182.

continue to affect it to this day, they are untenable. Nevertheless, though Dr Hort and others inclined to a one year ministry and though that idea cannot be peremptorily set aside, yet on the whole the arguments for two years and a fraction or even more seem to hold the ground. In short S. John in this case is silently correcting S. Mark and must be preferred. The cause of the primitive error—if such it be—is a very natural one. The record of our Lord's Ministry furnished Lessons for one year: it became easy to assume that the Ministry itself lasted one year.

## CHAPTER XVI.

### THE HISTORICAL TRUSTWORTHINESS OF THE GOSPELS.

Two extreme views are presented to us. On the one hand the advocates of verbal inspiration hold that every word in the sacred record is equally inspired and therefore equally perfect. On the other hand Professor Schmiedel seems to favour the view that the Gospels are only trustworthy when they attribute to our Lord some human weakness or failure. He selects nine passages from S. Mark for this purpose and discredits the others<sup>1</sup>. For he will not allow that our Lord in any way transcended the measure of man, and, as all the Gospels confessedly represent Him as divine, they must all be rejected.

Neither of these extreme views is derived from Historical Criticism but from *a priori* dogmatism. Neither of them has warrant in Scripture or in reason. Christians are conscious that the divine exists in the Universe. They experience it in themselves. Believing in the Incarnation, they expect our Lord's Person to transcend humanity. He is perfect Man and perfect God. Therefore they expect Him to speak and act in a way different from ordinary experience. But we do not regard the Gospels in a Judaistic legal way. We recognise a human element in them as much as in our Lord. They possess weakness as well as strength. They might have been drawn up in chronological order, but, though some may think that I go too far in denying this to them, no one who studies the subject critically can maintain their chronological perfection. They might have been freer from editorial difficulties. There might have been fewer doublets, refrains and

<sup>1</sup> *Encycl. Biblica*, p. 1881.

assimilations. They might have agreed in the distribution of speeches, but, as things stand, one Gospel puts into the mouth of our Lord some sentences which another assigns to His interlocutors<sup>1</sup>. All these defects however, though they ought not to be concealed, are properly held to be trivial blemishes, inseparable from human work, detracting in no way from historical trustworthiness.

Some say that S. Mark alone—or even that part only of S. Mark which constitutes the triple tradition—should be trusted. It is a feature of the great reaction which criticism has produced, that SS. Matthew and Luke should be disparaged in favour of S. Mark. No doubt the proto-Mark deserves special honour. It is the oldest record, drawn up when memory was fresh, and it rests on S. Peter's authority. But we object altogether to the idea that non-Marcian matter may be discarded. Surely in many respects the non-Marcian sections are superior to the Marcian. The older record gives facts with simple austerity, the later with deeper interest. No doubt some persons feel that a few of the non-Marcian sections present difficulties, but the great mass of details given in my Fourth Division must not on that account be disparaged. If they were, as I maintain, the work of anonymous contributors, many of whom supplied only one, it would be unreasonable scepticism to despise them. S. Peter was not the only one who "had eyes to see and ears to hear." Nay, we are told that he "stood afar off," when others had the courage to draw near. S. Peter says that both the

<sup>1</sup> Mark xii. 9, note, p. 117.

malefactors, who were crucified with our Lord, reviled Him<sup>1</sup>. S. Luke says that one reviled, but the other turned to Him for help<sup>2</sup>. Many hold S. Luke's account to be mythical, regarding it as an attempt to represent in fact the theological doctrine that Christ "is able to save unto the uttermost." It may be so, but it is simpler to suppose that S. Luke drew his information from one who stood near.

And so with the teaching. We do not believe that the longer Parables, recorded in SS. Matthew and Luke, are *verbatim* reports of what our Lord said. We have pointed out many instances where a close examination of them shows traces of editorial

<sup>1</sup> Mark xv. 32.

<sup>2</sup> Luke xxiii. 39 ff.

work. But they are historically true, for no one else could have spoken them. They carry a witness in themselves by their appeal to the Christian heart.

Speaking generally it may be said that the later work is more perfect in literary form and more attractive in subject-matter, than the earlier recollections. The older records claim reverence from their venerable antiquity, the later win their way from their intrinsic charm. And so it has come to pass that S. Mark's Gospel, the earliest and in many respects most authentic, has always been the least valued. SS. Matthew and John have competed for precedence. S. Luke has had less favour than he deserves because he was not an Apostle.

## CHAPTER XVII.

### THE RESURRECTION.

THE proto-Mark contains two predictions of the Resurrection and a brief account of the empty tomb. It tells of the vision of angels who announced that the Lord had arisen; but it goes no further. The Resurrection is an essential part of the narrative. The whole book leads up to it and would be incomprehensible without it, but the Appearances of the risen Lord, which form so important a feature of the later records, are entirely absent<sup>1</sup>.

The Resurrection is the central fact of the Christian creed; it behoves us therefore to treat it at greater length than we have been able to give to less important facts.

What is the precise significance of the absence of the Appearances from the proto-Mark?

It means that for the first twelve years or so after the great Day of Pentecost, on which the Church was founded, Easter was commemorated without the public recitation of any Appearance.

This does not prove that the Appearances were unknown in the Church. It is not too much to say that they must have been widely known. But it shows that for some reason or reasons it was not deemed expedient to bring them forward in the public services.

Now we have no difficulty in suggesting excellent reasons for their suppression.

I. In the first place they did not satisfy popular expectation. Our Lord had appeared to none but

His friends. Why did He not rather select His enemies? If His Resurrection was a reality, did it not behove Him to prove it to the gainsayers? Let Him convince the chief-priests, who were the rulers of the nation, let Him convince the Pharisees, who were the leaders of thought, and the path with others would be easy. Had not Pilate some claim to be considered? He had thrice<sup>1</sup> declared our Lord to be innocent and had done all that in him lay to release Him. Had Herod no soul to be saved? He had long been anxious to see and hear the Christ<sup>2</sup>. But God's ways are not as our ways. Not a single outsider, so far as we know, was chosen as a witness.

Again, these Appearances ran counter to popular belief, which was in favour of the resurrection of the flesh. The old carnal life must be renewed. The old ties must be continued. But the command "Touch Me not<sup>3</sup>" disappointed the expectants. Even now men are not prepared to accept S. Paul's teaching that "Flesh and blood shall not inherit the kingdom of God"<sup>4</sup>...that "We shall be changed, in a moment, in the twinkling of an eye<sup>5</sup>." Yet that change appears to have been made in our Lord's body. He had been withdrawn, it would seem, from the grave-clothes without unwrapping them<sup>6</sup>. He could enter a room when the doors were shut<sup>7</sup>. He could vanish

<sup>1</sup> Luke xxiii. 22.

<sup>2</sup> Luke xxiii. 8.

<sup>3</sup> John xx. 17.

<sup>4</sup> 1 Cor. xv. 50.

<sup>5</sup> 1 Cor. xv. 51.

<sup>6</sup> Latham, *Risen Master*, pp. 34 ff.

<sup>7</sup> John xx. 19.

<sup>1</sup> p. 174 note.

out of sight when His message was delivered<sup>1</sup>. He was invisible except when He willed to be seen. His dearest friends met Him and talked with Him for hours without suspecting who He was<sup>2</sup>. What wonder if the brethren hesitated before proclaiming these facts to a cold and unsympathetic world?

But the interviews were not only exclusively made to friends and rare and short, they were also for the most part of a highly confidential nature. None of them is better attested than the visit to S. Peter<sup>3</sup>, yet we have even now no information of what passed at that interview. We can readily believe that the first meeting between the glorified Lord and the disciple who had thrice denied Him would be of a peculiarly private character. S. Peter may have given some account of it to his brethren, but they would decide that nothing would be gained by revealing it.

The same may be said of the meeting with S. James<sup>4</sup>. There had long been great tension between our Lord and His kinsmen according to the flesh. It made our Lord declare that "A Prophet is not without honour save among his own kindred and in his own house<sup>5</sup>." Near the beginning of His ministry these brethren had declared that He was beside Himself<sup>6</sup> and had sought to put Him under restraint. At no time do we read of their giving Him countenance or support. At the close of His work we meet their gibes<sup>7</sup>, to which the Evangelist significantly adds, "For neither did His brethren believe on Him." But by one brief interview the whole situation was changed. In the first chapter of the Acts our Lord's brethren stand next to the Apostles<sup>8</sup>. In a few years S. James was elected to an office which we may fairly describe as that of Archbishop or Patriarch of the Church at Jerusalem<sup>9</sup>.

Look again at the case of S. Thomas. It is easy for us now to say "Almighty and everliving God, who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection<sup>10</sup>," but in those days, when everything was interpreted maliciously by powerful enemies, the declaration of his scepticism would assuredly be distorted; even amongst Christians his witness would be impaired by the damaging fact, that for a whole week he had continued in his state of unbelief<sup>11</sup>. For my part I am not surprised that S. John was the first who ventured to put the history on record.

We are not told what took place at the meeting of above five hundred at once<sup>1</sup>. Indeed we know not where it happened nor when. If anything important had been revealed, it must have been made public, seeing that so many were concerned. We can hardly be wrong in concluding that it was brief and formal. Little more can have been said at it than the salutation "Peace be unto you."

In the Appearances which are recorded, we can hardly wonder that there was some delay in revealing what passed. "O fools and slow of heart to believe<sup>2</sup>" would not raise the brethren in popular esteem. "Whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained<sup>3</sup>" are words which are even now difficult to interpret; widely different explanations of them are current in the Church; they are better suited to the secret conclave than to the open congregation, to esoteric study than to popular presentation.

Such are the reasons which may have made S. Peter pause before inserting the Appearances into the cycle of instruction. He was surrounded by enemies to whom he could not afford to give a handle. There were other lessons to teach of more immediate moment. The fact of the Resurrection was insisted on. "We are witnesses<sup>4</sup>." But the world must wait for the revelation of details. It was essential that men should learn to walk by faith. Much may have been said in private which did not pass into the formal teaching.

But the season for reticence did not last long. S. Paul, writing at Ephesus to the Church at Corinth in the year 57, about 27 years after the Resurrection, alludes to six of the eleven Appearances in the briefest terms, as though all his readers were familiar with them<sup>5</sup>. S. Paul was an exceptionally good witness. Not only did he claim to have seen the risen Lord himself<sup>6</sup>, but he had spoken with two others—SS. Peter and James<sup>7</sup>—who had each received a special interview. He had formed the acquaintance of the Twelve<sup>8</sup>, to whom several Appearances had been vouchsafed. He can hardly have failed to converse with some of the five hundred brethren to whom the Lord had appeared. And if the knowledge of these Appearances had penetrated into Asia Minor and Europe at that early date, how much sooner must they have been familiar in the Church of Jerusalem? S. Paul's honesty, education and ability, are our best pledges that he was "not following cum-

<sup>1</sup> Luke xxiv. 31.

<sup>2</sup> Luke xxiv. 31.

<sup>3</sup> 1 Cor. xv. 5, Luke xxiv. 34.

<sup>4</sup> 1 Cor. xv. 7.

<sup>5</sup> Mark vi. 4.

<sup>6</sup> Mark iii. 21.

<sup>7</sup> John vii. 3 f.

<sup>8</sup> Acts i. 14.

<sup>9</sup> Acts xii. 17, xv. 13, xxi. 18.

<sup>10</sup> Collect for S. Thomas's Day.

<sup>11</sup> John xx. 24 ff.

<sup>1</sup> 1 Cor. xv. 6.

<sup>2</sup> Luke xxiv. 25.

<sup>3</sup> John xx. 23.

<sup>4</sup> Acts ii. 32, iii. 15, v. 32, x. 39, 41, xiii. 31.

<sup>5</sup> 1 Cor. xv. 5 ff.

<sup>6</sup> 1 Cor. ix. 1.

<sup>7</sup> Gal. i. 18 f.

<sup>8</sup> Gal. ii. 1 f., Acts xv. 2.

ningly devised fables" when he declared these facts to us.

II. But it has been objected that the accounts in themselves are so contradictory as to destroy their historical trustworthiness. We must therefore examine the extent of their divergences.

The deutero-Mark promises an Appearance in Galilee<sup>1</sup>. S. Matthew, therefore, reproducing—we believe—the lost pages of St Mark's Gospel, gives the deutero-Markan account of that visit<sup>2</sup> and of the conversation which took place at it. So probably does the pseudo-Mark<sup>3</sup>. S. John likewise records a special Appearance to seven of the Twelve at the Lake of Galilee<sup>4</sup>, when the Draught of Fishes was granted. But SS. Luke and Paul say nothing whatever about this visit to Galilee. Indeed S. Luke seems expressly to exclude it by commanding the Apostles not to leave the Holy City<sup>5</sup>. It might have been pleaded that those words do not really exclude it, for they may have been spoken after the return of the Twelve from Galilee<sup>6</sup>. But it is impossible to accept that simple explanation, if we adhere to the belief that Luke xxiv. deals entirely with the events of Easter Day. We return therefore to our contention that lack of information is the true explanation. SS. Paul and Luke seem to have had no knowledge of that visit.

Such an admission a few years ago would have been regarded as serious, but criticism has taught us that Inspiration does not bestow omniscience. An inspired Evangelist did not know all the events concerning our Lord's ministry. He depended, like any other writer, upon the sources of information which lay before him. When these were defective he sometimes made mistakes.

Now the deutero-Mark was unknown to S. Luke. A few scraps of it—and S. John's Draught of Fishes—reached him by accident or by the intervention of travellers. But these scraps are always misplaced in his Gospel. The Draught of Fishes he assigns to the time of S. Peter's Call<sup>7</sup>. It is therefore in no way surprising that the visit to Galilee, being part of the deutero-Mark, was unknown to S. Luke. And if S. Luke knew nothing of it, S. Paul and the Western Church generally would be equally in the dark. Their ignorance has led to a certain amount of disturbance in the records. But we cannot for a moment concede that ignorance of this detail—important though it is—destroys their testimony about other events or shakes our confidence in the general trustworthiness of the Gospels.

The other great difficulty is this, that SS. Luke and Paul say nothing about those Appearances to women, which occupy the foremost place in the pages of SS. Matthew, John, and the pseudo-Mark<sup>1</sup>.

It is obviously insufficient to plead that they attached little weight to the testimony of women, believing that women are misled by the strength of their affections, so that hard-headed men can have no sort of confidence in their words. Such a view might have prevailed in the East but certainly not in the West. S. Luke is particularly fond of emphasizing the ministry of women whenever he can. We believe that ignorance is once more the true explanation of his silence. Nor is this ignorance surprising. We can readily believe that Mary Magdalene during her life was unwilling to have attention drawn to herself by the publication of the honour which she had received. Compare for a moment the case of the man who had been born blind, as recorded in S. John's Gospel<sup>2</sup>. Think of the inquisitorial cross-questionings to which he was subjected, and then ask yourself whether a woman in that age and in that city had not good cause to shrink from subjecting herself to such an ordeal. It is not merely that life would be endangered. There were plenty of people who possessed the martyr spirit. But the curiosity of friends and the malice of enemies would have been a heavy burden, and the message of the Saviour was of too personal a nature to be of great value to the general public. On the whole the facts point clearly in one direction. S. John, living in a distant country and working at a later date, was the first to introduce into his oral teaching the account of this Appearance to Mary. He had of old received the Mother of our Lord into his home<sup>3</sup>. This circumstance would bring him into closer relations with the band of women who stood at the foot of the Cross. He may well have known circumstances which were unknown to S. Peter and to the bulk of believers, or, more likely, he may have received permission to reveal after the Magdalene's death what the others had been requested to keep back during her life. If this was so, an epitome of the interview passed from S. John's oral teaching into S. Matthew, and a still shorter epitome into the pseudo-Mark.

There are many circumstances which favour this contention. (1) It fully accounts for the strange silence of SS. Luke and Paul. (2) It accounts for the pseudo-Mark. (3) It accounts for certain peculiarities in S. Matthew.

S. Matthew's Gospel is of slightly later date than

<sup>1</sup> Mark xiv. 28.

<sup>2</sup> xxviii. 16 ff.

<sup>3</sup> xvi. 14—18.

<sup>4</sup> xxi. 1 ff.

<sup>5</sup> xxiv. 49, Acts i. 4.

<sup>6</sup> Acts xiii. 31.

<sup>7</sup> Luke v. 1 ff.

<sup>1</sup> Matt. xxviii. 9, John xx. 11, Mark xvi. 9.

<sup>2</sup> ix. 1 ff.

<sup>3</sup> John xix. 27.

those of SS. Mark and Luke. It bears a few traces of that editorial embellishment which is the distinctive mark of the apocryphal Gospels. When, for example, S. Matthew writes of the angel who sat in the sepulchre that "His appearance was like lightning and his raiment white as snow. And for fear of him the keepers did quake and became as dead men<sup>1</sup>," we recognise traces of the same indulgence in the fancy which produced the following narrative in the so-called Gospel of S. Peter: "And on the night which preceded the Sabbath, while the soldiers were keeping watch two by two at the tomb, a great voice arose in the heaven and they saw the heavens opened and two men descend from them holding a great light and drawing near to the sepulchre. And the stone which had been placed at the door rolled and retired a little and the sepulchre was opened and both the young men entered. So then those soldiers awoke the centurion and the elders, for they also were present watching. And when they had narrated what they had seen, again they see three men issue forth from the tomb, two of them supporting the One and the Cross following them. And the heads of the two men reached to the heaven, but the head of Him who was led by them reached beyond the heavens. And they heard a great voice from the heavens saying, 'Thou hast preached to those that sleep.' And from the Cross a response was heard, 'Yes<sup>2</sup>.'"

The Gospel of S. Peter was written in the second century and is a good example of what that century could produce. The extract here given may be commended to the study of those who would fain attribute the Gospel of S. John to that dreary time. But

<sup>1</sup> xxviii. 3 f.

<sup>2</sup> p. 170.

we have no hesitation in attributing to S. Matthew's Gospel the first beginnings of that fanciful embellishment.

Now it is a peculiarity of S. Matthew to multiply persons and things. Again and again when the other Gospels use the singular, S. Matthew puts the plural<sup>1</sup>. When therefore S. Matthew writes that our Lord appeared to women, while S. John says that He appeared to Mary of Magdala, we are entitled to suspect another pluralism. And this is the more probable, because when we come to look closely, we find that there is nothing new in S. Matthew's record. He does but repeat the command that the Apostles should go into Galilee and the promise that they should meet our Lord there. The fact of the Appearance is a reminiscence of S. John's oral teaching, the treatment of the details is editorial.

For oral tradition is of two kinds. Either a section is learned by heart and carefully preserved by the official custodians; or else a private member of the Church, being present at some foreign station, when the Gospel for the day is recited, carries away with him some imperfect recollection of it which may lead to a distortion of the truth.

These explanations may be of use to remove some intellectual difficulties, but the real proof of the Resurrection must always be found elsewhere. It lies in the lives of those who accept it. If it produces in us a death unto sin and a new birth unto righteousness; if it illumines our path through the wilderness of this world, if it helps us to enlighten those who sit in darkness, then indeed we may say "The Lord is risen." Then shall we rejoice in His triumph.

<sup>1</sup> Matt. xx. 30, note, p. 107.

## CHAPTER XVIII.

### THE VIRGIN BIRTH.

CERINTHUS and in later time the Ebionites represented our Lord to be the Son of Joseph<sup>1</sup>. In our day the doctrine of the Virgin Birth is questioned or denied, not only by those who deny or make little of the doctrine of the Incarnation, but by some who hold fast to it. They are entitled to plead (1) the silence of SS. Paul, Mark and John, (2) the witness of the Genealogies etc., (3) the meaning of the Hebrew in Isaiah vii. 14, (4) the readings of Cod. s<sup>a</sup> in Matt. i.

(1) S. Paul writes that "God sent forth His Son

born of a woman<sup>1</sup>"—a remarkable phrase, but not necessarily involving the Virgin Birth. S. Mark writes "Is not this the Carpenter, the Son of Mary?"<sup>2</sup> In S. Luke's parallel the expression is the more natural one "the Son of Joseph." For even if Joseph was dead, as is commonly supposed, it would be more usual to ask "Is not this the Son of Joseph?" than "Is not this the Son of Mary?" Can it be that S. Luke, as elsewhere, has preserved the original wording, and that the trito-Mark altered it from

<sup>1</sup> Irenæus, i. 25.

<sup>1</sup> Gal. iv. 4.

<sup>2</sup> vi. 3.

'theological timidity'? The three Evangelists are giving the cry of the men of Nazareth, who had never been initiated into the mystery of our Lord's Birth, if we may assume for the moment that S. Luke's account of it is true. Theological timidity is elsewhere peculiar to S. Matthew, but there is nothing to prevent other writers from sharing it. And if the trito-Mark did so, we have in him an unexpected witness to the early acceptance of the doctrine<sup>1</sup>. S. John is held to have written his Gospel against Cerinthus: it is certainly strange that he does not touch upon this question. Indeed he is sometimes quoted as a witness on the other side, for he makes S. Philip say to S. Nathanael "We have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph<sup>2</sup>." Philip however was but newly convinced and very imperfectly instructed. It was as natural for him, as for the men of Nazareth, to speak thus. It is S. John's habit to make such persons say what the least instructed Christian would know to be false. Nor is this surprising, when our Lord Himself did not answer the difficulty which He raised about David's Son being David's Lord. Those who hold that S. John was acquainted with the Gospels of SS. Matthew and Luke may properly urge that, as he did not correct them in this particular, we must believe that he agreed with them.

(2) The Genealogies, both of them, give the line of descent of Joseph. And when S. Paul writes that our Lord "was born of the seed of David according to the flesh<sup>3</sup>" and the writer of the Epistle to the Hebrews that it is "certain that our Lord sprang from the tribe of Judah<sup>4</sup>," they seem to be thinking of His 'legal' descent. There is also emphasis in S. Matthew's words "Joseph, thou son of David<sup>5</sup>." These are difficulties with which we are no longer in a position to deal fully. It may be that the Virgin was a near relative of Joseph, so that her genealogy was for the most part the same as his. But the Scriptures do not assert this; indeed by telling us that her kinswoman Elisabeth was of the daughters

<sup>1</sup> I suggest that the primitive reading was "Is not this the Son of Joseph the carpenter?" (cf. 2 Tim. iv. 14, Acts ix. 43, xix. 24, etc.). S. Luke abbreviated it by omitting "the carpenter," the Church of Jerusalem expanded it by adding the other names. *Brevior lectio praestat*. The trito-Mark altered. I do not make this suggestion for doctrinal, but for critical, reasons. I am convinced that in proto-Marcian sections S. Luke has often preserved the primitive reading (for examples consult the Index), and I see no reason why he should not have done so in a deutero-Marcian section like this.

<sup>2</sup> i. 45.

<sup>3</sup> Rom. i. 3.

<sup>4</sup> Heb. vii. 14.

<sup>5</sup> i. 20.

of Aaron, they raise a slight presumption that the case was otherwise.

(3) We fully admit that the meaning of the Hebrew in Isaiah vii. 14 is to say the least indecisive. But we cannot allow that this verse gave rise to the doctrine. In other cases where quotations from the Old Testament are introduced with the formula "that it might be fulfilled etc." the quotation is later than the context: we see no reason to think that it is otherwise here. And although S. Matthew makes much of the quotation to confirm the doctrine, S. Luke teaches the doctrine without reference to the passage in Isaiah.

(4) We cannot allow that the readings of s<sup>s</sup> in Matt. i. are anything but an alteration of the Greek for dogmatic reasons<sup>1</sup>. Yet it seems certain in S. Luke and probable in S. Matthew that the Genealogies have been altered editorially at the point where our Lord's name was introduced; so that in S. Matt. s<sup>s</sup> may really be going back to the primitive record. In S. Luke the editorial manipulation is so carelessly done that the natural meaning of the words is that Jesus "really was, as He was commonly supposed to be, the Son of Joseph." Yet it is certain that this is not what S. Luke intended to say.

To sum up, the evidence appears clearly to indicate that the doctrine of the Virgin Birth was not generally revealed in the earlier part of the Apostolic age. We have no proof that S. Paul was acquainted with it. The Genealogies appear to us to have been drawn up by persons who did not hold the doctrine. Like many other doctrines, we believe it to have been kept back until conflict with heresy brought it forward. We have repeatedly insisted upon the truth that the Apostolic age teemed with burning questions, and the Gospels as well as the Epistles attest to the presence of great variety of teaching and even of bitter controversies. We cannot allow that only the most ancient is historical. We have again and again asserted that though special honour is due to the proto-Mark, we must not disparage the later Sources. He who believes in the presence of Christ in His Church and in the work of the Holy Spirit, cannot admit that the decisions of the later Apostolic age are to count for nothing. The Gospels of SS. Matthew and Luke possess authority as well as those of SS. Mark and John. And as the doctrine of the Virgin Birth is clearly revealed in these two Gospels, which are independent witnesses, and is, we believe, further supported by the testimony of the trito-Mark, we regard it as a matter of faith, though we admit that it was introduced into Church teaching at a date later than the earliest time.

<sup>1</sup> There is a *lacuna* in s<sup>s</sup> Luke i. 16—38.

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| B. He that is not with Me is against Me   |                 |                                 |                               |  |
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| 16. The Parable of the Marriage Feast (Great Dinner). (Page 227)                      |                 | xxii. 1—14                      |                               |  |
| 17. Warning against Pharisaism. (Page 228)  |                 |                                 |                               |  |
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| B. Pharisees touch not the Burdens which they lay on others                           |                 | xxiii. 4<br>xxiii. 5 [= vi. 1a] | xi. 45, 46                    |  |
| C. Pharisees make broad their Phylacteries  |                 | xxiii. 6—11<br>[=xx. 26]        | xx. 46 b = xi. 43, xxii. 26 b |  |
| D. Pharisees love to be called Rabbi  | [ix. 35, x. 43] | xxiii. 12                       | xiv. 11 = xviii. 14           |  |
| E. He that exalts himself will be abased  |                 | xxiii. 14                       | xi. 52                        |  |
| F. Pharisees lock up Heaven (take away the Key of Knowledge)                          |                 | xxiii. 15<br>xxiii. 16—22       |                               |  |
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| M. Pharisees are like to whitewashed (unwhitewashed) Sepulchres                       |                 | xxiii. 34—36<br>xxiii. 37—39    | xi. 49—51<br>xiii. 34, 35     |  |
| N. Pharisees restore the Sepulchres of the Prophets.                                  |                 |                                 |                               |  |
| O. The Blood of the Prophets will be required of this Generation.                     |                 |                                 |                               |  |
| P. Your House is left unto you desolate   |                 |                                 |                               |  |

|  | S. Mark     | S. Matthew                      | S. Luke      | S. John |
|--|-------------|---------------------------------|--------------|---------|
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| F. Happy is the Faithful Servant . . . . .                                     |             | xxiv. 45—47<br>[xxv. 21, 23]    | xii. 41—44   |         |
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| 4. Mary and Martha contrasted. (Page 243) . . . . .   |               |                | x. 38—42                  |            |
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| 8. The Parable of the Barren Fig-tree. (Page 244) . . . . .                                       | ?[xi. 12—14]  | ?[xxi. 18, 19] | xiii. 6—9                 |            |
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(a) HISTORICAL.

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|   | S. Mark | S. Matthew           | S. Luke | S. John |
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|  | S. Mark       | S. Matthew    | S. Luke               | S. John |
|--|---------------|---------------|-----------------------|---------|
| 83. The Darkness was due to an Eclipse. (Page 276)         |               |               | xxiii. 45 a           |         |
| 84. "They smote their Breasts and returned."<br>(Page 276) |               |               | xxiii. 48             |         |
| 85. Praise of Joseph of Arimathæa. (Page 276)              |               |               | xxiii. 50b, 51 a      |         |
| 86. The Sepulchre was a new one. (Page 277)                |               |               | xxiii. 53 b           |         |
| 87. The Resurrection. (Page 277)                           |               |               |                       |         |
| A. Women visit the Tomb . . . . .                          | [xvi. 1—4]    | [xxviii. 1]   | xxiii. 56—<br>xxiv. 2 |         |
| B. Vision of two Angels . . . . .                          | [xvi. 5—7]    | [xxviii. 2—7] | xxiv. 3—8             |         |
| C. Report to the Twelve . . . . .                          | [xvi. 1 a, 8] | [xxviii. 8]   | xxiv. 9—11            |         |
| 88. Separation at Bethany. (Page 277)                      |               |               | xxiv. 50—53           |         |

IV. (3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

## (b) SAYINGS.

|   |  |  |              |
|---|--|--|--------------|
| 89. The Baptist's Preaching to the different Classes.<br>(Page 278) |  |  | iii. 10—14   |
| 90. "The Old Wine is good." (Page 278)                              |  |  | v. 39        |
| 91. Woe to the Rich, the Full, &c. (Page 278)                       |  |  | vi. 24—26    |
| 92. "Do good to them that hate you." (Page 278)                     |  |  | vi. 27 b     |
| 93. "Do not lend hoping to receive back." (Page 278)                |  |  | vi. 34, 35 a |
| 94. "Condemn not and ye will not be condemned."<br>(Page 279)       |  |  | vi. 37 b, 38 |
| 95. "He that is but little amongst you is great."<br>(Page 279)     |  |  | ix. 48 b     |
| 96. The third Aspirant. (Page 279)                                  |  |  | ix. 61, 62   |
| 97. "Salute no one on the Highway." (Page 279)                      |  |  | x. 4 b       |
| 98. Accept Hospitality. (Page 279)                                  |  |  | x. 7—9       |
| 99. Insults to you are Insults to Me. (Page 279)                    |  |  | x. 16        |
| 100. The Return of the Seventy. (Page 279)                          |  |  | x. 17—20     |
| 101. "Blessed is the Womb that bare Thee." (Page<br>280)            |  |  | xi. 27, 28   |
| 102. The whole Body illuminated. (Page 280)                         |  |  | xi. 36       |
| 103. Three conflate <i>Logia</i> . (Page 280)                       |  |  |              |
| A. "Fear not, little Flock"   |  |  | xii. 32      |
| B. "Sell your Possessions"  |  |  | xii. 33, 34  |
| C. "Let your Loins be girded and your<br>Lamps burning"             |  |  | xii. 35—38   |
| 104. Three conflate <i>Logia</i> . (Page 280)                       |  |  |              |
| A. Many Stripes or few according to Position<br>of Trust.           |  |  | xii. 47, 48  |
| B. "I came to bring Fire upon Earth"                                |  |  | xii. 49      |
| C. "I have a Baptism to be baptized"                                |  |  | xii. 50      |
| 105. "Ye can discern the Face of the Sky." (Page 281)               |  |  | xii. 54—56   |
| 106. "Are there few that be saved?" (Page 281)                      |  |  | xiii. 22—25  |
| 107. "Herod will kill Thee." (Page 281)                             |  |  | xiii. 31—33  |
| 108. Two conflate <i>Logia</i> . (Page 281)                         |  |  |              |
| A. "Sit down in the lowest Room"                                    |  |  | xiv. 7—11    |
| B. "Do not invite the Rich"   |  |  | xiv. 12—15   |
| 109. Excuses for declining the Banquet. (Page 282)                  |  |  | xiv. 18—20   |
| 110. "Compel them to come in." (Page 282)                           |  |  | xiv. 23, 24  |
| 111. "This Man began to build." (Page 282)                          |  |  | xiv. 28—33   |
| 112. "God knoweth your hearts." (Page 283)                          |  |  | xvi. 14, 15  |
| 113. "Unprofitable Servants." (Page 283)                            |  |  | xvii. 7—10   |
| 114. Two conflate <i>Logia</i> . (Page 283)                         |  |  |              |
| A. "The Kingdom of God is within you"                               |  |  | xvii. 20, 21 |
| B. "Ye will desire to see one of the Days<br>of the Son of Man"     |  |  | xvii. 22, 23 |
| 115. "He must first be rejected." (Page 284)                        |  |  | xvii. 25     |
| 116. "As it was in the Days of Lot." (Page 284)                     |  |  | xvii. 28—30  |
| 117. "Remember Lot's Wife." (Page 284)                              |  |  | xvii. 32     |
| 118. Allusions to Archelaus. (Page 284)                             |  |  |              |
| A. "We will not have this man to reign<br>over us"                  |  |  | xix. 14      |
| B. "Slay my enemies"  |  |  | xix. 27      |
| 119. Two conflate <i>Logia</i> . (Page 284)                         |  |  |              |
| A. "If these be silent, the Stones will cry<br>out"                 |  |  | xix. 39, 40  |
| B. "He beheld the City and wailed over it"                          |  |  | xix. 41—44   |

|  | S. Mark | S. Matthew | S. Luke       | S. John |
|--|---------|------------|---------------|---------|
| 120. "Whosoever shall fall upon this Stone will be broken." (Page 285)   |         |            | xx. 18        |         |
| 121. "Fearful Sightings and Signs from Heaven." (Page 285)               |         |            | xxi. 11 b, 12 |         |
| 122. "I will give you a Mouth and Wisdom." (Page 285)                    |         |            | xxi. 14, 15   |         |
| 123. "A hair of your Head shall not perish." (Page 285)                  |         |            | xxi. 18       |         |
| 124. "Jerusalem will be trodden down by Gentiles." (Page 285)            |         |            | xxi. 20—26    |         |
| 125. "Your Redemption draweth nigh." (Page 286)                          |         |            | xxi. 28       |         |
| 126. "Beware of Drunkenness and the Cares of Life." (Page 286)           |         |            | xxi. 34—36    |         |
| 127. "With desire have I desired to eat this Passover." (Page 286)       |         |            | xxii. 14—16   |         |
| 128. Three conflate <i>Logia</i> . (Page 286)                            |         |            |               |         |
| A. The Dispute for Precedence . . . . .                                  |         |            | xxii. 24—30   |         |
| B. "I have prayed for thee" . . . . .                                    |         |            | xxii. 31—34   |         |
| C. "Let him that hath no Money sell his Cloak and buy a sword" . . . . . |         |            | xxii. 35—38   |         |
| 129. Two conflate <i>Logia</i> . (Page 287)                              |         |            |               |         |
| A. "Betrayest thou the Son of Man with a Kiss?" . . . . .                |         |            | xxii. 48      |         |
| B. "Shall we smite with the Sword?" . . . . .                            |         |            | xxii. 49      |         |
| 130. "This is your Hour." (Page 288)                                     |         |            | xxii. 53 b    |         |
| 131. "If I speak, ye will not believe me." (Page 288)                    |         |            | xxii. 67 b    |         |
| 132. "Weep not for Me, but weep for yourselves." (Page 288)              |         |            | xxiii. 27—31  |         |
| 133. "Father, into Thy hands I commend My Spirit." (Page 288)            |         |            | xxiii. 46     |         |
| 134. Appearance to the Apostles. (Page 288)                              |         |            |               |         |
| A. "Behold My Hands and My Feet" . . . . .                               |         |            | xxiv. 36—39   |         |
| B. He ate before them . . . . .  |         |            | xxiv. 41—43   |         |
| C. He opened their understanding . . . . .                               |         |            | xxiv. 44—49   |         |

## IV. (4) FRAGMENTS OUTSIDE THE GOSPELS.

## (a) FROM THE ACTS OF THE APOSTLES.

|   |  |  |               |
|---|--|--|---------------|
| 135. "It is happy to be a Giver rather than a Receiver." (Page 289) |  |  | Acts xx. 35 b |
|---|--|--|---------------|

## (b) FROM EXTRA-CANONICAL SOURCES.

|   |  |  |                             |
|---|--|--|-----------------------------|
| 136. "Shew yourselves approved Money-changers." (Page 289)      |  |  | Clem. <i>Hom.</i><br>ii. 51 |
| 137. "All drunken, none athirst." (Page 289)                    |  |  | Oxyrhynchus<br>Frag. iii    |
| 138. "Lift the stone and you will find Me." (Page 289)          |  |  | Do. Frag. iv                |
| 139. "A physician does not heal those who know him." (Page 289) |  |  | Do. Frag. v                 |
| 140. "You hear in one ear." (Page 289)                          |  |  | Do. Frag. vii               |

## TABLE I. E.

## FIFTH DIVISION: NARRATIVES PECULIAR TO S. LUKE.

|   |  |  |          |
|---|--|--|----------|
| 1. Promise of the Baptist's Birth. (Page 292) |  |  | i. 5—25  |
| 2. The Annunciation. (Page 293)               |  |  | i. 26—38 |
| 3. Mary's Visit to Elisabeth. (Page 294)      |  |  | i. 39—56 |
| 4. The Baptist's Birth. (Page 295)            |  |  | i. 57—80 |
| 5. The Birth of our Lord. (Page 296)          |  |  | ii. 1—7  |
| 6. The Shepherds. (Page 297)                  |  |  | ii. 8—20 |
| 7. The Circumcision. (Page 297)               |  |  | ii. 21   |

|  | S. Mark | S. Matthew | S. Luke    | S. John    |
|--|---------|------------|------------|------------|
| 8. The Presentation in the Temple. (Page 297)          |         |            | ii. 22—24  |            |
| 9. Symeon. (Page 298)                                  |         |            | ii. 25—35  |            |
| 10. Hannah. (Page 298)                                 |         |            | ii. 36—38  |            |
| 11. The Return to Nazareth. (Page 298)                 |         |            | ii. 39, 40 |            |
| 12. The Conversation with the Doctors. (Page 298)      |         |            | ii. 41—51  |            |
| 13. Growth in Wisdom and Stature. (Page 299)           |         |            | ii. 52     |            |
| 14. The Genealogy. (Page 299)                          |         | [i. 1—17]  | iii. 23—38 | [viii. 57] |
| 15. The Sermon preached at Nazareth. (Page 301)        |         |            | iv. 16—30  |            |
| 16. The Raising of the Widow's Son at Nain. (Page 302) |         |            | vii. 11—17 |            |

## TABLE II. A.

## THE PROTO-MARK.

If the oral hypothesis be true, the division of S. Mark's Gospel into proto-Mark, deutero-Mark, and trito-Mark is not merely probable but for historical reasons almost necessary. Even if the documentary hypothesis be preferred, some parts of S. Mark may rest upon older materials than other parts.

The test for discovering a proto-Marcian section under the oral hypothesis is that it should be found in all three Synoptists or in the two—SS. Mark and Luke—S. Mark's order being preserved. If the order be abandoned by S. Luke, we are dealing with a deutero-Marcian scrap, usually short and incomplete.

The proto-Marcian sections owe their special importance to their high antiquity and to their Apostolic origin, for there is good evidence that they are the work of S. Peter, at least in their Aramaic original.

As we should have expected, most of the sections are conflate, for it is natural that the oldest part of the Gospel should have been swelled by later accretions. See however the prefatory note to the next Table.

All deutero-Marcian and trito-Marcian additions are marked with an asterisk in S. Mark. And as the trito-Mark is for the most part editorial, Editorial Notes are treated as new matter. But in the case of SS. Matthew and Luke, Editorial Notes are ignored and an asterisk is only placed when foreign matter has been deliberately introduced from another source. This will account for the rare occurrence in these Gospels of the asterisks which are so frequent in S. Mark. The reader will notice at once how freely S. Matthew conflates and how seldom S. Luke does so. This distinction is most important as throwing light upon their literary methods.

Horizontal lines are used to mark places where the deutero-Mark and the trito-Mark added new sections to the narrative. One line indicates one section, two lines more than one, three many more.

| S. Mark           |                            | S. Matthew                          | S. Luke  | S. John        |
|-------------------|----------------------------|-------------------------------------|--|----------------|
| 1. i. 2*—4        | The Baptist's Mission      | iii. 1*—3                           | iii. 2—4*  | [i. 6, 23]     |
| 2. i. 7*, 8       | The Baptist's Preaching    | iii. 11*                            | iii. 16  | [i. 26, 27]    |
| 3. i. 9*—11       | John baptizes our Lord     | iii. 13*—17 = xvii. 5               | iii. 21, 22  | [i. 32]        |
| 4. i. 12*, 13 a*  | The Temptation             | iv. 1, 2*                           | iv. 1, 2 a*  |                |
| 5. i. *14 b*      | Teaching in Galilee        | iv. 12*                             | iv. 14 a*  | [ii. 12]       |
| 6. i. 21, 22      | In the Synagogue           | iv. 13 + vii. 28 b, 29              | iv. 31, 32   | [ii. 12]       |
| 7. i. 23—28       | The Demoniac               | iv. 24 a                            | iv. 33—37  |                |
| 8. i. 29*—31      | S. Peter's Wife's Mother   | viii. 14, 15                        | iv. 38, 39   |                |
| 9. i. 32*—34      | Exorcizing                 | viii. 16*                           | iv. 40*, 41  |                |
| 10. i. 35*—39     | Retirement                 | [iv. 23 = ix. 35]                   | iv. 42—44  |                |
| 11. i. 40*—44*    | Cleansing a leper          | viii. 2—4                           | v. 12—15   |                |
| 12. ii. *3*—12    | Paralytic healed           | ix. 2—8                             | v. 18—26   |                |
| 13. ii. 14        | Call of Levi (Matthew)     | ix. 9                               | v. 27, 28  |                |
| 14. ii. 15*—17    | Eating with Sinners        | ix. 10—12*                          | v. 29—32   |                |
| 15. ii. *18 b*—20 | Wedding Guests cannot fast | ix. 14, 15                          | v. 33—35   |                |
| 16. ii. 21        | New Cloth and old Cloak    | ix. 16                              | v. 36  |                |
| 17. ii. 22        | New wine and old skins     | ix. 17                              | v. 37, 38  |                |
| 18. ii. 23*—28    | Lord of the Sabbath        | xii. 1*—8                           | vi. 1—5  |                |
| 19. iii. 1*—6     | Paralytic healed           | xii. 9*—14                          | vi. 6—11   |                |
| 20. iii. 7*—10 a* | Popularity                 | xii. 15*                            | vi. 17—19  |                |
| 21. iii. 13*—19 a | Names of the Twelve        | x. 1*—4                             | vi. 12*—16   | [Acts i. 13 b] |
| 22. iv. *1 b*—9   | Parable of the Sower       | xiii. 1 b—9                         | viii. 4—8  |                |
| 23. iv. 10*—12 a  | Why speak in Parables?     | xiii. 10*—13                        | viii. 9, 10  | [xii. 39, 40]  |
| 24. iv. *14—20    | Interpretation             | xiii. 18—23                         | viii. 11—15  |                |
| 25. iv. 21*—25    | Four Utterances            | iv. 15, x. 26 b, xiii. 12 = xxv. 29 | viii. 16 = xi. 33, viii. 17 = xii. 2, viii. 18 a, 18 b = xix. 26 |                |
| 26. iv. 35*—41    | Stilling the Storm         | viii. 18*—27                        | viii. 22 b—25  |                |
| 27. v. 1*—20*     | Gerasene Demoniac          | viii. 28—34                         | viii. 26*—39   |                |

TABLE II. A. THE PROTO-MARK.

| S. Mark                |  | S. Matthew                          | S. Luke                             | S. John              |
|------------------------|--|-------------------------------------|-------------------------------------|----------------------|
| 28. v. *22*—43         | Jairus . . . . .                           | ix. 18—25                           | viii. 41—56                         |                      |
| 29. vi. 6 b—11         | Mission of the Twelve . . . . .            | ix. 35*—x. 14*<br>=iv. 23a          | ix. 1—5 = x. 4—<br>11*              |                      |
| 30. vi. 14*—16         | Herod's opinion of Christ . . . . .        | xiv. 1, 2                           | ix. 7—9                             |                      |
| 31. vi. 30*—44         | Feeding Five Thousand . . . . .            | xiv. 12 b—21                        | ix. 10—17                           | [vi. 1—15]           |
| 32. viii. *27 b—30     | S. Peter's Confession . . . . .            | xvi. 13*—20                         | ix. 18—21                           | [vi. 67—69, xi. 27]  |
| 33. viii. 31           | First Prediction of the Passion . . . . .  | xvi. 21                             | ix. 22                              |                      |
| 34. viii. 34*—ix. 1    | Self-Renunciation . . . . .                | xvi. 24*—28 =<br>x. 38, 39 [32, 33] | ix. 23—27 = xvii.<br>33 [xii. 8, 9] | [xii. 25]            |
| 35. ix. 2*—8 = i. 11   | The Transfiguration . . . . .              | xvii. 1*—8 = iii.<br>17             | ix. 28*—36 =<br>iii. 22             | [i. 14]              |
| 36. ix. 14*—26 a       | Demoniac boy . . . . .                     | xvii. 14—20 a                       | ix. 37—43                           |                      |
| 37. ix. 31*, 32        | Second Prediction of the Passion . . . . . | xvii. 22, 23                        | ix. 43 b—45                         |                      |
| 38. ix. 33 b*—37       | Dispute about Precedence . . . . .         | xviii. 1*—5 =<br>x. 40              | ix. 46—48 = xxii.<br>24 = x. 16     |                      |
| 39. ix. 38*—40         | The Stranger exorcizing . . . . .          |                                     | ix. 49, 50                          |                      |
| 40. x. 13—15*          | Blessing Children . . . . .                | xix. 13—15                          | xviii. 15—17                        |                      |
| 41. x. 17*—22          | Forsaking all . . . . .                    | xix. 16*—22                         | xviii. 18—23                        |                      |
| 42. x. 23*—27          | The Camel and the Needle's Eye . . . . .   | xix. 23—26                          | xviii. 24—27                        |                      |
| 43. x. 28*—30*         | Rewards of Discipleship . . . . .          | xix. 27*—29                         | xviii. 28—30                        |                      |
| 44. x. *32 b—34        | Third Prediction of the Passion . . . . .  | xx. 17—19                           | xviii. 31—33*                       |                      |
| 45. x. 46*—52          | Bartimæus . . . . .                        | xx. 29—34                           | xviii. 35—43                        |                      |
| 46. xi. 1*—10          | Triumphal Entry . . . . .                  | xxi. 1*—9                           | xix. 29—38*                         | [xii. 12—14a]        |
| 47. xi. *15 b*—19      | Cleansing the Temple . . . . .             | xxi. 12*—17                         | xix. 45—48                          | [ii. 13—17]          |
| 48. xi. *27 b*—33      | Question about John's Baptism . . . . .    | xxi. 23—27                          | xx. 1—8'                            |                      |
| 49. xi. 1*—12          | Vinedressers slaying the Heir . . . . .    | xxi. 33*—46 a                       | xx. 9—19                            |                      |
| 50. xii. 13*—17        | Question of the Pharisees . . . . .        | xxii. 15—22                         | xx. 20—26                           |                      |
| 51. xii. 18—27, 34 b   | Question of the Sadducees . . . . .        | xxii. 23—33, 46                     | xx. 27—38 a*, 40                    |                      |
| 52. xii. 35—37 a       | Question about the Messiah . . . . .       | xxii. 41—45                         | xx. 41—44                           |                      |
| 53. xii. 37 b—40       | Warning against Pharisaism . . . . .       | xxiii. 1*—7 a*                      | xx. 45—47 [=<br>xi. 43]             |                      |
| 54. xii. 41*—44        | The Widow's Mites . . . . .                |                                     | xxi. 1—4                            |                      |
| 55. xiii. 1, 2         | The Temple to be destroyed . . . . .       | xxiv. 1, 2                          | xxi. 5, 6                           |                      |
| 56. xiii. *3 b*, 4     | The Disciples' Question . . . . .          | xxiv. 3                             | xxi. 7                              |                      |
| 57. xiii. 5*—13        | Preliminary Troubles . . . . .             | xxiv. 4—14 [=<br>x. 17—22]          | xxi. 8*—19 [=<br>xii. 11, 12]       |                      |
| 58. xiii. 14*          | Flee to the Mountains . . . . .            | xxiv. 15*, 16                       | xxi. 20, 21                         |                      |
| 59. xiii. 17*—19 a*    | Woe to those who cannot flee . . . . .     | xxiv. 19—21 a                       | xxi. 23                             |                      |
| 60. xiii. 24—26*       | The Advent . . . . .                       | xxiv. 29*, 30                       | xxi. 25*—27*                        |                      |
| 61. xiii. 28, 29       | Lesson from the fig-tree . . . . .         | xxiv. 32, 33                        | xxi. 29—31                          |                      |
| 62. xiii. 30*—33       | Watch . . . . .                            | xxiv. 34*—42 =<br>xxv. 13           | xxi. 32*—36 a*                      |                      |
| 63. xiv. 1, 2          | Resolution to slay our Lord . . . . .      | xxvi. 2 b*—5                        | xxii. 1, 2                          | [xii. 1]             |
| 64. xiv. 10, 11        | Judas agrees to betray . . . . .           | xxvi. 14—16                         | xxii. 3—6                           | [xiii. 2 b]          |
| 65. xiv. 12*—16        | Make ready the Passover . . . . .          | xxvi. 17*—19                        | xxii. 7—13                          | [xiii. 1]            |
| 66. xiv. 17, 22—25     | The Eucharist . . . . .                    | xxvi. 20, 26—29                     | xxii. 14, 17—19 a                   |                      |
| 67. xiv. 26, 32*—38* a | Gethsemane . . . . .                       | xxvi. 30, 36—<br>41 a               | xxii. 39—45                         | [xviii. 1, 2, 11]    |
| 68. xiv. 43*—49*       | The Arrest . . . . .                       | xxvi. 47*—56 a                      | xxii. 47*—53                        | [xviii. 3—11]        |
| 69. xiv. 53, 54        | The Examination . . . . .                  | xxvi. 57, 58                        | xxii. 54, 55                        | [xviii. 12—16, 18]   |
| 70. xiv. 61 b—64       | The Oath . . . . .                         | xxvi. 63 b—66                       | xxii. 66 b*—71                      |                      |
| 71. xiv. 66—68 a       | S. Peter denies . . . . .                  | xxvi. 69, 70                        | xxii. 56, 57                        | [xviii. 17]          |
| 72. xv. 1, 2*          | Pilate . . . . .                           | xxvii. 1*—11                        | xxiii. 1*—3                         | [xviii. 28—38]       |
| 73. xv. 6*—15          | Barabbas . . . . .                         | xxvii. 15*—26                       | xxiii. 18*—25                       | [xviii. 39, xix. 16] |
| 74. xv. 20 b*, 21      | Simon of Cyrene . . . . .                  | xxvii. 31 b, 32                     | xxiii. 26*                          | [xix. 16 b, 17 a]    |
| 75. xv. 22*—32         | The Crucifixion . . . . .                  | xxvii. 33*—44                       | xxiii. 33*—39 a*                    | [xix. 17 b—22]       |
| 76. xv. 33*—38         | Darkness and Death . . . . .               | xxvii. 45—51 a*                     | xxiii. 44—46 a*                     | [xix. 28—30]         |
| 77. xv. 39             | The Centurion . . . . .                    | xxvii. 54                           | xxiii. 47*                          |                      |
| 78. xv. 40*, 41 a      | Women Present . . . . .                    | xxvii. 55                           | xxiii. 49                           | [xix. 25—27]         |
| 79. xv. 42*—47         | The Burial . . . . .                       | xxvii. 57*—61                       | xxiii. 50—55                        | [xix. 38—42]         |
| 80. xvi. 1*—5*, 8      | The Resurrection . . . . .                 | xxviii. 1*—3, 8                     | xxiii. 56—xxiv.<br>4, 9             | [xx. 1]              |

## TABLE II. B.

## THE DEUTERO-MARK.

The test for a deutero-Marcian section is that it should be present in SS. Mark and Matthew and either absent altogether from S. Luke, or given by him in a different order. In the latter case it will often be in an incomplete form and in a different setting.

The deutero-Marcian sections are of somewhat later date than the proto-Marcian and there is less reason for ascribing them to S. Peter, who however may certainly have been the author of all or of most of them.

Many of them are conflated, but not nearly so large a proportion of them as of the proto-Mark. This confirms their later origin.

The Lucan scraps are enclosed in round brackets. They deserve special study for their bearing upon the question of the oral hypothesis.

Braces are used when several sections of the deutero-Mark succeed each other without break, and small type is used when the addition is less than one section. A horizontal line marks places where there is a long gap without deutero-Marcian additions.

The deutero-Mark consists of the proto-Mark *plus* the following sections or parts of sections.

| S. Mark               |   | S. Matthew                   | S. Luke (scraps)          | S. John     |
|-----------------------|---|------------------------------|---------------------------|-------------|
| 1. i. 5, 6, 7 b       | The Baptist's popularity, his Food and Clothing. "After me" | iii. 4—6, 11 b               |                           |             |
| 2. i. 9 b             | "From Nazareth in Galilee"                                  | iii. 13 b                    |                           |             |
| 3. i. 13 d            | "The Angels ministered to Him"                              | iv. 11 b                     |                           |             |
| 4. i. 14 a, 15        | "The Kingdom is at hand"                                    | iv. 12 a, 17, [= iii. 2]     |                           |             |
| 5. i. 16*—20          | The Call of S. Peter &c.                                    | iv. 18—22                    | (v. 10, 11)               |             |
| 6. iii. 12            | "Not to make Him known"                                     | xii. 16*                     |                           |             |
| 7. iii. 22—26         | "He hath Beelzebul"   | xii. 24—26*, [= ix. 34]      | (xi. 15*—18)              |             |
| 8. iii. 27            | "The Strong Man armed"                                      | xii. 29*                     | (xi. 21, 22*)             |             |
| 9. iii. 28, 29 a      | Blasphemy against the Holy Spirit.                          | xii. 31*                     | (xii. *10 b)              |             |
| 10. iii. 31—35        | "Who is My Mother?"   | xii. 46—50                   | (viii. 19—21)             |             |
| 11. iv. 1 ab, de, 2 a | He taught in a boat.  | xiii. 1 b, 2 bc, 3 a         |                           |             |
| 12. iv. 12 c          | "Lest they be converted"                                    | xiii. *15 f*                 |                           |             |
| 13. iv. 30—32         | The Grain of Mustard  | xiii. 31, 32                 | (xiii. 18, 19)            |             |
| 14. iv. 33*, 34 a*    | "Nothing without a Parable"                                 | xiii. 34*                    |                           |             |
| 15. vi. 1—6 a         | A Visit to Nazareth   | xiii. 53—58                  | (iv. 16*—24*)             |             |
| 16. vi. 14 f          | "Therefore the powers work in him"                          | xiv. 2 d                     |                           |             |
| 17. vi. 17—29         | The Baptist's Death   | xiv. 3—12 a                  | [iii. 19, 20]             |             |
| 18. vi. 45*—51 a*     | Walking on the Sea  | xiv. 22—*32*                 |                           | [vi. 16—21] |
| 19. vi. 53*—56        | Landing at Gennesaret                                       | xiv. 34—36                   |                           | [vi. 22—26] |
| 20. vii. 1*—23        | Eating with unwashed hands                                  | xv. 1—*20                    |                           |             |
| 21. vii. 24*—31       | Syrophenician Woman's Daughter healed                       | xv. 21*—29*                  |                           |             |
| 22. viii. 1 b—10      | Feeding of Four Thousand                                    | xv. 32—39                    |                           |             |
| 23. viii. 11, 12      | Sign from Heaven refused.                                   | xvi. 1*—4 a, [= xii. 38, 39] | (xi. 16, 29*)             |             |
| 24. viii. 13*—21      | Leaven of the Pharisees                                     | xvi. 4 b—11 a                | (xii. 1)                  |             |
| 25. viii. 27 a        | 'Caesarea Philippi'   | xvi. 13 a                    |                           |             |
| 26. viii. 32 b, 33    | S. Peter rebuked  | xvi. 22, 23                  |                           | [vi. 70]    |
| 27. ix. 9*—13 c*      | Descent from the Mount                                      | xvii. 9—13                   | [ix. 36 b]                |             |
| 28. ix. 22 a          | "It oft casteth him into fire or water"                     | xvii. 15 c                   |                           |             |
| 29. ix. 28, 29        | "Why could not we cast it out?"                             | xvii. 19, 20 a*              |                           |             |
| 30. ix. 30 a, 31 b    | Prediction of the Resurrection                              | xvii. 22 a, 23               |                           |             |
| 31. ix. 42—47*        | Causing scandals  | xviii. 6—9, [= v. 29, 30]    | (xvii. 1, 2)              |             |
| 32. x. 1*—12          | Divorce   | xix. 1*—9, [= v. 31*, 32]    | (xvi. 18)                 |             |
| 33. x. 16 b           | "He laid His hands on them"                                 | xix. 15                      |                           |             |
| 34. x. 31             | "The first last"  | xix. 30                      | (xiii. 30)                |             |
| 35. x. 32 a           | Going up to Jerusalem                                       | xx. 17 a                     |                           |             |
| 36. x. 35—45          | The ambitious Request                                       | xx. 20—28, [= xxiii. 10]     | [xii. 50], (xxii. 25, 26) |             |
| 37. x. 46 b           | "As He was going from Jericho"                              | xx. 29                       |                           |             |
| 38. xi. 3 c           | "He will send it back"                                      | xxi. 3 c                     |                           |             |
| 39. xi. 8 b, 9 a      | "Others cut branches" &c.                                   | xxi. 8 b, 9 a                |                           | [xii. 13 a] |
| 40. xi. 11*—14        | The fig-tree cursed   | xxi. 10 a*, 18, 19 a         |                           |             |

| S. Mark                |  | S. Matthew              | S. Luke (scraps) | S. John              |
|------------------------|--|-------------------------|------------------|----------------------|
| 41. xi. 20—24          | The fig-tree withers . . . . .                       | xxi. 19 b—22 = xvii. 20 |                  |                      |
| 42. xii. 5 b           | "Scourging some, slaying others" . . . . .           | xxi. 36                 |                  |                      |
| 43. xii. 28*—31 a*     | The Scribe's Question . . . . .                      | xxii. 34*—39            | (x. 25—27*)      |                      |
| 44. xiii. 3 a          | The Mount of Olives . . . . .                        | xxiv. 3 a               |                  |                      |
| 45. xiii. 10           | The Gospel must be preached to all nations . . . . . | xxiv. 14                |                  |                      |
| 46. xiii. 14 b, 15, 16 | On the housetop . . . . .                            | xxiv. 15 c, 17, 18      | (xvii. 31)       |                      |
| 47. xiii. 18           | Pray that it be not in winter . . . . .              | xxiv. 20 a*             |                  |                      |
| 48. xiii. 19 b—23      | "The days will be shortened" . . . . .               | xxiv. 21 b—25*          | (xvii. 21 = 23)  |                      |
| 49. xiii. 27           | Sending His angels . . . . .                         | xxiv. 31*               |                  |                      |
| 50. xiii. 32           | "No man knoweth the day" . . . . .                   | xxiv. 36                |                  |                      |
| 51. xiv. 3*—9          | Anointing at Bethany . . . . .                       | xxvi. 6—13              | (vii. 37, 38*)   | [xii. 2—8]           |
| 52. xiv. 18*—21        | Prediction of Betrayal . . . . .                     | xxvi. 21—24*            | (xxii. *22)      | [xiii. 21 b]         |
| 53. xiv. 27*—31        | Prediction of Denial . . . . .                       | xxvi. 31—35             | (xxii. 33*, 34)  | [xiii. 38]           |
| 54. xiv. 32 b, 33, 34  | "My soul is sorrowful" . . . . .                     | xxvi. 36 b, 37, 38      |                  | [xii. 27]            |
| 55. xiv. 38* b—42      | Second and third Agony . . . . .                     | xxvi. 41 b—46           |                  | [xii. 23, xiv. 31 d] |
| 56. xiv. 43 c—44, 46   | Swords and staves . . . . .                          | xxvi. 47 c, 48, 50 b    |                  | [xviii. 3]           |
| 57. xiv. 50            | They forsook Him and fled . . . . .                  | xxvi. 56 b              |                  |                      |
| 58. xiv. 55*—61 a      | Seeking for evidence . . . . .                       | xxvi. 59—63 a           |                  | [ii. 19]             |
| 59. xiv. 65            | Mockery by the police . . . . .                      | xxvi. 67, 68            | (xxii. 63—65)    |                      |
| 60. xiv. 68* c—72      | Second and third Denials . . . . .                   | xxvi. 71—75             | (xxii. 59*—62)   |                      |
| 61. xv. 3—5            | Silence before Pilate . . . . .                      | xxvii. 12—14            |                  |                      |
| 62. xv. 10—12          | The Chief Priests press for Barabbas . . . . .       | xxvii. 18*—22 b         |                  | [xviii. 39 b, 40]    |
| 63. xv. 16—20          | Mockery by the Soldiers . . . . .                    | xxvii. 27—*31           | (xxiii. 11)      | [xix. 2, 3]          |
| 64. xv. 23             | The myrrhed wine . . . . .                           | xxvii. 34               |                  |                      |
| 65. xv. 29, 30         | "Save Thyself" . . . . .                             | xxvii. 39, 40           | (xxiii. 37)      |                      |
| 66. xv. 34—36          | "Elahi, lemama sebaqtáni?" . . . . .                 | xxvii. 46—49            |                  |                      |
| 67. xv. 40 b           | Names of the women . . . . .                         | xxvii. 56               |                  | [xix. 25]            |
| 68. xv. 44*, 45        | Pilate gave the body . . . . .                       | xxvii. 58 b             |                  | [xix. 38, 39]        |
| 69. xvi. 6, 7          | "He goeth into Galilee" . . . . .                    | xxviii. 5—7             |                  |                      |

TABLE II. C.

THE TRITO-MARK.

The test to discover a trito-Marcian section, phrase or word, is that it should be present in S. Mark but absent from SS. Matthew and Luke. This test however is not quite absolute. Some Marcan words of the single tradition bear internal marks of belonging to the proto-Mark and have been reckoned as such in spite of their isolation. Especially is this true of the deutero-Mark, in which we lose S. Luke's guidance; for S. Matthew shews at times such a tendency to curtail that we cannot regard him as a safe guide for the omission of a phrase or word. Also it must be clearly understood that many, perhaps very many, of those which are included in this list may really belong to the proto-Mark, yet for some reason have been lost during the oral stage from two Gospels.

There is sure to be difference of opinion on this point. And it is a proof of the general value of the oral hypothesis that it can so freely admit the possibility of error in judgment in detail work without abandoning the main position.

Thick type is used when a trito-Marcian addition extends to a whole section.

The trito-Mark consists of the deutero-Mark *plus* the following:

| S. Mark      |  |
|--------------|--|
| 1. i. 2 b    | "Behold I send my Messenger."                  |
| 2. i. 7 c    | "Stooping."                                    |
| 3. i. 13 c   | "He was with the lesser beasts."               |
| 4. i. 20 c   | "With the hired servants."                     |
| 5. i. 29 c   | "And Andrew with James and John." Cf. No. 121. |
| 6. i. 33     | "The whole city was gathered at the door."     |
| 7. i. 35 b   | "Far in the night."                            |
| 8. i. 35 c   | "And there He prayed."                         |
| 9. i. 36 a   | "Simon and those with him."                    |
| 10. i. 39 c  | "And casting out the demons."                  |
| 11. i. 43    | "He straitly adjured him." Cf. No. 126.        |
| 12. i. 45    | "He was in desert places."                     |
| 13. ii. 1, 2 | "He came again to Capernaum." Cf. No. 89.      |
| 14. ii. 4 c  | "They dug a hole through."                     |
| 15. ii. 8 a  | "By His Spirit."                               |
| 16. ii. 9 c  | "Take up thy bed."                             |
| 17. ii. 13   | Teaching by the sea.                           |

|     |                  |  |
|-----|------------------|--|
|     | S. Mark          |  |
| 18. | ii. 15 e         | "They were many."  |
| 19. | ii. 16 b         | "He eats with sinners."  |
| 20. | ii. 18 a         | "John's disciples and the Pharisees were fasting."   |
| 21. | ii. 19 d         | "While the Bridegroom is with them," &c.   |
| 22. | ii. 25 c         | "He had need."   |
| 23. | ii. 26 b         | "In the high-priesthood of Abiathar."  |
| 24. | ii. 27 b         | "The Sabbath was made for man."  |
| 25. | iii. 5 b         | "With anger, being grieved," &c.   |
| 26. | iii. 7 b         | "To the sea."  |
| 27. | iii. 8 b         | "From Idumea and beyond Jordan."   |
| 28. | iii. 9           | He commands a boat to wait on Him.   |
| 29. | iii. 10 b, 11    | "Thou art the Son of God."   |
| 30. | iii. 14 c        | The Apostles were to be with Him and to preach.  |
| 31. | iii. 17 c        | "Sons of thunder."   |
| 32. | iii. 19 b—21     | "He is mad."   |
| 33. | iii. 29 c, 30    | "Guilty of a life-long sin."   |
| 34. | iv. 10 a         | "When He was left alone."  |
| 35. | iv. 13           | "How shall ye know all the parables?"  |
| 36. | iv. 23           | "If any man hath ears to hear let him hear." Matt. xi. 15, xiii. 9, 43, Luke viii. 8, xiv. 35.           |
| 37. | iv. 24 a, c      | "And He said unto them '.....With what measure ye mete,' &c. Matt. vii. 2, vi. 33, Luke vi. 38, xii. 31. |
| 38. | iv. 26—29        | <b>The Seed growing secretly.</b>  |
| 39. | iv. 33 b         | "As they were able to hear."   |
| 40. | iv. 34 b         | "He interpreted all things to His disciples."  |
| 41. | iv. 36 c         | "Other boats were with Him."   |
| 42. | iv. 38 b         | "In the stern on a pillow."  |
| 43. | v. 3 b—5         | Description of the demoniac. Cf. Luke viii. 29 b.  |
| 44. | v. 13 e          | "About two thousand."  |
| 45. | v. 20 b          | "In Decapolis."  |
| 46. | v. 20 d          | "And all marvelled."   |
| 47. | v. 21            | "He crossed again," &c.  |
| 48. | v. 26            | "She rather grew worse." Cf. Luke viii. 43 b.  |
| 49. | v. 29 b          | "She felt that she was healed."  |
| 50. | v. 30 b          | "He recognized the power that had gone from Him."  |
| 51. | v. 32            | "He looked round to see her," &c.  |
| 52. | v. 34 d          | "Be whole of thy plague."  |
| 53. | vi. 12, 13       | Anointing the sick with oil.   |
| 54. | vi. 30 c, 31     | "Come into a desert place and rest."   |
| 55. | vi. 34 c         | "Sheep without a shepherd." Matt. ix. 36.  |
| 56. | vi. 37 d         | "Two hundred francs' worth." John vi. 7.   |
| 57. | vi. 45 d         | "To Bethsaida."  |
| 58. | vi. 48 f         | "He wished to pass them."  |
| 59. | vi. 51 c, 52     | "Their heart was hardened." Cf. No. 71.  |
| 60. | vi. 53 b         | "They cast anchor."  |
| 61. | vi. 56 a         | "They laid the sick in the streets."   |
| 62. | vii. 2—4         | The tradition of the Elders.   |
| 63. | vii. 8           | "Ye hold the tradition of the Elders."   |
| 64. | vii. 13 b        | "Many such things ye do."  |
| 65. | vii. 19 d        | "He cleansed all foods."   |
| 66. | vii. 24 c        | "He wished no one to know, but could not be hid."  |
| 67. | vii. 27 b        | "Let the children first be fed."   |
| 68. | vii. 31*—37      | <b>The deaf man healed.</b>  |
| 69. | viii. 1 a        | "Having nothing to eat."   |
| 70. | viii. 14 b       | "They had only one loaf."  |
| 71. | viii. 17 e, 18 a | "Have ye your heart hardened?" Cf. No. 59.   |
| 72. | viii. 22—26      | <b>The blind man of Bethsaida.</b>   |
| 73. | viii. 32         | "He spake the word with boldness."   |
| 74. | viii. 35 d       | "And for the Gospel's sake."   |
| 75. | viii. 38 b       | "In this sinful and adulterous generation."  |
| 76. | ix. 1            | "And He said to them."   |
| 77. | ix. 2 d          | "Alone."   |
| 78. | ix. 3 c          | "As no fuller on earth can whiten."  |
| 79. | ix. 8 b          | "With themselves."   |
| 80. | ix. 10           | "They kept the saying with themselves," &c.  |
| 81. | ix. 13 d         | "As it is written concerning him."   |
| 82. | ix. 15, 16       | "The crowd saluted Him."   |
| 83. | ix. 21           | "How long has this happened to him?"   |
| 84. | ix. 22 c—24      | "If Thou canst!"   |
| 85. | ix. 25 a         | "Seeing that a crowd was gathering."   |
| 86. | ix. 25 b         | "I charge thee, come out of him."  |
| 87. | ix. 26 b, 27     | "He became as one dead."   |
| 88. | ix. 30 b         | "He willed that none should know it."  |



| S. Mark             |   |
|---------------------|---|
| 89. ix. 33 a        | "They came into Capernaum." Cf. No. 13.                             |
| 90. ix. 35          | "The first will be the servant of all." (Cf. Mark x. 43, 44  )      |
| 91. ix. 36 b        | "He took it up in His arms."  |
| 92. ix. 39 b        | "None can do a miracle in My name," &c.                             |
| 93. ix. 41          | "A cup of cold water," &c. Matt. x. 42.                             |
| 94. ix. 48          | "Where their worm dieth not."                                       |
| 95. ix. 49, 50      | <b>Three Utterances respecting Salt.</b> Matt. v. 13, Luke xiv. 34. |
| 96. x. 10           | "His disciples asked Him."  |
| 97. x. 16 a         | "He took them in His arms."   |
| 98. x. 19 c         | "Defraud not."  |
| 99. x. 24           | "The disciples were astounded at His words."                        |
| 100. x. 30 b, c     | "Houses, brothers," &c.   |
| 101. x. 32 b, c     | "Jesus was walking before them," &c.                                |
| 102. x. 46 d        | "Bartimaeus the son of Timaeus."                                    |
| 103. x. 49 b, 50    | "Arise, He calleth thee."   |
| 104. xi. 4 b        | "Tied at the door outside at the passage."                          |
| 105. xi. 11 b       | "He retired to Bethany."  |
| 106. xi. 13 d       | "It was not the fig season."  |
| 107. xi. 15 a       | "They come to Jerusalem."   |
| 108. xi. 16         | "He suffered none to carry a vessel," &c.                           |
| 109. xi. 17         | "To all the nations."   |
| 110. xi. 25         | " <b>When ye pray, forgive.</b> " Matt. vi. 14.                     |
| 111. xi. 27 a       | "They come again to Jerusalem."                                     |
| 112. xi. 30 c       | "Answer Me."  |
| 113. xii. 14 a      | "When they came."   |
| 114. xii. 14 g      | "Must we give or must we not give?"                                 |
| 115. xii. 27 b      | "Ye do greatly err."  |
| 116. xii. 29 b      | "Hear, O Israel," &c.   |
| 117. xii. 31 c—34 a | Praise of the scribe.   |
| 118. xii. 41 a      | "Sitting over against the treasury."                                |
| 119. xii. 42 b      | "Which are a <i>quadrans</i> ."                                     |
| 120. xiii. 3 b      | "Over against the temple."  |
| 121. xiii. 3 d      | "Peter, James, John, and Andrew." Cf. No. 5.                        |
| 122. xiii. 34—37    | " <b>Keep awake.</b> "  |
| 123. xiv. 3 d       | "Pistic nard." John xii. 3.   |
| 124. xiv. 3 e       | "She crushed the box."  |
| 125. xiv. 5 b       | "For above three hundred francs." John xii. 5.                      |
| 126. xiv. 5 d       | "They murmured at her." Cf. No. 11.                                 |
| 127. xiv. 7 b       | "Whenever ye will, ye can do them good."                            |
| 128. xiv. 15 b      | "Ready."  |
| 129. xiv. 18        | "Who eateth with Me."   |
| 130. xiv. 30 c      | "Twice." Cf. Nos. 137, 138.   |
| 131. xiv. 36 a      | "Abba."   |
| 132. xiv. 40 c      | "They knew not what to answer."                                     |
| 133. xiv. 44 c      | "Lead Him away safely."   |
| 134. xiv. 51, 52    | <b>The young man with the linen cloth.</b>                          |
| 135. xiv. 56 b      | "The testimony did not suffice."                                    |
| 136. xiv. 59        | "Not even so did the testimony suffice."                            |
| 137. xiv. 72 a      | "A second time." Cf. Nos. 130, 138.                                 |
| 138. xiv. 72 e      | "Twice." Cf. Nos. 130, 137.   |
| 139. xv. 21 d       | "The father of Alexander and Rufus."                                |
| 140. xv. 24 c       | "Who should take which."  |
| 141. xv. 25         | "It was the third hour." John xix. 14.                              |
| 142. xv. 41 d       | "Women, who came up with Him to Jerusalem."                         |
| 143. xv. 42 b       | "It was Friday." Luke xxiii. 54, John xix. 42.                      |
| 144. xv. 44 b, 45 a | "Pilate wondered whether He were dead."                             |
| 145. xvi. 1 c       | "And Salome."   |
| 146. xvi. 2 c, 3    | "Who will roll away the stone?"                                     |
| 147. xvi. 4 b       | "It was very great."  |
| 148. xvi. 5 b       | "On the right."   |
| 149. xvi. 7 b       | "And to Peter."   |

In the third edition of the Synopsis the following additions were made to the above list:

|                |  |
|----------------|--|
| 150. i. 28 c   | "Of Galilee."                                |
| 151. i. 41 a   | "Being moved with pity."                     |
| 152. ii. 12 b  | "Before all."                                |
| 153. iii. 6 a  | "With the Herodians." Cf. xii. 13.           |
| 154. vi. 37 c  | "The brother of James." Cf. iii. 17.         |
| 155. vii. 30   | "The demon was gone out."                    |
| 156. ix. 17 c  | "Dumb."                                      |
| 157. xii. 35 a | "Teaching in the temple."                    |
| 158. xv. 8     | "The crowd ask Pilate to do as he was wont." |
| 159. xv. 15 b  | "Wishing to satisfy the crowd."              |

Among phrases which are possibly proto-Marcan but omitted from the other Gospels through theological timidity, may be reckoned No. 25, 32, 58, 59, 66, 71, 88, 151.

## TABLE III. A.

## THE PROTO-MATTHEW.

Being the oldest parts of the *Logia*, common to SS. Matthew and Luke, occasionally used by SS. Mark and John.

An asterisk marks the intrusion of matter from another source, but no asterisk is prefixed to editorial additions. In this list S. Matthew's order is adopted; S. Luke's will be seen to differ very widely from it.

## 1, 2. FROM THE BAPTIST'S PREACHING.

| S. Matthew   |                                      | S. Mark | S. Luke  | S. John |
|--------------|--------------------------------------|---------|----------|---------|
| 1. iii. 7—10 | "Ye offspring of vipers" . . . . .   |         | iii. 7—9 |         |
| 2. iii. 12   | "Whose fan is in his hand" . . . . . |         | iii. 17  |         |
| 3. iv. 2—10  | The three Temptations . . . . .      |         | iv. 2—12 |         |

## 4—21. FROM THE SERMON ON THE MOUNT.

|                               |   |            |               |  |
|-------------------------------|---|------------|---------------|--|
| 4. v. 3, 4, 6                 | Three of the shorter Beatitudes . . . . . |            | vi. 20 b, 21  |  |
| 5. v. 11, 12                  | The longer Beatitude . . . . .            |            | vi. 22, 23    |  |
| 6. v. 39 b—42                 | "Don't retaliate" . . . . .               |            | vi. 29, 30    |  |
| 7. v. 44—48                   | "Love your enemies" . . . . .             |            | vi. 27**—36   |  |
| 8. vi. 9—13                   | The Lord's Prayer . . . . .               |            | xi. 2 b—4     |  |
| 9. vi. 19—21                  | "Treasure in heaven" . . . . .            |            | xii. 33 b, 34 |  |
| 10. vi. 22, 23                | "The eye the lamp of the body" . . . . .  |            | xi. 34, 35    |  |
| 11. vi. 24                    | "Ye cannot serve God and Mamon" . . . . . |            | xvi. 13       |  |
| 12. vi. 25—33                 | Against anxiety . . . . .                 | (iv. 24 c) | xii. 22 b—31  |  |
| 13. vii. 1, 2                 | "Judge not" . . . . .                     | (iv. 24 b) | vi. 37*, 38   |  |
| 14. vii. 3—5                  | "The beam in your eye" . . . . .          |            | vi. 41, 42    |  |
| 15. vii. 7—11                 | "Ask and it will be given" . . . . .      |            | xi. 9 b—13    |  |
| 16. vii. 12 a                 | The golden rule . . . . .                 |            | vi. 31        |  |
| 17. vii. 13 a                 | "The narrow gate" . . . . .               |            | xiii. 24 a    |  |
| 18. vii. 16—18<br>=xii. 33—35 | "Grapes of thorns" . . . . .              |            | vi. 43—45     |  |
| 19. vii. 21                   | Deeds, not words . . . . .                |            | vi. 46        |  |
| 20. vii. 22, 23               | "Depart from Me" . . . . .                |            | xiii. 26, 27  |  |
| 21. vii. 24—27                | "Founded on the rock" . . . . .           |            | vi. 47—49     |  |
| 22. viii. 19—22               | The two aspirants . . . . .               |            | ix. 57—60 a   |  |

## 23—36. FROM THE CHARGE TO THE TWELVE.

|                       |  |        |               |                 |
|-----------------------|--|--------|---------------|-----------------|
| 23. ix. 37, 38        | "The labourers few" . . . . .                    |        | x. 2          |                 |
| 24. x. 7, 8           | "Preach and heal" . . . . .                      |        | ix. 2         |                 |
| 25. x. 10 b           | "Worthy of his food" . . . . .                   |        | x. 7 b        |                 |
| 26. x. 12, 13         | "Salute the house" . . . . .                     |        | x. 5, 6       |                 |
| 27. x. 15             | "More tolerable for Sodom" . . . . .             |        | x. 12         |                 |
| 28. x. 16 a           | "Lambs amid wolves" . . . . .                    |        | x. 3          |                 |
| 29. x. 24, 25 a       | "Theservant not greater than his Lord" . . . . . |        | vi. 40        | xiii. 16=xv. 20 |
| 30. x. 27             | "Proclaim on the housetops" . . . . .            |        | xii. 3        |                 |
| 31. x. 28             | "Fear not them that kill the body" . . . . .     |        | xii. 4 b, 5 a |                 |
| 32. x. 29—31          | "Of more value than many sparrows" . . . . .     |        | xii. 6, 7     |                 |
| 33. x. 32, 33         | "Confessing Me before men" . . . . .             |        | xii. 8, 9     |                 |
| 34. x. 34, 35         | "Not peace, but a sword" . . . . .               |        | xii. 51—53    |                 |
| 35. x. 37, 38         | "Not worthy of Me" . . . . .                     |        | xiv. 26, 27   |                 |
| 36. x. 40 (=xviii. 5) | "Welcoming you is welcoming Me" . . . . .        | ix. 37 | ix. 48 a      |                 |

## 37—40. FOUR LOGIA RESPECTING JOHN THE BAPTIST.

|                 |   |        |            |               |
|-----------------|---|--------|------------|---------------|
| 37. xi. 2—6     | His doubt . . . . .                             |        | vii. 18—23 |               |
| 38. xi. 7—11    | "Greater than a prophet" . . . . .              | (i. 2) | vii. 24—28 |               |
| 39. xi. 12, 13  | "Taking the kingdom by force" . . . . .         |        | xvi. 16    |               |
| 40. xi. 16—19   | "Like children at play" . . . . .               |        | vii. 31—35 |               |
| 41. xi. 21—23 a | "Woe to Chorazin" . . . . .                     |        | x. 13—15   |               |
| 42. xi. 25, 26  | "Revealed unto babes" . . . . .                 |        | x. 21      |               |
| 43. xi. 27      | "None knoweth the Son but the Father" . . . . . |        | x. 22      | <i>Passim</i> |

TABLE III. A. THE PROTO-MATTHEW.

| S. Matthew                                   |  | S. Mark    | S. Luke                | S. John |
|--|--|------------|------------------------|---------|
| 44. xii. 27, 28                              | "Casting out demons by Beelzebul"            |            | xi. 19, 20             |         |
| 45. xii. 30                                  | "He that is not with Me is against Me"       |            | xi. 23                 |         |
| 46. xii. 32 a                                | Blasphemy against the Holy Spirit            | iii. 29    | xii. 10                |         |
| 47. xii. 39 b, 40                            | The sign of Jonah                            | viii 12    | xi. 29 b, 30           |         |
| 48. xii. 41                                  | The men of Nineveh                           |            | xi. 32                 |         |
| 49. xii. 42                                  | The queen of the South                       |            | xi. 31                 |         |
| 50. xii. 43—45 a                             | The exorcised demon returns                  |            | xi. 24—26              |         |
| 51, 52. FROM A CONFLATION OF EIGHT PARABLES. |  |            |                        |         |
| 51. xiii. 16, 17                             | "Prophets desired to see what ye see"        |            | x. 23 b, 24            |         |
| 52. xiii. 33                                 | Parable of the Leaven                        |            | xiii. 20, 21           |         |
| 53. xviii. 12—14                             | Parable of the lost sheep                    |            | xv. 4—7                |         |
| 54. xxii. 2*—10                              | Parable of the Marriage feast                |            | xiv. 16*—24*           |         |
| 55—63. FROM THE WOES ON THE PHARISEES.       |  |            |                        |         |
| 55. xxiii. 4                                 | "They lay burdens which they touch not"      |            | xi. 46 b               |         |
| 56. xxiii. 12                                | "He that exalteth himself will be abased"    |            | xiv. 11<br>=xviii. 14b |         |
| 57. xxiii. 14                                | "They lock up heaven"                        |            | xi. 52                 |         |
| 58. xxiii. 23                                | "They tithe mint &c."                        |            | xi. 42                 |         |
| 59. xxiii. 25, 26                            | "They cleanse the outside"                   |            | xi. 39 b               |         |
| 60. xxiii. 27                                | "They are like whited sepulchres"            |            | xi. 44                 |         |
| 61. xxiii. 29—32                             | "They restore the tombs of the prophets"     |            | xi. 47, 48             |         |
| 62. xxiii. 34—36                             | "The blood of the prophets will be required" |            | xi. 49—51              |         |
| 63. xxiii. 37—39                             | "Your house is left desolate"                |            | xiii. 34, 35           |         |
| 64—70. FROM THE DISCOURSE ON THE LAST DAYS.  |  |            |                        |         |
| 64. xxiv. 26, 27                             | The coming like lightning                    |            | xvii. 23, 24           |         |
| 65. xxiv. 37—39                              | "As in the days of Noah"                     |            | xvii. 26*—30           |         |
| 66. xxiv. 40, 41                             | "One taken, the other left"                  |            | xii. 34, 35            |         |
| 67. xxiv. 43, 44                             | "If he had known, he would have watched"     | (xiii. 35) | xii. 39, 40            |         |
| 68. xxiv. 45—47                              | "Happy the faithful servant"                 |            | xii. 42 b—44           |         |
| 69. xxiv. 48—51 a                            | The unfaithful punished                      |            | xii. 45, 46            |         |
| 70. xxv. 14, 15, 19—29                       | Parable of the Talents                       | (xiii. 34) | xix. 12*—27            |         |

TABLE III. B.

THE DEUTERO-MATTHEW.

Being the later sections of the *Logia*, unknown to S. Luke except a few scraps.

1—8. FROM THE SERMON ON THE MOUNT.

|                                      |   |        |                                  |
|--------------------------------------|---|--------|----------------------------------|
| 1. v. 5, 7—10                        | Five of the shorter Beatitudes                                      |        |                                  |
| 2. v. 13                             | Salt  | ix. 50 | xiv. 34, 35 a                    |
| 3. v. 14, 15                         | Light   | iv. 21 | viii. 16=xi. 33<br>(xvi. 17, 18) |
| 4. v. 17—28, 33—39 a, 43             | The moral code of the new Kingdom must be higher than that of Moses |        | xii. 58, 59                      |
| 5. vi. 1—8, 14—18                    | "Beware of hypocrisy"   | xi. 25 |                                  |
| 6. vi. 34                            | "Be not anxious for the morrow"                                     |        |                                  |
| 7. vii. 6                            | "Pearls before swine"   |        |                                  |
| 8. vii. 13 b, 14                     | "Broad is the way"  |        |                                  |
| 9. vii. 15                           | "Sheep in wolf's clothing"  |        |                                  |
| 9—11. FROM THE CHARGE TO THE TWELVE. |   |        |                                  |
| 10. x. 16 b                          | "Wise as serpents"  |        |                                  |
| 11. x. 25 b                          | "The Master called Beelzebul"                                       |        |                                  |
| 12. x. 41                            | "Welcoming a prophet as prophet"                                    |        |                                  |
| 13. xi. 28—30                        | "Come unto Me all ye that labour"                                   |        |                                  |

| 13—17. FROM A CONFLATION OF EIGHT PARABLES. |  | S. Mark       | S. Luke | S. John |
|---|--|---------------|---------|---------|
| S. Matthew                                  |  |               |         |         |
| 14. xiii. 24—30, 36—43                      | The tares . . . . .                            |               |         |         |
| 15. xiii. 44                                | The hidden treasure . . . . .                  |               |         |         |
| 16. xiii. 45, 46                            | The pearl of great price . . . . .             |               |         |         |
| 17. xiii. 47—50                             | The dragnet . . . . .                          |               |         |         |
| 18. xiii. 51, 52                            | Things new and old . . . . .                   |               |         |         |
| <hr/>                                       |  |               |         |         |
| 19. xviii. 23—35                            | The unmerciful servant . . . . .               |               |         |         |
| 20. xx. 1—15                                | The discontented labourers . . . . .           |               |         |         |
| 21. xxi. 28—32                              | The two sons . . . . .                         |               |         |         |
| 22. xxii. 4—6, 11—13a                       | The man without the wedding garment . . . . .  |               |         |         |
| <hr/>                                       |  |               |         |         |
| 22—26. FROM THE WOES ON THE PHARISEES.      |  |               |         |         |
| 23. xxiii. 5                                | "They make broad their phylacteries" . . . . . |               |         |         |
| 24. xxiii. 6—10                             | "Be not ye called Rabbi" . . . . .             |               |         |         |
| 25. xxiii. 15                               | They proselytize . . . . .                     |               |         |         |
| 26. xxiii. 16—22                            | They are casuists . . . . .                    |               |         |         |
| 27. xxiii. 24                               | They "swallow the camel" . . . . .             |               |         |         |
| <hr/>                                       |  |               |         |         |
| 27—30. FROM THE DISCOURSE ON THE LAST DAYS. |  |               |         |         |
| 28. xxiv. 10—12                             | "False prophets will arise" . . . . .          |               |         |         |
| 29. xxv. 1—13                               | The ten virgins . . . . .                      | (xiii. 34—37) |         |         |
| 30. xxv. 16—18                              | "He hid his Lord's money" . . . . .            |               |         |         |
| 31. xxv. 31—46                              | The judgement of the nations . . . . .         |               |         |         |

## TABLES III. C—F.

## CONFLATIONS AND CONFLATE SECTIONS.

It is important to distinguish between Conflations and Conflate Sections, though the boundary line between them is not always clearly marked.

A Conflation is an artificial speech, made, for convenience of Church reading, by the skilful combination of a number of isolated Utterances, which treat of the same general subject. Narrative is nearly absent and editorial connecting links, except sometimes in S. Luke, are few and slight.

A Conflate Section on the other hand has a large proportion of narrative, into which is inserted a verse or more of narrative or discourse, taken from another Source or at least from another context. The process of conflating therefore is simpler than in Conflations proper.

If S. Luke invented the art of conflating, the compiler of S. Matthew's Gospel perfected it. The Conflations in S. Matthew are longer, smoother, better supplied with refrains and rhetorical amplifications, partly the work of a skilful editor, partly perhaps unconsciously rounded during the oral stage.

There is reason to think that the second Source was not wholly amorphous. It seems to have contained the first beginnings of a Sermon (p. 190, note) and in the Baptist's Preaching (p. 6, note) and in the section "He hath Beelzebul" (p. 33, note) there are signs that conflation was already at work before the oral Gospel left Jerusalem. As a rule however the second Source seems to have contained isolated Utterances, which S. Luke and the compiler of St Matthew, acting independently, have worked up into widely different Conflations.

In the following Tables will be found the Conflations and Conflate Sections of SS. Matthew and Luke. Editorial Notes are not considered sufficiently important to make a section conflate, nor has any notice been taken of the numerous allusions to the fulfilment of Scripture in S. Matthew, for these also are regarded as editorial, but all other cases of mixture are noticed.

## TABLE III. C.

## CONFLATIONS IN S. MATTHEW.

|                 |                                | Number of verses in the several Sources. |      |    |     | Total |
|-----------------|--------------------------------|--|------|----|-----|-------|
|                 |                                | I  | II   | IV | VI  |       |
| 1. v.—vii.      | Sermon on the Mount . . . . .  | 7  | 98½  |    | 5½  | 111   |
| 2. ix. 35—xi. 1 | Charge to the Twelve . . . . . | 18                                       | 23½  | 2½ | 3   | 47    |
| 3. xiii. 1—53   | Eight Parables . . . . .       | 20                                       | 27   | 1  | 5   | 53    |
| 4. xxiii. 1—39  | Woes on Pharisees . . . . .    | 1½                                       | 32½  | 2  | 3   | 39    |
| 5. xxiv, xxv.   | Eschatology . . . . .          | 31½                                      | 63   | 1½ | 1   | 97    |
|                 |                                | 78                                       | 244½ | 7  | 17½ | 347   |

TABLE III. D.

CONFLATE SECTIONS IN S. MATTHEW.

|     |                | Number of verses in the several Sources. |      |     |    | Total |     |
|-----|----------------|--|------|-----|----|-------|-----|
|     |                | I  | II   | IV  | VI |       |     |
| 1.  | iii. 1—17      | Baptist's preaching . . . . .            | 8½   | 4½  | 2  | 2     | 17  |
| 2.  | iv. 1—11       | The Temptation . . . . .                 | 2    | 8½  |    | ½     | 11  |
| 3.  | viii. 5—13     | Centurion's servant . . . . .            |      |     | 6½ | 2½    | 9   |
| 4.  | viii. 18—27    | Stilling the storm . . . . .             | 4½   | 4   |    | 1½    | 10  |
| 5.  | xi. 2—19       | Of the Baptist . . . . .                 |      | 16  | 1  | 1     | 18  |
| 6.  | xi. 25—30      | "Revealed unto Babes" . . . . .          |      | 6   |    |       | 6   |
| 7.  | xii. 1—21      | The Sabbath . . . . .                    | 10½  |     | 10 | ½     | 21  |
| 8.  | xii. 22—37     | "He hath Beelzebul" . . . . .            | 5    | 7   | 4  |       | 16  |
| 9.  | xii. 38—50     | "An evil generation" . . . . .           | 4½   | 6   |    | 2½    | 13  |
| 10. | xiv. 22—33     | Walking on the sea . . . . .             | 7    |     | 4  | 1     | 12  |
| 11. | xv. 1—20       | Eating with unwashed hands . . . . .     | 16   |     | 3  | 1     | 20  |
| 12. | xv. 21—31      | The Syrophenician woman . . . . .        | 5    |     | 4½ | 1½    | 11  |
| 13. | xvi. 13—20     | S. Peter's confession . . . . .          | 4½   |     | 3  | ½     | 8   |
| 14. | xvii. 14—20    | The demoniac boy . . . . .               | 5½   |     | 1  | ½     | 7   |
| 15. | xviii. 1—14    | Little Children . . . . .                | 5½   | 3   | 3  | 2½    | 14  |
| 16. | xviii. 15—35   | "If thy brother sin" . . . . .           |      | 13  | 8  |       | 21  |
| 17. | xix. 1—12      | Divorce . . . . .                        | 8    |     | 3  | 1     | 12  |
| 18. | xix. 27—xx. 16 | Rewards . . . . .                        | 3½   | 14½ | ½  | 1½    | 20  |
| 19. | xxi. 1—17      | Triumphal entry . . . . .                | 10   |     | 6  | 1     | 17  |
| 20. | xxi. 33—46     | Vinedressers slay the heir . . . . .     | 12½  |     | 1  | ½     | 14  |
| 21. | xxii. 34—40    | The Scribe's question . . . . .          | 4½   |     | 1  | 1½    | 7   |
| 22. | xxvi. 20—35    | Prediction of betrayal . . . . .         | 5    |     | 1  |       | 6   |
| 23. | xxvi. 47—56    | Arrest . . . . .                         | 7    |     | 3  |       | 10  |
| 24. | xxvii. 19—26   | Barabbas . . . . .                       | 4½   |     | 3  | ½     | 8   |
| 25. | xxvii. 41—44   | Mockery . . . . .                        | 3    |     | 1  |       | 4   |
| 26. | xxvii. 51—54   | Portents . . . . .                       | 1    |     | 2½ | ½     | 4   |
|     |                |  | 137½ | 82½ | 72 | 24    | 316 |

TABLE III. E.

CONFLATIONS IN S. LUKE.

|     |             | Number of verses in the several Sources. |     |      |     |     | Total |     |
|-----|-------------|--|-----|------|-----|-----|-------|-----|
|     |             | I  | II  | III  | IV  | VI  |       |     |
| 1.  | vi. 12—49   | Sermon on the Plain . . . . .            | 5½  | 20½  |     | 9   | 3     | 38  |
| 2.  | x. 1—24     | Mission of the Seventy . . . . .         | 2   | 11½  |     | 9   | 1½    | 24  |
| 3.  | x. 25—37    | Good Samaritan . . . . .                 | 2   |      | 10½ |     | ½     | 13  |
| 4.  | xi. 1—13    | Prayer . . . . .                         |     | 8    | 5   |     |       | 13  |
| 5.  | xi. 14—28   | Casting out demons . . . . .             | 5½  | 6    |     | 2¾  | ¾     | 15  |
| 6.  | xi. 29—36   | Warnings to the age . . . . .            | 1   | 5    |     | 1   |       | 8   |
| 7.  | xi. 37—54   | Discourse at breakfast . . . . .         | 1   | 7    |     |     | 10    | 18  |
| 8.  | xii. 1—59   | Address to the Twelve . . . . .          | 4½  | 26½  | 9   | 13½ | 5½    | 59  |
| 9.  | xiii. 1—9   | Jerusalem in danger . . . . .            |     |      | 8½  |     | ½     | 9   |
| 10. | xiii. 10—21 | Address in Synagogue . . . . .           | 2   | 2    |     | 6   | 2     | 12  |
| 11. | xiii. 22—30 | Miseries of the Lost . . . . .           | 1   | 2½   |     | 3½  | 2     | 9   |
| 12. | xiii. 31—35 | A city of martyrs . . . . .              |     | 2    |     | 3   |       | 5   |
| 13. | xiv. 1—24   | Discourse at dinner . . . . .            |     | 3½   |     | 14  | 6½    | 24  |
| 14. | xiv. 25—35  | Renounce all . . . . .                   | ½   | 3    |     | 5   | 2½    | 11  |
| 15. | xv. 1—32    | Three Parables . . . . .                 |     | 2    | 27  |     | 3     | 32  |
| 16. | xvi. 1—31   | Two Parables . . . . .                   | ½   | 3½   | 25¼ |     | 1¾    | 31  |
| 17. | xvii. 1—10  | Four apophthegms . . . . .               | 1   |      |     | 6¾  | 2¾    | 10  |
| 18. | xvii. 20—37 | The last days . . . . .                  | 2¼  | 7¾   |     | 5¾  | 2¾    | 18  |
| 19. | xxi. 5—38   | Destruction of the Temple . . . . .      | 19  |      |     | 7½  | 7½    | 34  |
|     |             |  | 47¾ | 110¾ | 85¼ | 86¾ | 52½   | 383 |

TABLE III. F.  
CONFLATE SECTIONS IN S. LUKE.

|     |                 | Number of verses in the several Sources. |     |     |    |    |     | Total |
|-----|-----------------|--|-----|-----|----|----|-----|-------|
|     |                 | I  | II  | III | IV | V  | VI  |       |
| 1.  | iii. 1—22       | 6  | 4   |     | 5  |    | 7   | 22    |
| 2.  | iv. 1—13        | 1  | 9   |     |    |    | 3   | 13    |
| 3.  | iv. 14—30       | 2  |     |     |    | 13 | 2   | 17    |
| 4.  | v. 1—11         | 2½                                       |     |     | 7  |    | 1½  | 11    |
| 5.  | v. 27—39        | 9½                                       |     |     | 1  |    | 2½  | 13    |
| 6.  | vii. 36—viii. 3 | 1  |     | 10  |    |    | 7   | 18    |
| 7.  | ix. 18—43 a     | 19                                       |     |     | 2  |    | 4½  | 25½   |
| 8.  | ix. 51—62       |  | 3½  | 5½  |    |    | 3   | 12    |
| 9.  | xix. 29—48      | 11                                       |     |     | 6  |    | 3   | 20    |
| 10. | xxii. 14—38     | 10                                       |     |     | 9  |    | 6   | 25    |
| 11. | xxii. 47—53     | 4½                                       |     |     | 2½ |    |     | 7     |
| 12. | xxiii. 1—25     | 7  |     |     | 18 |    |     | 25    |
| 13. | xxiii. 26—48    | 9½                                       |     | 5   | 7½ |    | 1   | 23    |
|     |                 | 83                                       | 16½ | 20½ | 58 | 13 | 40½ | 231½  |

TABLE IV. A.

DIVISIONS OF S. MATTHEW'S GOSPEL.

S. Matthew's Gospel is formally divided by the Redactor into seven Divisions. Examination also proves that it consists of eleven Marcan and eleven non-Marcan sections. Conflate scraps are enclosed in round brackets.

|                          |                                       | Divisions    | No. of verses |
|--------------------------|---------------------------------------|--------------|---------------|
| <b>FIRST DIVISION.</b>   |                                       |              |               |
| i., ii.                  | First non-Marcan Section . . . . .    | IV.          | 48            |
| <b>SECOND DIVISION.</b>  |                                       |              |               |
| iii. 1—iv. 22            | First Marcan Section . . . . .        | I. (II. IV.) | 39            |
| iv. 23—vii. 27           | Second non-Marcan Section . . . . .   | II. (I. IV.) | 112           |
|                          |                                       |              | 151           |
| <b>THIRD DIVISION.</b>   |                                       |              |               |
| vii. 28—x. 14            | Second Marcan Section . . . . .       | I. (IV.)     | 88            |
| x. 15—42                 |                                       |              | 28            |
|                          |                                       |              | 116           |
| <b>FOURTH DIVISION.</b>  |                                       |              |               |
| xi. 1—30                 | Third non-Marcan Section . . . . .    | II. (I. IV.) | 30            |
| xii. 1—37                | Third Marcan Section . . . . .        | I. (II. IV.) | 37            |
| xii. 38—45               | Fourth non-Marcan Section . . . . .   | II.          | 8             |
| xii. 46—xiii. 23         | Fourth Marcan Section . . . . .       | I. (II. IV.) | 28            |
| xiii. 24—52              | Fifth non-Marcan Section . . . . .    | II. (I. IV.) | 29            |
|                          |                                       |              | 132           |
| <b>FIFTH DIVISION.</b>   |                                       |              |               |
| xiii. 53—xviii. 9        | Fifth Marcan Section . . . . .        | I. (IV.)     | 145           |
| xviii. 10—35             | Sixth non-Marcan Section . . . . .    | II. (IV.)    | 26            |
|                          |                                       |              | 171           |
| <b>SIXTH DIVISION.</b>   |                                       |              |               |
| xix. 1—30                | Sixth Marcan Section . . . . .        | I. (IV.)     | 30            |
| xx. 1—16                 | Seventh non-Marcan Section . . . . .  | II.          | 16            |
| xx. 17—xxi. 27           | Seventh Marcan Section . . . . .      | I. (IV.)     | 45            |
| xxi. 28—32               | Eighth non-Marcan Section . . . . .   | II.          | 5             |
| xxi. 33—46               | Eighth Marcan Section . . . . .       | I. (IV.)     | 14            |
| xxii. 1—14               | Ninth non-Marcan Section . . . . .    | II.          | 14            |
| xxii. 15—46              | Ninth Marcan Section . . . . .        | I. (IV.)     | 32            |
| xxiii. 1—39              | Tenth non-Marcan Section . . . . .    | II. (I.)     | 39            |
| xxiv. 1—36               | Tenth Marcan Section . . . . .        | I. (II. IV.) | 36            |
| xxiv. 37—xxv. 46         | Eleventh non-Marcan Section . . . . . | II. (I.)     | 61            |
|                          |                                       |              | 292           |
| <b>SEVENTH DIVISION.</b> |                                       |              |               |
| xxvi. 1—xxviii. 20       | Eleventh Marcan Section . . . . .     | I. (IV.)     | 161           |
|                          |                                       |              | 161           |
|                          |                                       |              | 1,071         |

TABLE IV. B.

DIVISIONS OF S. LUKE'S GOSPEL.

S. Luke's Gospel is composed of four Divisions, containing five Marcan and six non-Marcan sections. Editorial notes are scattered throughout the whole book and often play an important, but rather literary than historical, part. Frequently they are based on personal inquiry or common knowledge, but more often they are inferences from the passages which follow and must be put lowest in the scale of historical attestation.

|                         |  | Sources                                | [Divisions]       | No. of verses |
|-------------------------|--|--|-------------------|---------------|
| i. 1—4                  | The Preface . . . . .                      | Editorial                              |                   | 4             |
| <b>FIRST DIVISION.</b>  |  |  |                   |               |
| i. 5—ii. 52             | First non-Marcan Section .                 | Special                                | V.                | 128           |
| <b>SECOND DIVISION.</b> |  |  |                   |               |
| iii. 1—22               | First Collection of mixed conflate matter  | Mark, <i>Logia</i> , special           | I. II. IV.        | 22            |
| iii. 23—38              | Second non-Marcan Section .                | Special                                | V.                | 16            |
| iv. 1—30                | Second Collection of mixed conflate matter | Mark, <i>Logia</i> , special           | I. II. V.         | 30            |
| iv. 31—44               | First Marcan Section .                     | Mark                                   | I.                | 14            |
| v. 1—11                 | Third Collection of mixed conflate matter  | Special (Marcan scraps)                | IV. (I.)          | 11            |
| v. 12—vi. 19            | Second Marcan Section                      | Mark                                   | I.                | 47            |
| vi. 20—viii. 3          | Third non-Marcan Section .                 | <i>Logia</i> , special (Marcan scraps) | II. III. IV. (I.) | 83            |
| viii. 4—ix. 50          | Third Marcan Section .                     | Mark                                   | I.                | 103           |
| <b>THIRD DIVISION.</b>  |  |  |                   |               |
| ix. 51—xviii. 14        | Fourth non-Marcan Section .                | <i>Logia</i> , special (Marcan scraps) | II. III. IV. (I.) | 351           |
| <b>FOURTH DIVISION.</b> |  |  |                   |               |
| xviii. 15—43            | Fourth Marcan Section                      | Mark                                   | I.                | 29            |
| xix. 1—28               | Fifth non-Marcan Section .                 | Special, <i>Logia</i>                  | III. (II. IV.)    | 28            |
| xix. 29—xxiv. 11        | Fifth Marcan Section .                     | Mark, special                          | I. (III. IV.)     | 243           |
| xxiv. 12—53             | Sixth non-Marcan Section .                 | Special                                | III. IV.          | 42            |
|                         |  |  |                   | 1,151         |

TABLE V.

THE TOPOGRAPHY OF THE GOSPELS.

The student will see by a glance at these Tables (1) that while the Synoptists have arranged their Gospels on the same general plan of (a) a Ministry in the North, (b) a journey to Jerusalem, (c) a Ministry in the South, S. John has given several journeys and several periods of Ministry; (2) that while SS. Mark and Matthew devote more than half their Gospels to the North, but say little about the Last Journey, S. Luke has altered the proportions, devoting most of his space to the South, but magnifying the Last Journey until it far exceeds either the Ministry in Galilee or that in Jerusalem.

Our contention is (1) that S. John is silently correcting the topographical arrangement of the Synoptists and must be preferred to them, (2) that S. Luke's treatment of the Last Journey must not be regarded as the representation of the true sequence of events. See the Introduction, chapter xiv.

A. S. MARK'S GOSPEL.

|              | Topography                           | North | South | Last Journey | Neutral | Total |
|--------------|--------------------------------------|-------|-------|--------------|---------|-------|
| i. 1—3       | None . . . . .                       |       |       |              | 3       |       |
| i. 4—13      | Jordan Valley near Jericho . . . . . |       | 10    |              |         |       |
| i. 14—ix. 50 | Galilee and the North . . . . .      | 360   |       |              |         |       |
| x. 1—52      | Last Journey to Jerusalem . . . . .  |       |       | 52           |         |       |
| xi. 1—xvi. 8 | Jerusalem . . . . .                  |       | 241   |              |         |       |
| Lost verses  | Galilee. . . . .                     | ?     |       |              |         |       |
|              |                                      | 360   | 251   | 52           | 3       | 666   |

B. S. MATTHEW'S GOSPEL.

|                   |                                     |     |     |    |    |      |
|-------------------|-------------------------------------|-----|-----|----|----|------|
| i. 1—17           | None . . . . .                      |     |     |    | 17 |      |
| i. 18—iv. 11      | Judaea, Egypt, Jordan . . . . .     | 1   | 58  |    |    |      |
| iv. 12—xviii. 35  | Galilee and the North . . . . .     | 542 |     |    |    |      |
| xix. 1—xx. 34     | Last Journey to Jerusalem . . . . . |     |     | 64 |    |      |
| xxi. 1—xxviii. 15 | Jerusalem . . . . .                 |     | 384 |    |    |      |
| xxviii. 16—20     | Galilee. . . . .                    | 5   |     |    |    |      |
|                   |                                     | 548 | 442 | 64 | 17 | 1071 |

C. S. LUKE'S GOSPEL.

|                  |                                     |     |     |     |    |      |
|------------------|-------------------------------------|-----|-----|-----|----|------|
| i. 1—4           | None . . . . .                      |     |     |     | 4  |      |
| i. 5—iv. 13      | Chiefly in Judaea . . . . .         | 13  | 150 |     | 16 |      |
| iv. 14—ix. 50    | Galilee and the North . . . . .     | 275 |     |     |    |      |
| ix. 51—xix. 28   | Last Journey to Jerusalem . . . . . |     |     | 408 |    |      |
| xix. 29—xxiv. 53 | Jerusalem . . . . .                 |     | 285 |     |    |      |
|                  |                                     | 288 | 435 | 408 | 20 | 1151 |

D. S. JOHN'S GOSPEL.

|                |                               |     |     |  |    |     |
|----------------|-------------------------------|-----|-----|--|----|-----|
| i. 1—14        | None . . . . .                |     |     |  | 14 |     |
| i. 15—51       | Jordan Valley . . . . .       |     | 37  |  |    |     |
| ii. 1—11       | Cana of Galilee (1) . . . . . | 11  |     |  |    |     |
| ii. 12         | Capernaum (1) . . . . .       | 1   |     |  |    |     |
| ii. 13—iii. 15 | Jerusalem (1) . . . . .       |     | 28  |  |    |     |
| iii. 16—21     | None . . . . .                |     |     |  | 6  |     |
| iii. 22—36     | Judaea. . . . .               |     | 15  |  |    |     |
| iv. 1—42       | Samaria . . . . .             | 42  |     |  |    |     |
| iv. 43—54      | Cana of Galilee (2) . . . . . | 12  |     |  |    |     |
| v. 1—47        | Jerusalem (2) . . . . .       |     | 47  |  |    |     |
| vi. 1—13       | Gaulanitis . . . . .          | 13  |     |  |    |     |
| vi. 14—21      | Lake of Galilee (1) . . . . . | 8   |     |  |    |     |
| vi. 22—vii. 9  | Capernaum (2) . . . . .       | 59  |     |  |    |     |
| vii. 10—x. 39  | Jerusalem (3) . . . . .       |     | 171 |  |    |     |
| x. 40—xi. 16   | Peraea . . . . .              |     | 19  |  |    |     |
| xi. 17—44      | Bothany (1) . . . . .         |     | 28  |  |    |     |
| xi. 45—53      | Jerusalem (4) . . . . .       |     | 9   |  |    |     |
| xi. 54         | Ephraim . . . . .             |     | 1   |  |    |     |
| xi. 55—57      | Jerusalem (5) . . . . .       |     | 3   |  |    |     |
| xii. 1—9       | Bothany (2) . . . . .         |     | 9   |  |    |     |
| xii. 10—36     | Jerusalem (6) . . . . .       |     | 27  |  |    |     |
| xii. 37—50     | None . . . . .                |     |     |  | 14 |     |
| xiii. 1—xx. 31 | Jerusalem (7) . . . . .       |     | 268 |  |    |     |
| xxi. 1—23      | Lake of Galilee (2) . . . . . | 23  |     |  |    |     |
| xxi. 24, 25    | None . . . . .                |     |     |  | 2  |     |
|                |                               | 169 | 662 |  | 36 | 867 |

The section of the Woman taken in adultery is not included.



TABLE VI.

(1) CHURCH LESSONS: S. MARK.

|   | No. of<br>verses |
|---|------------------|
| — i. 1  | 1                |
| 1. i. 2—8                                       | 7                |
| 2. i. 9—13                                      | 5                |
| 3. i. 14—20                                     | 7                |
| 4. i. 21—39                                     | 19               |
| 5. i. 40—45                                     | 6                |
| 6. ii. 1—12                                     | 12               |
| 7. ii. 13—17                                    | 5                |
| 8. ii. 18—22                                    | 5                |
| 9. ii. 23—iii. 6                                | 12               |
| 10. iii. 7—19 a                                 | 12½              |
| 11. iii. 19 b—35                                | 16½              |
| 12. iv. 1—20                                    | 20               |
| 13. iv. 21—34                                   | 14               |
| 14. iv. 35—41                                   | 7                |
| 15. v. 1—20                                     | 20               |
| 16. v. 21—43                                    | 23               |
| 17. vi. 1—6 a                                   | 6½               |
| 18. vi. 6 b—13                                  | 6½               |
| 19. vi. 14—29                                   | 16               |
| 20. vi. 30—56                                   | 27               |
| 21. vii. 1—23                                   | 23               |
| 22. vii. 24—30                                  | 7                |
| 23. vii. 31—37                                  | 7                |
| 24. viii. 1—10                                  | 10               |
| 25. viii. 11—21                                 | 11               |
| 26. viii. 22—26                                 | 5                |
| 27. viii. 27—33                                 | 7                |
| 28. viii. 34—ix. 1                              | 6                |
| 29. ix. 2—29                                    | 28               |
| 30. ix. 30—50                                   | 21               |
| 31. x. 1—12                                     | 12               |
| 32. x. 13—16                                    | 4                |
| 33. x. 17—31                                    | 15               |
| 34. x. 32—45                                    | 14               |
| 35. x. 46—52                                    | 7                |
| 36. xi. 1—11                                    | 11               |
| 37. xi. 12—26                                   | 15               |
| 38. xi. 27—33                                   | 7                |
| 39. xii. 1—12                                   | 12               |
| 40. xii. 13—17                                  | 5                |
| 41. xii. 18—27                                  | 10               |
| 42. xii. 28—34                                  | 7                |
| 43. xii. 35—44                                  | 10               |
| 44. xiii. 1—37                                  | 37               |
| 45. xiv. 1—11                                   | 11               |
| 46. xiv. 12—31                                  | 20               |
| 47. xiv. 32—52                                  | 21               |
| 48. xiv. 53—65                                  | 13               |
| 49. xiv. 66—72                                  | 7                |
| 50. xv. 1—15                                    | 15               |
| 51. xv. 16—41                                   | 26               |
| 52. xv. 42—47                                   | 6                |
| 53. xvi. 1—8                                    | 8                |
| Preface . . . . .                               | 1                |
| John the Baptist . . . . .                      | 7                |
| Our Lord comes forth . . . . .                  | 5                |
| Commencement of our Lord's Ministry . . . . .   | 7                |
| Increasing Activity . . . . .                   | 19               |
| The Cleansing of a Leper . . . . .              | 6                |
| The healing of the Paralytic . . . . .          | 12               |
| Our Lord and the Tax-gatherers . . . . .        | 5                |
| Three Utterances . . . . .                      | 5                |
| The Sabbath Controversy . . . . .               | 12               |
| Appointment of the Twelve . . . . .             | 12½              |
| Flagrant Aspersions . . . . .                   | 16½              |
| Parables . . . . .                              | 20               |
| Five Utterances, &c. . . . .                    | 14               |
| Stilling of the Storm . . . . .                 | 7                |
| The Gerasene Demoniac . . . . .                 | 20               |
| Jairus's Daughter . . . . .                     | 23               |
| A Visit to Nazareth . . . . .                   | 6½               |
| The Mission of the Twelve . . . . .             | 6½               |
| Martyrdom of the Baptist . . . . .              | 16               |
| Feeding of Five Thousand . . . . .              | 27               |
| Eating with unwashed Hands . . . . .            | 23               |
| Syrophenician Woman's Daughter healed . . . . . | 7                |
| Healing of the Deaf man . . . . .               | 7                |
| Feeding of Four Thousand . . . . .              | 10               |
| The Pharisees . . . . .                         | 11               |
| Blind man of Bethsaida . . . . .                | 5                |
| Faith followed by trial . . . . .               | 7                |
| Self-renunciation . . . . .                     | 6                |
| The Transfiguration . . . . .                   | 28               |
| Warnings and Encouragements . . . . .           | 21               |
| Divorce . . . . .                               | 12               |
| Blessing Children . . . . .                     | 4                |
| Leaving all and following Christ . . . . .      | 15               |
| A painful Contrast . . . . .                    | 14               |
| Bartimaeus . . . . .                            | 7                |
| The triumphal Entry . . . . .                   | 11               |
| The Messiah asserts His authority . . . . .     | 15               |
| The Question about John's Baptism . . . . .     | 7                |
| The Vinedressers slaying the Heir . . . . .     | 12               |
| The Question put by the Pharisees . . . . .     | 5                |
| The Question put by the Sadducees . . . . .     | 10               |
| The Question put by the Scribe . . . . .        | 7                |
| Teaching in the Temple . . . . .                | 10               |
| The Destruction of the Temple . . . . .         | 37               |
| Preliminaries of the Passion . . . . .          | 11               |
| The Last Supper . . . . .                       | 20               |
| Gethsemane . . . . .                            | 21               |
| Preliminary Examination . . . . .               | 13               |
| S. Peter's Denials . . . . .                    | 7                |
| Before Pilate . . . . .                         | 15               |
| The Crucifixion . . . . .                       | 26               |
| The Burial . . . . .                            | 6                |
| The Resurrection . . . . .                      | 8                |

## (2) CHURCH LESSONS: S. MATTHEW.

|     |  | No.<br>of verses |
|-----|--|------------------|
| 1.  | i. 1—17  | 17               |
| 2.  | i. 18—25                                       | 8                |
| 3.  | ii. 1—23                                       | 23               |
| 4.  | iii. 1—17                                      | 17               |
| 5.  | iv. 1—16                                       | 16               |
| 6.  | iv. 17—25                                      | 9                |
| 7.  | v. 1—16  | 16               |
| 8.  | v. 17—48                                       | 32               |
| 9.  | vi. 1—18                                       | 18               |
| 10. | vi. 19—34                                      | 16               |
| 11. | vii. 1—29                                      | 29               |
| 12. | viii. 1—17                                     | 17               |
| 13. | viii. 18—34                                    | 17               |
| 14. | ix. 1—8  | 8                |
| 15. | ix. 9—17                                       | 9                |
| 16. | ix. 18—34                                      | 17               |
| 17. | ix. 35—x. 4                                    | 8                |
| 18. | x. 5—xi. 1                                     | 39               |
| 19. | xi. 2—24                                       | 23               |
| 20. | xi. 25—30                                      | 6                |
| 21. | xii. 1—21                                      | 21               |
| 22. | xii. 22—37                                     | 16               |
| 23. | xii. 38—50                                     | 13               |
| 24. | xiii. 1—23                                     | 23               |
| 25. | xiii. 24—43                                    | 20               |
| 26. | xiii. 44—58                                    | 15               |
| 27. | xiv. 1—12                                      | 12               |
| 28. | xiv. 13—36                                     | 24               |
| 29. | xv. 1—20                                       | 20               |
| 30. | xv. 21—28                                      | 8                |
| 31. | xv. 29—39                                      | 11               |
| 32. | xvi. 1—12                                      | 12               |
| 33. | xvi. 13—28                                     | 16               |
| 34. | xvii. 1—20                                     | 21               |
| 35. | xvii. 22—27                                    | 6                |
| 36. | xviii. 1—20                                    | 20               |
| 37. | xviii. 21—35                                   | 15               |
| 38. | xix. 1—12                                      | 12               |
| 39. | xix. 13—26                                     | 14               |
| 40. | xix. 27—xx. 16                                 | 20               |
| 41. | xx. 17—34                                      | 18               |
| 42. | xxi. 1—17                                      | 17               |
| 43. | xxi. 18—22                                     | 5                |
| 44. | xxi. 23—46                                     | 24               |
| 45. | xxii. 1—14                                     | 14               |
| 46. | xxii. 15—46                                    | 32               |
| 47. | xxiii. 1—39                                    | 39               |
| 48. | xxiv. 1—51                                     | 51               |
| 49. | xxv. 1—46                                      | 46               |
| 50. | xxvi. 1—35                                     | 35               |
| 51. | xxvi. 36—75                                    | 40               |
| 52. | xxvii. 1—26                                    | 26               |
| 53. | xxvii. 27—66                                   | 40               |
| 54. | xxviii. 1—20                                   | 20               |
|     | The Genealogy . . . . .                        | 17               |
|     | The Incarnation . . . . .                      | 8                |
|     | The Young Child and Herod . . . . .            | 23               |
|     | John the Baptist . . . . .                     | 17               |
|     | The Temptation . . . . .                       | 16               |
|     | The Beginning of the Ministry . . . . .        | 9                |
|     | The Sermon on the Mount: Citizenship . . . . . | 16               |
|     | "    "    Morality . . . . .                   | 32               |
|     | "    "    Righteousness . . . . .              | 18               |
|     | "    "    The higher life . . . . .            | 16               |
|     | "    "    Behaviour . . . . .                  | 29               |
|     | Three Miracles . . . . .                       | 17               |
|     | Across the Lake . . . . .                      | 17               |
|     | The Paralytic healed . . . . .                 | 8                |
|     | Matthew called . . . . .                       | 9                |
|     | Four Miracles . . . . .                        | 17               |
|     | The Twelve appointed . . . . .                 | 8                |
|     | The Twelve charged . . . . .                   | 39               |
|     | The Baptist . . . . .                          | 23               |
|     | Mysteries . . . . .                            | 6                |
|     | The Sabbath . . . . .                          | 21               |
|     | Beelzebul . . . . .                            | 16               |
|     | An evil Generation . . . . .                   | 13               |
|     | Parable of the Sower . . . . .                 | 23               |
|     | Three Parables . . . . .                       | 20               |
|     | Three Parables . . . . .                       | 15               |
|     | The Baptist's Death . . . . .                  | 12               |
|     | Feeding of Five Thousand . . . . .             | 24               |
|     | Eating with unwashed Hands . . . . .           | 20               |
|     | The Canaanitish Woman . . . . .                | 8                |
|     | Feeding of Four Thousand . . . . .             | 11               |
|     | Beware of Pharisees and Sadducees . . . . .    | 12               |
|     | S. Peter's Confession and Rebuke . . . . .     | 16               |
|     | The Transfiguration . . . . .                  | 21               |
|     | The Stater in the Fish's Mouth . . . . .       | 6                |
|     | Address to the Twelve . . . . .                | 20               |
|     | Forgiveness . . . . .                          | 15               |
|     | Divorce . . . . .                              | 12               |
|     | Children and Rich Men . . . . .                | 14               |
|     | The first last . . . . .                       | 20               |
|     | The Ascent to Jerusalem . . . . .              | 18               |
|     | The triumphal Entry . . . . .                  | 17               |
|     | The barren Fig-tree . . . . .                  | 5                |
|     | The Chief-priests' Question . . . . .          | 24               |
|     | The Marriage Feast . . . . .                   | 14               |
|     | Four Questions . . . . .                       | 32               |
|     | Woes on the Scribes and Pharisees . . . . .    | 39               |
|     | The Second Advent . . . . .                    | 51               |
|     | The Last Judgement . . . . .                   | 46               |
|     | The Last Supper . . . . .                      | 35               |
|     | The Arrest . . . . .                           | 40               |
|     | Pilate . . . . .                               | 26               |
|     | The Crucifixion . . . . .                      | 40               |
|     | The Resurrection . . . . .                     | 20               |

(3) CHURCH LESSONS: S. LUKE.

|   | No.<br>of verses |
|---|------------------|
| — i. 1—4                                  | [4]              |
| 1. i. 5—25                                | 21               |
| 2. i. 26—56                               | 31               |
| 3. i. 57—80                               | 24               |
| 4. ii. 1—21                               | 21               |
| 5. ii. 22—40                              | 19               |
| 6. ii. 41—52                              | 12               |
| 7. iii. 1—22                              | 22               |
| — iii. 23—38                              | [16]             |
| 8. iv. 1—13                               | 13               |
| 9. iv. 14—30                              | 17               |
| 10. iv. 31—44                             | 14               |
| 11. v. 1—11                               | 11               |
| 12. v. 12—16                              | 5                |
| 13. v. 17—26                              | 10               |
| 14. v. 27—39                              | 13               |
| 15. vi. 1—11                              | 11               |
| 16. vi. 12—49                             | 38               |
| 17. vii. 1—17                             | 17               |
| 18. vii. 18—35                            | 18               |
| 19. vii. 36—viii. 3                       | 18               |
| 20. viii. 4—21                            | 18               |
| 21. viii. 22—39                           | 18               |
| 22. viii. 40—56                           | 17               |
| 23. ix. 1—17                              | 17               |
| 24. ix. 18—43 a                           | 25½              |
| 25. ix. 43 b—50                           | 7½               |
| 26. ix. 51—62                             | 12               |
| 27. x. 1—24                               | 24               |
| 28. x. 25—42                              | 18               |
| 29. xi. 1—13                              | 13               |
| 30. xi. 14—28                             | 15               |
| 31. xi. 29—36                             | 8                |
| 32. xi. 37—54                             | 18               |
| 33. xii. 1—59                             | 59               |
| 34. xiii. 1—9                             | 9                |
| 35. xiii. 10—21                           | 12               |
| 36. xiii. 22—30                           | 9                |
| 37. xiii. 31—35                           | 5                |
| 38. xiv. 1—24                             | 24               |
| 39. xiv. 25—35                            | 11               |
| 40. xv. 1—32                              | 32               |
| 41. xvi. 1—31                             | 31               |
| 42. xvii. 1—10                            | 10               |
| 43. xvii. 11—19                           | 9                |
| 44. xvii. 20—37                           | 18               |
| 45. xviii. 1—14                           | 14               |
| 46. xviii. 15—34                          | 20               |
| 47. xviii. 35—xix. 28                     | 37               |
| 48. xix. 29—48                            | 20               |
| 49. xx. 1—xxi. 4                          | 51               |
| 50. xxi. 5—38                             | 34               |
| 51. xxii. 1—38                            | 38               |
| 52. xxii. 39—65                           | 27               |
| 53. xxii. 66—xxiii. 56 a                  | 61½              |
| 54. xxiii. 56 b—xxiv. 53                  | 53½              |
| The Preface (not for Church reading)      | [4]              |
| The Promise of the Baptist's Birth        | 21               |
| The Annunciation                          | 31               |
| The Baptist's Birth                       | 24               |
| The Birth of our Lord                     | 21               |
| The Presentation in the Temple            | 19               |
| The Conversation with the Doctors         | 12               |
| The History of John the Baptist           | 22               |
| The Genealogy (not for Church reading)    | [16]             |
| The Temptation                            | 13               |
| A Visit to Nazareth                       | 17               |
| A Day of Healing                          | 14               |
| The Calling of SS. Simon, James, and John | 11               |
| The Cleansing of a Leper                  | 5                |
| The Healing of a Paralytic                | 10               |
| The Call of Levi                          | 13               |
| Two Sabbath Days                          | 11               |
| The Sermon on the Mount                   | 38               |
| Two Miracles                              | 17               |
| Concerning John the Baptist               | 18               |
| The Anointing of our Lord's Feet          | 18               |
| The Parable of the Sower                  | 18               |
| Two Miracles                              | 18               |
| Jairus's Daughter                         | 17               |
| The Mission of the Twelve                 | 17               |
| The Culmination of Glory                  | 25½              |
| Warnings and Rebukes                      | 7½               |
| The Commencement of the Last Journey      | 12               |
| The Mission of the Seventy                | 24               |
| The Good Samaritan                        | 18               |
| On Prayer                                 | 13               |
| On Casting out Demons                     | 15               |
| Warnings to the Present Age               | 8                |
| Discourse at a Breakfast Table            | 18               |
| An Address to the Twelve                  | 59               |
| Jerusalem in Danger                       | 9                |
| An Address in a Synagogue                 | 12               |
| The Miseries of the Lost                  | 9                |
| Jerusalem the City of Martyrdoms          | 5                |
| Discourse at a Dinner Table               | 24               |
| We must give up all to follow Christ      | 11               |
| Three Parables on the Lost being Found    | 32               |
| Two Parables with five <i>Logia</i>       | 31               |
| Four disconnected <i>Logia</i>            | 10               |
| The Ten Lepers                            | 9                |
| Discourse about the Last Days             | 18               |
| Two Parables                              | 14               |
| Five Brief Discourses                     | 20               |
| At Jericho                                | 37               |
| The triumphal Entry                       | 20               |
| Discourses in the Temple                  | 51               |
| The Destruction of the Temple             | 34               |
| The Last Supper                           | 38               |
| Midnight Scenes                           | 27               |
| Good Friday                               | 61½              |
| Easter Day                                | 53½              |

## SYMBOLS USED.

### (1) *In the Text.*

Square brackets enclose editorial notes or matter introduced from another Source.

Round brackets enclose words of doubtful genuineness, for which WH use square brackets.

An obelus † points to diversity of order.

Braces on the right side point to diversity of order on a larger scale.

Asterisks indicate omissions.

Thick type draws attention to words which are particularly noteworthy, generally because they differ from the parallel records.

Uncial type indicates quotations from the Old Testament.

In the First Division certain sections or words of S. Mark are enclosed within square brackets followed by the figures (ii) or (iii) in the margin, to indicate that they belong to the deutero-Mark or to the trito-Mark; in the Second Division to show that they belong to the deutero-Matthew.

Where there is matter which is common to two or more Evangelists it is divided into lines, and the parallel lines are, as far as possible, ranged alongside each other to facilitate comparison. The Single Tradition is printed in block.

Sources are indicated by the symbols i, ii, iii, iv, v, editorial notes by vi.

### (2) *In the Critical Notes.*

Readings, which are so completely rejected by WH as not even to be noticed in their margin, are enclosed in round brackets.

An asterisk marks forms which are not likely to have been used in the first century.

An obelus † shows that the syntax is faulty.

A double obelus ‡ shows that something is wrong in the sense.

Capital letters indicate Greek Uncial MSS.

B stands for the Vatican MS. (Rome) of the fourth century.

Ⲛ stands for the Sinaitic MS. (S. Petersburg) of the fourth century.

C stands for the Cod. Ephraemi Syri MS. (Paris), a palimpsest of the fifth century.

D stands for the Cod. Bezae MS. (Cambridge) of the fifth? century.

Other Greek Uncials are seldom quoted, and it is unnecessary to give a list of them here.

s<sup>s</sup> stands for the Lewis-Gibson Syriac Palimpsest.

s<sup>c</sup> stands for Dr Cureton's Syriac MS.

ss indicates that s<sup>s</sup>, s<sup>c</sup> agree; it says nothing about the later Syriac Versions.

s<sup>v</sup> stands for the Syriac Peshitta, s<sup>p</sup> for the Philoxenian Syriac, s<sup>j</sup> for the Jerusalem Syriac.

l indicates one Old Latin Version.

ll indicates more than one Old Latin Version.

2ll, 3ll, &c. indicates that two, three, &c. of the Old Latin Versions give the reading, but the majority go the other way.

? indicates that the reading is uncertain. I have not marked all the places where the Syriac Palimpsest is illegible.

+ means that the words following are added to the text.

± means that the authorities are divided, some adding, others not.

|| means "together with the parallel passages from the other Gospels."

# FIRST DIVISION

BEING S. MARK'S GOSPEL  
WITH THE IDENTICAL OR EQUIVALENT PASSAGES  
FROM SS. MATTHEW AND LUKE  
AND PARALLELS FROM S. JOHN AND OTHER WRITERS.

1. Six sections are peculiar to S. Mark, viz.

**11a, 13b, 23, 26, 44l, 47h.** (Except the preface of **23**.)

2. Eleven sections are omitted by S. Matthew, viz.

**11a, 13b, 23, 26, 44l, 47h, 4b, 4e, 15e, 30c, 43c.**

3. Fifty-four sections are omitted by S. Luke, viz.

**11a, 13b, 23, 26, 44l, 47h, 1b, 3b, 11d, 13d, 17, 19b, 19c, 19d, 20d, 20e, 20f, 21a, 21b, 21c, 21d, 22a, 22b, 24a, 24b, 24c, 25a, 25b, 27c, 29b, 30d, 30e, 30f, 31a, 31b, 31c, 34b, 34c, 34d, 36c, 37a, 37c, 37d, 42, 44g, 45b, 46b, 46d, 47c, 47d, 48d, 51a, 51k, 52b.** (But S. Luke has fragments of sections **3b, 11d, 17, 19b, 25a, 25b, 29b, 30e, 30f, 31c, 34c, 34d, 42, 44g, 45b, 46b, 46d**.)

4. S. John touches seventy-two sections, viz.

**1a, 1c, 2a, 3a, 3b, 6b, 9b, 10b, 11e, 12b, 12c, 17, 19b, 20a, 20b, 20c, 20d, 20e, 20f, 23, 25a, 26, 27a, 27c, 28, 29a, 29b, 30b, 31a, 32, 34d, 36b, 37b, 37c, 43c, 45a, 45b, 45c, 46a, 46b, 46c, 46d, 47a, 47b, 47d, 47e, 47f, 48a, 48b, 48d, 48e, 49a, 49b, 49c, 49d, 50a, 50c, 50e, 50f, 51a, 51b, 51c, 51d, 51e, 51f, 51k, 51l, 51o, 52a, 52b, 52c, 53a.**

“καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· ‘Μάρκος μὲν ἐρμηνευτῆς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς ἔφη, Πέτρω, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ’ οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἤμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. ἐνδὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαί τι ἐν αὐτοῖς.’” ταῦτα μὲν οὖν ἰστοροῦνται τῷ Παπῷ περὶ τοῦ Μάρκου.

PAPIAS, bishop of Hierapolis, quoted by Eusebius, *Hist. Eccl.* iii. xxxix. 15.

LACUNAE IN MSS.

C lacks Matt. i. 1, 2 a.  
 ——— Mark i. 1—17.  
 ——— Luke i. 1, 2 a.  
 ——— John i. 1—3.  
 D ——— Matt. i. 1—20.  
 s<sup>o</sup> ——— Mark except xvi. 17—20.  
 s<sup>s</sup> ——— Mark i. 1—11.  
 ——— John i. 1—24.

FIRST DIVISION.

TITLES OF THE

KATA MAΘΘAION.

KATA MARKON.

In Codd. B and N one of the above headings stands at the top of every page in the Gospels. In Cod. B there is no other title or subscription, but, as time went on, the tendency was to use slightly fuller titles; thus in Cod. C *Εὐαγγέλιον κατὰ Μάρκον* is put at the end of S. Mark, and in Cod. D, which arranges the Gospels according to the 'Western' order in which those which are attributed to Apostles stand first, we find between SS. Matthew and John the note *Εὐαγγέλιον κατὰ Μαθθαῖον ἐτελέσθη, ἀρχεται εὐαγγέλιον κατὰ Ἰωάννην*.

The uniformity of the titles and their brevity mark them as the work of a bookseller rather than of the author, nor can they be earlier in the above form than the time at which the four Gospels were first collected into one volume, but it is reasonable to suppose that they rest upon the authority of the original title-pages which would in all probability be prefixed to the Gospels when published as four separate volumes, for there is no diversity in the tradition respecting their authorship. Many persons used Tatian's harmony instead of the Gospels. Many harmonists thought that they were doing a pious work in altering readings in SS. Mark and Luke to conform with S. Matthew, but though these changes gave rise

PREFACES.

S. MATTHEW.

S. MARK.

i. 1.

i. 1.

ἰ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ ἰ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ<sup>1</sup>.  
 Ἀβραάμ.

1 BD 11 s<sup>pv</sup> + υἱοῦ θεοῦ

Here follow

|                             |           |
|-----------------------------|-----------|
| THE GENEALOGY.              | 16 verses |
| THE INCARNATION.            | 8 „       |
| THE VISIT OF THE MAGI.      | 12 „      |
| THE FLIGHT INTO EGYPT.      | 6 „       |
| THE SETTLEMENT AT NAZARETH. | 5 „       |
| See IV. §§ 10—15.           | 47 „      |

S. Matthew begins with a Genealogy and his first verse is a preface to the Genealogy rather than to the whole Gospel. This studied abruptness is doubtless intentional, being in imitation of the opening of the first book of Chronicles.

S. Mark's preface is short and to the point, like the rest of his Gospel.

S. Luke's preface is formal and singularly untheological. It is not surprising that in the 'Western' text the Holy Spirit has been introduced to correct the secular tone.

In S. Luke's four verses four N.T. *ἀπαξ λεγόμενα* (*ἐπειδήπερ, ἀνατάξασθαι, διήγησεν* and *αὐτόπται*) occur; three words (*ἐπιχειρέω, καθεξῆς* and *κράτιστος*) which are peculiar to S. Luke amongst N.T. writers; four words (*πληροφορέω, παρακολουθέω, κατηχέω* and *ασφάλεια*) which are peculiar to S. Luke and S. Paul; one word (*ἀκριβῶς*) which is peculiar to S. Luke, S. Matthew and S. Paul; so foreign are the verses from the ordinary diction of the N.T. Their classical style and secular tone are in striking contrast with what immediately follows.

S. Luke's Preface should be compared with Acts i. 1, *τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὃ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2 ἄχρι ἣς ἡμέρας.....ἀνελήμφθη*.

v. 1. That *ἀνατάσσειν* means to 'recall or repeat a lesson which has been learned' see Blass 'Philology of the Gospels,' p. 14, but others see no more in it than the idea of orderliness and completeness, cf. *συντάσσειν*.

v. 2. For second-hand information cf. Heb. ii. 3, *σωτηρίας, ἣτις, ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη*.

## FOUR GOSPELS.

## ΚΑΤΑ ΛΟΥΚΑΝ.

## ΚΑΤΑ ΙΩΑΝΗΝ.

to a troublesome mass of variants, the four Gospels retained their individuality. Criticism may agree with tradition in denying that the first Gospel in its present form is the work of the Apostle S. Matthew, but *κατὰ Ματθαίον* need not necessarily imply authorship and it remains perfectly possible that this Gospel is in a special degree connected with S. Matthew's teaching.

In the case of S. Mark we have evidence from Bishop Severianus (c. 400 A.D.), preserved in S. Chrysostom's Works xii. 412, that "S. Mark began to speak of the Son of God but immediately contracted his language and cut short his conception." Dr Hort understood this to mean that 'Jesus Christ the Son of God' stood in the title-page but 'Jesus Christ' without 'Son of God' in the first verse of the Gospel. When however the title-page was abbreviated into *κατὰ Μάρκον* the important words 'Son of God' were in some MSS. transferred into the first verse, thus producing a conflate reading. (For the accent of *Μάρκος* see Blass on Acts xii. 25.)

## PREFACES.

## S. LUKE.

i. 1—4.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς<sup>1</sup> παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι<sup>2</sup> τοῦ λόγου, 3 ἔδοξε καμοῖς<sup>3</sup> παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῶς<sup>4</sup> περὶ ὧν<sup>5</sup> κατηχήθης λόγων τὴν ἀσφάλειαν.

1 (D καθὰ) 2 (C -νου) 3 (ll+et Spiritui sancto)  
4 (S -γνοῖς) 5 (ll omit) 6 (D †τῶν)

Here follow

|                                    |           |
|------------------------------------|-----------|
| ZACHARIAH'S VISION.                | 21 verses |
| THE ANNUNCIATION.                  | 13 "      |
| MARY'S VISIT TO ELISABETH.         | 18 "      |
| THE BAPTIST'S BIRTH.               | 24 "      |
| THE BIRTH OF OUR LORD.             | 7 "       |
| THE SHEPHERDS.                     | 13 "      |
| THE CIRCUMCISION.                  | 1 "       |
| THE PRESENTATION IN THE TEMPLE.    | 17 "      |
| THE RETURN TO NAZARETH.            | 2 "       |
| THE CONVERSATION WITH THE DOCTORS. | 12 "      |

See V. §§ 1—12. 128 "

## S. JOHN.

i. 1—5.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα ἔδι' αὐτοῦ<sup>1</sup> ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 Ἐν αὐτῷ<sup>2</sup> ζωὴ ἦν<sup>3</sup>, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων<sup>4</sup>. 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ<sup>5</sup> οὐ κατέλαβεν.

1 (s<sup>c</sup> in Him) 2 The ante-Nicene punctuation, adopted by WH, was οὐδὲ ἓν. Ὁ γέγονεν ἐν αὐτῷ 3 (S D ll ἐστῶ) 4 (B omits) 5 (H l αὐτὸν)

Luke i. 2. That *παρέδοσαν* refers to tradition cf. Mark vii. 3, οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι...κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. A wider reference may however be seen in Acts xvi. 4.

That *ὑπηρέτης τοῦ λόγου* means a 'catechist' see 'Composition of the Gospels,' p. 5, and cf. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. In support of this view cf. Luke iv. 20, πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, where *ὑπηρέτης* is the 'Chazzan' whose duty was to catechize the boys. In a less strict sense however the word is used in Acts xxvi. 16, "προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες με ὧν τε ὀφθήσομαι σοι," and in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος ὡς ὑπηρέτας Χριστοῦ.

v. 3. For *καθεξῆς* cf. Acts xi. 4, ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων.

v. 4. Cf. Gal. vi. 6, κοινωέτω δὲ ὁ κατηχοόμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῆεν τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ. Rom. ii. 18, κατηχοόμενος ἐκ τοῦ νόμου. 1 Cor. xiv. 19, ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. See also 'Composition of the Gospels' p. 55.

S. John's Preface is a great contrast to S. Luke's, introducing us at once into the central mysteries of God's existence and thus preparing us for the teaching which is to follow.

S. MATTHEW.

S. MARK.

I. JOHN THE BAPTIST.

iii. 1—12 (iv. 17 b, xi. 10).

i. 2—8.

S. Mark's severe simplicity of style in vv. 2—4 would not be likely to satisfy the literary feeling of S. Matthew or S. Luke. S. Matthew therefore has inverted the order of the clauses and improved the connexions between them. S. Luke has prefixed a long editorial note to settle the date and has affixed a continuation of the quotation from Isaiah.

The trito-Mark inserts a prophecy from Malachi, attributing it to Isaiah and giving it in nearly the same form which it holds elsewhere in the *Logia*, not necessarily showing that he was acquainted with the *Logia*, for this verse

1 a. *The Baptist's Mission.*

iii. 1 [Ἐν δὲ<sup>1</sup> ταῖς ἡμέραις ἐκεῖναις

παρα]γίνεται Ἰωάννης ὁ βαπτιστῆς  
 κηρύσσων ἐν τῇ ἐρήμῳ [τῆς Ἰουδαίας]  
<sup>2</sup> λέγων “Μετανοεῖτε,  
 [ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.”] } (3) (4) †  
**Doublet:**  
 [iv. (17) “Μετανοεῖτε<sup>3</sup>,  
 ἤγγικεν γὰρ<sup>3</sup> ἡ βασιλεία τῶν οὐρανῶν.”]  
 iii. 3 [Οὗτος γὰρ ἐστὶν<sup>4</sup>] ὁ ῥηθεις  
 διὰ Ἡσαίου τοῦ προφήτου [λέγοντος]<sup>5</sup> (1)  
 [xi. (10) “Ἰδοὺ ἐγὼ<sup>6</sup> ἀποστέλλω τὸν ἄγγελόν μου  
 πρὸ προσώπου σου,  
 ὃς<sup>7</sup> κατασκευάσει τὴν ὁδὸν σου ἑμπροσθέν σου.”] <sup>a</sup>  
 iii. (3) [Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ<sup>14</sup>  
 “Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,  
 ἕθειας ποιεῖτε τὰς τρίβους αὐτοῦ<sup>15</sup>”] <sup>b</sup> } (2)  
 1 (D ll s<sup>a</sup> omit) 2 (CD + καὶ) 3 ss omit 4 (s<sup>a</sup> omits)  
 5 (l omits) 6 (3 ll omit) 7 (P 4 ll καὶ) 8 (l dei nostri,  
 4 ll + omnis vallis &c. as in Luke ll)

<sup>2</sup> Καθὼς<sup>1</sup> γέγραπται  
 ἐν τῷ<sup>2</sup> Ἡσαία τῷ προφήτῃ (1)  
 [Ἰδοὺ<sup>3</sup> ἀποστέλλω<sup>4</sup> τὸν ἄγγελόν μου (iii)  
 πρὸ προσώπου σου,  
 ὃς κατασκευάσει τὴν ὁδὸν σου<sup>5</sup>. a]  
<sup>3</sup> Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ  
 “Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,  
 ἕθειας ποιεῖτε τὰς τρίβους αὐτοῦ<sup>6</sup>” b } (2)  
<sup>4</sup> ἔγένετο Ἰωάννης ὁ<sup>8</sup> βαπτίζων ἐν τῇ ἐρήμῳ (3)  
<sup>5</sup> κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)  
 1 (AD Ὡς) 2 (D omits) 3 (s + ἐγὼ) 4 (s ἀποστελῶ)  
 5 (A ll + ἑμπροσθέν σου) 6 (D τοῦ θεοῦ ἡμῶν, l dei nostri)  
 7 (s + καὶ) 8 (D ll omit) 9 (sD ll s<sup>v</sup> + καὶ)

Both the first and the second Divisions begin with John the Baptist; cf. Acts i. 22, “ἀρχάμενος ἀπὸ τοῦ βαπτισματος Ἰωάννου”: Acts xiii. 24, “προκηρύξαντος Ἰωάννου...βάπτισμα μετανοίας.” But though John is a conspicuous figure in all the Gospels and in the Acts, he is not alluded to in the rest of the N.T.

1 b. *The Baptist's popularity, his clothing and food.*

We assign Mark i. 5, 6 to the deutero-Mark because these verses are absent from S. Luke but are found in S. Matthew. S. Matthew adds to them the phrase καὶ πάντα ἡ περιχλωρος τοῦ Ἰορδάνου which is found, but in a different construction and in a different context, in Luke iii. 3. S. Luke may have borrowed it from S. Matthew, but the word

iii. 4 [Αὐτός] δὲ ὁ<sup>1</sup> Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ  
 ἀπὸ τριχῶν καμήλου } (5)  
 καὶ ζώνην δερματίνην<sup>2</sup> περὶ τὴν ὀσφύν αὐτοῦ<sup>c</sup>,  
 ἣ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον<sup>3</sup>.  
 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (1)  
 ἱεροσόλυμα † (3)  
 καὶ πάντα ἡ Ἰουδαία (2)  
 [καὶ πάντα ἡ περιχλωρος τοῦ Ἰορδάνου,]  
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ<sup>5</sup> ἕπ<sup>a</sup> αὐ-  
 τοῦ<sup>6</sup> † (4)  
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.  
 1 (D omits) 2 (ss doubtful) 3 (Ebionite Gospel  
 καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον + οὐ ἡ γεύσις ἦν τοῦ μάννα, ὡς  
 ἐγκρις ἐν ἐλαιῷ (? μέλιτι), cf. LXX. Exod. xvi. 31) 4 (2 ll  
 + omnis) 5 (D ll omit) 6 (s omits)

[i. 5 καὶ ἐξεπορεύετο<sup>1</sup> πρὸς αὐτὸν (1) (ii)  
 πάντα ἡ Ἰουδαία χώρα (2)  
 καὶ οἱ<sup>2</sup> Ἱεροσολυμῆται πάντες<sup>3</sup>, (3)  
 καὶ<sup>4</sup> ἐβαπτίζοντο ὑπ<sup>a</sup> αὐτοῦ ἐν τῷ<sup>5</sup> Ἰορδάνῳ ποταμῷ<sup>5</sup> } (4)  
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.  
 6 καὶ ἦν<sup>6</sup> ὁ<sup>8</sup> Ἰωάννης<sup>7</sup> ἐνδεδυμένος  
 τρίχας<sup>8</sup> καμήλου  
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ<sup>9</sup>,<sup>c</sup>  
 καὶ ἔσθων<sup>10</sup> ἀκρίδας<sup>d</sup> καὶ μέλι ἄγριον<sup>11</sup>.] } (5)  
 1 (E 4 ll -οντο) 2 (D omits) 3 (l omits) 4 (s l omit)  
 5 (D 4 ll omit) 6 (AD ll ἦν δὲ) 7 (l + ipse) 8 (Ds l δέρριν,  
 i.e. δέρριν) 9 (D ll omit) 10 (D ἐσθίων) 11 (l puts  
 v. 6 after v. 8)



S. LUKE.

VARIOUS.

iii. 1—20 (vii. 27).

S. John i. 6, 19—23.

must have been a commonplace in Christian teaching, taken (perhaps in this form) from a collection of Messianic prophecies. Cf. Mark ix. 48 note.

S. Matthew, probably by one of those assimilations which are the strongest proof of the oral teaching, has put into the Baptist's mouth the phrase "for the kingdom of the heavens hath drawn near." The other Gospels lead us to think that the teaching about the Kingdom originated with our Lord Himself, who adopted however a current Jewish phrase, cf. Psalms of Solomon xvii. 4 f., v. 21.

[iii. 1 Ἐν ἔτει δὲ πεντεκαίδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος<sup>1</sup> Ποντίου Πειλάτου τῆς Ἰουδαίας<sup>2</sup>, καὶ τετραρχούντων<sup>3</sup> τῆς Γαλιλαίας<sup>4</sup> Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντων<sup>5</sup> τῆς Ἰουδαίας καὶ<sup>6</sup> Τραχωῦντιδος<sup>7</sup> χώρας, καὶ Λυσανίου τῆς Ἀβελινηῆς<sup>8</sup> τετραρχούντων<sup>9</sup>, ἐπὶ ἀρχιερέως<sup>10</sup> Ἄννα καὶ Καϊάφα<sup>11</sup>,]

ἐγένετο [ῥῆμα θεοῦ<sup>9</sup> ἐπὶ] Ἰωάνην [τὸν Ζαχαρίου υἱὸν] ἐν τῇ ἐρήμῳ. (3)

3 καὶ ἦλθεν<sup>10</sup> εἰς πᾶσαν<sup>11</sup> περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, (4)

4 ὡς<sup>12</sup> γέγραπται

ἐν [βιβλῳ λόγων]<sup>13</sup> Ἡσαίου τοῦ προφήτου<sup>14</sup> (1)

[vii. (27)] "Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου<sup>4</sup>

ὅς κατασκευάσει τὴν<sup>15</sup> ὁδὸν σου ἕμπροσθέν σου<sup>16</sup>." a

iii. (4) Φωνὴ βοῶντος<sup>17</sup> ἐν τῇ ἐρήμῳ } (2)

"Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,

εὔθελας ποιεῖτε τὰς τρίβους ἀγτοῦ<sup>18</sup>." }

5 [πᾶσα φάραγξ πληρωθήσεται

καὶ πᾶν<sup>19</sup> ὄρος καὶ βουνὸς ταπεινωθήσεται,

καὶ ἔσται τὰ σκολιὰ εἰς εὔθελας<sup>20</sup>

καὶ αἱ τραχεῖαι<sup>21</sup> εἰς ὁδοὺς λεῖα·

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ<sup>22</sup> b<sup>23</sup>.]

1 (D II Eusebius? ἐπιτροπεύοντος) 2 (N omits) 3 (BD τετραρχ.) 4 (D<sup>s</sup> omits) 5 (N I † Τετραρχ.) 6 (D II Ἀβελιανῆς) 7 (II, Coptic, Gothic ἀρχιερέων) 8 (CD II Καίφα, I Capha) 9 (II domini) 10 (ss omit) 11 (NCD + τῶν) 12 (C καθὼς) 13 (B βιβλῳ λόγων, ss the prophecy) 14 (C II + λέγοντος) 15 (D † τὸν) 16 (D 2 II omit) 17 (ss which crieth) 18 (ss make straight in the plain a way for our God, D<sup>s</sup> ε. π. τ. τ. ὑμῶν) 19 (ss omits) 20 (NCD εὐθείαν) 21 (N τροχιαί) 22 (D Κυρίου) 23 (ss the glory of the Lord shall be revealed and all flesh shall see it together, s<sup>s</sup> + because the mouth of the Lord hath spoken)

περίχωρος, which is used once by S. Mark and twice by S. Matthew, occurs five times in S. Luke's Gospel and once in Acts and may therefore be inserted here editorially. S. Matthew has again inverted the order of the clauses.

For S. John's food cf. Matt. xi. 18, "ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων." From this the Ebionites inferred that he was a vegetarian, but see Luke vii. 33, "μὴ ἐσθων [ἄρτον] μῆτε πίνων [οἶνον]," Luke i. 15, "καὶ οἶνον καὶ σκερα οὐ μὴ πίη."

The word πάντες is used here, as often in the N.T., where a Western writer would have been content with πολλοί. If a single sick or bed-ridden person did not go forth, exception could be taken to the language as exaggerated. In this passage the use of the imperfect might be pleaded in justification, but there are other places (e.g. Matt. iv. 24, page 260) where this cannot be alleged.

<sup>a</sup> LXX. Mal. iii. 1, Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

<sup>b</sup> LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, "Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. 4 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, 5 καὶ ὀρθήσεται ἡ ὁδὸς Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ."

<sup>c</sup> LXX. 2 Kings i. 8, "Ἄνθρωπος δασὺς καὶ ζῶντων δερματίνην περιζωσμένος τὴν ὄσφιν αὐτοῦ."

<sup>d</sup> LXX. Lev. xi. 22, καὶ ταῦτα φάγεσθε ἀπ' αὐτῶν...τὴν ἀκρίδα καὶ τὰ ὄμια αὐτῆς.

i. 6 [Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ<sup>1</sup>, ὄνομα αὐτοῦ Ἰωάννης<sup>2</sup>. (3)]

1 (D Κυρίου, ND II + ἦν)

2 (D † Ἰωάννην)

i. 19 [Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν πρὸς αὐτὸν<sup>1</sup> οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ λευεῖτας<sup>2</sup> ἵνα ἐρωτήσωσιν<sup>3</sup> αὐτὸν "Σὺ τίς εἶ;"<sup>4</sup> 20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο<sup>5</sup>, καὶ ὠμολόγησεν<sup>6</sup> ὅτι "Ἐγὼ οὐκ εἰμὶ ὁ χριστός." 21 καὶ ἠρώτησαν<sup>7</sup> αὐτὸν<sup>8</sup> "Τί οὖν; (σὺ)<sup>9</sup> Ἡλίας εἶ;" καὶ λέγει "Οὐκ εἰμὶ<sup>10</sup>." "Ὁ<sup>1</sup> προφήτης εἶ σὺ;" καὶ ἀπεκρίθη<sup>10</sup> "Ὀὐ." 22 εἶπαν οὖν<sup>11</sup> αὐτῷ "Τίς εἶ; ἵνα ἀπέκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;" ]

23 ἔφη "Ἐγὼ

ΦΩΝΗ ΒΟΩΝΤΟΣ<sup>13</sup> ΕΝ Τῇ ΕΡΗΜΩ } (2)

Ἐὐθύνετε τὴν ὁδὸν Κυρίου<sup>14</sup>, b }

καθὼς εἶπεν Ἡσαίας ὁ προφήτης." (1)

1 (N omits) 2 (s<sup>s</sup> translates as either all nominatives

or all accusatives) 3 (N ἐπ-) 4 (s<sup>s</sup> omits) 5 (2 II omit)

6 (N II s<sup>s</sup> omit) 7 (N I πάλιν, 5 II + πάλιν) 8 (N I omit)

9 (s<sup>s</sup> omits) 10 (s<sup>s</sup> he said) 11 (1 s<sup>s</sup> omit) 12 (II + οὖν)

13 (s<sup>s</sup> which crieth) 14 (I + rectas facite semitas dei nostri)

C lacks Mark i. 1—17.  
 D ——— Matt. iii. 8—16 a.  
 ——— John i. 16—iii. 26.  
 s<sup>e</sup> ——— Mark except xvi. 17—20.  
 s<sup>a</sup> ——— Mark i. 1—11.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων<sup>71</sup> ἔρχο-  
 μένους ἐπὶ τὸ βάπτισμα<sup>2</sup>] εἶπεν αὐτοῖς

["Γεννήματα ἐχιδνῶν,  
 τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 8 ποιήσατε οὖν καρπὸν ἀξίου<sup>73</sup> τῆς μετανοίας·  
 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς  
 'Πατέρα ἔχομεν τὸν Ἀβραάμ,'  
 λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς  
 ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.  
 10 ἤδη δὲ ἡ ἀξίη περὶ τὴν ῥίζαν τῶν δένδρων κέεται·  
 ἴπῶν οὖν<sup>74</sup> δένδρον μὴ ποιοῦν καρπὸν καλὸν  
 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.]

1 (s<sup>e</sup> publicans and Pharisees and Sadducees) 2 (CD 11 ss  
 + αὐτοῦ) 3 (3 ll plural) 4 (s<sup>a</sup> and every)

1 c. The Baptist's Preaching.

Two of these verses are found in all four Gospels and are twice alluded to in the Acts of the Apostles, four more are common to SS. Matthew and Luke, and six are peculiar to S. Luke. It is natural to believe that those verses are the oldest which are most frequently reproduced, and those the latest which are found in one Gospel only.

Remarks on the non-Marcian verses may be reserved until we discuss them under the second division. Here it may be noted (1) that S. Mark's word *ικανός* holds its own in the Synoptic Gospels but S. John's more appropriate rendering *ἄξιος* is found in the Acts. (2) SS. Matthew and Luke agree against S. Mark in the order of the lines. From this fact some critics have insisted on the priority of S. Matthew. But this is quite unnecessary. It is probable that S. Luke here preserves the proto-Marcian form, while the deuterio-Mark has borrowed from S. John's oral teaching his thrice-repeated phrase "coming after me." S. Mark has given us several slight trito-Marcian changes, including the inversion of order and the omission of "and with fire." S. Matthew during the oral stage has substituted the weaker metaphor of "bearing the sandals" for the primitive expression. But many other explanations are possible.

Conflate.

iii. 11 "ἐγὼ μὲν<sup>1</sup> ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν]· (1)  
 ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, † (2)  
 οὐδ' οὐκ εἰμὶ ἰκανός } (3)  
 τὰ ὑποδήματα βαστάσαι. }  
 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ.<sup>72</sup> (4)  
 12 [οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ,  
 καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,  
 καὶ συνάξει τὸν σίτον αὐτοῦ<sup>8</sup> εἰς τὴν ἀποθήκην<sup>14</sup>,  
 τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.]

1 (N + γάρ) 2 (s<sup>a</sup> with fire and with the Holy Ghost,  
 1 omits καὶ πυρὶ) 3 (5 ll omit) 4 B ll ss + αὐτοῦ (s<sup>e</sup> his  
 stores)

i. 7 καὶ ἐκήρυσσεν λέγων  
 "Ἐρχεται ὁ ἰσχυρότερός μου [ὀπίσω (μου)<sup>1</sup>],<sup>2</sup> (2) (ii)  
 οὐδ' οὐκ εἰμὶ ἰκανός [κύψας]<sup>3</sup> (iii) } (3)  
 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. }  
 8 ἐγὼ \* ἐβάπτισα ὑμᾶς ὕδατι †, (1)  
 αὐτὸς δὲ βαπτίσει ὑμᾶς<sup>4</sup> \*<sup>5</sup> πνεύματι ἁγίῳ" \* \* †<sup>10</sup> (4).]

1 B omits 2 (1 omits) 3 (11 omit) 4 (N 1 omit)  
 5 (N 11 + ἐν) 6 (D 11 ἔλεγεν αὐτοῖς "Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν  
 ὕδατι, ἐρχεται δὲ ὀπίσω μου ὁ ἰσχυρότερός μου, οὐδ' οὐκ εἰμὶ ἰκανός  
 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, καὶ αὐτὸς ὑμᾶς βαπτίσει  
 ἐν πνεύματι ἁγίῳ.")



C lacks Mark i. 1—17.  
 — Luke iii. 22—iv. 24.  
 D — Matt. iii. 8—16 a.  
 — John i. 16—iii. 26.  
 s<sup>o</sup> — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.  
 s<sup>s</sup> — Mark i. 1—11.

S. MATTHEW.

FIRST DIVISION.

S. MARK.

2. OUR LORD COMES FORTH.

iii. 13—17, iv. 1—11 (xvii. 5 b).

i. 9—13 (ix. 7 b).

Conflate.

iii. 13 <sup>1</sup>Τότε παραγίνεται [ὁ] Ἰησοῦς  
 ἀπὸ τῆς Γαλιλαίας  
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'  
 αὐτοῦ. †

2 a. John baptizes our Lord.

i. 9 <sup>1</sup>Καὶ ἐγένετο <sup>2</sup>ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν <sup>3</sup>Ἰησοῦς  
 [ἀπὸ Ναζαρέτ <sup>4a</sup> τῆς Γαλιλαίας] (ii)  
 καὶ ἐβαπτίσθη εἰς τὸν <sup>5</sup>Ἰορδάνην ὑπὸ Ἰωάνου <sup>7</sup>.  
 1 B omits 2 (l omits) 3 (D+δ) 4 (D<sup>s</sup>1 -εθ)  
 5 (D †τῆν)

14 [ὁ δὲ διεκώλυεν αὐτὸν λέγων “Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;” 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ <sup>2</sup> “Ἄφες ἄρτι, οὕτω γὰρ πρέπει ἐστὶν ἡμῖν <sup>3</sup> πληρῶσαι πάσαν δικαιοσύνην.” τότε ἀφήσιν αὐτόν <sup>4</sup>.]

16 <sup>5</sup>[βαπτισθεὶς δὲ ὁ Ἰησοῦς] εὐθὺς <sup>6</sup> ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεύχθησαν <sup>7</sup> οἱ οὐρανοί, καὶ εἶδεν πνεῦμα [θεοῦ] <sup>8</sup> καταβαίνον <sup>9</sup> ὡσεὶ <sup>10</sup> περιστερὰν <sup>11</sup> [ἐρχόμενον] <sup>12</sup> ἐπ’ <sup>13</sup> αὐτόν· †

10 καὶ εὐθὺς <sup>1</sup> ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους <sup>2</sup> τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον <sup>3</sup> εἰς <sup>4</sup> αὐτόν.

17 καὶ [ἰδοὺ] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα] <sup>14</sup> }  
 “Οὗτός ἐστιν <sup>15</sup> ὁ γίός μου <sup>16</sup> ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα <sup>17</sup>.”

11 καὶ φωνὴ (ἐγένετο <sup>5</sup>) ἐκ τῶν οὐρανῶν }  
 “Σὺ εἶ ὁ γίός μου ὁ ἀγαπητός, ἐν σοὶ <sup>7</sup> εὐδόκησα.” <sup>6</sup> }

Doublet (assimilated):

[xvii. (5) καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα  
 “Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτόν.”]

Compare [ix. (7) καὶ ἐγένετο <sup>8</sup> φωνὴ ἐκ τῆς νεφέλης <sup>9</sup> }  
 “Οὗτός ἐστιν ὁ γίός μου ὁ ἀγαπητός, ἀκούετε αὐτόν.”]

1 (D ll omit) 2 (D ll ἠνιγμένους) 3 (D † καταβαίνων, N ll + καὶ μένον) 4 (N ll ἐπ’ ) 5 ND 1 omit 6 (B \* υἱός) 7 (A ll φ) 8 (D ll ἦλθεν, l omits, l ecce) 9 (D ll + λέγουσα)

1 (Gosp. Hebr.: Ecce mater domini et fratres eius dicebant ei: “Iohannes baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo.” Dixit autem eis, “Quid peccavi, ut vadam et baptizem ab eo? Nisi forte hoc ipsum quod dixi ignorantia est.”) 2 NC πρὸς αὐτόν (l omits) 3 (N ἡμᾶς) 4 (ss + to be baptized) 5 (2 ll + Et cum baptizaretur Iesus, lumen ingens circumfulsit (magnum fulgebatur) de aqua ita ut timerent omnes qui advenarent (congregati erant): cf. Justin M. κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνην) 6 (s<sup>o</sup> omits) 7 C ll + αὐτῷ 8 (C τὸ πνεῦμα τοῦ θεοῦ) 9 (D καταβαίνοντα, D ll + ἐκ τοῦ οὐρανοῦ) 10 (D ὡς) 11 (CD ll + καὶ) 12 (s<sup>o</sup> + and it remained) 13 (D εἰς, C πρὸς) 14 (D ll ss + πρὸς αὐτόν) 15 (D ll ss Σὺ εἶ) 16 (s<sup>o</sup> + and) 17 (Ebionite Gospel + ἐγὼ σήμερον γεγέννηκά σε.” καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα, δ ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ “Σὺ τίς εἶ, Κύριε;” καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός ἐφ’ ᾧ ἔδωκα τὸ πνεῦμα μου.” καὶ τότε ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγεν “Δέομαι σου, Κύριε, σὺ με βάπτισον.” ὁ δὲ ἐκώλυεν αὐτῷ λέγων “Ἄφες, ὅτι οὕτως ἐστὶν πρέπειον πληρωθῆναι πάντα.” Gospel of the Nazarenes + Factum est autem cum ascendisset dominus de aqua descendit fons omnis Spiritus sancti et requievit super eum et dixit illi “Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te. Tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum.” Et Iohannes quidem baptizavit illum in aqua, ille autem Iohannem in spiritu.)

2 b. The Temptation.

Conflate.

iv. 1 <sup>1</sup>Τότε [(ὁ) <sup>1</sup>Ἰησοῦς] ἀνήχθη <sup>2</sup> εἰς τὴν ἔρημον ὑπὸ τοῦ <sup>3</sup> πνεύματος, (ι) †

i. 12 Καὶ εὐθὺς τὸ πνεῦμα <sup>1</sup> αὐτόν ἐκβάλλει εἰς τὴν ἔρημον. (ι)

1 B omits 2 (C ἀνήχθη δὲ ὁ Ἰησοῦς) 3 (s<sup>o</sup> + holy)

1 (D + τὸ ἄγιον)

<sup>a</sup> Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

<sup>b</sup> LXX. Isaiah xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτόν· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἢ ψυχὴ μου,

S. LUKE.

VARIOUS.

iii. 21, 22, iv. 1—13 (ix. 35).

S. John i. 29—34, xii. 28 b.

iii. 21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα<sup>1</sup> τὸν λαόν]

καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου]

1 (N πάντα, 1 omits)

i. 29 [Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει  
 “Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός  
 ἐστὶν ὑπὲρ οὗ ἐγὼ εἶπον “Ὅπισθ' αὐτοῦ ἔρχεται ἀνὴρ ὃς ἐμπροσθέν  
 μου γέγονεν, ὅτι πρῶτός μου ἦν” 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα  
 φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.”]

Two voices from heaven are recorded in the Synoptists, one at the Baptism, the other at the Transfiguration. Both seem to be moulded upon or affected by Isaiah xlii. 1, and perhaps upon that Greek version of it which is given in Matt. xii. 18 (see footnote). There is a difficulty however. The Hebrew word עֶבֶד can only mean ‘servant,’ but the Greek equivalent παῖς which means ‘a boy’ may indicate either ‘a servant,’ or ‘a son,’ and Greek readers of Isaiah frequently understood it as υἱός (see Chase, ‘Credibility of the Acts,’ 135 ff.). It is instructive to compare the three Gospels in the case of those two voices as a lesson in assimilation. In S. Luke, whom we believe to have preserved the proto-Mark account, the voices have nothing in common but ὁ υἱός μου ὁ, or if the ‘Western’ non-harmonistic reading be genuine, as it possibly may be, nothing but υἱός μου. But (1) we suppose that the deutero-Mark altered ἐκλελεγμένος into the more usual ἀγαπητός, (2) S. Matthew by a double assimilation introduces οὗτός ἐστιν into the Baptism and adds ἐν ᾧ εὐδόκησα to the Transfiguration. Our belief is that, if the oral period had been longer, the clause ἀκούετε αὐτοῦ would inevitably have been added in S. Matthew to the Baptism voice, thus making both voices identical, for it is much to be noticed that the introductory line also in S. Matthew has been assimilated. (See Introduction, p. xviii. a.)

All these changes would be made unconsciously in oral teaching, but what effort would be required to produce them in copying from a document and what motive would cause that effort to be made?

S. Mark's σχιζομένους seems to be an alteration made in the trito-Mark.

S. Luke mentions our Lord's habit of prayer also in v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the parallels in the other Synoptists support him. All three Gospels mention our Lord's praying in Gethsemane; also Mark i. 35, vi. 46=Matt. xiv. 23.

iii. (21) ἀνεψχθῆναι<sup>1</sup> τὸν οὐρανόν

22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἅγιον σωματικῶς εἶδει] ὡς  
 περιστερὰν ἐπ'<sup>2</sup> αὐτόν,

καὶ φωνὴν ἐξ<sup>3</sup> οὐρανοῦ γενέσθαι

“Ἦσὺ εἶ ὁ γίός μου ὁ ἀγαπητός,  
 ἐν σοὶ εὐδόκησα.”<sup>4</sup>

[cf. ix. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα

“Οὗτός ἐστιν ὁ γίός μου ὁ ἐκλελεγμένος,  
 ἀγαπᾷς αὐτόν.”]

1 (D ἀνοιχθῆναι) 2 (D II εἰς) 3 (D ἐκ τοῦ) 4 (D II  
 υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)

(Here follows the GENEALOGY. 16 verses, V. § 14.)

[i. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων<sup>1</sup> ὅτι]

“Τεθέαμαι

τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ<sup>2</sup> οὐρανοῦ,

[καὶ ἔμεινεν<sup>3</sup> ἐπ' αὐτόν.

33 καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζων ἔν<sup>4</sup> ὕδατι<sup>5</sup>  
 ἐκεῖνός μοι εἶπεν “Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον  
 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ<sup>6</sup>.” 34 καὶ γὰρ  
 ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱός<sup>7</sup> τοῦ θεοῦ.”]

[S. John xii.(28), ἦλθεν οὖν<sup>8</sup> φωνὴ ἐκ τοῦ οὐρανοῦ<sup>9</sup> “Καὶ ἐδόξασα  
 καὶ πάλιν δοξάσω.”]

1 (N1 omit) 2 (N ἐκ τοῦ) 3 (N 3 II μένον) 4 (N+τῷ)  
 5 (S omits) 6 (C+καὶ πυρὶ) 7 (N S ἐκλεκτός) 8 (D καὶ  
 ἐγένετο) 9 (D II+λέγουσα)

**Conflate.**

iv. 1 Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ  
 Ἰορδάνου,]

which passage is rendered in Matt. xii. 18, Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. Ps. ii. 7, Κύριος εἶπεν πρὸς με “Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.”

C lacks Mark i. 1—17.  
 — Luke iii. 22—iv. 24.  
 — John i. 42—iii. 32.  
 D — John i. 16—iii. 26.  
 s<sup>c</sup> — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

iv. (1) πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3)  
 2 καὶ [νηστεύσας] ἡμέρας τεσσαράκοντα (2)  
 [καὶ νύκτας τεσσαράκοντα<sup>13a</sup> ὕστερον ἐπέλασεν.  
 3 Καὶ προσελθὼν<sup>4</sup> ὁ πειράζων εἶπεν αὐτῷ  
 “Ἐλ υἱὸς εἶ τοῦ θεοῦ,  
 εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.”  
 4 ὁ δὲ ἀποκριθεὶς εἶπεν “Γέγραπται  
 Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,  
 ἀλλ’ ἐπὶ<sup>5</sup> παντὶ ῥήματι ἑκπορευομένῳ διὰ στόματος<sup>7b</sup>  
 θεοῦ<sup>b</sup>.”  
 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν,  
 καὶ ἔστησεν αὐτὸν ἐπὶ τῷ πτερύγιον τοῦ ἱεροῦ,  
 6 καὶ λέγει αὐτῷ “Ἐλ υἱὸς εἶ τοῦ θεοῦ,  
 βάλε σεαυτὸν<sup>7</sup> κάτω· γέγραπται γὰρ ὅτι  
 Τοῖς ἄγγελοις αὐτοῦ ἐντελεῖται περὶ σοῦ<sup>8</sup>  
 καὶ ἐπὶ χειρῶν ἀροῦσίν<sup>9</sup> σε,  
 μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ<sup>c</sup>.”  
 7 ἔφη αὐτῷ ὁ Ἰησοῦς “Πάλιν<sup>10</sup> γέγραπται  
 “Οὐκ ἐκπειράσεις<sup>11</sup> Κύριον τὸν θεόν σοῦ<sup>d</sup>.”  
 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν,  
 καὶ δείκνυσιν<sup>12</sup> αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου  
 “καὶ τὴν δόξαν αὐτῶν<sup>10</sup>,  
 9 καὶ εἶπεν αὐτῷ “Ταῦτά σοι πάντα δώσω<sup>13</sup>” †  
 ἐὰν πεσῶν προσκυνήσῃς<sup>14</sup> μοι.”  
 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἦπαγε<sup>15</sup>, Σατανᾶ·  
 γέγραπται γὰρ Κύριον τὸν θεόν σοῦ προσκυνήσεις<sup>16</sup>  
 καὶ αὐτῷ μόνῳ λατρεύσεις<sup>e</sup>.”  
 11 Τότε ἀφήσεν αὐτὸν ὁ διάβολος<sup>17</sup>,  
 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (6)

i. 13 καὶ ἦν ἔν τῇ ἐρήμῳ<sup>12</sup> τεσσαράκοντα ἡμέρας (2)  
 3 πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3)  
 [καὶ ἦν μετὰ τῶν θηρίων,] (iii)

[καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.] (6) (ii)  
 2 (s<sup>s</sup> there) 3 (D+†καλ, II+καλ τεσσαράκοντα νύκτας)

3 (s<sup>c</sup> omits) 4 (D II προσῆλθεν+αὐτῷ...καὶ) 5 (CD II ἐν)  
 6 (D II omit) 7 (C s<sup>s</sup>+ἐντεῦθεν) 8 (s<sup>s</sup>+to keep thee)  
 9 (D<sup>s</sup> αἰρουσίν) 10 (s<sup>s</sup> omits) 11 (D Οὐ πειράσεις)  
 12 (N δεικνύει, D ἔδειξεν) 13 (s<sup>s</sup> These kingdoms and their  
 glory thou hast seen; to thee will I give them) 14 (C †προσκυνήσεις)  
 15 (D II s<sup>c</sup>+ὀπίσω μου) 16 (N †προσκυνήσης)  
 17 (ss+for a season)

iv. 12—22 (iii. 1, 2).

3. COMMENCEMENT OF OUR LORD'S MINISTRY.

i. 14—20.

3 a. Teaching in Galilee.

12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη  
 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.  
 13 [καὶ καταλιπὼν<sup>1</sup> τὴν Ναζαρά<sup>2</sup> ἔλθων κατέκησεν<sup>3</sup> εἰς Καφαρναούμ  
 τὴν παραθαλάσσιον<sup>4</sup> ἐν ὄρει<sup>5</sup> Ζαβουλῶν καὶ Νεφθαλεῖμ· 14 ἵνα  
 πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου<sup>5</sup> λέγοντος  
 15 Γὰρ Ζαβουλῶν καὶ Γα<sup>6</sup> Νεφθαλεῖμ,  
 ὁδὸν θαλάσσης, πέραν τοῦ<sup>7</sup> Ἰορδάνου,  
 Γαλιλαία<sup>8</sup> τῶν ἐθνῶν,  
 16 ὁ λαὸς ὁ καθήμενος ἐν<sup>9</sup> σκοτίᾳ<sup>10</sup>  
 φῶς εἶδεν<sup>11</sup> μέγα<sup>12</sup>,  
 “καὶ τοῖς καθημένοις<sup>13</sup> ἐν ἡσυχίᾳ καὶ<sup>14</sup> σκιά θανάτου  
 φῶς<sup>15</sup> ἀνέτειλεν αὐτοῖς<sup>ε</sup>.”  
 1 (D καταλείπων) 2 (ND Ναζάρεθ) 3 (s<sup>s</sup> omits)  
 4 (N παρὰ θάλασσαν, D παραθαλάσσιον) 5 (D+τοῦ) 6 (D  
 omits) 7 (ss+river) 8 (D II Γαλιλαίας) 9 (D+τῇ)  
 10 (N C σκότει) 11 (D II εἶδον) 12 (D †μέγαν) 13 (D II οἱ  
 καθημενοί) 14 (s<sup>s</sup> in sadness and, s<sup>c</sup> omits, D omits καὶ)  
 15 (s<sup>c</sup>+a great)

14 “Καὶ [μετὰ<sup>11</sup> τὸ παραδοθῆναι τὸν Ἰωάννην] (ii)  
 ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν  
 1 (N Μετὰ δὲ)

S. Matthew's ἀκούσας (12) occurs also in Matt. xiv. 13, in both of which places Keim used it to argue that our Lord fled from fear. But Keim insisted on the priority of S. Matthew for dogmatic reasons of his own, because the miraculous element is, he maintained, slightly less in S. Matthew. To us the ἀκούσας is simply an editorial addition.

It is difficult to explain the fact, that Luke iv. 14 b is almost identical with Matt. ix. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῆ εἰς ὅλην τὴν γῆν ἐκείνην. Both are editorial notes. The word φήμη does not occur again in N.T. and only four times in LXX., where the more expressive verb διεδόθη is twice joined with it. If the use of φήμη be accidental, ἐξῆλθεν is found in a very similar phrase in Mark i. 28 and repeated in Luke vii. 17.

<sup>a</sup> LXX. Deut. ix. 9, καὶ κατεγνώμην ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἄρτον οὐκ ἔφαγον καὶ ὕδωρ οὐκ ἔπιον. 1 Kings xix. 8, καὶ ἀνέστη καὶ ἔφαγεν καὶ ἔπιεν καὶ ἐπορεύθη ἐν τῇ Ἰσχυί τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἕως ὄρους Χωρήβ.  
<sup>b</sup> LXX. Deut. viii. 3, οὐ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ’ ἐπὶ (v. l. ἐν) παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

S. LUKE.

VARIOUS.

iv. (1) καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ **ε** 2 ἡμέρας  
τεσσαράκοντα (2)

πειραζόμενος ὑπὸ τοῦ διαβόλου<sup>1</sup>. (3)

[Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συνελεσθεισῶν αὐτῶν ἐπέινασεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

“Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος<sup>2</sup>.”

4 καὶ ἠπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς<sup>3</sup> “Γέγραπται ὅτι<sup>4</sup>

Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος **β**<sup>5</sup>.”

5 Καὶ ἀναγαγὼν αὐτὸν<sup>6</sup>

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης<sup>7</sup>

ἐν στιγμῇ χρόνου·

6 καὶ εἶπεν αὐτῷ<sup>8</sup> ὁ διάβολος “Σοὶ δώσω †

τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν<sup>9</sup>,

ὅτι ἐμοὶ παραδεδόται καὶ ᾧ ἂν θέλω δίδωμι<sup>10</sup> αὐτήν·

7 οὐδ’ ἐὰν προσκυνήσῃς<sup>11</sup> ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.”

8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ

“Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις

καὶ αὐτῷ μόνῳ λατρεύσεις **ε**.”

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ

καὶ ἔστησεν<sup>12</sup> ἐπὶ τὸ περὺγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ) “Ἐὶ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>10</sup> γέγραπται γὰρ<sup>13</sup> ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

[τοῦ διαφυλάξαι σε],

<sup>11</sup> καὶ ὅτι<sup>4</sup> ἐπὶ χειρῶν ἀρουσίν σε

μη ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου **ε**.”

12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ<sup>4</sup> ὁ Ἰησοῦς ὅτι “Ἐἴρηται<sup>14</sup>

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου **α**.”

13 Καὶ συνελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ  
ἄχρι καιροῦ<sup>15</sup>. †

1 (D1 σατανᾶ) 2 (D ἵνα οἱ λίθοι οὗτοι ἄρτοι γένηνται)  
3 (D καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν) 4 (D omits) 5 (D II  
+ ἀλλ’ ἐν παντὶ ῥήματι θεοῦ) 6 (D II + εἰς ὅρος ὑψηλῶν ±  
λίαν) 7 (D I τοῦ κόσμου) 8 (D II πρὸς αὐτὸν) 9 (D τοῦ-  
των) 10 (κ δώσω) 11 (κ + + μοι) 12 (D + αὐτὸν) 13 (κ  
omits) 14 (D II Γέγραπται, s<sup>8</sup> omits) 15 (D χρόνου)  
(N.B. II place vv. 5—8 after v. 12 as in Matt.)

iv. 14, 15, v. 1—11.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς

[ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν. †

[καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου<sup>1</sup> περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν<sup>2</sup>, δοξαζόμενος ὑπὸ πάντων<sup>3</sup>.]

1 (κ χώρας, II regionem) 2 (D II omit) 3 (I hominibus)  
(Here follows THE VISIT TO NAZARETH, 15 verses, from  
deutero-Mark: much displaced. I. § 17.)

ο LXX. Ps. cxi. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. 12 ἐπὶ χειρῶν ἀρουσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

α LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

ο LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

† LXX. Is. ix. 1, [τοῦτο πρόωρον πλε, ταχὺ ποιεῖ], χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλεμ, καὶ οἱ λοιποὶ οἱ τὴν παραλλαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα, οἱ κατοκούντες ἐν χώρᾳ σκιᾶ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς.

ε LXX. Deut. viii. 2, καὶ μνησθήσῃ πᾶσαν τὴν ὁδὸν ἣν ἠγαγέν σε Κύριος ὁ θεός σου ἐν τῇ ἐρήμῳ, ὡς ἂν κακώσῃ σε καὶ ἐκπειράσῃ σε, καὶ διαγνωσθῇ τὰ ἐν τῇ καρδίᾳ σου, εἰ φυλάξῃ τὰς ἐντολάς αὐτοῦ ἢ οὐ.

Heb. ii. 18, πέπονθεν αὐτὸς πειρασθεὶς: iv. 15, ἔχομεν ἀρχιερεῶν  
..... πεπειρασμένον . . . κατὰ πάντα καθ’ ὁμοίωτα χωρὶς ἁμαρτίας.

S. Mark says nothing about fasting. S. Matthew leaves it an open question whether the fast was absolute or relative. S. Luke, by an editorial interpretation, makes it absolute. The tendency towards severity makes us suspect his view, see Mark vi. 8, note. S. Matthew’s “forty days and forty nights” seem to refer back to the fasts of Moses and Elijah.

S. Mark makes the angels attend upon our Lord throughout the forty days, S. Matthew when the forty days were ended. Similarly S. Luke makes the Holy Spirit’s guidance last throughout the forty days. Notice also, that the phrase ἀγεσθαι πνεύματι is Pauline, Rom. viii. 14, Gal. v. 18, in connexion with Sonship.

Matt. iv. 5. Jerusalem is called “the holy city” also in Matt. xxvii. 53.

Matt. iv. 10. Cf. xvi. 23, “Ἦταγε ὀπίσω μου, Σατανᾶ.”

Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.

S. John iii. 24, ii. 12, iv. 3, iv. 43.

[iii. 24, ὄσπῳ γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

[ii. 12, μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.]

[iv. 3, ἀφήκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.]

[iv. 43, μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.]

C lacks Mark i. 1—17.  
 ——— John i. 42—iii. 32.  
 D ——— John i. 16—iii. 26.  
 s<sup>c</sup> ——— Mark except xvi. 17—20.  
 ——— Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

iv. 17 [Ἀπὸ τότε<sup>16</sup>] ἤρξατο ὁ Ἰησοῦς κηρῦσσειν καὶ λέγειν  
 “Μετανοεῖτε<sup>17</sup>, (2)  
 ἤγγικεν γὰρ<sup>17</sup> ἡ βασιλεία τῶν οὐρανῶν.” (1)  
**Doublet (assimilated):**  
 [iii. (1) παραγίνεται Ἰωάννης ὁ βαπτιστῆς κηρῦσσειν ἐν τῇ ἐρήμῳ  
 τῆς Ἰουδαίας 2<sup>18</sup> λέγων  
 “Μετανοεῖτε,  
 ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν a.”]  
 16 (D+γὰρ) 17 ss omit 18 (CD+καὶ)

S. MARK.

i. (14) κηρῦσσειν τὸ εὐαγγέλιον<sup>2</sup> τοῦ θεοῦ<sup>15</sup> [(καὶ<sup>6</sup> λέγων)<sup>3</sup> (ii)  
 ὅτι “Πεπλήρωται ὁ καιρὸς<sup>14</sup> καὶ ἤγγικεν ἡ βασιλεία  
 τοῦ θεοῦ (1)  
 μετανοεῖτε καὶ πιστεῦετε ἐν τῷ εὐαγγελίῳ.” (2)]  
 2 (AD 11+ τῆς βασιλείας) 3 & 1 s<sup>c</sup> omit 4 (D 11 Πεπλή-  
 ρωνται οἱ καιροὶ) 5 (D 3 11 omit)  
 On S. Matthew's assimilation (17), see Matt. iii. 1, note 1,  
 § 1 a.

3 b. *The Calling of SS. Simon, (Andrew), James and John.*

iv. 18 Περιπατῶν<sup>1</sup> δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας  
 εἶδεν [δύο ἀδελφούς,] Σίμωνα [τὸν λεγόμενον Πέτρον<sup>2</sup>]  
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ<sup>3</sup>,  
 βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν,  
 ἦσαν γὰρ ἀλεεῖς<sup>4</sup>.  
 19 καὶ λέγει αὐτοῖς  
 “Δεῦτε ὀπίσω μου,  
 καὶ ποιήσω ὑμᾶς<sup>5</sup> ἀλεεῖς<sup>4</sup> ἀνθρώπων.”  
 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

i. 16 [Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλι-  
 λαίας (1) (ii)  
 εἶδεν<sup>1</sup> Σίμωνα  
 καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος<sup>2</sup>  
 ἀμφιβάλλοντας<sup>3</sup> ἐν τῇ θαλάσῃ,  
 ἦσαν γὰρ ἀλεεῖς<sup>4</sup>.  
 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
 “Δεῦτε ὀπίσω μου,  
 καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς ἀνθρώπων.” (2)  
 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα<sup>74</sup> ἠκολούθησαν<sup>5</sup> αὐτῷ.

21 Καὶ προβάς [ἐκεῖθεν] εἶδεν [ἄλλους δύο ἀδελφούς,]  
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου  
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,  
 ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν] (4)  
 καταρτίζοντας τὰ δίκτυα [αὐτῶν],  
 καὶ ἐκάλεσεν αὐτούς.  
 22 οἱ δὲ εὐθέως<sup>6</sup> ἀφέντες τὸ πλοῖον<sup>77</sup> καὶ τὸν πατέρα  
 αὐτῶν<sup>78</sup> } †  
 ἠκολούθησαν αὐτῷ.  
 1 (D Παράγων) 2 (s<sup>c</sup> omits) 3 (s<sup>c</sup>+repairing their  
 nets and) 4 (DE ἀλεεῖς) 5 (D 11 ss+γενέσθαι) 6 (11 omit)  
 7 (N+αὐτῶν, 11 s<sup>c</sup> their nets) 8 (s<sup>c</sup> omits)

19 Καὶ προβάς<sup>6</sup> ὀλίγων<sup>7</sup> εἶδεν  
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου  
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,  
 καὶ αὐτοὺς ἐν τῷ πλοίῳ  
 καταρτίζοντας τὰ δίκτυα, (3)  
 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.  
 καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ (4)]  
 [μετὰ τῶν μισθωτῶν] (iii)  
 [ἀπῆλθον ὀπίσω αὐτοῦ<sup>78</sup>.] (ii)  
 1 (D+τὸν) 2 (D 11 s<sup>c</sup> αὐτοῦ) 3 (D 11 s<sup>c</sup>+τὰ δίκτυα)  
 4 (D 11 πάντα) 5 (B ἠκολούθησον) 6 (D\* προσβάς, N C 11+  
 ἐκεῖθεν) 7 (N omits) 8 (D 11 s<sup>c</sup> ἠκολούθησαν αὐτῷ)

(Here follows *THE SERMON ON THE MOUNT*, 112 verses.  
 II. § 3.)

<sup>a</sup> In the Charge to the Twelve we read “Πορευόμενοι δὲ κηρῦσσετε ὅτι “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν” Matt. x. 7, and in the Charge to the Seventy “καὶ λέγετε αὐτοῖς “Ἦγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ...πλὴν τοῦτο, γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ” Luke x. 9, 11.

<sup>b</sup> With regard to the identification of the miracle of the Draught of Fishes recorded by S. Luke with that recorded by S. John I may remark that the identification is not modern, for Eusebius put both narratives into the ninth canon which contains matter common to SS. Luke and John. Tatian however distinguished them. My reasons for the identification can only be briefly stated here; for a fuller discussion of the whole question of S. Luke's order I must refer the student to my edition of S. Luke. The student should remember that S. Luke, both in his Gospel and in the Acts, is most significantly silent about that visit of our Lord to Galilee after His resurrection, of which all the other evangelists make mention. If S. Luke was unaware of it (see Luke xxiv. 49), there would be the more reason for him to infer that the Draught of Fishes belonged to the earlier period of our Lord's ministry.



S. LUKE.

VARIOUS.

S. Luke makes no mention of S. Andrew nor does he speak of any call, but only of forsaking and following. He has blended with this section by conflation the Draught of Fishes. Those, who believe that S. Mark gives us S. Peter's recollections, can hardly doubt that S. Luke has, as usual and from lack of information, put the miracle into the wrong context, for it is not conceivable that S. Peter should either have forgotten the event or concealed it. If this be so, S. John may be held to have put the miracle in its right place.

If the whole section belongs to the deuter-Mark, S. Luke's misplacing it accords with his invariable custom. By putting it *after* the healing of S. Peter's wife's mother as well as by combining the Draught of Fishes with it, S. Luke accounts for S. Peter's readiness to follow our Lord, which S. Mark, as usual, attributes to the constraining power of Christ's will over other men's minds<sup>b</sup>.

(1) In SS. Mark and Matthew the fishermen in the one case are in their boats casting a seine net, in the other are on the shore mending their nets, but in S. Luke in both cases they are washing their nets—a different tradition. (2) S. Matthew has interpreted S. Mark's obscure word *ἀμφιβάλλοντας*. (3) S. Luke preserves our Lord's saying in a different translation or tradition. (4) S. Luke's *Μὴ φοβοῦ* is found also in Mark v. 36, vi. 50, Matt. x. 28, xiv. 27, xxviii. 5, 10, Luke i. 13, 30, ii. 10, viii. 50, xii. 7, 32.

**Conflation.**

Scraps from the deuter-Mark (slightly misplaced): and a section from S. John's oral teaching much misplaced.

v. 1 [Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἔπικεῖσθαι αὐτῷ<sup>1</sup> καὶ 2 ἀκούει τὸν λόγον τοῦ θεοῦ

καὶ αὐτὸς ἦν ἐστὼς<sup>3</sup> παρὰ τὴν λίμνην<sup>4</sup> Γεννησάρε<sup>5</sup>, (1)  
 2 καὶ εἶδεν πλοῖα<sup>6</sup> δύο<sup>4</sup> ἐστῶτα παρὰ τὴν λίμνην,  
 οἱ δὲ ἀλειεῖς<sup>7</sup> ἀπ' αὐτῶν ἀποβάντες ἔπλυνον<sup>8</sup> τὰ δίκτυα. (3)  
 3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων<sup>9</sup>, ὃ ἦν Σίμωνος,  
 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον<sup>10</sup>, καθίσας δὲ ἔκ  
 τοῦ πλοίου<sup>11</sup> ἐδίδασκεν τοὺς ὄχλους. 4 ὡς<sup>12</sup> δὲ ἐπαύσατο λαλῶν,  
 εἶπεν πρὸς τὸν Σίμωνα. "Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ  
 δίκτυα ὑμῶν εἰς ἄγραν." 5 καὶ ἀποκριθεὶς<sup>13</sup> Σίμων εἶπεν<sup>14</sup> "Ἐπι-  
 στάτα<sup>15</sup>, δι' ἄλλης<sup>16</sup> νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ  
 ῥήματι σου χαλάσω τὰ δίκτυα." 6 καὶ τοῦτο ποιήσαντες<sup>17</sup> συνέ-  
 κλεισαν πλήθος ἰχθύων πολὺ, διεμήριστο δὲ<sup>18</sup> τὰ δίκτυα αὐτῶν<sup>30</sup>.  
 7 καὶ κατένευσαν<sup>19</sup> τοῖς μετόχοις<sup>20</sup> ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος  
 συλλαβέσθαι<sup>21</sup> αὐτοῖς. "καὶ ἦλθαν, καὶ<sup>22</sup> ἔπλησαν ἀμφότερα<sup>23</sup> τὰ  
 πλοῖα ὥστε 24 βυθίζεσθαι αὐτά<sup>25</sup>. 8 Ἰδὼν δὲ Σίμων<sup>26</sup> Πέτρος<sup>25</sup>  
 προσέειπεν τοῖς ἡγασιν Ἰησοῦ<sup>27</sup> λέγων<sup>28</sup> "Ἐξέλιθε ἀπ' ἐμοῦ, ὅτι  
 ἄνηρ ἁμαρτωλὸς εἰμι, κύριε<sup>4</sup>." 9 θάμβος γὰρ περιέσχεν αὐτὸν<sup>29</sup> καὶ  
 πάντας τοὺς σὺν αὐτῷ<sup>30</sup> ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων ὧν<sup>31</sup> συνελαβον<sup>34</sup>,  
 10 ὁμοίως δὲ καὶ Ἰάκωβον  
 καὶ Ἰωάννην υἱοὺς Ζεβεδαίου<sup>32</sup>, [οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.]  
 καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς }  
 "Μὴ φοβοῦ. } (2)  
 ἀπὸ τοῦ νῦν ἀνθρώπου ἔσῃ ζωγράφω." }  
 11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα<sup>33</sup>

(S. John's parallel to the Draught of Fishes is given in IV. § 64.)

Luke v. 1, 2. *λίμνη* occurs also in Luke viii. 22, 23, 33. The other Gospels less correctly use *θάλασσα* instead.

Luke v. 5. *ἐπιστάτης* occurs seven times in S. Luke, but in no other book of the N.T. It is used occasionally by the LXX.

S. John i. 35—42.

35 [Τῷ ἐπαύριον πάλιν ἰστήκει Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει<sup>1</sup> "Ἴδε ὁ ἀμνὸς τοῦ θεοῦ<sup>2</sup>." 37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ<sup>3</sup> ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας<sup>4</sup> λέγει αὐτοῖς<sup>3</sup> "Τί ζητεῖτε;" οἱ δὲ εἶπαν αὐτῷ "Ῥαββί," ἢ λέγεται μεθερμηνεύμενον<sup>5</sup> Διδάσκαλε,<sup>76</sup> "ποῦ μένεις;" 39 λέγει αὐτοῖς "Ἐρχεσθε καὶ ὄψεσθε<sup>7</sup>." ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρο<sup>8</sup> εἰς ἔκ τῶν δύο τῶν<sup>3</sup> ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ<sup>19</sup>. 41 εὗρσκει οὗτος πρῶτον<sup>10</sup> τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Ἐύρηκαμεν τὸν Μεσσίαν," ἢ ἔστιν μεθερμηνεύμενον Χριστός<sup>78</sup>. 42 ἤγαγεν<sup>11</sup> αὐτὸν πρὸς τὸν Ἰησοῦν.]

1 (s<sup>+</sup> + "Behold the Christ") 2 (C + ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου) 3 (N omits) 4 (C + αὐτῷ) 5 (N ἐρμηνεύμενον) 6 (ss omit) 7 (N ἴδετε) 8 (s<sup>+</sup> omits) 9 (s<sup>+</sup> of these disciples of John) 10 (N πρῶτος) 11 (l adducunt)

Luke v. 10. The familiar *ἀλειεὶς ἀνθρώπων* has not left its mark on New Testament literature, but S. Luke's equivalent has perhaps moulded the language of 2 Tim. ii. 26, *ἐζωγραμμένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα*.

ἠκολούθησαν αὐτῷ.  
 1 (N συναχθῆναι) 2 (CD II s<sup>+</sup> τοῦ) 3 (D1 ἐστῶτος αὐτοῦ) 4 (N omits) 5 (1s<sup>+</sup> Γεννησάρ) 6 (C II πλοῖα) 7 (BD ἀλειεῖς) 8 (NC ἔπλυναν) 9 (D II πλοίων) 10 (D ὅσον ὅσον) 11 (ND.1 ἐν τῷ πλοίῳ) 12 (D ἔτε) 13 (CD + ὁ) 14 (CD II + αὐτῷ) 15 (D1 Διδάσκαλε) 16 (CD + τῆς) 17 (D1 οὐ μὴ παρακούσομαι, D1 s<sup>+</sup> καὶ εὐθὺς χαλάσαντες τὰ δίκτυα, C II read τὸ δίκτυον for τὰ δίκτυα here and in the next verse) 18 (C,\* διέρρητο δὲ, D II ὥστε ῥήσσεσθαι) 19 (N κατένευσεν, D II κατένευον) 20 (C + τοῖς) 21 (N συλλαμβάνεσθαι, D βοηθεῖν) 22 (D1 ἐλθόντες οὖν) 23 (N ἀμφότεροι) 24 (C + ἦδη, D II s<sup>+</sup> + παρά τι) 25 (D II omit) 26 (D ὁ δὲ Σίμων) 27 (D II s<sup>+</sup> αὐτοῦ τοῖς ποσίν) 28 (D II + "Παρακαλῶ) 29 (N αὐτοῦ) 30 (D omits) 31 (NAC II ἦ) 32 (N II Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζ., C omits υἱοὶ Ζ.) 33 (D1 ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου ὁ δὲ εἶπεν αὐτοῖς, "Δεῦτε καὶ μὴ γίνεσθε ἀλειεῖς ἰχθύων, ποιήσω γὰρ ὑμᾶς ἀλειεῖς ἀνθρώπων." οἱ δὲ ἀκούσαντες, πάντα \* κατέλειψαν ἐπὶ τῆς γῆς καὶ) 34 (S 2 II -εϛ)

S. MATTHEW.

S. MARK.

p. 14

iv. 13, vii. 28, 29, iv. 24 a, viii. 14—17 (iv. 23=ix. 35).

iv. 13 is slightly misplaced: see above.

iv. 13 καὶ [καταλείπων<sup>1</sup> τὴν Ναζαρά<sup>2</sup>] ἔλθων [κατῴκησεν<sup>3</sup>] εἰς Κα-  
 φαρναοὺμ

[τὴν παραθαλασσίαν<sup>4</sup> ἐν ὁρίοις<sup>3</sup> Ζαβουλῶν καὶ Νεφθαλεῖμ]  
 vii. 28 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]

ἐξεπλήσσαντο [οἱ ὄχλοι] ἐπὶ τῇ διδαχῇ αὐτοῦ.

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων

καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν]<sup>5</sup>.

1 (D καταλείπων) 2 (ND Ναζάρεθ) 3 (s<sup>a</sup> omits)

4 (N παρὰ θάλασσαν, D παραθαλασσίον) 5 (C ll s<sup>c</sup>+ καὶ οἱ  
 Φαρισαῖοι)

(Here follows *THE CLEANSING OF THE LEPER*, slightly  
 misplaced, § 5.)

In the more famous case of the Gerasene demoniac (Mark v.  
 7, I. § 15) the same words which occur here *τί ἐμοὶ καὶ σοί,*  
*Ἰησοῦ;* are put into the mouth of the man. Yet it is improba-  
 ble (1) that two men would use exactly the same phrase and  
 (2) that the Gerasene would know our Lord's name. The truth  
 seems to be that in many narratives the actual words which  
 had been spoken were forgotten and a commonplace was in-  
 serted to fill the gap. It should be remembered that in Hebrew  
 literature the repetition of a phrase is regarded as an embellish-  
 ment (e.g. Amos i. 3—ii. 6, Job i. 13—19), whereas in the  
 West variety is preferred, as being truer.

S. Matthew's mention of the Roman province of Syria—not  
 named in S. Mark—is an indication that the Gospel was  
 written outside of Palestine. A native of Judæa would have  
 been more precise.

S. Luke's *φωνῆ μεγάλη* (33) occurs in Mark i. 26, v. 7=Luke  
 viii. 28.

S. Luke's *εἰς τὸ μέσον* (35) occurs in Mark iii. 3=Luke vi. 8.

iv. 24 καὶ ἀπῆλθεν<sup>1</sup> ἡ ἀκοὴ αὐτοῦ  
 εἰς ὄλην<sup>2</sup> τὴν Συρίαν<sup>3</sup>.

1 (NC ἐξ-) 2 (N πάσαν) 3 (Γ Blass συνορίαν)

viii. 14 Καὶ

ἔλθων [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν<sup>1</sup> Πέτρον

1 (s<sup>a</sup>+ of Simon)

4. INCREASING ACTIVITY.

i. 21—39.

4 a. *Our Lord in the Synagogue at Capernaum.*

i. 21 Καὶ εἰσπορεύονται<sup>1</sup> εἰς Καφαρναοῦμ.

Καὶ εὐθὺς<sup>2</sup> τοῖς σάββασιν εἰσελθὼν<sup>3</sup> εἰς τὴν συναγωγὴν  
 ἐδίδασκεν<sup>4</sup>.

22 καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ,

ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων

καὶ<sup>5</sup> οὐχ ὡς οἱ γραμματεῖς<sup>6</sup>.

1 (D<sup>s</sup> ll εἰσπορεύοντο) 2 (s<sup>a</sup> omits, C + ἐν) 3 (NCD s<sup>a</sup> omit

4 (N ἐδίδαξεν, D ll + αὐτοῦ, 1 + populum) 5 (D ll omit)

6 (C ll s<sup>a</sup>+ αὐτῶν, 2 ll + et Farisaei)

4 b. *The Demoniac in the Synagogue at  
 Capernaum.*

i. 23 Καὶ εὐθὺς<sup>1</sup> ἦν ἐν τῇ συναγωγῇ αὐτῶν<sup>2</sup>

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

καὶ ἀνέκραξεν<sup>3</sup> 24 λέγων

“Τί ἡμῖν καὶ σοί<sup>5</sup>, Ἰησοῦ Ναζαρηνέ;

ἦλθες ἀπολέσαι ἡμᾶς;

οὐδὲ<sup>6</sup> σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.”

25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς (λέγων)<sup>7</sup>

“Φιμώθητι καὶ ἐξέλθε ἐξ αὐτοῦ<sup>8</sup>.”

26 καὶ ἔσπαράξαν αὐτὸν τὸ<sup>9</sup> πνεῦμα<sup>9</sup> τὸ ἀκάθαρτον

καὶ φωνῆσαν<sup>10</sup> φωνῆ μεγάλη (ι)

ἐξῆλθεν<sup>11</sup> ἐξ<sup>12</sup> αὐτοῦ.

27 καὶ ἐθαμβήθησαν<sup>13</sup> ἅπαντες,

ὥστε συνζητεῖν αὐτοὺς<sup>14</sup> λέγοντας<sup>15</sup>

“Τί ἐστὶν τοῦτο; διδαχὴ καινὴ<sup>16</sup>

κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπι-  
 τάσσει<sup>16</sup>,

καὶ ὑπακούουσιν αὐτῷ.”

28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς<sup>17</sup> πανταχοῦ<sup>18</sup>

εἰς ὄλην τὴν περίχωρον [τῆς Γαλιλαίας<sup>19</sup>.] (iii)

1 (CD ll s<sup>a</sup>+omit) 2 (D ll omit) 3 (D ἐνέκραξεν)

4 (C+<sup>a</sup> Ba.) 5 (B σύ) 6 (N ὀδαιμέν) 7 (N omits)

8 (D ll ἐκ τοῦ ἀνθρώπου, + πνεῦμα ἀκάθαρτον) 9 (B † omits)

10 (C κράξαν) 11 (D ll ἐξῆλθεν τὸ πνεῦμα τὸ ἀκάθαρτον

σπαράξας αὐτόν. καὶ κράξας φωνῆ μεγάλη ἐξῆλθεν) 12 (CD ll ἀπ’)

13 (D ἐθαμβήθησαν) 14 CD ll s<sup>a</sup> πρὸς αὐτοὺς 15 (C † λέγοντες)

16 (D “Τίς ἡ διδαχὴ ἐκείνη;” ἢ “Καινὴ αὐτῆ ἡ ἐξουσία, ὅτι καὶ

τοῖς...,” s<sup>a</sup> “What is this new teaching? He hath authority

and commandeth...”) 17 (N ll s<sup>a</sup> omit) 18 (ND ll omit)

19 (N Ἰουδαίας, s<sup>a</sup>+ and many followed him)

4 c. *S. Peter's Wife's Mother healed of a Fever.*

i. 29 Καὶ εὐθὺς<sup>1</sup> ἐκ τῆς συναγωγῆς ἔξελθόντες

ἦλθαν<sup>2</sup> εἰς τὴν οἰκίαν Σίμωνος<sup>3</sup> [καὶ Ἀνδρέου (iii)

μετὰ Ἰακώβου καὶ Ἰωάννου.]

1 (D ll s<sup>a</sup> omit) 2 (BD ll ἐξελθὼν ἦλθεν, (s<sup>a</sup> He went forth  
 and they came) 3 (s<sup>a</sup>+ Peter)

S. LUKE.

VARIOUS.

Those who believe in the priority of S. Mark must confess that S. Matthew has shown great literary skill in transferring Mark i. 22 to conclude the Sermon on the Mount. His editorial addition "having left Nazareth" points back to Matt. ii. 23.

Capernaum was in the tribe of Naphthali.

iv. 31—44.

iv. 31 Καὶ [κατ']ἦλθεν εἰς Καφαρναοὺμ [πόλιω τῆς Γαλιλαίας<sup>1</sup>].

For the visit to Capernaum see John ii. 12 quoted above.

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι·

<sup>32</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,  
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

1 (D + τὴν παραθαλάσσιον ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλείμ)

iv. 33 Καὶ ἐν τῇ συναγωγῇ ἦν †  
ἄνθρωπος ἔχων πνεῦμα<sup>1</sup> δαιμονίου ἀκαθάρτου<sup>2,3</sup>,  
καὶ ἀνέκραξεν φωνῇ μεγάλῃ<sup>4</sup> (τ)  
<sup>34</sup> " [Ea<sup>5</sup>,] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;  
ἦλθες<sup>6</sup> ἀπολέσαι ἡμᾶς;  
οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ."  
<sup>35</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων  
"Φιμώθητι καὶ ἕξελθε ἀπ'<sup>8</sup> αὐτοῦ."  
καὶ ῥίψαν<sup>9</sup> αὐτὸν τὸ δαιμόνιον [εἰς τὸ<sup>10</sup> μέσον]

Acts x. 38, "ὃς διεῖλεν ἐνεργειῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου." Cf. Acts ii. 22.

ἐξῆλθεν ἀπ' αὐτοῦ [μηδὲν βλάψαν<sup>12</sup> αὐτόν].  
<sup>36</sup> καὶ ἐγένετο θάμβος<sup>13</sup> ἐπὶ πάντας,  
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες  
"Τίς ὁ λόγος οὗτος

ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει] ἐπιτάσσει τοῖς ἀκαθάρτοις  
πνεύμασιν, †

καὶ ἐξέρχονται;"

<sup>37</sup> Καὶ ἔξεπορεύετο ἡχος<sup>14</sup> περὶ αὐτοῦ  
εἰς πάντα τόπον τῆς περιχώρου.

1 (ll omit) 2 (l omits) 3 (D ll δαιμόνιον ἀκάθαρτον)  
4 (CD ll s<sup>9</sup> + λέγων) 5 (D ll s<sup>9</sup> omit) 6 (l + quid, l + ut  
quid) 7 (D + ὠδε, ll + ante tempus) 8 (C ἐξ)  
9 (D ῥίψας) 10 (D s<sup>9</sup> omit) 11 (D + ἀνακραυγᾶσαν τε)  
12 (D βλάψας) 13 (D ll + μέγας) 14 (D ἐξῆλθεν ἢ ἀκοή)

iv. 38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς  
εἰσῆλθεν<sup>1</sup> εἰς τὴν οἰκίαν<sup>2</sup> Σίμωνος<sup>3</sup>.

1 (D ἦλθεν) 2 (N + τοῦ) 3 (D ll + καὶ Ἀνδρέου)

D lacks Matt. vi. 20 b—ix. 2 a.  
 s<sup>o</sup> — Matt. viii. 23—x. 32.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

S. Luke's phrase *πυρετῶ μεγάλῳ* is said to indicate enteric fever rather than the malarial fever which was much commoner. S. Luke, as a physician, may well have made special inquiry into the case, as he had abundant opportunity

viii. (14) εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσο-  
 σουσαν·

15 καὶ  
 ἤψατο τῆς χειρὸς αὐτῆς,  
 καὶ<sup>2</sup> ἀφήκεν αὐτὴν ὁ πυρετός,  
 καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ<sup>3</sup>.

2 (ss + in the same moment) 3 (ll ss αὐτοῖς)

viii. 16 Ὁψίας δὲ γενομένης<sup>71</sup>  
 προσήνεγκαν αὐτῷ } †  
 δαίμονιζομένους πολλοῖς.]

καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ], (2)  
 καὶ πάντας<sup>2</sup> τοὺς κακῶς ἔχοντας. ἐθεράπευσεν. (1) †  
 17 [ὅπως πληρωθῆ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου<sup>73</sup> λέγοντος  
 Αἴτιός τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους  
 ἐβάστασεν<sup>74</sup>.]

1 (s<sup>o</sup> Now at sunset) 2 (ss omit) 3 (s<sup>o</sup> omits)

(Here follow

THE TWO ASPIRANTS, 5 verses. II. § 4.  
 THE STORM ON THE LAKE, 5 ,, I. § 14.  
 THE GADARENE DEMONIACS, 7 ,, I. § 15.  
 17 ,,

All of which are put much later in the other Gospels.)

S. MARK.

i. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρεσοσοσα,  
 καὶ εὐθὺς<sup>4</sup> λέγουσιν αὐτῷ περὶ αὐτῆς.

31 καὶ προσελθὼν ἠγείρεν αὐτὴν  
 κρατήσας τῆς χειρὸς.<sup>15</sup>  
 καὶ<sup>6</sup> ἀφήκεν αὐτὴν ὁ πυρετός,  
 καὶ \* \* διηκόνει αὐτοῖς.

4 (ll s<sup>o</sup> omit) 5 (D ll ἐκτελεσας τὴν χεῖρα κρατήσας ἠγείρεν  
 αὐτὴν, C ll + αὐτῆς) 6 (D ll s<sup>o</sup> + εὐθέως)

4 d. *Healing the Sick and casting out Demons.*

i. 32 Ὁψίας<sup>1</sup> δὲ γενομένης<sup>1</sup>, ὅτε ἔδυσεν<sup>2</sup> ὁ ἥλιος,  
 ἔφερον<sup>3</sup> πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας<sup>4</sup>  
 καὶ τοὺς δαίμονιζομένους.<sup>11</sup>

[33 καὶ ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν<sup>5</sup>.] (iii)  
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς<sup>1</sup> ἔχοντας<sup>1</sup> ποικίλοις<sup>6</sup>  
 νόσοις,<sup>6</sup> (1)

καὶ δαίμονια πολλὰ ἐξέβαλεν<sup>7</sup>, (2) †

καὶ οὐκ ἤφιν λαλεῖν τὰ δαίμονια,  
 ὅτι ᾔδεισαν αὐτὸν<sup>78</sup> \*9 (Χριστὸν εἶναι)<sup>10</sup>.

1 (s<sup>o</sup> omits) 2 (NC εἶν) 3 (D \*ἐφέροσαν) 4 (D ll s<sup>o</sup> +  
 νόσοις ποικίλοις, N skips from here to κακῶς ἔχοντας in v. 34)  
 5 (D ll s<sup>o</sup> + αὐτοῦ) 6 (N s<sup>o</sup> omit) 7 (N ll ἐξέβαλεν) 8 (D  
 αὐτοῦ καὶ † τοὺς δαίμονια ἔχοντας, ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν, καὶ  
 οὐκ ἤφιν αὐτὰ λαλεῖν, ὅτι ᾔδεισαν αὐτόν. καὶ ἐθεράπευσεν πολλοὺς  
 κακῶς ἔχοντας ποικίλοις νόσοις, καὶ δαίμονια πολλὰ ἐξέβαλεν.)  
 9 (C + τὸν) 10 (ND ll s<sup>o</sup> omit)

4 e. *Retirement, Prayer and fresh Activity.*

i. 35 Καὶ πρῶτ[ῃ] ἐννεχα λῖαν] ἀναστὰς<sup>1</sup> ἐξῆλθεν (iii)  
 (καὶ ἀπῆλθεν)<sup>2</sup> εἰς<sup>3</sup> ἔρημον τόπον

[κάκει προσήνεγο<sup>4</sup>.] (iii)

36 καὶ κατεδίωξεν<sup>5</sup> αὐτὸν<sup>6</sup> [Σίμων καὶ οἱ<sup>7</sup> μετ' αὐτοῦ], (iii)  
 37 καὶ<sup>8</sup> εὔρον<sup>9</sup> αὐτόν

καὶ<sup>10</sup> λέγουσιν αὐτῷ ὅτι "Πάντες ζητοῦσίν σε."

38 καὶ λέγει αὐτοῖς

"Ἄγομεν<sup>11</sup> ἀλλαχοῦ<sup>12</sup> εἰς τὰς ἔχομένας κωμοπόλεις<sup>13</sup>,  
 ἵνα<sup>14</sup> καὶ ἐκεῖ κηρύξω,

εἰς τοῦτο γὰρ<sup>15</sup> ἐξῆλθον<sup>16</sup>."

39 καὶ ἦλθεν<sup>17</sup> κηρύσσων<sup>18</sup> εἰς τὰς συναγωγὰς αὐτῶν  
 εἰς ὅλην τὴν Γαλιλαίαν

[καὶ τὰ δαίμονια ἐκβάλλων.] (iii)

(Compare iv. 23 = ix. 35, i. § 18.)

iv. 23 [καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ  
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν  
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας  
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν  
 ἐν τῷ λαῷ.]

Doublet:

ix. 35 [καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας  
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν  
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας  
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.]

1 (D ll s<sup>o</sup> omit) 2 B ll omit 3 (D + τὸν) 4 (D \*προσ-  
 ἠέγο) 5 (CD ll s<sup>o</sup> κατεδίωξεν) 6 (C + ὁ, D + †τε, d tune)  
 7 (B †omits) 8 (D ll s<sup>o</sup> + ὅτι) 9 (C εὐρόντες) 10 (CD ll s<sup>o</sup>  
 omit) 11 (N Ἄγομεν) 12 (D ll s<sup>o</sup> omit) 13 (D ll s<sup>o</sup> ἐγγὺς  
 κόμας καὶ εἰς τὰς πόλεις) 14 (s<sup>o</sup> omits) 15 (C + καὶ)  
 16 (D ἐξελέλυθα) 17 (CD ll ἦν) 18 (N κηρύσσων)

\* LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται.

## S. LUKE.

## VARIOUS.

for doing. But on the other hand we must admit the natural tendency to heighten our Lord's miracles. We cannot regard the nature of the fever to be as historically certain as the existence of fever and its cure.

iv. (38) <sup>3</sup> πειθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη<sup>4</sup> πυρετῶ  
[μεγάλῳ],

καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

<sup>39</sup> καὶ ἐπιστὰς<sup>5</sup> ἐπάνω αὐτῆς<sup>6</sup> [ἐπετίμησεν τῷ πυρετῶ],

καὶ ἀφῆκεν αὐτήν<sup>7</sup>.

[παραχρῆμα] Ἦ δὲ ἀναστᾶσα διηκόνει<sup>8</sup> αὐτοῖς.

3 (C+ $\eta$ ) 4 (D κατεχομένη) 5 (D ἐπισταθεῖς) 6 (S<sup>o</sup> omits)  
7 (N1+ $\delta$  πυρετός) 8 (D ὥστε ἀναστᾶσαν αὐτὴν διακονεῖν)

S. Mark's  $\epsilon\delta\nu\sigma\epsilon\nu$  is incorrect Greek for  $\epsilon\delta\nu$ , the 1 aor. being transitive. Perhaps for this reason the other Gospels avoid it. S. Luke's *present* participle gives a different idea and perhaps misses the point. For if this happened on the Sabbath and the people waited for the Sabbath to be over before they would carry forth the sick, not the time when the sun was sinking but half an hour after it had sunk, when three stars are visible, is required. But it is by no means certain that this event happened on the same day as the two preceding paragraphs, S. Mark's order being often unchronological. S. Mark gives two definitions of time, S. Matthew uses one of them, S. Luke the other. Those who hold that S. Mark's Gospel is the latest of the three use this passage to prove that he conflates his authorities.

iv. <sup>40</sup> Δύνοντος<sup>1</sup> δὲ τοῦ ἡλίου

ἅπαντες ὅσοι<sup>2</sup> εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγα-  
γον<sup>3</sup> } †  
αὐτοὺς πρὸς αὐτόν.

ὁ δὲ [ἐν] ἐκάστῳ αὐτῶν<sup>4</sup> τὰς χεῖρας ἐπιτιθεῖς<sup>5</sup>] ἐθεράπευεν<sup>6</sup>  
αὐτούς.

<sup>41</sup> ἐξήρχετο<sup>7</sup> δὲ καὶ δαιμόνια ἀπὸ<sup>8</sup> πολλῶν,  
[κράζοντα<sup>9</sup> καὶ λέγοντα ὅτι "Σὺ εἶ<sup>10</sup> υἱὸς τοῦ θεοῦ"]

καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,

ὅτι ἤδεισαν τὸν<sup>4</sup> χριστὸν αὐτὸν εἶναι. †

1 (D<sup>s</sup> Δύσαντος, Origen Δύντος) 2 (D<sup>s</sup> II οἱ) 3 (D ἐφε-  
ρον) 4 (D omits) 5 (NC ἐπιθεῖς) 6 NC ἐθεράπευσεν  
7 NC ἐξήρχοντο 8 (N omits) 9 (AD κραυγάζοντα, N κρα-  
ζόντων) 10 (A 2 II+ $\delta$  χριστός)

iv <sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν  
ἐπορεύθη εἰς ἔρημον τόπον<sup>1</sup>.

καὶ ὅι ὄχλοι<sup>2</sup> ἐπεζήτουν αὐτόν,  
καὶ ἦλθον ἕως αὐτοῦ,

[καὶ κατείχον<sup>3</sup> αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

<sup>43</sup> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι

"Καὶ Ἦ ταῖς ἐτέραις πόλεσιν<sup>4</sup>

εὐαγγελίσασθαί με δεῖ [τὴν βασιλείαν<sup>5</sup> τοῦ θεοῦ],

Ἦ ὅτι ἐπὶ<sup>6</sup> τοῦτο<sup>7</sup> ἀπεστάλην<sup>8</sup>."

<sup>44</sup> Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς<sup>9</sup>  
τῆς Ἰουδαίας<sup>10</sup>.

1 (N<sup>s</sup> omits) 2 (S<sup>o</sup> many multitudes) 3 (D ἐπεῖχον)  
4 (D I εἰς τὰς ἄλλας πόλεις) 5 (N τὸ εὐαγγέλιον) 6 (CD II  
εἰς) 7 (D I εἰς τοῦτο γὰρ) 8 (S<sup>o</sup> omits) 9 (AC II ἐν ταῖς  
συναγωγαῖς) 10 (D II Γαλιλαίας)

(Here follows *THE CALLING OF SIMON &c.*, 11 verses,  
from deutero-Mark: misplaced. I. § 3 b, IV. § 64.)

The form *διηκόνει* for *ἐδιακόνει* is incorrect though used by Euripides (s. v. l.) Cycl. 406, for the word is not formed from *διᾶ*+*κόνει* but from *διάκονος*.

Our Lord's touch is sacramental and aids the faith of the sufferer, assisting the cure, see Mark i. 41 note.

S. Luke uses the word *ἐπέστην* 16 times, *ἐφειστώς* twice; S. Paul uses the verb thrice. Other N.T. writers do not use it at all. Cf. *ἐπίστασις* and *ἐπιστάτης*.

S. Luke uses the word *παραχρῆμα* 16 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

S. Mark says that *all* the sick were brought and *many* healed, implying that some failed for lack of faith. The other Gospels alter this, perhaps lest it should be thought that our Lord's power failed (Matt. iv. 24, xii. 15, xiv. 35).

S. Luke's *τὸν χριστὸν* probably preserves the proto-Mark. The loss of the Article turns *χριστός* into a proper name and belongs to the language of a later date (Mark ix. 41 note), but see Hort's note on 1 Pet. i. 11.

S. Luke's editorial addition that "the demons cried and said 'Thou art the Son of God'" is derived from Mark iii. 11, a strange transference easily understood under the oral hypothesis.

*πρωί* means the morning watch, i.e. (at the equinoxes) 3—6 a.m. Being further defined by *ἐν νυχα λαν* it can hardly point to a later time than 4 a.m. Yet S. Luke says "when the day had come" i.e. 6 a.m. It is difficult to believe that he had S. Mark's written Gospel before him and deliberately altered it, but a change like this is natural in oral tradition. Probably *ἐν νυχα λαν* belongs to the trito-Mark.

*Ἰουδαία* means (1) 'Judaea,' (2) 'the country of the Jews' i.e. the whole of Palestine including Galilee, possibly including Samaria. Cod. N introduces the latter use into Mark i. 28. Elsewhere it is found only in S. Luke, who usually writes *πᾶσα* or *δλη ἡ Ἰουδαία* in this sense. Examples are Luke i. 5, iii. 1, iv. 44, vi. 17, vii. 17, xxiii. 5, Acts i. 8, ii. 9, x. 37, xi. 1, 29, xv. 1, xxvi. 20, xxviii. 21. The stricter sense is found in Luke ii. 4, v. 17, Acts xii. 19, xxi. 10. A foreigner like S. Luke needed some word to express the whole country and 'Syria' meant much more, while 'Palaestina' or 'the Holy Land' was not yet in use.

D lacks Matt. vi. 20—ix. 2.  
 s<sup>8</sup> — Mark i. 44 b—ii. 20.  
 s<sup>9</sup> — Matt. viii. 23—x. 32.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

In Matt. xi. 5=Luke vii. 22 (II. § 6 a) we are told in a summary of our Lord's mighty works that "lepers were cleansed," as though this miracle was one of frequent occurrence. Yet the only other recorded instance is that of the

5. THE CLEANSING OF A LEPER.

(Disobedience.)

i. 40—45.

viii. 1—4 (slightly misplaced).

1 [Καταβάνας δὲ αὐτοῦ<sup>1</sup> ἀπὸ τοῦ ὕδρου ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.]

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν<sup>2</sup> †  
 προσεκύνει αὐτῷ λέγων

“Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.”

3 καὶ ἐκτείνας τὴν χεῖρα<sup>3</sup> ἤψατο αὐτοῦ  
 λέγων “Θέλω, καθαρίσθητι.”

καὶ εὐθέως<sup>4</sup> ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †

4 καὶ  
 λέγει<sup>5</sup> αὐτῷ [ὁ Ἰησοῦς]

“Ὅρα μηδενὶ εἰπῆς,

ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεῖ<sup>6</sup>,

καὶ προσένεγκον<sup>7</sup>

[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς<sup>8</sup>

εἰς μαρτύριον αὐτοῖς.”

1 (N Καταβάντι δὲ αὐτῷ) 2 (CII ἐλθὼν) 3 (N+αὐτοῦ)  
 4 (N omits) 5 (N1 εἶπεν) 6 (s<sup>9</sup> to the priests) 7 (N προσ-  
 ἐνεγκε)

(Here follow

THE HEALING OF THE CENTU-

RION'S SERVANT,

9 verses. IV. § 1.

THE HEALING OF S. PETER'S

WIFE'S MOTHER,

2 ,, I. § 4 c.

HEALING OF THE SICK,

2 ,, I. § 4 d.

THE TWO ASPIRANTS,

5 ,, II. § 4.

THE STORM ON THE LAKE,

5 ,, I. § 14.

THE GADARENE DEMONIAC,

7 ,, I. § 15.)

—  
 30

ix. 1—8.

1 Καὶ [ἐμβὰς εἰς<sup>1</sup> πόλιον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν ἰδιάν<sup>2</sup>  
 πόλιν.

2 Καὶ ἰδοὺ προσέφερον<sup>3</sup> αὐτῷ παραλυτικὸν  
 ἐπὶ κλίνης βεβλημένον,

1 (C+τὸ) 2 (FII Ἰουδαίω) 3 (C προσφέρουσιν)

40 Καὶ \* ἔρχεται πρὸς αὐτὸν λεπρὸς  
 παρακαλῶν<sup>1</sup> αὐτὸν (καὶ γονυπετῶν)<sup>2</sup> λέγων αὐτῷ ὅτι

“\* Ἐὰν<sup>3</sup> θέλῃς<sup>4</sup> δύνασαι<sup>5</sup> με καθαρίσαι.”

41 καὶ σπλαγχνισθεὶς<sup>6</sup> ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο<sup>7</sup> †  
 καὶ λέγει αὐτῷ<sup>8</sup> “Θέλω, καθαρίσθητι.”

42 καὶ<sup>9</sup> εὐθέως<sup>10</sup> ἀπήλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ<sup>11</sup> ἐκαθερίσθη.

43 καὶ [ἐμβριμησάμενος αὐτῷ<sup>12</sup> εὐθέως ἐξέβαλεν αὐτόν, (iii)

44 καὶ<sup>13</sup>] λέγει αὐτῷ

“Ὅρα μηδενὶ μηδενὶ<sup>14</sup> εἰπῆς,

ἀλλὰ ὑπαγε σεαυτὸν δείξον τῷ ἱερεῖ

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου

ἃ<sup>15</sup> προσέταξεν Μωυσῆς<sup>16</sup>

εἰς μαρτύριον αὐτοῖς.”

[45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ<sup>17</sup> καὶ διαφη- (iii)  
 μίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν<sup>18</sup> δύνασθαι  
 φανερώς εἰς πόλιν<sup>19</sup> εἰσελθεῖν, ἀλλὰ ἔξω ἐπ'<sup>20</sup> ἐρήμοις  
 τόποις (ἦν)<sup>21</sup>. καὶ<sup>22</sup> ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

1 (D<sup>8</sup> ἐρωτῶν) 2 BII omit, (D καὶ, C + αὐτὸν καὶ)

3 (B αὐτῷ, “Κύριε, ὅ τι ἐὰν, CII αὐτῷ “Κύριε, ἐὰν, DII “Ἐὰν)

4 (D<sup>8</sup> II + θέλεις) 5 (B δύνῃ) 6 (DII ὀργισθεὶς, 2II omit) 7 (DII

+ αὐτοῦ) 8 (N 2II omit) 9 (CII + εἰπόντος αὐτοῦ) 10 (s<sup>9</sup> omits)

11 (NDII omit) 12 (C καθὼς) 13 (DII omit) 14 (D omits)

15 (N C εἰς πόλιν φανερώς) 16 (CD ἐν) 17 B omits 18 (2II omit)

6. THE HEALING OF THE PARALYTIC.

(Commencement of Opposition.)

ii. 1—12.

6 a. Faith rewarded.

[1 Καὶ εἰσελθὼν<sup>1</sup> πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν<sup>2</sup> (iii)  
 ἠκούσθη ὅτι ἐν οἴκῳ<sup>3</sup> ἐστίν· 2 καὶ<sup>4</sup> συνήχθησαν  
 πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,  
 καὶ ἐλάλει αὐτοῖς<sup>5</sup> τὸν<sup>6</sup> λόγον.]

3 καὶ \* ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν  
 \* \* αἰρόμενον ὑπὸ τεσσάρων.

4 καὶ μὴ δυνάμενοι προσεγγεῖν<sup>7</sup> αὐτῷ<sup>8</sup> ἄλλὰ τὸν  
 ὄχλον<sup>9</sup> ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ [ἔξω- (iii)  
 ρύξαντες<sup>10</sup>] χαλῶσι τὸν κρᾶβαττον ὅπου<sup>11</sup> ὁ παρα-  
 λυτικὸς κατέκειτο<sup>12</sup>.

1 (ACII s<sup>p,v</sup> εἰσῆλθεν) 2 (ACDII s<sup>p,v</sup> + καὶ) 3 ACI εἰς  
 οἶκόν 4 (CDII s<sup>p</sup> + εὐθέως) 5 (DII πρὸς αὐτοὺς) 6 (D  
 omits) 7 (CDII προσεγγίσαι) 8 (D ἀπὸ τοῦ ὄχλου)  
 9 (DII s<sup>v</sup> omit) 10 (ACII s<sup>p,v</sup> ἐφ' ὧ) 11 (D ἦν...κατα-  
 κείμενος)

\* Levit. xiv. 1—32.

## S. LUKE.

## VARIOUS.

Ten lepers in Luke xvii. 11—19 (III. § 14). This may indicate how fragmentary 'the recollections of the Apostles' were. The man's disobedience is the first recorded instance of successful opposition to our Lord's will.

## v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]  
καὶ ἰδοὺ ἀνὴρ ἁπλῆρης λέπρας<sup>11</sup>.  
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν<sup>2</sup> ἐπὶ πρόσωπον ἔδειξθη αὐτοῦ<sup>13</sup>  
λέγων †  
“Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.”  
13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ  
λέγων “Θέλω, καθαρίσθητι.”  
καὶ εὐθὺς ἦ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ<sup>14</sup>.  
14 καὶ  
αὐτὸς παρήγγειλεν αὐτῷ  
μηδενὶ εἰπεῖν,  
“ἀλλὰ ἀπελθὼν<sup>15</sup> δεῖξον σεαυτὸν τῷ ἱερεῖ<sup>16</sup>, †  
καὶ<sup>17</sup> προσένεγκε περὶ τοῦ καθαρισμοῦ σου  
καθὼς προσέταξεν Μωυσῆς<sup>18</sup>  
εἰς μαρτύριον αὐτοῖς<sup>19</sup>.”

15 [διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν  
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.]

1 (D λεπρός) 2 (D1 ἔπεσεν) 3 (D1 omit) 4 (D1 ἐκαθαρίσθη)  
5 (DII ἀπελθε δὲ καὶ) 6 (s<sup>o</sup> to the priests)  
7 (B omits) 8 (DII ἵνα εἰς μαρτύριον ἦν ὑμῶν τοῦτο, D + ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν καὶ διαφήμιζεν τὸν λόγον, ὥστε μηκέτι δύνασθαι αὐτὸν φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ἦν ἐν ἐρήμοις τόποις καὶ συνήρχοντο πρὸς αὐτόν· καὶ ἦλθεν πάλιν εἰς Καφαρναούμ.)

## v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν<sup>1</sup> διδάσκων, καὶ ἦσαν καθήμενοι<sup>2</sup> Φαρισαῖοι καὶ<sup>3</sup> νομοδιδάσκαλοι<sup>13</sup> οἱ<sup>4</sup> ἦσαν<sup>5</sup> ἐλληλυθότες<sup>6</sup> ἐκ πάσης<sup>7</sup> κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν ἐῖς<sup>8</sup> τὸ<sup>9</sup> ἰᾶσθαι αὐτόν. 10]  
18 καὶ ἰδοὺ<sup>11</sup> ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,  
[καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θῆναι (αὐτόν<sup>12</sup>) ἐνώπιον αὐτοῦ].  
19 καὶ μὴ εὐρόντες ποῖας εἰσενεγκοσιν αὐτόν διὰ τὸν ὄχλον ἀναβάντες<sup>13</sup> ἐπὶ τὸ δῶμα διὰ τῶν κεράμων<sup>14</sup> καθήκαν αὐτόν σὺν τῷ κλινιδίῳ<sup>15</sup> εἰς τὸ μέσον ἔμπροσθεν τῶν Ἰησοῦ<sup>16</sup>.  
1 (2II sedebat) 2 (B + oi) 3 (D1 αὐτοῦ διδάσκοντος συνελθεῖν τοὺς Φαρισαίους καὶ νομοδιδασκάλους)  
4 (B +, D1 s<sup>o</sup> omit) 5 (D1 s<sup>o</sup> + δὲ) 6 (AD1 συνελληλυθότες)  
7 (B + † τῆς) 8 (D omits) 9 (D τοῦ) 10 (CD11 αὐτοῦς)  
11 (s<sup>o</sup> omits) 12 (NCD11 omit) 13 (D11 ἀνέβησαν)  
14 (s<sup>o</sup> omits, D καὶ ἀποστεγάσαντες τοὺς κεράμους, ὅπου ἦν)  
15 (D τὸν κράβαττον σὺν τῷ παραλυτικῷ) 16 (B πάντων)

Biblical leprosy perhaps included what is now known as leprosy—a frightful and incurable disorder, but it also included a great variety of much milder skin diseases. Leprosy was troublesome, but seldom fatal. The leper was styled unclean, not sick. He was excluded from family life and social intercourse. This was a serious inconvenience and often lasted a long time but it ended in restoration to health, so that means were provided for pronouncing the man to be clean.

Our Lord's habit of touching the sick is alluded to in Mark i. 31, v. 23, 41, vii. 33, viii. 22f., ix. 27.

Those who uphold the priority of S. Matthew will see another conflation in Mark i. 42.

The adverbial use of πολλά (Mark i. 45) is peculiar to S. Mark, cf. iii. 12, v. 10, 23, 38, 43, ix. 26, xv. 3.

Luke v. 19. For ποῖας (sc. ὁδοῦ) cf. Luke xix. 4 ἐκέλευς ἡμελλεν διέρχεσθαι. With this local genitive cf. the adverbs οὐ, ποῦ; ὅπου.

S. Luke has rewritten S. Mark's description, presumably because he was dissatisfied with it. S. Matthew has omitted it. Plainly no cottage, such as S. Peter's house may have been, is intended, but a large mansion crowded inside and at the door. Access to the roof was obtained by an outside staircase. Perhaps our Lord stood in the *atrium* or courtyard in front of the *impluvium* or tank which collected rain water from the roof and passed it for storage into the cistern below, retaining a few inches depth of it for ornament and use. Here would be a vacant space, favourable for seeing and hearing, and the sick man could be lowered over the *impluvium* with safety to himself and to the crowd. The space above was ordinarily open to the sky but in hot weather might be covered with hangings (Ovid Met. x. 595). The removal of some such temporary covering is probably all that the proto-Mark meant by 'unroofing the roof,' but in the trito-Mark the word *ἐξορύξαντες* is added which naturally means much more and, perhaps for that reason, is omitted from the 'Western' text. S. Luke does not say that any tiles were removed but simply that the man was lowered through an aperture in them. It must be remembered that neither Evangelist was present at the scene and both descriptions are attempts to fill in an outline. The net result is to throw some discredit upon S. Mark's 'picturesque' wording. It would seem that some of this picturesqueness is not due to his preservation of the fulness of his source, but to his own embellishment of it.

s<sup>b</sup> lacks Mark i. 44 b—ii. 20.  
 s<sup>c</sup> — Matt. viii. 23—x. 32.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

ix. (2) καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν  
 εἶπεν τῷ παραλυτικῷ  
 “[Θάρσει,] τέκνον· ἀφίενταί<sup>4</sup> σου<sup>5</sup> αἱ ἁμαρτίαι.”

4 (C ἀφένωνται, D ἀφλονται) 5 (D<sup>s</sup>I σοι)

ix. 3 Καὶ [ἰδοῦ] τινες τῶν γραμματέων  
 εἶπαν ἐν ἑαυτοῖς  
 “Οὗτος βλασφημεῖ.”

4 καὶ εἰδὼς<sup>1</sup> ὁ Ἰησοῦς  
 τὰς ἐνθυμήσεις αὐτῶν  
 εἶπεν<sup>2</sup>

“Ἰνα τί ἐνθυμείσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν;  
 5 τί [γάρ]<sup>3</sup> ἐστὶν εὐκοπώτερον,  
 εἰπεῖν “Ἀφίενταί<sup>4</sup> σου αἱ ἁμαρτίαι,  
 ἢ εἰπεῖν “Ἐγειρε καὶ<sup>5</sup> περιπάτει”;

6 ἵνα δὲ εἰδῆτε<sup>6</sup> ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
 ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας”,  
 [τότε] λέγει τῷ παραλυτικῷ “ἔγειρε<sup>7</sup>  
 ἄρον σου τὴν κλίνην καὶ ὑπάγε<sup>8</sup> εἰς τὸν οἶκόν σου †.”  
 7 καὶ ἐγερεθεῖς<sup>9</sup>

ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν<sup>10</sup> καὶ ἐδόξασαν τὸν θεὸν  
 [τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις].

1 NCD II ἰδὼν 2 (D II s<sup>a</sup>+αὐτοῖς) 3 (s<sup>a</sup> II omit)  
 4 (C II Ἀφένωνται, ND Ἀφλονται) 5 (N omits) 6 (CD<sup>s</sup> I  
 ἔδητε) 7 NC I ἐγερεθεῖς, (D II +καὶ) 8 (N πορεύου) 9 (s<sup>a</sup> he  
 took up his bed and) 10 (C ἐθαύμασαν, I admirantes  
 timuerunt)

S. MARK.

ii. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν  
 λέγει τῷ παραλυτικῷ  
 “<sup>12</sup>Τέκνον<sup>13</sup>, ἀφίενταί<sup>14</sup> σου<sup>15</sup> αἱ ἁμαρτίαι.”

12 (C+Θάρσει) 13 (N+μου) 14 (NCD II ἀφένωνται)  
 15 (C II σοι)

6 b. *Murmuring of the Scribes.*

ii. 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι  
 καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν<sup>1</sup>

7 “Τί<sup>2</sup> οὗτος οὕτω ἱλαεῖ; βλασφημεῖ.<sup>7b</sup>

τίς δύναται ἀφιέναι<sup>4</sup> ἁμαρτίας εἰ μὴ εἰς<sup>5</sup> ὁ θεός;”

8 καὶ εὐθὺς<sup>6</sup> ἐπιγνούς ὁ Ἰησοῦς [τῷ πνεύματι αὐτοῦ<sup>6</sup>] (iii)  
 ὅτι (οὕτως)<sup>7</sup> διαλογίζονται ἐν ἑαυτοῖς  
 λέγει<sup>8</sup> (αὐτοῖς)<sup>9</sup>

“Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
 9 τί ἐστὶν εὐκοπώτερον,

εἰπεῖν τῷ παραλυτικῷ<sup>10</sup> “Ἀφίενταί<sup>11</sup> σου<sup>12</sup> αἱ ἁμαρτίαι,  
 ἢ εἰπεῖν “Ἐγειροῦ<sup>13</sup> [(καὶ)<sup>14</sup> ἄρον τὸν κράβαττόν (iii)  
 σου]<sup>15</sup> καὶ περιπάτει<sup>16</sup>”;

10 ἵνα δὲ εἰδῆτε<sup>17</sup> ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
 ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς<sup>18</sup>, †”  
 λέγει τῷ παραλυτικῷ 11 “σοὶ λέγω, ἔγειρε  
 ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.  
 12 καὶ ἡγέρθη καὶ εὐθὺς<sup>15</sup> ἄρας τὸν κράβαττον

ἐξῆλθεν [ἔμπροσθεν<sup>19</sup> πάντων,] \* \* \* \* (iii)

ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν  
 \* \* \* (λέγοντας)<sup>20</sup> ὅτι

“Οὕτως οὐδέποτε εἶδαμεν<sup>21</sup>”

1 (D II +λέγοντες) 2 B<sup>o</sup> O τι 3 (C I λαλεῖ βλασφημίας);  
 4 (D +τὰς) 5 (D<sup>s</sup> omits) 6 (D II omit) 7 B 2 II omit  
 (C +αὐτοῖς) 8 (CD II εἶπεν) 9 B I omit 10 (D παρα-  
 λυτῶ, D inverts the order of the next two clauses) 11 (CD I  
 Ἀφένωνται) 12 (CD II σοι) 13 (NCD Ἐγειρε) 14 CD<sup>s</sup> II  
 omit 15 (II omit) 16 (N D II ὑπάγε = εἰς τὸν οἶκόν σου)  
 17 (C ἔδητε) 18 NCD II ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας (2 II  
 omit ἐπὶ τῆς γῆς) 19 (CD ἐναντίον) 20 B I omit, (D καὶ  
 λέγειν) 21 (N ἐφάνη ἐν τῷ Ἰσραήλ)

7. OUR LORD AND THE TAX-GATHERERS.

(Opposition continued).

7 a. *The Call of Levi (Matthew).*

ii. 13—17.

[<sup>13</sup> Καὶ ἐξῆλθεν<sup>1</sup> πάλιν<sup>2</sup> παρὰ<sup>3</sup> τὴν θάλασσαν καὶ (iii)  
 πᾶς ὁ<sup>2</sup> ὄχλος ἤρχετο πρὸς αὐτόν<sup>4</sup>, καὶ ἐδίδασκεν αὐ-  
 τοῦς.]

<sup>14</sup> Καὶ παράγων εἶδεν Λευεῖν<sup>5</sup> τὸν τοῦ Ἀλφαίου }  
 καθήμενον ἐπὶ τὸ τελώνιον, }

ix. 9—13 (xii. 7).

9 <sup>1</sup>Καὶ παράγων [τὸ Ἰησοῦς<sup>12</sup> ἐκείθεν<sup>2</sup>] εἶδεν [ἀνθρωπον]

καθήμενον ἐπὶ τὸ τελώνιον,  
 Μαθθαῖον λεγόμενον,

1 (s<sup>a</sup>+And He departed thence) 2 (s<sup>a</sup> our Lord) 3 (N omits)

1 (N ἐξῆλθεν) 2 (D<sup>s</sup> omits) 3 (N εἰς) 4 (N αὐτοῦς)  
 5 (D II Ἰάκωβον)



## S. LUKE.

v. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν

εἶπεν<sup>17</sup>

“Ἄνθρωπε<sup>18</sup>, ἀφέωνταί σοι<sup>19</sup> αἱ ἁμαρτίαι σου.”

17 (D λέγει, CD 1 s<sup>8</sup>+τῷ παραλυτικῷ) 18 (I viro) 19 (ND<sup>6</sup> omit)

v. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρι-  
σαῖοι<sup>1</sup> λέγοντες] †

“Τίς ἐστιν οὗτος ὃς<sup>12</sup> λαλεῖ βλασφημίας;

τίς δύναται ἁμαρτίας ἀφεῖναι<sup>3</sup> εἰ μὴ ἁγίου<sup>14</sup> θεός;”

22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς

τοὺς διαλογισμοὺς αὐτῶν

[ἀποκριθεὶς<sup>5</sup>] εἶπεν πρὸς αὐτούς

“Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν<sup>6</sup>;

23 τί ἐστὶν εὐκοπώτερον,

εἰπεῖν ‘Ἀφέωνταί σοι αἱ ἁμαρτίαι σου<sup>7</sup>,’ †

ἢ εἰπεῖν “Ἐγειρε καὶ περιπάτει;”

24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †

ἐπὶ τῆς γῆς<sup>8</sup> ἀφεῖναι<sup>9</sup> ἁμαρτίας”

εἶπεν<sup>10</sup> τῷ παραλελυμένῳ<sup>11</sup> “σοὶ λέγω, ἔγειρε

καὶ ἄρσ<sup>12</sup> τὸ κλινιδίον<sup>13</sup> σου πορεύου εἰς τὸν οἶκόν σου.”

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν<sup>14</sup>, ἄρας ἔφ<sup>15</sup> ὁ  
κατέκειτο<sup>15</sup>, †

ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].

26 Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν<sup>16</sup>,

καὶ ἐπλήσθησαν φόβου<sup>17</sup> λέγοντες ὅτι<sup>18</sup>

“Ἐίδαμεν παράδοξα σήμερον.”

1 (D II+ἐν ταῖς καρδίαις αὐτῶν) 2 (D τί οὗτος) 3 (ND II  
ἀφεῖναι) 4 (D<sup>8</sup> I εἰς) 5 (CD II omit) 6 (D II+πονηρὰ)  
7 (ND σου αἱ ἁμαρτίαι, C †σου αἱ ἁμαρτίαι σου) 8 (D †omits)  
9 (D ἀφεῖναι) 10 (D II λέγει) 11 (ND παραλυτικῷ)  
12 (ND II ἄρον...καὶ) 13 (D I τὸν κράβαττόν) 14 (ND αὐτοῦ)  
15 (D I τὴν κλινὴν) 16 (D I omit) 17 (D \*θάμβου)  
18 (D omits)

## v. 27—32.

27 Καὶ<sup>1</sup> [μετὰ ταῦτα] ἐξῆλθεν<sup>12</sup> καὶ ἔθεάσατο [τελώνιον]  
ὀνόματι Λευεὶν<sup>13</sup>

καθήμενον ἐπὶ τὸ τελώνιον,

1 (s<sup>8</sup> omits) 2 (D ἐλθὼν πάλιν παρὰ τὴν θάλασσαν  
τὸν ἐπακολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν) 3 (D παράγων εἶδεν  
Λευεὶ τὸν τοῦ Ἀλφαίου, C+καλούμενον)

## VARIOUS.

Compare S. Luke

[vii. 48 εἶπεν δὲ αὐτῷ

“Ἀφέωνταί σοι αἱ ἁμαρτίαι.”

49 καὶ ἤρξαντο οἱ συνανακειμένοι  
λέγειν ἐν ἑαυτοῖς

“Τίς οὗτος ἐστὶν ὃς καὶ ἁμαρτίας ἀφίησιν;”]

Compare S. Luke

vi. 8, αὐτὸς δὲ ᾄδει τοὺς διαλογισμοὺς αὐτῶν.

xi. 17, αὐτὸς δὲ εἶδὼς αὐτῶν τὰ διανοήματα.

Compare S. John

[v. 8 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.” 9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἀνθρώπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιπάτει.]

Although S. Luke does not give the Hellenistic word *κράβαττος* (= *σκίμπος* in Attic) here, he uses it in Acts v. 15, ix. 33. Perhaps we may infer that he had no objection to the word himself, but some of the catechists who handed on the oral record to him did object to it. S. Mark has it here and in vi. 55. S. John uses it four times in chap. v., S. Matthew never.

The proto-Mark seems to have contained some expression of the fear which is mentioned in both the other Gospels.

The idea that Levi is only another name of Matthew was unknown to Origen and is hardly probable. A man might bear two names if one were Greek and the other Semitic, as Saul and Paul; or if one were a patronymic, as Nathanael and Bartholomew; or descriptive, as Simon and Cephas, Judas and Iscariot, but Levi and Matthew were both common Semitic names. Probably there has been some change of names during oral transmission.

s<sup>a</sup> lacks Mark i. 44 b—ii. 20.  
 — Luke v. 29—vi. 11.  
 s<sup>c</sup> — Matt. viii. 23—x. 32.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

ix. (9) καὶ<sup>4</sup> λέγει αὐτῷ “Ἀκολουθεῖ μοι.”  
 καὶ ἀναστὰς ἠκολούθησεν<sup>5</sup> αὐτῷ.  
 4 (S omits) 5 (ND ἠκολούθει)

Conflate.

ix. 10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου<sup>11</sup> ἐν τῇ οἰκίᾳ<sup>2</sup>,

καὶ<sup>3</sup> [ἰδοὺ] πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ  
 [ἐλθόντες<sup>4</sup>] συναρέκειντο<sup>5</sup> τῷ Ἰησοῦ<sup>6</sup>  
 καὶ τοῖς μαθηταῖς αὐτοῦ.

11 καὶ ἰδόντες οἱ Φαρισαῖοι †

ἔλεγον<sup>7</sup> τοῖς μαθηταῖς αὐτοῦ  
 “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει  
 [ὁ διδάσκαλος ὑμῶν]<sup>12</sup> ;”

12 ὁ δὲ ἀκούσας εἶπεν  
 “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ<sup>9</sup>  
 ἀλλὰ οἱ κακῶς ἔχοντες.

[13 πορευθέντες δὲ μάθετε τί ἐστίν<sup>a</sup> Ἐλεος θέλω καὶ οὐ θυσίαν<sup>a</sup>.]  
 οὐ [γὰρ] ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς<sup>10</sup>.”

Doublet :

[xii. 7 εἰ δὲ ἐγνώκειτε τί ἐστίν<sup>a</sup> Ἐλεος θέλω καὶ οὐ θυσίαν<sup>a</sup>,]  
 οὐκ ἂν κατεδικάσατε τοὺς ἀναίτους.]

1 (S ἀνακειμένων, s<sup>a</sup> illegible) 2 (Sah + αὐτοῦ, Cop, Ar<sup>o</sup>  
 + Simonis, Ar<sup>p</sup> + Matthiaī) 3 (ND omit) 4 (S1 omit)  
 5 (D συνέκειντο) 6 (s<sup>a</sup> our Lord) 7 (D1 εἶπον) 8 (s<sup>a</sup> do  
 ye eat, I sedes) 9 (S ἰατρῶν) 10 (C11 s<sup>a</sup> + eis μετάνοιαν)

ix. 14—17.

14 Τότε προσέρχονται αὐτῷ<sup>1</sup> οἱ μαθηταὶ Ἰωάννου λέγοντες †  
 “Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν<sup>2</sup>,

οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν;”

15 καὶ εἶπεν αὐτοῖς Ἦ Ἰησοῦς<sup>3</sup>

“Μὴ<sup>4</sup> δύνανται οἱ υἱοὶ τοῦ νυμφῶνος<sup>5</sup>  
 πενθεῖν<sup>6</sup> ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος; †

ἔλεύσονται δὲ<sup>7</sup> ἡμέραι ὅταν ἀπαρθῇ<sup>8</sup> ἀπ’ αὐτῶν ὁ νυμφίος,<sup>10</sup>

καὶ τότε νηστεύουσιν<sup>10</sup>.

1 (s<sup>a</sup> omits) 2 CD11 s<sup>a</sup> + πολλὰ 3 (s<sup>a</sup> our Lord) 4 (D11 + τῷ)  
 5 (D11 νυμφίον) 6 (D11 νηστεύειν) 7 (D + αἱ) 8 (D ἀρθῇ) 9 (S<sup>+</sup> omits) 10 (D<sup>s</sup> νηστεύουσιν,  
 D11 + ἐν ἐκείναις ταῖς ἡμέραις)

S. MARK.

ii. (14) καὶ λέγει αὐτῷ “Ἀκολουθεῖ μοι.”  
 καὶ ἀναστὰς ἠκολούθησεν<sup>6</sup> αὐτῷ.  
 6 (C ἠκολούθει)

7 b. Eating with Sinners.

ii. 15 Καὶ γίνεται<sup>1</sup> κατακεῖσθαι αὐτὸν<sup>2</sup> ἐν τῇ οἰκίᾳ αὐτοῦ,

καὶ<sup>3</sup> πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ  
 ἔσυνανέκειντο τῷ Ἰησοῦ  
 καὶ τοῖς μαθηταῖς αὐτοῦ,

[ἦσαν γὰρ πολλοὶ<sup>5</sup> καὶ ἠκολούθηον<sup>6</sup> αὐτῷ.] (iii)

15 καὶ οἱ<sup>7</sup> γραμματεῖς τῶν Φαρισαίων<sup>8</sup> ἰδόντες<sup>9</sup>

[ὅτι ἐσθίει<sup>10</sup> μετὰ τῶν ἁμαρτωλῶν καὶ<sup>11</sup> τελωνῶν] (iii)

12 ἔλεγον τοῖς μαθηταῖς αὐτοῦ

“Ὅτι<sup>13</sup> μετὰ τῶν τελωνῶν καὶ<sup>14</sup> ἁμαρτωλῶν ἐσθίει<sup>15</sup> ;”

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς<sup>3</sup> (ὅτι)<sup>16</sup>

“Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ<sup>17</sup>  
 ἀλλ’ οἱ κακῶς ἔχοντες.”

οὐκ<sup>18</sup> ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς<sup>19</sup>.”

1 (CD11 ἐγένετο, C + ἐν τῷ) 2 (D11 κατακειμένων αὐτῶν)  
 3 (D11 omit) 4 (C + ἐλθόντες) 5 (D11 + οἱ) 6 (CD11  
 ἠκολούθησαν) 7 (S omits) 8 (ACD11 καὶ οἱ Φαρισαῖοι)  
 9 (D καὶ εἶδαν) 10 (ND ὅτι ἦσθιεν, C11 αὐτὸν ἐσθιόντα)  
 11 (D + τῶν) 12 (D + καὶ) 13 (C TI ὅτι, ND Διὰ τί)  
 14 (BD + τῶν) 15 (C11 + καὶ πίνει, (S)C11 + ὁ διδάσκαλος ὑμῶν)  
 16 (ND omit) 17 (11 medicos) 18 (C11 οὐ γὰρ)  
 19 (C11 + eis μετάνοιαν)

8. THREE UTTERANCES.

(Opposition continued.)

ii. 18—22.

8 a. Wedding Guests cannot fast.

[18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι<sup>1</sup> (iii)  
 νηστεύοντες.]

καὶ ἔρχονται καὶ λέγουσιν αὐτῷ

“Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ<sup>2</sup> τῶν Φαρι-  
 σαίων νηστεύουσιν,

οἱ δὲ σοὶ (μαθηταὶ)<sup>3</sup> οὐ νηστεύουσιν;”

19 καὶ εἶπεν αὐτοῖς Ἦ Ἰησοῦς<sup>2</sup>

“Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος<sup>4</sup>

ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστὶν νηστεύειν;

[ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν (iii)

οὐ δύνανται νηστεύειν.<sup>5</sup>]

20 ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ<sup>6</sup> ἀπ’ αὐτῶν ὁ νυμφίος,

καὶ τότε νηστεύουσιν<sup>6</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ<sup>7</sup>.

1 (E11 τῶν Φαρισαίων) 2 (D11 omit) 3 B omits  
 4 (2 11 nuptiarum, 11 sponsi) 5 (C ἀρθῇ) 6 (D<sup>s</sup> νηστεύουσιν)  
 7 (11 in illis diebus)

<sup>a</sup> LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.

## S. LUKE.

v. (27) καὶ εἶπεν αὐτῷ “Ἀκολουθεῖ μοι.”  
 28 καὶ [καταλιπὼν πάντα<sup>4</sup>] ἀναστὰς<sup>5</sup> ἠκολούθει<sup>6</sup> αὐτῷ.  
 4 (NC πάντας) 5 (s<sup>o</sup> omits) 6 (NC II ἠκολούθησεν)

S. Mark seems to say that our Lord was sitting at dinner in His own house, surrounded by tax-gatherers and sinners, on some occasion not necessarily connected with Levi. S. Luke however seems correctly to have interpreted S. Mark's ambiguous expression, for offence was given by accepting hospitality not by giving it, there being danger that the strict rules of ceremonial cleanness in cooking the food would not be observed.

v. 29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεῖς<sup>1</sup> αὐτῷ<sup>2</sup>] ἐν τῇ  
 οἰκίᾳ<sup>3</sup> αὐτοῦ.  
 καὶ ἦν ὄχλος πολλὸς τελωνῶν ἠκαὶ ἄλλων<sup>3</sup>  
 οἱ ἦσαν μετ' αὐτῶν<sup>4</sup> κατακείμενοι<sup>5</sup>. †

30 καὶ [ἐγγύζον] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν<sup>6</sup>  
 πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες  
 “Διὰ τί μετὰ τῶν τελωνῶν ἠκαὶ ἁμαρτωλῶν<sup>7</sup> ἐσθίετε  
 [καὶ πίνετε];”

31 καὶ [ἀποκριθεῖς] (ὁ) Ἰησοῦς εἶπεν πρὸς αὐτοὺς  
 “Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ  
 ἀλλὰ οἱ κακῶς ἔχοντες.”

32 οὐκ ἐλήλυθα<sup>8</sup> καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς<sup>9</sup>  
 [εἰς μετάνοιαν].”

1 (D II Λευεῖ) 2 (N omits) 3 (N τῷ οἰκῷ) 4 B αὐτοῦ  
 5 (D I ἀνακειμένων) 6 (ND omit) 7 (CD omit) 8 (D  
 ἦλθον) 9 (N ἀσεβεῖς)

## VARIOUS.

S. Luke's καταλιπὼν πάντα is borrowed from ἀφέντες πάντα Luke v. 11.

The O.T. contains no law against eating with Gentiles, but the Rabbis forbade doing so and pious Jews obeyed them, cf. Acts x. 28, “ὁμοίως ἔστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ.” xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἄκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς. Luke xv. 2, καὶ διεγγύζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι “Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.” Gal. ii. 11, “Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.” 12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνῆσθιεν” ὅτε δὲ ἦλθον, ἐπέστειλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

S. Mark uses ὅ τι to ask a direct question,—an incorrect use, which has naturally been altered in the other Gospels. Cf. Mark ii. 7, v. 1, ix. 11, 28. Perhaps the same use is to be recognised in John viii. 25.

The proto-Mark, we hold, left ἔρχονται without a nominative, so that the sense was ‘Some people come and say to him.’ S. Luke interprets this that the Pharisees came, S. Matthew that John's disciples came. The trito-Mark seems to say that both came, but probably ἔρχονται was still intended to be indefinite. Those who believe in the posteriority of S. Mark will see here a conflate reading. Cf. Mark i. 32 note.

## v. 33—39.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν  
 “Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [πυκνὰ καὶ δεήσεις ποι-  
 οῦνται,] ὁμοίως<sup>2</sup> καὶ οἱ<sup>3</sup> τῶν Φαρισαίων, †  
 οἱ δὲ ἔσθίουσιν [καὶ πίνουσιν]<sup>4</sup>.”  
 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς †  
 “Μὴ δύνασθε τοὺς υἱοὺς<sup>5</sup> τοῦ νυμφῶνος<sup>6</sup>  
 ἔν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν<sup>7</sup> ποιῆσαι νηστεύσαι<sup>8</sup>.”

35 ἐλεύσονται δὲ ἡμέραι, καὶ<sup>9</sup> ὅταν ἀπαρθῇ ἀπ' αὐτῶν  
 ὁ νυμφίος } †  
 10 τότε νηστεύουσιν ἔν ἐκείναις ταῖς ἡμέραις<sup>11</sup>.”

1 (NCD II + Διὰ τί) 2 (D omits) 3 (D + μαθηταί)  
 4 (D I μαθηταὶ σοῦ οὐδὲν τούτων ποιούσιν) 5 (ND II δύνανται  
 οἱ υἱοὶ) 6 (II sponsi) 7 (D I ἐφ' ὅσον ἔχουσι τὸν νυμφῶνα  
 μεθ' ἑαυτῶν) 8 (ND II νηστεύειν, C ποιῆσαι νηστεύειν) 9 (NC II  
 omit) 10 (N II + καὶ) 11 (N transposes to next clause)

It is strange that the unintelligible Aramaic phrase “Sons of the bridechamber” not only holds its own in all three Gospels—except in the ‘Western’ text of Matt.—but in versions including the English R.V. The Greek equivalent would be οἱ κεκλημένοι εἰς τοὺς γάμους and would include “the friend of the bridegroom” John iii. 29 and “his companions” Judges xiv. 11.

S. Luke's πυκνὰ occurs here only in N.T. except as a variant for πυγμαῖ in Mark vii. 3, πυκνότερον in Acts xxiv. 26, πυκνὸς 1 Tim. v. 23.

δέησις occurs in Luke i. 13, ii. 37 and 15 times in the Epistles.

For a note on fasting in the Christian Church see II. § 3, f. 3.

C lacks Luke vi. 5—36.  
s<sup>e</sup> — Luke v. 29—vi. 11.  
s<sup>e</sup> — Matt. viii. 23—x. 32.  
— Mark except xvi. 17—20.  
— Luke iii. 18b—vii. 33a.

FIRST DIVISION.

S. MATTHEW.

ix. 16 “οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγράφου<sup>1†</sup>  
ἐπὶ ἱματίῳ παλαιῷ<sup>2</sup>

ἄφαιρὶ γὰρ τὸ πλήρωμα αὐτοῦ<sup>3</sup> ἀπὸ τοῦ ἱματίου<sup>3</sup>,  
καὶ χεῖρον σχίσμα γίνεται.

1 (s<sup>e</sup> a new patch, C ἔπ. ρακ. \* ἀγράφου) 2 (S omits)  
3 (s<sup>e</sup> else the complement of the new pulls away the weakness of  
the old)

ix. 17 “οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς.  
εἰ δὲ μῆγε<sup>1</sup>, ῥῆγνυνται οἱ ἀσκοί,<sup>2</sup>

καὶ ὁ οἶνος ἐκχεῖται<sup>3</sup> καὶ οἱ ἀσκοὶ ἀπόλλυνται<sup>4</sup>.

ἄλλα βάλλουσιν<sup>5†6</sup> οἶνον νέον εἰς ἀσκοὺς καινοὺς,

[καὶ ἀμφοτέροι συνηροῦνται.<sup>7</sup>]

1 (B μῆ) 2 (DII s<sup>e</sup> ῥήσσει ὁ οἶνος ὁ νέος (s<sup>e</sup> omits ὁ νέος)  
τοὺς ἀσκοὺς) 3 (DI ἀπόλλυται) 4 (D omits, C1 ἀπολοῦνται)  
5 (S βλητέον) 6 (D1 βάλλουσιν δὲ) 7 (DII τηροῦνται)

(Here follow

JAIRUS'S DAUGHTER, 9 verses. I. § 16.  
TWO BLIND MEN, 5 " IV. § 17.  
DUMB DEMONIAC, 3 " IV. § 18.  
CHARGE TO THE TWELVE, 46 " I. § 10b, II. § 5.  
THE BAPTIST'S DOUBT, 19 " II. § 6.  
CITIES UPBRAIDED, 5 " II. § 7.  
REVELATION TO BABES, 6 " II. § 8.)

xii. 1—14.

**Conflate.**

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς<sup>1</sup> σάββασιν<sup>2†</sup>  
διὰ τῶν σποριμῶν

οἱ δὲ μαθηταὶ αὐτοῦ [ἐπέινασαν, καὶ]

ἤρξαντο [τίλλειν στάχνας<sup>3</sup> [καὶ ἐσθίειν].

2 οἱ δὲ Φαρισαῖοι [ιδόντες<sup>4</sup>] εἶπαν αὐτῷ

“Ἴδου<sup>5</sup> [οἱ μαθητὰί σου] ποιοῦσιν ὃ οὐκ ἔξεστιν [ποιεῖν]<sup>6</sup> ἐν  
σαββάτῳ<sup>6</sup>.”

3 ὁ δὲ εἶπεν αὐτοῖς

“Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε ἐπέινασεν

καὶ οἱ μετ' αὐτοῦ;

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως<sup>7</sup> ἔφαγον<sup>a8</sup>,

δ<sup>9</sup> οὐκ ἔξεν ἦν<sup>10</sup> αὐτῷ φαγεῖν [οὐδὲ τοῖς μετ' αὐτοῦ,] } † (I)  
εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

[5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι<sup>11</sup> ἵ τοῖς σάββασιν<sup>12</sup> οἱ ἱερεῖς ἐν τῷ  
ιερω τὸ σάββατον βεβηλοῦσιν καὶ ἀνατιοὶ εἰσω; 6 λέγω δὲ<sup>13</sup> ὑμῖν  
ὅτι τοῦ ἱεροῦ μεῖζον<sup>14</sup> ἐστὶν ὠδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστὶν  
ἕλεος θέλω καὶ οὐ θυσίαν<sup>b</sup>, οὐκ ἂν κατεδικάσατε τοὺς  
ἀναίτους.]

**Doublet:**

[ix. 13 πορευθέντες δὲ μάθετε τί ἐστὶν ἕλεος θέλω καὶ οὐ  
θυσίαν<sup>b</sup>. οὐ γὰρ ἤλθον καλεῖσαι δικαίους ἀλλὰ ἀμαρτωλοὺς<sup>15</sup>.]

xii. 8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”

1 (D omits) 2 (B σαββάτου) 3 (D τοῦ (= τοὺς?) στάχ. τιλλ.)  
4 (CDII ss + αὐτοῦ) 5 (ss Why) 6 (ss omit) 7 (C \* πρόσ-  
εως, D \* προσθέσεως) 8 (CDII ἔφαγεν) 9 (NCDII οὐ) 10  
(C ἔξεστιν) 11 (CD + ἐν) 12 (s<sup>e</sup> omits, s<sup>e</sup> illegible) 13 (D1 s<sup>e</sup>  
γὰρ, s<sup>e</sup> illegible) 14 (C II μεῖζον) 15 (CII s<sup>e</sup> + εἰς μετάνοιαν)

a LXX. I Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβειμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

S. MARK.

8 b. The New Cloth and the Old Cloak.

ii. 21 “οὐδεὶς<sup>1</sup> ἐπίβλημα ῥάκου ἀγράφου<sup>2</sup> ἐπιράπτει<sup>3</sup>  
ἐπὶ ἱμάτιον παλαιόν

ἔει δὲ μῆ,

αἶρει τὸ<sup>4</sup> πλήρωμα ἀπ' αὐτοῦ<sup>5</sup> τὸ καινὸν<sup>6</sup> τοῦ παλαιοῦ<sup>7</sup>,  
καὶ χεῖρον<sup>8</sup> σχίσμα γίνεται.

1 (DII + δὲ) 2 (s<sup>e</sup> a new patch) 3 (D ἐπισηράπτει)  
4 (S omits) 5 (B ἀφ' αὐτοῦ, C αὐτοῦ, DII omit) 6 (DII + ἀπὸ)  
7 (s<sup>e</sup> else the complement of the new pulls away the weakness of  
the old) 8 (D † χεῖρον)

8 c. The New Wine in the Old Wine-Skins.

ii. 22 “καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς.  
εἰ δὲ μῆ, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς,

καὶ ὁ οἶνος \* ἀπόλλυται<sup>1</sup> καὶ οἱ ἀσκοί<sup>2</sup>. †

(ἄλλα \* οἶνον νέον εἰς ἀσκοὺς καινοὺς<sup>3</sup>.)”

1 (NCD s<sup>e</sup> ἐκχεῖται, D omits) 2 (NCD s<sup>e</sup> + ἀπολοῦνται)  
3 DII omit, (C + βλητέον, s<sup>e</sup> + they put)

9. THE SABBATH CONTROVERSY.

(Opposition becomes acute.)

ii. 23—iii. 6.

9 a. Lord of the Sabbath.

23 Καὶ ἐγένετο<sup>1</sup> αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι<sup>2</sup>  
διὰ τῶν σποριμῶν,

καὶ οἱ μαθηταὶ αὐτοῦ<sup>3</sup>

ἤρξαντο ἑδοῦν ποιεῖν<sup>4</sup> τίλλοντας<sup>5</sup> τοὺς στάχνας \* \*.

24 καὶ οἱ<sup>76</sup> Φαρισαῖοι ἔλεγον αὐτῷ<sup>7</sup>

“Ἴδε, τί ποιοῦσιν<sup>8</sup> τοῖς σάββασιν ὃ οὐκ ἔξεστιν<sup>9</sup>.” †

25 καὶ<sup>10</sup> λέγει<sup>11</sup> αὐτοῖς

“Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε [χρεῖαν ἔσχεν καὶ] ἐπέινασεν (iii)

αὐτὸς καὶ οἱ μετ' αὐτοῦ<sup>12</sup>;

26 (πῶς)<sup>13</sup> εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

[ἐπὶ Ἀβιαθάρ<sup>14</sup> ἀρχιερέως]<sup>15</sup> (iii)

καὶ τοὺς ἄρτους τῆς προθέσεως<sup>16</sup> ἔφαγεν<sup>a</sup>,

οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τῶν ἱερέων<sup>17</sup>, (1)

καὶ ἔδωκεν καὶ<sup>7</sup> τοῖς ἑσθίν<sup>718</sup> αὐσιν.” (2)

27 καὶ ἔλεγεν αὐτοῖς<sup>719</sup>

“[Τὸ σάββατον διὰ τὸν ἀνθρώπον ἐγένετο (iii)

καὶ<sup>20</sup> οὐχ ὁ ἀνθρώπος διὰ τὸ σάββατον

28 ὥστε]<sup>21</sup> κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ  
σαββάτου.” †

1 (DII + πάλιν) 2 S παραπορεύεσθαι 3 (D s<sup>1</sup> omit)  
4 B ἑδοποιεῖν (D omits) 5 (DII τίλλειν) 6 (DII οἱ δὲ,  
s<sup>e</sup> omits καὶ) 7 (DII omit) 8 (DII + οἱ μαθηταὶ σου)  
9 (DII + αὐτοῖς) 10 (D1 + ἀποκριθεὶς, v. 25 is illegible in s<sup>e</sup>)  
11 (B ἔλεγεν, DII εἶπεν) 12 (D + δυνας) 13 BD omit  
14 (AC + τοῦ) 15 (D s<sup>e</sup>, one cursive and 5 II omit)  
16 (D \* προσθέσεως) 17 (ACD τοῖς ἱερεῦσιν, DII + μόνοις)  
18 (D μετ' αὐτοῦ) 19 (DII λέγω δὲ ὑμῖν) 20 (II omit)  
21 (DII omit, s<sup>e</sup> The Sabbath was made for man; therefore)

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VARIOUS.

v. 36 ["Ἐλεγεν ἡ δὲ καὶ<sup>1</sup> παραβολὴν πρὸς αὐτοὺς ὅτι]  
 "Οὐδέεις ἐπίβλημα ἀπὸ<sup>2</sup> ἱματίου καινοῦ σχίσας<sup>2</sup> ἐπιβάλλει  
 ἐπὶ ἱμάτιον παλαιόν·  
 εἰ δὲ μήγε,  
 καὶ<sup>3</sup> τὸ καινὸν σχίσει<sup>4</sup> καὶ τῷ παλαιῷ οὐ συμφωνήσει ἡ τὸ ἐπί-  
 βλημα τὸ ἀπὸ τοῦ καινοῦ."<sup>5</sup>

1 (N omits) 2 (AC II omit) 3 (N omits) 4 (A II  
 σχίζει) 5 (D τὸ ἀπὸ τοῦ κ. ἐπίβλημα)

(Conflate.)

v. 37 "καὶ οὐδέεις βάλλει<sup>1</sup> οἶνον νέον εἰς ἀσκοὺς παλαιούς·  
 εἰ δὲ μήγε, ρήξει<sup>2</sup> ὁ οἶνος [ἡ νέος<sup>3</sup>] τοὺς ἀσκοὺς<sup>4</sup>,  
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται·  
 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον<sup>5</sup>·

39 ["Οὐδέεις πῶν παλαιῶν<sup>7</sup> θέλει νέον· λέγει γὰρ "Ὁ παλαιὸς  
 χρηστὸς<sup>8</sup> ἔστιν."<sup>9</sup>]

1 (C ἐπιβάλλει) 2 (C II ρήσει) 3 (N omits) 4 (D +  
 τοὺς παλαιούς) 5 (ND II βάλλουσιν, CD II + καὶ ἀμφοτέρω  
 (= συν-)τηροῦνται) 6 (N C II + καὶ) 7 (A II + εὐθέως)  
 8 (AC II s<sup>p</sup> χρηστότερος) 9 D II omit

vi. 1—11.

i Ἐγένετο δὲ ἐν σαββάτῳ<sup>1</sup> διαπορεύεσθαι<sup>2</sup> αὐτὸν  
 διὰ<sup>3</sup> σπορίμων,  
 καὶ ἔτιλλον<sup>4</sup> οἱ μαθηταὶ αὐτοῦ  
 καὶ ἤσθιον τοὺς<sup>5</sup> στάχυας [ψάχοντες ταῖς χερσίν<sup>6</sup>]. } †  
 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν<sup>7</sup>  
 "Ἦ τί ποιεῖτε<sup>8</sup> ὁ οὐκ<sup>9</sup> ἔξεστιν<sup>10</sup> τοῖς σάββασιν;"  
 3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν<sup>11</sup> (ὁ)<sup>12</sup> [Ἰησοῦς] †  
 "Οὐδέ<sup>13</sup> [τοῦτο] ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ  
 ὅτε ἐπένασεν  
 αὐτὸς καὶ οἱ μετ' αὐτοῦ<sup>14</sup>;  
 4 (ὡς<sup>15</sup>) εἰσῆλθεν<sup>16</sup> εἰς τὸν οἶκον τοῦ θεοῦ  
 καὶ τοὺς ἄρτους τῆς προθέσεως<sup>17</sup> [λαβῶν<sup>18</sup>] ἔφαγεν  
 καὶ ἔδωκεν<sup>19</sup> τοῖς μετ' αὐτοῦ, (2)  
 οὐκ<sup>20</sup> ἔξεστιν<sup>21</sup> φαγεῖν εἰ μὴ ἡ μόνους τοὺς ἱερεῖς<sup>22</sup>;" (1)  
 3 καὶ ἔλεγεν αὐτοῖς<sup>23</sup>

"Κύριός ἐστιν ἡ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου"<sup>24</sup>."

1 (ACD II s<sup>p</sup> + † δευτεροπρώτῳ) 2 (C πορεύεσθαι) 3 (CD +  
 τῶν) 4 (D I ἤρξαντο τίλλειν) 5 (N omits) 6 (C II + αὐτῶν)  
 7 (D ἔλεγεν αὐτῷ) 8 (D "Ἴδε τί ποιοῦσιν οἱ μαθηταὶ σου) 9 (N  
 \*ὁχ) 10 (N C I + ποιῶν, C II + ἐν) 11 (D s ἔλεγεν) 12 B omits  
 13 (D Οὐδέποτε) 14 (D σὺν αὐτῷ, C + ὄντες) 15 BD omit  
 16 (D εἰσελθὼν) 17 (D \*προθέσεως) 18 (ND omit)  
 19 (ND + καὶ) 20 (D οὐκ) 21 (D II ἐξὸν ἦν) 22 (D μόνους  
 τοῖς ἱερεῖσιν) 23 (D II + ὅτι) 24 D II ὁ υἱὸς τοῦ ἀνθρώπου  
 καὶ τοῦ σαββάτου (see also note in next column)

In S. Luke our Lord's saying has been recast, perhaps from a timid anxiety to give something which no sane man would do. To repair an old garment with a piece of new stuff is a common device, but no one would tear a new coat to shreds in order to patch up an old one, for the new coat would be destroyed and the faded colours of the old would ill harmonize with the brightness of the new. True, but in our Lord's Parables the spiritual thought is often so prominent as to disregard the literal meaning, cf. ii. § 11 b. When S. Luke wrote, Christianity had been made up into a garment; when our Lord spoke, it existed only in the piece.

Luke v. 39 appends a new *logion*, which was probably not spoken on this occasion, but on some other occasion unknown. It will then have been put here by conflation, because the metaphor is taken from wine. So our Lord's sayings about salt are collected in Mark ix. 49, 50. See however Hort *Judaistic Christianity*, p. 23 f.

S. Mark's curious ὁδὸν ποιεῖν probably stands for ὁδοπορεῖν by a too literal rendering of the Aramaic.

On variant No. 17 see Nestle's note upon the remarkable confusion in MSS. between πρὸ and πρὸς. *Textual Criticism*, p. 237.

(Cod. D transposes Luke vi. 5 to the end of vi. 10 and gives instead of it τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ "Ἄνθρωπε, εἰ μὲν οἶδας τί ποιῆς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.")

The clause "in the high priesthood of Abiathar" creates an historical difficulty, for it seems clear from 1 Sam. that Abiathar's father Ahimelech was high priest when David ate the shewbread. However in 2 Sam. viii. 17 we read "Ahimelech son of Abiathar" was high priest under David. So also in 1 Chron. xviii. 16 "Abimelech (LXX. Ahimelech) son of Abiathar" is high priest. Gesenius supposed that Abiathar died and was succeeded by his son who perhaps bore his grandfather's name. But see 1 Kings i. 25, 42. It is more probable that there is a clerical error in the Hebrew MSS. of 2 Sam. viii. 17, and that this error misled the writer of Chronicles and S. Mark, whose clause is, it would seem, an editorial addition of the trito-Mark. A true view of our Lord's κένωσις does not exclude the possibility of mistakes of this kind in His utterances, but we believe that the mistake, if mistake there be, is entirely due to S. Mark's desire to supplement the narrative with his own explanations.

The striking apophthegm in Mark ii. 27 probably belongs to the trito-Mark, for if it had been current at an earlier date, it is not likely to have been lost from the oral teaching. Some however would account for the omission by theological timidity.

<sup>b</sup> LXX. Hosea vi. 6, διότι-ἔλεος θέλω ἢ θυσίαν.

S. MATTHEW.

S. MARK.

Conflate.

xii. 9 Καὶ [μεταβάς ἐκεῖθεν] ἦλθεν εἰς τὴν συναγωγὴν [αὐτῶν]

10 καὶ [ἰδοὺ] ἄνθρωπος<sup>1</sup> χεῖρα ἔχων ξηράν.  
καὶ [ἐπηρώτησεν αὐτὸν λέγοντες]

“Εἰ [ἔξεστι] ἵνα καταγορήσωσιν<sup>2</sup> αὐτοῦ;

ἵνα καταγορήσωσιν<sup>3</sup> αὐτοῦ.

[11 ὁ δὲ<sup>4</sup> εἶπεν αὐτοῖς “Τίς<sup>5</sup> (ἔσται)<sup>6</sup> ἔξ ὑμῶν<sup>7</sup> ἄνθρωπος ὃς ἔξει<sup>8</sup> πρόβατον ἕν<sup>9</sup>, καὶ ἐὰν<sup>10</sup> ἐμπέσῃ<sup>11</sup> τοῦτο<sup>12</sup> τοῖς σάββασις εἰς βόθυνον, οὐχὶ κρατήσει<sup>13</sup> αὐτὸ καὶ ἐγερεῖ<sup>14</sup>; 12 πῶς οὖν διαφέρει ἄνθρωπος<sup>15</sup> προβάτου. ὥστε ἔξεστι τοῖς σάββασις<sup>16</sup> καλῶς ποιεῖν.”]

13 [Τότε] λέγει τῷ ἀνθρώπῳ  
“Ἐκτεινὸν σου τὴν χεῖρα· †”

καὶ ἐξέτεινεν<sup>17</sup>, καὶ ἀπεκατεστάθη [ὕγιος<sup>9</sup> ὥς ἡ ἄλλη<sup>18</sup>].

14 Ἐξεληθόντες δὲ οἱ Φαρισαῖοι

συμβούλιον ἔλαβον κατ’ αὐτοῦ  
ὅπως αὐτὸν<sup>4</sup> ἀπολέσωσιν.

1 (D ll + ἦν ἐκεῖ τὴν, ss + a certain and right hand. The Gospel of the Nazarenes called this man a stonemason and put a speech into his mouth “Caementarius eram, manibus victum quaeritans; precor te, Iesu, ut mihi restituas sanitatem, ne turpiter mendicem cibos.”) 2 (s<sup>s</sup> † omits, ND τοῖς σάββασις θεραπεύσαι) 3 (D καταγορήσωσιν) 4 (ss omit) 5 (D<sup>s</sup> \*Tt) 6 C? ll omit, (D ll ss ἐστιν) 7 (D ἐν ὑμῶν) 8 (D ll ss ἔχει) 9 (ll ss omit) 10 (D l omit) 11 (N πῶς) 12 (D ll omit) 13 (D l κρατεῖ, N ll κρατήσας, — καὶ) 14 (CD l ἐγερει) 15 (D + τοῦ) 16 (B σαββάτοις) 17 (ll ss + his hand) 18 (N omits)

xii. 15—21, x. 1—4.

15 Ὁ δὲ Ἰησοῦς [γνοὺς] ἀνεχώρησεν [ἐκεῖθεν].

Καὶ ἠκολούθησαν αὐτῷ<sup>1</sup> πολλοί,

1 (CD ll + ὄχλοι)

9 b. The Paralytic healed on the Sabbath-day.

iii. 1 Καὶ εἰσῆλθεν πάλιν εἰς<sup>1</sup> \* συναγωγὴν,

καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένη<sup>2</sup> ἔχων τὴν χεῖρα·  
καὶ παρετήρουν<sup>3</sup> αὐτὸν

εἰ<sup>4</sup> τοῖς σάββασις θεραπεύσει<sup>5</sup> αὐτόν<sup>6</sup>,

ἵνα καταγορήσωσιν<sup>7</sup> αὐτοῦ<sup>8</sup>.

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα<sup>9</sup> ἔχοντι ξηράν<sup>10 11</sup>  
“Ἐγερει<sup>12</sup> εἰς τὸ μέσον<sup>13</sup>.”

4 καὶ λέγει αὐτοῖς<sup>14</sup>

“Ἐξεστὶν<sup>15</sup> τοῖς σάββασις ἀγαθοποιῆσαι<sup>16</sup> ἢ κακοποιῆσαι,  
ψυχὴν σῶσαι<sup>17</sup> ἢ ἀποκτεῖναι;”

οἱ δὲ ἐσιώπων.

5 καὶ περιβλεψάμενος αὐτοὺς [μετ’ ὀργῆς, (iii)  
συνυποόμενος ἐπὶ τῇ πωρώσει<sup>18</sup> τῆς καρδίας αὐτῶν,]

λέγει τῷ ἀνθρώπῳ

“Ἐκτεινον τὴν χεῖρά σου<sup>19</sup>.”

καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη<sup>20</sup> ἡ χεῖρ αὐτοῦ<sup>21</sup>.

6 Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς<sup>6</sup> (iii)

[μετὰ τῶν Ἡρωδιανῶν]

συμβούλιον ἐδίδουν<sup>22</sup> κατ’ αὐτοῦ

ὅπως αὐτὸν ἀπολέσωσιν.

1 (CD + τὴν) 2 (D ξηράν) 3 (CD παρετηροῦντο) 4 (NCD + ἐν) 5 (N θεραπεύει) 6 (D ll omit) 7 (CD καταγορήσωσιν) 8 (D † αὐτόν) 9 (B \* χεῖραν) 10 (D ἐξηραμμένην) 11 (NC τὴν ξηρὰν χεῖρα ἔχοντι) 12 (D ll + καὶ στήθι) 13 (D<sup>s</sup> 1 ἐν μέσῳ) 14 (D ll εἶπεν πρὸς αὐτοῖς) 15 (D + ἐν) 16 (ND 1 (± τι) ἀγαθὸν ποιῆσαι) 17 (D + μᾶλλον) 18 (D ll s<sup>s</sup> νεκρώσει) 19 B omits 20 (C ἀπεκατέστη) 21 (D ll + εὐθέως) 22 NC ἐποίησαν, (D<sup>s</sup> † ποιούντες)

10. APPOINTMENT OF THE TWELVE APOSTLES.

iii. 7—19<sup>a</sup>.

10 a. Popularity.

7 Καὶ ὁ<sup>1</sup> Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν  
[πρὸς<sup>2</sup> τὴν θάλασσαν] (iii)

καὶ πολλὸν πλῆθος<sup>3</sup> ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,  
καὶ ἀπὸ<sup>4</sup> τῆς Ἰουδαίας<sup>5</sup> 8 καὶ ἀπὸ Ἱεροσολύμων

[καὶ ἀπὸ τῆς Ἰδουμαίας<sup>7</sup> καὶ<sup>8</sup> πέραν τοῦ Ἰορδάνου] (iii)

καὶ<sup>9</sup> περὶ Τύρον καὶ<sup>10</sup> Σιδῶνα,

πλῆθος πολὺ, ἀκούοντες<sup>11</sup> ὅσα<sup>12</sup> ποιεῖ<sup>13</sup> ἦλθαν πρὸς αὐτόν.

1 (D ll ὁ δὲ) 2 (D eis) 3 (D ll s<sup>s</sup> πολλὸς ὄχλος) 4 (D ll omit) 5 (NC 1 καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν, (D ll omit ἠκολούθησαν) 6 (D<sup>s</sup> omits) 7 (N ll s<sup>s</sup> omit) 8 (D l + οἱ) 9 (N † omits, D ll + οἱ) 10 (D + οἱ περὶ) 11 (CD ἀκούσαντες) 12 (CD ll ἃ) 13 (NCD ll ἐποιεῖ)

## S. LUKE.

## VARIOUS.

The Sabbath controversy in S. Matthew is reduced to very small proportions, being only alluded to in these two sections. It occupies a more prominent place in S. Mark and still more so in S. John. It gave the Pharisees a popular cry. Jesus—they argued—cannot be a man of God, for He breaks the Sabbath. Thus our Lord's popularity was undermined and the way for the crucifixion prepared.

vi. 6 [Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ]

εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].  
καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά.<sup>71</sup>  
7 παρετηροῦντο<sup>2</sup> δὲ<sup>3</sup> αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]

εἰ [ἐν]<sup>8</sup> τῷ σαββάτῳ θεραπεύει<sup>4</sup>,  
ἵνα [εὐρωσιν] κατηγορεῖν<sup>5</sup> αὐτοῦ.

8 [αὐτὸς δὲ ἦδει<sup>6</sup> τοὺς διαλογισμοὺς αὐτῶν.]  
εἶπεν<sup>7</sup> Ἰδὲ τῷ ἀνδρὶ<sup>78</sup> τῷ<sup>8</sup> ξηρὰν ἔχοντι τὴν χεῖρα †  
“Ἐγειρε<sup>9</sup> [καὶ στῆθι] ἵεις τὸ μέσον<sup>10</sup>.”  
[καὶ ἀναστὰς ἔστη<sup>11</sup>.]

9 εἶπεν δὲ [(ὁ)<sup>12</sup> Ἰησοῦς] πρὸς αὐτοὺς [“Ἐπερωτῶ<sup>13</sup> ὑμᾶς,  
εἰ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,  
ψυχὴν σῶσαι ἢ ἀπολέσαι;”  
14

10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς<sup>15</sup>

εἶπεν<sup>7</sup> αὐτῷ<sup>21</sup>

“Ἐκτεινον τὴν χεῖρά σου.”

ὁ δὲ ἐποίησεν<sup>16</sup>, καὶ ἀπεκατεστάθη<sup>17</sup> ἡ χεὶρ αὐτοῦ<sup>18</sup>.

11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,  
καὶ] διεάλουν<sup>19</sup> πρὸς ἀλλήλους  
† ἵνα αὐτὸν ποιῆσαιεν [τῷ Ἰησοῦ]<sup>20</sup>. †

1 (D καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ,  
ἐν ᾗ ἦν ἄνθρωπος ξηρὰν ἔχων τὴν χεῖρα) 2 (N παρετήρουν)  
3 (D omits) 4 B θεραπεύσει 5 (D κατηγοροῦνται)  
6 (D II γινώσκων) 7 (D λέγει) 8 (N + † τὴν) 9 (D  
Ἐγειρου) 10 (D II ἐν τῷ μέσῳ) 11 (D ἐστάθη) 12 B omits  
13 (D II Ἐπερωτήσω) 14 (D + οἱ δὲ ἐσιώπων) 15 (D II + ἐν  
ὄργῃ) 16 (ND II ἐξέτεινε) 17 (N ἀπεκατέστη, B ἀποκατ-)  
18 (D II + ὡς (= καὶ) ἢ ἄλλη, Cod D puts v. 5 here) 19 (D  
διελογίζοντο) 20 (N... † ποιήσαιεν... D πῶς ἀπολέσωσιν αὐτὸν)  
21 (N D II τῷ ἀνθρώπῳ)

S. Luke by slightly inverting the order of the following clauses has skilfully used them to introduce the Sermon on the Mount. S. Matthew, who has cut them down to very brief dimensions, uses them only as an introduction to his quotation from Isaiah. In both cases we have an example of the working of conflation in disturbing the text.

vi. 17—19, 12—16.

(Slightly misplaced.)

17 [καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,] } †  
καὶ [ὄχλος πολλὸς<sup>1</sup>] μαθητῶν αὐτοῦ,  
καὶ πλήθος πολλὸν [τοῦ λαοῦ<sup>2</sup>] †  
ἀπὸ [πάσης] τῆς<sup>3</sup> Ἰουδαίας καὶ Ἱερουσαλήμ<sup>4</sup>

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,

οἳ ἦλθαν<sup>5</sup> [ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν].

1 (D II s<sup>o</sup> omit) 2 (N I omit) 3 (D omits) 4 (N II + καὶ  
Περαίας) 5 (D ἄλλων πόλεων ἐληλυθόντων)

With Matt. xii. 11, 12 compare Luke xiv. 5, xiii. 15 (IV. § 2).

The stronger human emotions of anger, pain, grief, surprise, agony, are freely attributed to our Lord in S. Mark and in S. John, for S. Peter and S. John who had known Him intimately in the flesh had no hesitation in ascribing such passions to Him. But most traces of these feelings have been removed from S. Luke and (except in Gethsemane) from S. Matthew. We cannot but think that these changes are deliberate. Either there was a timid desire to set a fence about our Lord's person, as against non-Christians, or, more probably, deference was paid to the prejudices of those Christians who had been educated as Stoics and had been taught that a good man is never surprised, angry or agonized. He is indifferent to pain and perfect calm is essential to his character. S. Paul's view of the “meekness and gentleness of Christ” (2 Cor. x. 1) may also have influenced S. Luke.

S. Luke's statement that our Lord knew the thoughts of his adversaries is also found in Mark ii. 8 = Matt. ix. 4 = Luke v. 22, xi. 17.

S. Luke's ἡ δεξιὰ (6) may be compared with the same addition in Matt. v. 29. He may have received special information, but the tendency to heighten distress must be allowed for, cf. μονογενῆς Luke viii. 42, ix. 38.

Compare S. John v. 18, x. 39, xi. 53.

[v. 18, διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.]

[x. 39, ἐζήτουν (οὖν) αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.]

[xi. 53, ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.]

C lacks Luke vi. 5—36.  
 a<sup>s</sup> — Luke v. 29—vi. 11.  
 s<sup>c</sup> — Matt. viii. 23—x. 31.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

xii. (15) καὶ ἐθεράπευσεν αὐτοὺς πάντας,

<sup>16</sup> καὶ ἐπετίμησεν<sup>2</sup> αὐτοῖς

ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν<sup>3</sup>.

[<sup>17</sup> ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαίου τοῦ προφήτου λέγοντος

<sup>18</sup> Ἰδοὺ ὁ παῖς μου<sup>4</sup> ὃν ἠρέτισα,

ὁ ἀγαπητός μου ὃν<sup>5</sup> ἐδόκῃσεν ἡ ψυχὴ μου.

θῆσῶ τὸ πνεῦμά μου ἐπ' αὐτόν,

καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ<sup>6</sup>.

<sup>19</sup> Οὐκ ἐρίσει οὐδέ κραγήσει,

οὐδέ ἀκούσει<sup>7</sup> τις ἐν ταῖς πλατείαις<sup>8</sup> τὴν φωνὴν αὐτοῦ.

<sup>20</sup> Κλάμον σὺν τετριμμένον οὐ κατεῖξει

καὶ λίνον τυφόμενον οὐ<sup>9</sup> σβέσει,

ἕως ἃν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

<sup>21</sup> καὶ<sup>10</sup> τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπίουσιν<sup>11a</sup>.]

2 (D II αὐτοῦς. πάντας δὲ οὐς ἐθεράπευσεν ἐπέπληξεν) 3 (D

ποιῶσιν) 4 (D + εἰς) 5 (C? D II ἐν ᾧ) 6 (D<sup>s</sup> ἀπαγγέλλει)

7 (D<sup>s</sup> ἀκούει) 8 (s<sup>c</sup> omits) 9 (D + μὴ) 10 (D II + ἐν)

11 (D<sup>s</sup> ἐλπίζουσιν)

(Misplaced.)

x. 1 Καὶ

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς<sup>1</sup> αὐτοῦ

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν<sup>2</sup> αὐτὰ<sup>1</sup>

[καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν<sup>1</sup> μαλακίαν<sup>2</sup>].

<sup>2</sup> Τῶν δὲ<sup>4</sup> δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα. †

1 (s<sup>c</sup> omits) 2 (CD ἐκβαλεῖν) 3 (II + ἐν τῷ λαῷ)

4 (D omits)

S. MARK.

[iii. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον<sup>10</sup> (iii) προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν<sup>11</sup>.]

<sup>10</sup> πολλοὺς γὰρ ἐθεράπευσεν<sup>12</sup>,

[ὥστε ἐπιπίπτειν<sup>13</sup> αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον (iii) μάστιγας. <sup>11</sup> καὶ τὰ<sup>14</sup> πνεύματα τὰ<sup>14</sup> ἀκάθαρτα, ἔσαν<sup>15</sup> αὐτὸν ἐθεώρουν<sup>16</sup>, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα<sup>17</sup> ὅτι<sup>18</sup> “Σὺ εἶ<sup>19</sup> ὁ υἱὸς τοῦ θεοῦ.”]

[<sup>12</sup> καὶ πολλὰ ἐπετίμα αὐτοῖς (ii)

ἵνα μὴ αὐτὸν φανερόν ποιήσωσιν<sup>20</sup>.]

10 (B πλοῖαρια) 11 (D II + πολλοί) 12 (II ἐθεράπευεν)

13 (D II + ἐν) 14 (D omits) 15 (D + οὐκ) 16 (s<sup>c</sup> omits)

17 ND λέγοντες 18 (D II omit) 19 (C + ὁ χριστός)

20 (D ποιῶσιν, C II + ὅτι ἤδεισαν, C I + τὸν χριστὸν αὐτόν, C I + εἶναι)

10 b. Names of the Twelve.

iii. 13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός,

[καὶ ἀπῆλθον<sup>1</sup> πρὸς αὐτόν.] (iii)

<sup>14</sup> καὶ ἐποίησεν δώδεκα,

οὓς καὶ ἀποστόλους ὠνόμασεν<sup>2</sup>,

[ἵνα ὦσιν μετ' αὐτοῦ καὶ] ἵνα<sup>3</sup> ἀποστέλλῃ αὐτοὺς [κη- (iii) ρύσσειν<sup>4</sup>

<sup>15</sup> καὶ] ἔχειν<sup>5</sup> ἐξουσίαν<sup>6</sup> ἐκβάλλειν τὰ δαιμόνια.

<sup>16</sup> καὶ ἐποίησεν τοὺς δώδεκα<sup>7</sup>

1 (D II ἦλθον) 2 (C? D II s<sup>c</sup> omit) 3 (B omits) 4 (D II

+ τὸ εὐαγγέλιον) 5 (D II ἔδωκεν αὐτοῖς) 6 (D II s<sup>c</sup> + θεραπεύειν τὰς νόσους καὶ)

7 (D II s<sup>c</sup> omit)

<sup>a</sup> LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ. Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἢ ψυχὴ μου<sup>a</sup> ἔδωκε τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. <sup>2</sup> οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἢ φωνὴ αὐτοῦ.



## S. LUKE.

## VARIOUS.

vi. 18 καὶ οἱ ἐνοχλούμενοι<sup>6</sup> ἀπὸ πνευμάτων ἀκαθάρτων  
 ἐθεραπεύοντο †  
 [19 καὶ πᾶς ὁ ὄχλος ἐζήτουν<sup>7</sup> ἄψευθαι<sup>8</sup> αὐτοῦ,  
 ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἔατο πάντας.]  
 6 (D ὄχλούμενοι) 7 (D II s<sup>p</sup> ἐζήτει) 8 (D ἄψευθαι)

(Here follow

|                               |            |            |
|-------------------------------|------------|------------|
| THE SERMON ON THE MOUNT,      | 30 verses. | II. § 3.   |
| THE CENTURION'S SERVANT,      | 10         | IV. § 1.   |
| THE WIDOW'S SON AT NAIN,      | 7          | V. § 16.   |
| JOHN THE BAPTIST'S DOUBT,     | 18         | II. § 6.   |
| ANOINTING OF OUR LORD'S FEET, | 15         | III. § 1.  |
| THE MINISTERING WOMEN,        | 3          | IV. § 67.) |
|                               | 83         |            |

S. Mark says that our Lord healed many, S. Matthew that He healed all; cf. Matt. iv. 24, viii. 16, xiv. 35. See Mark i. 34 note.

Mark iii. 11<sup>b</sup> is transferred to Luke iv. 41.

The charge which our Lord lays on these men not to make Him known is a commonplace in S. Mark; i. 44, v. 43, vii. 36, viii. 26, 30, ix. 9.

S. Luke's προσευχή (12<sup>o</sup>) in the sense of 'Synagogue' occurs probably in Luke vi. 12, certainly in Acts xvi. 13, 16 and in Juvenal iii. 296. S. Luke seems to have received special information here from some eyewitness unknown. S. Luke's ἐκλεξάμενος is used of the selection of the Twelve in Acts i. 2, John vi. 70, xv. 16, 19, &c.

S. Mark's τὸ ὄρος (13) does not mean any particular mountain but, as in Matt. v. 1 and elsewhere, the highlands which everywhere rise out of the sunken valley of the Jordan, which at Gennesaret is 600 feet, at Jericho 1,300 feet, below the level of the Mediterranean.

Acts i. 2, τοῖς ἀποστόλοις...οὓς ἐξελέξατο. 1 Cor. xv. 5, Χριστὸς...ᾤφθη Κηφᾶ, εἶτα τοῖς δώδεκα. Acts ii. 14, vi. 2. Rev. xxi. 14, δώδεκα ὄνυματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. Gal. ii. 9, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στυλοὶ εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομὴν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), twice to S. Barnabas, and once (Rom. xvi. 7) probably to Andronicus and Junias. There are also the ἀπόστολοι ἐκκλησιῶν or 'delegates of the churches' 2 Cor. viii. 23, Phil. ii. 25.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην; καὶ ἐξ ὑμῶν εἰς διάβολὸς ἐστίν."]

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις<sup>1</sup>  
 ἔξελθὲν αὐτὸν<sup>2</sup> εἰς τὸ ὄρος [προσεύξασθαι<sup>3</sup>,  
 καὶ ἦν διανυκτερεύων ἐν<sup>4</sup> τῇ προσευχῇ [τοῦ θεοῦ<sup>5</sup>].  
 13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν<sup>6</sup> τοὺς μαθητὰς  
 αὐτοῦ,

καὶ [ἐκλεξάμενος ἀπ' αὐτῶν] δώδεκα,  
 οὓς καὶ ἀποστόλους ὠνόμασεν<sup>7</sup>,

1 (D II s<sup>p</sup> ἐκείνας) 2 (E II ἐξῆλθεν) 3 (D (+καὶ) προσ-  
 εύχασθαι) 4 (N ἐπι) 5 (D omits) 6 (D ἐφώνησεν)  
 7 (D ἐκάλεσεν)

The names of the Twelve seem to fall into three quaternions, the first of which seem to have maintained the closest intimacy with our Lord and to have profited most from His teaching, the second next and the third least. In all four lists S. Peter is *coryphaeus* of the first quaternion, S. Philip of the second and S. James of the third. The only other Apostle whose place is fixed is Judas Iscariot who had perhaps once been first (see below) but became last until he made way for Matthias or (as some say) for S. Paul.

S. Matthew, except (s. v. l.) in the first quaternion, has arranged the Twelve in pairs, perhaps because they were sent forth two by two. That S. John was S. Peter's companion see Chase, *Hastings' Dict. B.* iii. p. 758, but see the note on Iscariot below.

1 Cor. xii. 28, οὓς μὲν ἔθετο...ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίθον καπιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσω. 4 [ἀναλάμψει καὶ οὐ θρασυθήσεται, ὥς ἂν θῆ ἐπὶ τῆς γῆς κρίσω], καὶ ἐπὶ τῷ ὄνματι αὐτοῦ ἔθνη ἑλπιούσων.

C lacks Luke vi. 5—36.  
 s<sup>a</sup> — Luke v. 29—vi. 11.  
 s<sup>c</sup> — Matt. viii. 23—x. 31.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 33 a.

FIRST DIVISION.

S. MATTHEW.

x. (2) [πρῶτος] Σίμων [ὁ λεγόμενος]<sup>3</sup> Πέτρος (1)  
 καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ (4)  
 καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου (2)  
 καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, (3)

3 Φίλιππος (5)  
 καὶ Βαρθολομαῖος, (6)  
 Θωμᾶς (8)  
 καὶ Μαθθαῖος [ὁ τελώνης], (7)

Ἰάκωβος ὁ τοῦ Ἀλφαίου (9)  
 καὶ Θαδδαῖος<sup>6</sup>, (10)  
 4 Ἰάκωβος ὁ Καναναῖος<sup>8</sup> (11)

καὶ<sup>9</sup> Ἰούδας ὁ<sup>10</sup> Ἰσκαριώτης<sup>11</sup> ὁ καὶ παραδόσας αὐτόν. (12)  
 3 (s<sup>a</sup> omits) 4 (CD 11 omit) 5 (D omits) 6 (C illegible, D 1 Λεββαῖος. Arm. Aeth. Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, 11 Judas Zelotes, s<sup>a</sup> omits) 7 (D 11 + καὶ) 8 (N Καναανίτης, D 11 Χαναανῖος, s<sup>a</sup> + Judah the son of James) 9 (N + ὁ) 10 (C omits) 11 (D 11 \* Σκαριώτης, C Ἰσκαριώθ, s<sup>a</sup> Scariot)

S. MARK.

First quaternion.

iii. (16) καὶ ἐπέθηκεν ὄνομα τῷ<sup>8</sup> Σίμωνι Πέτρον, (1)

17 καὶ Ἰάκωβον τὸν<sup>70</sup> τοῦ Ζεβεδαίου (2)  
 καὶ<sup>10</sup> Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου<sup>111</sup> (3)  
 [καὶ ἐπέθηκεν αὐτοῖς<sup>12</sup> ὄνομα<sup>13</sup> Βοανηργές, ὃ<sup>14</sup> ἐστίν (iii)  
 Υἱὸς Βροντῆς]<sup>14</sup>,

18 καὶ Ἀνδρέαν \* \* \* (4)

Second quaternion.

καὶ Φίλιππον<sup>a</sup> (5)  
 καὶ Βαρθολομαῖον (6)  
 καὶ Μαθθαῖον (7)  
 καὶ Θωμᾶν<sup>b</sup> (8)

Third quaternion.

καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου (9)  
 καὶ Θαδδαῖον<sup>15 16</sup> (10)  
 καὶ Σίμωνα τὸν<sup>17</sup> Καναναῖον<sup>18</sup> (11)

19 καὶ Ἰούδαν Ἰσκαριώθ<sup>19</sup>, ὃς καὶ παρέδωκεν αὐτόν. (12)

8 (D omits) 9 (D τὸν Ἰάκωβον) 10 (D + τὸν) 11 (11 s<sup>a</sup> αὐτοῦ, C omits τοῦ) 12 (D \* ἐαυτοῖς) 13 (NC 11 ὀνόματα) 14 (s<sup>a</sup> omits) 15 (D 11 Λεββαῖον) 16 (C † omits) 17 (D † τὸ) 18 (A Καναανίτην) 19 (D 11 † Ἰούδας \* Σκαριώθ, s<sup>a</sup> Scariot)

11. FLAGRANT ASPERSIONS AND REPLIES.

iii. 19<sup>b</sup>—35.

11 a. "He is mad."

[Καὶ ἔρχεται<sup>1</sup> εἰς οἶκον<sup>20</sup> καὶ συνέρχεται πάλιν (ὁ)<sup>2</sup> (iii)  
 ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς<sup>3</sup> μηδὲ<sup>4</sup> ἄρτον<sup>5</sup> φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ<sup>6</sup> ἐξήλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη<sup>7</sup>.]

1 (D εἰσέρχονται, C 11 ἔρχονται) 2 (NC omit) 3 (D omits) 4 (NCD † μήτε) 5 (D<sup>s</sup> ἄρτους) 6 (D 11 ὅτε ἤκουσαν περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποὶ, s<sup>a</sup> his brothers) 7 (D \* ἐξέσταται αὐτοῦ, 11 exsentiā eos, or omit the clause)

With the questioning of our Lord's sanity compare S. Peter's protest Matt. xvi. 22 καὶ προσλαβόμενος αὐτόν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων "Πλεῖς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο."

The reading of Cod. D, "And when the Scribes and the rest heard about Him they came forth to seize Him, for they said 'He is driving the people mad'" is an extreme example of changing the text for a purpose. Cf. Mark iii. 5 note. The form ἐξέσταται, which is wrong in accident and in syntax, condemns the reading.

John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· εὐρύσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ "Ἐυρήκαμεν τὸν Μεσσίαν" ὃ ἐστὶν μεθερμηνευόμενος Χριστός. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν. "Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς" ὃ ἐρμηνεύεται Πέτρος.

Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς... ἀνείλεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ. John xx. 2, μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς. xiii. 23 &c., ὃν ἠγάπα (ὁ) Ἰησοῦς. xx. 3 &c., ὁ Πέτρος καὶ ὁ ἄλλος μαθητής.

S. Mark's strange form Βοανῆ ρόγες perhaps stands for Βανῆ ρόγες (= ܒܢܗ ܪܘܓܝܝܢ), the vowel o having been transposed at an early date; or Βοανῆ may be conflated for Βονῆ and Βανῆ, either of which might represent Β'נש. The Syriac versions favour ܒܢܗ as the latter word. This in Hebrew means tumult and not thunder (Ps. ii. 1). See Dalman's *Worte Jesu* and the *Encyclopædia Biblica*. Prof. Burkitt says with truth that no satisfactory explanation has been found for this word. To me it gives additional reason for doubting whether the whole of these trito-Marcian additions come from the pen of S. Mark. Cf. Mark vii. 3 note. The title seems to be given in condemnation with reference probably to Luke ix. 54.

There is reason to believe that S. John's 'Nathanael' is the same person as the Synoptists' 'Bartholomew,' for 'the son of Tolmai' is a patronymic.

The 'Western' reading Λεββαῖος=Λεβῆς=Λεβελ is an attempt to include the Levi of Mark ii. 14 amongst the Twelve. S. Luke is supported by S. John, xiv. 22, in naming this Apostle Judas.

S. Luke has translated the Aramaic Καναανῖος into the Greek Ζηλωτής. S. Matthew has altered the correct form Ἰσκαριώθ into the common form Ἰσκαριώτης. S. Luke has used the more hateful προδότης for the milder παραδιδόναι.

<sup>a</sup> John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρον.  
<sup>b</sup> John xi. 16, εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συναθηταῖς "Διγόμεν καὶ ἡμεῖς ἕνα ἀποθάνωμεν μετ' αὐτοῦ."

S. LUKE.

vi. 14—16.

14 Ἰάκωβον ὃν καὶ ὠνόμασεν<sup>9</sup> Πέτρον (1)  
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ (4)  
καὶ Ἰάκωβον (2)  
καὶ Ἰωάννην<sup>10</sup> (3)

καὶ<sup>11</sup> Φίλιππον (5)  
καὶ Βαρθολομαῖον<sup>12</sup> (6)  
15 καὶ<sup>11</sup> Μαθθαῖον (7)  
καὶ Θωμᾶν<sup>13</sup> (8)

(καὶ)<sup>14</sup> Ἰάκωβον<sup>15</sup> Ἀλφαίου (9)  
καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν (11)  
16 καὶ<sup>11</sup> Ἰούδαν Ἰσκαριῶτου<sup>16</sup> (10)

καὶ Ἰούδαν Ἰσκαριῶτ<sup>16</sup> ὃς<sup>17</sup> ἐγένετο προδότης. (12)  
7 (D+πρῶτον) 8 (ll omit) 9 (D ll ἐπωνόμασεν)  
10 (D+τὸν ἀδελφὸν αὐτοῦ, οὗς ἐπωνόμασεν Βοανηργές, ὃ ἐστὶν  
Tiol Βροντής, s<sup>9</sup>+the sons of Zebedee) 11 (A ll omit) 12 (S  
† omits) 13 (D+τὸν ἐπικαλούμενον Δίδυμον) 14 AB ll omit  
15 (D+τὸν τοῦ) 16 (D ll \*Σκαριῶτ, s<sup>9</sup> Scariot) 17 (D+καὶ)

VARIOUS.

Acts i. 13<sup>b</sup>, 26<sup>b</sup>.  
13 ὃ τε Πέτρος (1)  
καὶ Ἰωάννης (3)  
καὶ Ἰάκωβος (2)  
καὶ Ἀνδρέας, (4)

Φίλιππος (5)  
καὶ Θωμᾶς, (8)  
Βαρθολομαῖος (6)  
καὶ Μαθθαῖος (7)

Ἰάκωβος<sup>2</sup> Ἀλφαίου (9)  
καὶ Σίμων ὃς<sup>3</sup> Ζηλωτῆς (11)  
καὶ Ἰούδας Ἰακώβου.<sup>c</sup> (10)  
26 [Matthias d.]

1 (D omits) 2 (D+δ τοῦ) 3 (S omits)

The following table exhibits the number of times which the several Apostles are individually named in the New Testament exclusive of the four lists above.

|  | S. Matthew | S. Mark | S. Luke | S. John         | Acts | Catholic Epistles | S. Paul | Hebrews | Revelation     | Total |
|--|------------|---------|---------|-----------------|------|-------------------|---------|---------|----------------|-------|
| 1. Simon, Symeon, Peter, Cephas, Bar-Jona, Son of Jonas or of John                                     | 24         | 23      | 27      | 39              | 57   | 2                 | 10      |         |                | 182   |
| 2. James "Sons of Zebedee," "Boanerges," John is "The disciple whom Jesus loved," "The other disciple" | 5          | 8       | 4       | 1               | 1    |                   |         |         |                | 19    |
| 3. John {  | 5          | 9       | 6       | 16 <sup>1</sup> | 8    |                   | 1       |         | 4 <sup>3</sup> | 49    |
| 4. Andrew <sup>3</sup>   | 1          | 3       |         | 5               |      |                   |         |         |                | 9     |
| 5. Philip  |            |         |         | 12              |      |                   |         |         |                | 12    |
| 6. Bartholomew i.e. 'son of Tolmai' (=Nathanael?)  |            |         |         | 6 <sup>4</sup>  |      |                   |         |         |                | 6     |
| 7. Matthew*  | 1          |         |         |                 |      |                   |         |         |                | 1     |
| 8. Thomas, Didymus, i.e. 'the twin' <sup>5</sup>   |            |         |         | 7               |      |                   |         |         |                | 7     |
| 9. James the Son of Alphaeus, "the little" (see Cod. D, Mark ii. 14)†                                  |            | 2       | 1       |                 |      |                   |         |         |                | 3     |
| 10. Thaddæus, "Judas (son) of James," "Judas not Iscariot"†  |            |         |         | 1               |      |                   |         |         |                | 1     |
| 11. Simon the Cananæan or Zealot   |            |         |         |                 |      |                   |         |         |                | 0     |
| 12. Judas Iscariot or "Son of Simon Iscariot" <sup>6</sup>   | 4          | 2       | 3       | 9               | 2    |                   |         |         |                | 20    |
| Totals   | 40         | 47      | 41      | 96              | 68   | 2                 | 11      | 0       | 4              | 309   |

\* If Matthew be the same as Levi he is also mentioned in Mark ii. 14=Luke v. 27, 29.

† On the assumption that the 'brethren of our Lord' were not Apostles. See Acts i. 13—14, a passage which has been strangely neglected in this controversy.

<sup>1</sup> Never mentioned by name but as "the disciple whom Jesus loved" (ἡγάπη or ἐφίλει) or "the other disciple."

<sup>2</sup> On the assumption that John the Apostle wrote the Apocalypse.

<sup>3</sup> John vi. 8, [λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρον, ὃ "Ἔστιν παιδάριον ὃδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῦτους;"]

<sup>4</sup> Always called Nathanael, who is probably the same as Bartholomew.

<sup>5</sup> John xx. 24, [Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὃ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.]

<sup>6</sup> John xx. 28, [ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ "Ὁ κύριός μου καὶ ὁ θεός μου."]

<sup>7</sup> John vi. 70, [ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν." γι ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμελλεν παραδιδόναι αὐτὸν, εἰς ἐκ τῶν δώδεκα.]

<sup>8</sup> John xii. 4, 6, [Ἰούδας ὁ Ἰσκαριώτης... κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.] Although Iscariot stands last in all the lists till he cedes to Matthias, it may well be that he had once been first. Else he had not been entrusted with the bag. In the picture of the Last Supper by E. G. Lewis, he sits next our Lord, S. John on the other side and S. Peter afar off. This arrangement, though unusual, fits best with the beckonings and whispers described in the fourth Gospel. S. Mark (xiv. 10) distinctly calls him the Chief of the Twelve if it be allowed that in Biblical Greek ὁ εἰς=ὁ πρῶτος, as in τῇ μῇ τῶν σαββάτων and ὁ εἰς...ὁ ἕτερος 'the first...the second.' Dr Swete points out that in Enoch xx. ὁ εἰς is used seven times of the seven archangels. It seems to me there to mean that each of them was *primus inter pares*, the head of the angels who attended to his special province. When the disciples contended about which of them was greatest, the adherents of Iscariot were perhaps supporting his claims against S. Peter who had been coming to the front gradually. 'The first became last and the last first.'

<sup>c</sup> John xiv. 22, λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης.

<sup>d</sup> Acts i. 26, ἔπεσεν ὁ κλήρος ἐπὶ Μαθθίαν καὶ συνακατηψήφισθη μετὰ τῶν ἑνδεκά ἀποστόλων.

G lacks Luke vi. 5—36.  
 s<sup>a</sup> — Luke v. 29—vi. 11.  
 s<sup>b</sup> — Matt. viii. 23—x. 31.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16b—vii. 33a.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

xii. 22—32, 46—50, (ix. 32—34.)

11 b. *He hath Beelzebub.*

Conflate.

xii. 22 [Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν<sup>11</sup>. καὶ ἐθεράπευσεν αὐτόν<sup>2</sup>, ὥστε τὸν<sup>3</sup> κωφὸν λαλεῖν καὶ βλέπειν<sup>4</sup>. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον “Μήτι<sup>5</sup> οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;”]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

“Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ<sup>6</sup> ἄρχοντι τῶν δαιμονίων.”

Doublet:

ix. 32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ<sup>7</sup> κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες “Οὐδέποτε ἐφάνη οὕτως ἐν τῷ<sup>8</sup> Ἰσραήλ.”]

(34 [οἱ δὲ Φαρισαῖοι

ἔλεγον

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια<sup>9</sup>.”)

[iii. 22 καὶ οἱ γραμματεῖς<sup>1</sup> οἱ ἀπὸ Ἱεροσολύμων κατα- (ii) βάντες

ἔλεγον ὅτι “Βεεζεβοῦλ<sup>2</sup> ἔχει,” καὶ ὅτι

“Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”

(Luke xi. 16=Mark viii. 11=Matt. xvi. 1=xii. 38.)

23 καὶ \* \* \* \*

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς<sup>3</sup> *scilicet*

“Πῶς δύναται<sup>4</sup> Σατανᾶς Σατανᾶν ἐκβάλλειν<sup>5</sup>; (1)

24 καὶ ἂν βασιλεία ἐφ’ ἐαυτὴν μερισθῇ,

οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη·

25 καὶ ἂν οἰκία ἐφ’ ἐαυτὴν μερισθῇ,

οὐ δυνήσεται<sup>6</sup> ἢ οἰκία ἐκείνη στήναι<sup>7</sup>.

26 καὶ εἰ ὁ Σατανᾶς ἀνέστη

ἐφ’ ἐαυτὸν καὶ ἐμερίσθη<sup>8</sup>,

οὐ δύναται στήναι<sup>9</sup> ἀλλὰ<sup>10</sup> τέλος ἔχει.]

xii. 25 Εἰδὼς<sup>10</sup> δὲ τὰς ἐνθυμήσεις αὐτῶν

εἶπεν αὐτοῖς

“Πᾶσα βασιλεία μερισθεῖσα καθ’ ἐαυτῆς<sup>11</sup> †

ἐρημοῦται<sup>12</sup>,

καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα καθ’ ἐαυτῆς<sup>11</sup> †

οὐ σταθήσεται<sup>13</sup>.

26 καθ’ ἐφ’<sup>14</sup> ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, (1)

ἐφ’ ἐαυτὸν ἐμερίσθη·

πῶς [οὖν] σταθήσεται ἢ βασιλεία αὐτοῦ;

[27 καθ’ ἐφ’<sup>15</sup> ἐγὼ ἐν Βεεζεβοῦλ<sup>6</sup> ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (NCD II προσηρέθη αὐτῷ δαιμονιζόμενος (± τυφλὸς καὶ κωφός) 2 (N † αὐτοῦς) 3 (C + τυφλὸν καὶ...καὶ) 4 (II s<sup>a</sup> + *apud hearā*) 5 (D + ἔτι) 6 (CD II Βεεζεβοῦλ) 7 (CD II + ἀνθρωπον) 8 (D omits) 9 (D II s<sup>a</sup> omit) 10 (D II ss ἰδῶν) 11 (D ἐφ’ ἐαυτὴν) 12 (ss *shall be made desolate*) 13 (D στήσεται) 14 (D εἰ δὲ καὶ) 15 (D εἰ δὲ)

1 (II + καὶ) 2 (NCD II Βεεζεβοῦλ) 3 (D II ὁ κύριος Ἰησοῦς) 4 (s<sup>a</sup> *capnot*) 5 (D ἐκβαλεῖν) 6 (D II δύναται) 7 (D ἐστάναι, NCD II σταθῆναι) 8 (N εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἐαυτὸν, ἐμερίσθη καὶ, D II ἐὰν ὁ Σατανᾶς Σατανᾶν † ἐκβάλλει, μεμέρισται ἐφ’ ἐαυτόν) 9 (D II σταθῆναι ἢ βασιλεία αὐτοῦ) 10 (D + τὸ)

Conflate.

11 c. *The Strong Man armed keeping his House.*

xii. 29 “ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ †

καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι<sup>1</sup>,

ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν †;

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει<sup>2</sup>.

30 [ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει<sup>3</sup>.]

1 (ND II διαρπάσαι) 2 (ND διαρπάσει) 3 (N + με)

[iii. 27 “ἄλλ’ οὐ δύναται οὐδεὶς<sup>1</sup> εἰς τὴν οἰκίαν τοῦ (ii) ἰσχυροῦ εἰσελθόν

τὰ σκεύη αὐτοῦ<sup>2</sup> διαρπάσαι

ἐὰν μὴ πρῶτον τὸν ἰσχυρόν δῆσῃ,

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει<sup>3</sup>.]

1 (D II s<sup>a</sup> οὐδεὶς δύναται) 2 (D II τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν) 3 (D<sup>s</sup> διαρπάσει)

S. LUKE.

VARIOUS.

xi. 14—23, xii. 10, viii. 19—21.

Conflation.

(Scrap from the deutero-Mark: misplaced and combined with some non-Marcian matter.)

xi. 14 [ΓΚαι ἦν ἐκβάλλων δαιμόνιον<sup>1</sup> κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελλόντος<sup>2</sup> ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι.]15 τινὲς δὲ<sup>7a</sup> ἔξ αὐτῶν<sup>7a</sup>εἶπαν “Ἐν Βεεζεβοὺλ<sup>5</sup>τῷ<sup>6</sup> ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια<sup>7a</sup>.”

[16 ἕτεροι δὲ περιάξοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ.]

17 αὐτὸς δὲ εἶδὼς αὐτῶν τὰ διανοήματα  
εἶπεν αὐτοῖς“Πᾶσα βασιλεία ἔφ’ ἑαυτὴν διαμερισθεῖσα<sup>8</sup>

ἐρημοῦται,

καὶ οἶκος ἐπὶ οἶκον

πίπτει<sup>9</sup>.

18 εἰ δὲ καὶ ὁ Σατανᾶς

ἐφ’ ἑαυτὸν διεμερίσθη<sup>10</sup>,πῶς<sup>11</sup> σταθῆσεται ἡ βασιλεία αὐτοῦ;[ὅτι<sup>12</sup> λέγετε ἐν Βεεζεβοὺλ<sup>5</sup> ἐκβάλλει με τὰ δαιμόνια.19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ<sup>5</sup> ἐκβάλλω τὰ δαιμόνια<sup>13</sup>,οἱ<sup>8</sup> υἱοὶ ὑμῶν ἐν τίνι<sup>14</sup> ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †

20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)<sup>15</sup> ἐκβάλλω τὰ δαιμόνια,

ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.]

1 (C II + καὶ αὐτὸ ἦν) 2 (C ἐκβληθέντος) 3 (D ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρεται αὐτῷ δαιμονιζόμενος κωφός καὶ ἐκβαλόντος αὐτοῦ πάντες θαύμαζον. καὶ τινες) 4 (II s<sup>o</sup> ex Pharisaeis) 5 (CD II Beelzeboul) 6 (D omits) 7 (D + ὁ δὲ ἀποκριθεὶς εἶπεν “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβαλεῖν;”) 8 ND διαμερισθεῖσα ἐφ’ ἑαυτὴν (C μερισθεῖσα) 9 (D II πεσείτῃ) 10 (NC ἐμερίσθη) 11 (D οὐ) 12 (NC τλ) 13 (s<sup>o</sup> + from your sons) 14 (D + τλ) 15 (NC II omit)xi. 21 “ὅταν ὁ<sup>1</sup> ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ ἀδελφὴν, ἐν εἰρήνῃ ἔστιν<sup>2</sup> τὰ ὑπάρχοντα αὐτοῦ·<sup>22</sup> ἐπὶ<sup>3</sup> δὲ<sup>4</sup> ἰσχυρότερος αὐτοῦ<sup>5</sup> ἐπελθὼν γυκίση αὐτόν<sup>6</sup>, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἧ<sup>7</sup> ἐπεποιθεῖ<sup>7</sup>, καὶ τὰ σκῦλα αὐτοῦ διαδώσιν.[23 ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν,  
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.]1 (N omits) 2 (N ἔσται) 3 (D ἐὰν) 4 (C + ὁ)  
5 (D omits) 6 (D + omits) 7 (D πέποιθεν)W. S.<sup>2</sup>

Matt. ix. 32—34 and xii. 22—24 are sufficiently alike to be called doublets. Some critics regard them as accidental repetitions of the same narrative taken from different sources. There is less reason to do so if we omit ix. 34 as the ‘Western’ text does, or if we believe it to be genuine but due to unconscious assimilation during the oral stage.

Notice that S. Luke agrees with S. Matthew against S. Mark in this passage and that he misplaces it. Our contention is that the section belongs to the deutero-Mark and that S. Mark has preserved the original wording. S. Matthew gives that wording when it had been altered by oral transmission. And S. Luke received it as a scrap from the Church of Jerusalem at about the same date as that at which S. Matthew received it and therefore in nearly the same form. In proof of this we appeal to S. Luke’s dislocation of order which we hold to be generally decisive, and also to the significant fact that both S. Matthew and Luke enclose the same non-Marcian *logion* between this and the next deutero-Mark section.

Notice how S. Luke (xi. 15) transfers to the rabble the infamous accusation which the other Gospels ascribe to the Scribes and Pharisees. The same transference is made in Luke iii. 7. By this transference S. Luke obscures the history, for it appears to have been a malignant design of the ruling classes to undermine our Lord’s popularity by connecting His miracles with Satan. He is a bad man, they argued, because He breaks the Sabbath; and being a bad man He cannot be working in the power of God and therefore all who accept His cures do so at the risk of losing their souls. This argument would appeal with peculiar force to that superstitious age. Coming from the religious leaders it could not be ignored.

On the difference between asking for a sign (i.e. a miracle) and a sign from heaven (i.e. a thunderclap or voice) and S. Matthew’s confusion of the two from assimilation, see ‘N.T. Problems,’ p. 48.

For our Lord’s knowledge of His adversaries’ thoughts, see Mark ii. 8 = Matt. ix. 4 = Luke v. 22, vi. 8.

S. Luke xi. 18<sup>a</sup> may be compared with Mark iii. 30.

S. Luke seems to have rewritten xi. 21—23 or to have received it in a different form. Possibly the word *πανοπλία* has been borrowed from S. Paul’s famous description in Ephes. vi. 10 ff. where it is used twice but not elsewhere in N.T.

Notice the indefinite use of the definite article, for ὁ ἰσχυρὸς means ‘any strong man,’ cf. Luke viii. 5, where ‘the sower’ means ‘a sower,’ the word being only relatively definite. This use is very common but is seldom noticed.

S. MATTHEW.

S. MARK.

xii. 31 “Διὰ τοῦτο λέγω ὑμῖν,  
πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται<sup>1</sup> τοῖς ἀνθρώ-  
ποις †,

ἢ δὲ τοῦ πνεύματος βλασφημία †  
οὐκ ἀφεθήσεται<sup>2</sup>.

[<sup>32</sup> καὶ ὁ δὲ ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, <sup>3</sup> ἀφεθήσεται  
αὐτῷ· ὁ δὲ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου<sup>4</sup>, οὐκ ἀφε-  
θήσεται<sup>5</sup> αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”]

1 B+ὕμιν 2 (CD II+τοῖς ἀνθρώποις) 3 (B+οὐκ)  
4 (s° omits) 5 (N οὐ μὴ ἀφεθήσεται), B οὐ μὴ ἀφεθῆ

(Here follow several *logia* and fragments.)

xii. 46 [“Ἐτι<sup>1</sup> αὐτοῦ λαλοῦντος<sup>2</sup> τοῖς ὄχλοις  
ἰδοὺ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ  
εἰστήκεισαν ἔξω  
ἐζητοῦντες αὐτῷ λαλῆσαι<sup>3</sup>.

<sup>48</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι<sup>4</sup> αὐτῷ  
“Τίς ἐστὶν ἡ μήτηρ μου, καὶ<sup>5</sup> [τίνες εἰσὶν] οἱ ἀδελφοί μου<sup>6</sup> ;”  
<sup>49</sup> καὶ ἐκτείνας τὴν χεῖρα<sup>7</sup> (αὐτοῦ)<sup>8</sup> ἐπὶ τοὺς μαθητὰς αὐτοῦ  
εἶπεν

“Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου  
<sup>50</sup> ὅσ[τις γὰρ] ἐὰν ποιήσῃ<sup>9</sup> τὸ θέλημα τοῦ πατρὸς μου  
[τοῦ ἐν οὐρανοῖς],  
αὐτός μου ἀδελφός<sup>10</sup> καὶ ἀδελφὴ<sup>10</sup> καὶ μήτηρ ἐστίν.” †

1 (D omits, CD II ss + δὲ) 2 (D λαλοῦντος δὲ αὐτοῦ)  
3 (N omits), CD II + <sup>47</sup> εἶπεν δέ τις αὐτῷ “Ἰδοὺ ἡ μήτηρ σου καὶ  
οἱ ἀδελφοί σου ἔξω ἐστήκεισαν, ζητοῦντές σοι λαλῆσαι.” 4 (C  
εἰπόντι) 5 (D II §) 6 (B omits) 7 (N \*χεῖραν)  
8 ND II omit 9 (D ποιεῖ, C ἂν ποιῆ) 10 (ss †plural)

11 d. *Blasphemy against the Holy Spirit.*

[iii. 28 “Ἀμὴν λέγω ὑμῖν ὅτι (ii)

πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων,  
τὰ ἁμαρτήματα καὶ αἱ<sup>1</sup> βλασφημίαι ὅσα<sup>2</sup> ἐὰν βλασφη-  
μήσωσιν<sup>3</sup>.”]

<sup>29</sup> ὁ δὲ ἂν<sup>4</sup> βλασφημήσῃ εἰς<sup>5</sup> τὸ πνεῦμα τὸ ἅγιον,  
οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα<sup>6</sup>.”]

[ἀλλὰ ἔνοχος ἐστὶν<sup>6</sup> αἰωνίου ἁμαρτήματος<sup>7</sup>.” (iii)  
<sup>30</sup> ὅτι ἔλεγον “Πνεῦμα ἀκάθαρτον<sup>8</sup> ἔχει<sup>9</sup>.”]

1 (D omits) 2 (C ὅσας) 3 (II omit) 4 (D ὅσ' ἂν δὲ  
τις) 5 (D II omit) 6 (ND II ἐσται) 7 (C? D ἁμαρτίας,  
A I κρίσειω) 8 (C+αὐτὸν) 9 (D II ἔχειω)

11 e. “Who is my Mother, and who are my Brethren?”

[iii. 31 Καὶ ἔρχονται<sup>1</sup> (ii)

ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ  
καὶ ἔξω στήκοντες<sup>2</sup> ἀπέστειλαν πρὸς αὐτὸν  
καλοῦντες<sup>3</sup> αὐτόν.

<sup>32</sup> καὶ ἐκάθητο ἐπεὶ αὐτὸν ὄχλος<sup>4</sup>,  
καὶ λέγουσιν αὐτῷ

“Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου<sup>5</sup> ἔξω ζητοῦσίν σε.”

<sup>33</sup> καὶ ἀποκριθεὶς αὐτοῖς λέγει<sup>6</sup>

“Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ<sup>7</sup> ἀδελφοί<sup>8</sup> ;”

<sup>34</sup> καὶ<sup>9</sup> περιβλεψάμενος τοὺς ἐπεὶ αὐτὸν<sup>10</sup> κύκλῳ καθη-  
μένους λέγει<sup>11</sup>

“Ἰδε<sup>12</sup>, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου

<sup>35</sup> ὁ δὲ<sup>13</sup> ἂν ποιήσῃ τὸ θέλημα<sup>14</sup> τοῦ θεοῦ,

οὗτος ἀδελφός μου καὶ ἀδελφὴ<sup>15</sup> καὶ μήτηρ<sup>16</sup> ἐστίν.”]

1 (ND II ἔρχεται) 2 (N στάντες, D ἐστῶτες) 3 (D φω-  
νοῦντες) 4 (D<sup>8</sup> πρὸς τὸν ὄχλον, N I πρὸς αὐτὸν ὄχλος) 5 (D II +  
καὶ αἱ ἀδελφαί σου) 6 (D I ἀπεκρίθη αὐτοῖς λέγων) 7 (D II §)  
8 (NC II + μου) 9 (B omits) 10 (D II omit) 11 (D II  
εἶπεν) 12 (D Ἰδοὺ) 13 (NCD II s° + γὰρ) 14 B τὰ θελή-  
ματα 15 (C II + μου) 16 (II + μου)

12. A NEW DEPARTURE IN TEACHING:  
PARABLES.

iv. 1—20.

12 a. *The multitudes.*

[I Καὶ πάλιν (ii)

ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.]

καὶ συνάγεται<sup>2</sup> πρὸς αὐτὸν ὄχλος<sup>3</sup> πλείστος<sup>4</sup>,

1 (D πρὸς) 2 (D II συνήχθη, A συνήχθησαν) 3 (D ὁ  
λαὸς) 4 (D II s° πολὺς)

xiii. 1—23.

1 [Ἐν<sup>1</sup> τῇ ἡμέρᾳ ἐκεῖνῃ ἐξελεύσῃ<sup>2</sup> ὁ Ἰησοῦς<sup>3</sup> ἐκ τῆς οἰκίας<sup>4</sup>]

ἐκάθητο παρὰ τὴν θάλασσαν

<sup>2</sup> καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

1 (CD II + δὲ) 2 (D II ἐξῆλθεν...καὶ) 3 N + ἐκ, (C + ἀπὸ)  
4 (D II omit)

## S. LUKE.

## VARIOUS.

S. Luke by conflation has embedded a scrap of this speech (xii. 10) into a long address to the Twelve, presumably because he did not know the true context.

S. Matthew has correctly translated S. Mark's Aramaism "the sons of men" into the Greek equivalent "mankind." He has also appended another *logion* dealing with the same subject.

The editorial addition of Mark iii. 30 is like that in Luke xi. 18<sup>d</sup>.

Scrap from the deutero-Mark: misplaced.

xii. 20 [Καὶ πᾶς ὁσ<sup>1</sup> ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ]

τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι<sup>278</sup>  
οὐκ ἀφεθήσεται<sup>4</sup>."

1 (D+δν) 2 (κ βλασφημοῦντι) 3 (D εἰς δὲ τὸ πνεῦμα τὸ ἅγιον) 4 (D II+αὐτῷ, οὔτε ἐν τῷ αἵματι τούτῳ οὔτε ἐν τῷ μέλλοντι)

The Mother of our Lord is probably included amongst His relatives in Mark iii. 21. If not, S. Mark mentions her only in vi. 3 and in this section, in which he simply records that our Lord repudiated all earthly ties. That she was present at Cana and at the foot of the cross, we learn only from S. John. SS. Matthew and Luke tell us much about her at the period of our Lord's birth, but the silence of the Synoptists respecting her throughout His ministry is astounding, and it is continued in the Acts of the Apostles, where she is named (i. 14) and then disappears from history. Nor do the epistles give any information.

S. Luke appends viii. 19—20 to the three (Mark) or four (Luke) *logia*, which immediately follow the interpretation of the Parable of the Sower. Like all S. Luke's arrangements this seems reasonable, but we may doubt whether it is more than an inference on his part, in the absence of any real knowledge of the true connexion.

Scrap from the deutero-Mark: misplaced.

viii. 19 Παρεγένετο<sup>1</sup> δὲ πρὸς αὐτὸν  
ἡ μήτηρ<sup>2</sup> καὶ οἱ ἀδελφοὶ αὐτοῦ<sup>3</sup>,  
[καὶ οὐκ ἠδύνατο συντηχεῖν αὐτῷ]

διὰ τὸν ὄχλον.

20 ἀπηγγέλη δὲ αὐτῷ<sup>4</sup>

"Ἡ μήτηρ σου<sup>5</sup> καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἕξω ἰδεῖν  
θέλοντές σε<sup>6</sup>."

21 ὁ δὲ ἀποκριθεὶς εἶπεν ἑπρὸς αὐτούς<sup>7</sup>

"<sup>8</sup>Μήτηρ μου καὶ<sup>9</sup> ἀδελφοὶ μου<sup>3</sup> οὐτοί εἰσιν  
οἱ τὸν λόγον τοῦ θεοῦ<sup>5</sup> [ἀκούοντες καὶ] ποιῶντες."

1 (N II Παρεγένετο) 2 (ND II+αὐτοῦ) 3 (II omit)  
4 (ND II+εἶπε) 5 (N omits) 6 (D ζητούντες σε) 7 (D II  
αὐτοῖς) 8 (D+ἡ) 9 (D+οἱ)

§§ 12, 13. S. Mark has collected together three parables, probably for convenience of teaching rather than in the true chronological sequence. The only other parable which he records—that of the vinedressers slaying the heir—is naturally put later (xii. 1—12). It may be an aid to the memory to note that all four of the parables which S. Mark records are connected with the vegetable kingdom—the Sower, the Seed growing secretly, the Mustard, the Vineyard.

viii. 4—15.

4 Συνιδόντος<sup>1</sup> δὲ ὄχλου πολλοῦ  
[καὶ τῶν κατὰ<sup>2</sup> πόλιν ἐπιπορευομένων] πρὸς αὐτὸν }

1 (κ σύνοντος, D συναλθόντος) 2 (D+τὴν)

Cf. 1 John v. 16, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

Acts i. 14, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

Compare:

Matt. xiii. 55, οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας (=Mark vi. 3, ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ καὶ Ἰούδα καὶ Σίμωνος). John ii. 12, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί. vii. 3, εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ. vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίσταντο εἰς αὐτόν. vii. 10, ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτήν.

[Luke xi. 27, 28, "Μακαρία ἡ κοιλία ἡ βαστάσαός σε καὶ μαστοὶ οὓς ἐθήλασας" αὐτὸς δὲ εἶπεν "Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες."]

S. John ii. 4.

[καὶ λέγει αὐτῇ ὁ Ἰησοῦς "Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου."]

The Evangelists distinguish three stages in our Lord's teaching. (1) During His popularity He spoke plainly, that all might hear. (2) As His popularity waned, He took refuge in Parables, to baffle the careless and help those who were anxious to learn. (3) As opposition increased, He withdrew from public life and devoted Himself to the training of the Twelve. This training is chiefly recorded in S. John. In S. Luke, however, much of our Lord's plainest teaching is put into the Travel Narrative (ix. 51—xviii. 14) which S. Luke puts into the last fortnight or so of our Lord's ministry. But there are the strongest reasons for holding the arrangement of that Narrative to be unchronological.

FIRST DIVISION.

S. MATTHEW.

xiii. (2) ὥστε αὐτὸν εἰς<sup>5</sup> πλοῖον ἐμβάντα καθῆσθαι,

καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ<sup>6</sup> ἐν παραβολαῖς †  
λέγων

5 (D + τὸ) 6 (1 omits)

xiii. (3) “Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ<sup>1</sup> σπείρειν<sup>2</sup>.  
4 καὶ ἐν τῷ σπείρειν<sup>3</sup> αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,

καὶ ἐλθόντα<sup>4</sup> τὰ πετεινὰ<sup>5</sup> κατέφαγεν αὐτά.

5 ἄλλα<sup>6</sup> δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη  
ἔσπου οὐκ εἶχεν γῆν πολλήν<sup>7</sup>,  
καὶ εὐθὺς ἐξανέτειλεν<sup>8</sup> διὰ τὸ μὴ ἔχειν βάθος<sup>9</sup> γῆς,  
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη<sup>11</sup> †  
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη<sup>12</sup>.  
7 ἄλλα δὲ ἔπεσεν ἐπὶ<sup>13</sup> τὰς ἀκάνθας,  
καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν<sup>14</sup> αὐτά.

8 ἄλλα δὲ ἔπεσεν<sup>15</sup> ἐπὶ τὴν γῆν τὴν καλὴν  
καὶ<sup>16</sup> ἐδίδου<sup>17</sup> καρπὸν,

8 μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα. †  
9 Ὅ ἔχων ὄψα<sup>18</sup> \* ἀκούετω.”

1 (D omits) 2 (ND σπείραι, II s<sup>o</sup>+τὸν σπῆρον αὐτοῦ)  
3 (C †omits) 4 (NC ἦλθεν...καὶ), D †ἦλθον,...καὶ 5 (s<sup>o</sup> II  
+ τοῦ οὐρανοῦ) 6 (D II s<sup>o</sup> δ) 7 (s<sup>o</sup> omits) 8 (B ἐξα-  
νέτειλαν) 9 (B + τῆς) 10 (D + τοῦ) 11 (D ἐκαυματί-  
σθησαν, B ἐκαυματώθη) 12 (D ἐξηράνθησαν) 13 (D II εἰς)  
14 ND ἐπνιξαν 15 (C ἔπεσαν) 16 (s<sup>o</sup>+grew and)  
17 (D ἐδίδου) 18 (CD + ἀκούειν)

Conflate.

xiii. 20 Καὶ [προσελθόντες<sup>1</sup>]  
οἱ μαθηταὶ<sup>2</sup> εἶπαν αὐτῷ “Διὰ τί ἐν παραβολαῖς λαλεῖς  
αὐτοῖς;”

11 ὃ δὲ [ἀποκριθεὶς] εἶπεν<sup>3</sup> ὅτι  
“Υμῖν δέδοται γινῶναι τὰ μυστήρια<sup>4</sup> τῆς βασιλείας τῶν  
οὐρανῶν<sup>5</sup>,

ἐκείνοις δὲ οὐ δέδοται.

[12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται<sup>7</sup>. ὅστις δὲ  
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.]

13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ<sup>7</sup>,]

ἔστι βλέποντες οὐ βλέπουσιν

καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδ’ ἐκείνοις<sup>7</sup>.

1 (C + αὐτῷ) 2 (C II + αὐτοῦ) 3 BD s<sup>o</sup>+αὐτοῖς 4 (II τὸ  
μυστήριον) 5 (s<sup>o</sup> II omit) 6 (s<sup>o</sup> omits) 7 (D s<sup>o</sup> †λαλεῖ)  
8 (D II s<sup>o</sup> ἵνα...μὴ βλέπωσιν...μὴ ἀκούσωσιν καὶ μὴ συνῶσιν, μήποτε  
ἐπιστρέψωσιν)

S. MARK.

iv. (1) [ὥστε αὐτὸν εἰς<sup>5</sup> πλοῖον ἐμβάντα καθῆσθαι] (ii)  
ἐν τῇ θαλάσῃ<sup>6</sup>

καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν<sup>6</sup> ἐπὶ τῆς γῆς<sup>7</sup>  
ἦσαν<sup>8</sup>.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ<sup>9</sup>,]  
καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ<sup>10</sup> 3 “Ἀκούετε<sup>11</sup>.

5 (AD + τὸ) 6 (D πέραν τῆς θαλάσσης) 7 (D II omit)  
8 (D s<sup>o</sup> II ἦν) 9 (D πολλαῖς, II dicens) 10 (II omit) 11 (C  
Ἀκούσατε, I omits)

12 b. The Parable of the Sower.

iv. (3) “Ἴδου ἐξῆλθεν ὁ σπείρων \*<sup>1</sup> σπείρειν<sup>2</sup>.  
4 καὶ ἐγένετο ἐν τῷ σπείρειν<sup>3</sup> \* ὃ μὲν ἔπεσεν παρὰ τὴν  
ὁδόν,

καὶ ἦλθεν<sup>4</sup> τὰ πετεινὰ<sup>5</sup> καὶ κατέφαγεν<sup>6</sup> αὐτό.

5 καὶ ἄλλο ἔπεσεν<sup>7</sup> ἐπὶ τὸ πετρῶδες<sup>8</sup>  
(καὶ)<sup>9</sup> ὅπου<sup>10</sup> οὐκ εἶχεν γῆν πολλήν,  
καὶ εὐθὺς ἐξανέτειλεν<sup>11</sup> διὰ τὸ μὴ ἔχειν βάθος γῆς<sup>12, 13</sup>  
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη<sup>14</sup>  
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη<sup>15</sup>.

7 καὶ ἄλλο<sup>16</sup> ἔπεσεν εἰς<sup>17</sup> τὰς ἀκάνθας,  
καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό,  
καὶ καρπὸν οὐκ ἔδωκεν.

8 καὶ ἄλλα<sup>18</sup> ἔπεσεν εἰς<sup>19</sup> τὴν γῆν τὴν καλὴν,  
καὶ ἐδίδου<sup>20</sup> καρπὸν ἀναβαίοντα καὶ αὐξανόμενα<sup>21</sup>,  
καὶ ἔφερον<sup>22</sup> εἰς τριάκοντα καὶ (ἐν) ἐξήκοντα καὶ (ἐν) ἑκατὸν<sup>23</sup>.”

9 Καὶ ἔλεγεν “Ὅς ἔχει ὄψα ἀκούειν ἀκούετω<sup>24</sup>.”

1 (AC + τοῦ) 2 (D s<sup>o</sup> omit, I + τὸν σπῆρον αὐτοῦ) 3 (D II  
ἐν τῷ σπείρειν) 4 (D ἦλθον) 5 (D II + τοῦ οὐρανοῦ) 6 (D κατέ-  
φαγεν) 7 (D s<sup>o</sup> ἄλλα ἔπεσαν) 8 (ND II τὰ πετρῶδη) 9 NC II  
omit (s<sup>o</sup> omits the whole line) 10 (D II ὅτι) 11 (D ἐξα-  
νέτειλεν) 12 (D s<sup>o</sup> τὴν γῆν, B τῆς γῆς) 13 (II omit) 14 BD s<sup>o</sup> II  
† ἐκαυματίσθησαν 15 (D s<sup>o</sup> I ἐξηράνθησαν) 16 (NC + ἄλλος)  
17 (CD I ἐπὶ) 18 (AD II ἄλλο) 19 (C ἐπὶ) 20 (C ἐδί-  
δουσαν) 21 (CD ἀυξανόμενον) 22 (D I φέρει, NC ἔφερον)  
23 NC els...els...els, B els...ἐν...ἐν, D II s<sup>o</sup> ἐν...ἐν...ἐν or ἐν...ἐν...  
ἐν 24 (D II + καὶ ὁ συνίων συνιέτω)

12 c. Reasons for speaking in Parables.

iv. 10 Καὶ [ὅτε ἐγένετο κατὰ μόνas,] (iii)  
ἡρώτων<sup>1</sup> αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παρα-  
βολαῖς<sup>2</sup>.

11 καὶ ἔλεγεν<sup>3</sup> αὐτοῖς  
“Υμῖν τὸ μυστήριον δέδοται \*<sup>4</sup> τῆς βασιλείας τοῦ θεοῦ †.  
ἐκείνοις δὲ τοῖς ἔξω<sup>5</sup> ἐν παραβολαῖς τὰ<sup>6</sup> πάντα<sup>7</sup> γίνεται<sup>8</sup>,

(Matt. xiii, 12=Mark iv. 25=Luke viii. 18, xix. 26=Matt.  
xxv. 29.)

12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,  
καὶ ἀκούοντες ἀκούωσι<sup>9</sup> καὶ μὴ συνίωσιν<sup>10</sup>,

1 (NC ἡρώτων, D ἐπηρώτων) 2 (D II s<sup>o</sup> μαθηταὶ αὐτοῦ, D II  
τίς ἢ παραβολὴ αὐτῆ) 3 (D II λέγει) 4 (D II + γινῶναι)  
5 B ἔξωθεν 6 (ND omit) 7 (II omit) 8 (D II λέγεται)  
9 (C ἀκούσωσιν) 10 (D συνῶσιν)



S. LUKE.

VARIOUS.

viii. (4) εἶπεν<sup>3</sup> ἱδιὰ παραβολῆς<sup>4</sup>3 (s<sup>a</sup> He began to say) 4 (D II παραβολὴν τοιαύτην πρὸς αὐτοῦς)viii. 5 “Ἐξῆλθεν ὁ σπείρων τοῦ<sup>1</sup> σπείραι [τὸν σπῆρον αὐτοῦ]<sup>2</sup>.  
καὶ ἐν τῷ σπείρειν αὐτὸν<sup>1</sup> ὁ<sup>3</sup> μὲν ἔπεσεν παρὰ τὴν ὁδόν,[καὶ κατεπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ]<sup>4</sup> κατέφαγεν  
αὐτό<sup>5</sup>.6 καὶ ἕτερον<sup>6</sup> κατέπεσεν<sup>7</sup> ἐπὶ τὴν<sup>8</sup> πέτραν,καὶ [φύεν]<sup>9</sup>ἐξηράνθη<sup>10</sup> διὰ τὸ μὴ ἔχειν ἰκμάδα.7 καὶ ἕτερον<sup>6</sup> ἔπεσεν ἱέν μέσῳ<sup>11</sup> τῶν ἀκανθῶν,  
καὶ [συνφύεσθαι]<sup>12</sup> ἱαὶ ἀκανθαὶ<sup>13</sup> ἀπέπνιξαν<sup>13</sup> αὐτό.8 καὶ ἕτερον<sup>6</sup> ἔπεσεν<sup>14</sup> εἰς<sup>15</sup> τὴν γῆν τὴν ἀγαθὴν<sup>16</sup>,  
καὶ [φύεν]<sup>17</sup> ἐποίησεν καρπὸν  
ἑκατονταπλασίονα.”

Ταῦτα λέγων ἐφώνει “Ὁ ἔχων ὅτα ἀκούειν ἀκούτω.”

1 (D omits) 2 (lss omit) 3 (B α) 4 (D II ss omit)  
5 (B αὐτά) 6 (D ἄλλο) 7 (ND ἔπεσεν) 8 (B omits)  
9 (ss omit) 10 (N + καὶ) 11 (D μέσον) 12 (s<sup>a</sup> omits)  
13 (N ἔπνιξαν) 14 (N \* ἔφυν) 15 (D II ἐπὶ) 16 (D II ss  
+ καὶ καλήν) 17 (N ἔφυν, s<sup>a</sup> omits, ND<sup>s</sup> + καὶ)

Professor Jülicher denies that there was any mystery in our Lord's parables, attributing the idea that there was any to the superstition of a later age. But the teaching of the proto-Mark is for us decisive, and in the *Logia* further interpretations are offered of the Tares and the Draw-net, also in the deutero-Mark of the saying about food not defiling a man.

viii. 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ<sup>1</sup> τίς αὐτῆ εἴη  
ἡ<sup>2</sup> παραβολή.

10 ὁ δὲ εἶπεν

“Ἵμῖν δέδοται γινῶναι<sup>3</sup> τὰ μυστήρια τῆς βασιλείας τοῦ  
θεοῦ,ἱ τοῖς δὲ λοιποῖς<sup>4</sup> ἐν παραβολαῖς,

(Matt. xiii. 12=xv. 29=Luke viii. 18=xix. 26 § 13 b.)

ἵνα βλέποντες μὴ βλέπωσιν<sup>5</sup>καὶ ἀκούοντες<sup>6</sup> μὴ γινῶσιν.1 (D + τὸ, A II + λέγοντες) 2 (B † omits) 3 (l omits)  
4 (ss but to those that are without, s<sup>a</sup> + it is not given to know, therefore it is said to them) 5 (D ἴδωσιν) 6 (N + ἀκούωσιν καὶ)

S. Mark makes one seed in each of three cases fail, many seeds in the fourth case succeed. S. Luke puts the singular, S. Matthew the plural, in all cases alike, obscuring the hopefulness of the Parable. So S. Mark gives 30, 60, 100 in an ascending scale indicative of triumph, S. Matthew in a descending scale indicative of disappointment. S. Luke makes all equally productive. S. Luke corrects βίβρα from his knowledge of botany, but convicts himself by neglecting to make the correction when he comes to the interpretation. In our Lord's thought the spiritual meaning is uppermost and leads to neglect of the natural truth as in other places (Mark ii. 21 note).

James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξήρανε τὸν χόρτον.

[Cf. S. John xii. 24, “ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει.”]

The concluding refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. S. Matthew's shorter recension may be compared with Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22 ὁ ἔχων οὖς ἀκουσάτω, and Rev. xiii. 9 εἰ τις ἔχει οὖς, ἀκουσάτω.

S. John xii. 39, 40.

[39 ἱδιὰ τοῦτο οὐκ ἠδύναντο πιστεῦν<sup>1</sup> ὅτι<sup>2</sup> πάλιν εἶπεν ἱΗΣΑΙΑΣ  
40 ΤΕΤΥΦΛΩΚΕΝ ΑἸΤΩΝ ἱ τοῖς ὀφθαλμοῖς καὶ ἐπώ-  
ρωσεν<sup>3</sup> αἸΤΩΝ<sup>4</sup> τὴν καρδίαν,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς

καὶ<sup>5</sup> νοήσωσιν<sup>6</sup> τῆ καρδίᾳ1 (s<sup>a</sup> omits) 2 (D καὶ γὰρ) 3 (N ἐπήρωσεν) 4 (D omits)  
5 (D II + μὴ) 6 (D νοήσουσιν)

S. MATTHEW.

S. MARK.

[xiii. 14 "καὶ ἀναπληροῦνται<sup>7</sup> αὐτοῖς ἡ προφητεία<sup>8</sup> Ἡσαίου<sup>9</sup> ἢ<sup>10</sup> λέγουσα<sup>11</sup>

Ἄκοῦ<sup>12</sup> ἀκούετε<sup>12</sup> καὶ οὐ μὴ συνῆτε,  
καὶ βλέποντες βλέπετε<sup>13</sup> καὶ οὐ μὴ ἴδητε.  
15 ἐπαχύνθη<sup>14</sup> γὰρ ἡ καρδία τοῦ λαοῦ τούτου,  
καὶ τοῖς ὤσιν<sup>15</sup> βαρέως ἤκουσαν<sup>14</sup>,  
καὶ τοῖς ὀφθαλμοῖς αὐτῶν ἐκάμμυσαν<sup>14</sup>.]  
μή ποτε [ἴδωσιν τοῖς ὀφθαλμοῖς  
καὶ τοῖς ὤσιν ἀκούσῳσιν<sup>16</sup>  
καὶ τῇ καρδίᾳ συνῶσιν<sup>17</sup> [καὶ] ἐπιστρέψωσιν,  
καὶ ἰδῶμαι αὐτοῖς<sup>18 a</sup>.

[16 ὕμῶν δὲ μακάριοι οἱ<sup>10</sup> ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ<sup>10</sup> ὧτα (ὕμῶν)<sup>19</sup> ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ<sup>20</sup> λέγω ὑμῖν ὅτι πολλοὶ προφητῆται<sup>7</sup> καὶ δικαιοὶ<sup>21</sup> ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν<sup>22</sup>, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.]

6 (D II + τότε, 8<sup>s</sup> ἴνα) 7 (D II πληρωθήσεται + ἐπ') 8 (D + τοῦ) 9 (I omits) 10 (D omits) 11 (D II + Πορεύθητι καὶ εἰπέ τῷ λαῷ τούτῳ) 12 (B ἀκούσατε) 13 (8<sup>s</sup> + βλέψητε) 14 (II imperative) 15 (8<sup>c</sup> II + αὐτῶν) 16 (C omits) 17 (C συνίωσιν) 18 (8<sup>s</sup> omits) 19 B II omit 20 (8<sup>c</sup> II omit) 21 (B omits) 22 (D ἠδυνήθησαν ἰδεῖν)

xiii. 18 ["Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος<sup>1</sup>.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος<sup>2</sup>],

ἔρχεται ὁ πονηρὸς  
καὶ ἀρπάζει τὸ ἐσπαρμένον<sup>3</sup> ἐν τῇ καρδίᾳ αὐτοῦ<sup>4</sup>.  
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (1)  
20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,  
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς } †  
λαμβάνων αὐτόν.]

21 οὐκ ἔχει δὲ ρίζαν ἐν<sup>5</sup> ἑαυτῷ  
ἀλλὰ πρόσκαιρός ἐστιν,  
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον  
εὐθὺς σκανδαλίζεται.  
22 ὁ δὲ εἰς τὰς ἀκάθας σπαρεῖς<sup>6</sup>,  
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων  
† καὶ ἡ μέριμνα τοῦ αἰῶνος<sup>7</sup> καὶ ἡ ἀπάτη<sup>8</sup> τοῦ πλούτου<sup>9</sup>

συνπνίγει<sup>10</sup> τὸν λόγον,  
καὶ ἄκαρπος γίνεται.  
23 ὁ δὲ ἐπὶ τὴν † καλὴν γῆν<sup>11</sup> σπαρεῖς, οὗτός ἐστιν †  
ὁ τὸν λόγον ἀκούων †  
καὶ συνιείς<sup>12</sup>,  
† ὅς δὴ<sup>13</sup> καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα  
ὁ δὲ τριάκοντα<sup>14</sup>."] †

1 (CD σπειραντος) 2 (D συνιόντος) 3 (D σπειρόμενον) 4 (D<sup>s</sup> + αὐτῶν) 5 (D<sup>s</sup> + omits) 6 (D II σπειρόμενος) 7 (C II + τούτου) 8 (II ? ἀγάπη) 9 (D \* πλούτους) 10 (ss and he is in the care of this world and the deceitfulness of riches and they choke) 11 (D γῆν τὴν καλὴν) 12 (C συνίων) 13 (D II 8<sup>s</sup> τότε) 14 (II + ὁ ἔχων ὧτα (= ἀκούειν) ἀκουέτω)

IV. (12) ["ΜΗ ΠΟΤΕ (ii)  
ἐπιστρέψωσιν καὶ ἴδωσιν αὐτοῖς<sup>18 a</sup>"]  
8 (D II \* ἀφεθήσομαι αὐτοῖς, D II 8<sup>s</sup> + τὰ ἑμαρτήματα)

12 d. Interpretation of the Parable of the Sower.

iv. 13 [καὶ λέγει αὐτοῖς "Οὐκ οἴδατε τὴν παραβολὴν (iii)  
ταύτην,

καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε ;]

14 Ὁ σπείρων τὸν λόγον σπείρει<sup>1</sup>.

15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ἵσπου<sup>2</sup> σπείρεται ὁ  
λόγος<sup>3</sup>, (1)

καὶ<sup>4</sup> ὅταν ἀκούσωσιν<sup>5</sup> εὐθὺς ἔρχεται ὁ Σατανᾶς  
καὶ αἶρει<sup>6</sup> τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτοῦς<sup>7</sup>.

16 καὶ οὗτοι εἰσιν ὁμοίως<sup>8</sup> οἱ ἐπὶ τὰ πετρώδη<sup>9</sup> σπειρόμενοι<sup>10</sup>,  
ὅ<sup>11</sup> ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς<sup>8</sup> μετὰ χαρᾶς λαμ-  
βάνουσιν αὐτόν,]

17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς  
ἀλλὰ πρόσκαιροὶ εἰσιν,  
εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον  
εὐθὺς σκανδαλίζονται<sup>13</sup>.

18 καὶ ἄλλοι<sup>14</sup> εἰσιν οἱ εἰς<sup>15</sup> τὰς ἀκάθας σπειρόμενοι  
† οὗτοι εἰσιν<sup>16</sup> οἱ τὸν λόγον ἀκούσαντες<sup>17</sup>,

19 καὶ αἱ μέριμναι<sup>18</sup> τοῦ αἰῶνος<sup>19</sup> καὶ ἡ ἀπάτη τοῦ πλούτου<sup>20</sup>  
† καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι<sup>21</sup>

εἰσπορευόμεναι συνπνίγουσιν<sup>21</sup> τὸν λόγον,  
καὶ † ἄκαρπος γίνεται<sup>22</sup>.

20 καὶ ἐκεῖνοι<sup>23</sup> εἰσιν οἱ ἐπὶ τὴν † γῆν τὴν καλὴν<sup>24</sup> σπαρέντες, †  
οἵτινες ἀκούουσιν τὸν λόγον  
καὶ παραδέχονται

καὶ καρποφοροῦσιν ἐν<sup>25</sup> τριάκοντα καὶ (ἐν)<sup>26</sup> ἐξήκοντα καὶ  
(ἐν)<sup>28</sup> ἑκατόν." †

1 (8<sup>s</sup> σπερεῖ) 2 (D II οἷς) 3 (II qui neglegenter verbum suscipiunt, 8<sup>s</sup> that hear the word) 4 (B οἱ) 5 (D ἀκούωσιν) 6 (8<sup>c</sup> ἀρπάζει, D ἀφαιρεῖ) 7 (D II 8<sup>s</sup> ἐν ταῖς καρδίαις αὐτῶν, 8<sup>c</sup> ἐν αὐτοῖς) 8 (D II 8<sup>s</sup> omit) 9 (D \* πετρώδης) 10 (8<sup>s</sup> omits) 11 (B omits) 12 (D II καὶ) 13 (D σκανδαλισθήσονται) 14 (A II οἱ) 15 (8<sup>c</sup> ἐπὶ) 16 (A II omit) 17 (A II ἀκούοντες) 18 (D \* μερίμναι) 19 (D<sup>s</sup> II βλου) 20 (D II ἀπάται τοῦ κόσμου) 21 (8<sup>s</sup> συνπνίγει with much transposition) 22 (D II ἄκαρποι γίνονται) 23 (AD II οἱ) 24 (C καλὴν γῆν) 25 II ἐν 26 II ἐν, BC? omit

<sup>a</sup> LXX. Is. vi. 9, ἀκοῦ ἀκούετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοῖς ὀφθαλμοῖς ἐκάμμυσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰδῶμαι αὐτοῖς.

S. LUKE.

VARIOUS.

(The quotation from Isaiah is given at length in Acts xxviii. 26 f.)

(Matt. xiii. 16 f. = Luke x. 23 f.)

viii. 11 “[ἔστιν δὲ αὐτὴ ἡ παραβολή.]

Ὁ σπόρος ἐστὶν ὁ λόγος<sup>1</sup> [τοῦ θεοῦ].

<sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν

εἰσιν οἱ ἀκούσαντες<sup>2</sup>, εἶτα<sup>3</sup> ἔρχεται ὁ διάβολος  
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,

[ἵνα μὴ πιστεύσαντες σωθῶσιν.]

<sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας<sup>4</sup>

οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον<sup>5</sup>, †

καὶ<sup>6</sup> οὗτοι<sup>7</sup> ῥίζαν οὐκ ἔχουσιν, †

οἱ πρὸς καιρὸν πιστεύουσιν

καὶ ἐν καιρῷ πειρασμοῦ

ἀφίστανται.

<sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,

οὗτοι εἰσιν οἱ ἀκούσαντες,

καὶ ὑπὸ μεριμνῶν καὶ<sup>8</sup> πλούτου

καὶ ἡδονῶν τοῦ βίου

πορευόμενοι συνπνίγονται

καὶ οὐ τελεσφοροῦσιν.

<sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῆ<sup>9</sup> οὗτοι εἰσιν

οἷτινες [ἐν καρδίᾳ καλῇ καὶ<sup>10</sup> ἀγαθῇ] ἀκούσαντες τὸν λόγον<sup>10</sup>

κατέχουσιν

καὶ καρποφοροῦσιν [ἐν ὑπομονῇ].”

1 (D+ὁ)      2 (D ἀκολουθοῦντες, s<sup>c</sup>+the word of God)  
3 (D ὦν)      4 ND τὴν πέτραν      5 (N+τοῦ θεοῦ)      6 (N omits)  
7 B αὐτοὶ (D I omit)      8 (D II omit)      9 (D II eis τὴν καλὴν  
γῆν)      10 (D+τοῦ θεοῦ)

John xii. (40) καὶ στραφῶσιν,  
καὶ ἰάσονται ἀγτοῦς.”]

In ἀφελῆ αὐτοῦ S. Mark is simply reproducing the Targum on Isaiah vi. 9. So also S. Paul follows the Targum in 1 Cor. x. 4, Eph. iv. 8, &c. S. Matthew quotes at length from the LXX., see IV. § 37.

S. Matthew's ὁ πονηρός for Satan is found in Matt. v. 37, vi. 13, xiii. 38, John xvii. 15, Ephes. vi. 16, 2 Thess. iii. 3, 1 John ii. 13, 14, iii. 12, v. 18, 19. See Chase, *The Lord's Prayer*, p. 85 ff.

S. Luke in 12<sup>d</sup> has introduced the doctrine of salvation by faith and in 15<sup>d</sup> S. Paul's teaching about patience, cf. Luke xxi. 19. In 14<sup>e</sup> he strangely preserves the same words, but in quite different construction, for “are choked in their walk” is a curious Semitic expression, cf. Luke i. 6, 1 Pet. iv. 3, 2 Pet. ii. 10, iii. 3, Jude 11, 16, 18. But throughout this section S. Luke has more freely than usual departed from his source.

1 Thess. i. 6, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου.

S. Mark's τὰ λοιπά (19<sup>b</sup>) is probably an euphemism for vices of which it is a shame to speak.

In Attic Greek καλός and ἀγαθός are so frequently coupled together, that a substantive καλοκάγαθια has been formed from them; but, though they are both common in N.T., sometimes in the same sentence, Luke viii. 15 is the only passage where they are coupled together:—a proof of S. Luke's literary studies.

S. Luke's ὑπομονή (15) is not mentioned again in the Gospels, but is frequent in the Epistles and in the Apocalypse.

S. MATTHEW.

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A  
CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι<sup>1</sup>  
“Μήτι ἔρχεται<sup>2</sup> ὁ λύχνος  
ἵνα<sup>3</sup> ὑπὸ τὸν μόδιον τεθῆ<sup>4</sup> ἢ ὑπὸ τὴν κλίνην,  
οὐχ<sup>5</sup> ἵνα ἐπι<sup>6</sup> τὴν λυχνίαν τεθῆ;

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2<sup>b</sup>, vi. 33<sup>b</sup>, xiii. 12,  
xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 “οὐδὲ καίουσιν<sup>1</sup> λύχνον  
καὶ τίθεισιν αὐτὸν ὑπὸ τὸν μόδιον †  
ἀλλ’ ἐπὶ τὴν λυχνίαν,  
[καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]”

1 (ss and no one lighteth)

(From the Charge to the Twelve.)

x. 26 “[μὴ οὖν φοβηθῆτε αὐτοῦς.]”

οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,  
καὶ κρυπτόν  
ὃ οὐ γνωσθήσεται.”

B.

iv. 22 “οὐ γὰρ ἔστιν<sup>1</sup> κρυπτόν ἢ ἂν μὴ<sup>2</sup> ἵνα<sup>3</sup> φανερωθῆ,  
οὐδὲ ἐγένετο ἀπόκρυφον  
ἀλλ’ ἵνα \* \* ἔλθῃ εἰς φανερόν<sup>10</sup>.”

C.

[iv. 23 “Εἴ τις ἔχει ὄρα ἀκούειν ἀκούτω.” (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς  
“Βλέπετε τί<sup>11</sup> ἀκούετε.  
[ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)  
καὶ προστεθήσεται ὑμῖν<sup>12</sup>.]”

E.

iv. 25 “ὃς γὰρ<sup>13</sup> ἔχει, δοθήσεται<sup>14</sup> αὐτῷ.”

καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”  
1 (NCD omit) 2 (DII ἀπτεται) 3 (N omits)  
4 (N τεθῆναι) 5 (DII καὶ οὐχ) 6 NB †δὲπὸ 7 NCDII+τι  
8 (DII ἀλλ’) 9 (AC omit) 10 (B φανερωθῆ) 11 (D<sup>8</sup>+τὰ)  
12 (DII omit) 13 (D+ἀν) 14 (D προστεθήσεται)

xi. 15 “ὃ ἔχων ὄρα<sup>1</sup> ἀκούτω.”  
xiii. 9 “ὃ ἔχων ὄρα<sup>2</sup> ἀκούτω.”  
xiii. 43 “ὃ ἔχων ὄρα<sup>3</sup> ἀκούτω.”

1 (NC 8<sup>a</sup>+ἀκούτω) 2 (CD 8<sup>a</sup>+ἀκούτω) 3 (CD II 8<sup>a</sup>+ἀκούτω)

(From the Sermon on the Mount.)

vii. (2) “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”  
vi. (33) “καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”

(From reasons for speaking in parables.)

xiii. 12 “ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευ-  
θήσεται]<sup>11</sup>.  
ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

Doublet:

(From the parable of the Talents.)

xxv. 29 “τῷ γὰρ ἔχοντι παντὶ<sup>2</sup> δοθήσεται [καὶ περισσευ-  
θήσεται]<sup>3</sup>.  
τῷ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (8<sup>a</sup> omits) 2 (D 8<sup>a</sup> omit) 3 (D περισσεύσεται)  
4 (C1+ἀπὸ)

(After Matt. xiii. 23 follows the parable of THE TARES  
IN THE WHEAT, II. § 11 b, which some critics identify with  
S. Mark’s parable of the seed growing secretly.)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν<sup>1</sup> (iii)]

“Οὕτως ἔστιν ἡ βασιλεία τοῦ θεοῦ ὡς<sup>2</sup> ἄνθρωπος βάλῃ  
τὸν<sup>3</sup> σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρηται<sup>4</sup>  
νύκτα<sup>5</sup> καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ<sup>6</sup> καὶ μηκύνεται<sup>7</sup>  
ὡς οὐκ οἶδεν αὐτός. 28<sup>8</sup> αὐτομάτῃ ἢ γῆ καρποφορεῖ,  
πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν<sup>9</sup> πλήρησ 10 σίτον ἐν  
τῷ στάχυϊ. 29 Ἵταν δὲ<sup>11</sup> παραδοῖ<sup>12</sup> ὁ καρπός, εὐθὺς ἀπο-  
στέλλει τὸ ἀρέπτανον, ὅτι παρέστηκεν ὁ θερισμός<sup>2</sup>.”

1 (C?+δτι) 2 (CII+ἐάν) 3 (C+τὸ, D omits) 4 (N  
†ἐγείρηται, D ἐγερθῆ) 5 (C νυκτὸς) 6 (N βλαστάνη)  
7 (D μηκύνεται) 8 (D+δτι) 9 (CD εἶτα...εἶτα, D στάχυν,  
N omits εἶτεν στάχυν) 10 πλήρης is indeclinable; see note  
in fourth column (D πλήρης ὁ σίτος, N πλήρη σίτον, C? πλήρης  
σίτον) 11 (DII καὶ δταν, II δταν) 12 (C παραδῶ)

<sup>a</sup> LXX., Joel iii. (iv.) 13, ἔξαποστειλατε ἀρέπτανα ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38<sup>b</sup>,  
xii. 31<sup>b</sup>, xix. 26<sup>b</sup>, xiii. 18, 19).

viii. 16 “Οὐδεὶς δὲ λύχνον ἄψας  
καλύπτει αὐτὸν σκευεὶ ἢ ὑποκάτω κλίνης τίθησιν,  
ἀλλ’ ἐπὶ λυχνίας<sup>1</sup> τίθησιν<sup>2</sup>,  
[ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς<sup>3</sup>.]”

Doublet:

[xi. 33 “Οὐδεὶς λύχνον ἄψας  
εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον †  
ἀλλ’ ἐπὶ τὴν λυχνίαν,  
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν<sup>4</sup>.]”

viii. 17 “οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται<sup>5</sup>,  
οὐδὲ ἀπόκρυφον  
†ὃ οὐ μὴ<sup>6</sup> γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.”

Doublet: xii. 2,

[“Οὐδὲν δὲ<sup>7</sup> συγκεκαλυμμένον<sup>8</sup> ἔστιν ὃ οὐκ ἀποκαλυφθήσεται<sup>10</sup>,  
καὶ κρυπτόν  
ὃ οὐ γνωσθήσεται.”]

viii. 8 “ὃ ἔχων ὄρα ἀκούειν ἀκούτω.”

xiv. 35 “ὃ ἔχων ὄρα ἀκούειν ἀκούτω.”

viii. 18 “Βλέπετε οὖν πῶς ἀκούετε.”  
vi. 38 “†ὃ γὰρ μέτρῳ<sup>10</sup> μετρεῖτε ἀντιμετρηθήσεται<sup>11</sup> ὑμῖν.”

xii. (31) “καὶ ταῦτα προστεθήσεται ὑμῖν.”  
viii. (18) “ὃς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ,  
καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ [δοκεῖ] ἔχειν ἀρθήσεται ἀπ’  
αὐτοῦ.”

Doublet:

[xix. 26 “παντὶ τῷ ἔχοντι δοθήσεται<sup>13</sup>,  
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται<sup>13</sup>.]”

1 (ND τὴν λυχνίαν) 2 (D τιθεῖ) 3 (B omits) 4 (N+βλέ-  
πουσω) 5 (D ἔσται) 6 (D ἀλλ’ ἵνα) 7 (D1 γὰρ, N omits)  
8 (NC κεκαλυμμένον) 9 (D<sup>8</sup> οὐ φανερωθήσεται) 10 (CII τῷ  
γὰρ αὐτῷ μέτρῳ) 11 BII μετρηθήσεται 12 (D προσ-  
τίθεται) 13 (DII+ἀπ’ αὐτοῦ)

(Here follows “WHO IS MY MOTHER?” 3 verses.  
I. § 11. e.)

S. Mark never conflates, for his style is too simple to weld  
together isolated sayings into a logically connected discourse.  
But here and in ix. 49 f. he has loosely strung together a  
number of logia like pearls on a string with no other con-  
nexion than καὶ λέγειν (which occurs four times in this Church  
lesson) or γὰρ. Nearly everything in these logia occurs in the  
other Synoptists, often more than once, but for the most part  
in widely different connexions. S. Mark does not say that all  
the utterances in this lesson were spoken at the same time:  
probably the true occasions are irrecoverably lost.

On the refrain “If any man have ears,” see Mark iv. 9 note.  
οἱ ἔχοντες=οἱ πλούσιοι (Eur. Alc. 57). In the East all gifts  
went as homage to the rich. The poor soon lost youth, health,  
strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer  
might have written ὡς εἰ τις βάλῃ κ.τ.λ. The full sentence  
would then be ὡς ἂν γένοιτο εἰ τις βάλῃ, ‘as would happen, if  
a man should cast.’ But hypothetical optatives are seldom  
used in N.T. except in S. Luke, and S. Mark has put sub-  
junctives to take their place. The common text inserts ἐάν  
after ὡς to make the sentence more intelligible<sup>a</sup>.  
πλήρης (28) is indeclinable as in John i. 14, Acts vi. 5, and  
in some uncial MSS. at Mark viii. 19. This use has good  
MSS. authority in the LXX. See a paper by C. H. Turner in  
Journal of Theological Studies, Oct. 1899.

<sup>a</sup> So Theodore Mopsuest. Comment. on John ii. 14 writes ὡς ἂν εἴπῃ for ὡς ἂν γένοιτο, εἰ εἴποι.

FIRST DIVISION.

S. MATTHEW.

(v. 15, x. 26, xi. 15, xiii. 9, 43, vii. 2<sup>b</sup>, vi. 33<sup>b</sup>, xiii. 12, xxv. 29), xiii. 31, 32, 34, 35.

(From the Sermon on the Mount.)

v. 15 “οὐδὲ καίουσιν<sup>1</sup> λύχνον  
καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον †  
ἀλλ’ ἐπὶ τὴν λυχνίαν,  
[καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]”

1 (ss and no one lighteth)

(From the Charge to the Twelve.)

x. 26 “[μὴ οὖν φοβηθῆτε αὐτοῦς·]  
οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται,  
καὶ κρυπτὸν  
ὃ οὐ γνωσθήσεται.”

xī. 15 “ὃ ἔχων ὄτα<sup>1</sup> ἀκούετω.” }  
xiii. 9 “ὃ ἔχων ὄτα<sup>2</sup> ἀκούετω.” }  
xiii. 43 “ὃ ἔχων ὄτα<sup>3</sup> ἀκούετω.” }

1 (NC s<sup>o</sup> + ἀκούειν) 2 (CD s<sup>o</sup> + ἀκούειν) 3 (CD || ss + ἀκούειν)

(From the Sermon on the Mount.)

vii. (2) “ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”  
vi. (33) “καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.”

(From reasons for speaking in parables.)

xiii. 12 “ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευ-  
θήσεται]<sup>1</sup>.  
ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

Doublet:

(From the parable of the Talents.)

xxv. 29 “τῷ γὰρ ἔχοντι παντὶ<sup>2</sup> δοθήσεται [καὶ περισσευ-  
θήσεται]<sup>3</sup>.  
ἄτοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (s<sup>o</sup> omits) 2 (D s<sup>r</sup> omit) 3 (D περισσεύεται)  
4 (C1 + ἀπὸ)

(After Matt. xiii. 23 follows the parable of *THE TARES IN THE WHEAT*, II. § 11 b, which some critics identify with S. Mark’s parable of the seed growing secretly.)

S. MARK.

13. FIVE UTTERANCES, TWO PARABLES AND A CONCLUSION.

iv. 21—34.

13 a. The Utterances.

A.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι<sup>1</sup>  
“Μήτι ἔρχεται<sup>2</sup> ὁ λύχνος  
ἵνα<sup>3</sup> ὑπὸ τὸν μῶδιον τεθῆ<sup>4</sup> ἢ ὑπὸ τὴν κλίνην,  
οὐχ<sup>5</sup> ἵνα ἐπὶ<sup>6</sup> τὴν λυχνίαν τεθῆ;

B.

iv. 22 “οὐ γὰρ ἔστιν<sup>7</sup> κρυπτὸν ἄν μὴ<sup>8</sup> ἵνα<sup>9</sup> φανερωθῆ,  
οὐδὲ ἐγένετο ἀπόκρυφον  
ἀλλ’ ἵνα \* \* ἔλθῃ εἰς φανερόν<sup>10</sup>.”

C.

[iv. 23 “Εἴ τις ἔχει ὄτα ἀκούειν ἀκούετω.” (iii)]

D.

iv. 24 Καὶ ἔλεγεν αὐτοῖς]  
“Βλέπετε τί<sup>11</sup> ἀκούετε.  
[ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (iii)  
καὶ προστεθήσεται ὑμῖν<sup>12</sup>.]

E.

iv. 25 “ὃς γὰρ<sup>13</sup> ἔχει, δοθήσεται<sup>14</sup> αὐτῷ.

καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

1 (NCD omit) 2 (D || ἀπτεται) 3 (N omits)  
4 (N τεθῆναι) 5 (D || καὶ οὐχί) 6 NB † ὑπὸ 7 NCD || + τι  
8 (D || ἀλλ’ ) 9 (AC omit) 10 (B φανερωθῆ) 11 (D s<sup>r</sup> + τὰ)  
12 (D || omit) 13 (D + ἄν) 14 (D προστεθήσεται)

13 b. The Parable of the Seed growing secretly.

[iv. 26 Καὶ ἔλεγεν<sup>1</sup> (iii)]

“Οὕτως ἔστιν ἡ βασιλεία τοῦ θεοῦ ὡς<sup>2</sup> ἄνθρωπος βάλλῃ  
τὸν<sup>3</sup> σπῆρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγειρήται<sup>4</sup>  
νύκτα<sup>5</sup> καὶ ἡμέραν, καὶ ὁ σπῆρος βλαστᾷ<sup>6</sup> καὶ μηκύνεται<sup>7</sup>  
ὡς οὐκ οἶδεν αὐτός. 28<sup>8</sup> αὐτομάτῃ ἡ γῆ καρποφορεῖ,  
πρῶτον χόρτον, ἔπειτα στάχυν, ἔπειτα<sup>9</sup> πλήρης<sup>10</sup> σίτον ἐν  
τῷ στάχυϊ. 29 ὅταν δὲ<sup>11</sup> παραδοῖ<sup>12</sup> ὁ καρπός, εὐθὺς ἀπο-  
στέλλει τὸ ἀρέπτανον, ὅτι παρέστηκεν ὁ θερισμός<sup>13</sup>.”]

1 (C? + ὅτι) 2 (C || + ἔαν) 3 (C † τὸ, D omits) 4 (N  
† ἐγειρήται, D ἐγειροθῆ) 5 (C νυκτός) 6 (N βλαστάνῃ)  
7 (D μηκύνεται) 8 (D + ὅτι) 9 (CD εἴτα...εἴτα, D στάχνας,  
N omits εἴτεν στάχυν) 10 πλήρης is indeclinable; see note  
in fourth column (D πλήρης ὁ σίτος, N πλήρη σίτον, C ? πλήρης  
σίτον) 11 (D || καὶ ὅταν, || ὅταν) 12 (C παραδῶ)

\* LXX., Joel iii. (iv.) 13, ἐξαποστειλάτε ἀρέπτανον ὅτι παρέστηκεν τρυγητός.

S. LUKE.

VARIOUS.

viii. 16—18 (xi. 33, xii. 2, viii. 8, xiv. 35, vi. 38<sup>b</sup>,  
xii. 31<sup>b</sup>, xix. 26<sup>b</sup>, xiii. 18, 19).

viii. 16 “Οὐδεὶς δὲ λύχρον ἄψας  
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,  
ἀλλ’ ἐπὶ λυχρίας<sup>1</sup> τίθησιν<sup>2</sup>,  
[ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς<sup>3</sup>.”]

Doublet:

[xi. 33 “Οὐδεὶς λύχρον ἄψας  
εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον †  
ἀλλ’ ἐπὶ τὴν λυχρίαν,  
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν<sup>4</sup>.”]

viii. 17 “οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν γενήσεται<sup>5</sup>,  
οὐδὲ ἀπόκρυφον

† ὃ οὐ μὴ<sup>6</sup> γνωσθῆ καὶ εἰς φανερόν ἔλθῃ.”

Doublet: xii. 2,

[“Οὐδὲν δὲ<sup>7</sup> συγκεκαλυμμένον<sup>8</sup> ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται<sup>9</sup>,  
καὶ κρυπτόν  
ὃ οὐ γνωσθήσεται.”]

viii. 8 “ὃ ἔχων ὦτα ἀκούειν ἀκούετω.”

xiv. 35 “ὃ ἔχων ὦτα ἀκούειν ἀκούετω.”

viii. 18 “Βλέπετε οὖν πῶς ἀκούετε.”

vi. 38 “† ὃ γὰρ μέτρω<sup>10</sup> μετρεῖτε ἀντιμετρηθήσεται<sup>11</sup> ὑμῖν.”

xii. (31) “καὶ ταῦτα προστεθήσεται ὑμῖν.”

viii. (18) “ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ,  
καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ [δοκεῖ] ἔχειν ἀρθήσεται ἀπ’  
αὐτοῦ.”

Doublet:

[xix. 26 “παντὶ τῷ ἔχοντι δοθήσεται<sup>12</sup>,  
ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται<sup>13</sup>.”]

1 (ND τὴν λυχρίαν) 2 (D τιθεῖ) 3 (B omits) 4 (N † βλέ-  
πουσιν) 5 (D ἐσται) 6 (D ἀλλ’ ἵνα) 7 (D1 γὰρ, N omits)  
8 (NC κεκαλυμμένον) 9 (DE οὐ φανερωθήσεται) 10 (C11 τῷ  
γὰρ αὐτῷ μέτρω ὃ) 11 B11 μετρηθήσεται 12 (D προσ-  
τιθεταί) 13 (D11 + ἀπ’ αὐτοῦ)

(Here follows “WHO IS MY MOTHER?” 3 verses.

I. § 11. c.)

S. Mark never conflates, for his style is too simple to weld together isolated sayings into a logically connected discourse. But here and in ix. 49 f. he has loosely strung together a number of *logia* like pearls on a string with no other connexion than *καὶ ἔλεγεν* (which occurs four times in this Church lesson) or *γάρ*. Nearly everything in these *logia* occurs in the other Synoptists, often more than once, but for the most part in widely different connexions. S. Mark does not say that all the utterances in this lesson were spoken at the same time; probably the true occasions are irrecoverably lost.

On the refrain “If any man have ears,” see Mark iv. 9 note. *οἱ ἔχοντες* = *οἱ πλούσιοι* (Eur. *Alc.* 57). In the East all gifts went as homage to the rich. The poor soon lost youth, health, strength, which constitute their wealth.

The syntax of Mark iv. 26 f. is perplexing. An Attic writer might have written *ὡς εἰ τις βάλῃ κ.τ.λ.* The full sentence would then be *ὡς ἂν γένοιτο εἰ τις βάλῃ*, ‘as would happen, if a man should cast.’ But hypothetical optatives are seldom used in N.T. except in S. Luke, and S. Mark has put subjunctives to take their place. The common text inserts *ἐάν* after *ὡς* to make the sentence more intelligible<sup>a</sup>.

*πλήρης* (28) is indeclinable as in John i. 14, Acts vi. 5, and in some uncial MSS. at Mark viii. 19. This use has good MSS. authority in the LXX. See a paper by C. H. Turner in *Journal of Theological Studies*, Oct. 1899.

<sup>a</sup> So Theodore Mopsuest. Comment. on John ii. 14 writes *ὡς ἂν εἴπῃ* for *ὡς ἂν γένοιτο*, *εἰ εἴποι*.

C lacks Luke vii. 17—viii. 27.  
 ——— xii. 4—xix. 41.  
 s<sup>a</sup> ——— Mark iv. 18—41.  
 s<sup>b</sup> ——— Matt. viii. 23—x. 31.  
 ——— Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

xiii. 31 [Ἄλλην παραβολὴν παρέθηκεν<sup>1</sup> αὐτοῖς] λέγων  
 “Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

κόκκῳ σινάπεως,  
 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.  
 32 ὃ μικρότερον μὲν ἐστὶν πάντων τῶν<sup>2</sup> σπερμάτων,  
 ὅταν δὲ αὐξηθῆ<sup>3</sup>  
 μείζον<sup>4</sup> τῶν λαχάνων ἐστὶν  
 καὶ γίνεται δένδρον,  
 ὥστε ἐλθεῖν<sup>5</sup> τὰ πετεινὰ τοῦ οὐρανοῦ  
 καὶ<sup>6</sup> κατασκηνοῖν<sup>6</sup> ἐν τοῖς κλάδοις αὐτοῦ.” }  
 1 (D II s<sup>a</sup> ἐλάλησεν) 2 (D omits) 3 (D αὐξηθῆ) 4 (D s<sup>b</sup>  
 μείζων) 5 (I omits) 6 (NC κατασκηνοῦν)

(Here follows the parable of *THE LEAVEN*, 1 verse.  
 II. § 11 c.)

xiii. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς  
 [τοῖς ὄχλοις],

καὶ χωρὶς παραβολῆς οὐδὲν<sup>1</sup> ἐλάλει<sup>2</sup> αὐτοῖς.  
 35 [ὅπως πληρωθῆ τὸ ῥηθὲν διὰ<sup>3</sup> τοῦ προφήτου λέγοντος  
 Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,  
 ἐρεγγύζομαι κεκρυμμένα ἀπὸ καταβολῆς<sup>4</sup>.]  
 1 (D II s<sup>a</sup> οὐκ) 2 (N ἐλάλησεν) 3 N + Ἡσαίου  
 4 (NCD II + κόσμου)

(Here follow

|   |     |                       |
|---|-----|-----------------------|
| <i>THE INTERPRETATION OF THE</i>        |     |                       |
| <i>TARES,</i>                           |     | 8 verses. II. § 11 d. |
| The parable of the <i>HID TREASURE,</i> | 1 „ | II. § 11 e.           |
| „ „ <i>PEARL,</i>                       | 2 „ | II. § 11 f.           |
| „ „ <i>DRAW NET,</i>                    | 4 „ | II. § 11 g.)          |
|   |     | 15                    |

**Conflate.**

viii. 18—27.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον<sup>1</sup> περὶ αὐτὸν] ἐκέλευσεν<sup>2</sup>  
 ἀπελθεῖν εἰς τὸ πέραν.  
 19 [Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ “ Διδάσκαλε, ἀκολου-  
 θήσω σοι ὅπου ἐὰν ἀπέρχῃ.” 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “ Αἱ  
 ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκη-  
 νόσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνη.”  
 21 Ἐτερος δὲ τῶν μαθητῶν<sup>3</sup> εἶπεν αὐτῷ “ Κύριε<sup>4</sup>, ἐπίτρεψόν μοι  
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” 22 ὁ δὲ Ἰησοῦς λέγει  
 αὐτῷ<sup>5</sup> “ Ἀκολούθει μοι, καὶ ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν  
 νεκροὺς.” ]

23 Καὶ  
 [ἐμβάντι αὐτῷ εἰς<sup>6</sup> πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ,  
 1 N ὄχλους, C II ss (πολλοὺς) ὄχλους, (II ὄχλον πολλόν) 2 (II s<sup>a</sup>  
 + his disciples) 3 (C II ss + αὐτοῦ) 4 (s<sup>a</sup> omits)  
 5 (Clement Al. τῷ Φιλίππῳ) 6 (N + τὸ)

<sup>a</sup> LXX., Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσεύοντα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

S. MARK.

**13 c. The Parable of the Grain of Mustard Seed.**

[iv. 30 Καὶ ἔλεγεν (ii)  
 “Ὡς<sup>1</sup> ὁμοιώσωμεν<sup>2</sup> τὴν βασιλείαν τοῦ θεοῦ,  
 ἣ ἐν τίνι<sup>3</sup> αὐτὴν παραβολῇ θῶμεν<sup>4</sup> ;  
 31 ὡς<sup>5</sup> κόκκῳ<sup>6</sup> σινάπεως,  
 ὃς<sup>7</sup> ὅταν<sup>8</sup> σπαρῆ<sup>8</sup> ἐπὶ τῆς γῆς<sup>7b</sup>,  
 10 μικρότερον<sup>11</sup> ὢν<sup>12</sup> πάντων τῶν σπερμάτων τῶν<sup>13</sup> ἐπὶ τῆς γῆς<sup>14</sup>  
 32 καὶ ὅταν σπαρῆ, ἀναβαίνει<sup>15</sup>  
 καὶ γίνεται \* μείζον<sup>16</sup> πάντων τῶν λαχάνων  
 καὶ ποιεῖ κλάδους μεγάλους,  
 ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ  
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν<sup>a 17</sup>.” ] †  
 1 (D II T Ivi) 2 (C II ὁμοιώσωμεν) 3 (D ποία) 4 (D II  
 παραβάλωμεν) 5 (D ὁμοία ἐστὶν) 6 (AC † κόκκον) 7 (D δ,  
 C ? ὡς, N omits) 8 (D \* ὅταν) 9 (D τὴν γῆν) 10 (N + δ)  
 11 (AC μικρότερος) 12 (ACD II ἐστὶν) 13 (D II δ εἰσω)  
 14 (C II omit) 15 (D I omit) 16 (DF μείζων) 17 (NCD  
 κατασκηνοῦν)

**13 d. “Nothing without a Parable.”**  
 [iv. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς<sup>1</sup> ἐλάλει (ii)  
 αὐτοῖς<sup>2</sup> τὸν λόγον,]

[καθὼς ἠδύναντο ἀκούειν.] (iii)  
 34 [χωρὶς δὲ<sup>3a</sup> παραβολῆς οὐκ ἐλάλει αὐτοῖς,] (ii)  
 [κατ’<sup>4</sup> ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς<sup>5</sup> ἐπέλευν πάντα<sup>6</sup>.] (iii)  
 1 (C ? II omit) 2 (D II omit) 3 (B καὶ χωρὶς) 4 (BD  
 \* καθ’)  
 5 (AD II μαθηταῖς ≠ αὐτοῦ) 6 (D II αὐτάς)

§§ 14—16. FOUR OF THE GREATER MIRACLES.

**14. THE STILLING OF THE STORM.**

iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης

“ Διέλθωμεν εἰς τὸ πέραν.”

36 καὶ ἀφέντες<sup>1</sup> τὸν ὄχλον  
 παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ,  
 [καὶ ἄλλα πλοῖα ἦν<sup>2</sup> μετ’ αὐτοῦ.] (iii)  
 37 καὶ γίνεται<sup>3</sup> λαίλαψ μεγάλη<sup>4</sup> ἀνέμου, \* \* \*  
 1 (D ἀφλουσιν...καὶ) 2 (D II ἄλλαι δὲ \* πλοῖα πολλὰ,  
 ND ἦσαν) 3 (D II ἐγένετο) 4 (N † μέγας, C I μεγάλου)

S. LUKE.

VARIOUS.

From the deutero-Mark: misplaced.

xiii. 18 "Ἐλεγεν οὖν<sup>1</sup>  
 "Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,  
 καὶ τίτι ὁμοιώσω αὐτήν;  
 19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,  
 ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς<sup>2</sup> κῆπον ἑαυτοῦ<sup>3</sup>,

καὶ ἠῤῥῆσεν

καὶ ἐγένετο εἰς<sup>4</sup> δένδρον<sup>5</sup>,  
 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ }  
 κατεσκήνωσαν<sup>6</sup> ἐν τοῖς κλάδοις<sup>7</sup> αὐτοῦ." }

1 (D ll δέ, s<sup>o</sup> omits) 2 (D+τὸν) 3 (D αὐτοῦ)  
 4 (D ll omit) 5 (A ll+μέγα) 6 (D κατεσκήνωσαν) 7 (D  
 ὑπὸ τοῖς κλάδοις)

(Here follows *THE PARABLE OF THE LEAVEN*, 2 verses.

II. § 11 c.)

§§ 14—16. In S. Matthew these striking miracles are put together (with some interpolated matter), and in S. Mark's order, but much earlier than S. Mark has put them. It is the only case in which S. Matthew seriously departs from S. Mark's order except in some minutiae. He certainly had some reason for his action. Perhaps he wanted to shew that our Lord's greatest works came first, exactly as His greatest sermon is put first in S. Matthew, lest any should suppose that His power grew with practice, as mere human skill is wont to do. Perhaps the redactor was trying to balance the book better by placing speeches and narratives in alternate layers. Perhaps he was adapting his Gospel to the feasts of the Jewish calendar (Introduction, Chapter xv., p. xxxv.).

viii. 22—25.

[22 Ἐγένετο δὲ ἐν<sup>1</sup> μιᾷ τῶν ἡμερῶν ἡ καὶ αὐτὸς ἐνέβη<sup>2</sup> εἰς πλοῖον  
 καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοῖς]

“Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],”

(Matt. viii. 19—22 = Luke ix. 57—60 (II. § 4).)

S. Luke never calls the lake *θάλασσα*. He uses the nautical term *ἀνέχθησαν*, which he gives 13 times in the Acts.

καὶ  
 ἀνέχθησαν<sup>3</sup>.

23 [πλεόντων δὲ αὐτῶν ἀφύπνωσαν.] (1)

καὶ κατέβη λαίλαψ ἄνεμου<sup>4</sup> εἰς τὴν λίμνην<sup>5</sup>,

1 (N † omits) 2 (D ἀναβῆναι αὐτόν, N1 s<sup>o</sup> omit καὶ αὐτὸς)  
 3 (ss omit) 4 (D+πολλή) 5 B1 εἰς τὴν λίμνην ἄνεμου  
 (II omit εἰς τὴν λ.)

<sup>b</sup> LXX., Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγγομαι προβλήματα ἀπ' ἀρχῆς.



S. MATTHEW.

viii. (24) ὥστε τὸ πλοῖον καλύπτεσθαι  
 ὑπὸ τῶν κυμάτων·  
 αὐτὸς δὲ } †  
 ἐκάθειπεν.  
 25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες  
 “Κύριε, [σῶσον], ἀπολλύμεθα.”  
 26 καὶ λέγει αὐτοῖς } (3)  
 “Τί δειλοὶ ἐστε, ὀλιγόπιστοι;”  
 τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις } (2)  
 καὶ τῇ θαλάσῃ,  
 καὶ ἐγένετο γαλήνη μεγάλη.  
 27 Οἱ δὲ ἄνθρωποι  
 ἐθαύμασαν λέγοντες  
 “Ποταπὸς ἐστὶν οὗτος †  
 ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα  
 αὐτῷ ὑπακούουσιν †;”

6 (C? + αὐτῷ, C ll s<sup>a</sup> + οἱ μαθηταὶ ± αὐτοῦ) 7 (ll s<sup>a</sup> + us)  
 8 (N ll τῷ ἀνέμῳ) 9 (C ll omit)

S. MARK.

iv. (37) καὶ τὰ κύματα ἐπέβαλλον<sup>5</sup> εἰς τὸ πλοῖον,  
 ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον<sup>6</sup>.  
 38 καὶ αὐτὸς ἦν  
 [ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον<sup>7</sup>] (iii)  
 καθεύδων· (ι)  
 καὶ \* ἐγείρουσιν αὐτὸν καὶ<sup>8</sup> λέγουσιν αὐτῷ  
 “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;”  
 39 καὶ διεγερθεὶς<sup>9</sup> ἐπετίμησεν τῷ ἀνέμῳ  
 καὶ εἶπεν τῇ θαλάσῃ “Σιώπα, πεφίμωσο<sup>10</sup>.” } (2)  
 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.  
 40 καὶ εἶπεν αὐτοῖς } (3)  
 “Τί δειλοὶ ἐστε<sup>11</sup>; οὐπω<sup>12</sup> ἔχετε πίστιν;”  
 41 καὶ ἐφοβήθησαν φόβον μέγαν,  
 καὶ \* ἔλεγον πρὸς ἀλλήλους  
 “Τίς ἄρα οὗτός ἐστιν  
 ὅτι καὶ ὁ ἄνεμος<sup>13</sup> καὶ ἡ θάλασσα  
 ὑπακούει<sup>14</sup> αὐτῷ<sup>15</sup>;”

5 (N ἐπέβαλεν, D ἐβαλεν) 6 (N l omit) 7 (D προσκεφαλαίου)  
 8 (D διεγείραντες αὐτὸν) 9 (D ἐγερθεὶς) 10 (D καὶ  
 φιμώθητι) 11 (C + οὐτως) 12 (C πῶς οὐκ) 13 (D ll οἱ  
 ἄνεμοι) 14 (D ll ὑπακούουσιν) 15 (D<sup>s</sup> omits)

15. THE GERASENE DEMONIAK.

v. 1—20.

viii. 28—34.

28 Καὶ ἔλθόντος αὐτοῦ<sup>1</sup> εἰς τὸ πέραν  
 εἰς τὴν χώραν τῶν Γαδαρηνῶν<sup>2</sup>

ὑπήντησαν αὐτῷ } †  
 [δύο] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι].

χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ  
 ἐκελευσ].

1 (N ἐλθόντων αὐτῶν) 2 (N Γαζαρηνῶν, ll Γερασηνῶν,  
 Epirhanus Γαδαρηνῶν or Γεργεσαίων, Origen Γεργεσηνῶν)

15 a. Meeting the Demoniac.

1 Καὶ ἦλθον<sup>1</sup> εἰς τὸ πέραν τῆς θαλάσσης<sup>2</sup>  
 εἰς τὴν χώραν τῶν Γερασηνῶν<sup>3</sup>.

2 καὶ ἔξελθόντος αὐτοῦ<sup>4</sup> ἐκ τοῦ πλοίου  
 (εὐθὺς)<sup>5</sup> ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων }  
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, }

3 ὁ<sup>6</sup> τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν<sup>7</sup>,  
 [καὶ οὐδὲ ἀλύσει<sup>8</sup> οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι] (iii)  
 4 [διὰ τὸ<sup>9</sup> αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δε-  
 δέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ  
 τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἰσχυεν<sup>10</sup> αὐτὸν } (ι)  
 δαμάσαι<sup>11</sup>. 5 καὶ διὰ παντὸς νυκτὸς<sup>12</sup> καὶ ἡμέρας ἐν  
 τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων<sup>13</sup> καὶ  
 κατακόπτων ἑαυτὸν λίθοις.]

1 (C s<sup>a</sup> ἦλθεν) 2 (D καὶ, ll omit) 3 (C Γαδαρηνῶν,  
 Epirhanus Origen Γεργεσηνῶν) 4 (D ll ἐξελθόντων αὐτῶν)  
 5 B ll s<sup>a</sup> omit 6 (s<sup>a</sup> which, sc. the spirit) 7 (D μνημείων)  
 8 (ND ll ἀλύσεων) 9 (N † omits) 10 (N ἰσχυεν)  
 11 (N † omits) 12 (D ll † ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ  
 ἀλύσειν, ἐν αἷς ἔδησαν, διεσπακέναι καὶ τὰς πέδας συντετριφέναι καὶ  
 μηδένα αὐτὸν ἰσχύειν δαμάσαι. νυκτὸς δὲ, s<sup>a</sup> because he used to  
 break many fetters and chains and to escape) 13 (D † κράζων)

S. LUKE.

viii. (23) καὶ

συνεπληροῦντο [καὶ ἐκινδύνουν].

VARIOUS.

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

“Ἐπιστάτα<sup>5</sup> [ἐπιστάτα]<sup>5</sup>, ἀπολλύμεθα.”ὁ δὲ διεγερθεὶς<sup>6</sup> ἐπετίμησεν τῷ ἀνέμῳκαὶ τῷ κλύδωνι τῷ ὕδατος<sup>7</sup>,καὶ ἐπαύσαντο<sup>8</sup>, καὶ ἐγένετο γαλήνη<sup>9</sup>.

25 εἶπεν δὲ αὐτοῖς

“Ποῦ<sup>10</sup> ἢ πίστις ὑμῶν;”καὶ φοβηθέντες δὲ<sup>11</sup>ἐθαύμασαν, λέγοντες τὸ πρὸς ἀλλήλους<sup>12</sup>

“Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει] καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ<sup>13</sup>,”

5 (D Κύριε) 6 (D ἐγερθεὶς) 7 (D omits) 8 (ss ll omit, N ll καὶ ἐπαύσατο) 9 (ll + μεγάλη) 10 (D ll + ἐστίν) 11 (N ol δὲ φ.) 12 (N omits) 13 (B omits)

S. Luke writes ἐπιστάτης here and in five other places; no other N.T. writer employs this word. There is reason to suspect that the proto-Mark read *Paββελ* in 38<sup>d</sup>, for *διδάσκαλε* would not be so likely to be changed. Ἐπιτάσσει (Luke viii. 25<sup>d</sup>) is found in Mark i. 27, vi. 27, 39, ix. 25, Luke iv. 36, viii. 31, xiv. 22, Acts xxiii. 2, Philem. 8.

S. Matthew's compound *δλιγόπιστος* occurs also in Matt. vi. 30=Luke xii. 28, Matt. xiv. 31, xvi. 8.

S. Mark's ungrammatical *ὑπακούει* is naturally changed in both the other Gospels.

viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασηνῶν<sup>1</sup>,[ἣτις ἐστὶν ἀντίπερα<sup>2</sup> τῆς Γαλιλαίας.]27 ἐξελθόντι δὲ αὐτῷ<sup>3</sup> ἐπὶ τὴν γῆν

ὑπήντησεν

ἀνὴρ τις<sup>4</sup> [ἐκ τῆς πόλεως]<sup>5</sup> ἔχων<sup>6</sup> δαιμόνια.[καὶ χρόνῳ ἱκανῶ<sup>7</sup> οὐκ ἐνεδύσατο<sup>8</sup> ἱμάτιον,]καὶ ἐν οἰκίᾳ<sup>9</sup> οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν<sup>10</sup>.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας<sup>11</sup> προσέειπεν αὐτῷκαὶ<sup>12</sup> φωνῇ μεγάλῃ εἶπεν“Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ (τοῦ θεοῦ)<sup>13</sup> τοῦ

ὑψίστου; † (2)

δέομαί σου, μὴ με βασανίσῃς.”

29 παρήγγειλλεν<sup>14</sup> γὰρτῷ πνεύματι<sup>15</sup> τῷ ἀκαθάρτῳ ἐξελεθεῖν<sup>16</sup> ἀπὸ τοῦ

ἀνθρώπου.)

1 (N Eriphanius Γεργεσηνῶν, ss Γαδαρηνῶν) 2 (Lachm. ἀντιπέρα, Blass ἀντιπέρα) 3 (D καὶ ἐξῆλθον...καὶ...αὐτῷ) 4 (D omits) 5 (ll s<sup>c</sup> omit) 6 (D ll ds εἶχεν) 7 (s<sup>c</sup> χρόνῳ ἱκανῶ καὶ, D ll ἀπὸ χρόνων ἱκανῶν, D l + ds) 8 (D ll ἐνεδιδύσκετο) 9 (D οἰκῶ) 10 (D μνημείους, s<sup>c</sup> + and he was crying out and wounding himself with stones) 11 (D ἀνέκραξεν) 12 (D † omits) 13 D ll omit 14 B παρήγγειλεν, (D ἐλεγεν) 15 (D δαιμονίῳ) 16 (D l' Ἐξελεθε)

Gerasa is a city of Decapolis, of great repute, but 30 miles S.E. of the lake, quite unfit to be the scene of this miracle. Hence perhaps came S. Matthew's correction into Gadara, which was the capital of Peraea, situated over against Tiberias. The city lay on the hills, but “the country of the Gadarenes” may have reached to the shore of the lake. Origen however was not satisfied and suggested Gergesenes by conjecture, adding that a city named Gergosa anciently stood on the Eastern shore and that the precipice was still pointed out over which the swine rushed. The Gergesenes were one of the seven tribes of Canaan whom Joshua destroyed. Recently it has been shown that Gerasa may well be the Greek rendering of Khersa, a village in the centre of the E. shore of the lake. And this is probable, for γ often stands for a guttural as in Gomorrah or Gaza, while α is inserted for euphony after ρ as in Ἡρακλῆς.

If S. Mark's description of the man's insanity belongs—as we suppose—to the trito-Mark, S. Matthew's omission of it is accounted for, and S. Luke's description comes from a different source, probably oral; his misplacement of it (v. 29) confirms this conjecture.

S. MATTHEW.

viii. 29 καὶ

[Ἰδοῦ] ἔκραξαν λέγοντες  
 “Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;  
 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι<sup>1</sup> ἡμᾶς;”  
 1 (κ ἀπολέσαι)

30 Ἦν δὲ<sup>1</sup> [μακρὰν ἀπ’ αὐτῶν] ἀγέλη χοίρων πολλῶν  
 βοσκομένη.  
 31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες  
 “[Ἐ]κβάλλεις ἡμᾶς,  
 ἄποστειλον ἡμᾶς<sup>2</sup> εἰς τὴν ἀγέλην τῶν χοίρων.”

32 καὶ εἶπεν αὐτοῖς “Ὑπάγετε.”  
 οἱ δὲ ἐξελθόντες  
 ἀπῆλθαν εἰς τοὺς χοίρους·  
 καὶ [Ἰδοῦ] ὤρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημοῦ  
 εἰς τὴν θάλασσαν,  
 ἄκα<sup>3</sup> ἀπέθανον<sup>3</sup> ἐν τοῖς ὕδασι<sup>4</sup>.  
 1 (ll+non) 2 (Cll ἐπίτρεψον ἡμῖν ἀπελθεῖν) 3 (C ἀπέ-  
 θανεν) 4 (s<sup>c</sup> omits)

33 Οἱ δὲ βόσκοντες ἔφυγον,  
 καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα  
 καὶ τὰ τῶν δαιμονιζομένων].

34 καὶ [Ἰδοῦ πᾶσα ἡ πόλις] ἐξῆλθεν  
 εἰς ὑπάντησιν<sup>1</sup> τῷ<sup>2</sup> Ἰησοῦ,

καὶ [ἰδόντες] αὐτὸν παρεκάλεισαν  
 ὅπως<sup>3</sup> μεταβῆ<sup>4</sup> ἀπὸ τῶν ὀρίων αὐτῶν.  
 1 (C συν-) 2 κC τοῦ 3 (B ἵνα)

S. MARK.

15 b. “My name is Legion.”

v. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν  
 ἔδραμεν καὶ προσεκύνησεν αὐτόν<sup>1</sup>,  
 7 καὶ κράξας φωνῇ μεγάλῃ λέγει<sup>2</sup>  
 “Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;” (2)  
 ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.”  
 8 ἔλεγεν γὰρ<sup>3</sup> αὐτῷ  
 “Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.”  
 9 καὶ ἐπηρώτα αὐτόν “Τί ὄνομά σοι;”  
 καὶ λέγει αὐτῷ<sup>4</sup>  
 “Λεγιὼν ὄνομά μοι<sup>5</sup>, ὅτι πολλοὶ ἐσμεν.”  
 10 καὶ παρεκάλει αὐτὸν πολλὰ  
 ἵνα μὴ αὐτὰ<sup>6</sup> ἀποστείλῃ ἔξω τῆς χώρας.  
 1 (κD αὐτῷ) 2 (Dll εἶπεν) 3 (κ καὶ ἔλεγεν) 4 (Dll ἀπε-  
 κρήθη) 5 (s<sup>c</sup> ου), BDll+ἐστιν 6 (Dll αὐτοῦς, κll αὐτὸν)

15 c. The Herd of Swine.

v. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει<sup>1</sup> ἀγέλη χοίρων μεγάλῃ<sup>2</sup>  
 βοσκομένη.  
 12 καὶ παρεκάλεισαν<sup>3</sup> αὐτόν<sup>4</sup> λέγοντες<sup>5</sup>  
 “Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλ-  
 θωμεν<sup>6</sup>.”

13 καὶ ἐπέτρεψεν αὐτοῖς<sup>7</sup>.  
 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα  
 εἰσῆλθον<sup>8</sup> εἰς τοὺς χοίρους,  
 καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ<sup>9</sup>  
 εἰς τὴν θάλασσαν, [ὡς δισχιλιοι,] (iii)  
 καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.  
 1 (κ f omits) 2 (Dll omit) 3 (Dll παρεκάλουν)  
 4 (Dll s<sup>c</sup>+τὰ δαιμόνια) 5 (D εἰπόντα) 6 (D<sup>s</sup> ἀπ-) 7 (Dll  
 εὐθέως Κύριος Ἰησοῦς ἐπέμψεν αὐτοὺς εἰς τοὺς χοίρους) 8 (B  
 εἰσῆλθον) 9 (s<sup>c</sup> the herd ran and fell)

15 d. The conduct of the Gerasenes.

v. 14 Καὶ οἱ βόσκοντες αὐτοῦς ἔφυγον  
 καὶ ἀπήγγειλαν<sup>1</sup> εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·

καὶ ἦλθον<sup>2</sup> ἰδεῖν τί ἐστὶν τὸ γεγονός.  
 15 καὶ ἔρχονται<sup>3</sup> πρὸς τὸν Ἰησοῦν,  
 καὶ θεωροῦσιν<sup>4</sup> τὸν δαιμονιζόμενον  
 καθήμενον<sup>5</sup> ἱματισμένον καὶ σωφρονοῦντα,  
 τὸν ἐσχηκότα τὸν λεγιῶνα<sup>6</sup>,  
 καὶ ἐφοβήθησαν.

16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες  
 πῶς ἐγένετο<sup>7</sup> τῷ δαιμονιζομένῳ  
 καὶ περὶ τῶν χοίρων.

17 καὶ ἤρξαντο παρακαλεῖν<sup>8</sup> αὐτὸν  
 ἀπελθεῖν<sup>9</sup> ἀπὸ τῶν ὀρίων αὐτῶν.

1 (κ ἀπήγγειλον) 2 (κC Dll ἐξ-) 3 (κll ἔρχοντο)  
 4 (D+αὐτὸν) 5 (C1+καί, 1 omits) 6 (Dll omit)  
 7 (D+αὐτῷ) 8 (D1 παρεκάλουν) 9 (D ἵνα ἀπέλθῃ)

## S. LUKE.

## VARIOUS.

viii. (29) πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ<sup>1</sup> }  
 ἐδεσμεύετο<sup>2</sup> ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ<sup>3</sup> } (τ)  
 διαρήσων<sup>4</sup> τὰ δεσμὰ ἡλαύνετο ἀπὸ<sup>5</sup> τοῦ δαιμονίου }  
 εἰς τὰς ἐρήμους<sup>6</sup>.

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς<sup>7</sup> “Τί σοι ὄνομά ἐστιν<sup>8</sup>,”

ὁ δὲ εἶπεν

“Λεγιών<sup>9</sup>,” ὅτι εἰσῆλθεν<sup>10</sup> δαιμόνια πολλὰ εἰς αὐτόν<sup>11</sup>.

31 καὶ παρεκάλουν αὐτόν<sup>12</sup>

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

1 (D omits) 2 (CD ἐδεσμεύετο, D+γὰρ) 3 (N omits)  
 4 (D11 διέρρησε... +γὰρ) 5 (NCD ὑπὸ) 6 (D11 τὴν ἐρήμον)  
 7 (CD1ss+λέγων) 8 (C omits) 9 (D1+ὄνομά μοι)  
 10 (C εἰσῆλθον) 11 (D11 πολλὰ γὰρ ἦσαν δαιμόνια, ss for we  
 are many in him) 12 (D omits)

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν<sup>1</sup> βοσκομένη<sup>2</sup> ἐν τῷ  
 ὄρει. †

καὶ παρεκάλεσαν<sup>3</sup> αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν<sup>4</sup>.

καὶ ἐπέτρεψεν αὐτοῖς<sup>5</sup>.

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ<sup>6</sup> ἀνθρώπου]

εἰσῆλθον<sup>7</sup> εἰς τοὺς χοίρους,

καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ

εἰς τὴν λίμνην<sup>8,9</sup>

καὶ ἀπεπνίγη<sup>10</sup>.

1 (D1 omit) 2 (C11ss βοσκομένων) 3 (ND11 παρεκάλουν)  
 4 (D11ss εἰς—ss + the herd of—τοὺς χοίρους εἰσελθῶσαν) 5 (N  
 omits) 6 (D \* ἀπὸ) 7 (D ὤρμησαν) 8 (N11 θάλασσαν)  
 9 (ss and all the herd went straight to the precipice and fell into  
 the sea) 10 (C ἀπεπνίγοντο)

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον  
 καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδεῖν<sup>1</sup> τὸ γεγονός

καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,

καὶ εἶραν καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια  
 ἐξῆλθεν<sup>2,3</sup> ἱματισμένον καὶ σωφρονοῦντα<sup>4</sup> [παρὰ τοὺς πόδας  
 (τοῦ)<sup>5</sup> Ἰησοῦ],

καὶ<sup>6</sup> ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ<sup>7</sup> αὐτοῖς ὅτι ἰδόντες<sup>8</sup>

πῶς ἐσώθη ὁ δαιμονισθεὶς<sup>9</sup>.

37 καὶ ἠρώτησεν<sup>10</sup> αὐτόν [ἄπαν τὸ πλῆθος

τῆς περιχώρου<sup>11</sup> τῶν Γερασηνῶν<sup>12</sup>] ἀπελθεῖν ἀπ' αὐτῶν,

[ὅτι φόβος<sup>13</sup> μεγάλος<sup>14</sup> συνέχοντο.]

1 (ss and saw) 2 (C11 ἐξεληλύθει) 3 (D παραγενομένων)  
 δὲ ἐκ τῆς πύλεως καὶ θεωρησάντων καθήμενον τὸν δαιμονισθέντα  
 4 (D+καθήμενον) 5 (B omits) 6 (D omits) 7 (D γὰρ,  
 N δὲ+λέγοντες) 8 (ss omit, ss puts after δαιμονισθεὶς and  
 translates and what things they had seen, or with different  
 points and those who had seen) 9 (D ὁ \* Λιῶν, ὁ Legion,  
 11 a legione, 1ss omit) 10 (D ἠρώτησαν) 11 (D πάντες  
 καὶ ἡ χώρα, ss omit τῆς περιχώρου) 12 (N Γεργεσηνῶν, ss  
 Gadarenes) 13 (D φόβος γὰρ) 14 (ss omits)

S. Mark's Homeric syntax of ἀπὸ with a locative (6) instead of a genitive is found in Mark viii. 3, xi. 13, xiv. 54, xv. 40, Matt. xxvi. 58, xxvii. 55, Luke xvi. 23, xxiii. 49, Rev. xviii. 10, 15, 17; also ἐκ παιδιόθεν Mark ix. 21. S. Luke's χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον is probably an editorial inference from the sequel, in which the man appears sober and cloaked.

S. Luke's statement that the evil spirit drove the man into the deserts (29) should be compared with Matt. xii. 43=Luke xi. 24. II. § 10 d.

That S. Mark's Τί ἐμοὶ καὶ σοί, Ἰησοῦ (7) is borrowed by transference from Mark i. 24, see note on that passage.

In S. Mark "My name is Legion, for we are many," seems to be an outburst of insanity on the part of the man, but S. Luke accepts it as a sober expression of truth.

S. Luke's ἄβυσσος occurs only in Rom. x. 7 and Rev. (7 times), but it is frequent in LXX.

Notice how our Lord claims on earth the same rights over property, which God claims in heaven. No other explanation will satisfy the morality of the act.

κατὰ τοῦ κρημνοῦ occurs in three Gospels and therefore we conclude belongs to the proto-Mark, yet there is nothing now which we should call a precipice in the locality. Probably this is one of S. Mark's 'picturesque' additions to the narrative. He had probably never visited the lake, but colours the description from his own imagination.

S. Luke's "at the feet of Jesus" (35) is found also in Matt. xv. 30, Mark v. 22, vii. 25, Luke vii. 38, viii. 41, x. 39, xvii. 16, John xi. 32. His "great fear" occurs in Mark iv. 41, Luke ii. 9, Acts v. 5, 11, Rev. xi. 11, "fear" in Luke v. 26, vii. 16.

"Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is common to Mc. Lk. who also share καθήμενον and σωφρονοῦντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition." Swete, *S. Mark ad loc.*

S. MATTHEW.

(Here follow

THE HEALING OF THE PARALYTIC, 8 verses. I. § 6.  
THE CALL OF MATTHEW (Levi), 5 „ I. § 7.  
and THREE LOGIA, 4 „ I. § 8.)  
17 „

S. MARK.

15 e. The man's request refused.

v. 18 Καὶ ἔμβαινοντος αὐτοῦ<sup>1</sup> εἰς τὸ πλοῖον  
παρεκάλει<sup>2</sup> αὐτὸν ὁ δαίμονισθεὶς  
ἵνα μετ' αὐτοῦ ᾦ<sup>3</sup>.  
19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει<sup>4</sup> αὐτῷ  
“Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοῦς,  
καὶ ἀπάγγειλον<sup>5</sup> αὐτοῖς  
ὅσα ὁ κύριός<sup>6</sup> σοι πεποίηκεν<sup>7</sup> καὶ<sup>8</sup> ἠλέησέν σε.”  
20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν [ἐν<sup>9</sup> τῇ Δεκα- (iii)  
πόλει]  
ὅσα<sup>10</sup> ἐποίησεν αὐτῷ ὁ Ἰησοῦς,  
[καὶ πάντες ἐθαύμαζον.] (iii)  
1 (s<sup>c</sup> —his disciples, the beginning illegible) 2 (D II ἤρξατο  
παρακαλεῖν) 3 (B + ἦν) 4 (D καὶ εἶπεν) 5 (D δι-  
6 (D θεός) 7 (D ἐποίησεν) 8 (D + ἔτι) 9 (C + δλη (?))  
10 (C δ)

16. THE RAISING OF JAIRUS'S DAUGHTER AND  
THE HEALING OF THE WOMAN WITH THE  
ISSUE OF BLOOD.

v. 21—43.

16 a. The application of Jairus.

[21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ<sup>1</sup> πλοίῳ<sup>2</sup> (iii)  
πάλιν<sup>3</sup> εἰς τὸ πέραν συνήχθη<sup>4</sup> ὄχλος πολὺς ἐπ'<sup>5</sup> αὐτόν,  
καὶ ᾦν<sup>6</sup> παρὰ τὴν θάλασσαν.]  
22 Καὶ \*<sup>6</sup> ἔρχεται εἰς<sup>7</sup> τῶν ἀρχισυναγῶγων,  
ὄνοματι Ἰάειρος<sup>72</sup>, }  
καὶ<sup>8</sup> ἰδὼν αὐτὸν<sup>8</sup> πίπτει<sup>9</sup> πρὸς τοὺς πόδας αὐτοῦ  
23 καὶ παρακαλεῖ<sup>10</sup> αὐτὸν πολλὰ<sup>8</sup> λέγων<sup>12</sup> ὅτι<sup>13</sup>

ix. 18—26.

18 [Ταῦτα<sup>1</sup> αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδὼν ἀρχων<sup>2</sup> (εἰς)<sup>3</sup> προσελθὼν<sup>4</sup> †

προσεκύνει αὐτῷ  
λέγων ὅτι<sup>5</sup>

“Ἡ θυγάτηρ μου  
ἄρτι ἐτελεύτησεν”

ἀλλὰ ἐλθὼν<sup>1</sup> ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν<sup>11</sup>, καὶ ζήσεται.”

19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἠκολούθει<sup>6</sup> αὐτῷ  
[καὶ οἱ μαθηταὶ αὐτοῦ].

1 (s<sup>c</sup> omits) 2 (s<sup>c</sup> + of their synagogue) 3 NC ?1 omit  
4 CD II εἰσελθὼν or εἰς ἐλθὼν (s<sup>c</sup> omits) 5 (ND II omit)  
6 B II ἠκολούθησεν

“Τὸ θυγάτριόν μου  
ἐσχάτως ἔχει<sup>14</sup>,

ἵνα<sup>3</sup> ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆς<sup>15</sup> ἵνα σωθῆ<sup>8</sup> καὶ ζήσῃ.”

24 καὶ ἀπῆλθεν<sup>16</sup> μετ' αὐτοῦ.

1 (B omits) 2 (D II s<sup>c</sup> omit) 3 (s<sup>c</sup> omits) 4 (C ? + δ)  
5 (D πρὸς) 6 (C + ἰδοῦ) 7 (D II τις) 8 (D I omit)  
9 (D προσέπεσεν) 10 B παρεκάλει, (D II παρακαλῶν) 11 (D II  
+ καὶ) 12 (s<sup>c</sup> + unto him) 13 (D II omit) 14 (s<sup>c</sup> is very sick)  
15 (D II ἐλθέ, ἄψαι αὐτῆς ἐκ τῶν χειρῶν σου) 16 (D ὑπῆγεν)

16 b. The Woman with the Issue of Blood.

v. (24) Καὶ ἠκολούθει<sup>1</sup> αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον  
αὐτόν.

25 καὶ γυνή<sup>2</sup> ὅσα ἐν βύσει αἵματος δώδεκα ἔτη  
[26 καὶ<sup>3</sup> πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ διαπα- (iii)  
νήσασα τὰ παρ'<sup>4</sup> αὐτῆς<sup>5</sup> πάντα καὶ μηδὲν ὠφεληθεῖσα  
ἀλλὰ μᾶλλον εἰς<sup>6</sup> τὸ χεῖρον ἐλθοῦσα,] 27 ἀκούσασα  
τὰ περὶ<sup>7</sup> τοῦ Ἰησοῦ,

1 (C ἠκολούθησεν) 2 (D II s<sup>c</sup> + τις) 3 (D II ἡ) 4 (D II  
omit) 5 (D ἐαντῆς) 6 (D ἐπι) 7 (D omits) 8 (D \* πῆ)

20 Καὶ [ἰδὼν] γυνή αἱμορροοῦσα<sup>1</sup> δώδεκα ἔτη  
1 (s<sup>c</sup> αἱμοροῦσα)

## S. LUKE.

## VARIOUS.

viii. (37) ἄντος δὲ ἐμβὰς<sup>71</sup> εἰς πλοῖον<sup>72</sup> ὑπέστρεψεν<sup>73</sup>. †  
 38 εἰδοῦ<sup>74</sup> δὲ αὐτοῦ<sup>75</sup> ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια  
 εἶναι σὺν αὐτῷ. †  
 ἀπέλυσε δὲ αὐτὸν λέγων  
 39 “Ὑπόστρεφε<sup>76</sup> εἰς τὸν οἶκόν σου<sup>77</sup>,  
 καὶ διηγοῦ<sup>78</sup>  
 ὅσα σοι ἐποίησεν ὁ θεός.” †  
 καὶ ἀπῆλθεν [καθ' ἑλθὴν τὴν πόλιν] κηρύσσων<sup>79</sup>  
 ὅσα ἐποίησεν αὐτῷ Ἰησοῦς<sup>80</sup>.

1 (D ἐμβὰς δὲ) 2 (D1 omit) 3 (N ἱπέστρεψαν)  
 4 (NC ἐδέετο, D ἠρώτα) 5 (D αὐτὸν) 6 (D II Πορεύου)  
 7 (s<sup>2</sup>+and to the house of thy parents) 8 (D διηγούμενος)  
 9 (C1 s<sup>2</sup> κύριος, C+καὶ ἠλέησέν σε) 10 (D ἀπελθὼν κατὰ τὴν  
 πόλιν ἐκήρυσσεν) 11 (I deus)

## viii. 40—56.

40 Ἦν δὲ<sup>81</sup> τῷ ὑποστρέφειν<sup>82</sup> τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ<sup>83</sup>  
 ὄχλος<sup>84</sup>, ἦσαν γὰρ πάντες προσδοκῶντες αὐτὸν<sup>85</sup>.]

41 Καὶ ἰδοὺ ἦλθεν<sup>86</sup> ἀνὴρ  
 ᾧ ὄνομα Ἰάειρος,  
 καὶ<sup>87</sup> οὗτος<sup>88</sup> ἄρχων τῆς συναγωγῆς ὑπῆρχεν,  
 καὶ<sup>89</sup> πεσὼν παρὰ<sup>90</sup> τοὺς πόδας<sup>91</sup> Ἰησοῦ  
 παρεκάλει αὐτὸν εἰσελθεῖν<sup>92</sup> [eis τὸν οἶκον<sup>93</sup> αὐτοῦ],

1 (NCD II Ἐγένετο δὲ ἐν) 2 (CD ὑποστρέψαι) 3 (C omits)  
 4 (D ἀποδέξασθαι αὐτὸν τὸν ὄχλον) 5 (N τὸν θεόν) 6 (D I  
 ἐλθὼν) 7 (D ἱτῆς συναγωγῆς πεσὼν) 8 (NC? II αὐτός,  
 I omits) 9 (D1 omit) 10 (D ὑπό) 11 (CD+τοῦ)  
 12 (C? ἵνα εἰσέλθῃ) 13 (D τὴν οἰκίαν)

42 ὅτι θυγάτηρ [μυογενῆς] ἦν<sup>94</sup> αὐτῷ<sup>95</sup> ὡς<sup>96</sup> ἑτῶν δώδεκα (3)  
 καὶ αὐτὴ ἀπέθνησκεν<sup>97</sup>.

viii. (42) Ἦν δὲ<sup>98</sup> τῷ ὑπάγειν<sup>99</sup> αὐτὸν  
 οἱ ὄχλοι συνέπιγον<sup>100</sup> αὐτόν.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα,  
 [ἦρις<sup>101</sup> οὐκ ἴσχυσε ἀπ' οὐδενὸς θεραπευθῆναι<sup>102</sup>].

1 (N omits) 2 (D ἦν γὰρ θ. αὐ. μ.) 3 (D omits)  
 4 (D? ἀποθνήσκον, corrected to -ουσα) 5 (CD II Καὶ ἐγένετο ἐν)  
 6 (CD παρεῖσθαι) 7 (C συνέθλιβον) 8 (NCL1 s<sup>2</sup>+ιατροῖς  
 προσαναλώσασα θλον τὸν βίον, C αὐτῆς, N ἐαυτῆς) 9 (NC ὑπ')  
 10 (D ἦν οὐδὲ εἰς ἴσχυεν θεραπεῖσθαι)

Δεκάπολις in Attic would be αἱ δέκα πόλεις. This confederation of ten cities is mentioned in Mark v. 20, vii. 31, Matt. iv. 25, but never in S. Luke. Here the word may, like other proper names, have been lost during oral transmission (see 'N.T. Problems,' p. 56 ff.); or it may belong, as we prefer to think, to the trito-Mark. On the former hypothesis S. Luke's καθ' ἑλθὴν τὴν πόλιν, in spite of the different position of the words in the sentence, may be a reminiscence of it.

(1) S. Matthew says that a certain ruler—the proper name Jair being either lost, during oral transmission, or being added by S. Luke and adopted from him into the trito-Mark—came while our Lord was speaking about the new wine in the old wineskins. The other Gospels in no way contradict this, but nevertheless arrange the narratives on a widely different plan. We are perhaps therefore justified in suspecting that S. Matthew's first line may be a mere editorial connecting link. (2) S. Matthew calls the man a 'ruler' or 'prince,' by which we are probably to understand that he was a member of the Sanhedrin; but in the other Gospels he is only a ruler of a synagogue. It is perfectly possible that he held both offices, but we suspect that the difference in the record has been caused by S. Matthew's extreme brevity, especially as (3) there is a contradiction through the same brevity. For S. Matthew says that Jair's daughter was already dead, while the others say that she was at the point of death, ἐσχάτως ἔχει—an expression condemned by the Atticists and perhaps on that account avoided by S. Luke. For similar effects of brevity see IV. § 1.

S. Luke says that the girl was an 'only child.' On this point he may easily have received special information; but as he uses the same word respecting the widow's son at Nain (vii. 12) and the demoniac boy at the foot of the Mount of Transfiguration, we feel bound to admit the possibility of transference and the temptation to heighten distress. The word is used in LXX. Judges xi. 34 of Jephthah's daughter, in Heb. xi. 17 of Isaac, and in S. John of the relation of the Son of God to the Father. S. Luke gives the girl's age in viii. 42 early in his narrative, S. Mark in v. 42 near the end.

The trito-Mark, in his desire to exalt the Good Physician, passes a scathing condemnation upon the medical practitioners of his day. S. Luke, being a physician himself, transfers all the blame to the woman's constitution; these are two noteworthy editorial additions.

S. MATTHEW.

ix. (20) προσελθούσα ὄπισθεν  
 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·  
 21 ἔλεγεν γὰρ [ἐν ἑαυτῇ]

“Ἐὰν μόνον<sup>1</sup> ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.”

22 ὁ δὲ Ἰησοῦς<sup>2</sup>  
 στραφεὶς<sup>3</sup>

ἔλεγεν  
 “καὶ ἰδὼν αὐτὴν<sup>4</sup>

“[Θάρσει,] θυγάτηρ<sup>5</sup>, ἡ πίστις σου σέσωκέν σε.”  
 [καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.]

1 (N II omit) 2 (D ἔστη) 3 (C ἐπι-) 4 (s<sup>o</sup> omits)  
 5 (D θυγάτηρ)

S. MARK.

v. (27) ἐλθούσα ἔν τῷ ὄχλῳ<sup>77</sup> ὄπισθεν<sup>8</sup>  
 ἤψατο \* \* τοῦ ἱματίου αὐτοῦ·  
 28 ἔλεγεν γὰρ<sup>79</sup> ὅτι

“Ἐὰν ἄψωμαι κἂν<sup>710</sup> τῶν ἱματίων<sup>711</sup> αὐτοῦ<sup>12</sup> σωθήσομαι.”  
 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,  
 [καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς<sup>18</sup> μαστιγῆς<sup>714</sup>.] (iii)  
 30 καὶ εὐθὺς<sup>14</sup> ὁ Ἰησοῦς [ἐπιγνοὺς<sup>715</sup> ἐν ἑαυτῷ<sup>716</sup> τὴν (iii)  
 ἐξ<sup>17</sup> αὐτοῦ δύναμιν ἐξεληθούσαν]<sup>18</sup> ἐπιστραφεὶς ἐν τῷ  
 ὄχλῳ ἔλεγεν<sup>19</sup> “Τίς μου ἤψατο τῶν ἱματίων;” 31 καὶ  
 ἔλεγον<sup>20</sup> αὐτῷ<sup>14</sup> οἱ μαθηταὶ αὐτοῦ “Βλέπεις τὸν ὄχλον  
 συνθλίβοντά σε, καὶ λέγεις ‘Τίς μου ἤψατο;’” [32 καὶ (iii)  
 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.] 33 ἡ δὲ  
 γυνὴ φοβηθεῖσα καὶ τρέμουσα<sup>21</sup>, ἔειπεν ὁ γέγονεν  
 αὐτῇ, ἦλθεν καὶ<sup>714</sup> προσέπεσεν αὐτῷ<sup>22</sup> καὶ εἶπεν  
 αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ  
 “Θυγάτηρ<sup>23</sup>, ἡ πίστις σου σέσωκέν σε·  
 ὕπαγε εἰς εἰρήνην,

[καὶ ἴσθι<sup>24</sup> ὑγιὴς ἀπὸ τῆς μαστιγῆς σου.]” (iii)

7 (I omits) 8 (N ὄπισθεν, D II + καὶ) 9 (D II λέγουσα ἐν  
 ἑαυτῇ) 10 (D K<sup>o</sup> ἄψωμαι) 11 (ND II τοῦ ἱματίου) 12 (D  
 † ἑαυτοῦ) 13 (C omits) 14 (II omit) 15 (D II ἐπιγνοὺς καὶ  
 ὁ Ἰ.) 16 (D II omit) 17 (D II ἀπ<sup>7</sup>) 18 (D II + καὶ) 19 (D II  
 εἶπεν) 20 (D II λέγουσαν) 21 (N + καὶ, D II + διὸ πεποιθήκει  
 λάθρα) 22 (C προσεκύνησεν αὐτὸν) 23 (N Θυγάτηρ)  
 24 (C ? † ἔστω)

16 c. Death and Resurrection.

v. 35 Ἐτι αὐτοῦ λαλοῦντος  
 ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες<sup>1</sup> ὅτι

“Ἡ θυγάτηρ σου ἀπέθανεν·  
 τί ἔτι σκύλλεις τὸν διδάσκαλον;”

36 ὁ δὲ Ἰησοῦς<sup>2</sup> παρακούσας<sup>3</sup> τὸν λόγον<sup>4</sup> λαλούμενον<sup>578</sup>  
 λέγει τῷ ἀρχισυναγώγῳ

“Μὴ φοβοῦ, μόνον πιστεῦε.”

37 καὶ οὐκ ἀφήκεν οὐδένα μετ’ αὐτοῦ συνακολουθήσαι<sup>77</sup>  
 εἰ μὴ τὸν<sup>8</sup> Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην  
 τὸν ἀδελφὸν Ἰακώβου<sup>9</sup>.

38 καὶ ἔρχονται<sup>10</sup> εἰς τὸν οἶκον<sup>711</sup> (1) τοῦ ἀρχισυναγώγου,  
 καὶ θεωρεῖ<sup>12</sup> θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας<sup>718</sup>

πολλά,

39 καὶ εἰσελθὼν λέγει αὐτοῖς “Τί θορυβεῖσθε καὶ<sup>14</sup> κλαίετε;  
 τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.”

40 καὶ<sup>15</sup> κατεγέλων αὐτοῦ.

αὐτὸς δὲ ἐκβαλὼν πάντας<sup>16</sup> παραλαμβάνει τὸν πατέρα τοῦ  
 παιδίου καὶ τὴν μητέρα<sup>76</sup> (2) καὶ τοὺς μετ’ αὐτοῦ<sup>77</sup>, καὶ  
 εἰσπορεύεται<sup>18</sup> ὅπου ἦν τὸ παιδίον<sup>19</sup>.

ix. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος<sup>1</sup>  
 καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

ἔλεγεν<sup>2</sup> 24 “Ἀναχωρεῖτε,  
 οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει.”  
 καὶ κατεγέλων αὐτοῦ<sup>3</sup>.

25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν<sup>4</sup>

1 (s<sup>o</sup> + of the synagogue) 2 (C λέγει, C II s<sup>o</sup> + αὐτοῖς)  
 3 (D † αὐτὸν, N + εἰδότες ὅτι ἀπέθανεν) 4 (D II ἐλθὼν)

1 (D II + αὐτῷ) 2 (C I + εὐθέως) 3 (CD II ἀκούσας, D II  
 + τοῦτον) 4 (B + τὸν) 5 (D II omit) 6 (I omits) 7 (D  
 παρακολουθῆσαι αὐτῷ) 8 (D omits) 9 (D I αὐτοῦ) 10 (II II  
 ἔρχεται) 11 (D τὴν οἰκίαν) 12 (D II ἐθεώρει, 2 II vident)  
 13 (D I κλαίωντων καὶ ἀλαλαζόντων) 14 (D II + τὶ) 15 (D II  
 οἱ δὲ) 16 (D I τοὺς ὄχλους ἐξω) 17 (D + ὄντας) 18 (D II  
 εἰσπορεύετο) 19 (C II + ἀνακείμενον)

## S. LUKE.

viii. 44 προσελθούσα<sup>10</sup> ὀπισθεν<sup>11</sup>  
ἤψατο τοῦ κρασπέδου<sup>12</sup> τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα<sup>13</sup> ἔστη<sup>14</sup> ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ<sup>16</sup> εἶπεν ὁ Ἰησοῦς “Τίς ὁ ἀψάμενός μου<sup>17</sup>,” [ἀρνούμενων  
δὲ πάντων] εἶπεν [ὁ Πέτρος<sup>18</sup> “Ἐπιστάτα,] οἱ ὄχλοι συνέχουσίν  
σε καὶ ἀποθλιβουσιν.”<sup>19</sup> 46 [ὁ δὲ Ἰησοῦς<sup>20</sup> εἶπεν<sup>21</sup> “Ἦψατό  
μου τις,] ἐγὼ γὰρ ἔγνω<sup>22</sup> δύναμιν ἐξεληλυθυῖαν<sup>23</sup> ἀπ’ ἐμοῦ.”  
47 [Ἰδοῦσα] δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν]<sup>24</sup> τρέμουσα<sup>25</sup> ἦλθεν<sup>26</sup>  
καὶ προσπεσούσα αὐτῷ [δι’ ἣν αἰτίαν ἤψατο αὐτοῦ]<sup>28</sup> ἀπήγ-  
γειλεν<sup>27</sup> [ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς<sup>28</sup> ἰάθη παραχρῆμα<sup>29</sup>.]

48 ὁ δὲ<sup>30</sup> εἶπεν αὐτῇ<sup>31</sup>  
“Θυγάτηρ<sup>30</sup>, ἡ πίστις σου σέσωκέν σε  
πορεύου εἰς εἰρήνην<sup>31</sup>.”

10 (C + δὲ) 11 (D omits) 12 (D II omit) 13 (ss omit)  
14 (s<sup>c</sup> + the fountain of) 15 (s<sup>c</sup> + and she reasoned in herself  
and said “If I but go and touch the garments of Jesus, I shall  
be healed”) 16 (s<sup>c</sup> + turned and) 17 (D I ὁ δὲ Ἰησοῦς, γνοὺς  
τὴν ἐξεληθοῦσαν ἐξ αὐτοῦ δύναμιν, ἐπηρώτα “Τίς μου ἤψατο;”) 18 (NCD + καὶ οἱ σὺν αὐτῷ) 19 (s<sup>c</sup> come, CD II ss + καὶ λέγεις,  
D II ss + “Τίς μου ἤψατο;”, C + “Τὴν ὁ ἀψάμενός μου.”) 20 (s<sup>c</sup>  
+ answered and) 21 (ss + to him) 22 (C † ἔγνω) 23 (CD  
ἐξεληθοῦσαν) 24 (ss that not even this escaped him, s<sup>c</sup> + fearing  
and) 25 (D ἐντρομος οὖσα) 26 (N omits) 27 (N δι-, C  
? + αὐτῷ) 28 (D ὅτι) 29 (s<sup>c</sup> + she confessed before every man)  
30 (ND Θυγάτηρ, CI Θάρσει, θυγάτηρ) 31 (D II ἐν εἰρήνῃ)

viii. 49 Ἐτι αὐτοῦ λαλοῦντος  
ἔρχεται τις<sup>1</sup> παρὰ<sup>2</sup> τοῦ ἀρχισυναγώγου<sup>3</sup> λέγων<sup>4</sup> ὅτι  
“Τέθνηκεν ἡ θυγάτηρ σου, †  
μηκέτι<sup>5</sup> σκύλλε τὸν διδάσκαλον<sup>6</sup>.”  
50 ὁ δὲ Ἰησοῦς ἀκούσας<sup>7</sup>  
ἀπεκρίθη<sup>8</sup> αὐτῷ<sup>9</sup>  
“Μὴ φοβοῦ, μόνον πίστευσον<sup>10</sup>, [καὶ σωθήσεται<sup>11</sup>.]”  
51 ἔλθων<sup>12</sup> δὲ εἰς τὴν οἰκίαν<sup>13</sup> (τ) οὐκ ἀφήκεν εἰσελθεῖν  
τινὰ σὺν<sup>14</sup> αὐτῷ  
εἰ μὴ Πέτρον καὶ Ἰωάννην<sup>15</sup> καὶ Ἰάκωβον †

καὶ τὸν πατέρα τῆς παιδὸς<sup>16</sup> καὶ τὴν μητέρα. (2)  
52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.  
ὁ δὲ εἶπεν “Μὴ κλαίετε,  
οὐ γὰρ<sup>17</sup> ἀπέθανεν ἀλλὰ καθεύδει.”  
53 καὶ κατεγέλων<sup>18</sup> αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]  
54 αὐτὸς δὲ

1 (II omit τις, D I ss ἔρχονται, s<sup>c</sup> + τινες) 2 (D ἀπὸ, II ad)  
3 (I venit quidam princeps synagogae dicens “Domine, veni  
ut filiam meam salves”; loquente eo venit puer principis)  
4 (D I ss λέγοντες, CD II ss + αὐτῷ) 5 (C II μὴ) 6 (II eum,  
I omits) 7 (D II s<sup>c</sup> + τὸν λόγον) 8 (N II εἶπεν) 9 (II patri  
puellae, CD s<sup>c</sup> + λέγων) 10 (NCD πίστευε) 11 (s<sup>c</sup> + thy  
daughter) 12 (D εἰσελθὼν) 13 (ss + of that man) 14 (N  
οὐδένα ἀφήκεν συνεσελθεῖν) 15 (Irenaeus omits) 16 (D τοῦ  
κορασίου) 17 (II omit) 18 (D \* κατεγέλου) 19 (C II  
+ ἐκβαλὼν πάντας καὶ)

## VARIOUS.

The “tassel upon the overcoat”—to which the Jewish doctors attached so much importance that they introduced the verse, which prescribes it, into the Jewish creed—is mentioned in Mark vi. 56=Matt. xiv. 36, and in Matt. xxiii. 5. From the trito-Mark in this passage ‘the tassel’ dropped out, unless in S. Luke the Western reading be true.

S. Luke has claimed more than his usual freedom in editing this passage. S. Matthew’s *θάρσει* occurs in Mark vi. 50=Matt. xiv. 27, Mark x. 49, Matt. ix. 2, 22. The refrain “Thy faith hath saved thee” is found in Mark x. 52=Luke xviii. 42 and in Luke vii. 50, xvii. 19, and the refrain “Go in peace” is combined with it in Luke vii. 50, cf. Acts xvi. 36, Jas. ii. 16. Details, like the above, are, we believe, to be regarded as editorial rather than as genuine recollections. So S. Matthew’s note “(the woman) was healed from that hour” is repeated in Matt. xv. 28, xvii. 18. It is due, we believe, to the pressure of unbelief and the necessity of leaving no doubt whatever that the cure was really effected. S. Mark has sufficiently stated this in v. 29, but S. Matthew must have it more explicitly at the conclusion.

S. Luke again emphasizes the connexion between salvation and faith (cf. Luke viii. 12 note).

The same three Apostles were present at the Transfiguration (Mark ix. 2) and in Gethsemane (xiv. 33). The other Gospels always put James before John either by right of birth or from his martyrdom, but S. Luke here and in Luke ix. 28, Acts i. 13 puts John before James; probably in order to bring Peter and John together in consequence of their close association for work in Acts iii., iv., and perhaps during our Lord’s Ministry (see p. 29 note).

Our Lord’s words “she is not dead but sleepeth” have been generally taken to mean “Death is not, as you suppose, a thing to make much ado and wail over; it is as simple and natural as sleep; in this case it shall be as easily dissipated as sleep”; but it was possible for unbelievers to maintain that He must be understood literally, and therefore S. Luke by two editorial additions excludes the literal interpretation.



C lacks Luke iii. 22—iv. 24.  
 s<sup>o</sup> — Matt. viii. 23—x. 31.  
 — Mark except xvi. 17—20.  
 — Luke iii. 16 b—vii. 35 a.  
 s<sup>o</sup> — Mark v. 27—vi. 5 a.

FIRST DIVISION.

S. MATTHEW.

ix. (25) ἐκράτησέν τῆς χειρὸς<sup>75</sup> αὐτῆς,  
 καὶ<sup>6</sup> ἠγέρθη τὸ κοράσιον<sup>74</sup>.

(Luke iv. 14 b = Matt. ix. 26. See page 10, note.)

[26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην.]

5 (D τὴν χεῖρα) 6 (s<sup>o</sup> + immediately) 7 (s<sup>o</sup> omits)  
 8 NC αὐτῆς, (D αὐτοῦ)

(Here follows THE HEALING OF TWO BLIND MEN,  
 5 verses IV. § 17).

xiii. 53—58.

(If the sections 14—16 were restored to their Marcan order,  
 this section would be in its right place.)

53 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,  
 μετῆρην ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα<sup>1</sup> αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,

ὥστε ἐκπλήσσεσθαι αὐτοὺς

καὶ λέγειν

“Πόθεν τούτω<sup>2</sup> ἡ σοφία αὐτῆ  
 καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ<sup>3</sup> τοῦ τέκνονος<sup>74</sup> υἱός;  
 οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ<sup>5</sup>  
 καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσήφ<sup>6</sup>

καὶ Σίμων καὶ Ἰούδας; †

1 (N ἀντιπατρίδα) 2 (D s<sup>o</sup> + πασα) 3 (ll ss + Josephi)  
 4 (s<sup>o</sup> omits) 5 (C ll Μαρία) 6 (ND Origen Ἰωάννης,  
 ll Josés)

S. MARK.

v. 41 καὶ κρατήσας τῆς χειρὸς<sup>77</sup> τοῦ παιδίου λέγει αὐτῇ<sup>18</sup>  
 “Ταλειθεῖ<sup>19</sup> κούμ<sup>20</sup>,” ὃ ἐστὶν μεθερμηνευόμενον  
 “Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.”  
 42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,  
 ἦν γὰρ<sup>21</sup> ἐτῶν δώδεκα. (3)  
 καὶ ἐξέστησαν εὐθὺς<sup>22</sup> ἐκστάσει μεγάλη.  
 43 καὶ διεστείλατο αὐτοῖς πολλὰ<sup>23</sup> ἵνα μηδεὶς γνοῖ<sup>24</sup> (4)  
 τοῦτο,  
 καὶ εἶπεν δοθῆναι<sup>25</sup> αὐτῇ φαγεῖν. (5)

17 (D τὴν χεῖρα) 18 (D + Ταββει) 19 (D ll Θαβιθά,  
 ll tabitha, cf. Acts ix. 40) 20 (D ll κούμει) 21 (D ll δε,  
 NC + ὡσει) 22 (D ll πάντες) 23 (D ll omit) 24 (NC γνῶ)  
 25 (D ll δοῦναι)

17. A VISIT TO NAZARETH.

vi. 1—6<sup>a</sup>.

[1 Καὶ (ii)

ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται<sup>71</sup> εἰς τὴν πατρίδα αὐτοῦ,  
 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου<sup>72</sup>  
 ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ

καὶ οἱ<sup>3</sup> πολλοὶ ἀκούοντες<sup>4</sup> ἐξεπλήσσοντο<sup>5</sup>

λέγοντες

“Πόθεν τούτω ταῦτα<sup>6</sup>, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτω<sup>7</sup>,  
<sup>8</sup>καὶ αἱ<sup>9</sup> δυνάμεις τοιαῦται διὰ τῶν χειρῶν<sup>10</sup> αὐτοῦ γινώ-  
 μεναι<sup>11</sup>;

3 οὐχ<sup>13</sup> οὗτός ἐστιν ὁ τέκτων<sup>13</sup>,

ὁ υἱὸς τῆς<sup>14</sup> Μαρίας

καὶ<sup>15</sup> ἀδελφὸς Ἰακώβου καὶ Ἰωσήφ<sup>16</sup>

καὶ Ἰούδα καὶ Σίμωνος;

1 (D ll κἀπήλθεν, Origen καὶ ἦλθεν) 2 (D ll ἡμέρα σαβ-  
 βάτων) 3 (NCD omit) 4 (D<sup>o</sup>1 ἀκούσαντες, ll omit) 5 (D ll  
 + ἐπὶ τῇ διδασκίᾳ αὐτοῦ) 6 (NC ll + πάντα, l tanta) 7 (D ll  
 αὐτῷ) 8 (C? D ll + ἴνα, l + quod) 9 (CD omit) 10 (l labia  
 = χειλέων) 11 (D γίνονται, C ll γίνονται) 12 (D \* οὐκ)  
 13 (ll, Origen, τοῦ τέκτωνος (= Ἰωσήφ) υἱὸς καὶ) 14 (D omits)  
 15 (ll omit, ND + ὁ) 16 (ll omit, N ll καὶ Ἰωσήφ, C καὶ Ἰωσή)

S. LUKE.

VARIOUS.

viii. (54) κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν<sup>30</sup> λέγων

“Ἡ παῖς, ἔγειρε.”

55 [καὶ ἐπέστρεψεν<sup>21</sup> τὸ πνεῦμα αὐτῆς,] «καὶ ἀνάστη παρα-  
 χρήμα,<sup>122</sup>  
 καὶ διέταξεν<sup>23</sup> αὐτῇ δοθῆναι<sup>24</sup> φαγεῖν. (5)  
 56 καὶ ἐξέστησαν<sup>25</sup> [οἱ γονεῖς αὐτῆς].  
 ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ<sup>26</sup> εἰπεῖν τὸ γεγονός. (4)  
 20 (ss + her). 21 (D ὑπ-) 22 (S omits) 23 (D ἐπ-)  
 24 (ss that they should give) 25 (D + θεωροῦντες) 26 (D  
 μηδέ)

§ 17. The forms Ναζαρά, Ναζάρεθ correspond probably to the Hebrew feminines נַרְזָרָה, נַרְזָרָה. But as the word Nazareth does not occur in the O.T., we are in doubt about its true form. See IV. § 57 note. S. Mark's δ τέκτων is probably a change made by the trito-Mark in defence of the doctrine of the Virgin Birth. (Introd. Chap. xviii.) S. Mark's Ἰωσήφ is only a Greised form of Ἰωσήφ. The form συγγενεῖσιν is false for συγγενέσιν. The bold theology in Mark vi. 5 has been removed from S. Matthew lest an unbeliever should deny our Lord's omnipotence or a Stoic object that a wise man never marvels.

iv. 16—30.

**Conflation.**

Scraps from the deutero-Mark: much misplaced. Combined with much new matter.

16 Καὶ

ἦλθεν<sup>11</sup> εἰς Ναζαρά<sup>2</sup>, οὗ<sup>3</sup> ἦν ἑθραμμένος<sup>4</sup>,

καὶ εἰσῆλθεν<sup>15</sup> [κατὰ τὸ εἰωθὸς αὐτῷ<sup>6</sup>] ἐν τῇ ἡμέρᾳ τῶν σαββάτων

εἰς τὴν συναγωγὴν, «καὶ ἀνάστη ἀναγνῶναι<sup>18</sup>.  
 [17 καὶ ἐπέδθη<sup>9</sup> αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου<sup>10</sup>, καὶ ἀνοίξας<sup>11</sup> τὸ βιβλίον<sup>12</sup> εἶρεν [τὸν]<sup>13</sup> τόπον<sup>14</sup> οὗ ἦν γεγραμμένον  
 18 Πνεῦμα Κυρίου ἐπ' ἐμέ<sup>14</sup>, οὗ εἶνεκεν ἔχρισέν με<sup>14</sup>,  
 εὐαγγελίσασθαι πτωχοῖς ἑπίσταλκέν με<sup>15</sup>,  
 κηρύξαι διχμαλώτοις ἀφεςίν καὶ τυφλοῖς ἀνάβλεψιν,  
 ἀποστεῖλαι<sup>16</sup> τεθραγσμένους<sup>17</sup> ἐν ἀφέσει,  
 19 κηρύξαι ἐνιαγτόν Κυρίου λεκτόν<sup>18</sup>.  
 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν<sup>19</sup> καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς οὕτως<sup>22</sup> « Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν. »]  
 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον  
 [ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ,]

καὶ ἔλεγον

“ Οὐχὶ

υἱὸς ἐστίν<sup>7</sup> Ἰωσήφ οὗτος; »

[23 καὶ εἶπεν πρὸς αὐτοὺς « Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρί, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα<sup>19</sup> εἰς τὴν<sup>12</sup> Καφαρναοὺμ<sup>20</sup> ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. » ]

1 (D1 Ἐλθὼν δὲ) 2 (D Ναζάρεθ, II Ναζάρεθ) 3 (D ὁπου)  
 4 N1 ἀνα- 5 (D<sup>s</sup> † omits) 6 (D II omit) 7 (I omits)  
 8 (S<sup>s</sup> reads this after Ἠσαίου) 9 (S<sup>s</sup> he gave) 10 (D ὁ προ-  
 φήτης Ἠσαίας) 11 (S<sup>s</sup> II ἀναπτύξας) 12 (D omits)  
 13 S omits 14 (S<sup>s</sup> thee) 15 (D<sup>s</sup> ἀπέσταλμαι, 1 + to heal the  
 broken in heart) 16 (S<sup>s</sup> ἀποστελῶ) 17 (D τεθραυματισμένους)  
 18 (II + and the day of recompence) 19 (D γινόμενα) 20 (S<sup>s</sup>  
 + ye will say unto me)

The charge that no one should know seems to be unsuitable, for if the funeral was stopped, the professional mourners and the friends must have asked and been told why it was so. The truth appears to be that S. Mark has concluded the section with a commonplace (cf. Mark i. 44, iii. 12, vii. 36, viii. 26, 30) without noticing the incongruity. In S. Luke it is quite usual for a section to be terminated by an editorial note, and we must allow that the same thing was sometimes done in the other Gospels. Perhaps however S. Mark only means, that as our Lord had restricted the number of witnesses to five persons, so He enjoined on those five a strict reticence respecting what they had seen and heard.

S. John iv. 43, vii. 15, vi. 42, iv. 44.

[iv. 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν<sup>1</sup> εἰς τὴν Γαλιλαίαν.]  
 1 (A + καὶ ἀπῆλθεν, I est fuit)

Cf. Acts xiii. 14, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες “ Ἄνδρες ἀδελφοί, εἰ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε. ” 16 ἀναστὰς δὲ Παῦλος καὶ κατασεύσας τὴν χεῖρ εἶπεν.

Cf. Acts iv. 27, ἐπὶ τὸν ἅγιον παιδά σου Ἰησοῦν, ὃν ἔχρισας. Acts x. 38, Ἰησοῦν τὸν ἀπὸ Ναζάρεθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει.

On the quotation from Isaiah lxi. 1 and lviii. 6 see V. § 15, where also the version of the LXX. is given.

On ὑπηρέτης see page 3 note.

S. John

[vii. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες “ Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ”]

[vi. 42 καὶ ἔλεγον

“ Οὐχὶ<sup>1</sup>

οὗτος ἐστὶν Ἰησοῦς ὁ υἱὸς<sup>2</sup> Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν<sup>3</sup> τὸν πατέρα « καὶ τὴν μητέρα<sup>4</sup>; ”]

1 NCD Οὐχ 2 (D + τοῦ) 3 (S + καὶ) 4 (S II omit)

FIRST DIVISION.

S. MATTHEW.

xiii. 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πάσαι] πρὸς ἡμᾶς εἰσὶν; †  
 πόθεν οὖν<sup>6</sup> τούτῳ «ταῦτα πάντα<sup>7</sup>»;  
 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.  
 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς  
 “Οὐκ ἔστιν προφήτης ἄτιμος  
 εἰ μὴ ἐν τῇ<sup>8</sup> πατρίδι  
 «καὶ ἐν τῇ οἰκίᾳ αὐτοῦ<sup>9</sup>.”

58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς

\* \* διὰ τὴν ἀπιστίαν<sup>10</sup> αὐτῶν.

6 (ss omit) 7 (l ista sapientia) 8 NC+ιδίᾳ, (C+αὐτοῦ)  
 9 (ll omit) 10 (D1 †τὰς ἀπιστίας)

S. MARK.

vi. (3) «καὶ οὐκ<sup>15</sup> εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;»  
 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.  
 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι  
 “Οὐκ ἔστιν προφήτης ἄτιμος  
 εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ<sup>16</sup>  
 «καὶ ἐν τοῖς<sup>17</sup> συγγενέσιν<sup>18</sup> αὐτοῦ<sup>19,20</sup> «καὶ ἐν τῇ οἰκίᾳ  
 αὐτοῦ<sup>21</sup>.”

5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οἰδεμίαν δύναμιν<sup>22</sup>,  
 εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν  
 6 καὶ ἐθαύμασεν<sup>23</sup> διὰ τὴν ἀπιστίαν<sup>24</sup> αὐτῶν.]

15 (D ll οὐχὶ καὶ) 16 (N ἐαυτοῦ) 17 (D ταῖς, C \* τῆς)  
 18 (CD συγγενέσιν) 19 (D ll omit) 20 (N ll omit)  
 21 (l omits) 22 (ll noluit virtutem multam facere ibi, or  
 non faciebat ibi ullam virtutem, or non faciebat ibi virtutes  
 multas) 23 CD ll ἐθαύμαζεν, (l -ζον) 24 (D †πιστιν)

18. THE MISSION OF THE TWELVE (AND OF THE SEVENTY).

ix. 35—38, (iv. 23,) x. 1, 5—15.

Conflate.

(If section 17 were removed, this would be a continuation of the interpolation §§ 14—16.)

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας<sup>1</sup> καὶ] τὰς κώμας,  
 διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν  
 καὶ<sup>2</sup> κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας  
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν<sup>3</sup>].

Doublet:

iv. 23 καὶ περιῆγεν<sup>4</sup> [ἐν ὄλῃ<sup>5</sup> τῇ Γαλιλαίᾳ]<sup>5</sup>  
 διδάσκων<sup>6</sup> [ἐν ταῖς συναγωγαῖς αὐτῶν<sup>7</sup>  
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας  
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]].

[ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुμένοι καὶ ἐριμμένοι<sup>8</sup> ὡσεὶ<sup>9</sup> πρόβατα μὴ ἔχοντα ποιμένα.

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ  
 “Ὁ μὲν θερισμὸς πολὺς<sup>a</sup>, οἱ δὲ ἔργαται ὀλίγοι.

38 δεήθητε οὖν τῷ κυρίου<sup>10</sup> τοῦ θερισμοῦ  
 ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.”]

x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων  
 [ὥστε ἐκβάλλειν<sup>11</sup> αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν  
 μαλακίαν<sup>12</sup>].

1 (s<sup>o</sup> omits) 2 (N omits) 3 (N ll + ἐν τῷ λαῷ καὶ ἠκολούθησαν αὐτῷ) 4 (NCD ll + ὁ Ἰησοῦς) 5 (D ll ὄλην τὴν Γαλιλαίαν) 6 (N + αὐτοῖς) 7 (s<sup>o</sup> omits) 8 (NBC \* ἐριμμένοι, D βεριμμένοι) 9 (CD ὡς) 10 (D † τὸν κύριον) 11 (CD ἐκβαλεῖν) 12 (ll + ἐν τῷ λαῷ)

vi. 6<sup>b</sup>—13.

18 a. Sending them forth two by two.

Καὶ περιῆγεν τὰς κώμας κύκλῳ  
 διδάσκων.

(Matt. ix. 36 = Mark vi. 34).

7 Καὶ προσκαλεῖται<sup>1</sup> τοὺς δώδεκα<sup>2</sup>,

«καὶ ἤρξατο αὐτοὺς ἀποστέλλειν<sup>3</sup> ἄνα δύο<sup>4</sup>,  
 «καὶ ἐδίδου<sup>5</sup> αὐτοῖς ἐξουσίαν τῶν<sup>6</sup> πνευμάτων τῶν<sup>7</sup> ἀκαθάρτων<sup>8</sup>,

1 (D ll προσκαλεσάμενος) 2 (D ll s<sup>a</sup> + μαθητὰς) 3 (D ll s<sup>a</sup> ἀπέστειλεν αὐτοὺς) 4 (D ἀνά δύο, l omits) 5 (D ll δούς) 6 (C omits) 7 (C omits) 8 (N † omits)

<sup>a</sup> Cf. John iv. 35, 36.

S. LUKE.

VARIOUS.

iv, 24 εἶπεν δέ<sup>23</sup>

“[Ἀμὴν<sup>23</sup> λέγω ὑμῖν ὅτι] οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ<sup>24</sup>.

[25 ἐπ’ ἀληθείας δέ<sup>25</sup> λέγω ὑμῖν<sup>26</sup>, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου<sup>27</sup> ἐν τῷ Ἰσραὴλ<sup>28</sup>, ὅτε ἐκλείσθη ὁ οὐρανός<sup>29</sup> ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ<sup>28</sup> ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη<sup>30</sup>, εἰ μὴ Ναυμὰν<sup>31</sup> ὁ Σύρος.” 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες<sup>32</sup> ταῦτα, 29 καὶ ἀναστάντες<sup>33</sup> ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως<sup>34</sup> ὄφρου τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὑποδόμητο<sup>35</sup> αὐτῶν, ὥστε<sup>36</sup> κατακρημνίσαι<sup>37</sup> αὐτὸν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο<sup>38</sup>.]

22 (s<sup>a</sup>+unto them) 23 (D+ἀμὴν) 24 (ND ἐαυτοῦ)  
25 (D ll omit) 26 (N ll+ὅτι) 27 (s<sup>a</sup>+the prophet)  
28 (D ll Ἰσραήλ or Isdrael) 29 N C1+ἐπὶ 30 (C ἐκαθαρίσθη)  
31 (D Ναυμὰς, s<sup>a</sup> omits) 32 (D<sup>s</sup> l ἀκούσαντες)  
33 (s<sup>a</sup> omits) 34 (D+τῆς) 35 (D οὐκοδόμηται) 36 (C els τὸ)  
37 (s<sup>a</sup> † hang, C ?-κρημνίσαι)

x. 1—11, ix. 1—6.

[1 Μετὰ δὲ ταῦτα ἀνέδειξεν<sup>1</sup> ὁ κύριος<sup>2</sup> ἑτέροισ ἐβδομήκοντα (δύο)<sup>3</sup> καὶ ἀπέστειλεν αὐτούς<sup>4</sup> ἀνά δύο (δύο)<sup>5</sup> πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον<sup>6</sup> οὗ ἤμελλεν αὐτὸς<sup>7</sup> ἔρχεσθαι.

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll s<sup>a</sup> omit, NCD ll s<sup>a</sup>+καὶ)  
3 N C ll omit 4 (B omits) 5 NCD omit 6 (D ll ss πάντα τόπον καὶ πόλιν)

x. 2 ἔλεγεν δὲ πρὸς αὐτούς

“Ὁ μὲν<sup>1</sup> θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν<sup>2</sup> τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.”]

ix. 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα<sup>3</sup> (1) ἔδωκεν<sup>4</sup> αὐτοῖς [δύναμιν καὶ] ἐξουσίαν<sup>5</sup> ἐπὶ πάντα τὰ δαιμόνια<sup>6</sup> (3)

[καὶ νόσους θεραπεύειν,]

2 καὶ ἀπέστειλεν αὐτούς (2)

[κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι<sup>7</sup>].

1 (D ll omit) 2 (D<sup>s</sup> omits) 3 (N C ll+ἀποστόλους, ll+discipulos eius) 4 (N † ἔδωκεν) 5 (C \* ἐξουσίαν)  
6 (D † πᾶσαν δαιμόνιον) 7 (N D ll+τοὺς ἀσθενεῖς, C+τοὺς ἀσθενούντας)

S. John

[iv. 44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι “Προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.”]

S. John gives the saying about a prophet having no honour in his native land, but probably with a different interpretation, for he seems to regard Jerusalem and not Nazareth as the home of the Messiah. Latham however (*Pastor pastorum*, p. 164) understands S. John to mean: “Jesus went into Galilee, but not to Nazareth, for &c.”

Compare the Λόγια Ἰησοῦ in the Oxyrhynchus fragment λέγει Ἰησοῦς, “Ὁὐκ ἔστιν δεκτός προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ λατρός ποιεῖ θεραπείας εἰς τοὺς γνωσκόντας αὐτόν.” *Logion* No. 5.

The Mission of the Seventy is peculiar to S. Luke and by some critics has been condemned as unhistorical, because it contains nothing new and the Charge to the Seventy has almost nothing which is not found in S. Matthew's Charge to the Twelve. But the fact that all doublets have a tendency to be assimilated and all speeches to become confusions does not prevent S. Luke from having excellent authority for what he writes. The historical fact we consider to be well established; details are never so.

Sending out the Seventy two by two corresponds to S. Mark's sending out the Twelve two by two.

S. Matthew repeats ix. 35 in a doublet and gives the refrain, with which it concludes, three times. This surely is editorial work.

S. MATTHEW.

**Conflation.**

x. 5 [Τούτους τοὺς δώδεκα<sup>1</sup>] ἀπέστειλεν ὁ Ἰησοῦς

παραγγείλας αὐτοῖς<sup>2</sup> λέγων<sup>3</sup>

[“Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν<sup>4</sup> μὴ εἰσέλθητε· ὁ<sup>5</sup> πορεύεσθε δὲ ἕως<sup>6</sup> μάλλον<sup>6</sup> πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ἡ πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι<sup>7</sup>· “Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.” ἡ ἀσθενούντας θεραπεύετε<sup>8</sup>, νεκροὺς ἐγείρετε<sup>8</sup>, λεπροὺς καθαρίζετε<sup>8</sup>, δαιμόνια ἐκβάλλετε<sup>8</sup>. δωρεὰν ἐλάβετε, δωρεὰν δότε.]

9 Μὴ κτήσησθε [χρυσόν] ἢ μὴδὲ<sup>9</sup> [ἄργυρον<sup>10</sup>] (1)

μηδὲ<sup>9</sup> χαλκὸν εἰς τὰς ζώνας ὑμῶν, (5) †

10 μὴ<sup>9</sup> πήραν εἰς ὁδὸν (4) †

μηδὲ<sup>9</sup> δύο χιτῶνας (7)

μηδὲ<sup>9</sup> ὑποδήματα (6)

μηδὲ<sup>9</sup> ῥάβδον<sup>11</sup>. (2)

[ἄξιός γάρ<sup>12</sup> ὁ ἐργάτης τῆς τροφῆς<sup>13</sup> αὐτοῦ.] (8)

11 εἰς ἣν δὲ ἂν πόλιν ἢ κόμην<sup>14</sup> εἰσέλθητε<sup>15</sup>, [ἐξετάσατε τὸ ἐν αὐτῇ<sup>16</sup> ἀξίως ἐστω.] καὶ ἐκεῖ μείνατε ἕως ἂν ἐξέλθητε.

[12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἄσπασαθε αὐτήν<sup>16</sup>. 13 καὶ<sup>17</sup> ἐὰν μὲν ἦ<sup>18</sup> ἡ οἰκία ἀξία, ἐλθάτω<sup>19</sup> ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἢ ἐὰν δὲ μὴ ἦ ἀξία<sup>20</sup>, ἢ<sup>17</sup> εἰρήνη ὑμῶν ἐφ’<sup>21</sup> ὑμᾶς ἐπιστραφήτω.]

14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς

μηδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν<sup>22</sup>,

ἐξερχόμενοι [ἐξ<sup>23</sup> τῆς οἰκίας ἢ<sup>17</sup>] τῆς πόλεως<sup>24</sup> ἐκεῖνης<sup>25</sup>

ἐκτινάξατε τὸν κονιορτὸν<sup>26</sup> τῶν ποδῶν ὑμῶν.

[15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ<sup>27</sup> Γομόρρας<sup>28</sup> ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκεῖνη.]

1 (s<sup>o</sup> + disciples) 2 (D II + καὶ) 3 (N omits, s<sup>o</sup> + unto them) 4 (D II Σαμαριτανῶν) 5 (D ὑπάγετε) 6 (s<sup>o</sup> omits) 7 (B omits) 8 (D aorist, l omits νεκροὺς ἐγείρετε) 9 (D μήτε) 10 (N omits) 11 (C II ῥάβδους, ll + in manibus vestris) 12 (D ll + ἐστω) 13 (ll τοῦ μισθοῦ) 14 (ll ss omit) 15 (D † ἡ πόλις, εἰς ἣν ἂν εἰσέλθητε εἰς αὐτήν) 16 (l omits, ND ll + λέγοντες ‘Ἐιρήνη τῷ οἴκῳ τούτῳ’) 17 (D omits) 18 (C † ἦν) 19 (D ἔσται) 20 (D εἰ δὲ μήτε) 21 (CD ll πρὸς) 22 (ll plurals) 23 (C omits) 24 (N πόλεως + ἢ κόμης) 25 (D ll omit) 26 (NC ll + ἐκ) 27 (NC + γῆ) 28 (CD ll Γομόρρας)

(S. Matthew adds 27 verses. The whole conflation is given in II. § 5.

Then follow three chapters (xi.—xiii.) containing much Marcan material, which we have already had, and much non-Marcan material: 30 + 50 + 58 = 138 verses.

After this S. Matthew has no more serious dislocations of S. Mark's order.)

S. MARK.

**18 b. The Charge to the Twelve (and to the Seventy).**

vi. 8 καὶ παρήγγειλεν αὐτοῖς<sup>1</sup>

ἵνα μὴδὲν αἴρωσιν<sup>2</sup> εἰς ὁδὸν<sup>3</sup> (1)

εἰ μὴ ῥάβδον μόνον<sup>4</sup>, (2)

μὴ<sup>5</sup> ἄρτον, (3)

μὴ<sup>6</sup> πήραν, (4)

μὴ<sup>8</sup> εἰς τὴν ζώνην<sup>7</sup> χαλκόν, (5)

9 ἀλλὰ ὑποδεξιμένους σανδαλία, (6)

καὶ μὴ ἐνδύσασθαι<sup>8</sup> δύο χιτῶνας. (7)

10 καὶ ἔλεγεν αὐτοῖς<sup>10</sup>

“Ὅπου<sup>10</sup> ἐὰν εἰσέλθητε εἰς οἰκίαν<sup>11</sup>,

ἐκεῖ μένετε<sup>12</sup> ἕως ἂν ἐξέλθητε ἐκεῖθεν.

11 καὶ ὅς ἂν τόπος<sup>13</sup> μὴ δέξηται<sup>14</sup> ὑμᾶς

μηδὲ ἀκούσωσιν ὑμῶν,

ἐκπορευόμενοι ἐκεῖθεν

ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω<sup>15</sup> τῶν ποδῶν ὑμῶν

εἰς μαρτύριον αὐτοῖς.<sup>16</sup>

[12 Καὶ ἐξελθόντες ἐκήρυξαν<sup>17</sup> ἵνα μετανοήσιν<sup>18</sup>, 13 καὶ (iii) δαιμόνια πολλὰ ἐξέβαλλον<sup>19</sup>, καὶ ἤλειφον<sup>20</sup> ἐλαίῳ πολλοὺς ἀρρώστους καὶ<sup>11</sup> ἐθεράπευον<sup>21</sup>.]

1 (N † omits) 2 (NC αἴρωσιν) 3 (l omits) 4 (D μόνην) 5 (D ll μήτε) 6 (D ll μήτε) 7 (ll ss plural) 8 (NC D ἐνδύσασθε, (B † ἐνδύσασθε) 9 (s<sup>o</sup> omits) 10 (C “Ὅποι) 11 (D ll omit) 12 (N μείνατε) 13 (D ll ὅσοι ἐὰν, C s<sup>o</sup> δς ἐν) 14 (D ll δέξωνται) 15 (D ll s<sup>o</sup> omit) 16 (All + ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκεῖνη) 17 (N + αὐτοῖς, ll ἐκήρυσσον, l κηρύσσετε) 18 (NC μετανοήσωσιν) 19 (CD ἐξέβαλον) 20 (D ll ἐλείψαντες) 21 (ll sanaverunt or sanabantur)

## S. LUKE.

## VARIOUS.

ix. 3 καὶ εἶπεν πρὸς αὐτούς

“Μηδὲν αἴρετε εἰς τὴν<sup>1</sup> ὁδόν, (1)μήτε ῥάβδον<sup>2</sup> (2)μήτε πήραν<sup>3</sup> (4)

μήτε ἄρτον (3)

μήτε ἀργύριον, (5)

μήτε<sup>4</sup> δύο χιτῶνας ἔχειν<sup>5</sup>.” (7)**Doublet:**[x. 3 “Ὑπάγετε ἰδοὺ<sup>6</sup> ἀποστέλλω ὑμᾶς ὡς ἄρνας ἔν μέσῳ<sup>7</sup> λύκων.

4 μὴ βαστάζετε βαλλάντιον,

μὴ πήραν, (4)

μὴ<sup>8</sup> ὑποδήματα, (6)καὶ<sup>5</sup> μηδένα κατὰ τὴν ὁδὸν ἀσπάσθηθε.”]

ix. 4 “καὶ εἰς τὴν ἄν οικίαν εἰσέλθητε,

ἐκεῖ μένετε<sup>9</sup> καὶ<sup>10</sup> ἐκεῖθεν ἐξέρχεσθε.5 καὶ ὅσοι ἂν μὴ δέχωνται<sup>11</sup> ὑμᾶς,ἐξερχόμενοι ἀπὸ<sup>12</sup> τῆς πόλεως ἐκείνηςτὸν κοινορτὸν ἀπὸ<sup>14</sup> τῶν ποδῶν<sup>15</sup> ὑμῶν ἀποτινάσσετε<sup>16</sup>εἰς μαρτύριον [ἐπ’] αὐτοῦ<sup>17</sup>.”**Doublet:**[x. 5 “εἰς τὴν δ’ ἂν εἰσέλθητε οἰκίαν πρῶτον<sup>18</sup> λέγετε ‘Εἰρήνη τῷ οἴκῳ τούτῳ<sup>19</sup>.’ 6 καὶ<sup>19</sup> ἐὰν ἐκεῖ ἦ<sup>20</sup> υἱὸς εἰρήνης, ἐπαναπαύσεται<sup>21</sup> ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴγε, ἐφ’ ὑμᾶς ἀνακάμψει<sup>22</sup>. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἕσθοντες<sup>23</sup> καὶ πίνοντες τὰ παρ’ αὐτῶν, ἄξιός γάρ ὁ ἐργάτης τῆς μισθοῦ<sup>24</sup> αὐτοῦ<sup>25</sup>. μὴ μεταβαίνετε ἐξ<sup>26</sup> οἰκίας εἰς οἰκίαν. 8 καὶ εἰς τὴν ἄν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἕσθιετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς<sup>27</sup> ἐν αὐτῇ ἀσθενεῖς<sup>28</sup>, καὶ λέγετε αὐτοῖς<sup>29</sup> ‘Ἠγγικεν ἔφ’ ὑμᾶς<sup>30</sup> ἡ βασιλεία τοῦ θεοῦ.’10 “εἰς τὴν δ’ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται<sup>31</sup> ὑμᾶς<sup>32</sup>,

ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε 11 ‘Καὶ

τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν<sup>33</sup> ἐκ τῆς πόλεωςὑμῶν εἰς τοὺς πόδας<sup>34</sup> ἀπομασσήμεθα ὑμῖν<sup>35</sup>.πλὴν τοῦτο γινώσκετε<sup>36</sup> ὅτι ἡγγικεν<sup>37</sup> ἡ βασιλεία τοῦ θεοῦ.”]ix. 6 [ἐξερχόμενοι δὲ<sup>38</sup> εἰσέρχοντο κατὰ τὰς κώμας<sup>39</sup> εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]1 (C omits) 2 (A ῥάβδους) 3 (ll + nor shoes) 4 (D + ἀνά) 5 (N omits) 6 (CD ll + ἐγὼ) 7 (D μέσον) 8 (C μηδέ) 9 (N μένατε) 10 (l + ne) 11 (D ll δέξωνται) 12 (ND ἐκ, ll de) 13 (A ll ss + καὶ) 14 (D l omit) 15 (l omits) 16 (D ἐκ- CD τινάξατε) 17 (N ll αὐτοῖς) 18 (l omits, D<sup>ss</sup> ll read πρῶτον before οἰκίαν) 19 (ss omits) 20 (N + ὁ) 21 (CD ἐπαναπαύσεται) 22 (D ἐπιστρέψει + ἡ εἰρήνη ὑμῶν) 23 (NC ἐσθίνοντες) 24 (ss food) 25 (C ll + ἐστίν) 26 (D ἀπὸ) 27 (D<sup>ss</sup> † οὖς) 28 (D ll ἀσθενούντας) 29 (ss omit) 30 (l omits) 31 (D<sup>ss</sup> ll δέξωνται) 32 (ss + in it) 33 (N † ὑμῖν) 34 (C l + ἡμῶν) 35 (l nobis) 36 (N + ὑμεῖς) 37 (C ll + ἐφ’ ὑμᾶς) 38 (ss + his apostles) 39 (D † κατὰ πόλεις καὶ ἡρῶντο, ll ss + and the cities)

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command “Into any city of Samaritans enter ye not (x. 5).” S. John tells of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to ix. 52 speaks of Samaritans in the case of the Ten Lepers (xvii. 16), and in that of the Good Samaritan (x. 33). He also records the evangelizing of many of their villages, Acts i. 8, viii. 5, 14, 25, ix. 31, xv. 3. See ‘Comp. of the Gospels,’ p. 88.

Luke xxii. 35, καὶ εἶπεν αὐτοῖς “Ὅτε ἀπέστειλα ὑμᾶς ἄπερ βαλλάντιον καὶ πήρας καὶ ὑποδημάτων, μὴ τυνὸς ὑστερήσατε;” N.B. These words are spoken to the Twelve, although in Luke x. 4 the original prohibition was addressed to the Seventy: a good example of assimilation. The word βαλλάντιον occurs four times in S. Luke but not elsewhere.

S. Mark permits the Twelve to use staff and sandals, S. Matthew forbids them both; S. Luke forbids the staff to the Twelve, and the sandals to the Seventy, but in xxii. 35 by a slip of memory he forbids sandals to the Twelve. We can have little doubt that S. Mark here preserves the original rule, both the other Gospels having been affected by the tendency to expect exceptional severity in the case of religious teachers. Probably S. Luke during his visits to Palestine heard the rule recited in S. Matthew’s form and altered his own teaching accordingly. This therefore will be a case of mixture. Harmonists from Tatian downwards have vainly endeavoured to find different meanings for ῥάβδος and to distinguish σανδάλια from ὑποδήματα, in order formally to reconcile the Evangelists. It is better in every way to admit the divergence.

The tendency to severity is seen in another detail. S. Mark commands them not to wear two tunics—for the sake of warmth in cold weather, as the high priest did on the night of our Lord’s trial (Mark xiv. 63), but in S. Matthew they are not to get two tunics—one for washing, the other for wearing; so John the Baptist forbade (Luke iii. 11).

Acts xiii. 51, οἱ δὲ ἔκτιναξάμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ’ αὐτοὺς ἦθον εἰς Ἰκόνιον. Acts xviii. 6, ἔκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτοῖς.

S. Matthew, as usual, has treated S. Mark’s brief section as a peg on which to hang many *logia*. His discourse is given at length in the Second Division.

Copper coins free from idolatrous symbols were used in Palestine by special indulgence of the Romans. Poor people would seldom see any other; cf. Luke xx. 24. Hence S. Mark’s χαλκός is original and has been altered in the other Gospels to correspond to local usage. The diminutive ἀργύριον means coined silver, which was the usual tender amongst Gentiles.

**With Mark vi. 13 compare**

S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι (τοῦ Κυρίου).

S. MATTHEW.

xiv. 1—12<sup>a</sup>.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης  
 τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπεν [τοῖς παῖσιν αὐτοῦ]  
 “Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής.  
 αὐτὸς ἡγήρθη ἀπὸ τῶν νεκρῶν,  
 καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.”

1 (s<sup>e</sup> omits, D ss + δέ) 2 (D ll + M ἡ τι) 3 (D ll + δν ἐγὼ  
 ἀπεκεφάλισα) 4 (C l οὗτος) 5 (B omits) 6 (D † ἐναρ-  
 γούσιν) 7 (ss therefore great is his power)

xiv. 3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην

ἔδησεν καὶ ἐν φυλακῇ [ἀπέθετο]  
 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
 ἣν ἔλεγον γὰρ ὁ Ἰωάννης αὐτῷ  
 “Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.”  
 5 καὶ θέλων αὐτὸν ἀποκτείνειν

ἐφοβήθη [τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον].  
 1 (B + τότε) 2 (s<sup>e</sup> omits, CD + αὐτὸν) 3 (D ll omit)  
 4 (D + τῇ) 5 (C ἔθετο, 1 + αὐτὸν, D ll omit) 6 (ND omit)  
 7 (N omits) 8 (2 ll uxorem fratris tui, 1 + uxorem) 9 (B  
 ἐπει)

xiv. 6 γενεσίους δὲ γενομένους τοῦ Ἡρώδου

ἠόρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος [ἐν τῷ μέσῳ]  
 1 (C genitive) 2 (ss + came in and) 3 (D<sup>s</sup> αὐτοῦ  
 Ἡρωδιάς) 4 (s<sup>e</sup> omits, s<sup>c</sup> + of the banquet)

S. MARK.

19. MARTYRDOM OF JOHN THE BAPTIST.

vi. 14—29.

19 a. Herod's opinion about our Lord.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,  
 φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,  
 καὶ ἔλεγον ὅτι  
 “Ἰωάννης ὁ βαπτίζων  
 ἐγήγερται ἐκ νεκρῶν,  
 καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.”  
 15 ἄλλοι δὲ ἔλεγον ὅτι “Ἥλειας ἐστίν.”  
 ἄλλοι δὲ ἔλεγον ὅτι “Προφήτης ὡς εἰς τῶν προφητῶν.”  
 16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγον  
 “Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην,  
 οὗτος ἡγήρθη.”

1 (s<sup>e</sup> knowledge) 2 (N ll s<sup>e</sup> ἔλεγον, (D \* ἐλέγσαν)  
 3 (D ll s<sup>e</sup> βαπτιστής) 4 (C ἡγήρθη) 5 (s<sup>e</sup> great is his  
 power) 6 (N ll omit) 7 (D ll omit, 1 omits ὡς εἰς τῶν  
 προφητῶν) 8 (CD omit) 9 (D ll εἶπεν, ll λέγει, C + ἔτι)  
 10 (ND ll omit) 11 (N ll + Ἰωάννης, C + ἐστίν. αὐτὸς, D<sup>s</sup> ll + ἐκ  
 νεκρῶν) 12 (C + ἀπὸ τῶν νεκρῶν)

19 b. John the Baptist's Imprisonment.

(A retrospect.)

[vi. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν  
 τὸν Ἰωάννην

καὶ ἔδησεν αὐτὸν ἐν φυλακῇ  
 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
 ἣν αὐτὸς ἐγάμησεν.  
 18 ἔλεγον γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι  
 “Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.”  
 19 ἣ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ  
 καὶ ἠθέλησεν αὐτὸν ἀποκτείνειν,  
 καὶ οὐκ ἠδύνατο.

20 ὁ γὰρ Ἡρώδης ἐφοβήθη τὸν Ἰωάννην,  
 εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει  
 αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει. 15<sup>716</sup>, καὶ ἠδέως  
 αὐτοῦ ἤκουεν.]

1 (D omits) 2 (D ll καὶ ἔβαλεν εἰς φυλακὴν) 3 (ll omit)  
 4 (D<sup>s</sup> l σε) 5 (D? αὐτὸν) 6 (l omits) 7 (2 ll Herodes  
 autem) 8 (D \* ἠνέχεν) 9 (C ll ἐτίθει) 10 (C ἀπολέσαι)  
 11 (D \* οὐχ) 12 (s<sup>e</sup> omits) 13 (D ll + εἶναι) 14 (B † omits)  
 15 (CD ll s<sup>e</sup> πολλὰ ἐποίει, ll quia or quod multa faciebat)  
 16 (l cum audisset illum multa facere)

19 c. Herod's Birthday Feast.

[vi. 21 Καὶ γενομένης ἡμέρας εὐκαιροῦ ὄρε<sup>713</sup> Ἡρώδης (ii)  
 τοῖς γενεσίους αὐτοῦ δείπνον ἐποίησεν τοῖς μεγιστάσιν  
 αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλι-  
 λαιας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδι-

1 (D<sup>s</sup> + δέ) 2 (D<sup>s</sup> ll omit, Lachmann δ τε) 3 (s<sup>e</sup> it  
 happened that) 4 (D \* γενεχλοῖς) 5 (D ll omit) 6 (N  
 ελθούσης) 7 (ll s<sup>e</sup> Copt. Goth. omit, C αὐτῆς τῆς)

## S. LUKE.

## VARIOUS.

ix. 7—9 (iii. 19, 20).

7 Ἡκουσεν<sup>1</sup> δὲ Ἡρώδης ὁ τετραάρχης<sup>2</sup> [τὰ γινόμενα πάντα,καὶ διηπόρει<sup>3</sup>] διὰ τὸ λέγεσθαι ὑπὸ τινῶν<sup>4</sup> ὅτι  
Ἰωάνης  
ἠγέρθη<sup>5</sup> ἐκ νεκρῶν,8 ὑπὸ τινῶν δὲ<sup>6</sup> ὅτι Ἡλείας ἐφάνη,  
9 ἄλλων δὲ<sup>7</sup> ὅτι προφήτης τις<sup>8</sup> [τῶν ἀρχαίων ἀνέστη<sup>9</sup>].9 εἶπεν δὲ (ὁ)<sup>10</sup> Ἡρώδης<sup>11</sup>  
“Ἰωάνην ἐγὼ ἀπεκεφάλισα.τίς δὲ<sup>12</sup> ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα<sup>13</sup> ;”  
[καὶ ἐξήτει ἰδεῖν αὐτόν.]

|               |                    |                                  |                                  |
|---------------|--------------------|----------------------------------|----------------------------------|
| 1 (D Ἀκούσας) | 2 (N omits)        | 3 (D ἠπορεύτο)                   | 4 (S <sup>a</sup> omits)         |
| 5 (D ἀνέστη)  | 6 (ss others said) | 7 (D + ἄλλοι δὲ, ss others said) | 8 (D + ἄλλοι δὲ, ss others said) |
| 10 NCD omit   | 11 (CD + θτι)      | 12 (ss omit)                     | 13 (D ll ss ἐγὼ ταῦτα ἀκούω)     |

(An editorial note.)

iii. 19 [ὁ δὲ Ἡρώδης ὁ τετραάρχης,

ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς<sup>1</sup> τοῦ ἀδελφοῦ  
αὐτοῦ<sup>2</sup>  
καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν<sup>3</sup> ὁ Ἡρώδης, <sup>20</sup> προσέθηκεν  
καὶ τοῦτο ἐπὶ πάντων,  
<sup>4</sup> κατέκλεισεν<sup>5</sup> τὸν Ἰωάνην ἐν<sup>6</sup> φυλακῇ.]

|                  |                             |                                      |                               |              |
|------------------|-----------------------------|--------------------------------------|-------------------------------|--------------|
| 1 (C + Φιλίππου) | 2 (S <sup>a</sup> of Herod) | 3 (N πάντων τῶν πονηρῶν ὧν ἐποίησεν) | 4 (C ll S <sup>a</sup> + καὶ) | 5 (D ll ἐν-) |
| 6 (C + τῇ)       |                             |                                      |                               |              |

Antipas never bore the title of 'king,' and S. Mark's Aramaic βασιλεὺς is therefore corrected in both the other Gospels. S. Matthew however forgets to correct it in xiv. 9. S. Luke's <δι>ηπόρει occurs in Mark vi. 20.

S. Luke knew that the aristocracy in Palestine were Sadducean, and the Herods, however much at times they strove to conciliate the Pharisees, did not share in the hope of immortality. Hence he cannot believe that Herod would use words which admitted the existence of the soul after death. But a guilty conscience will often shake for the moment an atheistic creed.

Mark vi. 15 is alluded to in Mark viii. 28, and the whole line of Luke ix. 8<sup>b</sup> is repeated by double assimilation in Luke ix. 19, a strong proof of the truth of the oral hypothesis.

S. John iii. 24.

[οὗτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης.]

Herod Philip, the tetrarch of Iturea and Trachonitis (Luke iii. 1), was not the husband of Herodias. I suspect that the name Philip here is one of the deutero-Marcian additions to the narrative, for it is scarcely conceivable, as the harmonists assume, that Herod the Great had two sons named Philip.

S. Mark says that Herod respected John and put him into custody to save him from Herodias's assassins. S. Luke in the editorial note, in which he gives his own opinion of the transaction, regards John's imprisonment as the climax of Herod's evil deeds. S. Matthew says that Herod wished to kill John but dared not do so because of John's popularity with the masses, but ἐφοβήθη τὸν ὄχλον is borrowed from Matt. xxi. 26, 46 = Mark xii. 12, and εἰς προφήτην αὐτὸν εἶχον from Matt. xxi. 46.

It is not improbable however that different traditions were extant respecting Herod's motives (see Josephus, *Ant.* xviii. 5. 2), and we must not forget that our Lord declared that neither Herod nor Herodias was altogether responsible for John's death. The real murderers were the members of the Sanhedrin in Jerusalem, who plotted the crime which Herod carried into effect (Matt. xvii. 12, Luke xiii. 33). See Professor S. Sollertinsky, *Journal of Theol. Studies* i. 4. That S. Mark's account is the primitive one is shown by S. Matthew's admission that the king was sorry, xiv. 9.

The girl's name was Salome (Joseph. *Ant.* xviii. 5. 4), but she would be entitled to the patronymic Herodias. She was the daughter of Herodias, not of Antipas, but θυγάτηρ may be loosely used for step-daughter.



S. MATTHEW.

xiv. (6) καὶ ἤρρεσεν τῷ Ἡρώδῃ,

7 ὅθεν<sup>5</sup> μετὰ ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰ-  
τήσῃται.

8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς<sup>6</sup>

“Δός μοι,” φησὶν<sup>7</sup>, “[ὡδε]<sup>8</sup> ἔπι πίνακι  
τῆν<sup>10</sup> κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.”

5 (s<sup>o</sup> and) 6 (D ll ss + εἶπεν) 7 (D ll ss omit) 8 (ll  
omit) 9 (D ꝛ omits)

xiv. 9 καὶ λυπηθεὶς<sup>1</sup> ὁ βασιλεὺς.  
διὰ<sup>2</sup> τοὺς ὄρκους καὶ<sup>3</sup> τοὺς συνακακειμένους  
ἐκέλευσεν<sup>4</sup> δοθῆναι,  
10 καὶ πέμψας

ἀπεκεφάλισεν<sup>5</sup> Ἰωάννην ἐν τῇ φυλακῇ  
11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ<sup>6</sup> ἐπὶ<sup>7</sup> πίνακι  
καὶ ἐδόθη τῷ κορασίῳ,  
καὶ ἤνεγκεν<sup>8</sup> τῇ μητρὶ αὐτῆς.  
12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ  
ἦραν τὸ πτώμα<sup>9</sup> καὶ ἔθαψαν αὐτόν<sup>10</sup>,

1 (NCD ll ἐλυπήθη) 2 (NC ll s<sup>o</sup> + δέ) 3 (D ll + διὰ)  
4 (s<sup>o</sup> + it...to her) 5 (CD + τὸν) 6 (ss they brought  
the head of John) 7 (D + τῷ) 8 (ll + puella) 9 (ND  
ll ss + αὐτοῦ) 10 (CD αὐτό)

xiv. 12<sup>b</sup>—36.  
καὶ ἐλθόντες  
ἀπήγγειλαν τῷ Ἰησοῦ.

S. MARK.

vi. (22) ἀδος καὶ ὀρχησαμένης, ἤρρεσεν<sup>7</sup> τῷ Ἡρώδῃ καὶ τοῖς  
συνακακειμένοις. ὁ δὲ<sup>8</sup> βασιλεὺς εἶπεν τῷ κορασίῳ “Αἰτή-  
σίον<sup>9</sup> με δ<sup>7</sup> ἐὰν θέλῃς<sup>10</sup>, καὶ δώσω σοι.” 23 καὶ ὤμωσεν αὐτῇ<sup>11</sup>  
“Ὅ τι ἐάν<sup>12</sup> με<sup>13</sup> αἰτήσῃς δώσω σοι<sup>14</sup> ἕως ἡμίσεος<sup>15</sup>  
τῆς βασιλείας μοῦα<sup>16</sup>.” 24 καὶ<sup>17</sup> ἐξεληθούσα εἶπεν τῇ  
μητρὶ αὐτῆς “Τί αἰτήσωμαι;” ἡ δὲ εἶπεν “Τῆν κεφαλὴν  
Ἰωάννου τοῦ βαπτίζοντος<sup>18</sup>.” 25 καὶ εἰσελθούσα<sup>19</sup> εὐθύς<sup>20</sup>  
μετὰ σπουδῆς<sup>21</sup> πρὸς τὸν βασιλέα ἤγησάτο λέγουσα<sup>22</sup>  
“Ἐλέω ἵνα ἐξαυτῆς δῶς μοι<sup>23</sup> ἐπὶ πίνακι<sup>23</sup>  
τῆν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.”]

7 (D ll καὶ ἀρεσάσης) 8 (D ll omit) 9 (N Ἀήτησαι)  
10 (D ll θέλεις) 11 (D ll + πολλά) 12 (D<sup>5</sup> + εἰ τι ἐν), NC ll  
8τι “Ὅ ἐάν 13 (N ll omit) 14 (C ? omits from καὶ ὤμωσεν  
το δώσω σοι) 15 (D ll καὶ τὸ ἡμισυ) 16 (s<sup>o</sup> reads from  
κορασίῳ το μου “Ask of me and I will give thee, even unto the  
half of my kingdom.” And he swore unto her with an oath.)  
17 (CD ll ἡ δέ) 18 (CD ll βαπτιστοῦ) 19 (N ἐλθούσα)  
20 (D ll s<sup>o</sup> omit) 21 (D ll s<sup>o</sup> εἶπεν, s<sup>o</sup> + unto him) 22 (D ll  
Δός μοι) 23 (D + ὡδε)

19 d. The Baptist's Martyrdom.

[vi. 26 καὶ<sup>1</sup> περίλυπος γενόμενος ὁ βασιλεὺς<sup>2</sup> (ii)

διὰ τοὺς ὄρκους καὶ<sup>3</sup> τοὺς ἀνακακειμένους<sup>4</sup>

οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν<sup>5</sup>.

27 καὶ<sup>6</sup> εὐθύς<sup>7</sup> ἀποστείλας ὁ βασιλεὺς<sup>8</sup> σπεκουλάτορα<sup>9</sup>  
ἐπέταξεν<sup>10</sup> ἐνεγκαί<sup>11</sup> τῆν κεφαλὴν αὐτοῦ<sup>12</sup>.

καὶ<sup>13</sup> ἀπελθὼν<sup>14</sup> ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

28 καὶ ἤνεγκεν τῆν κεφαλὴν αὐτοῦ<sup>15</sup> ἐπὶ πίνακι

καὶ ἔδωκεν αὐτήν<sup>16</sup> τῷ κορασίῳ,

καὶ τὸ κοράσιον ἔδωκεν<sup>17</sup> αὐτήν<sup>18</sup> τῇ μητρὶ αὐτῆς.

29 καὶ ἀκούσαντες<sup>19</sup> οἱ μαθηταὶ αὐτοῦ ἦλθαν  
καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτό<sup>20</sup> ἐν<sup>21</sup> μνημείῳ.]

1 (D<sup>5</sup> omits) 2 (ll + mox, D ll + ὡς ἤκουσεν) 3 (D ll + διὰ)  
4 (ND συνανα-) 5 (s<sup>o</sup> ? he could not change, I noluit negare)  
6 (D ll ἀλλά) 7 (ll omit) 8 (D ll s<sup>o</sup> omit) 9 (D \*σπε-  
κουλάτορα) 10 (s<sup>o</sup> + that he should cut off and) 11 (D ll  
ἐνεχθῆναι) 12 (C ll + ἐπὶ πίνακι) 13 (D ll ὁ δέ) 14 (l  
omits) 15 (N ꝛ omits, s<sup>o</sup> reads it for τῆν κεφαλὴν αὐτοῦ, D l  
omit αὐτοῦ) 16 (ll omit) 17 (C ἤνεγκεν) 18 (D ll omit)  
19 (D ἀκούσαντες δέ) 20 (N αὐτόν) 21 (D + τῷ)

20. THE FEEDING OF THE FIVE THOUSAND.

vi. 30—56.

20 a. In the morning.

30 Καὶ συναγόνται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,

καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἔποιήσαν

[καὶ ὅσα<sup>1</sup> ἐδίδαξαν<sup>2</sup>. (iii)]

31 καὶ λέγει αὐτοῖς “Δεῦτε ὑμεῖς<sup>3</sup> αὐτοὶ κατ’ ἰδίαν<sup>4</sup> εἰς  
ἔρημον τόπον καὶ ἀναπαύσασθε<sup>5</sup> ὀλίγον.” ἦσαν γὰρ οἱ  
ἐρχόμενοι καὶ οἱ<sup>6</sup> ὑπάγοντες<sup>7</sup> πολλοί, καὶ οὐδὲ φαγεῖν<sup>8</sup>  
εὐκαίρουν<sup>9</sup>.]

1 (NC ll s<sup>o</sup> omit) 2 (s<sup>o</sup> ꝛ he did and taught) 3 (D ll s<sup>o</sup>  
ὑπάγωμεν) 4 (D ll omit) 5 (ND ἀναπαύσαθε) 6 (C ? omits)  
7 (s<sup>o</sup> + unto him) 8 (s<sup>o</sup> + bread) 9 (D εὐκαίρως εἶχον)

<sup>a</sup> LXX. Esther v. 3, καὶ εἶπεν ὁ βασιλεὺς, “Τί θέλεις, Ἔσθηρ; καὶ τί σοῦ ἔστω τὸ ἀξίωμα; ἕως τοῦ ἡμίσεος τῆς βασιλείας  
μου καὶ ἔσται σοι.”

S. LUKE.

VARIOUS.

*περιλυπος* occurs in Mark xiv. 34=Matt. xxvi. 38, Luke xviii. 28.

It is a duty to break an oath, if keeping it would involve sin, but few moralists understood that elementary rule then. The drunken king and his more drunken courtiers were not in a condition to defend the truth, but more disgusting still is the wantonness and brutality of these ladies of rank.

§ 20. This is the only miracle wrought by our Lord, which is recorded in four Gospels. S. John's account is independent and contains very different conversations, but it agrees with the Synoptists in the number of the guests, the number and name of the baskets which received the fragments and in the existence of grass. Particular attention should be drawn to the fact that S. Mark's line about sheep not having a shepherd is not found in S. Matthew here, but is found in a similar passage of his Gospel. The trito-Mark has probably borrowed it from the oral Matthew.

On the relation between the narratives of the feeding of five thousand and feeding of four thousand see Mark viii. 1 note. S. Matthew's *ἀκούσας* (13) occurs also in Matt. iv. 12.

ix. 10—17.

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι  
διηγήσαντο αὐτῷ ὅσα ἐποίησαν<sup>11</sup>.

1 (N &amp; † ἐποίησεν)

S. John vi. 1—15.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας<sup>1</sup> τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν<sup>2</sup> τὰ σημεῖα ἃ ἐποίησεν ἐπὶ<sup>3</sup> τῶν ἀσθενούντων. 3 ἄνῆλθεν δὲ<sup>4</sup> εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ<sup>5</sup> ἐκάθητο<sup>6</sup> μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα<sup>7</sup>, ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρas οὖν τοὺς ὀφθαλμοὺς ὁ<sup>5</sup> Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἐρχεται

1 (D II + *eis* τὰ μέρη, 1 + *et*) 2 (N *έώρων*) 3 (N II *περὶ*)  
4 (N *καὶ ἀπῆλθεν*, D II *ἀπῆλθεν οὖν*) 5 (N *omits*) 6 (N *ἐκαθέζετο*, D \* *ἐκαθήζετο*) 7 Found in all extant MSS. and versions, but apparently omitted by some Fathers. (See Hort's note.)

S. MATTHEW.

xiv. 13 [Ἐκείθεν δὲ ἰησοῦς] ἀνεχώρησεν [ἐκεῖθεν]  
ἐν πλοίῳ<sup>13</sup>

εἰς ἔρημον τόπον κατ' ἰδίαν·  
καὶ ἀκούσαντες οἱ ὄχλοι  
ἠκολούθησαν αὐτῷ περὶ τῶν πόλεων<sup>4</sup>.

14 Καὶ ἐξελθὼν<sup>2</sup> εἶδεν πολλὸν ὄχλον,  
καὶ ἐσπλαγχνίσθη<sup>5</sup> ἐπ' αὐτοὺς<sup>7,5</sup>.

Doublet:

[ix. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν  
ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι<sup>6</sup>,

ὡσεὶ<sup>7</sup> πρόβατα μὴ ἔχοντα ποιμένα<sup>a</sup>.]

xiv. (14) καὶ ἐθεράπευσεν τοὺς ἀρρώστους<sup>8</sup> αὐτῶν.

1 (C Καὶ ἀκούσας) 2 (s<sup>o</sup> omits) 3 (N II περὶ) 4 (s<sup>o</sup>  
+ and the villages) 5 (D περὶ αὐτῶν) 6 (D βεριμμένοι)  
7 (CD ὡς) 8 (D ἀρρωστούοντας)

xiv. 15 Ὁψίας δὲ γενομένης  
προσηλθὼν αὐτῷ οἱ μαθηταὶ<sup>1</sup> λέγοντες  
“Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· †  
ἀπόλυσον<sup>2</sup> τοὺς ὄχλους,  
ἵνα ἀπελθόντες εἰς τὰς<sup>3</sup> κώμας<sup>4</sup>  
ἀγοράσωσιν ἑαυτοῖς βρώματα.”

16 ὁ δὲ [Ἰησοῦς]<sup>5</sup> εἶπεν αὐτοῖς<sup>6</sup>  
“Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.”

17 οἱ δὲ λέγουσιν<sup>7</sup> αὐτῷ  
“Οὐκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας.”

18 [ὁ δὲ εἶπεν “Φέρετέ μοι<sup>8</sup> ὧδε<sup>9</sup> αὐτούς.”]

1 (CD II s<sup>o</sup> + αὐτοῦ) 2 (NC + οὖν) 3 (C + κύκλω) 4 (N  
χώρας) 5 (ND I omit) 6 (II omit) 7 (II responderunt)  
8 (I omits) 9 (D II omit)

xiv. 19 καὶ κελεύσας<sup>1</sup> τοὺς ὄχλους<sup>12</sup> ἀνακλιθῆναι  
ἐπὶ τοῦ χόρτου<sup>13</sup>,

λαβὼν<sup>4</sup> τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,  
ἀναβλέψας εἰς τὸν οὐρανὸν  
εὐλόγησεν καὶ κλάσας  
ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους<sup>5</sup> οἱ δὲ μαθηταὶ<sup>6</sup> τοῖς  
ὄχλοις.

1 (N I ἐκέλευσεν, (B κελεύσατε) 2 (D<sup>s</sup> II τὸν ὄχλον)  
3 (D τὸν χόρτον), (NC I + καὶ) 4 (D ἔλαβεν) 5 (2 II omit)  
6 (I ss + γὰρ)

S. MARK.

vi. 32 καὶ ἀπήλθον ἐν τῷ<sup>10</sup> πλοίῳ<sup>11</sup>

εἰς ἔρημον τόπον κατ' ἰδίαν.

33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν<sup>12</sup> πολλοί,  
καὶ περὶ<sup>13</sup> ἀπὸ πασῶν τῶν<sup>14</sup> πόλεων συνέδραμον ἐκεῖ  
καὶ προσήλθον αὐτούς<sup>15</sup>.

34 Καὶ ἐξελθὼν<sup>16</sup> εἶδεν<sup>17</sup> πολλὸν<sup>16</sup> ὄχλον,  
καὶ<sup>18</sup> ἐσπλαγχνίσθη<sup>19</sup> ἐπ' αὐτούς

[ὅτι ἦσαν ὡς πρόβατα<sup>20</sup> μὴ ἔχοντα ποιμένα<sup>a</sup>,] (iii)  
καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά<sup>21</sup>.

\* \* \* \* \*

10 (N omits) 11 (D II ἀναβάντες εἰς τὸ πλοῖον ἀπήλθον)  
12 (N ἐπέγνωσαν (N II + αὐτούς) 13 (II περὶ) 14 (D † πάν-  
των) 15 (D II συνήλθον αὐτοῦ, A II + καὶ συνέδραμον πρὸς αὐτόν)  
16 (I omits) 17 (D II καὶ ἰδὼν) 18 (D II omit) 19 (s<sup>o</sup>  
+ and many saw them and recognised them and followed him on  
land from all the cities; and when they came and he saw a great  
multitude, he had compassion) 20 (N † omits) 21 (s<sup>o</sup> omits)

20 b. In the evening.

vi. 35 Καὶ ἤδη<sup>11</sup> ὥρας πολλῆς γενομένης<sup>2</sup>  
προσελθόντες αὐτῷ<sup>3</sup> οἱ μαθηταὶ αὐτοῦ ἔλεγον<sup>4</sup> ὅτι.  
“Ἐρημὸς ἐστὶν ὁ<sup>5</sup> τόπος, καὶ<sup>5</sup> ἤδη ὥρα πολλή· (i)

36 ἀπόλυσον αὐτούς<sup>6</sup>,  
ἵνα ἀπελθόντες εἰς τοὺς κύκλω<sup>7</sup> ἀγορεύσιν<sup>8</sup> καὶ<sup>8</sup> κώμας<sup>9</sup>  
<sup>10</sup> ἀγοράσωσιν ἑαυτοῖς<sup>11</sup> τί φάγωσιν<sup>11</sup>.

37 ὁ δὲ ἀποκριθεὶς<sup>10</sup> εἶπεν αὐτοῖς

“Δότε αὐτοῖς ὑμεῖς φαγεῖν.”

καὶ<sup>9</sup> λέγουσιν αὐτῷ

“Ἀπελθόντες ἀγοράσωμεν [δηναρίων διακοσίων<sup>12</sup>] (iii)  
ἄρτους καὶ<sup>9</sup> δώσωμεν<sup>13</sup> αὐτοῖς φαγεῖν;” 38 ὁ δὲ  
λέγει αὐτοῖς “Πόσους ἔχετε<sup>14</sup> ἄρτους; ὑπάγετε  
ἴδετε.”

καὶ γνόντες<sup>15</sup> λέγουσιν<sup>16</sup> “Πέντε<sup>17</sup>, καὶ δύο<sup>18</sup> ἰχθύας.”

1 (D<sup>s</sup> I ἤδη δὲ) 2 (ND II γενομένης) 3 (ND II omit)  
4 (D I λέγουσιν, D II + αὐτῷ) 5 (D † omits) 6 (s<sup>o</sup> those people)  
7 (D II ἔγνωσαν) 8 (D<sup>s</sup> + εἰς τὰς) 9 (s<sup>o</sup> omits) 10 (D<sup>s</sup> † + ἵνα)  
11 (N II βρώματα τί φάγωσιν, D<sup>s</sup> τι φαγεῖν, A II ἄρτους· τί γὰρ  
φάγωσιν οὐκ ἔχουσιν) 12 (s<sup>o</sup> one hundred) 13 (NBD \* δώ-  
σωμεν) 14 (D \* ἔχετε) 15 (N ἐλθόντες) 16 (D II s<sup>o</sup>  
+ αὐτῷ) 17 (D II s<sup>o</sup> + ἄρτους) 18 (D \* δύο)

20 c. The Meal.

vi. 39 καὶ ἐπέταξεν αὐτοῖς<sup>1</sup> ἀνακλιθῆναι<sup>2</sup> πάντας  
συμπόσια συμπόσια<sup>3</sup> ἐπὶ<sup>4</sup> τῷ χλωρῷ χόρτῳ.  
40 καὶ ἀνέπεσαν πρᾶσια<sup>5</sup> πρᾶσια<sup>5</sup> κατὰ ἑκατὸν καὶ κατὰ  
πεντήκοντα. (2)

41 καὶ λαβὼν τοὺς<sup>1</sup> πέντε ἄρτους καὶ τοὺς δύο ἰχθύας  
ἀναβλέψας εἰς τὸν οὐρανὸν  
εὐλόγησεν καὶ κατέκλασεν<sup>6</sup> τοὺς<sup>7</sup> ἄρτους  
καὶ ἐδίδου τοῖς μαθηταῖς<sup>8</sup> ἵνα παρατιθῶσιν<sup>9</sup> αὐτοῖς<sup>10</sup>,  
καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

1 (D omits) 2 (D I Origen ἀνακλῖναι) 3 (1 s<sup>o</sup> omit, D II  
κατὰ τὴν \* συμπόσιον) 4 (B ἐν) 5 (N omits) 6 (N κλά-  
σας... - καὶ) 7 (D II + πέντε) 8 (D<sup>s</sup> II s<sup>o</sup> + αὐτοῦ) 9 (D  
παραθῶσιν) 10 (D II s<sup>o</sup> κατέναντι αὐτῶν)

\* LXX. Numbers xxvii. 17, “καὶ οὐκ ἐστὶν ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἱς οὐκ ἐστὶν ποιμὴν.”

## S. LUKE.

ix. (10) Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν<sup>2</sup>  
κατ' ἰδίαν εἰς ἑπὶ τὸν<sup>3</sup> ἑκκατομῆν Βηθσαιδᾶ<sup>4</sup>. †  
11 οἱ δὲ ὄχλοι γινόντες  
ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος<sup>5</sup> αὐτοὺς

ἐλάλει<sup>6</sup> αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],  
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας<sup>7</sup> ἰάτο<sup>8</sup>.

2 (D ἀν-) 3 (NCD II s<sup>o</sup> τόπον ἔρημον, C + πόλεως, D κώμην,  
cf. Mark viii. 23, 26, s<sup>o</sup> the gate of the city) 4 (N s<sup>o</sup>  
omit, C καλουμένης Βηθ., D λεγομένην Βηθ.) 5 (C δεξάμενος)  
6 (N ἐλάλησεν) 7. (D + αὐτοῦ πάντας) 8 (C ἰάσατο)

[ix. 12 Ἡ δὲ<sup>11</sup> ἡμέρα ἤρξατο κλίνειν  
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

“ Ἀπόλυσον τὸν ὄχλον,  
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ<sup>2</sup> ἀγροὺς †  
[καταλύσωσιν<sup>3</sup> καὶ<sup>4</sup>] εὐρωσιν ἐπισιτισμόν<sup>5</sup>,  
ἵνα ὡδε<sup>6</sup> ἐν ἐρήμῳ τόπῳ ἔσμεν.” (x)  
13 εἶπεν δὲ ἑπρὸς αὐτοὺς<sup>7</sup>  
“ Δότε αὐτοῖς φαγεῖν ὑμεῖς<sup>8</sup>.” †  
οἱ δὲ εἶπαν

“ Οὐκ εἰσὶν ἡμῖν ἑπλεῖον ἢ<sup>9</sup>  
ἄρτοι πέντε<sup>10</sup> καὶ ἰχθύες δύο,  
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν  
τούτων βρώματα.”

1 (B † II H δη) 2 (CD + τοὺς) 3 (C ? omits) 4 (ss or,  
C1 omit) 5 (D omits, C1 ἀγοράσωσιν ἑαυτοῖς βρώματα) 6 (ss  
omit and transpose foll.) 7 (N αὐτοῖς, I ipse) 8 (NCD II  
ὑμεῖς φαγεῖν) 9 (N πλείονες, D πλεόν ἢ) 10 (C † ἐπτά)

14 ἦσαν γὰρ<sup>1</sup> ὡσεὶ<sup>2</sup> ἄνδρες πεντακισχίλιοι. (3)

εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ

“ Κατακλίνατε αὐτοὺς κλισίας

ὡσεὶ<sup>3</sup> ἀνά \* \* πενήκοντα.” (2)

15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν<sup>4</sup> ἅπαντας<sup>5</sup>.

16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας  
ἀναβλέψας εἰς τὸν οὐρανὸν<sup>6</sup>

εὐλόγησεν<sup>7</sup> [αὐτοὺς]<sup>8</sup> καὶ κατέκλασεν<sup>9</sup>

καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι<sup>9</sup> τῷ ὄχλῳ<sup>10</sup>.

1 (N II δὲ) 2 (D ὡς, I omits) 3 (II omit) 4 (C ἀν-)  
5 (D omits) 6 (D + προσήξατο καὶ) 7 (D II + ἐπ') 8 (N omits)  
9 (D παραθεῖναι) 10 (D II τοῖς ὄχλοις)

## S. JOHN.

vi. (5) πρὸς αὐτὸν<sup>8</sup> λέγει πρὸς Φίλιππον, “ Πόθεν ἀγοράσωμεν ἄρτους  
ἵνα φάγωσιν οὗτοι<sup>9</sup> ;” 6 τοῦτο δὲ<sup>10</sup> ἔλεγεν πειράζων αὐτόν, αὐτὸς  
γὰρ<sup>11</sup> ἤδει τι ἐμελλεν ποιεῖν.]

8 (D + καὶ) 9 (ss + people) 10 (N γὰρ) 11 (N I δὲ)

S. Mark says that “the hour was late” (cf. *multa hora* in Latin), S. Luke that “the day began to sink” (cf. Luke xxiv. 29), S. Matthew that “the evening hour had come.” S. Mark indicates four o'clock. S. Luke, probably wishing to avoid the Latinism, indicates a rather earlier hour, three or four o'clock, but S. Matthew says six o'clock, for ‘the evening hour’ invariably means the twelfth hour, and hours even now are not said to ‘come’ until they are gone. That *ὄψια* can have any other meaning, must be denied; but that S. Matthew is wrong is clearly shown from himself, for in xiv. 23 ‘the evening hour’ once more ‘comes’ on the same day, at least two hours later.

S. Mark seems to us to have borrowed from S. John's oral teaching the words “two hundred francs,” which belong to the trito-Mark and have left no trace in SS. Matthew and Luke, but the words may belong to the proto-Mark and may have been deliberately struck out from SS. Matthew and Luke from the usual desire to save the credit of the Twelve. S. John's *εὐχαριστήσας* occurs in S. Mark's account of the feeding of the four thousand (viii. 6).

S. Luke's *καταλύσωσιν* (12) occurs also in Luke xix. 7.

[vi. 7 ἀπεκρίθη<sup>1</sup> αὐτῷ<sup>2</sup> Φίλιππος, “ Διὰ κοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς<sup>3</sup> ἵνα ἕκαστος<sup>4</sup> βραχὺ<sup>5</sup> λάβῃ.” 8 λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ<sup>6</sup>, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 “ Ἔστιν παιδάριον<sup>7</sup> ὡδε δς<sup>8</sup> ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὄψια<sup>9</sup>· ἀλλὰ ταῦτα τί<sup>9</sup> ἔστιν εἰς τοσοῦτους ;”]

1 (ND s<sup>o</sup> ἀποκρίνεται) 2 (N οὐν δ, I omits) 3 (N I omit)  
4 (D + αὐτῶν) 5 (N II ss + τι) 6 (ss + whose name was)  
7 (A II + ἐν) 8 (N δ) 9 (D † omits)

[vi. 10 εἶπεν<sup>1</sup> ὁ Ἰησοῦς<sup>2</sup> “ Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν<sup>3</sup>.” Ἦν δὲ χόρτος<sup>4</sup> πολὺς ἐν τῷ τόπῳ<sup>5</sup>. ἀνέπεσαν οὖν οἱ<sup>6</sup> ἄνδρες τὸν ἀριθμὸν ὡς<sup>7</sup> πεντακισχίλιοι<sup>8</sup>. 11 ἔλαβεν οὖν<sup>9</sup> τοὺς<sup>10</sup> ἄρτους<sup>11</sup> ὁ Ἰησοῦς καὶ εὐχαριστήσας<sup>12</sup> διέδωκεν<sup>13</sup> τοῖς ἀνακειμένοις, ὁμοίως<sup>14</sup> καὶ ἐκ τῶν ὄψιων ὅσον ἤθελον. 12 ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ “ Συναγάγετε τὰ περισσεύοντα<sup>15</sup> κλάσματα, ἵνα μὴ τι ἀπόληται<sup>16</sup>.”]

1 (D II + οὖν, II + δὲ) 2 (s<sup>o</sup> + G<sup>o</sup>) 3 (s<sup>o</sup> + in companies,  
s<sup>o</sup> + on the green) 4 (N † τόπος) 5 (s<sup>o</sup> omits) 6 D omits  
7 (s<sup>o</sup> omits) 8 (N τρισχίλιοι) 9 (N I δὲ) 10 (D s<sup>o</sup> + πέντε)  
11 (s<sup>o</sup> + and two fishes) 12 (ND II εὐχαρίστησεν καὶ, s<sup>o</sup> raised  
to heaven) 13 (ND II ἔδωκεν, s<sup>o</sup> divided, D II + τοῖς μαθηταῖς,  
οἱ δὲ μαθηταί) 14 (D + δὲ) 15 (B περισσεύοντα) 16 (D II  
+ ἐξ αὐτῶν)

S. MATTHEW.

xiv. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,  
 καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων<sup>77</sup> δώδεκα κοφί-  
 νους πλήρεις.

21 οἱ δὲ ἐσθίοντες<sup>8</sup> ἦσαν ἄνδρες ὡσεὶ<sup>9</sup> πεντακισχίλιοι  
 [χωρὶς γυναικῶν καὶ παιδίων].

7 (B II omit) 8 (D \* αἰσθιώντες, or αἰσθλιωντες, see Schmie-  
 del, *Gram.* v. 19) 9 (D 1 ὡς, II s<sup>o</sup> omit)

xiv. 22 Καὶ (εὐθέως)<sup>1</sup> ἠνάγκασεν τοὺς μαθητὰς<sup>2</sup>  
 ἐμβῆναι εἰς<sup>3</sup> πλοῖον καὶ προάγειν αὐτὸν<sup>4</sup>  
 εἰς τὸ πέραν,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἀπολύσας τοὺς ὄχλους<sup>75</sup>

ἀνέβη εἰς τὸ ὄρος [κατ'<sup>6</sup> ἰδιαν<sup>9</sup>] προσεύξασθαι.

ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. (1)

24 Τὸ δὲ πλοῖον ἦδη<sup>7</sup> σταδίου πολλοὺς ἀπὸ τῆς γῆς  
 ἀπεῖχεν<sup>78</sup>,

βασανιζόμενον ὑπὸ τῶν κυμάτων,

ἦν γὰρ ἐναντίος ὁ ἄνεμος †.

25 Τετάρτη<sup>9</sup> δὲ φυλακῆ<sup>9</sup> τῆς νυκτὸς

ἦλθεν<sup>10</sup> πρὸς αὐτοὺς

περιπατῶν ἐπὶ τὴν<sup>11</sup> θάλασσαν<sup>11</sup>.

1 NC1 s<sup>o</sup> omit 2 (B II s<sup>o</sup>+ αὐτοῦ) 3 NCD + τὸ 4 (D II  
 omit) 5 (N omits, s<sup>o</sup> when he sent them away, s<sup>o</sup> illegible)  
 6 (D \* καθ') 7 (D II s<sup>o</sup> omit, s<sup>o</sup> illegible) 8 (D els),  
 NCD II μέσον τῆς θαλάσσης ἦν 9 (D genitive) 10 (C ? D  
 ἀπ-) 11 (CD genitive)

Conflate.

xiv. 26 οἱ δὲ [μαθηταί] ἰδόντες αὐτὸν<sup>71</sup>  
 ἐπὶ τῆς θαλάσσης περιπατοῦντα  
 ἐταράχθησαν (2) λέγοντες ὅτι “Φάντασμα ἐστίν,”  
 καὶ [ἀπὸ τοῦ φόβου] ἔκραξαν.

27 εὐθὺς δὲ ἐλάλησεν [(ὁ Ἰησοῦς)]<sup>2</sup> αὐτοῖς λέγων  
 “Θαρσεῖτε<sup>3</sup>, ἐγὼ εἰμι μὴ φοβεῖσθε.”

[28 ἀποκριθεὶς δὲ δ<sup>4</sup> Πέτρος εἶπεν αὐτῷ<sup>5</sup> “Κύριε<sup>6</sup>, εἰ σὺ εἶ, κέλευσόν  
 με<sup>7</sup> εἰσελθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα.” 29 ὁ δὲ εἶπεν “Ἐλθέ.” καὶ  
 καταβὰς ἀπὸ τοῦ πλοίου<sup>8</sup> Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἔκα  
 ἦλθεν<sup>10</sup> πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον<sup>10</sup> ἐφοβήθη, καὶ  
 ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων “Κύριε, σώσον με.”  
 31 εὐθέως δὲ δ<sup>11</sup> Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ  
 λέγει αὐτῷ “Ὀλιγόπιστε, εἰς τί ἐδίστασας;”]

1 (N II s<sup>o</sup> ἰδόντες δὲ αὐτὸν, O II καὶ ἰδόντες αὐτὸν οἱ μαθ.)  
 2 ND s<sup>o</sup> omit 3 (D θαρσεῖτε) 4 (D omits, ss+Simon)  
 5 (B II omit) 6 (s<sup>o</sup> omits) 7 (C μοι) 8 (C+δ) 9 ND II  
 εἰσελθεῖν (N+ἦλθεν οὖν) 10 (CD II ss+ισχυρόν) 11 (D omits)

S. MARK.

vi. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν  
 43 καὶ ἦσαν \* \* \*<sup>10</sup> κλάσματα<sup>11</sup> δώδεκα κοφίνων πληρώ-  
 ματα<sup>719</sup>

καὶ ἀπὸ τῶν<sup>13</sup> ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους<sup>114</sup> πεντακισχίλιοι  
 ἄνδρες. (3)

10 (II + reliquias) 11 (ND II κλασμάτων) 12 (D II  
 κοφίνους πλήρεις, s<sup>o</sup> + the remains of these five loaves) 13 (N s<sup>o</sup>  
 + δύο) 14 (ND II s<sup>o</sup> omit, N + ὡς)

20 d. The Walking on the Sea.

[vi. 45 Καὶ εὐθὺς<sup>1</sup> ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ (ii)  
 ἐμβῆναι εἰς τὸ<sup>2</sup> πλοῖον καὶ προάγειν<sup>3</sup>  
 εἰς τὸ πέραν<sup>74</sup>]

[πρὸς Βηθσαιδάν,] (iii)

[εὐθὺς αὐτὸς<sup>75</sup> ἀπολύει τὸν ὄχλον. (ii)

46 καὶ ἀποταξάμενος αὐτοῖς<sup>76</sup>

ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὀψίας γενομένης

ἦν<sup>7</sup> τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης<sup>78</sup>,

καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. (1)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν<sup>79</sup>,

ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,

<sup>10</sup> περὶ τετάρτην φυλακὴν τῆς νυκτὸς

ἔρχεται πρὸς αὐτοὺς.<sup>111</sup>

περιπατῶν ἐπὶ τῆς θαλάσσης·

καὶ ἤθελεν<sup>12</sup> παρελθεῖν αὐτούς.]

1 (D II + ἐξεγερεῖς) 2 (N omits) 3 (D<sup>8</sup> †προάγειν,  
 D II + αὐτὸν, I + eos) 4 (s<sup>o</sup> omits) 5 (D<sup>8</sup> 1 αὐτὸς δὲ) 6 (s<sup>o</sup>  
 having dismissed them) 7 (D II + πάλαι) 8 (D II μέση τῆ  
 θαλάσση) 9 (D II καὶ ἐλαύνοντας, s<sup>o</sup> with the fear of the waves)  
 10 (D II + καὶ, s<sup>o</sup> omits the line) 11 (D II omit) 12 (D  
 ἠθέλησεν)

20 e. The effect on the Disciples.

[vi. 49 οἱ δὲ ἰδόντες αὐτὸν (ii)  
 ἐπὶ τῆς θαλάσσης περιπατοῦντα  
 ἔδοξαν ὅτι<sup>1</sup> φάντασμα ἐστίν<sup>2</sup>  
 καὶ ἀνέκραξαν,

<sup>50</sup> πάντες γὰρ αὐτὸν εἶδαν<sup>71</sup> καὶ ἐταράχθησαν<sup>73</sup>. (2)  
 ὁ δὲ εὐθὺς<sup>74</sup> ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς<sup>75</sup>  
 “Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε.”

1 (D II omit) 2 (D II εἶναι) 3 (s<sup>o</sup> and when they all saw  
 him, they cried out) 4 (D II καὶ) 5 (D II πρὸς αὐτοὺς λέγων)

## S. LUKE.

ix. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες<sup>8</sup> †,  
καὶ ἦρθη τὸ περισσέειν<sup>9</sup> αὐτοῖς<sup>10</sup> κλασμάτων κόφινου  
δῶδεκα<sup>11</sup>.

8 (ll omit) 9 (D περισσευμα) 10 (ND τῶν) 11 (D  
δεκάδυο)

S. Matthew's χωρὶς γυναικῶν καὶ παιδῶν (21) is repeated in  
Matt. xv. 38. For other assimilations see notes there.

There is considerable difficulty about the locality of the miracle of the feeding of five thousand. S. Luke (ix. 10) locates it "at the city called Bethsaida," but he has no authority for this in S. Mark nor does it agree with his own sequel, for the disciples "are in a desert spot and they must go to the villages and farmsteads around for victuals," whereas if the city had been near, its market would have been the proper place for obtaining food. S. Mark does not tell us where the multitudes were fed, except that it was in a desert spot, but Bethsaida is given (in the trito-Mark?) as the place to which our Lord bade the disciples retire when the miracle was over. They land "at Gennesaret," in which, according to Josephus, Capernaum lay. In S. John they went "across the lake" (W. to E.?) to the scene of the miracle, and again "across the lake" (S.E. to N.W.?) to Capernaum when the miracle was over. Boats came from Tiberias to the scene of the miracle (W. to E.?) and the people sailed in them "across the lake" (S.E. to N.W.?) to Capernaum. If S. John stood alone, we should feel sure that he placed the scene on the East, probably South-East, side of the lake. As it is, he seems to be silently correcting S. Mark's "Bethsaida," as usual.

Harmonists however are bound by their principles to reconcile all the statements of all the Gospels, and to this end have assumed that there were two Bethsaidas within five miles of each other on the shores of the same lake. But the best authorities are reluctant to admit this and in itself it is improbable. Moreover if the disciples had gone—as harmonists suppose—from the first Bethsaida to the second and back again to the first, the strangeness of doing so would probably have preserved the names in all three places. The only Bethsaida, which history knows, lay at the North end of the lake on the East side of the Jordan, and we find it difficult to believe, as the harmonists assert, that 5,000 men with women and children crossed the Jordan at a time of the year when it was in flood and at a place where there was neither bridge nor ford. We believe that S. Luke has unconsciously during oral transmission transferred the name Bethsaida from its proper place in the deutero-Mark, or (more probably) it belongs to the trito-Mark and S. Luke received information from an independent source that multitudes (viz. the 4,000) were fed near Bethsaida and, knowing nothing about the 4,000, assumed that the 5,000 were meant. Cod. N in S. Luke reads *eis ἔρημον τόπον* instead of *eis πῶλον κ.τ.λ.* and tells us in John vi. 23 that the 5,000 were fed near Tiberias. The former of these readings looks like the work of a harmonist, the latter may possibly preserve an early tradition. We incline to think that the place was a desert spot near Tiberias, but of course on the other side of the lake, towards the S.E. end. But, whether S.E. or N.E. be the true scene, the crowds of people who collected to greet our Lord on His landing probably belonged to the villages on the Eastern shore. They recognized the boat from afar, as seafaring people can, and came to meet it. Perhaps our Lord gave orders to the Twelve at night to make for Bethsaida in the N.E. but on joining them next day altered their course to Capernaum in the N.W. Perhaps Bethsaida is as late an accretion in the trito-Mark as we believe it to be in S. Luke.

## S. JOHN.

[vi. 13 συνήγαγον οὖν<sup>17</sup>, καὶ ἐγένισαν δώδεκα κόφινους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν<sup>18</sup> τοῖς βεβρωκόσιν<sup>19</sup>.

vi. 14 Ἦ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα<sup>20</sup> ἔλεγον θτι<sup>21</sup> "Οὗτός ἐστιν ἀληθῶς<sup>22</sup> ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον<sup>23</sup>." 15 Ἰησοῦς οὖν γινὸς ὅτι μέλλουσιν ἐρχεσθαι καὶ ἀρπάξαι αὐτὸν ἵνα ποιήσωσιν<sup>24</sup> βασιλεία ἀνεχώρησεν<sup>25</sup> πάλιν εἰς τὸ ὄρος αὐτὸς<sup>26</sup> μόνος<sup>27</sup>.]

17 (D1 δέ, 1 et) 18 (N ἐπερίσσευσεν) 19 (s<sup>a</sup>+Now the men which did eat of this bread were five thousand) 20 ND11ss δ...σημεῖον 21 (N11 omit) 22 (D omits) 23 (1 omits) 24 (D11+αὐτὸν, N11 καὶ ἀναδεικνύναι) 25 (N11 φεύγει) 26 (11 omit) 27 (D+κάκει προσήχετο)

[16 Ὡς δὲ ὄψια ἐγένετο κατέβησαν<sup>1</sup> οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς<sup>2</sup> πλοῖον ἤρχοντο<sup>3</sup> πέραν τῆς θαλάσσης<sup>4</sup> εἰς Καφαρναούμ.

καὶ σκοτία ἤδη ἐγεγόνει<sup>5</sup> καὶ οὐρα<sup>6</sup> ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἦ τε<sup>8</sup> θάλασσα ἀνέμου μεγάλου πνέοντος διεγέρετο<sup>9</sup>. 19 ἐλληκότες οὖν ὡς<sup>10</sup> σταδίου<sup>11</sup> εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοῖου γινόμενον,

καὶ ἐφοβήθησαν. 20 Ἦ δὲ<sup>12</sup> λέγει αὐτοῖς  
"Ἐγὼ εἰμι, Ἦ φοβεῖσθε<sup>13</sup>."

1 (s<sup>a</sup>+he and) 2 (D+τὸ) 3 (N ἔρχονται, D+eis τὸ) 4 (s<sup>a</sup> omits) 5 (ND κατέλαβεν δὲ αὐτοὺς ἡ σκοτία) 6 (11 s<sup>a</sup> οὐκ) 7 N omits 8 (D<sup>s</sup>11 δέ) 9 (ND διεγέρετο) 10 (D<sup>s</sup> ὡσεὶ, 1 omits) 11 (ND11 στάδια) 12 (N καὶ) 13 (s<sup>a</sup> omits)

S. MATTHEW.

xiv. 32 καὶ ἀναβάντων<sup>8</sup> αὐτῶν εἰς τὸ πλοῖον  
 ἐκόπασεν ὁ ἄνεμος.

33 [οἱ δὲ ἐν τῷ πλοίῳ<sup>9</sup> προσεκύνησαν αὐτῷ λέγοντες "Ἀληθῶς θεοῦ  
 υἱὸς εἶπῶ."]

8 (C ἐμ-) 9 (D ll ss + ἐλθόντες) 10 (D + σὺ)

34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν †  
 εἰς<sup>1</sup> Γεννησάρετ<sup>2</sup>.

35 καὶ

ἐπιγόντες αὐτὸν [οἱ ἄνδρες τοῦ τόπου ἐκεῖνου<sup>3</sup>]  
<sup>4</sup> ἀπέστειλαν εἰς ἄλλην τὴν περὶχωρον ἐκεῖνην<sup>5</sup>,  
 καὶ  
 προσήνεγκαν [αὐτῷ πάντα] τοὺς κακῶς<sup>6</sup> ἔχοντας,

36 καὶ παρεκάλουν (αὐτὸν)<sup>7</sup>

ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ †  
 καὶ ὅσοι<sup>8</sup> ἦσαν διεσώθησαν<sup>9</sup>.

1 (C ll omit) 2 (D ll ss Γεννησάρ, 2 ll -ρεθ) 3 (N omits)  
 4 (ll + adorabant eum et) 5 (s<sup>o</sup> all, ss their country)  
 6 (ss + very) 7 B omits 8 (C + ἄν) 9 (N ἐσώθησαν)

xv. 1—20.

1 [Τότε] προσέρχονται<sup>1</sup> τῷ Ἰησοῦ<sup>2</sup> ἀπὸ Ἱεροσολύμων  
 Φαρισαῖοι †  
 καὶ γραμματεῖς λέγοντες

1 (D s<sup>o</sup> † προ-) 2 (D ll s<sup>o</sup> πρὸς αὐτὸν, C + οἱ)

S. MARK.

vi. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,  
 καὶ ἐκόπασεν ὁ ἄνεμος.]

[καὶ λίαν<sup>6</sup> ἐν ἑαυτοῖς ἐξίσταντο<sup>7</sup>, 52 οὐ γὰρ συνῆκαν (iii)  
 ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν<sup>8</sup> αὐτῶν ἡ καρδιά πεπω-  
 ρωμένη.]

6 (D ll περισσῶς, s<sup>o</sup> omits) 7 (D \* ἐξέσταντο, D ll + καὶ  
 ἐθαύμαζον) 8 (D ll ἦν γὰρ, s<sup>o</sup> because)

20 f. The Landing at Genesaret.

[vi. 53 Καὶ διαπεράσαντες<sup>1</sup> ἐπὶ τὴν γῆν ἦλθον (ii)  
 εἰς<sup>2</sup> Γεννησάρετ<sup>3</sup>] [καὶ προσωρμίσθησαν<sup>4,7,8</sup>.] (iii)

[54 καὶ ἔξελθόντων αὐτῶν<sup>5</sup> ἐκ τοῦ πλοίου (ii)  
 εὐθὺς ἐπιγόντες<sup>6</sup> αὐτὸν<sup>7</sup>

55 περιέδραμον<sup>8</sup> ὅλην τὴν χώραν<sup>9</sup> ἐκεῖνην<sup>10</sup>  
 καὶ<sup>11</sup> ἤρξαντο<sup>10</sup> ἐπὶ<sup>12</sup> τοῖς<sup>11</sup> κραβάττοις

<sup>13</sup> τοὺς κακῶς ἔχοντας περιφέρειν<sup>14</sup>  
 ὅπου ἤκουον ὅτι ἔστιν<sup>15</sup>.] 56 [καὶ ὅπου<sup>16</sup> ἂν εἰσε- (iii)  
 πορεύετο εἰς κώμας ἢ εἰς<sup>17</sup> πόλεις ἢ εἰς ἀγροὺς<sup>18</sup> ἐν  
 ταῖς ἀγοραῖς<sup>19</sup> ἐτίθεισαν<sup>20</sup> τοὺς ἀσθενούντας,]

[καὶ παρεκάλουν αὐτὸν (ii)

ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται  
 καὶ ὅσοι ἂν<sup>21</sup> ἦσαν αὐτοῦ<sup>22</sup> ἐσφύζοντο.]

1 (D ll + ἐκεῖθεν) 2 (D ll s<sup>o</sup> omit) 3 (D ll s<sup>o</sup> Γεννησάρ,  
 B ll -ρεθ, l omits) 4 (N προσωρμίσθησαν) 5 (s<sup>o</sup> when he or  
 they had disembarked, B omits αὐτῶν) 6 (D ll ἐπέγνωνσαν)  
 7 (A ll + οἱ ἄνδρες τοῦ τόπου ἐκεῖνου) 8 (D ll περιδραμώντες δέ,  
 s<sup>o</sup> they fled) 9 (D ll περὶχωρον) 10 (s<sup>o</sup> omits) 11 (D  
 omits) 12 (N ll ἐν) 13 (D ll + φέρον πάντα) 14 (D ll  
 περιέφερον γὰρ αὐτοῖς) 15 (s<sup>o</sup> omits, N ὅπου ἠκούσθη...  
 D ll ὅπου ἂν ἤκουσαν τὸν Ἰησοῦν εἶναι) 16 (D + ποῦ) 17 (D  
 + τὰς) 18 (l omits, N + ἦ) 19 (D ll πλατείας, l in foro et  
 in plateis) 20 (D ἐτίθειον) 21 (N D omit) 22 (D αὐτῶν,  
 ll omit)

21. EATING WITH UNWASHED HANDS.

vii. 1—23.

21 a. A Deputation from Jerusalem.

[1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι (ii)  
 καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων]  
 [2 καὶ ἰδόντες<sup>1</sup> τινὰς<sup>2</sup> τῶν μαθητῶν αὐτοῦ<sup>3</sup> ὅτι<sup>4</sup> (iii)  
 κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνόμοις<sup>5</sup>, ἐσθίουσιν<sup>6</sup>  
 τοὺς ἄρτους<sup>7</sup>. 3 —οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ  
 Ἰουδαῖοι ἐὰν μὴ πυνγῆ<sup>8</sup> νύψωνται τὰς χεῖρας οὐκ  
 ἐσθίουσιν<sup>9</sup>, κρατοῦντες τὴν παράδοσιν<sup>10</sup> τῶν πρεσβυ-  
 τέρων, 4 καὶ ἀπ' ἀγορᾶς<sup>11</sup> ἐὰν μὴ βαντίσωνται<sup>12</sup> οὐκ  
 ἐσθίουσιν, καὶ ἄλλα<sup>13</sup> πολλά ἔστιν ἃ παρέλαβον<sup>14</sup>  
 κρατεῖν<sup>15</sup>, βαπτισμὸς ποτηρίων καὶ ξεστῶν καὶ  
 χαλκίων<sup>16</sup>.—]

1 (D s<sup>o</sup> εἰδότες) 2 (N † τινές) 3 (s<sup>o</sup> his disciples)  
 4 (D l omit) 5 (ll s<sup>o</sup> non lotis manibus) 6 (D l s<sup>o</sup> ἐσθίουσιν)  
 7 (N ll ἄρτων, D ll + κατέγνωσαν) 8 (N πυκνὰ, ll crebro or prius  
 crebro or pugillo or momento or primo or subinde, s<sup>o</sup> omits)  
 9 (N + ἐσθίωσιν, D ll s<sup>o</sup> + ἄρτων) 10 (D<sup>corr</sup> \* παραδόσαν)  
 11 (D ll + ἔταν ἐλθῶσιν) 12 D ll s<sup>o</sup> βαπτίσωνται 13 (s<sup>o</sup> omits)  
 14 (B ἄπερ ἔλαβον, D ll + αὐτοῖς) 15 (D ll τηρεῖν) 16 (s<sup>o</sup> omits,  
 D ll + καὶ κλιῶν)

## S. LUKE.

S. Mark says distinctly that our Lord entered the ship: S. John's words seem to indicate that He did not do so, for there was no need. This we take to be one of S. John's corrections.

The title "Son of God" with which S. Matthew concludes (xiv. 33) is applied to our Lord in Mark iii. 11, v. 7, xv. 39, Matt. iv. 3, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54, Luke i. 35, iv. 3, 9, 41, viii. 28, xxii. 70, John i. 34, 49, iii. 18, v. 25, x. 36, xi. 4, 27, xix. 7, xx. 31.

The word *πάρωσις* occurs in trito-Mark iii. 5, Rom. xi. 25, Eph. iv. 18; *παρώω* in trito-Mark vi. 52, viii. 17, John xii. 40 (in translating Isaiah), Rom. xi. 7, 2 Cor. iii. 14, but not elsewhere in New Test. and only twice in LXX, with a variant in each case. The evidence tends to show that the trito-Mark derived these words from S. Paul.

S. Matthew's *πάντας* (35e) is found also in Matt. iv. 24, viii. 16, xii. 15. It seems to proceed from an earnest desire to assert the fulness of our Lord's work as against unbelievers.

## S. JOHN.

vi. 21 ἤθελον<sup>14</sup> οὖν λαβεῖν αὐτὸν<sup>15</sup> εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο<sup>16</sup> τὸ πλοῖον ἐπὶ τῆς γῆς<sup>17</sup> εἰς ἣν ὑπήγον<sup>18</sup>.]

14 (N ἤλθον) 15 (s<sup>e</sup> and when they had taken him)  
16 (D ἐγενήθη) 17 (N II τὴν γῆν) 18 (N ὑπήγησεν)

## vi. 22—26.

[22 Τῆ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς<sup>1</sup> πέραν<sup>2</sup> τῆς θαλάσσης εἶδον<sup>3</sup> ὅτι πλοῖάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν<sup>4</sup>, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ<sup>5</sup> ὁ Ἰησοῦς εἰς τὸ πλοῖον<sup>6</sup> ἄλλα μόνοι<sup>7</sup> οἱ μαθηταὶ αὐτοῦ ἀπῆλθον<sup>8</sup>. 23 ἄλλα ἦλθεν πλοῖα<sup>9</sup> ἐκ<sup>10</sup> Τιβεριάδος ἔγγυς τοῦ τόπου<sup>11</sup> ὅπου<sup>12</sup> ἔφαγον τὸν<sup>13</sup> ἄρτον εὐχαριστήσαντος τοῦ κυρίου<sup>14</sup>. 24 ὅτε οὖν εἶδεν ὁ ὄχλος<sup>15</sup> ὅτι Ἰησοῦς οὐκ ἔστω<sup>16</sup> ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ<sup>17</sup>, ἐνέβησαν<sup>17</sup> αὐτοῖς<sup>18</sup> εἰς τὰ<sup>19,20</sup> πλοῖα<sup>21</sup> καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν<sup>22</sup>. 25 καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ "Ραββί, πότε ὧδε γέγονας<sup>23</sup>;" 26 ἀπεκρίθη αὐτοῖς ὁ<sup>24</sup> Ἰησοῦς καὶ εἶπεν "Ἀμὴν ἀμὴν<sup>24</sup> λέγω ὑμῖν, ζῆτεῖτέ με<sup>25</sup> οὐχ ὅτι εἶδετε σημεῖα<sup>26</sup> ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε."<sup>27</sup>]

1 (N ἐστὼς) 2 (B πέρα) 3 1 s<sup>e</sup> † ἰδὼν 4 (N II s<sup>e</sup> + ἐκεῖνο, ND II s<sup>e</sup> + εἰς ὃ ἐνέβησαν οἱ μαθηταί, D I + αὐτοῦ, N I + τοῦ Ἰησοῦ)  
5 (N συνεληλύθει αὐτοῖς) 6 (N \* πλοῖον) 7 (D II μόνον) 8 (s<sup>e</sup> omits, N II omits ἀπῆλθον) 9 (N I ἐπελθόντων οὖν τῶν πλοίων, D ἄλλων πλοιαρίων ἐλθόντων) 10 (B + τῆς) 11 (s<sup>e</sup> omits, N ἐγγυς οὐσης) 12 (N + καὶ) 13 (N omits) 14 (D 2 II s<sup>e</sup> omit) 15 (N καὶ ἰδόντες) 16 (N ἦν) 17 (N ἀν-) 18 (N II omit) 19 (N τὸ) 20 (D II ελαβον ἑαυτοῖς) 21 (N πλοῖον) 22 (I omits) 23 (N II ἦλθες, D ἐλήλυθας) 24 (s<sup>e</sup> omits) 25 (D II + καὶ τέρατα)

## Compare S. Luke xi. 38.

[ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι<sup>1</sup> οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἄρτου.] ○

1 (D II ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν "Διὰ τί)

Compare S. Luke xi. 39<sup>b</sup>—41.

[(39) "Νῦν ὑμεῖς οἱ Φαρισαῖοι<sup>1</sup> τὸ ξέωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ<sup>2</sup> ὁ ποιήσας τὸ ξέωθεν καὶ τὸ ἔσωθεν<sup>3</sup> ἐποίησεν; 41 πλὴν τὰ ἐνὸντα<sup>4</sup> δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῶν ἐστίν<sup>5</sup>."]

Luke xi. 39, 40 (= Matt. xxiii. 25).

1 (D I + ὑποκριταί) 2 (B \* οὐκ) 3 (CD II ἔσωθεν καὶ τὸ ἐξ.)  
4 (I omits) 5 (D I ἔσται)

Probably most readers will agree that Mark vii. 2—4 is correctly assigned to the trito-Mark, unless indeed the oral hypothesis be denied altogether. But lest any one should too readily assume that the editorial notes which constitute the trito-Mark are always the spontaneous work of the Evangelist, let him consider whether it is at all likely that a Hebrew Jew, such as S. Mark appears to have been, would have written in this way. The contempt of a Gentile seems necessary to produce this passage or at least the concluding words. It can moreover be most simply accounted for as the answer of the catechist to the question of a Gentile catechumen, who was puzzled by a foreign custom which he did not understand.



S. MATTHEW.

xv. 2 “Διὰ τί οἱ μαθηταί σου παραβαίνουσιν  
 τὴν παράδοσιν τῶν πρεσβυτέρων;  
 οὐ γὰρ νίπτονται τὰς χεῖρας<sup>1</sup> ὅταν ἄρτον ἐσθίωσιν.”  
 3 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς<sup>2</sup>

(N.B. inverted order of verses.)

“Διὰ τί καὶ<sup>3</sup> ὑμεῖς παραβαίνετε<sup>4</sup> τὴν ἐντολὴν τοῦ θεοῦ  
 διὰ τὴν παράδοσιν ὑμῶν;  
 4 ὁ γὰρ θεὸς εἶπεν<sup>5</sup>  
 Τίμα τὸν πατέρα<sup>6</sup> καὶ τὴν μητέρα<sup>7a</sup>, καὶ

‘Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-  
 τάτῳ<sup>b</sup>.

5 ὑμεῖς δὲ λέγετε  
 “Ὅς ἂν<sup>7</sup> εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ

‘Δῶρον ὃ ἐστὶν ἐξ ἐμοῦ ὠφελήθη<sup>8</sup>,’  
 οὐ μὴ

τιμήσει τὸν πατέρα αὐτοῦ<sup>9</sup>.  
 6 καὶ ἠκυρώσατε τὸν λόγον<sup>10</sup> τοῦ θεοῦ διὰ τὴν παρά-  
 δοσιν ὑμῶν.”

7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας<sup>11</sup> †  
 λέγων  
 8<sup>12</sup> ‘Ὁ λαὸς οἷτος<sup>13</sup> τοῖς χεῖλεσίν με τιμᾷ, †  
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει<sup>14</sup> ἀπ’ ἐμοῦ.  
 9 ΜΑΤΗΝ ΔΕ ΣΕΒΟΝΤΑΙ ΜΕ,  
 ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ<sup>15</sup> ἑντάλλατα ἀνθρώ-  
 πων<sup>c</sup>.”

1 (CD 11 + αὐτῶν) 2 (D 1 omit) 3 (N omits) 4 (D  
 \* παραβαίνει) 5 (NC 1 ἐνετειλατο λέγων) 6 (11 ss + σου)  
 7 (D † δ’ ἂν) 8 (N + οὐδὲν ἐστίν) 9 (C 11 s<sup>a</sup> + ἡ τὴν μητέρα  
 ± αὐτοῦ) 10 NC νόμον, (E 11 τὴν ἐντολὴν) 11 (ss + the  
 prophet) 12 (C 1 + ἐγγίξει μοι) 13 (C 1 + τῷ στόματι αὐτῶν  
 καὶ) 14 (D 11 ἐστίν) 15 (11 + et)

Conflate.

xv. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς  
 “Ἀκούετε καὶ συνίετε.”

<sup>a</sup> LXX. Exod. xx. 12 = Deut. v. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

<sup>b</sup> LXX. Exod. xxi. 17 (16), \*ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτήσει θανάτῳ.

S. MARK.

21 b. Reply to the Delegates.

vii. 5 [καὶ<sup>1</sup> ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ (ii)  
 γραμματεῖς<sup>2</sup>

“Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου  
 κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,  
 ἀλλὰ κοιναῖς<sup>3</sup> χερσὶν ἐσθίουσιν τὸν ἄρτον;”  
 6 ὁ δὲ<sup>4</sup> εἶπεν αὐτοῖς<sup>5</sup>

“Καλῶς ἐπροφήτευσεν Ἡσαίας<sup>6</sup> περὶ ὑμῶν τῶν<sup>7</sup>  
 ὑποκριτῶν<sup>8</sup>,

ὡς γέγραπται ὅτι<sup>7</sup>

Οἴτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ<sup>9</sup>,  
 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει<sup>10</sup> ἀπ’ ἐμοῦ.  
 7 ΜΑΤΗΝ ΔΕ ΣΕΒΟΝΤΑΙ ΜΕ,  
 ΔΙΔΑΣΚΟΝΤΕΣ ΔΙΔΑΣΚΑΛΙΑΣ<sup>11</sup> ἑντάλλατα ἀνθρώ-  
 πων<sup>12c</sup>.”

[8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ (iii)]

κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.”]

[9 καὶ ἔλεγεν αὐτοῖς “Καλῶς ἀθετεῖτε τὴν ἐντολὴν<sup>13</sup>  
 τοῦ θεοῦ,

ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε<sup>14</sup>.

10 Μωυσῆς γὰρ εἶπεν

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου<sup>7a</sup>, καὶ  
 ‘Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελεγ-  
 τάτῳ<sup>15b</sup>.

11 ὑμεῖς δὲ λέγετε

‘Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ<sup>16</sup> ἢ τῇ μητρὶ  
 ‘Κορβάν,’ ὃ ἐστὶν Δῶρον, ‘ὃ ἐστὶν ἐξ ἐμοῦ<sup>17</sup>  
 ὠφελήθη<sup>8</sup>,’

12<sup>18</sup> οὐκέτι ἀφίετε<sup>19</sup> αὐτὸν

οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει  
 ὑμῶν<sup>20</sup>.”

[ἢ παρεδώκατε (iii)]

καὶ παρόμοια τοιαῦτα<sup>21</sup> πολλὰ ποιεῖτε.”]

1 (A 1 s<sup>a</sup> ἐπειτα) 2 (D 11 s<sup>a</sup> + λέγοντες) 3 (A 11 s<sup>a</sup> ἀνίπτοις,  
 D + ταῖς) 4 (D 11 + ἀποκριθεὶς) 5 (D 11 + ἔτι) 6 (1 s<sup>a</sup> + the  
 prophet) 7 (D omits) 8 (s<sup>a</sup> omits, D 11 + καὶ εἶπεν)  
 9 (D s<sup>11</sup> ἀγαπᾷ) 10 (D ἀφίστηκεν, 11 est) 11 (11 + et)  
 12 (D 11 + βαπτισμοὺς ἔστων καὶ ποτηρίων καὶ ἄλλα παρόμοια,  
 ἃ ποιεῖτε, τοιαῦτα πολλά) 13 (D \* τολήν) 14 (D s<sup>11</sup> s<sup>a</sup> στή-  
 σητε, B τηρήτε, 1 tradatis) 15 (D s<sup>a</sup> \* -τε(τω) 16 (D 11 s<sup>a</sup>  
 + αὐτοῦ) 17 (D † μου) 18 (A 11 + καὶ) 19 (D s<sup>a</sup> οὐκ \* ἐναφίετε)  
 20 (D 11 + τῇ μωρῶ) 21 (D s<sup>a</sup> † τὰ αὐτὰ)

21 c. Address to the multitudes.

[vii. 14 Καὶ προσκαλεσάμενος πάλιν<sup>1</sup> τὸν ὄχλον (ii)  
 ἔλεγεν<sup>2</sup> αὐτοῖς

“Ἀκούσατέ<sup>3</sup> μου<sup>4</sup> πάντες<sup>5</sup> καὶ σύνετέ<sup>6</sup>.

1 (A 1 s<sup>a</sup> πάντα, 1 omits) 2 (B λέγει) 3 (N Ἀκούετέ) 4 (s<sup>a</sup>  
 omits) 5 (N omits) 6 (N συνίετε, D † σύνετε, s<sup>a</sup> be informed)

## S. LUKE.

## VARIOUS.

Mark vii. 7. Professor Nestle points out that (as Hugo Grotius observed) the LXX read  $\eta\tau\eta\eta$  (*μάτην δέ*) for  $\eta\tau\eta\eta$  (*ἔσται δέ*).

Must a vow be kept? Yes, replied the Rabbis, for it is written "Perform unto the Lord thy vows." Better moralists however would say that a vow, like an oath (see Mark vi. 26 note), must be broken if keeping it involves sin; for the sole sanction of vows and oaths is God's approval, which can never be gained by doing wrong. To break a vow therefore is sometimes a positive duty.

Not understanding this the Jews used a vow to shirk a duty. For the law said "Honour thy father," and the very word 'honour' includes furnishing him with money in case of need. This however is costly, and to escape doing it a man takes a vow that he devotes to God *whatever* he intended to give to his father. He then gives God a mere trifle and gets rid of his father's importunities by referring him to this vow. Time goes on, his father grows feebler, his heart relents and he wishes to help the old man. 'Is there any escape by which I can do so?' he asks his religious adviser, who replies 'Certainly not: "whatever" is inclusive. To God must be paid whatever you intend to give your father.' This was the teaching which our Lord so severely condemned.

*ὑποκριτής* 'a stage-player,' the Hebrew equivalent of which is uncertain, is used by S. Mark in vii. 6 only, by S. Matthew thirteen times and by S. Luke three times.

° LXX. Isai'ah xxix. 13, \**[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στόματι αὐτοῦ; καὶ ἐν] τοῖς χεῖλεσιν αὐτῶν τιμῶσιν με, ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

S. MATTHEW.

xv. 11 “οὐ<sup>1</sup> τὸ εἰσερχόμενον<sup>2</sup> εἰς τὸ στόμα

<sup>3</sup>κοινοῖ<sup>4</sup> τὸν ἄνθρωπον,

ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †  
τοῦτο<sup>5</sup> κοινοῖ<sup>4</sup> τὸν ἄνθρωπον.”

[12 Τότε προσελθόντες οἱ μαθηταὶ<sup>6</sup> λέγουσιν<sup>7</sup> αὐτῷ “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;” 13 ὁ δὲ ἀποκριθεὶς εἶπεν “Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτούς· “τυφλοὶ εἰσιν ὁδηγοὶ”<sup>9</sup>. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ<sup>10</sup>, ἀμφότεροι εἰς βόθυνον<sup>11</sup> πεσοῦνται<sup>12</sup>.”]

1 (D + πᾶν) 2 (B ἐρχόμενον) 3 (K + τοῦτο) 4 (D † κοινωεῖ) 5 (D ἐκείνο, ll omit) 6 (C ll ss + αὐτοῦ) 7 (K C ll εἶπαν) 8 (D τοὺς τυφλοὺς) 9 (K C 1 s<sup>s</sup> ὁδηγοὶ εἰσιν, K C 1 τυφλοὶ, (C ll s<sup>s</sup> + τυφλῶν) 10 (D<sup>s</sup> ὁδαγῇ) 11 (D βόθυνον) 12 (D ἐμ-, ss shall fall with him)

xv. 15 [Ἀποκριθεὶς δὲ

ὁ Πέτρος] εἶπεν αὐτῷ “Φράσον ἡμῖν τὴν παραβολὴν.”<sup>2</sup>

16 ὁ δὲ εἶπεν “Ἀκμὴν<sup>3</sup> καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 οὐ<sup>4</sup> νοεῖτε ὅτι

πᾶν τὸ εἰσπορευόμενον<sup>5</sup> εἰς τὸ στόμα

εἰς τὴν κοιλίαν χωρεῖ †  
καὶ εἰς<sup>6</sup> ἀφεδρώνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †

[ἐκ τῆς καρδίας ἐξέρχεται]

κάκείνα<sup>7</sup> κοινοῖ<sup>8</sup> τὸν ἄνθρωπον.

19 ἐκ γὰρ τῆς καρδίας<sup>9</sup>

ἐξέρχονται διαλογισμοὶ πονηροί, †  
φόνοι, μοιχεῖαι<sup>10</sup>, πορνεῖαι, κλοπαί, †

[ψευδομαρτυρίαι,]

βλασφημίαι<sup>11,12</sup>.

20 ταῦτά ἐστιν<sup>13</sup>

τὰ κοινοῦντα<sup>14</sup> τὸν ἄνθρωπον,

[τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ<sup>15</sup> τὸν ἄνθρωπον<sup>16</sup>.]”

1 (ss Simon) 2 (C D ll ss + ταύτην) 3 (D \* Ἀκμήν) 4 (K C 1 + πω) 5 (B εἰσερχόμενον) 6 (K + τὸν) 7 (D ll ἐκείνα) 8 (D † κοινωεῖ) 9 (K † omits) 10 (l omits) 11 (D<sup>s</sup> 1 βλασφημία) 12 (ss genitives) 13 (D † εἰσιν) 14 (D ll † κοινωοῦντα) 15 (D 1 † κοινωεῖ) 16 (s<sup>s</sup> but when a man eats bread with unwashed hands, the man is not defiled)

xv. 21—28.

Conflation.

21 Καὶ ἐξελθὼν ἐκεῖθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †  
εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

S. MARK.

vii. 15 “οὐδὲν<sup>7</sup> ἔστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς<sup>8</sup> αὐτὸν

† ὃ δύναται κοινῶσαι<sup>9</sup> αὐτόν·

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα<sup>10</sup>  
ἔστιν τὰ κοινοῦντα τὸν ἄνθρωπον.”]

7 (D<sup>s</sup> † οὐδὲ) 8 (K † ἐπὶ) 9 (B τὸ κοινῶν) 10 (D ll + ἐκείνα) 11 (D ll s<sup>s</sup> + 16 εἰ τις ἔχει ὧτα ἀκούειν, ἀκούτω)

21 d. Explanation to the Twelve.

[vii. 17 Καὶ ὅτε εἰσῆλθεν<sup>1</sup> εἰς οἶκον<sup>2</sup> ἀπὸ τοῦ ὄχλου, (ii) ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολὴν.

18 καὶ λέγει αὐτοῖς “Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ<sup>3</sup> νοεῖτε ὅτι

πᾶν<sup>4</sup> τὸ ἕξωθεν εἰσπορευόμενον † εἰς τὸν ἄνθρωπον<sup>5</sup>  
οὐ δύναται αὐτὸν κοινῶσαι<sup>6</sup>,

19 ὅτι οὐκ<sup>7</sup> εἰσπορεύεται<sup>8</sup> αὐτοῦ εἰς τὴν καρδίαν

ἀλλ’ εἰς τὴν κοιλίαν,

καὶ † εἰς τὸν ἀφεδρώνα<sup>9</sup> ἐκπορεύεται<sup>10</sup>;”]

[καθαρίζων<sup>11</sup> πάντα τὰ βρώματα.<sup>12</sup> (iii)]

20 ἔλεγεν δὲ<sup>13</sup> ὅτι] [“τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον (ii)  
μενον

ἐκείνο<sup>14</sup> κοινοῖ τὸν ἄνθρωπον·

21 ἔσθωθεν<sup>4</sup> γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων

οἱ διαλογισμοὶ οἱ<sup>15</sup> κακοὶ ἐκπορεύονται,

πορνεῖαι<sup>16</sup>, κλοπαί<sup>17</sup>, φόνοι<sup>18</sup>, μοιχεῖαι,

22 πλεονεξίαι<sup>18</sup>, πονηρίαι<sup>16</sup>, δόλος, ἀσέλγεια,

δφθαλμὸς πονηρός, βλασφημία<sup>18</sup>, ὑπερηφανία<sup>19</sup>, ἀφροσύνη·

23 πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται

καὶ<sup>20</sup> κοινοῖ τὸν ἄνθρωπον.”]

1 (K εἰσῆλθον) 2 (K τὸν οἶκον, D τὴν οἰκίαν) 3 (K 1 + πω) 4 (s<sup>s</sup> omits) 5 (K omits) 6 (K κοινοῖ τὸν ἄνθρωπον) 7 (D ll οὐ γὰρ) 8 (D εἰσερχεται) 9 (s<sup>s</sup> omits, D εἰς τὸν ὄχετον) 10 (K ἐκβάλλεται, D ἐξέρχεται) 11 (D<sup>s</sup> καθαρίζει, 1 et purgat) 12 (s<sup>s</sup> and all meat is purged, 2 ll + et exit in rivum) 13 (D<sup>s</sup> † ελεγον δὲ, s<sup>s</sup> omits) 14 (D ll † ἐκείνα) 15 (D † omits) 16 (D ± ll singular) 17 (D κλέμματα) 18 (D<sup>s</sup> ll plural) 19 (D<sup>s</sup> 1 plural) 20 (K κάκείνα)

22. THE HEALING OF THE SYROPHENICIAN WOMAN'S DAUGHTER.

vii. 24—30.

22 a. Journey to Phenicia.

[24 Ἐκεῖθεν<sup>1</sup> δὲ ἀναστὰς ἀπῆλθεν (ii)  
εἰς τὰ ὄρια Τύρου (καὶ Σιδῶνος)<sup>2</sup>.

Καὶ] [εἰσελθὼν εἰς<sup>3</sup> οἰκίαν οὐδένα ἤθελε<sup>4</sup> γνῶναι, (iii)

1 (B Ἐκεῖθε, ll s<sup>s</sup> omit) 2 D ll s<sup>s</sup> omit 3 (D + τὴν)

4 (K ll ἠθέλησεν)

S. LUKE.

VARIOUS.

[Matt. xv. 14 b=Luke vi. 39]

S. Mark's editorial note at the end of verse 19 is curiously Semitic in construction, *καθαρίζων* standing for *εκαθάριζεν*. To bring out the meaning we may paraphrase "By speaking thus He made all foods clean." Another example of what a Gentile catechumen, rather than a Jewish catechist, would be likely to remark. Our Lord was not thinking or speaking about swine's flesh or other unclean meat, but yet His words could be used quite naturally to settle that burning question, which caused no small trouble in the controversy between Jew and Gentile. It was the Gentiles who sought relief, and an intelligent Gentile would be the first to fasten on this saying.

1 Cor. viii. 8, *βρώμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.*  
 Rom. xiv. 14, *οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.*  
 1 Tim. iv. 3, *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν.* Col. ii. 21, *μὴ ἄψη μηδὲ γεύση μηδὲ θίγη.*

Rom. xiv. 20, *πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθλοῦτι.* Tit. i. 15, *πάντα καθαρὰ τοῖς καθαροῖς.* Acts x. 15=x. 9, "ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνου."

It will be noticed that the catalogue of sins in Mark vii. 21 f. is not arranged in any order, nor does it reach any climax. Like similar catalogues in S. Paul it loses force by want of symmetry. In S. Matthew it has been arranged according to the order of the ten commandments, *ψευδομαρτυρία* being actually added to represent the ninth commandment. This is plainly the deliberate work of an editor and would greatly assist the learner who had the lesson to repeat. It is moreover probable that the trito-Mark has expanded the list from study of S. Paul. All the words in v. 22 except *ὀφθαλμὸς πονηρός* are used by S. Paul. The book of Proverbs uses *ὀφθαλμὸς πονηρός* in the ancient sense of niggardliness, not in the modern Oriental sense of blighting others (Prov. xxiii. 6, xxviii. 22).

S. MATTHEW.

xv. 22 Καὶ ἰδοὺ γυνὴ Χανααῖα ἀπὸ τῶν ὀρίων ἐκείνων ἐξελ-  
θοῦσα ἔκραζεν<sup>1</sup> λέγουσα “Ἐλέησόν με, κύριε [υἱὸς<sup>2</sup> Δαυεὶδ]  
ἢ θυγάτηρ μου κακῶς δαμονίζεται.” [23 ὁ δὲ οὐκ ἀπεκρίθη  
αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν  
λέγοντες “Ἄπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.” 24 ὁ δὲ  
ἀποκριθεὶς εἶπεν “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα<sup>3</sup> τὰ ἀπολω-  
λῶτα οἴκου Ἰσραὴλ.” 25 ἡ δὲ ἐλθοῦσα προσεκύνει<sup>4</sup> αὐτῷ λέγουσα  
“Κύριε, βοήθει μοι.”]

1 N ll ἔκραξεν, (C ἐκραύγασεν, D ll + ὀπίσω αὐτοῦ, E ll + αὐτῷ)  
2 NC υἱέ 3 (D + ταῦτα) 4 (C ll προσεκύνησεν)

xv. 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν

“Οὐκ ἔστιν καλὸν<sup>1</sup> λαβεῖν τὸν ἄρτον τῶν τέκνων  
καὶ βαλεῖν τοῖς κυναρίοις.” †  
27 ἡ δὲ εἶπεν  
“Ναί, κύριε, καὶ (γὰρ)<sup>2</sup> τὰ κυνάρια ἐσθίει<sup>3</sup> ἀπὸ τῶν  
ψιχίων<sup>4</sup> †  
τῶν πιπτόντων<sup>5</sup> ἀπὸ τῆς τραπέζης τῶν κυρίων<sup>6</sup> αὐτῶν.”  
28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ  
[“Ὡς γυναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.” καὶ  
ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.]

1 (D ll ἔξεστιν) 2 B l omit 3 (D ἐσθίουσιν) 4 (D  
ψιχίων) 5 (s<sup>o</sup> omits) 6 (D s<sup>o</sup> † κυναρίων) 7 (ss + and livo)  
8 (D s<sup>o</sup> omits)

xv. 29—31.

29 Καὶ μεταβάς ἐκεῖθεν [ὁ Ἰησοῦς]  
ἦλθεν<sup>1</sup>  
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,  
[καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι  
πολλοὶ<sup>2</sup> ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς<sup>3</sup>,  
καὶ ἑτέρους πολλοὺς, καὶ ἔριψαν αὐτοὺς παρὰ<sup>4</sup> τοὺς πόδας αὐτοῦ<sup>5</sup>,  
καὶ ἐθεράπευσεν αὐτούς<sup>6</sup>. 31 ὥστε τὸν ὄχλον<sup>7</sup> θαυμάσαι βλέποντας  
κωφοὺς λαλοῦντας<sup>8</sup> καὶ<sup>9</sup> χωλοὺς περιπατοῦντας καὶ<sup>10</sup> τυφλοὺς βλέ-  
ποντας<sup>11</sup>. καὶ ἐδόξασαν<sup>12</sup> τὸν θεὸν Ἰσραὴλ.]

1 (ll + iterum) 2 (ll omit) 3 (D ll omit) 4 (D l ὑπὸ)  
5 (C † πόδας, C ll τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D ll + πάντας)  
7 B ll τοὺς ὄχλους 8 B ἀκούοντας, (D + καὶ) κυλλοὺς ὑγιεῖς  
9 (ll omit) 10 (D + τοὺς) 11 (l omits) 12 N ll ἐδόξαζον

S. MARK.

vii. (24) καὶ οὐκ ἠδυνάσθη<sup>5</sup> λαθεῖν<sup>6</sup>. 25 ἄλλ’ [εἰθὺς<sup>13</sup> (ii)  
ἀκούσασα γυνὴ<sup>7</sup> περὶ αὐτοῦ<sup>13</sup>, ἧς εἶχεν τὸ θυγάτριον  
αὐτῆς<sup>8</sup> πνεῦμα ἀκάθαρτον, ἐλθοῦσα<sup>9</sup> προσέπεσεν (x)  
πρὸς τοὺς πόδας αὐτοῦ. 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,  
Συροφοινίκισσα<sup>10</sup> τῷ γένει<sup>11</sup>. καὶ ἠρώτα αὐτὸν ἵνα  
τὸ δαμόνιον ἐκβάλῃ ἐκ<sup>12</sup> τῆς θυγατρὸς αὐτῆς.]

5 (D ἠδυνήθη) 6 (N † λαλεῖν) 7 (D ll γυνὴ δὲ εὐθέως ὡς  
ἀκούσασα) 8 (N ll omit) 9 (N ll εἰς-, D ll + καὶ)  
10 B Σύρα Φοινίκισσα (D s<sup>o</sup> 1 Φοίνισσα, ll Syrophoenissa or Syra-  
phoenissa) 11 (s<sup>o</sup> a widow from the border of Tyre of  
Phoenicia, but the change of one letter would read ‘a gentile’)  
12 (D s<sup>o</sup> ll ἀπὸ, l omits) 13 (s<sup>o</sup> omits)

22 b. Conversation with the Woman.

[vii. 27 καὶ ἔλεγεν<sup>1</sup> αὐτῇ] (ii)  
[“Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,] (iii)  
[οὐ γὰρ<sup>2</sup> ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων (ii)  
καὶ τοῖς κυναρίοις βαλεῖν.”  
28 ἡ δὲ ἀπεκρίθη<sup>3</sup> καὶ<sup>2</sup> λέγει<sup>3</sup> αὐτῷ  
“Ναί<sup>4</sup>, κύριε, καὶ<sup>5</sup> τὰ κυνάρια ὑποκάτω<sup>6</sup> τῆς τραπέζης<sup>7</sup>  
ἐσθίουσιν ἀπὸ τῶν ψιχίων<sup>7</sup> τῶν παιδίων<sup>8</sup>.”

29 καὶ<sup>2</sup> εἶπεν αὐτῇ  
“Διὰ τοῦτον τὸν λόγον ὑπαγε<sup>9</sup>, ἐξελήλυθεν ἐκ τῆς θυγα-  
τρὸς σου τὸ δαμόνιον<sup>10</sup>.” [30 καὶ ἀπελθοῦσα εἰς (iii)  
τὸν<sup>11</sup> οἶκον αὐτῆς<sup>12</sup> εὗρεν τὸ παιδίον βεβλημένον<sup>13</sup>  
ἐπὶ τὴν κλίνην καὶ τὸ δαμόνιον ἐξεληλυθός.]

1 (D s<sup>o</sup> ll λέγει) 2 (s<sup>o</sup> omits) 3 (D ll λέγουσα) 4 (D ll s<sup>o</sup>  
omit) 5 (D ll ἀλλὰ καὶ, A ll καὶ γὰρ) 6 (N † ἀπο-) 7 (D  
ψιχίων, s<sup>o</sup> + which fall from the table of) 8 (D παιδίων)  
9 (D + ll Ὑπαγε, διὰ τοῦτον λόγον) 10 (l contingat tibi de  
filia tua ut cupis) 11 (D omits) 12 (N ἐαυτῆς, D ll omit)  
13 (D ll s<sup>o</sup> τὴν θυγατέρα βεβλημένην)

23. THE HEALING OF THE DEAF MAN WHO  
HAD AN IMPEDIMENT IN HIS SPEECH.

vii. 31—37.

31 [Καὶ πάλιν ἐξελθὼν] [ἐκ τῶν ὀρίων Τύρου] (ii, iii)  
[ἦλθεν] [διὰ Σιδῶνος<sup>11</sup>] (ii, iii)  
[εἰς τὴν θάλασσαν τῆς Γαλιλαίας] (ii)  
[ἀνὰ μέσον τῶν ὀρίων<sup>2</sup> Δεκαπόλεως. 32 Καὶ φέ- (iii)  
ρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν  
αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα<sup>3</sup>. 33 καὶ ἀπολα-  
βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου<sup>4</sup> κατ’ ἰδίαν<sup>5</sup> ἔβαλεν<sup>4</sup>  
τοὺς δακτύλους αὐτοῦ<sup>5</sup> εἰς τὰ ὄρα αὐτοῦ καὶ πτύσας<sup>6</sup>  
ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν  
οὐρανὸν ἐστέναξεν<sup>7</sup>, καὶ λέγει αὐτῷ “Ἐφφαθά<sup>8</sup>.” ὁ  
ἐστὶν Διανοίχθητι<sup>9</sup>. 35 καὶ<sup>10</sup> ἠνόηγσαν αὐτοῦ αἱ ἀκοαί,  
καὶ<sup>11</sup> ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει

1 (A l s<sup>o</sup> καὶ Σιδῶνος ἦλθεν) 2 (D + τῆς) 3 (N l τὰς χεῖρας,  
D τὴν χεῖραν) 4 (N † ἐλαβεν) 5 (N ll omit) 6 (s<sup>o</sup> and  
erat in his ears, D ll put πτύσας before ἔβαλεν) 7 (D ἀν-)  
8 (D s<sup>o</sup> ll Ἐφθεθά) 9 (D \*Διανόκητι) 10 (A ll s<sup>o</sup> + εὐθέως)  
11 (N + εὐθύς) 12 (s<sup>o</sup> omits)

## S LUKE.

## VARIOUS.

S. Matthew's Aramaic word *Xavavala* is probably original: the trito-Mark has translated it at length. S. Matthew's "Son of David" is found in the history of Bartimæus (Mark x. 48 = Matt. xx. 30, 31 = Luke xviii. 38, 39), also in the case of two other blind men (Matt. ix. 27). The very untheological saying in Mark vii. 29 has been put into theological language in S. Matthew. The connexion between faith and gifts of healing is asserted in Mark v. 34 = Matt. ix. 22 = Luke viii. 48; Mark x. 52 = Luke xviii. 42; Mark ii. 5 = Matt. ix. 2 = Luke v. 20; Matt. ix. 29, Luke vii. 50, xvii. 19. The being healed "from that hour" is found also in Matt. viii. 13, ix. 22, xvii. 18, John iv. 53.

## Compare S. John ix. 6, 7.

[ὅ ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύματος<sup>1</sup>, καὶ ἐπέθηκεν<sup>2</sup> αὐτοῦ<sup>3</sup> τὸν πηλὸν<sup>4</sup> ἐπὶ τοὺς ὀφθαλμοὺς<sup>5</sup>, ἢ καὶ εἶπεν αὐτῷ<sup>6</sup> "Ἔπαγε νίψαι<sup>7</sup> εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ"<sup>8</sup> ὃ ἔρμη- νεύεται<sup>9</sup> Ἀπεσταλμένος<sup>10</sup>. ἠπῆλθεν οὖν<sup>11</sup> καὶ ἐνίψατο<sup>12</sup>, καὶ ἦλθεν<sup>13</sup> βλέπων.]

1 (s<sup>s</sup> + his, D πτύματος) 2  $\aleph$  D II ἐπέχρισεν 8 (D αὐτῷ, C1 omit) 4 (s<sup>s</sup> omits) 5 (D II + αὐτοῦ, C II s<sup>s</sup> + τοῦ τυφλοῦ) 6 (D II omit) 7 (All omit, s<sup>s</sup> + thy face) 8 (D μεθ-) 9 (s<sup>s</sup> + his face) 10 (B † omits οὖν—ἦλθεν)

In this and the preceding section S. Mark seems to intimate an extended tour through Gentile country from Tyre, northwards to Sidon and then with a wide sweep through Decapolis, probably by way of Damascus, and finally back to the lake of Galilee. The scanty details which are given illustrate the fragmentariness of the Gospel records.

In Ἐφφαθά the letter *θ* has been assimilated to the following *φ*, the normal Aramaic passive being *Ethpethah*. The assimilation is found in Aramaic. (Dalman, *Gr. des jud.-pal. Aramaisch* 59, 5.)

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Compare

[xv. 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.]

xv. 32—39.

32 [‘Ο δὲ Ἰησοῦς]

προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ]<sup>1</sup> εἶπεν<sup>2</sup>

“Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον<sup>3</sup>,

ὅτι (ἤδη)<sup>4</sup> ἡμέραι<sup>5</sup> τρεῖς<sup>6</sup> προσμένουσίν μοι

καὶ οὐκ ἔχουσιν τί φάγωσιν

καὶ ἀπολῦσαι αὐτοὺς νήστευς οὐ θέλω,

ἤ μή ποτε ἐκλυθῶσιν ἐν τῇ ὀδῷ<sup>7</sup>.”

1 (N omits) 2 (C λέγει, NC+αὐτοῖς) 3 (D11+τουτων)  
 4 B1 omit 5 (N ἡμέρας) 6 (D11+εἰσὶν καὶ) 7 (D omits)

xv. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ<sup>1</sup>  
 “Πόθεν<sup>2</sup> ἡμῖν ἐν ἐρημίᾳ<sup>3</sup> ἄρτοι τοσοῦτοι ὥστε χορτάσαι  
 ὄχλον τοσοῦτον;” †  
 34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς] “Πόσους ἄρτους ἔχετε;” †  
 οἱ δὲ εἶπαν<sup>4</sup> “Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” (x)  
 35 καὶ παραγγείλας<sup>5</sup> τῷ ὄχλῳ<sup>6</sup> ἀναπεσεῖν ἐπὶ τὴν γῆν  
 36 ἔλαβεν<sup>7</sup> τοὺς ἑπτὰ ἄρτους [καὶ τοὺς<sup>8</sup> ἰχθύδας]  
 καὶ εὐχαριστήσας ἔκλασεν<sup>9</sup> καὶ ἐδίδου<sup>10</sup> τοῖς μαθηταῖς<sup>11</sup>  
 οἱ δὲ μαθηταὶ<sup>12</sup> τοῖς ὄχλοις<sup>13</sup>.

1 (CD11 ss+αὐτοῦ) 2 (D11+οὐν) 3 (C ἐρήμῳ τόπῳ)  
 4 (D<sup>s</sup> s<sup>o</sup>+αὐτῷ) 5 (C11 ἐκέλευσεν) 6 (C11 τοὺς ὄχλους)  
 7 (C11 καὶ λαβὼν) 8 (N+δύο) 9 (C ?εὐχαρίστησεν)  
 10 (C11 ἔδωκεν) 11 (C11 ss+αὐτοῦ) 12 (11 ss+gave)  
 13 (CD11 τῷ ὄχλῳ)

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vii. (35) ὀρθῶς· 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενί<sup>10</sup>  
 λέγωσιν<sup>11</sup>. Ἦσον δὲ αὐτοῖς διεστέλλετο<sup>12</sup>, αὐτοὶ  
 μᾶλλον περισσότερον<sup>13</sup> ἐκήρυσσον. 37 καὶ ὑπερ-  
 περισσῶς<sup>14</sup> ἐξέπλησσοντο λέγοντες “Καλῶς πάντα  
 πεποιήκεν,<sup>15</sup> καὶ τοὺς κωφούς ποιεῖ ἀκούειν καὶ<sup>16</sup>  
 ἀλάλους<sup>17</sup> λαλεῖν.”]

10 (D+μηδέν) 11 (D εἴπωσιν) 12 (D11 of δὲ)  
 13 (ND -οτέρως) 14 (D ὑπερεκ-) 15 B+ὡς 16 (D+τοὺς)  
 17 (s<sup>o</sup> omits)

24. THE FEEDING OF THE FOUR THOUSAND.

viii. 1—10.

24 a. Pity for the multitudes.

1 [Ἐν ἐκείναις<sup>1</sup> ταῖς ἡμέραις ἑάλυεν<sup>2</sup> πολλοῦ<sup>3</sup> ὄχλου (iii)  
 ὄντος καὶ μὴ ἔχόντων<sup>4</sup> τί φάγωσιν,]

[προσκαλεσάμενος τοὺς μαθητὰς<sup>4</sup> λέγει αὐτοῖς (ii)

2 “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον<sup>5</sup>

ὅτι ἤδη ἡμέραι τρεῖς<sup>6</sup> προσμένουσίν μοι<sup>7</sup>

καὶ οὐκ ἔχουσιν τί φάγωσιν

3 καὶ ἔὰν ἀπολύσω<sup>8</sup> αὐτοὺς νήστευς εἰς οἶκον αὐτῶν<sup>9</sup>,

ἐκλυθήσονται<sup>10</sup> ἐν τῇ ὀδῷ.

11 καὶ τινες<sup>12</sup> αὐτῶν ἀπὸ μακρόθεν εἰσὶν<sup>13</sup>.”]

1 (D11 s<sup>o</sup>+δὲ) 2 (A1 s<sup>o</sup> παμπόλλου) 3 (D+αὐτῶν)  
 4 (B1 s<sup>o</sup>+αὐτοῦ) 5 (D11 s<sup>o</sup> τοῦ ὄχλου τούτου) 6 B ἡμέρας  
 τρισὶν 7 B omits μοι, (D11 εἰσὶν ἀπὸ τῆς ὀδοῦ εἰσὶν)  
 8 (D11 ἀπολῦσαι) 9 (D11 omitt) 10 (D11 οὐ θέλω μὴ  
 ἐκλυθῶσιν) 11 (D11+δτι) 12 (D11+ἐξ) 13 (ND11 s<sup>o</sup>  
 ἦκασιν)

24 b. Our Lord feeds them.

[viii. 4 καὶ ἀπεκρίθησαν αὐτῷ<sup>1</sup> οἱ μαθηταὶ αὐτοῦ ὅτι<sup>2</sup> (ii)  
 “Πόθεν<sup>3</sup> τοῦτους ἔδωκεν<sup>4</sup> αὐτοῖς τῶν ἄρτων  
 ἐπὶ ἐρημίας;”]

5 καὶ ἠρώτα<sup>5</sup> αὐτοὺς “Πόσους ἔχετε ἄρτους;”

οἱ δὲ εἶπαν “Ἑπτὰ.”

6 καὶ παραγγείλας<sup>6</sup> τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

καὶ λαβὼν τοὺς ἑπτὰ<sup>7</sup> ἄρτους

8 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου<sup>9</sup> τοῖς μαθηταῖς αὐτοῦ

ἵνα παρατιθῶσιν<sup>9</sup> καὶ παρέθηκαν τῷ ὄχλῳ.

7 καὶ εἶχαν ἰχθύδια ὀλίγα. (x)

καὶ εὐλογήσας<sup>10</sup> αὐτὰ<sup>11</sup> εἶπεν καὶ ταῦτα<sup>12</sup> παρατιθέναι<sup>13,14</sup>.]

1 (N1 omit) 2 (N καὶ εἶπαν, D omits) 3 (s<sup>o</sup> art thou  
 able) 4 (D11 omit) 5 (D11 ἐπ-) 6 (C11 παρήγγειλεν)  
 7 (N †ΣΖ) 8 (CD11+καὶ) 9 (D παραθῶσιν) 10 (D1  
 εὐχαριστήσας) 11 (D1 omit) 12 (D<sup>s</sup> †αὐτοὺς ἐκέλευσεν)  
 13 (C παράθετε) 14 (N παρέθηκεν)

## S. LUKE.

## VARIOUS.

The command not to divulge is found in Mark i. 44, iii. 12, v. 43, viii. 26, 30; the disregard of it in Mark i. 45.

The whole narrative should be compared with the similar trito-Mark addition in viii. 22 ff. The introductions are alike, in both there is a retirement from the crowd, in both there is the sacramental use of spittle which is found in John ix.; in both there is a charge to observe secrecy. The Oriental tendency to assimilate probably explains some of these peculiarities. See note on the next section. ἀναβλέψας may be borrowed from Mark vi. 41.

We assign the feeding of the four thousand to the deutero-Mark, because there is no trace of it in S. Luke. Some critics, rejecting the oral hypothesis, have regarded it as a mere dittography of the feeding of the five thousand, two records of the same event having been found (as they suppose) by the Evangelist and having been unintelligently copied by him as though they were distinct occurrences; for, they ask, is it credible that the disciples should so completely have forgotten the former miracle as to ask "Whence can one fill these men with bread here in the wilderness?" The objection rests on the assumption that the speeches in the Gospels are *verbatim* reports of what was actually said and are thoroughly trustworthy, whereas the evidence seems rather to show that they are sometimes literary devices to complete the narrative, gaps in the recollections being filled in by commonplaces or by transference from other passages. We have already remarked the Oriental tendency to tell similar stories in the same words, and we suspect that there has been much of that tendency here. S. Mark however has not a few variations: S. Matthew has reduced them by assimilation until in the latter half of the narrative he produces a veritable doublet. It is of course possible that he was so much enamoured of his own changes in xiv. 19 ff., that he turned back and deliberately copied himself instead of following S. Mark, but under the oral hypothesis the assimilation would be made naturally and unconsciously.

The syntax of Mark viii. 2 is Semitic; the ordinary Greek phrase would be ἡδὴ ἡμέραι τρεῖς <εἶσιν ἐν αὐτῷ> προσμένουσιν μοι. Others with less probability have supposed προσμένουσιν to be dative plural of the participle.

The reading of Ν in verse 6 is noteworthy. If the context did not prove it to be a sheer blunder, a variant 207 for 7 might have arisen, so easily are numerals altered when expressed by letters of the alphabet. Cf. Acts xxvii. 37.



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xv. 37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,  
καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας<sup>1</sup>  
[πλήρεις]. †  
38 [οἱ δὲ ἐσθionτες] ἦσαν<sup>2</sup> τετρακισχίλιοι [ἄνδρες]<sup>13</sup>  
χωρὶς γυναικῶν καὶ παιδιῶν]<sup>4</sup>.  
39 Καὶ ἀπολύσας τοὺς ὄχλους  
ἐνέβη<sup>5</sup> εἰς τὸ πλοῖον,  
καὶ ἦλθεν εἰς τὰ ὄρια<sup>6</sup> Μαγαδάν<sup>7</sup>.

1 (NBC σφυρίδας) 2 B1+ὡς 3 (D's original reading lost)  
4 (I omits) 5 (D ἐμβαίνει, C ἀνέβη) 6 (D+τῆς)  
7 (C1 Μαγδάλαν)

**Doublet:** assimilated.

xiv. 19—21.

[19 λαβὼν<sup>1</sup> τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τῶν ἄρτων<sup>12</sup> οἱ δὲ μαθηταὶ<sup>3</sup> τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων<sup>2</sup> δώδεκα κοφίνοις πλήρεις. 21 οἱ δὲ ἐσθionτες<sup>4</sup> ἦσαν ἄνδρες ὡσεὶ<sup>5</sup> πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδιῶν.]

1 (D λαβεν) 2 (I omit) 3 (I ss+gave) 4 (D \*αλοθιῶντες) 5 (D ὡς, I s<sup>o</sup> omit)

xvi. 1—12, (xii. 38—40.)

1 Καὶ προσελθόντες (οἱ)<sup>1</sup> Φαρισαῖοι [καὶ Σαδδουκαῖοι] πειράζοντες ἐπρωτότησαν<sup>2</sup> αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάτω αὐτοῖς. } †  
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς<sup>3</sup>  
4 “Γενεὰ [πονηρὰ καὶ μοιχαλίσ<sup>14</sup>] σημεῖον ἐπιζητεῖ<sup>5</sup>, † καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον Ἰωνᾶ<sup>6</sup>]. †

**Doublet:**

xii. 38 [Τότε ἀπεκρίθησαν<sup>7</sup> αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων<sup>18</sup> λέγοντες

“Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς

“Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ<sup>9</sup> εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

40 ὡσπερ<sup>10</sup> γὰρ ἦν<sup>11</sup> Ἰωνᾶς<sup>12</sup>

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας<sup>a</sup>, οὕτως ἔσται<sup>13</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.”]

1 Origen and three cursives omit 2 κ-των 3 (D I s<sup>o</sup> omit), CD 11+ὄψιας γενομένης λέγετε Ἐὐδία, πυρράζει (C πυράζει) γὰρ (I+cum nubibus) ὁ οὐρανός· 3 καὶ πρῶτῃ Σήμερον χειμῶν, πυρράζει γὰρ στουγμάζων ὁ οὐρανός (D<sup>s</sup> ἀήρ). (E I I+Ἰποκριταί,) τὸ μὲν (I ergo) πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε (I+γινῶμαι) 4 (D I I omit) 5 (B αἰτεῖ, D<sup>s</sup> ζητεῖ) 6 (C I I ss+τοῦ προφήτου) 7 (I s<sup>o</sup> came to) 8 (B omits) 9 (D<sup>s</sup> σοι) 10 (D † ὡσπερεῖ) 11 (D<sup>s</sup> omits) 12 (s<sup>o</sup>+the prophet) 13 (D I I s<sup>o</sup>+καὶ)

xvi. (4) καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 Καὶ [ἐλθόντες<sup>1</sup> οἱ μαθηταὶ] εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν<sup>2</sup> †.

1 (I I cum venisset) 2 B I I λαβεῖν ἄρτους

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24 c. Conclusion.

[viii. 8 καὶ ἔφαγον<sup>1</sup> καὶ ἐχορτάσθησαν, (ii) καὶ ἦσαν<sup>2</sup> περισσεύματα<sup>3</sup> κλασμάτων ἑπτὰ σφυρίδας<sup>4</sup>.

9 ἦσαν δὲ<sup>5</sup> ὡς<sup>6</sup> τετρακισχίλιοι<sup>7</sup>.

καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθύς<sup>8</sup> ἐμβὰς<sup>9</sup> εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ

ἦλθεν εἰς τὰ μέρη<sup>10</sup> Δαλαμανουθά<sup>11</sup>.]

1 (κ+πάντες) 2 (κC+τὰ, D+τὸ) 3 (D περισσευμα τῶν) 4 (BC σφυρίδας) 5 (CD I I s<sup>o</sup>+οἱ φαγόντες) 6 (κ omits) 7 (I I+ἄνδρες) 8 (D I I αὐτός) 9 (D ἀνέβη... καὶ), B+αὐτός 10 (D ὄρια, s<sup>o</sup> the hill of) 11 (B Δαλαμανουθά, D Μελέγαδα, s<sup>o</sup> Magdan, I I Magedan)

25. THE PHARISEES.

viii. 11, 12.

25 a. A Sign from Heaven demanded and refused.

[11 Καὶ ἐξῆλθον<sup>1</sup> οἱ Φαρισαῖοι (ii) καὶ ἤρξαντο συνζητεῖν<sup>2</sup> αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον<sup>4</sup> ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ<sup>5</sup> λέγει “Τί<sup>6</sup> ἢ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω<sup>7</sup>, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.”]

1 (D Καὶ \*ἐξήλθοσαν, I omits) 2 (D<sup>s</sup> I I+σὺν) 3 (D+τὸ) 4 (κ I I+ιδεῖν) 5 (D I I s<sup>o</sup> omit) 6 (C<sup>o</sup> O, τι) 7 κC D+ὕμῶν

viii. 13—21.

25 b. The Leaven of the Pharisees.

[viii. 13 καὶ ἀφείς αὐτοὺς πάλιν<sup>1</sup> ἐμβὰς<sup>2</sup> ἀπῆλθεν (ii) εἰς τὸ πέραν

14 καὶ ἐπελάθοντο<sup>3</sup> λαβεῖν ἄρτους,]

1 (I I omit) 2 (D I I s<sup>o</sup>+εἰς τὸ πλοῖον) 3 (B \*-θεντο, D I I+οἱ μαθηταὶ)

<sup>a</sup> LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

S. LUKE.

VARIOUS.

No satisfactory explanation of the word Dalmanutha has been found. Professor Rendel Harris suggested that  $\aleph\ \Gamma\ \eta\ \nu\ \nu\ \nu\ \nu$  is a clerical error of an early scribe,  $\Gamma$  being the preposition 'of,'  $\nu$  the preposition 'to' and  $\aleph\ \eta\ \nu\ \nu\ \nu$  meaning 'the parts,' so that the whole sentence runs "He came into the parts of—into the parts." In that case S. Matthew has probably preserved the original reading. *Study of Codex Bezae*, p. 178.

xi. 16, 29, 30.

Scraps from the deutero-Mark: misplaced.

xi. 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ } †  
ἐξήτουν παρ' αὐτοῦ.

xi. 29 [τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν.

“Ἡ γενεὰ αὕτη γενεὰ<sup>1</sup> πονηρὰ ἐστὶν· σημεῖον ζητεῖ<sup>2</sup>, καὶ σημεῖον οὐ δοθήσεται αὐτῇ· εἰ μὴ τὸ σημεῖον Ἰωνᾶ<sup>3</sup>. 30· καθὼς γὰρ<sup>4</sup> ἐγένετο (ὁ)<sup>5</sup> Ἰωνᾶς τοῖς Νινευίταις<sup>6</sup> σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.”]

1 (C omits) 2 (CD ἐπι-) 3 (s<sup>o</sup> Marcion omit, C ll s<sup>o</sup> + τοῦ προφήτου) 4 (K omits) 5 (KCD omit) 6 (D Νινευίταις) 7 (l omits, D ll + καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῆ)

xii. 1.

[<sup>1</sup>· Ἐν οἷς ἐπίσυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου<sup>1</sup>, ὥστε καταπατεῖν<sup>2</sup> ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ<sup>3</sup> πρῶτον<sup>4</sup>]

1 (D ll ss πολλῶν δὲ ὄχλων συμπεριεχόντων ± κύκλω) 2 (D συμπνίγειν) 3 (D ll omit) 4 (l omits)

S. John ii. 18, vi. 30.

[ii. 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ “Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;”]

[vi. 30 εἶπον οὖν αὐτῷ “Τί οὖν<sup>1</sup> ποιεῖς σὺ<sup>2</sup> σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ;”]

1 (K l omit) 2 (D σοι, l omits)

On two occasions, it would seem, the Pharisees demanded from our Lord a sign: on the first they asked for a sign from heaven, i.e. a voice or a thunder-clap, and this as S. Mark says was absolutely refused; on the second they asked for a sign, i.e. a miracle, and they were promised the sign of Jonah; what our Lord meant by this promise is uncertain; S. Luke gives a vague explanation, S. Matthew a very definite explanation which however seems to be due to a later editorial change; see the passage explained under the Second Division.

In S. Matthew by one of his usual assimilations “the sign of Jonah” is introduced from one passage into the other, and they thus become doublets.

S. Luke has preserved some scraps of these sayings. Notice that whereas in the other Gospels the Pharisees receive the severe rebuke, in S. Luke, as usual, the rebuke is addressed to the rabble; cf. Luke iii. 7 = Matt. iii. 7, Luke xii. 54 = Matt. xvi. 1.

S. Matthew's *μοιχαλῖς* is found in S. Mark viii. 38 though in S. Matthew's parallel there *μοιχαλῖς* does not occur (cf. Mark vi. 34 note). The word is common in the sense of 'idolatrous' in the LXX.

S. MATTHEW.

xvi. 6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς<sup>2</sup>  
 “Ὁρᾶτε καὶ<sup>3</sup> προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
 καὶ Σαδδουκαίων<sup>4</sup>.”  
 7 οἱ δὲ<sup>5</sup> διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]<sup>6</sup>  
 ὅτι “Ἄρτους οὐκ ἐλάβομεν.”  
 8 γνοὺς δὲ [ὁ Ἰησοῦς] εἶπεν<sup>7</sup>  
 “Τί διαλογίζεσθε [ἐν ἑαυτοῖς, ὀλιγόπιστοι,]  
 ὅτι ἄρτους οὐκ ἔχετε<sup>8</sup>;  
 9 οὐπω νοεῖτε,

οὐδὲ μνημονεύετε<sup>12</sup>

<sup>9</sup> τοὺς πέντε ἄρτους τῶν πεντακισχιλίων<sup>10</sup>

καὶ πόσους κοφίνους ἐλάβετε;

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων<sup>11</sup>  
 καὶ πόσας σφυρίδας<sup>11</sup> ἐλάβετε;

11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων<sup>12</sup> εἶπον ὑμῖν<sup>13</sup>; προσέχετε  
 δὲ<sup>14</sup> ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” 12 τότε  
 συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης (τῶν ἄρτων)<sup>15</sup> ἀλλὰ  
 ἀπὸ τῆς διδαχῆς<sup>16</sup> τῶν Φαρισαίων καὶ Σαδδουκαίων<sup>17</sup>.]

2 (N omits) 3 (l omit) 4 (l omits) 5 (D ll s<sup>o</sup> τότε)  
 6 (s<sup>o</sup> omits) 7 (C ll s<sup>o</sup> + αὐτοῖς) 8 (C ll s<sup>o</sup> ἐλάβετε) 9 (D † + ὅτε)  
 10 (D ll dative) 11 (NC σφυρ-) 12 (D s ll ἄρτου) 13 (D ll  
 omit) 14 (D ll ss omit) 15 D ll omit, (C ll τοῦ ἄρτου,  
 N ll ss τῶν Φαρισαίων καὶ Σαδδουκαίων) 16 (N διδασκαλίας)

The note of place “καὶ ἔρχονται εἰς” followed by a proper name, a full stop and another καὶ is thoroughly Marcan; x. 46, xi. 15, 27, xiv. 32. With slight variations it is found also in iii. 20, x. 1, xvi. 2; with ἦλθον or ἦλθεν in i. 9, 14, 29, v. 1, vii. 31, viii. 10, ix. 33, xiv. 16. Other writers would have avoided this simple coordination of sentences.

For the close resemblance in form of this section to vii. 31 ff. see notes there. The distinctive feature of this miracle is that it was wrought in stages, being only partially successful at first. In that respect there is nothing like it in the other Gospels; only the boldness of S. Mark would venture on what enemies could easily pervert into a charge of failure.

That S. Mark in this passage should twice call Bethsaida a village indicates defective local knowledge, for it was a fortified town, and so the Old Latin rendering is *castellum* or *municipium*.

S. MARK.

viii. (14) [καὶ<sup>4</sup> εἰ μὴ<sup>5</sup> ἕνα ἄρτον οὐκ<sup>6</sup> εἶχον μεθ’<sup>7</sup> (iii)  
 ἑαυτῶν ἐν τῷ πλοίῳ.]

[15 καὶ διεστέλλετο<sup>8</sup> αὐτοῖς λέγων (ii)

“Ὁρᾶτε<sup>9</sup>, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
 καὶ τῆς ζύμης Ἡρώδου<sup>10</sup>.”

16 καὶ διελογίζοντο πρὸς ἀλλήλους<sup>11</sup>

ὅτι ἄρτους οὐκ ἔχουσιν<sup>12</sup>.

17 καὶ γνοὺς λέγει αὐτοῖς

“Τί διαλογίζεσθε<sup>13</sup>

ὅτι ἄρτους οὐκ ἔχετε;

οὐπω νοεῖτε οὐδὲ συνίετε<sup>14</sup>;

[15<sup>r</sup> πεπωρωμένην ἔχετε τὴν καρδίαν<sup>15</sup> ὑμῶν; (iii)

18 ὀφθαλμοῦς ἔχοντες οὐ βλέπετε

καὶ<sup>17</sup> ὧτα ἔχοντες οὐκ ἀκοῦετε;]<sup>a</sup>

[καὶ οὐ<sup>18</sup> μνημονεύετε. (ii)

19 ὅτε<sup>19</sup> τοὺς πέντε ἄρτους<sup>20</sup> ἔκλασα εἰς τοὺς πεντακισχιλίους,

<sup>21</sup> πόσους κοφίνους κλασμάτων πλήρεις<sup>22</sup> ἤρατε;”

λέγουσιν αὐτῷ “Δώδεκα.”

20 “ὅτε<sup>23</sup> τοὺς ἑπτὰ<sup>24</sup> εἰς τοὺς τετρακισχιλίους,

τῶν σφυρίδων πληρώματα<sup>25</sup> κλασμάτων ἤρατε;”

καὶ λέγουσιν αὐτῷ<sup>17</sup> 26 “Ἐπτὰ.”

21 καὶ ἔλεγεν<sup>27</sup> αὐτοῖς “Οὐπω<sup>28</sup> συνίετε<sup>29</sup>.”]

4 (D ll omit, s<sup>o</sup> for) 5 (s<sup>o</sup> omits) 6 (D ll omit)  
 7 (D \* μετ’) 8 (N διετέλλετο) 9 (D ll omit, C ll + καὶ)  
 10 (C ll τῶν Ἡρωδιανῶν) 11 (C ll s<sup>o</sup> + λέγοντες) 12 (NC ll  
 ἔχομεν, D ll εἶχαν, s<sup>o</sup> there is no bread) 13 (D ll + ἐν ταῖς  
 καρδίαις ὑμῶν) 14 (B \* συνίετε) 15 (A ll + ἔτι, ll + sio)  
 16 (D πεπωρωμένη ἐστὶν ἡ καρδία) 17 (N omits) 18 (D οὐδὲ)  
 19 (ll s<sup>o</sup> omit) 20 (D s<sup>o</sup> + \* τοὺς, ll s<sup>o</sup> + οὐς) 21 (NCD ll s<sup>o</sup> + καὶ)  
 22 (AFGM πλήρης, see Mark iv. 28, ll omit) 23 (C ll + δὲ καὶ,  
 D ll s<sup>o</sup> + δὲ), N ll + καὶ 24 (NC ll + ἄρτους) 25 (D ll πῶσας  
 σφυρίδας) 26 (D ll οἱ δὲ εἶπον) 27 (D ll λέγει) 28 (B ll  
 Πῶς οὐ, D s ll Πῶς (l + οὐν) οὐπω) 29 (B νοεῖτε, D συννοεῖτε)

26. THE BLIND MAN OF BETHSAIDA.

viii. 22—26.

[22 Καὶ ἔρχονται<sup>1</sup> εἰς Βηθσαιδάν<sup>2</sup>. Καὶ φέρουσιν (iii)

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ

ἄψηται. 23 καὶ ἔπιλαβόμενος τῆς χειρὸς<sup>3</sup> τοῦ τυφλοῦ

ἐξήνεγκεν<sup>4</sup> αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ

ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ<sup>5</sup>, ἐπηρώτα<sup>6</sup>

αὐτὸν “Ἐἶ τι βλέπεις<sup>7</sup>;” 24 καὶ ἀναβλέψας ἔλεγεν<sup>8</sup>

“Βλέπω τοὺς ἀνθρώπους ὅτι<sup>9</sup> ὡς δένδρα ὀρώ<sup>9</sup> περι-

παοῦντας.” 25 εἶτα<sup>10</sup> πάλιν ἔθηκεν<sup>11</sup> τὰς χεῖρας ἐπὶ

τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν<sup>12</sup>, καὶ ἀπε-

κατέστη<sup>13</sup>, καὶ ἐνέβλεπεν<sup>14</sup> τηλαυνῶς<sup>15</sup> ἅπαντα<sup>16</sup>.

26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ<sup>17</sup> λέγων

“Μηδὲ<sup>18</sup> εἰς τὴν κώμην εἰσελθῆς<sup>19</sup>.”]

1 (N s<sup>o</sup> ἔρχεται) 2 (C ll Βηθσαιδά, D ll Βηθανίαν)  
 3 (D λαβόμενος τὴν χεῖρα) 4 (D ἐξήγαγεν) 5 (s<sup>o</sup> omits,  
 ll αὐτοῦ) 6 (D s<sup>o</sup> ἐπερωτᾷ) 7 (N ll εἶ τι βλέπει, (s<sup>o</sup> What seest  
 thou?) 8 (NC ll εἶπεν, D ll λέγει) 9 (D ll omit) 10 (D ll καὶ)  
 11 (NC ll ἐπ-, D l ἐπιθείς) 12 (D ll ἤρξατο ἀναβλέψαι, A ll  
 ἐποίησεν αὐτὸν ἀναβλ.) 13 (B ἀποκ., D ἀποκατεστάθη)  
 14 (C καὶ ἐνέβλεψεν, N καὶ ἐβλεψεν, D ll ὥστε ἀναβλέψαι)  
 15 NC δηλ- 16 (ll omit) 17 (N εἰς οἶκον αὐτὸν αὐτοῦ)  
 18 (N Μη) 19 (D ll καὶ λέγει αὐτῷ “Ἔταγε εἰς τὸν οἶκόν σου  
 καὶ μηδενὶ εἴπῃς εἰς τὴν κώμην.” C λέγων “Μηδὲ εἰς τὴν κ. εἰσ.  
 μηδὲ εἴπῃς τι ἐν τῇ κώμῃ.”)

S. LUKE.

VARIOUS.

Scrap from the deuter-Mark: misplaced.

xii. (1) "Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἥτις ἐστὶν ὑπόκρισις,] τῶν Φαρισαίων."

Pharisees and Sadducees are coupled together by S. Matthew five times, never by S. Mark or S. Luke, who only name the Sadducees in Mark xii. 18=Luke xx. 27. S. John does not name them at all. However all the Evangelists frequently refer to them under the name of 'the chief-priests.'

On πεπωρωμένην see Mark vi. 52 note.

Other editors put a mark of interrogation at the end of Mark viii. 21. It seems better to suppose that our Lord was complaining that their literal answers "Twelve" and "Seven" were not what He wanted but a more intelligent insight, for which He must wait. The variants however favour the common punctuation.

S. Matthew concludes with an editorial interpretation, as he does also in xvii. 13. These notes, like similar notes in John ii. 22, vii. 39, xii. 16, are signs of later reflexion. S. Matthew's *ἀλογόπιστοι* (v. 8) is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31.

Compare S. John ix. 6, 7.

[6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτόματος<sup>1</sup>, καὶ ἐπέθηκεν<sup>2</sup> αὐτοῦ<sup>3</sup> τὸν πηλὸν<sup>4</sup> ἐπὶ τοὺς ὀφθαλμοὺς<sup>5</sup>, 7 καὶ εἶπεν αὐτῷ<sup>6</sup> "Ἔπαγε νίψαι<sup>7</sup> εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ"<sup>8</sup> ἢ ἔρμη-νεύεται<sup>9</sup> Ἀπεσταλμένος<sup>10</sup>. Ἐπῆλθεν οὖν<sup>10</sup> καὶ ἐνίψατο<sup>9</sup>, ἔκαὶ ἤλθεν<sup>10</sup> βλέπων.]

1 (s<sup>a</sup> + his, D πτόματος) 2 ND II ἐπέχρισεν 3 (D αὐτῷ, C1 omit) 4 (s<sup>a</sup> omits) 5 (D II + αὐτοῦ, C II s<sup>a</sup> + τοῦ τυφλοῦ) 6 (D II omit) 7 (A II omit, s<sup>a</sup> + *thy face*) 8 (D μεθ-) 9 (s<sup>a</sup> + his face) 10 (B † omits οὖν—ἤλθεν)

<sup>a</sup> LXX. Jer. v. 21, ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν. Ezek. xii. 2, οἱ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν, καὶ ὦτα ἔχουσιν τοῦ ἀκοῦειν καὶ οὐκ ἀκούουσιν. Cf. Is. vi. 9 f.

S. MATTHEW.

S. MARK.

xvi. 13—23.

Conflate.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς  
εἰς τὰ μέρη Καισαρίας<sup>1</sup> τῆς Φιλίππου  
ἠρώτα τοὺς μαθητὰς αὐτοῦ<sup>2</sup> λέγων  
“Τίνα<sup>3</sup> λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν<sup>4</sup> υἱὸν τοῦ ἀν-  
θρώπου]<sup>5</sup>;  
14 οἱ δὲ εἶπαν  
“[Οἱ μὲν]<sup>6</sup> Ἰωάννην τὸν βαπτιστὴν, ἄλλοι<sup>7</sup> δὲ Ἡλείαν,  
ἕτεροι δὲ [Ἰερεμίαν<sup>8</sup> ἢ<sup>9</sup>] ἕνα τῶν προφητῶν.”  
15 λέγει αὐτοῖς “Ἔμεῖς δὲ τίνα με λέγετε εἶναι;  
16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν<sup>10</sup>  
“Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζῶντος<sup>11</sup>].”  
[17 ἀποκριθεὶς δὲ<sup>12</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ<sup>4</sup> “Μακάριος εἶ, Σίμων  
Βαριωνᾶ, ὅτι<sup>22</sup> σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου  
ὁ ἐν [τοῖς]<sup>13</sup> οὐρανοῖς· 18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ  
ἐπὶ ταύτῃ τῇ πέτρᾳ<sup>14</sup> οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι  
ἄδου οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι<sup>15</sup> τὰς κλεῖδας<sup>16</sup> τῆς  
βασιλείας τῶν οὐρανῶν, καὶ ὃ<sup>17</sup> ἐὰν δήσῃς ἐπὶ τῆς γῆς<sup>18</sup> ἔσται  
δεδεμένον<sup>17</sup> ἐν τοῖς οὐρανοῖς, καὶ ὃ<sup>17</sup> ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται  
λελυμένον<sup>17</sup> ἐν τοῖς οὐρανοῖς.”]  
20 Τότε ἐπετίμησεν<sup>19</sup> τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν  
[ὅτι αὐτός<sup>20</sup> ἐστὶν ὁ χριστός<sup>21</sup>].

1 (B Καισαρείας) 2 (D omits) 3 (CD 11 + με) 4 (D omits)  
5 (s<sup>o</sup> What do men say concerning me that I am, (saying) ‘Who is this Son of Man?’) 6 (D 11 omit) 7 (B oi)  
8 (D Ἰηρέμειαν) 9 (ss others say it is) 10 (D 1 + αὐτῷ)  
11 (D σφύζοντος) 12 (s<sup>o</sup> omits) 13 B omits 14 (D 11 ταύτην τὴν πέτραν)  
15 (D 11 σοι δώσω) 16 (CD κλεῖς) 17 (11 plural) 18 (K τὴν γῆν) 19 (NC 11 διεστειλατο)  
20 (D οὐτός, 1 omits) 21 (CD 11 + Ἰησοῦς) 22 (B omits)

xvi. 21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστός]<sup>1</sup> δεικνύειν<sup>2</sup> τοῖς  
μαθηταῖς αὐτοῦ  
ὅτι δεῖ αὐτὸν [εἰς Ἱερουσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν  
ἀπὸ<sup>3</sup> τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι  
καὶ τῇ τρίτῃ ἡμέρᾳ<sup>4</sup> ἐγερθῆναι<sup>5</sup>.

1 (C ὁ Ἰησοῦς, D Ἰησοῦς) 2 (B δεικνύναι) 3 (D ὑπὸ)  
4 (D 11 μετὰ τρεῖς ἡμέρας) 5 (D ἀναστῆναι)

27. PROFESSION OF FAITH FOLLOWED BY TRIAL.

viii. 27—33.

27 a. S. Peter's Confession of Christ.

[27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ (ii) εἰς τὰς κώμας Καισαρίας<sup>11</sup> τῆς Φιλίππου.]  
καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς<sup>2</sup>  
“Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;  
28 οἱ δὲ εἶπαν<sup>3</sup> αὐτῷ λέγοντες ὅτι<sup>4</sup>  
“Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι<sup>5</sup> Ἡλείαν,  
ἄλλοι δὲ ὅτι εἰς<sup>6</sup> τῶν προφητῶν.”  
29 καὶ αὐτὸς ἐπηρώτα αὐτούς<sup>7</sup> “Ἔμεῖς δὲ τίνα με λέγετε εἶναι;  
ἀποκριθεὶς<sup>8</sup> ὁ Πέτρος λέγει αὐτῷ  
“Σὺ εἶ ὁ χριστός,” \* \* \*<sup>9</sup>

30 καὶ ἐπετίμησεν αὐτοῖς<sup>10</sup> ἵνα μηδενὶ λέγωσιν<sup>11</sup>  
περὶ αὐτοῦ.

1 (D 11 + Καισαρίαν) 2 (D 11 omit) 3 (D 11 ἀπεκρίθησαν)  
4 (C “Οἱ μὲν, D 11 omit) 5 (D 11 ἄλλοι ± δέ) 6 (D 11 (± ὡς) ἕνα)  
7 (1 omits) 8 (NC D 11 + δέ) 9 (1 + Iesus, K 1 + ὁ υἱὸς τοῦ θεοῦ)  
10 (1 αὐτῷ) 11 (CD εἴπωσιν)

27 b. First Prediction of the Passion.

viii. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι  
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν  
καὶ ἀποδοκιμασθῆναι  
ὑπὸ τῶν πρεσβυτέρων καὶ<sup>1</sup> τῶν ἀρχιερέων καὶ τῶν γραμματέων<sup>2</sup>

καὶ ἀποκτανθῆναι<sup>3</sup>  
καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.  
[32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει<sup>3</sup>.] (iii)

1 (D 11 + ἀπὸ) 2 (1 omits) 3 (1 s<sup>o</sup> loqui)

## S. LUKE.

## VARIOUS.

S. Mark's expression "the villages belonging to Philip's city of Caesarea," though justified by the LXX. "*αὐτῶν καὶ τὰς κόμας αὐτῆς*" (Numb. xxi. 32 and frequently in Joshua; see Swete's 'S. Mark' *ad loc.*), is unusual, and S. Matthew has interpreted it into a more natural phrase. Caesarea was a highly fortified town, of which considerable remains still exist. It was called Paneas, being dedicated to Pan because it lay at the source of the Jordan. We assume that the mention of it belongs to the deuter-Mark, though it may be that the proper name was lost in oral transmission, as so many proper names unquestionably were.

If the documentary hypothesis be true, it is just possible that S. Luke had a mutilated copy of S. Mark omitting about two chapters here including the first two lines of this section. Otherwise his strange omission of this important proper name demands explanation.

Mark viii. 28 points back to Mark vi. 14 f. Luke ix. 19<sup>e</sup> is a repetition of Luke ix. 8<sup>b</sup>.

S. Luke mentions our Lord's habit of prayer in iii. 21, v. 16, vi. 12, ix. 18, 28, 29, xi. 1, in none of which passages do the other Gospels support him, but all three Synoptists speak of prayer at Gethsemane.

S. Matthew mentions Jeremiah in ii. 17, xvi. 14, xxvii. 9. He is the only N.T. writer who does so.

Compare S. John vi. 67—69.

[67 εἶπεν οὖν<sup>1</sup> ὁ Ἰησοῦς τοῖς δώδεκα "Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;" 68 ἀπεκρίθη<sup>2</sup> αὐτῷ Σίμων Πέτρος "Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰώνου ἔχεις, 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνωκαμεν<sup>3</sup> ὅτι σὺ εἶ ὁ ἅγιος<sup>4</sup> τοῦ θεοῦ<sup>5</sup>."]

1 (D1 δέ, 1 omits) 2 (D εἶπεν δέ, E11+οὖν) 3 (D+σε)  
4 (Γ11 χριστὸς ὁ υἱὸς) 5 (Γ1+τοῦ ζῶντος)

The proto-Mark (29 c) seems to have given "ὁ χριστὸς τοῦ θεοῦ."

Compare S. John xi. 27.

[“Ναί, κύριε· ἐγὼ πεπίστευκα<sup>1</sup> ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.”]

1 (B πιστεύω, but corrected to πεπίστευκα)

ix. 18—22.

18 Καὶ ἐγένετο [ἐν τῷ εἶναι αὐτὸν<sup>1</sup> προσευχόμενον<sup>2</sup>] †  
κατὰ μόνας] συνῆσαν<sup>3</sup> αὐτῷ οἱ μαθηταί,

καὶ ἐπρώτησεν αὐτοὺς λέγων

“Τίνα με οἱ ὄχλοι<sup>4</sup> λέγουσιν εἶναι;” †

19 οἱ δὲ ἀποκριθέντες εἶπαν

“Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν,

† ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνάστη]”<sup>5</sup>.

20 εἶπεν δὲ αὐτοῖς “Ἔμεῖς δὲ τίνα με λέγετε εἶναι;”

<sup>6</sup> Πέτρος δὲ<sup>7</sup> ἀποκριθεὶς εἶπεν †

“Τὸν χριστὸν<sup>8</sup> τοῦ θεοῦ<sup>9</sup>.”

1 (D αὐτοὺς) 2 (D11 s<sup>o</sup> omit) 3 B1 συνῆτησαν  
4 (A11 ἄνθρωποι) 5 (D1 ἢ ἕνα τῶν προφητῶν, s<sup>o</sup> omits)  
6 (D+ὁ) 7 (211 omit) 8 (D1+υἱὸν) 9 (s<sup>o</sup> omits,  
1+vini)

ix. 21 ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδεὶ λέγειν  
τοῦτο,

22 εἰπὼν ὅτι

“Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν

καὶ ἀποδοκιμασθῆναι

ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων

καὶ ἀποκτανθῆναι

καὶ τῇ τρίτῃ ἡμέρᾳ<sup>12</sup> ἐγερθῆναι<sup>13</sup>.”

1 (D ὑπὸ) 2 (D11 μεθ' ἡμέρας τρεῖς) 3 CD ἀναστήναι

S. Mark always writes μετὰ τρεῖς ἡμέρας, where SS. Matthew and Luke give τῇ τρίτῃ ἡμέρᾳ. To our Western thought the two expressions are by no means identical, but according to Eastern inclusive reckoning they are quite synonymous, as may be seen from Matt. xxvii. 63, 64.

Acts x. 40, τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ.

1 Cor. xv. 4, Χριστὸς...ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ.

S. MATTHEW.

S. MARK.

27 c. S. Peter rebukes our Lord.

xvi. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος †  
 ἤρξατο ἐπιτιμᾶν αὐτῷ  
 [λέγων<sup>1</sup> “Ἰλεώς<sup>2</sup> σοι, κύριε· οὐ μὴ ἔσται σοι<sup>3</sup> τοῦτο”].  
 23 ὁ δὲ στραφείς<sup>4</sup>  
 εἶπεν τῷ Πέτρῳ  
 “Ὑπαγε ὀπίσω μου, Σατανᾶ· [σκάνδαλον εἰ ἐμοῦ<sup>5</sup>].  
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων<sup>6</sup>.”

[viii. (32) καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν<sup>1</sup> (ii)  
 ἤρξατο ἐπιτιμᾶν αὐτῷ.

33 ὁ δὲ ἐπιστραφείς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ  
 ἐπετίμησεν<sup>2</sup> Πέτρῳ καὶ λέγει<sup>3</sup>  
 “Ὑπαγε ὀπίσω μου, Σατανᾶ,  
 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ<sup>4</sup> τῶν ἀνθρώπων.”]

1 B λέγει αὐτῷ ἐπιτιμῶν, (D II ἦ. (± αὐ.) ε. καὶ λέγειν, I coepit  
 dicere) 2 (D \* Eλλεός) 3 (II omit) 4 (D ἐπι-  
 5 (D II ἐμοί, C μου) 6 (D τοῦ ἀνθρώπου, II sed quae (± sunt)  
 hominis)

1 (D<sup>s</sup> omits, s<sup>a</sup>+as though he pitied him) 2 (C+τῷ)  
 3 (D II λέγων) 4 (D<sup>s</sup> omits)

28. SELF-RENUNCIATION.

xvi. 24—28 (x. 38, 39, 32, 33).

viii. 34—ix. 1.

24 Τότε [(ὁ)<sup>1</sup> Ἰησοῦς] \* \* \*  
 εἶπεν τοῖς μαθηταῖς αὐτοῦ  
 “Εἴ τις θέλει ὀπίσω μου ἔλθειν,  
 ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ  
 καὶ ἀκολουθείτω μοι.  
 25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι  
 ἀπολέσει αὐτήν·  
 ὃς δ' ἂν ἀπολέσῃ<sup>2</sup> τὴν ψυχὴν αὐτοῦ  
 ἕνεκεν ἐμοῦ  
 εὕρησει αὐτήν.”

34 Καὶ προσκαλεσάμενος τὸν ὄχλον  
 σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς<sup>1</sup>  
 “Εἴ τις θέλει ὀπίσω μου ἔλθειν<sup>2</sup>,  
 ἀπαρνησάσθω<sup>3</sup> ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ<sup>4</sup>  
 καὶ ἀκολουθείτω μοι.  
 35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν<sup>5</sup> σῶσαι †  
 ἀπολέσει αὐτήν·  
 ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ<sup>6</sup>  
 ἕνεκεν (ἐμοῦ [καί])<sup>7</sup> τοῦ εὐαγγελίου<sup>8</sup> (iii)  
 σῶσει αὐτήν.

Doublet:

[x. 38 “καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ  
 ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.]

39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ  
 ἀπολέσει αὐτήν,  
 †καὶ ὁ<sup>13</sup> ἀπολέσας τὴν ψυχὴν αὐτοῦ  
 ἕνεκεν ἐμοῦ  
 εὕρησει αὐτήν.”

xvi. 26 “τί γὰρ ὠφελήσεται<sup>4</sup> ἄνθρωπος  
 εἰς τὸν κόσμον ὄλον κερδήσῃ †  
 τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ;  
 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

36 “τί γὰρ ὠφελεῖ<sup>9</sup> ἄνθρωπον<sup>10</sup>  
 κερδήσαι<sup>11</sup> τὸν κόσμον ὄλον  
 καὶ ζημιωθῆναι<sup>12</sup> τὴν ψυχὴν αὐτοῦ; †  
 37<sup>13</sup> τί γὰρ δοί<sup>14</sup> ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ<sup>15</sup>;

1 B omits 2 (D -σει) 3 (D ὁ δέ) 4 (CD II ὠφε-  
 λείται)

1 (D II omit) 2 (CD II ἀκολουθεῖν) 3 (D ἀρν-  
 4 (N ἑαυτοῦ) 5 NCD ψυχὴν αὐτοῦ 6 (D I †omit) 7 D II  
 Origen omit (I δέ) 8 (I omits) 9 CD II s<sup>a</sup> ὠφελήσει τὸν  
 10 (N ἄνθρωπος) 11 (CD s<sup>a</sup> ἐὰν κερδήσῃ) 12 (CD s<sup>a</sup>  
 ζημιωθῆ) 13 (CD II + ἦ, C II omit γάρ) 14 (CD II δώσει,  
 B + ὁ) 15 (B ἑαυτοῦ, C αὐτῷ)

## S. LUKE.

## VARIOUS.

Ἰλαος is the Attic form of the adjective Ἰλαος. Supply εἴη ὁ θεός 'may God be propitious to you.' LXX. 1 Chron. xi. 19 "Ἰλαός μοι ὁ θεός τοῦ ποιῆσαι. Cf. 2 Sam. xx. 20, xxiii. 17.

σκάνδαλον is found in Matt. xiii. 41, xviii. 7 (thrice)=Luke xvii. 1.

Compare S. John vi. 70.

[ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς "Ὁὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν."]

§ 28. Notice the divergence respecting the persons addressed. S. Matthew indicates the small body of disciples, SS. Mark and Luke the multitude of Jews, unless indeed S. Luke with his usual cosmopolitanism means the whole world.

ix. 23—27 (xvii. 33, xii. 8, 9).

<sup>23</sup> Ἐλεγεν δὲ ἑπὶ πάντας<sup>1</sup>

"Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω<sup>2</sup> ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ<sup>3</sup>

[καθ' ἡμέραν]<sup>4</sup>, καὶ ἀκολουθείτω μοι.

<sup>24</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν.

ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,

[οὗτος]<sup>5</sup> σώσει αὐτήν."

**Doublet:**

xvii. 33 "ὃς ἐάν<sup>6</sup> ζητήσῃ<sup>7</sup> τὴν ψυχὴν αὐτοῦ περιποιήσασθαι<sup>8</sup> ἀπολέσει αὐτήν,

ὃς δ'<sup>9</sup> ἂν ἀπολέσῃ<sup>10</sup>

ζωογονήσῃ<sup>11</sup> αὐτήν."

ix. 25 "τί γὰρ ὠφελεῖται<sup>12</sup> ἄνθρωπος<sup>13</sup>

κερδήσας<sup>14</sup> τὸν κόσμον ὅλον

ἑαυτὸν δὲ [ἀπολέσας<sup>14</sup> ἢ] ζημιωθείς<sup>14</sup>;

1 (s<sup>a</sup> omit) 2 BC ἀπ- 3 (D ll omit) 4 (CD ll s<sup>a</sup> omit) 5 (ll s<sup>a</sup> omit) 6 (N δς δ' ἂν † ἐάν) 7 (D θελήσῃ) 8 (N ll σῶσαι, D ζωογονήσαι) 9 (D ll καὶ δς) 10 (BD -έση, A ll + αὐτήν ± ἕνεκεν ἐμοῦ) 11 (ll salvam faciet, l inveniet) 12 NCD ὠφελεῖ 13 (D ἄνθρωπον) 14 (D ll infinitive)

S. Luke's καθ' ἡμέραν (23) occurs in Mark xiv. 49=Matt. xxvi. 55=Luke xxii. 53. Also in Luke xi. 3, xvi. 19, xix. 47 and six times in the Acts, once also κατὰ πᾶσαν ἡμέραν.

δοῦ is not the optative δοῦν, but the subjunctive δῶ.

ψυχὴ is the Hebrew נַפְשׁ. S. Luke ix. 25 correctly renders τὴν ψυχὴν αὐτοῦ by ἐαυτόν, and 'himself' in the higher sense is the best equivalent in English, neither 'soul' nor 'life' being quite adequate. This use is common in Syriac and Aramaic.

Compare S. John xii. 25.

[<sup>25</sup> "ὁ φιλῶν τὴν ψυχὴν αὐτοῦ

ἀπολλύει<sup>1</sup> αὐτήν,

καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ

ἐν τῷ κόσμῳ τούτῳ

εἰς ζῶν αἰῶνον φυλάξει<sup>2</sup> αὐτήν."]

1 (D ll ἀπολέσει) 2 (ll φυλάσσει)



S. MATTHEW.

xvi. 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
μετὰ τῶν ἁγγέλων αὐτοῦ,<sup>6</sup>  
[καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν<sup>7</sup> αὐτοῦ<sup>a</sup>.]  
28 ἀμὴν λέγω ὑμῖν  
ὅτι<sup>8</sup> εἰσὶν τινες τῶν ὧδε ἐστῶτων  
οἵτινες οὐ μὴ γεύσονται θανάτου  
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]  
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ<sup>9</sup>.] †

Compare x. 32, 33.

[32 " Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἔμοι ἔμπροσθεν τῶν ἀνθρώπων,  
ὁμολογήσω κατὰ τὸν αὐτῶν<sup>10</sup> ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
τοῖς<sup>11</sup> οὐρανοῖς· 33 ὅστις δὲ<sup>12</sup> ἀρνήσεται<sup>13</sup> με ἔμπροσθεν τῶν ἀν-  
θρώπων, ἀρνήσομαι κατὰ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
τοῖς<sup>14</sup> οὐρανοῖς." ]

5 (D1+ἀγίων) 6 (C τῶν ἀγίων) 7 (N11 τὰ ἔργα)  
8 (CD11 omit) 9 (Origen s<sup>o</sup> βασιλεία καὶ τῇ δόξῃ) 10 (D11  
αὐτὸν) 11 (N11 omit) 12 (N11 δ' ἂν) 13 (C ἀπ-)  
14 (N11 omit)

S. MARK.

viii. 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με<sup>16</sup> καὶ τοὺς ἐμοὺς λόγους<sup>17</sup>  
[ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ,] (iii)  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν  
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
μετὰ τῶν ἁγγέλων τῶν ἁγίων."

ix. 1 [καὶ ἔλεγεν αὐτοῖς] " Ἀμὴν λέγω ὑμῖν (iii)  
ὅτι εἰσὶν τινες ὧδε τῶν<sup>18</sup> ἐστηκότων<sup>19</sup> †  
οἵτινες οὐ μὴ γεύσονται θανάτου  
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ  
ἐληλυθυῖαν ἐν δυνάμει."

16 (D δς δ' ἂν ἐπαισχυνθήσεται ἐμὲ) 17 (I omits) 18 (NC  
τῶν ὧδε, D11 omit ὧδε) 19 (N ἐστῶτων, D11+ μετ' ἐμοῦ)

29. THE TRANSFIGURATION.

ix. 2—29 (i. 11).

29 a. At night on the Mountain.

xvii. 1—20 (iii, 17).  
1 Καὶ<sup>1</sup> μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς  
τὸν Πέτρον καὶ<sup>2</sup> Ἰάκωβον καὶ<sup>3</sup> Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],  
καὶ ἀναφέρει<sup>4</sup> αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν<sup>5</sup>.  
2 καὶ μετεμορφώθη<sup>6</sup> ἔμπροσθεν αὐτῶν,  
[καὶ<sup>7</sup> ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,]  
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο  
λευκὰ  
ὡς τὸ φῶς<sup>8</sup>.  
3 καὶ ἰδὸν<sup>9</sup> ὤφθη<sup>10</sup> αὐτοῖς Μωυσῆς<sup>11</sup> καὶ Ἡλείας  
συνλαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς  
τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ<sup>1</sup> Ἰωάννην,  
καὶ ἀναφέρει<sup>2</sup> αὐτοὺς εἰς ὄρος ὑψηλὸν<sup>3</sup> κατ' ἰδίαν  
[μόνους]<sup>4</sup>. (iii)  
καὶ μετεμορφώθη<sup>5</sup> ἔμπροσθεν αὐτῶν,  
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο<sup>6</sup> στίλβοντα<sup>7</sup>  
λέυκα<sup>7</sup> λίαν<sup>8</sup>  
[οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως<sup>7</sup> λευκᾶναι]<sup>9</sup>. (iii)  
4 καὶ \* ὤφθη αὐτοῖς Ἡλείας σὺν Μωυσεῖ<sup>10</sup>, †  
καὶ ἦσαν συνλαλοῦντες<sup>11</sup> τῷ Ἰησοῦ.

4 Ἐποκριθεὶς δὲ<sup>12</sup> ὁ Πέτρος εἶπεν τῷ Ἰησοῦ  
" Κύριε<sup>3</sup>, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι  
[εἰ θέλεις,] ποιήσω<sup>13</sup> [ὧδε]<sup>13</sup> τρεῖς σκηνάς,  
σοὶ μίαν καὶ Μωυσεῖ<sup>14</sup> μίαν καὶ Ἡλείᾳ μίαν."

5 καὶ ἀποκριθεὶς<sup>7</sup> ὁ Πέτρος λέγει<sup>12</sup> τῷ Ἰησοῦ  
" Ραββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,  
καὶ ποιήσωμεν<sup>13</sup> τρεῖς σκηνάς,  
σοὶ μίαν καὶ Μωυσεῖ<sup>14</sup> μίαν καὶ Ἡλείᾳ μίαν."

1 (s<sup>o</sup> omits, D11+ἐγένετο) 2 (N11+τὸν) 3 (D+τὸν)  
4 (D<sup>s</sup> ἀνάγει) 5 (D λίαν) 6 (D μετεμορφώθη δὲ Ἰησοῦς)  
7 (D omits) 8 (D11 s<sup>o</sup> χιών) 9 (s<sup>o</sup> omits) 10 (C11  
ὤφθησαν) 11 (C Μωυσεῖ) 12 (D11 s<sup>o</sup> ποιήσωμεν) 13 (11  
omit) 14 (C Μωυσεῖ)

1 (N11+τὸν) 2 (D ἀνάγει) 3 (N11+λίαν) 4 (11  
seorsum solus, 1 solus cum solis) 5 (D \* μετεμορφώθη  
6 (D ἐγένετο) 7 (11 omit) 8 (11 omit, D<sup>s</sup> 11 s<sup>o</sup>+ὡς χιών)  
9 (11 s<sup>o</sup> omit, D11 ὡς οὐ δύναται τις λευκ. ἐπὶ τῆς γῆς) 10 (N11  
Μωυσεῖ, C Μωυσεῖ) 11 (N11 ἦσαν λαλοῦντες, D<sup>s</sup> 11 συνελάλουν)  
12 (D11 εἶπεν) 13 (D11 θέλεις ποιήσω, C11+ὧδε) 14 (C Μωυσεῖ)

<sup>a</sup> LXX. Ps. lxxii, 13, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv, 12, ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

S. LUKE.

VARIOUS.

ix. 26 ὁς γὰρ ἂν ἐπαισχυνθῆ με<sup>15</sup> καὶ τοὺς ἐμοὺς λό-  
 γους **16**,  
 τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,  
 ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ]<sup>17</sup> τοῦ πατρὸς<sup>18</sup>  
 καὶ τῶν ἁγίων ἀγγέλων<sup>19</sup>. †  
 27 Λέγω δὲ ὑμῖν<sup>20</sup> ἀληθῶς, †  
 εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων<sup>21</sup>  
 οἳ οὐ μὴ γεύσονται θανάτου  
 ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ<sup>22</sup>. †

Doublet

Compare xii. 8, 9.

[8 " Πᾶς δὲ ἂν ὁμολογήσῃ<sup>23</sup> ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,  
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν  
 ἀγγέλων<sup>24</sup> τοῦ θεοῦ. 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον<sup>25</sup>  
 τῶν ἀνθρώπων ἀπαρηθήσεται<sup>26</sup> ἐνώπιον<sup>25</sup> τῶν ἀγγέλων τοῦ  
 θεοῦ<sup>27</sup>."]

15 (D ἐμέ) 16 (D ll s<sup>c</sup> omit, s<sup>c</sup> illegible) 17 (s<sup>c</sup> omit)  
 18 (D s<sup>c</sup> + αὐτοῦ) 19 (s<sup>c</sup> + αὐτοῦ) 20 (D + εἶτι) 21 (CD  
 ὠδε ἐστῶτων) 22 (D τὸν υἱὸν τοῦ ἀνθρώπου, D s<sup>c</sup> + ἐρχόμενον  
 (s<sup>c</sup> -ην) ἐν τῇ δόξῃ, D + αὐτοῦ) 23 (ll -ση) 24 (ll omits)  
 25 (D ἔμπροσθεν) 26 (ll -νήσεται, D ἀρνηθήσεται) 27 (1 s<sup>c</sup> omit)

§ 29. "After eight days" means according to the inclusive reckoning, which was generally used, 'after one week.' This common division of time may in oral tradition have thrust out the "six days" of the older source. More probably S. Luke is preserving the proto-Mark. SS. Peter and John are linked together in Luke viii. 51, xxii. 8, and in the Acts, probably also in John xviii. 15, xx. 2, xxi. 20. In the other Gospels James is always named before John. The same three Apostles accompanied our Lord to the house of Jairus and in Gethsemane.

It is probably with reference to the Transfiguration that Origen quotes the following extract from the Gospel according to the Hebrews: "Ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον Πνεῦμα ἐν μᾶ τῶν τριχῶν μου καὶ ἀπήνεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ," of which S. Jerome also preserves a rendering "Modo tulit me mater mea, Spiritus Sanctus, in uno capillorum meorum."

ix. 28—43<sup>a</sup> (iii. 22, i. 17).

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει<sup>1</sup> ἡμέραι ὀκτώ<sup>1</sup>  
 παραλαβὼν  
 Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον<sup>2</sup> †  
 ἀνέβη εἰς τὸ ὄρος [προσεύξασθαι<sup>3</sup>].  
 29 καὶ [ἐγένετο<sup>4</sup> ἐν τῷ προσεύχεσθαι<sup>5</sup> αὐτῶν] }  
 τὸ εἶδος<sup>6</sup> τοῦ προσώπου αὐτοῦ ἕτερον<sup>7</sup> }  
 καὶ ὁ ἱματισμὸς αὐτοῦ } †  
 λευκὸς ἐξαστράπτων<sup>8</sup>. }  
 30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῶ, } †  
 [οἷτινες ἦσαν]<sup>9</sup> Μωυσῆς καὶ Ἡλείας, }  
 [31 οἱ<sup>10</sup> ὄφθεντες ἐν δόξῃ ἔλεγον<sup>11</sup> τὴν ἔξοδον αὐτοῦ ἣν ἠμελλεν<sup>12</sup>  
 πληροῦν ἐν<sup>13</sup> Ἱερουσαλήμ<sup>14</sup>. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν  
 βεβαρημένοι ὑπνῷ διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ  
 τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῶ. 33 καὶ ἐγένετο ἐν τῷ δια-  
 χωρίζεσθαι<sup>15</sup> αὐτοὺς ἀπ' αὐτοῦ]  
 εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν<sup>16</sup> †  
 "Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,  
 καὶ<sup>14</sup> ποιήσωμεν<sup>17</sup> σκηνὰς τρεῖς, †  
 μίαν σοὶ καὶ μίαν Μωυσεῖ<sup>18</sup> καὶ μίαν Ἡλείᾳ," †

S. Matthew uses the phrase *ἀμὴν λέγω ὑμῖν* (or *σοὶ*) thirty times, S. Mark thirteen times, but S. Luke only six times, of which three are in passages peculiar to his Gospel. In the Marcan sections he thrice omits it, twice translates it by *ἀληθῶς*. The evidence points to a certain reluctance in him or his informants to put a Semitic word into a Greek sentence. We observe the same reluctance in the case of the words Ἀββᾶ, Παββεῖ, Σατανᾶς &c.

The phrase *γενεὰ πονηρὰ καὶ μοιχαλὶς* occurs in Matt. xii. 39, xvi. 4. Cf. James iv. 4, *Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν*; with Mayor's note on the figurative meaning of the word in O.T.

If the destruction of Jerusalem is as usual 'the coming of the kingdom of God in power,' some few of the audience might live to see it. But our Lord's predictions generally have a second and deeper meaning, and it may well be that 'tasting death' alludes to eternal death. The greatness of the loss will not be felt until the joys of the Kingdom begin.

[S. John i. 14, *καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μορογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.*]

Rom. xii. 2, *καὶ μὴ συνασχηματίζεσθε τῷ αἵῳ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς.*

2 Cor. iii. 18, *ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.*

S. Luke avoids the word *μετεμορφώθη* perhaps because it is incorrect, for there was no change in our Lord's *μορφή*, perhaps because the word was associated with objectionable ideas in Greek poets. It is not improbable however that S. Luke has here preserved the simplicity of the Proto-Mark. In that case the word *μετεμορφώθη* was a later adaptation, borrowed (we can hardly doubt) from S. Paul.

S. Luke tells us that Moses and Elijah described to our Lord in detail the incidents of His departure, as though His human mind needed the information. We have no trace of this idea elsewhere, but it aptly illustrates S. Luke's regular teaching about the *κένωσις*. On the other hand see Luke ix. 22.

The drowsiness of the disciples is peculiar to S. Luke; possibly it has been borrowed from Gethsemane.

*ἐπιστάτης* is used seven times by S. Luke, but by no other N.T. writer.

1 (CD ll ss + καὶ) 2 (D ll ss Ἰάκωβον καὶ Ἰωάννην)  
 3 (ll προσεύχεσθαι) 4 (ll transposes after αὐτοῦ) 5 (ll προσ-  
 εὔξασθαι) 6 (D ἡ ἰδέα) 7 (D ἡλλοιώθη) 8 (1 s<sup>c</sup> + *like*  
*spou*) 9 (D1 ἦν δὲ, C οἱ ἦσαν, ss omit) 10 (D ll omit)  
 11 (CD1 + δὲ) 12 (D μέλλει) 13 (D εἰς) 14 (1 omits)  
 15 (D -ρισθῆναι) 16 (D τῷ Ἰησοῦ, ll omit) 17 (ll καὶ  
 ποιήσωμεν, D θέλει ποιήσω) 18 (C Μωσεῖ)

S. MATTHEW.

xvii. 5 ἔτι αὐτοῦ λαλοῦντος  
[Ἰδοῦ] νεφέλη [φωτεινῇ] ἐπεσκίασεν<sup>14</sup> αὐτούς,

καὶ [Ἰδοῦ] φωνὴ ἐκ τῆς νεφέλης<sup>15</sup> λέγουσα  
“Οὗτός ἐστιν ὁ γίος μου ὁ ἀγαπητός,  
[ἐν ᾧ εὐδόκησα<sup>10, a</sup>]  
ἀκοῦτε αὐτοῦ β.”

Doublet (assimilated):

iii. 17 καὶ Ἰδοῦ φωνὴ ἐκ τῶν οὐρανῶν<sup>17</sup> λέγουσα<sup>18</sup> “Ὁ οὗτός  
ἐστίν<sup>19</sup> ὁ γίος μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα<sup>20</sup>.”

xvii. 6 [καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν]  
καὶ ἐφοβήθησαν σφόδρα. (i) 7 [καὶ προσῆλθεν<sup>21</sup> ὁ Ἰησοῦς  
καὶ ἀψάμενος<sup>22</sup> αὐτῶν εἶπεν<sup>23</sup> “Ἐγέρθητε<sup>24</sup> καὶ<sup>25</sup> μὴ φοβείσθε.”]

8 ἐπάραντες<sup>26</sup> δὲ τοὺς ὀφθαλμοὺς αὐτῶν  
οὐδένα εἶδον

εἰ μὴ [αὐτὸν]<sup>27</sup> Ἰησοῦν μόνον.

14 (D ἐπεσκίαζεν) 15 (11+audita est) 16 (CD ἡ-)  
17 (11+audita est) 18 (D11+πρὸς αὐτόν) 19 (D1 Σὺν εἰ)  
20 (NC ἡ-) 21 (C1 προσελθὼν) 22 (CD 11 ἤψατο...καὶ)  
23 (11+eis) 24 (D Ἐγείρεσθε) 25 (s<sup>c</sup> raised them up and  
said to them) 26 (D \*ἐπερέντες) 27 (C+οὐκέτι) 28 D  
τόν, (11 omit)

S. MARK.

ix. 6 οὐ γὰρ ᾗδει τί ἀποκριθῆ<sup>14</sup>, Ἐκφοβοὶ γὰρ ἐγένοντο<sup>15</sup>. (i)  
\* \* \*

7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο<sup>16</sup> φωνὴ ἐκ τῆς νεφέλης<sup>17</sup> \*  
“Οὗτός ἐστιν ὁ γίος μου ὁ ἀγαπητός α,”

ἀκοῦτε αὐτοῦ β.”

Compare i. 11,

καὶ φωνὴ (ἐγένετο) ἐκ τῶν οὐρανῶν “Σὺ εἶ ὁ υἱὸς μου ὁ ἀγα-  
πητός, ἐν σοὶ εὐδόκησα.”

8 καὶ ἐξάπινα<sup>18</sup> περιβλεψάμενοι  
οὐκέτι οὐδένα εἶδον [μεθ’ ἑαυτῶν]<sup>19</sup> (iii)  
εἰ μὴ<sup>20</sup> τὸν Ἰησοῦν μόνον.

14 (N Origen ἀπεκρίθη, D 11 λαλήσει) 15 (1s<sup>g</sup> singular)  
16 (D 11 s<sup>g</sup> ἦλθεν, 1 omits, 1 ecce) 17 (D 11+λέγουσα) 18 (D 11  
εὐθέως, 1 omits) 19 (11 omit) 20 AC ἀλλά

29 b. The Descent from the Mount next day.

9 Καὶ καταβαινόντων αὐτῶν<sup>11</sup> ἐκ τοῦ ὄρους  
ἐντεταίλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]  
“Μηδενὶ εἶπτε τὸ ὄραμα †  
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ<sup>2</sup>.”

10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ<sup>3</sup>] λέγοντες  
“Τί οὖν οἱ γραμματεῖς λέγουσιν †  
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”  
11 ὁ δὲ [ἀποκριθεὶς]<sup>4</sup> εἶπεν<sup>5</sup>  
“Ἡλείας μὲν ἔρχεται<sup>6</sup> καὶ ἀποκαταστήσει<sup>7</sup> πάντα.  
12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη]<sup>4</sup> ἦλθεν,  
καὶ [οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ] ἐποίησαν ἐν<sup>8</sup> αὐτῷ } (2)  
ὅσα ἠθέλησαν.

“οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου } (1)  
μέλλει πάσχειν [ὡς αὐτῶν<sup>10</sup>.” }  
13 τότε συνῆκαν οἱ μαθηταὶ διτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν  
αὐτοῖς.]

1 (D †καταβαίνοντες) 2 NC ἀναστῆ 3 (BCD 11+αὐτοῦ)  
4 (s<sup>o</sup> omits) 5 (NC 11+αὐτοῖς, N+θτι) 6 (C 11+πρῶτον)  
7 (D 11 ἀποκαταστήσει) 8 (ND 11 omit) 9 (D 11 place  
after v. 13)

[ix. 9 Καὶ καταβαινόντων αὐτῶν ἐκ<sup>1</sup> τοῦ ὄρους (ii)  
διεστειλατο<sup>2</sup> αὐτοῖς  
ἵνα μηδενὶ ἂ εἶδον<sup>3</sup> διηγήσωνται,  
εἰ μὴ<sup>4</sup> ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.]  
[10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς (iii)  
συνζητοῦντες τί ἐστίν τὸ ἐκ νεκρῶν ἀναστήναι<sup>15</sup>.]

[11 καὶ ἐπηρώτων αὐτὸν λέγοντες (ii)  
“Ὁ τι λέγουσιν<sup>6</sup> οἱ γραμματεῖς  
ὅτι<sup>7</sup> Ἡλείαν δεῖ ἐλθεῖν πρῶτον;”  
12 ὁ δὲ ἔφη<sup>8</sup> αὐτοῖς  
“9 Ἡλείας μὲν<sup>10</sup> ἐλθὼν πρῶτον<sup>11</sup> ἀποκαταστήσει<sup>12</sup> πάντα ε,  
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)  
ἵνα πολλὰ πάθη καὶ ἐξουθενηθῆ<sup>18</sup>;

13 ἀλλὰ λέγω ὑμῖν ὅτι<sup>14</sup> καὶ Ἡλείας ἐλήλυθεν<sup>15</sup>, } (2)  
καὶ ἐποίησαν αὐτῷ  
ὅσα ἠθέλον<sup>16</sup>,]  
[καθὼς γέγραπται ἐπ’ αὐτόν.]” (iii)

1 NC ἀπὸ 2 (C διεστειλετο) 3 (D \*εἶδσαν) 4 (N  
†omits) 5 (D 11 s<sup>g</sup> ὅταν ἐκ νεκρῶν ἀναστῆ, 1 omits v. 10)  
6 (N 11+οἱ Φαρισαῖοι καὶ) 7 (D s<sup>o</sup> 11 omit) 8 (D 11 ἀποκριθεὶς  
εἶπεν) 9 (D+EI) 10 (D 11 omit) 11 (D s<sup>o</sup> πρῶτος)  
12 (ND \*ἀποκαταστήσει, C 11 -στήσει) 13 (N ἐξουθενωθῆ,  
C ἐξουθενωθῆ, s<sup>c</sup> de crucifixed) 14 (N omits) 15 (C 11 ἤδη  
ἦλθεν) 16 (1 fecit quanta oportebat illum facere)

\* LXX. Ps. ii. 7, Κύριος εἶπεν πρὸς με “Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.” Isai. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντι-  
λήψομαι αὐτοῦ Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου, which passage is rendered in Matt. xii. 18, Ἰδοὺ ὁ  
παῖς μου ὃν ἠρέμισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.  
b LXX. Deut. xviii. 15, προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει Κύριος ὁ θεός σου σοὶ αὐτοῦ ἀκούσεσθε.

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ix. (33) μὴ εἰδὼς δ<sup>18</sup> λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος

ἐγένετο νεφέλη καὶ ἐπεσκίαζεν<sup>19</sup> αὐτούς·[ἐφοβήθησαν δὲ (z) ἐν τῷ εἰσελθεῖν αὐτούς<sup>20</sup> εἰς τὴν νεφέλην]<sup>21</sup>.35 καὶ φωνὴ ἐγένετο<sup>22</sup> ἐκ τῆς νεφέλης λέγουσα<sup>23</sup> †“Οὗτός ἐστιν ὁ γίος μου ὁ ἐκλεκτός<sup>24</sup> a,

ἀγτοῦ ἀκούετε b.”

## Compare

iii. 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ<sup>25</sup> αὐτόν, καὶ φωνὴν ἐξ<sup>26</sup> οὐρανοῦ γενέσθαι “Ὁ Σὺ εἶ ὁ γίος μου ὁ ἀγαπητός, ἐν σοὶ<sup>27</sup> εὐδόκησα<sup>28</sup> a.”

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνὴν]

εὐρέθη

Ἰησοῦς μόνος.

18 (D ã) 19 (CD II ἐπεσκίασεν) 20 (D II ἐκείνους) 21 (ss when they saw them entering &c.) 22 (D ἦλθεν) 23 (II omit) 24 (CD II s<sup>o</sup> ἀγαπητός, D + ἐν τῷ εὐδόκησα) 25 (D eis) 26 (D ἐκ τοῦ) 27 (I φ) 28 (D II τίς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε)ix. (36) [καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν<sup>1</sup> ὧν ἐώρακαν<sup>2</sup>.]

## Compare S. Luke i. 17.

[“καὶ αὐτὸς προελεύσεταί<sup>3</sup> ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεῖα, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα<sup>c</sup> καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.”]

1 (D omits) 2 (N ἐώρακασιν, C ἐοράκασιν, D \*ἐθέασαν, corrected to -αντο) 3 BC προσ-

## VARIOUS.

Perhaps S. Luke's ἐκλεκτός was contained in the proto-Mark; S. Mark will then have assimilated the voice to that at the Baptism, as S. Matthew has done.

The word ἐφοβήθησαν occurs in S. Luke before the voice from heaven, in S. Matthew after it; in S. Mark the mention of fear comes still earlier. The differences in order perhaps indicate independent editorial work in all three cases.

[S. John xii. 28, ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ “Καὶ ἐδόξασα καὶ πάλιν δοξάσω.”]

2 Pet. i. 17, λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης “Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ᾧ ἐγὼ εὐδόκησα,”— 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

On the assimilation of the doublet in Matt. xvii. 5 see Introduction p. xviii. a.

That our Lord attributed the Baptist's murder to the Jewish rulers rather than to Herod and Herodias see Mark vi. 17 note.

S. Matthew appends an editorial explanation as he does in xvi. 12. Compare with it Matt. xi. 14, “καὶ εἰ θέλετε δεῖσθαι, αὐτός ἐστιν Ἡλεῖας ὁ μέλλων ἔρχεσθαι.”

S. John i. 21, καὶ ἠρώτησαν αὐτόν, “Τί οὖν; (σὺ) Ἡλεῖας εἶ;” καὶ λέγει “Οὐκ εἰμι.”

<sup>o</sup> LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῶν Ἡλίαν τὸν Θεσβίτην πρὶν ἔλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή, ἢ δὲ ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

S. MATTHEW.

S. MARK.

29 c. *The Demoniac Boy.*

xvii. 14 Καὶ ἐλθόντων<sup>1</sup> πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν<sup>2</sup> 15 καὶ] λέγων  
 “Κύριε<sup>3</sup>, ἐλέησόν μου τὸν υἱόν<sup>4</sup>, †  
 [ὅτι σεληνιάζεται καὶ κακῶς ἔχει<sup>5</sup>,]  
 πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις]<sup>6</sup> εἰς τὸ  
 ὕδωρ. (2) †

16 καὶ προσῆνεκα αὐτὸν (1) τοῖς μαθηταῖς σου, } †  
 καὶ οὐκ ἠδυνήθησαν<sup>7</sup> αὐτὸν θεραπεῦσαι.” }

1 (D† ll ss ἐλθῶν, C+ αὐτῶν) 2 (D ll ἔμπροσθεν αὐτοῦ,  
 ll omit) 3 (K omits) 4 (B †+μου) 5 CD ll s<sup>o</sup> πάσχει  
 6 (D ll ἐνλοτε) 7 (B ἠδυνάσθησαν)

ix. 14 Καὶ ἐλθόντες<sup>1</sup> πρὸς τοὺς μαθητὰς εἶδαν<sup>2</sup> ὄχλον πολλὸν  
 περὶ<sup>3</sup> αὐτοὺς καὶ<sup>4</sup> γραμματεῖς συνζητούντας ἑπρὸς αὐτούς<sup>5</sup>.  
 [15 καὶ εὐθὺς ἑπᾶς ὁ ὄχλος<sup>6</sup> ἰδόντες αὐτὸν ἐξεθαμβή- (iii)  
 θησαν<sup>7</sup>, καὶ προστρέχοντες<sup>8</sup> ἠσπάζοντο αὐτόν. 16 καὶ  
 ἐπηρώτησεν αὐτούς<sup>9</sup> “Τί συνζητεῖτε ἑπρὸς αὐτούς<sup>10</sup>,”] †  
 17 καὶ ἀπεκρίθη<sup>11</sup> αὐτῷ εἰς ἕκ τοῦ ὄχλου \*  
 “Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,  
 ἔχοντα πνεῦμα [ἄλαλον<sup>12</sup>]. (iii)  
 18 καὶ ὅπου ἐὰν<sup>13</sup> αὐτὸν καταλάβῃ ῥήσσει<sup>14</sup> αὐτόν<sup>15</sup>, καὶ  
 ἀφρίζει

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται.  
 καὶ εἶπα<sup>16</sup> τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,  
 καὶ οὐκ ἴσχυσαν<sup>17</sup>.”

1 (CD ll s<sup>o</sup> ἐλθῶν) 2 (CD ll εἶδεν) 3 (D ll πρὸς)  
 4 (D+ τοὺς) 5 (K πρὸς ἑαυτοῦς, D αὐτοῖς) 6 (s<sup>o</sup> omits,  
 D † omits ὁ) 7 (D ἐθαμβήσαν) 8 (C προ-, D ll προσχαίροντες,  
 l cadentes) 9 (C1 τοὺς γραμματεῖς) 10 (K πρὸς ἑαυτοῦς,  
 D ll ἐν ἑμῖν, l omits) 11 (C ἀποκριθεὶς...εἶπεν) 12 (s<sup>o</sup>  
 omits) 13 (K † omits) 14 (D ll ῥάσσει) 15 (K D l omit)  
 16 (CD εἶπον) 17 (D ll+ ἐκβαλεῖν αὐτό)

29 d. *Our Lord's Rebuke.*

xvii. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν<sup>1</sup>  
 “ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,  
 ἕως πότε μεθ' ὑμῶν ἔσομαι;  
 ἕως πότε<sup>2</sup> ἀνέξομαι ὑμῶν;  
 φέρετέ μοι αὐτὸν ὧδε<sup>3</sup>.” †

1 (K+ αὐτοῖς) 2 (ss and) 3 (ss thy son)

In S. Mark the first sight of our Lord produced a violent fit of convulsions in the boy, and when our Lord spoke the word of power the fit was intensified, till death seemed to intervene. Then our Lord raised the lad up. The miracle therefore consisted of two stages, as in Mark viii. 22—26. In S. Matthew the epileptic fit is not alluded to in any way. In S. Luke its virulence is not insisted on and no trace of it continues when our Lord speaks. We have assigned the difficulty to the trito-Mark in both cases, but it must be confessed that those critics have good reason who say that S. Mark has boldly preserved the original account while the other Evangelists have deliberately cut it down or removed parts of it altogether from theological timidity.

ix. 19 ὁ δὲ<sup>1</sup> \* ἀποκριθεὶς αὐτοῖς<sup>2</sup> λέγει  
 “ὦ γενεὰ ἄπιστος<sup>3</sup>, \* \*  
 ἕως πότε πρὸς ὑμᾶς ἔσομαι;  
 ἕως πότε ἀνέξομαι ὑμῶν;  
 φέρετε<sup>4</sup> αὐτὸν<sup>5</sup> \* πρὸς με<sup>6</sup>.”

20 καὶ ἤνεγκαν<sup>4</sup> αὐτὸν ἑπρὸς αὐτόν<sup>7</sup>.  
 καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς<sup>7</sup> συνεσπάραξεν<sup>9</sup> αὐτόν,  
 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.  
 [21 καὶ ἐπηρώτησεν ἑπρὸς τὸν πατέρα αὐτοῦ<sup>10</sup> “Πόσος (iii)  
 χρόνος ἐστὶν ὡς<sup>11</sup> τοῦτο<sup>8</sup> γέγονεν αὐτῷ;” ὁ δὲ εἶπεν  
 “Ἐκ παιδιόθεν<sup>12</sup>.”]  
 [22 καὶ πολλάκις καὶ<sup>7</sup> εἰς πῦρ αὐτὸν ἔβαλεν<sup>13</sup> καὶ εἰς (ii)  
 ὕδατα (2)

ἵνα ἀπολέσῃ αὐτόν.]  
 [ἀλλ' εἴ τι δύνη<sup>14</sup>, βοήθησον ἡμῖν<sup>15</sup> σπλαγχνισθεὶς (iii)  
 ἐφ' ἡμᾶς<sup>4</sup>.” 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ “Τὸ<sup>7</sup> ἔειπεν  
 δύνη<sup>14</sup>, πάντα δυνατὰ τῷ πιστεύοντι.” 24 εὐθὺς<sup>17</sup>  
 κράξας ὁ πατὴρ τοῦ παιδίου<sup>18</sup> ἔλεγεν<sup>19</sup> “Πιστεύω·  
 βοήθει μοι τῇ ἀπιστίᾳ.”]

1 (D ll και) 2 (C1 omit, 2 ll ei) 3 (D ἄπιστοι)  
 4 (s<sup>o</sup> singular) 5 (s<sup>o</sup> thy son) 6 (K ἐμέ) 7 (D ll omit)  
 8 (l omits) 9 (D ἐπάραξεν) 10 (l eum, ll+ dicoens)  
 11 (B ἕως, C ll ἐξ οὗ) 12 (D παιδός) 13 (D ll βάλλει)  
 14 (C δύνασαι) 15 (D ll+ Κύριε) 16 (D ll s<sup>o</sup>+ πιστεύσαι)  
 17 (K C και, D ll s<sup>o</sup> καὶ εὐθέως) 18 (D ll+ μετὰ δακρύων)  
 19 (D ll λέγει)

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ix. 37 [Ἐγένετο δὲ<sup>1</sup> τῇ ἐξῆς ἡμέρᾳ<sup>2</sup>] κατελθόντων αὐτῶν<sup>3</sup>  
[ἀπὸ τοῦ ὄρους] συνήτησεν αὐτῷ ὄχλος πολὺς<sup>4</sup>.

38 καὶ ἰδοὺ<sup>5</sup> ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †  
“Διδάσκαλε, [δέομαι σου] ἐπιβλέψαι<sup>6</sup> ἐπὶ τὸν υἱόν μου,  
ὅτι [μονογενῆς μοι ἐστίν], 39 καὶ ἰδοὺ<sup>7</sup> πνεῦμα λαμβάνει  
αὐτόν,  
καὶ [ἐξέφνης κράζει<sup>8</sup>, καὶ] σπαράσσει αὐτόν<sup>9</sup> μετὰ ἀφροῦ  
[καὶ μόλις<sup>10</sup> ἀποχωρεῖ ἀπ’ αὐτοῦ<sup>11</sup> συντριβόν<sup>12</sup> αὐτόν].  
40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν<sup>13</sup> αὐτό<sup>14</sup>, †  
καὶ οὐκ ἠδυνήθησαν.”

1 (C II + ἐν) 2 (D II ss διὰ τῆς ἡμέρας) 3 (D † κατελθόντα  
αὐτόν) 4 (D συνελθεῖν αὐτῷ (ss αὐτοῖς) ὄχλον πολύν) 5 (ss  
omit) 6 (ND II ἐπιβλεψόν) 7 (ND ss omit) 8 (D I ss\*  
λαμβάνει γὰρ αὐτόν ἐξαίφνης πνεῦμα καὶ ῥήσσει, ND II + καὶ ῥάσσει)  
9 (D I omit) 10 (NCD μόλις) 11 (I omits) 12 (N\* συν-  
τριβοῦν, D I καὶ συντριβεί) 13 (D ἀπαλλάξωσιν) 14 (D αὐτόν)

ix. 41 ἀποκριθεὶς δὲ<sup>1</sup> ὁ Ἰησοῦς εἶπεν  
“ὦ γενεὰ ἄπιστος<sup>2</sup> καὶ διεστραμμένη,  
ἕως πότε ἔσομαι πρὸς ὑμᾶς<sup>3</sup> †  
καὶ ἀνέξομαι ὑμῶν;  
προσάγαγε<sup>4</sup> ὠδε<sup>5</sup> τὸν υἱόν σου.”  
42 ἔτι<sup>6</sup> δὲ προσερχομένου<sup>7</sup> αὐτοῦ  
ἔρρηξεν αὐτόν τὸ δαυμόνιον καὶ συνεσπάραξεν<sup>8</sup>.

1 (C omits) 2 (D ἀπιστε) 3 (N I μεθ’ ὑμῶν) 4 (D  
προσένεγκε) 5 (D omits) 6 (II omit) 7 (N προσερχο-  
μένου) 8 (D συνεσπάραξεν)

The trito-Mark addition of the amazement of the crowd upon seeing our Lord should be compared with the shining of the face of Moses when he came down from the mount Ex. xxxiv. 29, and with Mark x. 32.

S. Luke’s phrase τῇ ἐξῆς occurs four times in S. Luke’s writings, τῷ ἐξῆς once; the word ἐξῆς does not occur elsewhere in N.T. By inserting it here S. Luke tells us that the Transfiguration took place at night, which explains (1) the scintillations of light, (2) the ‘cloud of light’ (Matt.), (3) the drowsiness of the disciples (Luke). The variant διὰ τῆς ἡμέρας “in the course of the day” instead of “on the next day” was probably made by some one who knew that the Jewish day legally began at sunset but did not know that in ordinary talk this legal subtilty was necessarily ignored.

S. Luke’s συναρτῶν occurs in Luke ix. 18(?), 37, xxii. 10, Acts x. 25, xx. 22, Heb. vii. 1, 10.

For S. Luke’s μονογενῆς see Mark v. 23 note.

We assume that the proto-Mark contained the words καὶ διεστραμμένη.

In Mark ix. 20 ἰδών, though masculine, probably agrees with τὸ πνεῦμα. In the next line the subject is abruptly changed, as is not uncommon in the best Greek authors. Τὸ εἰ δύνῃ is probably an accusative of exclamation ‘If thou canst!’, the article agreeing with the whole phrase; but it may resemble the τό of Eph. iv. 9 and Heb. xii. 27; or if we read τὸ “εἰ δύνῃ,” with W. H. margin, the article will belong to the whole sentence as in Luke i. 62, Rom. viii. 26. The contracted form δύνῃ for δύνασαι is used in tragedy. On the use of ἐκ with a locative see Mark v. 6 note.

S. MATTHEW.

S. MARK.

**Conflate.**

xvii. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξήλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον †

καὶ ἐθεραπεύθη ὁ παῖς<sup>11</sup> [ἀπὸ τῆς ὥρας ἐκείνης].

<sup>19</sup> Τότε προσελθόντες

οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' <sup>2</sup> ἰδίαν εἶπαν

“Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν<sup>9</sup> ἐκβαλεῖν αὐτό;”

<sup>20</sup> ὁ δὲ λέγει<sup>4</sup> αὐτοῖς

[“Διὰ τὴν ὀλιγοπιστίαν<sup>5</sup> ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν<sup>6</sup>, ἐὰν ἐχῆτε πίστιν ὡς κόκκον<sup>7</sup> σιδήρου, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβα<sup>8</sup> ἔνθεν<sup>9</sup> ἐκεῖ<sup>10</sup>, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν<sup>11</sup>.”]

1 (N omits) 2 (BD \* καθ') 3 (B ἐδυν-) 4 (C11 εἶπεν)  
5 (CD11 ἀπιστίαν) 6 (C+ ἔτι) 7 (D κόκκος) 8 (CD  
-βηθι) 9 (C ἐνπεύθεν) 10 (211 omit) 11 (CD11+21  
τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

**29 e. The Healing of the Boy.**

ix. 25 [Ἰδὼν δὲ<sup>11</sup> ὁ Ἰησοῦς ὅτι ἐπισυντρέχει<sup>2</sup> ὄχλος] (iii)  
ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ [λέγων<sup>3</sup> αὐτῷ<sup>4</sup> (iii)

“Τὸ ἄλαλον ἔχει<sup>5</sup> καὶ κωφὸν<sup>6</sup> πνεῦμα, ἐγὼ<sup>7</sup> ἐπιτάσσω σοι, ἐξέλθε ἐξ<sup>8</sup> αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.”]

<sup>26</sup> καὶ κράξας καὶ πολλὰ σπαράξας<sup>9</sup> ἐξήλθεν<sup>9</sup>. [καὶ (iii)  
ἐγένετο ὡσεὶ<sup>10</sup> νεκρὸς ὥστε τοὺς<sup>11</sup> πολλοὺς λέγειν<sup>12</sup>  
ὅτι ἀπέθανεν. <sup>27</sup> ὁ δὲ Ἰησοῦς κρατήσας<sup>13</sup> τῆς χειρὸς  
αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη<sup>14</sup>.]

[<sup>28</sup> καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (ii)

οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν<sup>15</sup> ἐπηρώτων<sup>16</sup> αὐτόν

“<sup>17</sup> Ὁ τί<sup>17</sup> ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;”

<sup>29</sup> καὶ εἶπεν αὐτοῖς

“Τοῦτο τὸ γένος ἔν<sup>18</sup> οὐδενί<sup>18</sup> δύναται ἐξελθεῖν εἰ μὴ  
ἐν προσευχῇ<sup>19</sup>.”]

1 (D11 καὶ ὅτε εἶδεν) 2 (N+ ὁ) 3 (D εἰπὼν) 4 (211  
omit) 5 (1 immunde) 6 (N omits) 7 (C11 ἀπ')  
8 (N11+ αὐτόν) 9 (D11 s<sup>c</sup>+ ἀπ' αὐτοῦ) 10 (D ὡς) 11 (CD  
omit) 12 (D<sup>s</sup>+ λέγοντας) 13 (C+ αὐτόν) 14 (s<sup>c</sup>+ and  
he delivered him to his father) 15 (D \* ἰαν) 16 (D ἠρώτων,  
C \* ἐπερώτων) 17 (D Διὰ τί) 18 (D<sup>s</sup>+ ἐν οὐδέν, C οὐ)  
19 (CD11 s<sup>c</sup>+ καὶ νηστεία)

**30. WARNINGS AND ENCOURAGEMENTS.**

ix. 30—50.

xvii. 22, 23, xviii. 1—9 (x. 40, 42, v. 29, 30, 13).

<sup>22</sup> Ἐπισυτρεφομένων<sup>1</sup> δὲ αὐτῶν<sup>12</sup> ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

“Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας  
ἀνθρώπων,

<sup>23</sup> καὶ ἀποκτενοῦσιν<sup>3</sup> αὐτόν,

καὶ τῇ τρίτῃ ἡμέρᾳ<sup>14</sup> ἐγερθήσεται<sup>5</sup>.”

[καὶ ἐλυπήθησαν σφόδρα.]

1 (CD11 Ἄνα-) 2 (1 singular) 3 (D<sup>s</sup> ἀποκτείνουσιν)  
4 (D11 μετὰ τρεῖς ἡμέρας) 5 B ἀναστήσεται

(Here follows *THE COIN IN THE FISH'S MOUTH*,  
IV. § 22, 4 verses.)

**30 a. Second Prediction of the Passion.**

<sup>30</sup> [Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο<sup>1</sup> διὰ τῆς Γαλι- (ii)  
λαίας,]

[καὶ οὐκ ἤθελεν ἵνα τις γνοῖ:] (iii)

<sup>31</sup> ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν (αὐτοῖς)<sup>2</sup>  
ὅτι

“Ὁ<sup>3</sup> υἱὸς τοῦ ἀνθρώπου \* παραδίδοται εἰς χεῖρας ἀν-  
θρώπων<sup>4</sup>,

[καὶ ἀποκτενοῦσιν<sup>5</sup> αὐτόν, (ii)

καὶ ἀποκτανθεὶς<sup>6</sup> μετὰ τρεῖς ἡμέρας<sup>7</sup> ἀναστήσεται.”]

<sup>32</sup> οἱ δὲ ἠγνόουν τὸ ῥῆμα,

καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.

1 N C11 παρ- 2 B1 omit 3 (D omits) 4 (D<sup>s</sup> ἀνθρώπου)  
5 (D<sup>s</sup> ἀποκτείνουσιν) 6 (D11 omit) 7 (A11 τῇ τρίτῃ ἡμέρᾳ)

S. LUKE.

VARIOUS.

ix. (42) ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκα-  
θάρτῳ<sup>172</sup>,

καὶ ἴασατο τὸν παῖδα<sup>73</sup> [καὶ ἀπέδωκεν αὐτὸν<sup>4</sup> τῷ πατρὶ αὐτοῦ].  
43 [ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

1 (I omits) 2 (D1 τῷ ἀκαθ. πνεύματι) 3 (D1 ἀφήκεν  
αὐτὸν) 4 (D τὸν παῖδα).

(Matt. xvii. 20=Luke xvii. 5, 6. IV. § 4.)

S. Mark and S. John use *δ τι* instead of *τι* to ask a direct question.

S. Matthew's "from that hour" occurs also in Matt. ix. 22, xv. 28.

S. Luke's ἐκπλήσσεσθαι occurs in Matt. vii. 28, xiii. 54, xix. 25, xxii. 33, Mark i. 22, vi. 2, vii. 37, x. 26, xi. 18, Luke ii. 48, iv. 32, Acts xiii. 12.

Matt. xvii. 20. *δλιγόπιστος* is found in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8.

ix. 43<sup>b</sup>—50 (xxii. 24, x. 16).

(43) [Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίησεν]<sup>1</sup>

εἶπεν<sup>2</sup> πρὸς τοὺς μαθητὰς αὐτοῦ<sup>3</sup>

44 "[Θέσθε ὑμεῖς τὰ ὦτα<sup>74</sup> ὑμῶν τοὺς λόγους τούτους,]  
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας  
ἀνθρώπων."

45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο,

[καὶ ἦν παρακεκαλυμμένον<sup>5</sup> ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό,]  
καὶ ἐφοβοῦντο ἐρωτῆσαι<sup>6</sup> αὐτὸν<sup>7</sup> [περὶ τοῦ ῥήματος τούτου].

1 (I Et in mirabilibus quae faciebat, II+dixit ei Petrus, "Domine, quare nos non potuimus eicere illum?" Quibus dixit quoniam "Huius modi orationibus et ieiuniis eicitur")  
2 (II+autem) 3 (I omits) 4 (I in cordibus) 5 (D κεκαλυμμένον) 6 (CD ἐπ-) 7 (D II s<sup>o</sup> omit)

For S. Mark's *μετὰ τρεῖς ἡμέρας* see viii. 31 note.

S. Matthew's *λυπεῖσθαι σφόδρα* is repeated in Matt. xviii. 31, xxvi. 22.

S. Luke seems to indicate a supernatural interference with the understanding of the disciples; cf. Luke ii. 50, xviii. 34, xxiv. 16.



S. MATTHEW.

**Conflate.**

xviii. 1 [Ἐν ἐκείνῃ<sup>1</sup> τῇ ὥρᾳ<sup>2</sup> προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες]

“Τίς ἄρα μείζων [ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];”

\*

<sup>2</sup> καὶ προσκαλεσάμενος παιδίον<sup>3</sup> ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

<sup>3</sup> καὶ εἶπεν

[“<sup>4</sup> Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά<sup>14</sup>, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup> ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.”]

<sup>5</sup> καὶ ὅς ἐὰν δέξῃται ἐν<sup>5</sup> παιδίον τοιοῦτο<sup>6</sup> ἔπι τῷ ὀνόματι μου<sup>5</sup>,

ἐμὲ δέχεται.”

**Doublet (from the Charge to the Twelve):**

[x. 40 “Ὁ δεχόμενος ὑμᾶς

ἐμὲ δέχεται,

καὶ ὁ ἐμὲ δεχόμενος

δέχεται τὸν ἀποστείλαντά με.”]

1 B s<sup>c</sup>+δὲ

2 (I ss Origen ἡμέρα)

3 (D I ss+ἐν)

4 (s<sup>c</sup> Jerome one of these children, II infans iste)

5 (I omits)

6 (D τοιοῦτον)

Mark ix. 34. Blass (*Grammar of N.T. Greek*, pp. 33, 141) maintains the old-fashioned idea that the comparative is used for the superlative in N.T. Greek, as it is in some modern languages. But it is not probable that the language had already decayed so far. Undoubtedly there is a reluctance to use the superlative, due partly to the old feeling for irony, but still more to the growth of modesty, and in every case in the N.T., where the superlative might have been put, we can see excellent reason why the comparative was preferred. Here for example the disciples would have thought it presumptuous to ask “Τίς μέγας;” still more so to ask “Τίς μέγιστος;” but they would see no impropriety in asking “Τίς μείζων;” the comparative being a weakened form of the positive as the superlative is a strengthened form; for as the superlative means (1) ‘greatest,’ (2) ‘very great,’ so the comparative means (1) ‘greater,’ (2) ‘somewhat great,’ ‘comparatively great,’ ‘a leading’ or ‘prominent man.’

S. MARK.

**30 b. The Dispute about Precedence.**

ix. 33 Καὶ [ἦλθον<sup>1</sup> εἰς Καφαρναούμ. (iii)

Καὶ ἐν τῇ οἰκίᾳ γενόμενος] ἐπηρώτα αὐτοὺς

“Τί ἐν τῇ ὁδῷ διελογίζεσθε;”

<sup>34</sup> οἱ δὲ ἐσιώπων<sup>3</sup>, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ<sup>13</sup>

“Τίς μείζων<sup>4</sup>;”

[<sup>35</sup> καὶ<sup>5</sup> καθίσας ἐφώνησεν τοὺς δώδεκα ἄλλοις (iii) αὐτοῖς

“Εἴ τις θέλει πρῶτος εἶναι

ἔσται<sup>6</sup> πάντων ἔσχατος καὶ πάντων διάκονος<sup>7,17</sup>.”]

<sup>36</sup> καὶ λαβὼν<sup>8</sup> παιδίον ἔστησεν αὐτὸ<sup>9</sup> ἐν μέσῳ<sup>10</sup> αὐτῶν

καὶ [ἐναγκαλισάμενος<sup>11</sup> αὐτὸ] εἶπεν αὐτοῖς (iii)

37 “Ὅς ἂν (ἐν)<sup>12</sup> τῶν τοιούτων παιδίων<sup>13</sup> δέξῃται ἐπὶ<sup>14</sup> τῷ ὀνόματι μου,

ἐμὲ δέχεται.

ἄλλοις καὶ ὅς ἂν<sup>15</sup> ἐμὲ δέξῃται<sup>16,17</sup>,

οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.”

1 (D \*ἦλθσαν, C II s<sup>c</sup> ἦλθεν) 2 (C ἐσιώπων) 3 (D II s<sup>c</sup> omit)

4 (N + ἐστίν, D II + γένηται αὐτῶν)

5 (D II τότε)

6 (II fiat)

7 (D I omit)

8 (D + τὸ)

9 (D αὐτὸν)

10 (C ἐμμέσῳ)

11 (C † ἀναγκ-, D \* ἀνακλισ-, s<sup>c</sup> looked at)

12 D II † omit

13 (N C I παιδίων τοῦτων)

14 (D II ἐν)

15 (N I omit)

16 (N δέχεται, CD II δέξῃται)

17 (s<sup>c</sup> omits)

**30 c. The Stranger who exorcised in the Name of our Lord.**

ix. 38 Ἐφη<sup>1</sup> αὐτῷ<sup>2</sup> ὁ<sup>3</sup> Ἰωάννης<sup>4</sup> “Διδάσκαλε, εἶδαμέν τινα ἐν τῷ ὀνόματι σου ἐκβάλλοντα δαιμόνια<sup>5</sup>, καὶ ἐκωλύμεν<sup>6</sup> αὐτόν, ὅτι οὐκ ἠκολούθει<sup>7</sup> ἡμῖν<sup>8</sup>.”

<sup>39</sup> ὁ δὲ Ἰησοῦς<sup>9</sup> εἶπεν “Μὴ κωλύετε αὐτόν<sup>10</sup>, [οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν<sup>11</sup> ἐπὶ τῷ ὀνόματι μου

καὶ δυνήσεται ταχὺ<sup>12</sup> κακολογησαί με.]

<sup>40</sup> ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν<sup>13</sup>, ὑπὲρ ἡμῶν<sup>13</sup> ἐστίν.”

1 (D II Ἀπεκρίθη, II + autem, C s<sup>c</sup> Ἀποκριθεὶς δὲ ἔφη) 2 (D II omit)

3 (D omits)

4 (D II + καὶ εἶπεν)

5 (D II + ὅς οὐκ ἀκολουθεῖ μεθ’ ἡμῶν)

6 (C II ἐκωλύσαμεν)

7 (C ἀκολουθεῖ)

8 (D II omit)

9 (D II ἀποκριθεὶς)

10 (I eos, D II omit)

11 (s<sup>c</sup> ought)

12 (II omit)

13 (D II ὑμῶν)

S. LUKE.

ix. 46 Ἐισήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς<sup>71</sup>,  
τὸ “Τίς ἂν εἴη μείζων αὐτῶν;”  
**Doublet** (from the history of the Passion):  
[xxii. 24 Ἐγένετο δὲ καὶ<sup>2</sup> φιλονεικία Ἐν αὐτοῖς<sup>73</sup>,  
τὸ “Τίς αὐτῶν δοκεῖ εἶναι<sup>74</sup> μείζων;”]

ix. 47 ὁ δὲ [Ἰησοῦς εἰδὼς<sup>5</sup> τὸν διαλογισμὸν τῆς καρδίας αὐτῶν<sup>76</sup>]

ἐπιλαβόμενος παιδίον<sup>7</sup> ἔστησεν αὐτὸ<sup>8</sup> παρ’ ἑαυτοῦ<sup>9</sup>,

48 καὶ εἶπεν αὐτοῖς<sup>10</sup>

“Γ<sup>α</sup>ὸς ἂν δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου  
ἐμὲ δέχεται,

καὶ<sup>11</sup> ὁ<sup>ς</sup> ἂν<sup>12</sup> ἐμὲ δέξεται<sup>13</sup>  
δέχεται<sup>14</sup> τὸν ἀποστείλαντά με·  
**Doublet** (from the Charge to the Seventy):  
[x. 16 “ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,  
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ<sup>15</sup>.”  
Ἐὸ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με<sup>16</sup>.”]

ix. (48) [“ὁ γὰρ μικρότερος ἐν πᾶσιν<sup>17</sup> ὑμῶν ὑπάρχων<sup>18</sup> οὗτός ἐστιν<sup>19</sup>  
μέγας<sup>20</sup>.”]

1 (D † omits) 2 (N ll omit) 3 (N eis ἐαυτοῦς) 4 (D ll  
ἂν εἴη) 5 CD ll ἰδὼν 6 (ls<sup>o</sup> their thoughts) 7 (N παιδίου)  
8 (D ll omit) 9 (D ἐαυτὸν, s<sup>o</sup> by them) 10 (D ll ss omit)  
11 (l omits) 12 (N omits) 13 (N δέχεται) 14 (D omits)  
15 (3 ll + et eum qui me misit) 16 (D ll s<sup>o</sup> ὁ δὲ ἐμοῦ ἀκούων ἀκούει  
τοῦ ἀποστείλαντός με, s<sup>o</sup> conflates, giving both clauses, l omits)  
17 (s<sup>o</sup> omits) 18 (D<sup>s</sup> l omit, s<sup>o</sup> + like this boy, s<sup>o</sup> + and is a  
child) 19 (D ll ἔσται) 20 (ll maior)

ix. 49 [Ἀποκριθεὶς δὲ<sup>1</sup>] Ἰωάννης εἶπεν “Ἐπιστάτα<sup>2</sup>, †  
εἰδαμέν τινα ἐν<sup>3</sup> τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,  
καὶ ἐκωλύομεν<sup>4</sup> αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.”  
50 εἶπεν δὲ [πρὸς αὐτὸν]<sup>5</sup> Ἰησοῦς<sup>6</sup> “Μὴ κωλύετε<sup>7</sup>, †

ὁ<sup>ς</sup> γὰρ οὐκ ἔστιν καθ’ ὑμῶν ὑπὲρ ὑμῶν<sup>8</sup> ἔστιν<sup>9</sup>.”

1 (C? omits, NC? + ὁ) 2 (C Διδάσκαλε) 3 (CD ἐπι)  
4 (CD ll ἐκωλύσαμεν) 5 (D l omit, ll πρὸς αὐτοῦς, CD + ὁ)  
6 (2 ll + Sinite eum et) 7 (CD + αὐτὸν) 8 (N ἡμῶν)  
9 (ll + nemo est enim qui non faciat virtutem in nomine meo  
= et poterit male loqui de me)

(Here follows the great Travel Narrative, 351 verses (ix. 51—  
xviii. 14), which contains nothing Marcan except a few scraps  
of the deutero-Mark.)

VARIOUS.

S. Matthew’s usual desire to save the credit of the Twelve  
has led to some serious changes here, for in S. Mark the  
disciples, who regularly walked in a company some distance  
behind our Lord, had disputed amongst themselves as to  
which of them was a leading man. We suppose that the  
supporters of Judas (see last note on p. 31) were becoming  
jealous of the honour lately bestowed on S. Peter. Our Lord  
rebukes the spirit of all such inquiries and declares that  
leadership involves greater service, not ease and personal ad-  
vantage. But S. Matthew has altered all this, as in his  
editing of Mark x. 35. Probably however the proto-Mark  
contained no more than Luke ix. 46—48 minus the bracketed  
clauses.

S. Luke’s statement that our Lord knew the thoughts of  
their hearts is paralleled in Mark ii. 8, Matt. ix. 4, Luke v. 22,  
and in Luke vi. 8 &c.

The saying “If any man willeth to be first” or some  
equivalent of it is found in all the Synoptists twice. It is the  
only case of a doublet in S. Mark, which doublet we assign to  
the trito-Mark. The next saying is one of the very few Marcan  
utterances which are repeated in S. Johu, as recorded below.

Cf. Matt. xxiii. 11.

“ὁ δὲ μείζων ὑμῶν  
ἔσται ὑμῶν διάκονος.”

Doublet: Matt. xx. 26.

“ὁς ἂν θέλῃ ἐν ὑμῶν μέγας γενέσθαι  
ἔσται ὑμῶν διάκονος,  
καὶ ὁς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.”

Cf. Mark x. 43, 44.

“ὁς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῶν, ἔσται ὑμῶν διάκονος,  
καὶ ὁς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος, ἔσται πάντων δοῦλος.”

Cf. Luke xxii. 26.

“ὁ μείζων ἐν ὑμῶν γινέσθω ὡς ὁ νεώτερος,  
καὶ ὁ ἡγούμενος ὡς ὁ διακόνων.”

S. John

[xii. 44, Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν “Ὁ πιστεύων εἰς ἐμὲ  
οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με.”]

[xiii. 20, “ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ  
λαμβάνων λαμβάνει τὸν πέμψαντά με.”]

[xiv. 24, “καὶ ὁ λόγος δὲ ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ  
πέμψαντός με πατρός.”]

[xv. 23, “ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.”]

30 c. We can readily conjecture why S. Matthew, who is  
so jealous for the authority of the Twelve, should omit this  
passage.

The words seem to belong to a time of general desertion,  
when neutrality indicated some degree of belief. The other  
saying “He who is not with me is against me” (Matt. xii. 30  
= Luke xi. 23) belongs rather to a time of popularity, when  
neutrality marked unbelief.

On S. Luke’s ἐπιστάτης see Mark iv. 38 note.

S. MATTHEW.

Logion from the Charge to the Twelve.

[x. 42 “καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν<sup>1</sup> τούτων ποτήριον ψυχροῦ<sup>2</sup> μόνον<sup>3</sup> εἰς ὄνομα μαθητοῦ<sup>4</sup>, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἰσπολέσῃ τὸν μισθὸν<sup>5</sup> αὐτοῦ.”]

1 (D ll ελαχίστων) 2 (D ll ss + ὕδατος—the addition is necessary to the sense in Syriac, and almost so in Latin, but l omits) 3 (D ss omit) 4 (ll meo) 5 (D ll ss ἀπόληται ὁ μισθός)

xviii. 6 “ὃς δ’ ἂν σκανδαλίσῃ

ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],  
συμφέρει αὐτῷ

ἵνα κρεμασθῆ μύλος ὄνικος περὶ<sup>1</sup> τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆ [ἐν τῷ πελάγει] τῆς θαλάσσης.  
[7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων<sup>2</sup>· ἀνάγκη γὰρ<sup>3</sup> εἰσελθεῖν τὰ σκάνδαλα, πλὴν<sup>4</sup> οὐαὶ τῷ ἀνθρώπῳ<sup>5</sup> δι’ οὗ τὸ σκάνδαλον ἔρχεται.]

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον<sup>6</sup> αὐτὸν [καὶ βάλε ἀπὸ σοῦ]· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χολόν<sup>7, †</sup> ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον<sup>8</sup>.

xviii. 9 “καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει<sup>10</sup> σε, ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ]· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, † ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν<sup>11</sup> τοῦ πυρός.”

Doublet (from the Sermon on the Mount):

[v. 29 “εἰ δὲ ὁ ὀφθαλμὸς σου [ὁ δεξιὸς] σκανδαλίζει σε, ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ], συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλων τὸ σῶμά σου βληθῆ<sup>12</sup> εἰς γέενναν· 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ], συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου ἢ καὶ μὴ<sup>13</sup> ὄλων τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ<sup>14</sup>.”]

1 (D ἐπί, E ll εἰς) 2 (ss + which are coming) 3 (ND ll + ἐστίν) 4 (D † + δέ) 5 (B ll + ἐκεῖνῳ) 6 (N ἔξελε) 7 (l omits) 8 (ls<sup>c</sup>, Origen, the Gehenna of fire, l Gehennam aeternam) 9 (D † + τὸ αὐτὸ) 10 (B \* σκανδαλεῖ) 11 (D omits, 2 ll aeternum) 12 (D ll ἀπέλθῃ) 13 (N ἢ) 14 (D omits v. 30)

(Here follow

- (1) Four fragments, 8 verses. IV. §§ 40, 42—44.
  - (2) THE LOST SHEEP, 3 „ II. § 12.
  - (3) THE UNMERCIFUL SERVANT, 15 „ II. § 13.
- 26 „

<sup>a</sup> LXX. Isaiah lxvi. 24, καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί.

S. MARK.

30 d. The Cup of Cold Water in the Name of a Disciple.

[ix. 41 “Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς (iii) ποτήριον ὕδατος ἐν<sup>1</sup> ὀνόματι<sup>2</sup> ὅτι Χριστοῦ<sup>3</sup> ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι<sup>4</sup> οὐ μὴ ἀπολέσῃ<sup>5</sup> τὸν μισθὸν αὐτοῦ.”]

1 (D + τῷ) 2 (ND ll + μου) 3 (N † ἐμὸν) 4 (ll omit) 5 (D ἀπολέσει)

30 e. Of causing Scandals.

[ix. 42 “Καὶ ὃς ἂν σκανδαλίσῃ<sup>1</sup> (i) (ii) ἕνα τῶν μικρῶν τούτων<sup>2</sup> τῶν πιστευόντων<sup>3</sup>, (2) καλὸν ἐστὶν<sup>4</sup> αὐτῷ μᾶλλον εἰ περὶκεῖται<sup>5</sup> ἡ μύλος ὄνικος<sup>6</sup> περὶ<sup>7</sup> τὸν τράχηλον αὐτοῦ καὶ βέβληται<sup>8</sup> εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ<sup>9</sup> σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε<sup>10</sup> κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς<sup>11</sup> δύο χεῖρας ἔχοντα ἀπελθεῖν<sup>12</sup> εἰς τὴν γέενναν<sup>13</sup>, εἰς<sup>14</sup> τὸ πῦρ τὸ ἄσβεστον<sup>15</sup>. 45 καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ<sup>16</sup> σε, ἀπόκοψον αὐτόν· καλὸν<sup>17</sup> ἐστὶν σε<sup>10</sup> εἰσελθεῖν εἰς τὴν ζωὴν<sup>18</sup> χολόν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν<sup>19</sup> 15. 47 καὶ ἐὰν<sup>20</sup> ὁ ὀφθαλμὸς σου σκανδαλίξῃ<sup>21</sup> σε, ἔκβαλε αὐτόν· καλὸν σε<sup>22</sup> ἐστὶν μονόφθαλμον εἰσελθεῖν<sup>23</sup> εἰς τὴν βασιλείαν<sup>24</sup> τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι<sup>25</sup> εἰς<sup>26</sup> γέενναν<sup>27</sup>.]

[48 ὅπου ὁ σκώληξ αἰτῶν οὐ τελεγεῖται (iii) καὶ τὸ πῦρ οὐ σβέννυται<sup>a</sup>.]

1 (D<sup>s</sup> σκανδαλίξῃ) 2 (l omits) 3 (C? D1 πίστιν ἔχόντων, B ll s<sup>s</sup> + εἰς ἐμέ) 4 (ll omit) 5 (D ll περιέκειτο) 6 (l mola, l lapis molaris) 7 (D ἐπί) 8 (D ἐβλήθη) 9 CD ll σκανδαλίξῃ 10 (D ll σοι) 11 (D omits) 12 (N εἰσελθ., D ll βληθῆναι) 13 (s<sup>s</sup> omits) 14 (D ll ὅπου ἐστίν) 15 (In D ll v. 48 becomes a thrice repeated refrain, forming vv. 44, 46 and 48) 16 (N † σκανδαλίξει) 17 (A l + γὰρ) 18 (D † ll + αἰώνιον, N + κυλλὸν ἢ) 19 (D l + εἰς, 3 ll + ubi, D ll + τὸ πῦρ τὸ ἄσβεστον) 20 (D εἰ) 21 (D σκανδαλίξει) 22 (CD ll σοὶ) 23 (N † omits) 24 (N † ζωσιλιαν) 25 (D l ἀπελθεῖν) 26 NCD + τὴν 27 (C ll + τοῦ πυρός, l + inextinguibilis)

S. LUKE.

VARIOUS.

xvii. 1, 2.

(Scrap from the deutero-Mark; misplaced.)

[<sup>1</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ<sup>1</sup> "Ἄνενδεκτόν ἐστιν τοῦ τὰ  
σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαί<sup>2</sup> δι' οὗ ἔρχεται]<sup>2</sup> λυσιτελεῖ<sup>3</sup> αὐτῷ<sup>4</sup>εἰ λίθος μυλικὸς περίκειται<sup>5</sup> περὶ τὸν τράχηλον αὐτοῦ †καὶ ἔρριπται<sup>6</sup> εἰς τὴν θάλασσαν

ἢ ἵνα σκανδαλίση (1)

τῶν μικρῶν τούτων ἔνα." † (2)

1 (I omits) 2 (A II οὐαί δὲ) 3 (D<sup>s</sup> I συνφέρει, D<sup>s</sup> II + δὲ)  
4 (II + ne nasceretur aut) 5 (D II περιέκειτο) 6 (D II ἔριπτο)

It is open to a believer in the oral hypothesis to hold that this verse belongs to the trito-Mark and has been borrowed from S. Matthew's *Logia*. According to the documentary hypothesis it probably existed in the Marcan source and also in the Matthaean *Logia*.

S. Matthew's *εἰς ὄνομα μαθητοῦ* seems to be primitive, for *Χριστός* used as a proper name without the article belongs rather to the post-Ascension period and is not very likely to have been used by our Lord (cf. Mark i. 34 note). The Semitic "One of these little ones" sounds original, it is found however in S. Mark's next verse and in Matt. xviii. 6, 14. The idea of wages occurs six times in the Sermon on the Mount and three times in the Charge to the Twelve; S. Luke uses it thrice, S. Mark here only.

1 Cor. iii. 8, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον... 14 εἴ τις τὸ ἔργον μενεῖ... μισθὸν λήμψεται.

S. Luke has altered the 'donkey millstone' into a millstone.

S. Mark's simple triplet, in the form of Hebrew poetry into which our Lord's most weighty utterances are cast, is very striking and is fitly rounded off by a quotation from Isaiah which is perhaps borrowed from the Christian pulpit, as in Mark i. 2. S. Matthew for brevity has in the one case lumped hand and foot together, in the other he omits the foot. The insertion of *δεξιός* to heighten the distress may be compared with Luke vi. 6.

A good example of assimilation is seen in S. Matthew's addition of *καὶ βάλε ἀπὸ σοῦ* in all three sentences.

*καταποντίζεσθαι* (Matt. xviii. 6) occurs elsewhere only in Matt. xiv. 30.

*μονόφθαλμος* in Classical Greek would be *ἑτερόφθαλμος*.

S. MATTHEW.

(Logion from the Sermon on the Mount, with some editorial additions and changes.)

v. 13 “ [Ἔμεις ἐστὲ τὸ ἅλας<sup>1</sup> τῆς γῆς·  
ἐὰν δὲ τὸ ἅλας<sup>2</sup> μωρανθῇ,  
ἐν τίνι ἀλισθήσεται;  
εἰς οὐδὲν ἰσχύει ἔτι<sup>3</sup> εἰ μὴ βληθὲν<sup>4</sup> ἔξω καταπατεῖσθαι ὑπὸ τῶν  
ἀνθρώπων.” ]

1 (8D \* ἅλα) 2 (8 \* ἅλα) 3 (D11 omit) 4 (D11  
βληθῆναι...καί)

xix. 1—9 (v. 31, 32).

1 Καὶ [ἐγένετο ὅτε ἐτέλεσεν<sup>1</sup> ὁ Ἰησοῦς τοὺς λόγους τούτους,]  
μετῆρην ἀπὸ [τῆς Γαλιλαίας] †  
καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας  
πέραν τοῦ Ἰορδάνου.  
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †  
καὶ ἑθεράπευσεν αὐτοὺς [ἐκεῖ]<sup>2</sup>.  
1 (D11 ἐλάλησεν) 2 (s<sup>o</sup> transposes to next sentence)

3 Καὶ προσῆλθαν αὐτῷ<sup>1</sup> Φαρισαῖοι  
πειράζοντες αὐτὸν [καὶ λέγοντες<sup>2</sup>] (2)  
“ Εἰ ἔξεστιν<sup>3</sup> ἀπολῦσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν  
αἰτίαν];” (1) †  
4 ὁ δὲ ἀποκριθεὶς εἶπεν<sup>4</sup>  
“ [Οὐκ ἀνέγνωτε ὅτι] ὁ κτίσας<sup>5</sup> ἅπ’ ἀρχῆς<sup>7</sup> †  
ἄρσεν καὶ θῆλυ<sup>7</sup> ἐποίησεν ἀγτοῦς<sup>8</sup> 5 [καὶ εἶπεν]<sup>6</sup>  
“ Ἐνεκα<sup>9</sup> τοῦτοῦ καταλείψει ἄνθρωπος  
τὸν πατέρα<sup>10</sup> καὶ τὴν μητέρα  
[καὶ κολληθήσεται<sup>11</sup> τῇ γυναικὶ ἀγτοῦ],  
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν<sup>b</sup>;  
6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία· †  
ὁ οὖν<sup>6</sup> ὁ θεὸς συνέζευξεν<sup>12</sup> ἄνθρωπος μὴ χωριζέτω<sup>13</sup>.”  
7 [λέγουσιν αὐτῷ] “ Τί [οὖν]<sup>14</sup> Μωυσῆς<sup>15</sup> ἐνετείλατο †  
λοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι<sup>16</sup> a;” †  
8 ἡ λέγει αὐτοῖς ὅτι  
“ [Μωυσῆς]<sup>18</sup> πρὸς τὴν σκληροκαρδίαν ὑμῶν  
ἐπέτρεψεν ὑμῖν ἀπολῦσαι [τὰς γυναῖκας ὑμῶν,  
ἀπ’ ἀρχῆς δὲ τοῦ γέγονεν<sup>19</sup> οὕτως].  
1 (8D + οἱ) 2 (D λέγουσιν, D11 + αὐτῷ) 3 (CD11 + ἀν-  
θρώπων) 4 (C11 ss + αὐτοῖς) 5 (8CD11 ποιήσας) 6 (s<sup>o</sup> omits)  
7 (D \* θῆλυν) 8 (ss omit) 9 (CD “Ἐνεκεν”) 10 (C ss + αὐτοῦ)  
11 (8C προσ-) 12 (D11 + εἰς ἐν) 13 (D ἀπο-) 14 (D + ὁ)  
15 (8C Μωυσῆς) 16 BC11 + αὐτὴν (11 + uxorem) 17 (D<sup>s</sup> + καὶ)  
18 (C Μωυσῆς) 19 (D οὐκ ἐγένετο)

<sup>a</sup> LXX. Deut. xxiv. 1, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνουκῆσθαι αὐτῇ, καὶ ἔσται ἐὰν μὴ εὖρη χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἄσχημον πράγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ, 2 καὶ ἀπελθούσα γένηται ἀνδρὶ ἑτέρῳ κ.τ.λ.

S. MARK.

30f. Three Utterances respecting Salt.

A.  
[ix. 49 “ Πᾶς γὰρ<sup>1</sup> πυρὶ ἀλισθήσεται<sup>2</sup>.” (iii)  
B.  
50 “ Καλὸν τὸ ἅλας·  
ἐὰν δὲ τὸ ἅλας<sup>3</sup> ἀναλον γένηται<sup>4</sup>,  
ἐν τίνι αὐτὸ<sup>5</sup> ἀρτύσεται<sup>6</sup>,”  
C.  
“ Ἐχετε ἐν ἑαυτοῖς ἅλα<sup>7</sup>,  
καὶ εἰρηνεύετε ἐν ἀλλήλοις.” ]  
1 (8C + ἐν) 2 (D11 πᾶσα γὰρ θυσία ἀλί ἀλισθήσεται,  
C11 conflate, giving both clauses connected by καὶ, 1 omnes...  
examinantur, 1 † omnia substantia consumitur) 3 (8 \* ἅλα)  
4 (D<sup>s</sup> γενήσεται) 5 (1 omits) 6 (CD1 ἀρτύσεται, an  
itacism, but s<sup>o</sup> shall he flavour it) 7 (C ἅλας)

31. ON THE QUESTION OF DIVORCE.

x. 1—12.

31 a. Final Removal from Galilee.

[x. 1 Καὶ (ii)  
ἐκείθεν ἀναστὰς<sup>1</sup>  
ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας  
καὶ<sup>2</sup> πέραν τοῦ Ἰορδάνου,  
καὶ ἑσυνπορεύονται πάλιν ὄχλοι<sup>3</sup> πρὸς αὐτόν,  
καὶ ὡς εἰώθει<sup>4</sup> πάλιν<sup>5</sup> ἐδίδασκεν αὐτούς.]  
1 (D \* ἀστὰς) 2 (D11 omit) 3 (D11 συνέρχεται (± πάλιν)  
ὁ ὄχλος) 4 (D11 ὡς εἰώθει καὶ) 5 (s<sup>o</sup> + he healed and)

31 b. Malicious question of the Pharisees.

[x. 2 Καὶ (προσελθόντες<sup>1</sup> Φαρισαῖοι)<sup>2</sup> ἐπηρώτων<sup>3</sup> αὐτόν (ii)  
“ Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι;” (1)  
πειράζοντες αὐτόν. (2)  
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς  
“ Τί ὑμῖν ἐνετείλατο<sup>4</sup> Μωυσῆς<sup>5</sup> ;”  
4 οἱ δὲ εἶπαν “ Ἐπέτρεψεν<sup>6</sup> Μωυσῆς<sup>7</sup>  
βιβλίον ἀποστασίου, γράψαι<sup>8</sup> καὶ ἀπολῦσαι a.”  
5 ὁ δὲ Ἰησοῦς<sup>9</sup> εἶπεν αὐτοῖς<sup>10</sup>  
“ Πρὸς τὴν σκληροκαρδίαν ὑμῶν  
ἔγραψεν<sup>11</sup> ὑμῖν<sup>12</sup> τὴν ἐντολὴν ταύτην.  
6 ἀπὸ δὲ ἀρχῆς κτίσεως<sup>13</sup>  
ἄρσεν καὶ θῆλυ<sup>13</sup> ἐποίησεν (ἀγτοῦς)<sup>14</sup>.  
7 ἔνεκεν τοῦτοῦ καταλείψει ἄνθρωπος  
τὸν πατέρα ἀγτοῦ<sup>15</sup> καὶ τὴν μητέρα<sup>16</sup>,  
17  
8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν<sup>b</sup>.  
ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ·  
9 ὁ οὖν<sup>18</sup> ὁ θεὸς συνέζευξεν<sup>19</sup> ἄνθρωπος μὴ χωριζέτω.” ]  
1 (8C + οἱ) 2 D11 s<sup>o</sup> omit 3 (C ἐπῆρουν) 4 (D ἐτείλατο)  
5 (C Μωυσῆς) 6 (1 omits) 7 (11 omit, C Μωυσῆς) 8 (D  
† δοῦναι γράψαι, 11 dare scriptum, s<sup>o</sup> write and give it to her)  
9 (D11 καὶ ἀποκριθεὶς ὁ Ἰ.) 10 (D omits) 11 (D11 + Μωυσῆς,  
s<sup>o</sup> permitted) 12 (D11 omit) 13 (D \* θῆλυν) 14 (D11 s<sup>o</sup> ὁ θεός,  
D11 + καὶ (1 + bene) εἶπεν) 15 (D omits) 16 (D + ἑαυτοῦ,  
811 + αὐτοῦ) 17 (CD11 + καὶ προσκολληθήσεται, D11 + πρὸς τὴν  
γυναῖκα, C + \* γυναικί) 18 (D<sup>s</sup> 1 omit) 19 (D ἐζεύξεν)

## S. LUKE.

## VARIOUS.

(A Matthaean *Logion*.)

xiv. 34, 35.

[34 “Καλὸν οὖν<sup>1</sup> τὸ ἄλας<sup>2</sup>  
ἐὰν δὲ καὶ τὸ ἄλας<sup>2</sup> μωρανθῇ,  
ἐν τίνι ἀρτυθήσεται;

35 οὕτε εἰς<sup>3</sup> γῆν οὕτε εἰς κοπρίαν εὐθετὸν ἔστω·

ἕξω βάλλουσιν αὐτό.†

“Ὁ ἔχων ὄρα ἀκούειν ἀκούτω.”]

1 (D II omit) 2 (ND \*ἄλα) 3 (D + τῆν)

§ 30 f. S. Mark, who heaped five independent *Logia* together in iv. 21 ff., has here collected three. But whereas in the former case no visible connexion of thought holds them together, in this case they are bound by the common metaphor of Salt. We regard them as utterances of our Lord spoken on widely different occasions and here grouped together for convenience of Church teaching. The first speaks also of fire and is therefore placed next to the quotation from Isaiah in which fire is mentioned. These *Logia* are not welded into a conflation, but remain, like S. Mark's sentences, simply coordinated.

It is open to believers in the oral hypothesis to hold that all three *Logia* belong to the trito-Mark, the second being borrowed from S. Matthew's (oral) *Logia*. S. Luke's scrap has *μωραίνω* in common with S. Matthew and *ἀρτύω* in common with S. Mark; such mixture is easily accounted for under the oral hypothesis.

The third *Logion* gives the Attic form *ἄλας* instead of the Hellenistic *ἄλας*: an indication of a different source.

S. Matthew's *Καὶ ἐγένετο ὅτε ἐτέλεσεν κ.τ.λ.* (xix. 1) occurs in Matt. vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1. In every case it marks an important division in his Gospel—here the final departure from Galilee for Jerusalem.

ix. 51, xiii. 22, xvii. 11.

[ix. 51 ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.]

[xiii. 22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.]

[xvii. 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ.]

(These passages are collected here to show that although SS. Matthew and Mark record only one journey of our Lord to Jerusalem during His ministry, S. John records several. Whether S. Luke intended several journeys or (more probably) several stages in one journey, is uncertain.)

Col. iv. 6, ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἡρτυμένος.

S. John ii. 13, v. 1, xi. 7, xii. 12.

[ii. 13 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[v. 1 ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.]

[xi. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς “Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.”]

[xii. 12 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα.]

S. Matthew's *οὐκ ἀνέγνωτε* (4) is found in Matt. xii. 3 = Mark ii. 25 = Luke vi. 3; Matt. xxi. 42 = Mark xii. 10; Matt. xxii. 31 = Mark xii. 26; Matt. xii. 5, xix. 4, xxi. 16; cf. Luke x. 26.

The conversations of Mark x. 3—5 are attributed to other speakers in Matt. xix. 7, 8 (cf. Mark xii. 9, 28 ff.), but the startling thing about this section is that divorce is absolutely forbidden by our Lord according to the united testimony of SS. Mark, Luke, and Paul, but it is conceded according to S. Matthew in case of *πορνεία*. Attempts have been made to prove that *πορνεία* means pre-nuptial sin, but they seem to us to fail, for that a married woman who takes to promiscuous vice for hire (whether from extreme poverty or evil propensity) can correctly be called *πόρνη* is shown from Amos vii. 17, “Thy wife shall be a harlot, *πορνεύσει*, in the city.” The word *πορνεία* also is used by S. Paul of incest (1 Cor. v. 1 ff.). It is a darker word than *μοιχεία*.

<sup>b</sup> LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἔρεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31.

S. MATTHEW.

S. MARK.

31 c. Further conversation with the Disciples  
 (Pharisees).

xix. 9 “λέγω δὲ ὑμῖν ὅτι<sup>1</sup>  
 “Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]<sup>2</sup>  
 “καὶ γαμήσῃ ἄλλην  
 μοιχᾶται<sup>3</sup>.”

Doublet :

v. 31 “Ἐρρέθη<sup>4</sup> δὲ  
 “Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα ἀγού,  
 Δότω ἀγτῆ ἀποστάσιον<sup>a</sup>.  
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι<sup>5</sup>  
 πᾶς ὁ ἀπολύων<sup>6</sup> τὴν γυναῖκα αὐτοῦ [παρεκτός λόγου πορνείας]  
 ποιεῖ αὐτὴν μοιχευθῆναι,  
 [(καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ μοιχᾶται)]<sup>7</sup>.”

[xix. 10 λέγουσιν αὐτῷ<sup>8</sup> οἱ μαθηταί<sup>9</sup> “Ἐὶ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου<sup>10</sup> μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσασθαι.” 11 ὁ δὲ εἶπεν αὐτοῖς “Ὅς πάντες χωροῦσι τὸν λόγον<sup>11</sup>, ἀλλ’ οἱ δέδοται<sup>12</sup>. 12 εἰσὶν γὰρ<sup>8</sup> εὐνούχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνούχοι οἵτινες εὐνούχισθησαν<sup>13</sup> ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνούχοι<sup>14</sup> οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος<sup>15</sup> χωρεῖν χωρεῖτω.”]

1 BD II omit 2 BD παρεκτός λόγου πορνείας 3 BC II ποιεῖ αὐτὴν μοιχευθῆναι + καὶ ὁ ἀπολελυμένην (B γαμήσας, C γαμῶν) μοιχᾶται 4 (BD Ἐρρήθη) 5 (D II omit) 6 (D II ὅς ἂν ἀπολύσῃ) 7 D II omit, (B καὶ ὁ ἀπολ. γαμήσας μοιχᾶται) 8 (N omits) 9 (CD II + αὐτοῦ) 10 (D II τοῦ ἀνδρός, I omits) 11 (NCD II + τοῦτον) 12 (s<sup>o</sup> + by God) 13 (D ἡνυ-) 14 (I ss omit) 15 (B \* δυνάμενος)

[x. 10 Καὶ<sup>1</sup> εἰς τὴν οἰκίαν<sup>2</sup> πάλιν (iii)  
 οἱ μαθηταί<sup>3</sup> περὶ τούτου<sup>4</sup> ἐπηρώτων<sup>5</sup> αὐτόν.]  
 [11 καὶ λέγει αὐτοῖς (ii)  
 “Γ<sup>a</sup> Ὅς ἂν<sup>6</sup> ἀπολύσῃ τὴν γυναῖκα αὐτοῦ  
 καὶ γαμήσῃ ἄλλην  
 μοιχᾶται ἐπ’ αὐτήν,

12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς<sup>7</sup> γαμήσῃ ἄλλον μοιχᾶται<sup>8</sup>.”]

1 (D + † εἰ) 2 (C II ἐν τῇ οἰκίᾳ, D εἰς τῶν οἰ., I omits) 3 (D II + αὐτοῦ, 2 II + secreto) 4 (N τούτων, D II τοῦ αὐτοῦ ± λόγου) 5 (C - του, D II ἐπηρώτησαν) 6 (I si vir) 7 (C † αὐτοῦ) 8 (D II γυνὴ ἐξέλεθ ἀπὸ τοῦ ἀνδρός καὶ) 9 (II + super illum, similiter et qui dimissam (± a viro) ducit moechatur)

32. BLESSING LITTLE CHILDREN.

xix. 13—15.

13 [Τότε] προσηνέχθησαν αὐτῷ παιδιά,  
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεύξηται (2)]. †  
 οἱ δὲ μαθηταὶ ἐπετίμησαν<sup>1</sup> αὐτοῖς.  
 14 ὁ δὲ Ἰησοῦς εἶπεν<sup>2</sup>  
 “Ἀφετε τὰ παιδιά<sup>3</sup> καὶ μὴ κωλύετε<sup>4</sup> αὐτὰ ἐλθεῖν πρὸς  
 μὲ<sup>5</sup>, †  
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.”  
 \*

15 καὶ  
 ἐπιθεῖς τὰς χεῖρας αὐτοῖς<sup>6</sup> [ἐπορεύθη ἐκεῖθεν].  
 1 (C II ἐπετίμων) 2 NCD II ss + αὐτοῖς 3 (s<sup>o</sup> + to come unto me) 4 (D κωλύσητε) 5 (N ἐμέ) 6 (N ἐπ’ αὐτοῖς)

x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδιά  
 ἵνα αὐτῶν ἀψηγῆται.  
 οἱ δὲ μαθηταὶ<sup>1</sup> ἐπετίμησαν<sup>2</sup> αὐτοῖς<sup>3</sup>.  
 14 ἰδὼν (1) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς  
 “Ἀφετε τὰ παιδιά<sup>4</sup> ἔρχεσθαι πρὸς με, \*<sup>5</sup> μὴ κωλύετε  
 αὐτά,  
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
 15 ἀμὴν λέγω ὑμῖν,  
 ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,  
 οὐ μὴ εἰσέλθῃ<sup>6</sup> εἰς αὐτήν.”  
 [16 καὶ ἐναγκαλισάμενος<sup>7</sup> αὐτὰ κατευλόγει (2)] (iii)  
 [τιθεῖς τὰς χεῖρας ἐπ’ αὐτὰ<sup>8</sup>.] (ii)

1 (D II s<sup>o</sup> + αὐτοῦ) 2 (D II ἐπετίμων) 3 (D II s<sup>o</sup> τοῖς προσφέρουσιν) 4 (D παιδάριον) 5 (NCD II s<sup>o</sup> + καὶ) 6 (D εἰσελεύσεται) 7 (D II s<sup>o</sup> προσκαλεσάμενος) 8 (D II s<sup>o</sup> ἐτίθει τὰς χεῖρας ἐπ’ αὐτὰ καὶ εὐλόγει αὐτά)

S. LUKE.

VARIOUS.

xvi. 18.

(Scrap from the deutero-Mark: misplaced.)

18 "Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ  
καὶ γαμῶν ἑτέραν

μοιχεύει,

[καὶ ὁ ἀπολελυμένην ἄπὸ ἀνδρός<sup>72</sup> γαμῶν μοιχεύει."]

1 (N+πᾶς)

2 (D omits)

Anyone who will look carefully at these passages, as they are printed here, will see at once that there is good reason for our contention that the exception in S. Matthew is in both cases a later interpolation. For (1) it stultifies the argument. In the passage from the Sermon on the Mount our Lord maintains that Christians must have a higher standard of morality than that which satisfied the Jews. Their life must be ideally pure. He gives several examples of which this is one: Moses (He said) permitted divorce under certain circumstances and with certain safeguards: but his rules were a concession to the hardness of the Jews' hearts, a departure from primitive purity. Our Lord does not say that the interpreters of Moses were wrong and that Shammai was better than Hillel in this matter. He goes to the root of the matter and declares the Mosaic legislation to be temporary and time-serving. The Church must have a purer rule. But the introduction of the words in question simply reasserts the Mosaic rule. (2) If our Lord had permitted divorce at all, He would surely have granted it to that sex which most needed it. Here it is conceded to that sex alone which had the voting power and was able to extort it.

Our contention is that the church (of Alexandria?) introduced these two clauses into the Gospel in accordance with the permission to legislate which our Lord gave to all Churches (Matt. xviii. 18). In the East to this day men passionately demand divorce. The same hardness of heart, of which our Lord complained in the Jews, is conspicuous there.

The reader may object that it is inconceivable that any Church should thus have tampered with the sacred deposit. Our answer is that as a matter of fact the thing has been done—in less important cases—scores of times. The various readings which confront us in such numbers are often deliberate changes. But we can say more. The proto-Mark is by no means always strictly followed by the other Evangelists. They claim a liberty in dealing with it which it is difficult to defend. The reassuring fact is that in spite of these clauses in S. Matthew and the door which they open to license, the Church has been faithful in upholding what our Lord indisputably taught—the indissolubility of the marriage-tie. Even at Alexandria they did not pass the rule that *μοιχεύει* gave a claim to divorce, but only granted it when the wife became so lost to shame as to ply for hire in the streets.

1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρός μὴ χωρισθῆναι—ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω—καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

Rom. vii. 3, ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν γένηται ἀνδρὶ ἐτέρω.

1 Cor. vii. 39, γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὡς θέλει γαμηθῆναι.

xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ ἰ τὰ βρέφη<sup>72</sup>  
ἵνα αὐτῶν<sup>3</sup> ἄπτηται<sup>4</sup>.

[ἰδόντες<sup>5</sup> (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.16 ὁ δὲ Ἰησοῦς [προσεκαλέσατο<sup>6</sup> (αὐτὰ)<sup>7</sup>] λέγων<sup>8</sup>

“Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε<sup>9</sup>  
αὐτά,

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ<sup>10</sup>.17 ἀμὴν<sup>11</sup> λέγω ὑμῖν,

ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,  
οὐ μὴ εἰσεέλθῃ εἰς αὐτήν.”

1 (D ll omit) 2 (D παιδιά) 3 (B omits) 4 (s<sup>c</sup> bless)5 (s<sup>a</sup> omits) 6 (D -λείτο) 7 B omits 8 (A ll προσκαλέσαμενος αὐτὰ εἶπεν)

9 (D -σητε)

10 (ll τῶν οὐρανῶν)

11 (D+γὰρ)

S. Mark's *ἐναγκαλισάμενος* (16) occurs also in Mark ix. 36, but not elsewhere in N.T.

Cf. Matt. xviii. 3, 4, “ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.” [John iii. (3) ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ...5...ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.]



S. MATTHEW.

S. MARK.

33. ON LEAVING ALL TO FOLLOW CHRIST.

x. 17—31.

xix. 16—30.

16 Καὶ [ἰδοὺ]<sup>1</sup>  
εἰς προσελθῶν αὐτῷ εἶπεν<sup>2</sup> †

“Διδάσκαλε<sup>3\*</sup>, τί [ἀγαθὸν]<sup>4</sup> ποιήσω ἵνα<sup>5</sup> σχῶ<sup>6</sup> ζωὴν  
αἰώνιον;” †

17 ὁ δὲ εἶπεν αὐτῷ “Τί με ἐρωτᾷς περὶ τοῦ<sup>7</sup> ἀγαθοῦ<sup>8</sup>;  
εἰς ἐστὶν ὁ<sup>7</sup> ἀγαθός<sup>9</sup>· †

[εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν<sup>10</sup>, τήρει<sup>11</sup> τὰς ἐντολάς.”

18 [λέγει<sup>12</sup> αὐτῷ “Πόλας<sup>13</sup>,” ὁ δὲ Ἰησοῦς ἔφη<sup>14</sup>  
“Τό<sup>7</sup> Οὐ φονεῖς<sup>15</sup>, Οὐ μοιχεύεις, Οὐ κλέψεις<sup>16</sup>,  
Οὐ ψευδομαρτυρῆσεις,

19 Τίμα τὸν πατέρα καὶ τὴν μητέρα,  
[καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν<sup>17</sup>.”

20 λέγει αὐτῷ ὁ [νεανίσκος]

“Ταῦτα πάντα ἐφύλαξα<sup>18</sup>. τί ἔτι ὑστερῶ;” (1)

21 ἔφη<sup>17</sup> αὐτῷ [ὁ Ἰησοῦς “Εἰ θέλεις τέλειος εἶναι<sup>18</sup>,]

ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός (τοῖς)<sup>19</sup> πτω-  
χοῖς, †  
καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς<sup>20</sup>, καὶ<sup>21</sup> δεῦρο ἀκολουθεῖ μοι.”

22 ἀκούσας δὲ<sup>7</sup> ὁ [νεανίσκος] τὸν λόγον (τοῦτον)<sup>23</sup>  
ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα<sup>24</sup> πολλά.

1 (ss omit) 2 (D λέγει, 2 ll + αὐτῷ) 3 (C ll ss +  
ἀγαθῆ) 4 (1 s<sup>c</sup> omit) 5 (N ποιήσας) 6 (C ? ἔχω,  
N1 κληρονομῶσω) 7 (D omits) 8 (C ll τί με λέγεις ἀγαθόν)  
9 (C ll οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, C ll s<sup>c</sup> + ὁ θεός, 1 + pater) 10 (D ll  
ἐλθεῖν) 11 (N C τήρησον) 12 (B1 ἔφη) 13 (N Πόλας;  
φησὶν) 14 (NCD εἶπεν, (ss + αὐτῷ) 15 (N s<sup>c</sup> omit) 16 (C  
-ξάμην, CD ll ss + ἐκ νεότητός ± μου) 17 (B ll λέγει) 18 (N  
γενέσθαι) 19 (N C omit) 20 (N ll οὐρανῷ) 21 (s<sup>c</sup> + hanting  
taken up thy cross) 22 (N ll omit), CD ll omit τοῦτον) 23 (B  
χρήματα)

xix. 23 Ὁ δὲ Ἰησοῦς<sup>1</sup> εἶπεν τοῖς μαθηταῖς αὐτοῦ

“[Ἀμὴν λέγω ὑμῖν ἔτι] πλούσιος δυσκόλως †  
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν †

24 πάλιν δὲ λέγω ὑμῖν,<sup>2</sup>

1 (s<sup>c</sup> + ἰδοὺ) 2 (N C + ἔτι

33 a. The great refusal.

17 Καὶ [ἐκπορευομένου αὐτοῦ εἰς ὁδὸν] (iii)  
προσδραμῶν<sup>1</sup> εἰς [καὶ<sup>2</sup> γονυπετήσας<sup>3</sup> αὐτὸν<sup>2</sup>] ἔπη- (iii)  
ρώτα<sup>4</sup> αὐτόν<sup>5</sup>

“Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρο-  
νομήσω;”

18 ὁ δὲ Ἰησοῦς<sup>6</sup> εἶπεν αὐτῷ “Τί με λέγεις ἀγαθόν;  
οὐδεὶς ἀγαθὸς εἰ μὴ<sup>7</sup> εἰς ὁ<sup>8</sup> θεός.

19 τὰς ἐντολάς οἶδας

Ἐμὴ φονεύσῃς<sup>9 a</sup>, Ἐμὴ μοιχεύσῃς<sup>10</sup>, Ἐμὴ κλέψῃς<sup>11</sup>,  
Ἐμὴ ψευδομαρτυρήσῃς<sup>11</sup>, [Ἐμὴ ἀποστερήσῃς<sup>11</sup>],<sup>12</sup> (iii)  
Τίμα τὸν πατέρα σου<sup>13</sup> καὶ τὴν μητέρα<sup>14</sup>.”

20 ὁ δὲ<sup>15</sup> ἔφη<sup>16</sup> αὐτῷ<sup>17</sup>

“Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν<sup>18</sup> ἐκ νεότητός  
μου<sup>19</sup>.”

21 ὁ δὲ Ἰησοῦς [ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν<sup>20</sup> (iii)  
καὶ] εἶπεν αὐτῷ\* “<sup>21</sup>Ἐν σε<sup>22</sup> ὑστερεῖ (1)

ὑπάγε ὅσα ἔχεις πώλησον καὶ δός (τοῖς)<sup>23</sup> πτωχοῖς,  
καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι<sup>24</sup>.”

22 ὁ δὲ στυγνάσας<sup>25</sup> ἐπὶ<sup>26</sup> τῷ λόγῳ  
ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα<sup>27</sup> πολλά<sup>28</sup>.

1 (2 ll omit) 2 (ll omit) 3 (D γονυπετῶν) 4 (D  
ἠρώτα, s<sup>c</sup> said) 5 (1 s<sup>c</sup> omit, D ll + λέγων) 6 (1 + intuens  
illum) 7 (D 1 + ἄμην) 8 (D omits) 9 (D s<sup>c</sup> ll omit)  
10 (N omits, D s<sup>c</sup> ll + Ἐμὴ πορευέσῃς) 11 (D s<sup>c</sup> -σεις) 12 (B s<sup>c</sup>  
omit) 13 (D 1 omit) 14 (N C ll + σου) 15 (C ll ? καὶ,  
CD ll + ἀποκριθεὶς) 16 (D s<sup>c</sup> ll εἶπεν) 17 (ll omit) 18 (D  
ἐφύλαξα) 19 (K 2 ll + ἔτι ὑστερῶ;) 20 (C + αὐτῷ)  
21 (N + ἔτι) 22 (D σοι) 23 (B omits) 24 (A ll s<sup>c</sup> + ἄρας  
τὸν σταυρόν) 25 (D ll ἐστύγνασεν...καὶ) 26 (D ll s<sup>c</sup> + τούτῳ)  
27 (D ll χρήματα) 28 (2 ll + et agros)

33 b. The Camel and the Needle's Eye.

x. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει<sup>1</sup> τοῖς μαθηταῖς  
αὐτοῦ

“Πῶς δυσκόλως [οἱ τὰ<sup>2</sup> χρήματα ἔχοντες]<sup>3</sup>  
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται<sup>4</sup>.”

[<sup>24</sup> οἱ δὲ μαθηταὶ<sup>5</sup> ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. (iii)  
ὁ δὲ Ἰησοῦς πάλιν<sup>6</sup> ἀποκριθεὶς<sup>6</sup> λέγει αὐτοῖς “Τέκνα<sup>7</sup>,  
πῶς δύσκολόν ἐστίν<sup>8</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.]

1 (N C ἔλεγεν, ll dixit) 2 (C omits) 3 (s<sup>c</sup> they who  
trust in their riches) 4 (D 1 + τάχειον κάμηλος διὰ τρυμαλίδος  
ραφίδος διελύσεται, ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ v. 25)  
5 (D ll + αὐτοῦ) 6 (1 omits) 7 (2 ll omit) 8 (CD ll s<sup>c</sup>  
+ τοὺς πεποιθότας ἐπὶ (± τοῖς) χρήμασιν, 1 + divitem)

\* LXX. Exod. xx. 12, τίμα τὸν πατέρα σου καὶ τὴν μητέρα \* \* \* \* \*, 13 οὐ μοιχεύσεις, 14 οὐ κλέψεις, 15 οὐ φονεύσεις,  
16 οὐ ψευδομαρτυρήσεις \* \* \*, 17 οὐκ ἐπιθυμήσεις \* \* \* \* \* = Deut. v. 16 ff. But Deut. agrees with S. Luke's order, except that it  
puts the fifth commandment before the others. Deut. xxiv. 14, οὐκ ἀποστερήσεις (s. v. l.) μισθὸν πένητος, cf. 1 Cor. vi. 7, 8.

## S. LUKE.

xviii. 18—30.

18 Καὶ

ἐπηρώτησέν τις αὐτὸν [ἄρχων<sup>1</sup> λέγων<sup>2</sup>]

“Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρο-  
νομήσω;”

19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς “Τί με λέγεις ἀγαθόν<sup>3</sup>; †  
οὐδεὶς ἀγαθὸς εἰ μὴ εἷς (ὁ)<sup>4</sup> θεός.

20 τὰς ἐντολάς οἶδας

5

Ἐμὴ μοιχεύσῃς<sup>16a</sup>, Ἐμὴ φονεύσῃς<sup>167</sup>, Ἐμὴ κλέψῃς<sup>16</sup>, †  
Ἐμὴ ψευδομαρτυρήσῃς<sup>876</sup>,  
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα<sup>9</sup>.”

21 ὁ δὲ εἶπεν

“Ταῦτα πάντα<sup>10</sup> ἐφύλαξα<sup>11</sup> ἐκ νεότητος<sup>12</sup>.”

22 [ἀκούσας] δὲ ὁ Ἰησοῦς

εἶπεν αὐτῷ “Ἐπι<sup>13</sup> ἐν σοὶ λείπει·

[πάντα] ὅσα ἔχεις πώλησον καὶ διάδος<sup>14</sup> πτωχοῖς,  
καὶ ἕξεις θησαυρὸν ἐν (τοῖς)<sup>15</sup> οὐρανοῖς, καὶ δεῦρο ἀκολουθή-  
μοι.”

23 ὁ δὲ ἀκούσας ταῦτα<sup>16</sup>περίλυπος ἐγενήθη<sup>17</sup>, ἦν γὰρ πλούσιος σφόδρα.

1 (Π omit, s<sup>c</sup> + of the Pharisees). 2 (D omits) 3 (s<sup>c</sup> +  
and why askest thou me concerning the good?) 4 NB omit  
5 (D Π + δ δὲ εἶπεν “Ποῖας;” D 1 + εἶπεν δὲ ὁ Ἰησοῦς “Τό, s<sup>c</sup> + If  
thou wilt enter into life) 6 (D Π Οὐ -εις) 7 (I omits)  
8 (B † ψευδομαρτυρήσ) 9 (N Π + σου) 10 (s<sup>c</sup> omits)  
11 (D -ἀμην) 12 (N Π + μου) 13 (N ὅτι) 14 (ND Π δὲ, D + τοῖς)  
15 N omits 16 (N + πάντα) 17 (D ἐγένετο)

xviii. 24 Ἰδὼν δὲ [αὐτὸν] (ὁ)<sup>1</sup> Ἰησοῦς<sup>2</sup> εἶπεν  
“Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες  
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται<sup>3</sup>.”

1 B omits 2 (D Π ss + περιλυπον γενόμενον) 3 (ND Π  
εἰσελεύονται)

## VARIOUS.

S. Luke alone makes this man a prince, i.e. a member of the Sanhedrin. S. Matthew alone makes him young, twice calling him νεανίσκος, and most significantly omitting the words “from my youth.” Some of the chief priests may have been young, but see Mark v. 22 note. The (oral) tradition seems to have fluctuated.

S. Matthew's νεανίσκος occurs in Mark xiv. 51, xvi. 5, Luke vii. 14.

S. Matthew, probably from his usual fear of misleading the young and giving a handle to unbelievers, has so altered the wording as not to make our Lord even seem to decline the title “good.”

S. Matthew's “Thou shalt love thy neighbour as thyself” is borrowed by assimilation from Matt. xxii. 39, Mark xii. 31, Luke x. 27. But compare

Rom. xiii. 9, τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ ἐν τῷ ἑτέρῳ ἐντολή, ἐν τῷ λόγῳ τοῦτ' ἀνακεφαλαιούται, (ἐν τῷ) Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. Matthew has restored οὐ φονεύσεις as used in the LXX., though to a Greek this would mean ‘you will never kill.’

For an exposition of this passage see ‘N.T. Problems,’ pp. 125—133.

<sup>b</sup> LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. MATTHEW.

xix. (24) "εὐκοπώτερόν ἐστιν  
κάμηλον<sup>2</sup> διὰ τρήματος<sup>4</sup> ραφίδος εἰσελθεῖν<sup>5</sup>  
ἢ πλοῦσιον<sup>6</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ<sup>7</sup>."  
25 ἀκούσαντες δὲ<sup>8</sup> οἱ μαθηταὶ ἐξεπλήσσαντο<sup>9</sup> σφόδρα  
λέγοντες †

"Τίς [ἄρα] δύναται σωθῆναι;"  
26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †  
"Παρὰ ἀνθρώποις<sup>10</sup> τοῦτο ἀδύνατόν ἐστιν,  
παρὰ δὲ<sup>11</sup> θεῶ πάντα δυνατά<sup>12</sup>."<sup>a</sup>

3 (1 camillum) 4 D, Origen, τρηπήματος, (C τρυμαλιᾶς)  
5 BD ll διελθεῖν 6 BCD ll + εἰσελθεῖν 7 (Z ll s<sup>c</sup> τῶν οὐρανῶν)  
8 (N ll omit) 9 (D ll s<sup>c</sup> + καὶ ἐφοβήθησαν) 10 (N omits)  
11 (D + τῶ) 12 (D ll + ἐστὶν)

Conflate.

xix. 27 [Τότε<sup>1</sup> ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †  
"Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν<sup>2</sup> σοι.  
[τί ἄρα ἔσται ἡμῖν;]" 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς<sup>3</sup>  
"Ἀμὴν λέγω ὑμῖν ὅτι

[ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγενεσίᾳ, ὅταν καθίσῃ ὁ  
υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσασθε<sup>15</sup> καὶ ὑμεῖς<sup>4</sup>  
ἐπὶ δώδεκα<sup>5</sup> θρόνων κρίνοντες τὰς<sup>6</sup> δώδεκα φυλὰς τοῦ Ἰσραήλ.]

29 καὶ πᾶς ὅστις ἀφήκῃ οἰκίας<sup>7</sup> ἢ ἀδελφούς ἢ ἀδελφὰς  
ἢ πατέρα<sup>8</sup> ἢ μητέρα<sup>9</sup> ἢ τέκνα ἢ ἀγροὺς †  
ἐνεκεν<sup>10</sup> τοῦ ἔμοῦ δνόματος<sup>11</sup>,  
πολλαπλασίονα<sup>12</sup> λήμψεται

καὶ<sup>13</sup> ζωὴν αἰώνιον [κληρονομήσει].

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ<sup>14</sup> ἔσχατοι  
πρῶτοι." }

Doublet:

[X. 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.]

1 (C omits) 2 (D -καμέν) 3 (D αὐτῶ) 4 ND αὐτοί  
5 (D δεκάδυο) 6 (D omits) 7 (N omits) 8 (D ll ss  
omit) 9 (NC ll s<sup>c</sup> + ἡ γυναῖκα) 10 (ND ἔνεκα) 11 (CD  
δνόματός μου) 12 (NC ll ἑκατονταπλασίονα, D ἑκατονταπλά-  
σιον) 13 (s<sup>c</sup> + in the world to come) 14 (C + oi)  
15 CD καθίσασθε

(Here follows the parable of THE DISCONTENTED  
LABOURERS, 16 verses, II. § 14.)

xx. 17—28.

17 [Μέλλων] δὲ ἀναβαίνειν<sup>1</sup> Ἰησοῦς εἰς Ἱεροσόλυμα †

παρέλαβεν τοὺς δώδεκα [(μαθητὰς)<sup>2</sup> κατ'<sup>3</sup> ἴδιαν],  
καὶ ἔν τῇ ὁδῷ<sup>4</sup> (1) εἶπεν αὐτοῖς

1 NCD ll ss καὶ ἀναβαίνων ὁ 2 ND omit 3 (B \* καθ')  
4 (ll omit)

<sup>a</sup> LXX. Gen. xviii. 14, "Μὴ ἀδυνατεῖ παρὰ τῶ θεῶ ῥῆμα;" Job xlii. 2, "Οἶδα ὅτι πάντα δύνασαι, ἀδυνατεῖ δὲ σοι οὐθέν."  
Cf. Zech. viii. 6.

S. MARK.

x. 25 "εὐκοπώτερόν ἐστιν  
κάμηλον διὰ<sup>9</sup> τρυμαλιᾶς<sup>10 11</sup> ραφίδος διελθεῖν<sup>12</sup>  
ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν<sup>13 14</sup>."  
26 οἱ δὲ \* περισσῶς ἐξεπλήσσαντο λέγοντες πρὸς  
αὐτόν<sup>15 16</sup>

"Καὶ τίς δύναται σωθῆναι;"  
27 ἐμβλέψας<sup>17</sup> \* αὐτοῖς ὁ Ἰησοῦς λέγει<sup>18</sup>  
"Παρὰ ἀνθρώποις ἀδύνατον \* ἀλλ' οὐ παρὰ θεῶ,  
πάντα γὰρ δυνατὰ παρὰ (τῶ)<sup>19</sup> θεῶ<sup>20</sup>."<sup>a</sup>

9 B + τῆς 10 (N τρήματος) 11 B + τῆς 12 (N 2 ll  
εἰσελθεῖν) 13 (B ll omit) 14 (D ll omit here; but see  
above) 15 (D ll ἐαυτοῦς) 16 (s<sup>c</sup> omits) 17 (D ll + δέ)  
18 (N ll εἶπεν, 1 omits) 19 B omits 20 (D ll τοῦτο ἀδύνα-  
τόν ἐστιν, παρὰ δὲ τῶ θεῶ δυνατὸν)

33 c. The Rewards of Discipleship.

x. 28 <sup>17</sup>Ἦρξατο λέγειν<sup>22</sup> ὁ<sup>3</sup> Πέτρος αὐτῷ  
"Ἴδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν<sup>4</sup> σοι.<sup>5</sup>"  
29 ἔφη<sup>6</sup> \* ὁ Ἰησοῦς †  
"Ἀμὴν λέγω ὑμῖν, \*

οὐδεὶς ἔστιν ὃς ἀφήκῃ οἰκίαν<sup>7</sup> ἢ ἀδελφούς ἢ ἀδελφὰς  
ἢ μητέρα ἢ πατέρα<sup>8</sup> ἢ τέκνα ἢ ἀγροὺς<sup>9</sup>  
ἐνεκεν<sup>10</sup> ἐμοῦ καὶ<sup>10 11</sup> (ἐνεκεν)<sup>12</sup> τοῦ εὐαγγελίου,  
30 ἂν<sup>13</sup> μὴ λάβῃ<sup>14</sup> ἑκατονταπλασίονα νῦν<sup>15</sup> ἐν τῷ καιρῷ  
τούτῳ

[<sup>16</sup> οἰκίας<sup>17</sup> καὶ ἀδελφούς καὶ ἀδελφὰς (iii)  
καὶ μητέρας<sup>18</sup> καὶ τέκνα καὶ ἀγροὺς<sup>19</sup> μετὰ διωγμῶν<sup>20</sup>],  
καὶ<sup>7</sup> ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον<sup>21</sup>.

[31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ (οἱ)<sup>22</sup> ἔσχατοι (ii)  
πρῶτοι." ]

1 (D ll + Καὶ) 2 (s<sup>c</sup> λέγει) 3 (D<sup>s</sup> omits) 4 (N -σα-  
μέν) 5 (N 1 + τί ἄρα ἔσται ἡμῖν;) 6 (C ll s<sup>c</sup> καὶ ἀποκριθεὶς...  
εἶπεν, N + αὐτῶ, D † ἀποκριθεὶς δέ) 7 (D l omit) 8 (D ll  
omit, C ll + ἡ γυναῖκα) 9 (ll omit) 10 (D ἡ) 11 (N  
omits) 12 B ll omit, (D ἔνεκα) 13 (D ὃς ἂν, ll qui)  
14 (N ἀπο-) 15 (D<sup>s</sup> ll omit) 16 (D ll + ὃς δὲ ἀφήκῃν)  
17 (D ll οἰκίαν, 1 + aut parentes) 18 CD ll s<sup>c</sup> μητέρα 19 (N ll  
omit) 20 (N l omit, D μετὰ διωγμοῦ) 21 (B \* αἰώνιον,  
D ll s<sup>c</sup> + λήμψεται) 22 ND omit

34. A PAINFUL CONTRAST: THE MASTER'S  
THOUGHTS AND THE DISCIPLES'

x. 32—45.

34 a. Third Prediction of the Passion.

[32 Ἦσαν δὲ ἐν τῇ ὁδῷ (1) ἀναβαίνοντες εἰς Ἱεροσό- (ii)  
λυμα.]

[καὶ ἦν προάγων<sup>1</sup> αὐτοὺς ὁ Ἰησοῦς<sup>2</sup>, καὶ ἔθαμ- (iii)  
βοῦντο,

οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο<sup>3</sup>.]

καὶ παραλαβὼν πάλιν<sup>2</sup> τοὺς δώδεκα  
ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι

1 (D<sup>s</sup> \* προσ-) 2 (l omits) 3 (D ll omit)

## S. LUKE.

xviii. 25 "εὐκοπώτερον [γάρ]<sup>4</sup> ἔστιν  
κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν<sup>5</sup>  
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν<sup>6,7</sup>."  
26 εἶπαν δὲ οἱ ἀκούσαντες<sup>8</sup>

"Καὶ τίς δύναται σωθῆναι;"

27 ὁ δὲ εἶπεν

"Τὰ ἀδύνατα παρὰ ἀνθρώποις } †  
δυνατὰ παρὰ τῷ θεῷ ἔστιν." }

4 (I autem) 5 (D II ss δι-) 6 (I omit) 7 (I omits)  
8 (D<sup>8</sup> II ἀκούσαντες) 9 (D omits)

28 εἶπεν δὲ ὁ Πέτρος

"Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια<sup>11</sup> ἠκολουθήσαμέν σοι<sup>2</sup>."

29 ὁ δὲ εἶπεν αὐτοῖς<sup>3</sup>

"Ἀμὴν λέγω ὑμῖν<sup>3</sup> ὅτι<sup>4</sup>.

(Matt. xix. 28 b = Luke xxii. 30. IV. § 7.)

οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν<sup>6</sup> [ἢ γυναῖκα] ἢ ἀδελφοὺς<sup>6</sup>  
ἢ γονεῖς ἢ τέκνα<sup>7</sup>

εἵνεκεν<sup>8</sup> τῆς βασιλείας τοῦ θεοῦ,  
30 ὃς οὐχ<sup>19</sup> μὴ λάβῃ<sup>10</sup> πολλαπλασίονα<sup>11</sup> ἐν τῷ καιρῷ  
τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶνιον<sup>12</sup>."

[xiii. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.]

1 (N I ss ἀφήκαμεν πάντα καὶ, II relictis omnibus (± rebus, I retibus) nostris) 2 (X 2 II + τὶ ἄρα ἔσται ἡμῖν;) 3 (ss singular) 4 (ND II omit) 5 (D οἰκίας) 6 (D + ἢ ἀδελφάς) 7 (D + ἐν τῷ καιρῷ τούτῳ) 8 (D ἐνεκεν) 9 (D II ἐάν) 10 N ἀπο-, (I recipias, I recipiatis) 11 (D II ἑπτα-) 12 (I + possidebit)

xviii. 31—34 (xii. 50, xxii. 24—27).

31 Παραλαβὼν δὲ τοὺς δώδεκα<sup>1</sup>  
εἶπεν ἑκαστῷ αὐτοῦ<sup>2</sup>

1 (E II + μαθητὰς) 2 (D II αὐτοῖς)

## VARIOUS.

The 'needle's eye' is differently expressed in the three Gospels.

S. Matthew has neglected to alter βασιλεία τοῦ θεοῦ into βασιλεία τῶν οὐρανῶν here and in xii. 28, xxi. 31, 43.

Here S. Luke (27) probably preserves the wording of the proto-Mark, the tendency from very early times being to multiply allusions to the O.T.

S. Mark's ἑκατονταπλασίονα (30) occurs in Luke viii. 8. The Western reading ἑπταπλασίονα (Luke xviii. 30) may be compared with Matt. xviii. 21 f., Luke xvii. 4, and with other passages in which the number seven is used to signify completeness. S. Luke's addition of the 'wife' is also found in Luke xiv. 26.

The refrain about 'first being last' is found in Matt. xx. 16, Luke xiii. 30. It is peculiarly appropriate here, if Judas was in any sense the chief of the Apostles, as appears from Mark xiv. 10 (see note there).

S. Matthew's κατ' ἴδιαν (17) occurs in Matt. xiv. 13 = Mark vi. 32 = Luke ix. 10; Matt. xvii. 1 = Mark ix. 2; Matt. xvii. 19 = Mark ix. 28; Matt. xxiv. 3 = Mark xiii. 3; Matt. xiv. 23, xx. 17, Mark iv. 34, vi. 31, vii. 33, Luke x. 23.

S. MATTHEW.

xx. 18 “Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται  
τοῖς ἀρχιερεῦσιν καὶ γραμματέεσιν,  
καὶ κατακρινούσιν αὐτὸν (θανάτῳ)<sup>5</sup>,  
19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν  
εἰς τὸ ἐμπαίζαι  
καὶ μαστιγῶσαι καὶ σταυρῶσαι,  
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται<sup>7</sup>.”

5 B omits, (N<sup>o</sup> εἰς θάνατον) 6 (N<sup>o</sup>? omits) 7 BD ἀνα-  
στήσεται

xx. 20 [Τότε] προσῆλθεν αὐτῷ

[τῆ μήτηρ] τῶν υἱῶν Ζεβεδαίου [μετὰ τῶν υἱῶν αὐτῆς  
προσκυνούσα καὶ] αἰτουσά τι ἀπ’ αὐτοῦ.

21 ὁ δὲ εἶπεν αὐτῇ “Τί θέλεις;”

Ἰλέγει αὐτῷ<sup>2</sup> “Εἰπέ ἵνα καθίσωσιν [οἱ τοὶ<sup>3</sup> οἱ δύο υἱοὶ μου] } †  
εἰς ἐκ δεξιῶν<sup>4</sup> καὶ εἰς ἐξ εὐωνύμων σου<sup>5</sup>  
ἐν τῇ βασιλείᾳ σου<sup>6</sup>.”

1 NC παρ’ 2 B ll ἡ δὲ εἶπεν 3 (C ll omit) 4 (CD ll  
+ σου) 5 (D ll omit) 6 (8° + and in thy glory)

xx. 22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν<sup>1</sup> “Οὐκ οἴδατε τί  
αἰτεῖσθε<sup>2</sup>.

δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μέλλω] πίνειν<sup>3</sup>;”

λέγουσιν αὐτῷ<sup>5</sup> “Δυνάμεθα.”

23 Ἰλέγει αὐτοῖς “Τὸ [μέν] ποτήριόν μου πίεσθε,

τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ<sup>8</sup> ἐξ εὐωνύμων  
οὐκ ἔστιν ἐμὸν<sup>9</sup> δοῦναι<sup>10</sup>,

ἄλλ’ οἷς<sup>11</sup> ἡτοίμασται [ὑπὸ τοῦ πατρὸς μου].”

1 (ll + αὐτοῖς, 18° + to her) 2 (D αἰτεῖτε) 3 (B πιεῖν)  
4 (C ll + καὶ (αὐτ) τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι)  
5 (D ss omit) 6 (C ll + καὶ) 7 (C ll + καὶ τὸ βάπτισμα ὃ  
ἐγὼ βαπτίζομαι βαπτισθῆσθε) 8 B ll ἡ 9 CD 1 + τοῦτο  
10 (ll + vobis) 11 (l ἄλλοις)

xx. 24 καὶ ἀκούσαντες οἱ δέκα  
ἠγανάκτησαν<sup>1</sup> περὶ τῶν δύο ἀδελφῶν.

1 (N<sup>o</sup> ἤρξαντο ἀγανακτεῖν)

S. MARK.

x. (33) “Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται  
τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματέεσιν<sup>4</sup>,  
καὶ κατακρινούσιν αὐτὸν θανάτῳ<sup>5</sup>  
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν  
34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν<sup>6</sup> αὐτῷ  
καὶ μαστιγώσουσιν αὐτὸν<sup>7</sup> καὶ ἀποκτενοῦσιν<sup>8</sup>,  
καὶ μετὰ τρεῖς ἡμέρας<sup>9</sup> ἀναστήσεται.”

4 (N omits, CD omit τοῖς) 5 (D θανάτου) 6 (N ἐμ-  
πτύσουσιν, D ἐμπτύξουσιν) 7 (D ll omit) 8 (D l omit, C ll  
+ αὐτόν) 9 (ll tertio die)

34 b. The ambitious Request.

[x. 35 Καὶ προσπορεύονται<sup>1</sup> αὐτῷ (ii)

Ἰάκωβος καὶ Ἰωάννης οἱ (δύο)<sup>2</sup> υἱοὶ Ζεβεδαίου  
λέγοντες<sup>3</sup> αὐτῷ<sup>4</sup>

“Διδάσκαλε, θέλομεν ἵνα<sup>5</sup> ὃ ἐὰν<sup>6</sup> αἰτήσωμέν<sup>7</sup> σε<sup>4</sup>  
ποιήσης ἡμῖν.”

36 ὁ δὲ εἶπεν<sup>8</sup> αὐτοῖς “Τί θέλετε<sup>9</sup> ποιήσω ὑμῖν;”

37 οἱ δὲ εἶπαν αὐτῷ “Δὸς ἡμῖν<sup>10</sup> ἵνα  
εἶς σου<sup>4</sup> ἐκ δεξιῶν καὶ εἶς ἐξ ἀριστερῶν<sup>11</sup> καθίσωμεν  
ἐν τῇ δόξῃ σου.”]

1 (N παρα-) 2 ND omit 3 (D l καὶ λέγουσιν)  
4 (ll omit) 5 (D<sup>8</sup> l omit) 6 (C ὃ τι ἐν) 7 (D ἐρωτήσω-  
μέν) 8 (D<sup>8</sup> λέγει) 9 (D omits, ll omit θέλετε, l omits the  
verse), B + με 10 (N omits from ἵνα in v. 35 to ἵνα in v. 37)  
11 (NCD εὐωνύμων, NC ll + σου)

34 c. The reply to the two Apostles.

[x. 38 ὁ δὲ Ἰησοῦς<sup>1</sup> εἶπεν αὐτοῖς “Οὐκ οἴδατε τί (ii)  
αἰτεῖσθε<sup>2</sup>.

δύνασθε πιεῖν<sup>3</sup> τὸ ποτήριον ὃ ἐγὼ πίνω,

ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;”

39 οἱ δὲ εἶπαν αὐτῷ<sup>3</sup> “Δυνάμεθα.”

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς “Τὸ<sup>5</sup> ποτήριόν ὃ ἐγὼ πίνω  
πίεσθε

καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆσθε<sup>6</sup>,

40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ<sup>8</sup> ἐξ εὐωνύμων  
οὐκ ἔστιν ἐμὸν δοῦναι<sup>7</sup>,

ἄλλ’ οἷς<sup>9</sup> ἡτοίμασται.”]

1 (D ll 8° + ἀποκριθεὶς) 2 (D πειν) 3 (D ll omit) 4 (B  
\* δυνάμεθα) 5 (D ll + μέν) 6 (C l καὶ) 7 (ll + vobis)  
8 (ll ἄλλοις, 8° ἄλλῳ) 9 (D \* ἡτοίμασαι, Nl + ὑπὸ τοῦ πατρὸς  
μου)

34 d. The reply to the other ten Apostles.

[x. 41 καὶ<sup>1</sup> ἀκούσαντες οἱ<sup>2</sup> δέκα (ii)

ἤρξαντο ἀγανακτεῖν<sup>3</sup> περὶ<sup>4</sup> Ἰακώβου καὶ Ἰωάνου.

1 (D<sup>8</sup> omits) 2 (D ll + λοιποὶ) 3 (A 2 ll ἠγανάκτησαν,  
N + καὶ) 4 (D + τοῦ)

## S. LUKE.

xviii. (31) "Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ,  
καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]  
τῷ υἱῷ τοῦ ἀνθρώπου

32 Ἐπαροδοθήσεται γὰρ τοῖς ἔθνεσιν  
καὶ ἐμπαιχθήσεται [καὶ ὑβρισθήσεται] καὶ ἐμπυροθήσεται,  
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, †  
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται." †  
[34 Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο  
κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.]  
3 (D ll περι τοῦ υἱοῦ) 4 (D l ὅτι π-) 5 (D ll ss omit)  
6 (D s l ἀποκτείνουσιν) 7 (l post tres dies) 8 (D ll ἀλλ')  
9 (D ll omit) 10 (l omits) 11 (l quod dicebatur)

Probably a desire to save the credit of the Twelve against the attacks of unbelievers has caused S. Matthew to throw the blame of this request upon the mother, who disappears from the narrative in the sequel. The unusual phrase "the mother of the sons of Zebedee" is repeated in Matt. xxvii, 56.

Compare S. Luke xii. 50.

["βάπτισμα δὲ ἔχω βαπτισθῆναι,  
καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ."]  
1 (ll omit)

VARIOUS.  
On S. Mark's μετὰ τρεῖς ἡμέρας (34) see Mark viii. 31 note.  
For S. Luke's supernatural blinding of their eyes (34) see Luke ix. 45, xxiv. 16.  
For ascents to Jerusalem in SS. Luke and John see § 31 note.

Compare Mark vi. 22 f. = Matt. xiv. 7.

[vi. 22 ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ "Ἀιτησόν με δ' ἐὰν θέλῃς, καὶ δώσω σοι." 23 καὶ ὤμοσεν αὐτῇ "Ὅ τι ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμέρας τῆς βασιλείας μου."]

According to S. Mark our Lord was already drinking of the cup; S. Matthew postpones His doing so until some future time, probably at Gethsemane (Mark xiv. 36, where the phrase recurs).

The phrase ὁ πατήρ μου does not occur in S. Mark, but four times in S. Luke and often in S. Matthew.

(Scrap from the deutero-Mark: much misplaced.)

xxii. 24 ["Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ "Τίς τῶν αὐτῶν δοκεῖ εἶναι μελῶν;"]  
1 (S ll omit) 2 (S eis ἐαυτοῦς) 3 (D l ἂν εἶη)

S. Luke is in perfect accord with S. John (xiii. 4 ff.) in asserting that the Twelve were liable to jealousy of one another and to other unchristian failings even at the time of the Last Supper. But the particular conversation which follows is too closely similar to S. Mark's not to be identified with it. For the transference compare § 50 a.

S. MATTHEW.

xx. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν<sup>2</sup> †  
“Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν  
κατακυριεύουσιν<sup>3</sup> αὐτῶν  
καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.  
26 οὐχ οὕτως<sup>4</sup> ἐστίν<sup>5</sup> ἐν ὑμῖν.  
ἀλλ’ ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι †  
ἔσται<sup>6</sup> ὑμῶν διάκονος,

Doublet:

[xxiii. 10 ὁ δὲ μέγιστος ὑμῶν ἔσται ὑμῶν διάκονος.]  
xx. 27 καὶ ὅς ἂν θέλῃ ἔν ὑμῖν εἶναι<sup>7</sup> πρῶτος  
ἔσται<sup>8</sup> ὑμῶν δούλος.  
28 ὡς περὶ ὁ υἱὸς τοῦ ἀνθρώπου  
οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι  
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν<sup>9</sup>.”

2 (D1 s<sup>a</sup>+αὐτοῖς) 3 (B †-σουσιν) 4 (C1+δὲ)  
5 (NC11 s<sup>a</sup> ἔσται) 6 (11 ἔστω) 7 B εἶναι ὑμῶν 8 (B  
ἔστω) 9 (D11 s<sup>a</sup>+ὕμεις δὲ ζητεῖτε ἐκ μικροῦ ἀξήσαι καὶ [s<sup>a</sup>+οὐκ  
as the sense requires] ἐκ μέγιστος ἔλαττον εἶναι. εἰσερχόμενοι  
δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας  
τόπους, μὴ ποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ [D11+προσελθῶν,  
s<sup>a</sup> omits] ὁ δειπνοκλήτωρ εἴπῃ σοι “Ἐπι κάτω χῶρει,” καὶ κατα-  
σχυνθήσῃ [s<sup>a</sup>+in the sight of those that sit at meat]. εἰ δὲ  
ἀναπέσης εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, εἰρή σοι ὁ  
δειπνοκλήτωρ “Σύναγε ἔτι ἄνω” [D11+καὶ ἔσται σοι τοῦτο χρῆ-  
σιμον, 1s<sup>a</sup>+and thou shalt have more excellent honour in the  
sight of those that sit at meat]. Cf. Luke xiv. 8 ff.)

§ 35. For the assimilations between Matt. ix. 27—31 and  
xx. 29—34 see IV. § 17 note, p. 260.

xx. 29—34.

29 Καὶ ἔκπορευομένων αὐτῶν<sup>11</sup> ἀπὸ Ἱερειχῶ  
[ἤκολούθησεν αὐτῶν<sup>12</sup>] ὄχλος πολὺς<sup>13</sup>.

30 [καὶ ἰδοὺ<sup>4</sup> δύο] τυφλοὶ  
καθήμενοι παρὰ τὴν ὁδόν,  
ἀκούσαντες<sup>5</sup>  
ὅτι Ἰησοῦς παράγει,

ἔκραξαν λέγοντες “[Κύριε,]<sup>6</sup> ἐλέησον ἡμᾶς<sup>7</sup>, υἱὸς<sup>8</sup>  
Δαυεὶδ.” †

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν †  
οἱ δὲ μείζον<sup>9</sup> ἔκραξαν<sup>10</sup> [λέγοντες  
“Κύριε<sup>11</sup>,] ἐλέησον ἡμᾶς, υἱὸς<sup>12</sup> Δαυεὶδ.” †  
32 καὶ στὰς (ὁ)<sup>13</sup> Ἰησοῦς ἐφώνησεν αὐτοὺς

1 (211 singular) 2 (N omits) 3 (D -θησαν αὐτῶ ὄχλοι  
πολλοί) 4 (s<sup>a</sup> omits) 5 (D11 ἤκουσαν...±καὶ) 6 (ND11 s<sup>a</sup>  
omit) 7 (N11+Ἰησοῦ) 8 CD υἱὲ 9 (N πολλῶ μᾶλλον)  
10 (C11 ἔκραζον) 11 (1 Iesu) 12 CD υἱὲ (N †ΥΥ i.e. υἱοῦ,  
corrected into υἱὲ) 13 B omits

S. MARK.

x. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ<sup>5</sup> Ἰησοῦς λέγει αὐτοῖς  
“Οἴδατε ὅτι οἱ δοκῶντες ἄρχειν τῶν ἐθνῶν  
κατακυριεύουσιν<sup>7</sup> αὐτῶν  
καὶ οἱ μεγάλοι<sup>8</sup> αὐτῶν<sup>5</sup> κατεξουσιάζουσιν αὐτῶν.  
43 οὐχ οὕτως<sup>9</sup> δέ<sup>9</sup> ἐστίν<sup>10</sup> ἐν ὑμῖν.  
ἀλλ’ ὅς ἂν θέλῃ μέγας γενέσθαι<sup>11</sup> ἔν ὑμῖν<sup>12</sup>,  
ἔσται<sup>12</sup> ὑμῶν διάκονος<sup>12</sup>,

44 καὶ ὅς ἂν θέλῃ ἔν ὑμῖν<sup>14</sup> εἶναι πρῶτος,  
ἔσται πάντων<sup>15</sup> δούλος.  
45 καὶ γὰρ<sup>16</sup> ὁ υἱὸς τοῦ ἀνθρώπου  
οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι  
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”]

5 (N omits) 6 (D+καὶ) 7 (D<sup>s</sup> †-σουσιν) 8 (NC?  
βασιλεῖς, 11 principes, s<sup>a</sup> omits the line) 9 (D11 omit)  
10 (1 erit) 11 (D11 εἶναι) 12 NC ἔστω 13 (1 omits)  
14 (D ss ὑμῶν) 15 (D11 ὑμῶν) 16 (s<sup>a</sup> even as) 17 (211 omit)

35. THE HEALING OF THE BLIND MAN  
BARTIMÆUS, (TWO BLIND MEN).

x. 46—52.

46 Καὶ ἔρχονται<sup>1</sup> εἰς Ἱερειχώ.<sup>12</sup>  
Καὶ [ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ<sup>13</sup> (ii)  
καὶ<sup>5</sup> τῶν μαθητῶν αὐτοῦ<sup>16</sup> καὶ ὄχλου ἱκανοῦ]  
[ὁ υἱὸς Τιμαίου Βαρτιμαίου<sup>7</sup>]<sup>8</sup> (iii)  
τυφλὸς<sup>9</sup> προσαίτης<sup>10</sup>  
ἐκάθητο παρὰ τὴν ὁδόν<sup>11</sup>.  
47 καὶ ἀκούσας  
ὅτι Ἰησοῦς ὁ Ναζαρηθὸς<sup>12</sup> ἐστίν

ἤρξατο κράζειν καὶ λέγειν “Υἱὲ<sup>13</sup> Δαυεὶδ Ἰησοῦ<sup>8</sup>, ἐλέ-  
ησόν με.”

48 καὶ ἐπετίμων αὐτῶ<sup>14</sup> πολλοὶ ἵνα σιωπήσῃ †  
ὁ δὲ πολλῶ μᾶλλον ἔκραζεν<sup>15</sup>  
“Υἱὲ<sup>13</sup> Δαυεὶδ, ἐλέησόν με.”

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν “Ἐφώνησατε αὐτόν<sup>17</sup>.”  
[καὶ φωνοῦσι<sup>17</sup> τὸν τυφλὸν λέγοντες αὐτῶ<sup>18</sup> (iii)  
“Θάρσει, ἔγειρε, φωνεῖ σε.”

1 (D11 s<sup>a</sup> ἔρχεται) 2 (B omits) 3 (D11 ἐκείθεν)  
4 (1 †omits) 5 (D11 μετὰ) 6 (211 omit) 7 (D1 \*Βαρι-  
τειμάς, or -eas, C+ὁ) 8 (1 omits) 9 (N+καὶ) 10 (CD11  
omit) 11 (D11+ἐπαιτῶν) 12 (NC1 Ναζωραῖος, D11 Ναζο-  
ρηθός) 13 (D Υἱός) 14 (B †αὐτοί) 15 (D<sup>s</sup> ἔκραζεν)  
16 (D11 αὐτόν φωνηθῆναι, s<sup>a</sup> to be brought) 17 (s<sup>a</sup> he calls)  
18 (D11 s<sup>a</sup> οἱ δὲ λέγουσιν τῶ τυφλῶ)

## S. LUKE.

xxii. 25 ὁ δὲ εἶπεν αὐτοῖς

"Οἱ βασιλεῖς τῶν ἐθνῶν  
κυριεύουσιν αὐτῶνκαὶ οἱ ἑξουσιάζοντες αὐτῶν<sup>74</sup> [ἐθεργέται καλοῦνται].

26 ὑμεῖς δὲ οὐχ οὕτως, †

ἀλλ' ὁ μεῖζων ἐν ὑμῖν  
γινέσθω ὡς ὁ<sup>5</sup> νεώτερος<sup>6</sup>,καὶ ὁ ἡγούμενος  
ὡς ὁ διακονῶν<sup>7</sup>.27 [Ἦτις γὰρ<sup>13</sup> μεῖζων<sup>18</sup>, ὁ ἀνακείμενος ἢ ὁ διακονῶν<sup>16</sup>; ὁ οὐχὶ ὁ ἀνακείμενος<sup>19</sup>; ἐγὼ δὲ<sup>10</sup> ἐν μέσῳ ὑμῶν εἰμι<sup>11</sup> ὡς ὁ διακονῶν<sup>12</sup>].4 (N ἀρχοντες τῶν ἑξουσιάζουσιν αὐτῶν καὶ, ss+ and who do well) 5 (D omits) 6 (D<sup>8</sup> ll μικρότερος) 7 (D ll διάκονος) 8 (D μάλλον ἢ) 9 (D<sup>8</sup> omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 10 (D<sup>8</sup> γὰρ) 11 (D l Origen ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ') 12 (D + καὶ ὑμεῖς ἠξέθηθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 13 (N + ὁ)

§ 35. S. Augustine and some modern harmonists insist that three men were healed, one as our Lord entered Jericho and two others as He left it, lest there should be untruth in the Gospels. The three narratives however are almost identical in their wording and are manifestly derived from the same Source.

## xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῷ] ἐγγίξειν αὐτὸν εἰς Ἱερειχῶν

τυφλός τις  
ἐκάθητο παρὰ τὴν ὁδὸν ἐπαυτῶν. } †36 ἀκούσας δὲ [ἄχλου διαπορευομένου<sup>1</sup> ἐπιθάνετο τι<sup>2</sup> εἰη τοῦτο37 ἄπηγγεῖλαι δὲ<sup>18</sup> αὐτῷ] ὅτι "Ἰησοῦς ὁ Ναζωραῖος<sup>4</sup> παρ-  
έρχεται."38 καὶ<sup>5</sup> ἐβόησεν λέγων "Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με." †39 καὶ [οἱ<sup>16</sup> προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ<sup>7</sup>.αὐτὸς δὲ<sup>18</sup> πολλῶ<sup>9</sup> μάλλον ἔκραζεν"Υἱὲ<sup>11</sup> Δαυεὶδ, ἐλέησόν με<sup>12</sup>."40 σταθεῖς δὲ<sup>18</sup> Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι ἑπρὸς  
αὐτόν<sup>714</sup>.1 (D ll παρα-) 2 D l + ἀν 3 (N οἱ δὲ ἀπ-) 4 (D<sup>8</sup> l Ναζωρηῖος, ll Nazoreus, l Nazaraeus) 5 (D ll ὁ δὲ) 6 (D l οἱ δὲ) 7 (N σιωπήσῃ) 8 (N ll ὁ δὲ) 9 (D l omit) 10 (N + Ἰησοῦ) 11 (D Ἰδὸς) 12 (l omits) 13 (N + ὁ) 14 (D ll s<sup>o</sup> omit)

## VARIOUS.

1 Pet. v. 3, μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου. Acts xix. 16, κατακυριεύσας ἀμφοτέρων.

Compare S. John.

[x. 15, "τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων."]

[xv. 13, "μεῖζονα ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ."]

The word λύτρον occurs here only in N.T., but ἀντίλυτρον, ἐπολύτρωσις, λύτρωσις, λύτρωτής and λυτροῦσθαι are found. 1 Tim. ii. 5, "Ἀνθρώπος (cf. ὁ υἱὸς τοῦ ἀνθρώπου, 45) Χριστὸς Ἰησοῦς, ὁ δὸς ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων.

§ 35. For S. Mark's note of place (46) see Mark viii. 22 note. The blind man was healed according to S. Luke as our Lord approached Jericho, but according to the other Gospels as He left that city. On the hypothesis that S. Luke had a written copy of S. Mark's Gospel before him it is difficult (1) to account for this discrepancy, (2) to account for the omission of the name of Bartimaeus from SS. Matthew and Luke. But under the Oral hypothesis with its proto-Mark the whole mystery is clear.

We assign the name Bartimaeus to the trito-Mark, but of course it may belong to the proto-Mark and have been lost during oral transmission (cf. Mark viii. 27 note).

S. Matthew's "two" (30) may be compared with the two demoniacs at Gadara (viii. 28), the two blind men (ix. 27) and the two asses in the Triumphal procession (xxi. 2). In none of these cases is the number *Two* found in the other Gospels; in some it is highly improbable. We must recognise a tendency to heighten by doubling in S. Matthew. A simple plural seems to be used for the same purpose in Matt. xxi. 14, xxviii. 9.

The title "Son of David," which is found in three Gospels here, is in S. Matthew's Gospel found also in the case of the two blind men (ix. 27), of the blind and dumb man (xii. 23), of the Canaanitish woman (xv. 22), and at the triumphal entry (xxi. 9, 15). In none of these cases is S. Matthew supported by SS. Mark or Luke. The fact that three of the cases deal with blindness suggests the possibility of transference, and there are special difficulties about the use of this title in the triumphal entry, for which see note on "Hosanna" page 111. The title "Son of David" was in very common use at the time as the prophetic name for the Messiah, and S. Matthew is probably right in saying that it was often applied to our Lord; the difficulties are in detail.

For other healings of the blind see John ix. 1—41, Matt. ix. 27—31, xii. 22, Mark viii. 22—26, cf. Matt. xi. 5, xv. 30, 31, xxi. 14.



S. MATTHEW.

xx. (32) καὶ εἶπεν  
 “Τί θέλετε ποιήσω ὑμῖν;” †  
 33 λέγουσιν αὐτῷ “Κύριε, ἵνα ἀνοιγῶσιν<sup>12</sup> οἱ ὀφθαλμοὶ  
 ἡμῶν<sup>13</sup>.”  
 34 [σπλαγχνισθεῖς] δὲ ὁ Ἰησοῦς [ἤψατο τῶν ὀμμάτων<sup>14</sup> αὐτῶν<sup>15</sup>],  
 καὶ εὐθέως ἀνέβλεψαν<sup>16</sup> καὶ ἠκολούθησαν αὐτῷ.  
 12 (C ἀνοιχθῶσιν) 13 (s<sup>a</sup>+and that we may see thee)  
 14 (NC ὀφθαλμῶν) 15 (N †αὐτοῦ) 16 (C1+αὐτῶν οἱ ὀφθαλμοὶ)

S. Matthew's σπλαγχνισθεῖς (34) is found in Mark vi. 34 = Matt. xiv. 14, Mark viii. 2 = Matt. xv. 32; Mark i. 41, ix. 22, Matt. ix. 36, xviii. 27, Luke vii. 13, x. 33 (not of our Lord).

S. Matthew's 'touching their eyes' (34) is perhaps transferred from the account of the two blind men (ix. 29), but our Lord's habit of touching is recorded concerning the leper (Mark i. 41 = Matt. viii. 3 = Luke v. 13), the deaf man of Decapolis (Mark vii. 33), S. Peter's wife's mother (Mark i. 31 = Matt. viii. 15), the disciples at the Transfiguration (Matt. xvii. 7), the bier of the widow's son (Luke vii. 14) and the ear of Malchus (Luke xxii. 51). Cf. [Mark] xvi. 18, Acts xxviii. 8.

S. MARK.

x. 50 ὁ δὲ ἀποβαλὼν<sup>19</sup> τὸ ἱμάτιον αὐτοῦ  
 ἀναπηδήσας<sup>20</sup> ἦλθεν πρὸς τὸν Ἰησοῦν<sup>21</sup>].  
 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν  
 “Τί σοι θέλεις ποιήσω;”  
 ὁ δὲ τυφλὸς εἶπεν αὐτῷ “Ραββουνε<sup>22</sup>, ἵνα ἀναβλέψω.”  
 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ  
 “Ὑπάγε, ἡ πίστις σου σέσωκέν σε.”  
 καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
 19 (s<sup>a</sup> ἐπι-) 20 (C ἀναστὰς) 21 (D II αὐτόν) 22 (D II  
 Κύριε ραββει)

(S. John places the anointing (Mark xiv. 3 ff.) here.)

36. THE TRIUMPHAL ENTRY INTO JERUSALEM.

xi. 1—11.

xxi. 1—11.

Conflation.

1 Καὶ ὅτε ἤγγισαν<sup>1</sup> εἰς Ἱεροσόλυμα  
 [καὶ ἦλθον<sup>2</sup>] εἰς Βηθφαγή  
 εἰς<sup>3</sup> τὸ ὄρος τῶν Ἐλαιῶν,  
 [τότε<sup>4</sup> Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς<sup>2</sup> λέγων αὐτοῖς  
 “Πορεύεσθε<sup>5</sup> εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,  
 καὶ εὐθὺς<sup>6</sup>  
 εὐρήσετε [ὄνον] δεδεμένην [καὶ] πῶλον [μετ' αὐτῆς]. †  
 λύσαντες ἀγάγετέ<sup>7</sup> μοι.  
 3 καὶ εἰάν τις ὑμῖν εἴπη τι<sup>8</sup>,  
 ἐρεῖτε ὅτι “Ὁ κύριος αὐτῶν<sup>9</sup> χρεῖαν ἔχει,  
 εὐθὺς δὲ ἀποστελεῖ<sup>10</sup> αὐτούς.” †  
 4 [Τοῦτο δὲ<sup>11</sup> γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ<sup>12</sup> τοῦ προφήτου λέγοντος  
 5 Εἴπατε τῇ θυγατρὶ Σειῶν  
 “Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι  
 πρᾶϛ καὶ<sup>13</sup> ἐπιβεβηκὼς ἐπὶ ὄνον  
 καὶ ἐπὶ<sup>14</sup> πῶλον γῶν ὑποζυγίου<sup>15</sup> α.”]  
 1 (2 II ἤγγισεν) 2 (N II s<sup>a</sup> ἦλθεν) 3 (ND II πρὸς)  
 4 (N + ὁ) 5 (C Πορεύθητε) 6 (II omit, s<sup>a</sup> deholā) 7 BD  
 ἀγαγε 8 (D “Τί ποιεῖτε;”) 9 (N αὐτοῦ) 10 (C II -στελ-  
 λει) 11 (B II + δλον) 12 (II + Ζαχαρίου) 13 (D II omit)  
 14 (CD II omit) 15 (D II † υποζύγιον)

xxi. 6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες<sup>11</sup>

1 (D II ἐποίησαν...καὶ)

36 a. Instructions to two disciples.

1 Καὶ ὅτε ἐγγίξουσιν<sup>1</sup> εἰς Ἱεροσόλυμα  
 εἰς Βηθφαγή<sup>2</sup> καὶ<sup>3</sup> Βηθανίαν<sup>5</sup>  
 πρὸς τὸ ὄρος τῶν Ἐλαιῶν,  
 ἀποστελεῖ<sup>7</sup> δύο τῶν μαθητῶν αὐτοῦ<sup>2</sup> καὶ λέγει<sup>8</sup> αὐτοῖς  
 “Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν<sup>9</sup>,  
 καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν<sup>10</sup>  
 εὐρήσετε πῶλον δεδεμένον  
 ἐφ' ὃν οὐδεὶς οὐπω<sup>10</sup> ἀνθρώπων<sup>11</sup> ἐκάθισεν<sup>12</sup>.  
 λύσατε αὐτὸν καὶ φέρετε<sup>13</sup>.  
 3 καὶ εἰάν τις ὑμῖν εἴπη “Τί ποιεῖτε τοῦτο<sup>14</sup>;”  
<sup>15</sup>εἰπατε<sup>16</sup> “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει,  
 [καὶ εὐθὺς αὐτὸν ἀποστελεῖ πάλιν<sup>17</sup> ὄδε.]” (ii)  
 1 (D II ἤγγισεν) 2 (B Βηθφαγή) 3 (s<sup>a</sup> εἰς, NC + εἰς)  
 4 D II, Origen, καὶ εἰς (I omits καὶ) 5 (B Βηθανιά) 6 B τὸ  
 7 (C ἐπεμψεν) 8 (D<sup>s</sup> εἶπεν) 9 (N omits) 10 (D II omit)  
 11 (I omits) 12 (D κεκάθικεν) 13 (D<sup>s</sup> λύσαντες αὐτὸν καὶ  
 ἀγάγετε) 14 (D II λύετε τὸν πῶλον) 15 (C ? I + καὶ)  
 16 (NCD II + στι) 17 (II omit)

36 b. The Procession.

xi. 4 καὶ ἀπῆλθον<sup>1</sup> καὶ<sup>2</sup> εὐρον<sup>3</sup> πῶλον  
 [δεδεμένον πρὸς<sup>4</sup> θύραν ἕξ ἐπὶ τοῦ ἀμφόδου,] (iii)  
 καὶ λύουσιν αὐτόν.

1 (I + illi duo, I omits foll. to end of v. 5) 2 (D II ἀπελθόν-  
 tes) 3 (NC + τὸν) 4 (NCD + τήν)

<sup>a</sup> LXX. Zech. ix. 9, Χαῖρε σφόδρα, θύγατερ Σειῶν [κῆρυσσε, θύγατερ Ἱερουσαλήμ.] Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίως καὶ σφῆζων], αὐτὸς πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

## S. LUKE.

xviii. (40) ἐγγίσαντος δὲ αὐτοῦ  
ἐπηρώτησεν αὐτόν<sup>15</sup>

41 “Τί σοι θέλεις ποιήσω;”

ὁ δὲ εἶπεν “Κύριε<sup>12</sup>, ἵνα ἀναβλέψω.”

42 καὶ<sup>16</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ

“[Ἀνάβλεψον] ἡ πίστις σου σέσωκέν σε.”

43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ<sup>17</sup>  
[δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον<sup>18</sup> τῷ θεῷ].

15 (A ll + λέγων) 16 (D ll + ἀποκριθεὶς) 17 (S † αὐτόν)  
18 (D δόξαν)

(Here follow

THE HISTORY OF ZACCHAEUS, 10 verses. III. § 17.

THE PARABLE OF THE POUNDS, 18 „ II. § 18 i.)

—  
28 „

§ 36. It is generally held that our Lord's Triumphal Entry into Jerusalem took place on Palm Sunday, but our view of the dates makes rather for Monday in Holy week. S. John, as usual, is our authority. S. Mark says (xiv. 1) that the supper at which our Lord was anointed took place “two days before the passover.” S. John silently corrects this error (which is probably due to a wrong arrangement of the sections) into “six days” (xii. 1) and adds that the entry took place “on the morrow” (xii. 12). Now according to the universal way of counting, the days *must* be reckoned thus:

a.d. VI. festum Paschale

a.d. V. „ „

a.d. IV. „ „

a.d. III. „ „

pridie „ „

Festum Paschale

Sunday Nisan 9th (the supper).

Monday „ 10th (the entry).

Tuesday „ 11th.

Wednesday „ 12th.

Thursday „ 13th.

Friday „ 14th.

That this is the true way of reckoning is proved by the simple consideration, that otherwise our Lord must have journeyed on the Sabbath:—which is not to be thought of.

S. Mark's “two days before the Passover” must be understood as *pridie*, i.e. as one day before, according to our notions: and this leaves too little time for the events.

xix. 29—40.

29 Καὶ [ἐγένετο] ὡς<sup>71</sup> ἤγγισεν

εἰς Βηθφαγὴν καὶ Βηθανιὰ

πρὸς τὸ ὄρος [τὸ καλούμενον]<sup>9</sup> Ἐλαιῶν<sup>374</sup>,

ἀπέστειλεν δύο τῶν μαθητῶν<sup>5</sup> 30 λέγων

“Ἔπάγετε εἰς τὴν κατέναντι κώμην, †

ἐν ᾗ<sup>76</sup> εἰσπορευόμενοι

εὑρήσετε πῶλον<sup>7</sup> δεδεμένον,

ἐφ' ὃν οὐδεὶς πώποτε<sup>8</sup> ἀνθρώπων<sup>9</sup> ἐκάθισεν,

καὶ<sup>10</sup> λύσαντες αὐτὸν ἀγάγετε.<sup>711</sup>

31 καὶ εἰάν τις ὑμᾶς ἐρωτᾷ “Διὰ τί λύετε;”<sup>712</sup>

[οὕτως]<sup>9</sup> εἰρήτε ὅτι “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”

1 (S<sup>s</sup> omits) 2 (1S<sup>s</sup> omit) 3 (ll Oliveti) 4 (D τῶν  
ἐλαιῶν καλούμενον) 5 (D ll + αὐτοῦ) 6 (D ss καὶ) 7 (ll pul-  
lum asinae, 1 asinam cum pullum (sic)). 8 (ll ss omit)  
9 (ll omit) 10 (S ll omit) 11 (D omits, but adds above  
line) 12 (D ll omit)

## Conflate.

xix. 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὑρον<sup>1</sup>

[καθὼς εἶπεν αὐτοῖς].

33 λυόντων δὲ [αὐτῶν τὸν πῶλον]

1 (ll + pullum (or asinam) stantem)

## VARIOUS.

S. Mark's Παββουεὶ (51) is found in John xx. 16.

The refrain “Thy faith hath saved thee” occurs in the account of the woman with the issue of blood (Mark v. 34 = Matt. ix. 22 = Luke viii. 48), of the woman who anointed our Lord's feet (Luke vii. 50), and of the thankful Samaritan (Luke xvii. 19).

S. Luke's δοξάζων τὸν θεόν is found in Mark ii. 12 = Matt. ix. 8 = Luke v. 26, 26; Matt. xv. 31, Luke ii. 20, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47. S. Luke is particularly fond of it to emphasize the mystery of κένωσις, that our Lord's Miracles were wrought by an act of faith in the power of the Holy Spirit and not by His own inherent Divinity.

Though S. Luke and (except in the Western text) S. Mark give two names, S. Matthew gives one, and in the sequel all three speak of only one village. If Bethphage was, as I have long suspected, another name for Bethany, all difficulty disappears. Otherwise there is reason to think that the Western reading in S. Mark is right, and the reading in S. Luke will then be a primitive, or very early, conflation. There may have been two traditions about the name of the village.

On S. Matthew's mention of two asses, see § 35 note. It seems clear that he does so to secure a better fulfilment of Zechariah's prophecy, though in that prophecy, when correctly interpreted, only one animal seems to be mentioned.

The deutero-Mark addition to v. 3 seems to contain an assurance that a loan, for a short time only, was desired; the animal would presently be returned.

C lacks Luke xii. 4—xix. 41.  
 ——— John xi. 47—xiii. 7.  
 s<sup>o</sup> ——— Matt. xx. 25—xxi. 20.  
 s<sup>o</sup> ——— Mark except xvi. 17—20.  
 ——— John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

xxi. (6) καθὼς συνέταξεν<sup>2</sup> αὐτοῖς ὁ Ἰησοῦς †

7 ἤγαγον [τὴν ὄνον καὶ] τὸν πῶλον,  
 καὶ ἐπέθηκαν ἐπ'<sup>3</sup> αὐτῶν<sup>4</sup> τὰ ἱμάτια<sup>5</sup>,  
 καὶ ἐπεκάθισεν<sup>6</sup> ἐπάνω<sup>7</sup> αὐτῶν<sup>8</sup>.

8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν<sup>9</sup> τὰ ἱμάτια ἐν τῇ  
 ὁδῷ,

ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †  
 καὶ ἐστρώνον<sup>10</sup> ἐν τῇ ὁδῷ].

9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτὸν] καὶ οἱ ἀκολουθοῦντες  
 ἔκραζον

λέγοντες

“Ὡσαννὰ<sup>11</sup> [τῷ υἱῷ Δαυεὶδ]”

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου<sup>a</sup>.

“Ὡσαννὰ<sup>11</sup> ἐν τοῖς ὑψίστοις<sup>12</sup>.”

2 (N προσ-) 3 (C ἐπάνω, s<sup>o</sup> omits) 4 (D II αὐτὸν, s<sup>o</sup> omits)  
 5 (C II + αὐτῶν) 6 (D ἐκάθητο, N II ἐκάθισαν) 7 (N + ἐπ’)  
 8 (D II αὐτοῦ, 2 II omit) 9 (D αὐτῶν) 10 (N D II ἔστρωσαν)  
 11 (D Ὁσσανὰ) 12 (s<sup>o</sup> + and many came forth to meet him  
 and they were rejoicing and praising God for all that they had  
 seen)

xxi. 10 καὶ εἰσελθόντος<sup>1</sup> αὐτοῦ εἰς Ἱεροσόλυμα  
 [ἔσεισθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὼν οὗτος;” 11 οἱ δὲ ὄχλοι<sup>2</sup>  
 ἔλεγον<sup>3</sup> “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ<sup>4</sup> ἀπὸ Ναζαρέθ τῆς  
 Γαλιλαίας.”]

1 (N ἐλθόντος) 2 (D II πολλοί) 3 (D II εἶπον)  
 4 (D omits)

xxi. 12—22 (vi. 14, 15, xvii. 20).

(Slightly misplaced.)

18 [Πρωί]<sup>1</sup> δὲ ἐπαραγαγῶν<sup>2</sup> [εἰς τὴν πόλιν]  
 ἐπέινασεν. 19 καὶ ἰδὼν συκὴν μίαν [ἐπὶ τῆς ὁδοῦ]

ἦλθεν ἐπ’ αὐτήν,  
 καὶ οὐδὲν εὔρει<sup>3</sup> ἐν αὐτῇ εἰ μὴ φύλλα [μόνον], †

καὶ λέγει αὐτῇ

“Οὐ<sup>4</sup> μηκέτι ἔκ σοῦ<sup>5</sup> καρπὸς γένηται<sup>6</sup> εἰς τὸν αἰῶνα.” †

1 (C Πρωίαι) 2 C ἐπανάγων, (D II παράγων) 3 (N  
 † omits) 4 (N CD omit) 5 (D \* ἐξοῦ) 6 (N γένοιτο)

S. MARK.

xi. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς  
 “Τί ποιεῖτε λύνοντες τὸν πῶλον;”

6 οἱ δὲ εἶπαν αὐτοῖς<sup>5</sup> καθὼς εἶπεν<sup>6</sup> ὁ Ἰησοῦς·  
 καὶ ἀφήκαν αὐτούς.

7 καὶ φέρουσιν<sup>7</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν,  
 καὶ ἐπιβάλλουσιν<sup>8</sup> αὐτῷ τὰ ἱμάτια αὐτῶν<sup>9</sup>,  
 καὶ ἐκάθισεν<sup>10</sup> ἐπ’ αὐτόν.

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν<sup>11</sup> ἔστρωσαν<sup>12</sup> εἰς τὴν ὁδόν, †  
 [ἄλλοι δὲ στιβάδας<sup>13</sup> κόψαντες<sup>14</sup> ἐκ τῶν ἀγρῶν<sup>15</sup>. (ii)]

9 καὶ οἱ προάγοντες<sup>16</sup> καὶ οἱ ἀκολουθοῦντες] ἔκραζον

\* 17

“Ὡσαννὰ<sup>18</sup>.”

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου<sup>a</sup>.  
 10 <sup>19</sup>Εὐλογημένη ἡ ἐρχομένη<sup>20</sup> βασιλεία<sup>21</sup> τοῦ πατρὸς  
 ἡμῶν Δαυεὶδ·

“Ὡσαννὰ<sup>22</sup> ἐν τοῖς ὑψίστοις.”

5 (D II omit) 6 (D II εἰρήκει αὐτοῖς, A II ἐνετελατο αὐτοῖς)  
 7 (N C καὶ ἄγουσιν, D II καὶ ἤγαγον, II ducere, I † omits) 8 (A II  
 ἐπέβαλον) 9 B ἑαυτῶν, (D<sup>s</sup> αὐτοῦ, II omit) 10 (D<sup>s</sup> καθίζει,  
 N ἐκάθισαν) 11 (B ἑαυτῶν) 12 (D II ἐστρώνον) 13 (D  
 \* ἐστιβάδας, C σοιβάδας) 14 (CD II ἔκοπτον) 15 (D II  
 δένδρων + καὶ ἐστρώνον τὴν ὁδόν (II in via)) 16 (D \* προσ-)  
 17 (D II s<sup>o</sup> + λέγοντες) 18 (D II omit, II + in excelsis,  
 I + eminentissimo) 19 (D + καὶ) 20 (I omits) 21 (A I  
 + ἐν ὀνόματι Κυρίου) 22 (D Ὁσσανὰ)

36 c. Entry into Jerusalem.

[xi. 11 Καὶ εἰσηλθεν<sup>1</sup> εἰς Ἱεροσόλυμα<sup>2</sup>] (ii)  
 [εἰς τὸ ἱερόν· καὶ<sup>3</sup> περιβλεψάμενος πάντα, ὀψέ<sup>4</sup> ἦδη (iii)  
 οὐσῆς<sup>5</sup> τῆς<sup>6</sup> ὥρας<sup>7</sup>, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν  
 δώδεκα.<sup>8</sup>]

1 (D II εἰσελθὼν) 2 (D I + καὶ) 3 (D<sup>s</sup> II omit) 4 BD  
 ὀψίας 5 (D \* ὀσῆας) 6 (D<sup>s</sup> omits) 7 B omits  
 8 (D II + μαθητῶν)

37. THE MESSIAH ASSERTS HIS AUTHORITY.

xi. 12—25.

37 a. The Sight of the Barren Fig-Tree.

[12 Καὶ τῇ ἐπαύριον ἔξελεθόντων αὐτῶν<sup>1</sup> ἀπὸ Βηθανίας (ii)  
 ἐπέινασεν<sup>2</sup>. 13 καὶ ἰδὼν συκὴν<sup>3</sup> ἀπὸ μακρόθεν ἔχουσαν  
 φύλλα

ἦλθεν ἐἰ ἄρα τι εὐρήσει<sup>4</sup> ἐν αὐτῇ, καὶ ἔλθων ἐπ’ αὐτήν<sup>5</sup>  
 “οὐδὲν εὔρει<sup>6</sup> εἰ μὴ φύλλα.”]

[ὁ γὰρ καιρὸς οὐκ ἦν σύκων.] (iii)

[14 καὶ<sup>8</sup> ἀποκριθεὶς<sup>9</sup> εἶπεν<sup>10</sup> αὐτῇ (ii)]

“Μηκέτι εἰς τὸν αἰῶνα ἔκ σοῦ<sup>11</sup> μηδεὶς καρπὸν φάγοι<sup>12</sup>.”  
 καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.]

1 (D<sup>s</sup> † on † ἐξελεθόντα, II cum exisset, or -iret) 2 (N  
 † omits) 3 (N + μίαν) 4 (D II ἰδὼν † ἐάν τι ἔσται, Origen II  
 ὡς εὐρήσων τι) 5 (D II omit) 6 (D II μηδὲν εὐρών) 7 (N II  
 + μόνον) 8 (D II s<sup>o</sup> omit) 9 (II omit) 10 (I maladixit  
 dicens) 11 (D \* ἐξοῦ) 12 (D φάγη)

<sup>a</sup> LXX. Ps. cxviii. 25, ᾧ Κέριε, σῶσον δὴ, ᾧ Κέριε, εὐδόσωον δὴ. 26 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

## S. LUKE.

xi. (33) εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς

“Τί λύτετε τὸν πῶλον;”

34 οἱ δὲ εἶπαν<sup>2</sup> ὅτι<sup>3</sup> “Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.”

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,  
καὶ ἐπιρῆμαντες<sup>14</sup> αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον<sup>15</sup> †  
ἐπεβίβασαν τὸν Ἰησοῦν· 36 [πορευομένου δὲ αὐτοῦ]  
ἵππεστρώωνον τὰ ἱμάτια ἑαυτῶν<sup>6</sup> ἐν τῇ ὁδοῦ<sup>17</sup>.

37 [ἐγγιζοντας δὲ αὐτοῦ<sup>18</sup> ἤδη<sup>9</sup> πρὸς τῇ καταβάσει<sup>10</sup> τοῦ ὄρους  
τῶν Ἰβλαίων ἤρξαντο<sup>11</sup> ἅπαν<sup>12</sup> τὸ πλῆθος τῶν μαθητῶν<sup>13</sup> χαί-  
ροντες αὐεῖν τὸν θεὸν φωνῇ μεγάλῃ<sup>7</sup> περὶ πασῶν<sup>14</sup> ὧν εἶδον  
δυνάμειν<sup>16</sup>.]

## 38 λέγοντες

“Εὐλογημένος ὁ ἐρχόμενος<sup>10</sup>, [ὁ<sup>17</sup> βασιλεύς,<sup>9</sup>] ἐν ὀνό-  
ματι Κυρίου<sup>18a</sup>.”

[ἐν οὐρανῷ εἰρήνη καὶ δόξα] ἐν ὑψίστοις<sup>19</sup>.”

[39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν  
“Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου<sup>20</sup>.” 40 καὶ ἀποκριθεὶς  
εἶπεν<sup>21</sup> “Λέγω ὑμῖν<sup>22</sup>, ἐὰν οὗτοι σιωπήσουσιν<sup>23</sup>, οἱ λίθοι κρᾶ-  
ξουσιν<sup>24</sup>.”]

2 (D ἀπεκρίθησαν, s<sup>o</sup> omits from οἱ κύριοι το εἶπαν, l omits from the τὸν πῶλον which immediately follows λυόντων δὲ αὐτῶν p. 109 to οἱ δὲ, s<sup>o</sup> found so, and when they asked them, they answered) 3 (l omit) 4 (D l ss ἀγαγόντες τὸν πῶλον ἐπερίψαν) 5 (D ll ss ἐπ’ αὐτὸν καὶ) 6 (ND αὐτῶν) 7 (D omits) 8 (D ss ἐγγιζόντων δὲ αὐτῶν) 9 (D ll ss omit) 10 (D τὴν κατάβασιν) 11 (D ll ἤρξατο) 12 (D πᾶν) 13 (ll s<sup>o</sup> omit, 2 ll discentium, l descendentium) 14 (B† D πάντων) 15 (D γινομένων) 16 (ll omit) 17 All omit 18 (D ll ἐν ὀνόματι Κυρίου, εὐλογημένος ὁ βασιλεύς) 19 (ll omit) 20 (ll illos) 21 (D ll λέγει αὐτοῖς, s<sup>o</sup> + “Amen”) 22 (ND + ὅτι) 23 (D σιγήσουσιν) 24 (D κρᾶξονται)

(Here follows Christ's *WAIL OVER THE CITY*, 4 verses.  
IV. § 119 b.)

§ 37 a. Some critics compare with this the parable of the barren fig-tree, S. Luke xiii. 6—9. III. § 8.

Notice how the wish in S. Mark is changed into the prophecy in S. Matthew, presumably from the desire to heighten our Lord's authority. In the sequel both Gospels tell that our Lord regarded the withering of the tree as a triumph of faith, i.e. of His own faith; for this miracle, like all others, was wrought in the power of the Holy Spirit; see § 35 note. The common notion that the act was symbolical, the fig-tree being the type of the Jewish nation, finds no support in the Gospels. Those however who cling to the common interpretation are entitled to plead that our Lord's official acts had usually an inner meaning, being acted parables; and the Evangelists seldom explain the mystery.

## S. JOHN.

xii. 12—15.

[12 Τῇ ἐπαύριον ὁ<sup>1</sup> ὄχλος πολλὸς ὁ<sup>2</sup> ἐλθὼν εἰς τὴν ἐορτήν,  
ἀκούσαντες ὅτι ἔρχεται<sup>3</sup> Ἰησοῦς εἰς Ἱεροσόλυμα<sup>4</sup>,  
13 ἔλαβον τὰ βατὰ τῶν φοινίκων  
καὶ ἐξήλθον εἰς ὑπάντησιν<sup>5</sup> αὐτοῦ<sup>6</sup>,

καὶ ἐκραύαζον<sup>7</sup>

8

“Ὡσαννά<sup>9</sup>,

εὐλογημένος<sup>10</sup> ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου<sup>11a</sup>,

καὶ<sup>12</sup> ὁ βασιλεύς τοῦ Ἰσραὴλ<sup>11b</sup>.”

14 εὐρὼν δὲ ὁ Ἰησοῦς ἰδὼν ἐκάθισεν ἐπ’ αὐτό,

καθὼς ἔστω γεγραμμένον

15 Μὴ φοβοῦ, θυγάτηρ<sup>13</sup> Σειῶν·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται<sup>14</sup>,

καθήμενος ἐπὶ πῶλον ὄνου<sup>15</sup>.]

1 (ND omit) 2 (N omits) 3 (B + δ) 4 (D Ἱερουσαλήμ) 5 (D συν-, A ἀπ-) 6 (D αὐτοῦ) 7 (B ἐκραύαζαν) 8 (ND ll + λέγοντες) 9 (D Ὅσαννά) 10 (D εὐλογητός) 11 (l omits) 12 (D omits) 13 (N θυγάτηρ) 14 (l + tibi mitis, l + mansuetus)

The word “Hosanna” is sometimes rendered in the LXX. *σῶσον δὴ*, sometimes *βοήθησον*. In the former case the Heb. takes accusative, in the latter the prep. *ῥ*. It is therefore correct Hebrew to say, as S. Matthew does, “Hosanna to the Son of David.” The sense however would be ‘Help the Son of David,’ as though He were in distress (Deut. xxii. 27 &c.), and as this does not give the required sense, we infer that the redactor of S. Matthew's Gospel understood the word to mean, as S. Augustine thought it to mean (*De Doct. Christ.* ii. xi. 16), ‘Hurrah for the Son of David.’ This would betray ignorance of Hebrew and is therefore a point of some importance in determining the genesis of the first Gospel. The words “to the Son of David” are no part of the psalm which the people are quoting. It is difficult to believe that they were used by a Palestinian crowd in or about 29 A.D. It is a relief to be able to regard them as a foreigner's mistake. See last note on page 107. S. Mark's “Save now *in*,” not *from*, “the highest heavens” may perhaps be defended as an abbreviation of “Hear us in Heaven Thy dwelling-place and when thou hearest save.” Cf. Dalman, *Words of Jesus*, p. 220.

On the “Son of David” see § 35 note.

S. Luke's ὁ βασιλεύς (38) may be borrowed from S. John's oral teaching, but both Evangelists more probably took it from Zechariah's prophecy. The title ‘King’ is applied to our Lord in Mark xv. 2=Matt. xxvii. 11=Luke xxiii. 3; Mark xv. 18=Matt. xxvii. 29; Mark xv. 26=Matt. xxvii. 37=Luke xxiii. 38; Mark xv. 32=Matt. xxvii. 42; Matt. ii. 2, Mark xv. 9, 12, Luke xxiii. 37.

With S. Luke's “ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις” compare Luke ii. 14, “δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη.”

<sup>b</sup> LXX. Zech. ix. 9, see page 108 footnote.

C lacks John i. 42—iii. 32.  
 D — John i. 16 b—iii. 26 a.  
 s<sup>a</sup> — Matt. xx. 25—xxi. 20.  
 — John i. 47—ii. 15.  
 s<sup>b</sup> — Mark except xvi. 17—20.  
 — John i. 43—iii. 5 b.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

S. Matthew, by a slight change in the order of the sections, puts the cleansing of the Temple on the same day as the triumphal entry and before the cursing of the fig-tree. S. Mark puts it a day later and after the cursing.

37 b. *The Cleansing of the Temple.*

Conflate.

xxi. 12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν<sup>2</sup>, καὶ ἐξέβαλεν [πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, †

[xi. 15 Καὶ ἔρχονται<sup>1</sup> εἰς Ἱεροσόλυμα.] (iii)  
 Καὶ εἰσελθὼν εἰς τὸ ἱερόν<sup>2</sup> ἤρξατο ἐκβάλλειν<sup>3</sup> τοὺς πωλοῦντας καὶ τοὺς<sup>4</sup> ἀγοράζοντας ἐν τῷ ἱερῷ<sup>5</sup>, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν<sup>6</sup>  
 [16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῶς διὰ τοῦ (iii) ἱεροῦ.]

13 καὶ λέγει [αὐτοῖς] “Γέγραπται  
 ‘Ο<sup>3</sup> οἶκός μου οἶκος προσευχῆς κληθήσεται<sup>a4</sup>,

17 καὶ ἐδίδασκεν<sup>7</sup> καὶ ἔλεγεν<sup>7</sup> “Οὐ<sup>8</sup> γέγραπται ὅτι<sup>9</sup>  
 ‘Ο οἶκός μου οἶκος προσευχῆς κληθήσεται [πᾶσιν τοῖς ἔθνεσιν<sup>a</sup>;] (iii)  
 ὑμεῖς δὲ πεποιθήκατε<sup>10</sup> αὐτὸν<sup>11</sup> σπήλαιον ληστῶν<sup>b</sup>.” †

ὑμεῖς δὲ αὐτὸν ποιεῖτε<sup>b</sup> σπήλαιον ληστῶν<sup>b</sup>.  
 [14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.]

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ<sup>12</sup> ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν<sup>13</sup>,  
 ἥτις γὰρ<sup>14</sup> ὁ ὄχλος ἐξεπλήσσετο<sup>15</sup> ἐπὶ τῇ διδαχῇ αὐτοῦ.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς [τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοῦς<sup>6</sup> κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας “Ωσαννά<sup>7</sup> τῷ υἱῷ<sup>8</sup> Δαυεὶδ”]

ἠγανάκτησαν  
 [16 καὶ εἶπαν αὐτῷ “Ἀκούεις τί οὗτοι λέγουσιν;” ὁ δὲ Ἰησοῦς λέγει αὐτοῖς<sup>9</sup> “Ναί· οὐδέποτε ἀνέγνωτε ὅτι<sup>10</sup> ἔκ στόματος νηπιῶν καὶ θηλαζόντων καθηρτίσω δῖνον”];

19 Καὶ ὅταν<sup>16</sup> ὄψε ἐγένετο, ἐξεπορεύοντο<sup>17</sup> ἔξω<sup>18</sup> τῆς πόλεως.

17 Καὶ [καταλιπὼν<sup>11</sup> αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως<sup>12</sup> [εἰς Βηθανίαν<sup>13</sup>, καὶ ἠύλισθη ἐκεῖ<sup>14</sup>].

1 (D + ὁ) 2 (CD II s<sup>a</sup> + τοῦ θεοῦ) 3 (D<sup>s</sup> † omits) 4 (s<sup>b</sup> + to all nations) 5 (CD II ἐποίησατε) 6 (C omits) 7 (D Ὅσαννά) 8 (Origen οἶκω) 9 (D<sup>s</sup> † αὐτῷ) 10 (ND II omit) 11 (CD -λεπῶν) 12 (N omits) 13 (B Βηθανιά) 14 (C ἠύλισθησαν)

1 (C ἔρχοντο, D<sup>s</sup> εἰσελθὼν, II + iterum) 2 (D ὅτε ἦν ἐν τῷ ἱερῷ) 3 (D I + ἐκείθεν) 4 (D<sup>s</sup> omits) 5 (I omits) 6 (D<sup>s</sup> I omit) 7 (D II λέγων, NC II + αὐτοῖς) 8 (D II omit) 9 (CD II omit) 10 (NCD ἐποίησατε) 11 (D † αὐτῶν) 12 (D II omit) 13 (I populum, II omit) 14 (D II ὅτι πᾶς) 15 (N I -σοντο) 16 (D ὅτε) 17 (NCD<sup>s</sup> II -εὔετο) 18 (D II ἐκ)

(Here follows *THE CURSING OF THE FIG-TREE*, § 37 a.)

37 c. *The Fig-tree withered.*

xxi. (19) καὶ ἐξηράνθη [παραρῆμα] †  
 ἥ<sup>1</sup> συκῆ<sup>1</sup>. 20 καὶ ἰδόντες }  
 οἱ μαθηταὶ ἐθαύμασαν λέγοντες  
 “[Πῶς παραρῆμα] ἐξηράνθη ἥ<sup>2</sup> συκῆ<sup>2</sup>,” †  
 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς  
 “Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν †  
 καὶ μὴ διακριθῆτε (1), [οὐ μόνον τὸ τῆς συκῆς ποιήσετε,  
 ἀλλὰ] καὶ ἐν τῷ ὄρει τούτῳ εἴπητε †  
 “Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,<sup>3</sup>  
 γενήσεται.”

[xi. 20 Καὶ παραπορευόμενοι<sup>1</sup> πρῶτ<sup>2</sup> (ii)  
 εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν.  
 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ<sup>3</sup>  
 “Ραββεί, ἴδε<sup>4</sup> ἡ συκῆ ἣν κατηράσω ἐξηρανται<sup>5</sup>.”  
 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς  
 “Ἐχετε πίστιν<sup>7</sup> θεοῦ<sup>2</sup>. 23 ἀμὴν<sup>8</sup> λέγω ὑμῖν ὅτι<sup>9</sup>  
 ὅς ἂν εἴπῃ<sup>10</sup> τῷ ὄρει τούτῳ  
 “Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,<sup>3</sup>  
 καὶ μὴ διακριθῆ<sup>11</sup> ἐν τῇ καρδίᾳ αὐτοῦ (1)  
 ἀλλὰ πιστεύῃ<sup>12</sup> ὅτι<sup>13</sup> ὁ<sup>14</sup> λαλεῖ<sup>15</sup> γίνεται, ἔσται<sup>16</sup> αὐτῷ<sup>17</sup>.”

Doublet :

[xvii. 20 “ἀμὴν γὰρ λέγω ὑμῖν,<sup>3</sup> ἐὰν ἔχητε πίστιν ὡς κόκκον<sup>4</sup> σιναπί, εἰρεῖτε τῷ ὄρει τούτῳ ‘Μετάβα<sup>5</sup> ἐνθεν<sup>6</sup> ἐκεῖ<sup>7</sup>,’ καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.”]

1 (N παρεπορεύετο...καὶ, D + τὸ) 2 (II omit) 3 (I omits) 4 (D ἰδοὺ, s<sup>a</sup> omits) 5 (D ἐξηράνθη) 6 (ND II s<sup>a</sup> + Et) 7 (D<sup>s</sup> + τοῦ) 8 (C I + γὰρ) 9 (ND II omit) 10 (s<sup>a</sup> † if ye shall say, I si habueritis fidem sicut granum sinapis, dicetis) 11 (D<sup>s</sup> † -κριθῆς) 12 (CD II πιστεύσῃ) 13 (D II τὸ μέλλον) 14 (C II εἰ) 15 (C II λέγει) 16 (D II ἂν εἴπῃ, γενήσεται) 17 (I omits, A 3 II + εἰ ἐὰν εἴπῃ)

1 (I omits) 2 (II omit) 3 (C + ὅτι) 4 (D κόκκος) 5 (CD Μετάβαθι) 6 (C ἐντεθεν) 7 (2 II omit)

<sup>a</sup> LXX. Is. lvi. 7, ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

S. LUKE.

S. JOHN.

S. John puts the cleansing of the temple at the beginning of our Lord's Ministry, the Synoptists put it at the end. That there were two cleansings is of course possible, but it is far more probable that S. John, as usual, is silently correcting S. Mark. That our Lord should have cleansed the temple when He first came forth as Messiah and when His authority had in no way been undermined, is historically more probable than that He should have done so when His friends were reduced and His enemies triumphant.

Mark xi. 18d is repeated as a refrain in Matt. vii. 28, xxii. 33, and the word ἐκπλήσσεισθαι in Matt. xiii. 54, xix. 25.

xix. 45—48.

45 Ἐκαὶ εἰσελθὼν<sup>1</sup> εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν  
τοὺς πωλοῦντας<sup>2</sup>,

46 λέγων αὐτοῖς “Γέγραπται

Ἐκαὶ ἔσται<sup>3</sup> ὁ οἶκος μου<sup>4</sup> οἶκος προσευχῆς<sup>5</sup>,  
ὕμεις δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν<sup>6</sup>.”

47 [Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.]

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς

ἐζήτουν αὐτὸν ἀπολέσαι [καὶ ὁ ἄρχιερεὺς τοῦ λαοῦ<sup>7</sup>,
48 καὶ οὐχ ἠύρισκον τὸ<sup>8</sup> τί ποιήσωσιν<sup>9</sup>],ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο<sup>10</sup> αὐτοῦ ἀκούων<sup>11</sup>. †

1 (D1 Ἑλλῶν δὲ) 2 (D11 + ἐν αὐτῷ, CD11 + καὶ (C + τοὺς)  
ἀγοράζοντας, D11 + καὶ τὰς τραπέζας τῶν κολλυβιστῶν ἐξέχεεν καὶ  
τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς, 3 11 + κατέστρεψεν)  
3 (N omits, CD11 ss ὅτι) 4 (1 omits) 5 (CD11 ss + ἐστίν,  
s<sup>c</sup> + to all the nations, 1 + κληθήσεται) 6 (Origen 1 πρεσβύτεροι)  
7 (1 Pharisæi) 8 (D omits) 9 (D11 + αὐτῷ) 10 (D  
ἐκρέματο) 11 (D ss ἀκούειν)

S. Matthew, with his usual desire to heighten our Lord's power, makes the fig-tree wither suddenly, and even makes this suddenness the occasion of remark by the disciples. To present this view he has transposed the sections. In the original account on the contrary twenty-four hours are given for the tree to wither.

Cf. 1 John v. 15, καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτῶ-  
μεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.

The word παραχρῆμα occurs 16 times in S. Luke but not  
elsewhere in the N.T. outside of this section.

S. Paul alludes to the teaching of this section in 1 Cor.  
xiii. 2, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην  
δὲ μὴ ἔχω, οὐθέν εἰμι.

Matt. xvii. 20=Luke xvii. 6. IV. § 4.

<sup>b</sup> LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκος μου, οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐκεῖ ἐνώπιον ὑμῶν;  
<sup>c</sup> LXX. Ps. lxxix. 9, ὅτι ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

S. MATTHEW.

xxi. 22 “καὶ πάντα ὅσα ἂν<sup>3</sup> αἰτήσητε ἐν τῇ προσευχῇ  
πιστεύοντες λήψετε.”

3 (D †omits)

*Logion from the Sermon on the Mount.*

vi. 14 “Ἐὰν γὰρ<sup>1</sup> ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα  
αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος<sup>2</sup>. 15 ἔαν  
δὲ μὴ ἀφήτε τοῖς ἀνθρώποις (τὰ παραπτώματα αὐτῶν)<sup>3</sup>,  
οὐδὲ ὁ πατήρ ὑμῶν<sup>4</sup> ἀφήσει<sup>5</sup> τὰ παραπτώματα ὑμῶν.”

1 (D omits) 2 (ll + τὰ παραπτώματα ὑμῶν) 3 ND II  
omit 4 (N ll ὑμῶν) 5 (D ll + ὑμῶν)

xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν †  
προσηύχθη αὐτῷ διδάσκοντι<sup>1</sup>  
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]  
λέγοντες

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;  
καὶ<sup>2</sup> τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;”

24 ἀποκριθεὶς (δὲ)<sup>3</sup> ὁ Ἰησοῦς εἶπεν αὐτοῖς  
“Ἐρωτήσω<sup>4</sup> ὑμᾶς καὶ γὰρ λόγον ἕνα, ἴδ<sup>5</sup> ἔαν εἰπητέ<sup>6</sup> μοι †  
καὶ γὰρ ὑμῖν ἔρω ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
25 τὸ βάπτισμα τὸ<sup>7</sup> Ἰωάνου  
[πότεν] ἦν<sup>8</sup>; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;” †

οἱ δὲ διελογίζοντο ἐν<sup>9</sup> ἑαυτοῖς λέγοντες

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἔρει [ἡμῶν] ‘Διὰ τί οὖν<sup>10</sup> οὐκ ἐπιστεύσατε<sup>11</sup> αὐτῷ;’

26 ἔαν δὲ εἴπωμεν ‘Ἐξ ἀνθρώπων,’

φοβούμεθα τὸν ὄχλον,

πάντες γὰρ ὡς προφήτην ἔχουσιν<sup>12</sup> τὸν Ἰωάνην” †  
**Doublets** (assimilated):

[xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι<sup>13</sup> ὡς προφήτην αὐτὸν εἶχον.]

[xxi. 46 καὶ ζητούντες αὐτὸν κρατῆσαι ἐφοβήθησαν τὸν ὄχλον<sup>14</sup>,  
ἐπει<sup>15</sup> εἰς<sup>16</sup> προφήτην αὐτὸν εἶχον.]

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν “Οὐκ οἶδαμεν.”  
ἔφη αὐτοῖς ἱ καὶ αὐτός<sup>17</sup> †

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (ll ss omit) 2 (C ll ἦ) 3 ll ss omit 4 (D, Ἐπ-)  
5 (D omits) 6 (ll dicite) 7 (D omits) 8 (N \* ἦ)  
9 NCD παρ’ 10 (D ll omit) 11 (ll credits) 12 (ll habe-  
bant, 1 habuerunt) 13 (B ἐπει) 14 (NC I τὸν ὄχλον)  
15 (C ἐπειδὴ) 16 (CD ll ὡς) 17 (N ll ss ὁ Ἰησοῦς)

(Here follows the parable of the TWO SONS, 5 verses.  
II. § 15.)

S. MARK.

xi. 24 “διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε ἱ καὶ  
αἰτεῖσθε<sup>1</sup>18,

πιστεύετε ὅτι ἐλάβετε<sup>19</sup>, καὶ ἔσται ὑμῖν.]

18 (s<sup>o</sup> omits)

19 (D ll λήψετε)

37 d. *Forgive that ye may be forgiven.*

[xi. 25 καὶ ὅταν στήκετε<sup>1</sup> προσευχόμενοι, ἀφίετε<sup>2</sup> εἴ τι (iii)  
ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ<sup>3</sup> ἐν τοῖς  
οὐρανοῖς ἀφή<sup>4</sup> ὑμῖν<sup>5</sup> τὰ παραπτώματα ὑμῶν<sup>6</sup>.”]

1 (B στήκετε, N στήτε) 2 (C ἀφετε) 3 (D + ὦν)  
4 (D ἀφήσει) 5 (ll omit) 6 (D omits, CD ll + 26 εἰ δὲ  
ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει (= ὑμῖν)  
τὰ παραπτώματα ὑμῶν)

38. THE QUESTION ABOUT JOHN'S BAPTISM.

xi. 27—33.

[27 Καὶ ἔρχονται<sup>1</sup> πάλιν εἰς Ἱεροσόλυμα.] (iii)

Καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ

ἔρχονται πρὸς αὐτὸν \*

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι<sup>2</sup>

28 καὶ ἔλεγον<sup>3</sup> αὐτῷ

“Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;

ἢ<sup>4</sup> τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;<sup>5</sup>”

29 ὁ δὲ Ἰησοῦς \*<sup>6</sup> εἶπεν αὐτοῖς

“Ἐπερωτήσω ὑμᾶς \*<sup>7</sup> ἕνα λόγον, καὶ<sup>8</sup> ἀποκρίθητέ μοι,

καὶ<sup>9</sup> ἐρῶ<sup>10</sup> ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ Ἰωάνου<sup>11</sup>

ἐξ οὐρανοῦ<sup>12</sup> ἦν<sup>13</sup> ἢ ἐξ ἀνθρώπων;

[ἀποκρίθητέ μοι.] (iii)

31 καὶ διελογίζοντο<sup>14</sup> πρὸς ἑαυτοὺς λέγοντες<sup>15</sup>

“Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’

ἔρει<sup>16</sup> ‘Διὰ τί (οὖν)<sup>17</sup> οὐκ ἐπιστεύσατε αὐτῷ;’

32 ἀλλὰ<sup>18</sup> εἴπωμεν ‘Ἐξ ἀνθρώπων;’”

ἐφοβοῦντο<sup>19</sup> τὸν ὄχλον<sup>20</sup>,

ἅπαντες<sup>21</sup> γὰρ εἶχον<sup>22</sup> τὸν Ἰωάνην ὄντως<sup>23</sup> ὅτι προφήτης  
ἦν<sup>24</sup>.

33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν “Οὐκ οἶδαμεν.”

καὶ<sup>25</sup> ὁ Ἰησοῦς λέγει αὐτοῖς<sup>26</sup>

“Οὐδὲ ἐγὼ λέγω ὑμῖν ἱ ἐν ποίᾳ ἐξουσίᾳ<sup>27</sup> ταῦτα ποιῶ.”

1 (D ll s<sup>o</sup> ἔρχεται) 2 (D + τοῦ λαοῦ) 3 (D ll λέγουσιν)  
4 (ll et) 5 (D1 omit) 6 (D ll + ἀποκριθεὶς) 7 (ND ll ss  
+ καὶ γὰρ) 8 (D ll omit) 9 (D1 + ἐγὼ) 10 (D λέγω)  
11 (NC I + πότεν ἦν; ) 12 (D<sup>s</sup> - ὦν) 13 (NC1 omit)  
14 (N προσελογ.) 15 (D ll + “Τί εἴπωμεν; ) 16 (D<sup>s</sup> ll λέγει,  
D + † ὑμῶν, ll + nobis) 17 C ll s<sup>o</sup> omit 18 (D ll ἐὰν, ll + ἐὰν)  
19 (D<sup>s</sup> † φοβοῦμεν, ll φοβούμεθα) 20 (D λαόν) 21 (NCD  
πάντες) 22 (D ll ἦδεισαν) 23 (D ἀληθῶς, 2 ll omit)  
24 (N ὡς προφήτην) 25 (D ll s<sup>o</sup> ἀποκριθεὶς) 26 (D<sup>s</sup> † αὐτῶ,  
1 omits) 27 (D<sup>s</sup> εἰς ποίαν ἐξουσίαν)

S. LUKE.

VARIOUS.

With Mark xi. 24 compare the following from S. John [xiv. 13, *καὶ ὅτι ἂν αἰτήσητε<sup>1</sup> ἐν τῷ ὄνοματι μου, τοῦτο ποιήσω...* 14 *ἔάν τι αἰτήσητέ (με)<sup>2</sup> ἐν τῷ ὄνοματι μου, τοῦτο<sup>3</sup> ποιήσω<sup>14</sup>.]*

[xv. 7, *ἐάν<sup>5</sup> μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μένη, ὁ ὅς ἐάν θέλητε αἰτησασθε<sup>7</sup> καὶ γενήσεται ὑμῖν<sup>8</sup>.]*

[xv. 16, *ἵνα ὅτι ἂν αἰτήσητε<sup>9</sup> τὸν πατέρα ἐν τῷ ὄνοματι μου, δῶ<sup>10</sup> ὑμῖν.*]

[xvi. 23, *ἀμὴν ἀμὴν λέγω ὑμῖν<sup>11</sup>, ἂν τι αἰτήσητε τὸν πατέρα<sup>12</sup>, δώσει ὑμῖν<sup>1</sup> ἐν τῷ ὄνοματι μου<sup>13</sup>.]*

1 (B *αἰτήτε*, 2 ll + ab eo or illo) 2 D ll omit 3 (ND ll ἐγὼ) 4 (l omits) 5 (D l + δέ) 6 (N̄ *ἔσα*) 7 (N̄ *αἰτή-σεσθε*) 8 (D l omit) 9 (B *αἰτήτε*) 10 (N̄ *δώσει*) 11 (N̄ 2 ll + *ἔτι*) 12 (D ll + *ἐν τῷ ὄνοματι μου*) 13 (D ll omit)

§ 37 d. Believers in the oral hypothesis may contend that the trito-Mark drew this section from the Matthaean *Logia*. It is manifestly out of place here, being quite loosely appended apparently because *vn*. 24, 25 deal with the subject of prayer. Compare the way in which sayings of our Lord are collected in Mark iv. 21 ff., ix. 49 f.

§ 38. If we were right in arguing that the Cleansing of the temple took place at the beginning of our Lord's Ministry, this section also must be assigned to the same period. According to the common view the Holy Week is crowded with incidents; these will be much more intelligible if spread over a longer period. Compare § 40.

xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν<sup>1</sup>]  
διδάσκοντος αὐτοῦ [τῶν λαῶν] ἐν τῷ ἱερῷ  
[καὶ εὐαγγελιζομένου] ἐπέστησαν  
οἱ ἀρχιερεῖς<sup>2</sup> καὶ οἱ γραμματεῖς<sup>3</sup> σὺν τοῖς πρεσβυτέροις,  
2 *καὶ εἶπαν<sup>14</sup> λέγοντες<sup>5</sup> πρὸς αὐτόν<sup>14</sup> “ [Ἐλπὸν ἡμῶν]<sup>6</sup>  
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,  
ἢ<sup>7</sup> τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην.”* †  
3 ἀποκριθεὶς<sup>8</sup> δὲ εἶπεν πρὸς αὐτούς<sup>9</sup>  
“ Ἐρωτήσω<sup>10</sup> ὑμᾶς κἀγὼ λόγον<sup>11</sup>, καὶ<sup>12</sup> εἰπάτέ μοι

4 *Τὸ βάπτισμα<sup>13</sup> Ἰωάνου  
ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;*”

5 οἱ δὲ συνελογίσαντο<sup>14</sup> πρὸς ἑαυτούς<sup>15</sup> λέγοντες [ὅτι]<sup>16</sup>  
“ Ἐὰν εἴπωμεν ‘Ἐξ οὐρανοῦ,’  
ἐρεῖ<sup>17</sup> ‘ Διὰ τί<sup>18</sup> οὐκ ἐπιστεύσατε αὐτῷ;’  
6 ἐὰν δὲ εἴπωμεν<sup>19</sup> ‘Ἐξ<sup>20</sup> ἀνθρώπων,’  
ὁ λαὸς ἅπας<sup>21</sup> καταλιθάσει<sup>22</sup> ἡμᾶς,  
7 πεπεισμένος γάρ ἐστιν<sup>23</sup> Ἰωάνην προφήτην εἶναι<sup>24</sup>.”

7 καὶ ἀπεκρίθησαν μὴ<sup>25</sup> εἰδέναι<sup>26</sup> πόθεν<sup>27</sup>.

8 καὶ ὁ Ἰησοῦς<sup>28</sup> εἶπεν αὐτοῖς

“ Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

1 (C + *ἐκεῖνων*) 2 (A *ιερεῖς*) 3 (s<sup>c</sup> + *of the people*)  
4 (l omits) 5 (CD ll omit) 6 (D *Ἐλπὲ ἡμῶν*, N̄C s<sup>c</sup> omit)  
7 (D ll *καὶ*) 8 (s<sup>c</sup> omits) 9 (N̄ *† αὐτόν*) 10 (D *† Ἐπ-*)  
11 (ll omit, CD ll + *ἔνα*) 12 (D *δν*, ll s<sup>c</sup> omit) 13 (ND + *τὸ*)  
14 (N̄CD ll *-γοντο*) 15 (N̄ *πρὸς αὐτούς*, s<sup>c</sup> omits) 16 (C ll s<sup>c</sup> omit)  
17 (C ll s<sup>s</sup> + *ἡμῶν*) 18 (CD ll + *οὐν*) 19 (C + *ἔτι*)  
20 (D ll *† Ἀπὸ τῶν*) 21 (C *πᾶς*, l omits) 22 (D *λιθάσει*)  
23 (D<sup>s</sup> ll *πεπεισμένοι γὰρ εἰσιν*) 24 (D ll *γεγονέναι*)  
25 (N̄ *† omits*) 26 (CD + *αὐτούς*, D + *τὸ*) 27 (2 ll omit)  
28 (N̄ *ἀποκριθεὶς*)

It is possible that our Lord deliberately put a question which He knew would baffle the delegates of the Sanhedrin in order that He might decline to answer them, and this is the common view. But if we admit the *κένωσις* it is more probable that He expected them to give the only answer which honest men could give. When they began to evade and think of consequences to themselves He sadly admitted that argument with such persons was impossible. We would not be understood to deny His omniscience, but only His active use of it.

S. Luke's *εὐαγγελίσεσθαι* (1) is frequent in SS. Luke and Paul, but is not used in the Gospels of SS. Matthew (except in a quotation), Mark or John. The same is true of his *ἐπίστημι*.

If S. John the Baptist had been already dead nearly three years, as is commonly held, it is difficult to believe that the dread of his memory was so great; if on the other hand he was still alive or only just martyred, the alarm of the rulers is more intelligible.

The title of *προφήτης* is given to the Baptist here and in Luke i. 76, vii. 26—28 = Matt. xi. 9.



S. MATTHEW.

S. MARK.

39. THE PARABLE OF THE VINEDRESSERS  
SLAYING THE HEIR.

xxi. 33—46 (xiv. 5, xxi. 26).

xii. 1—12.

39 a. *The Parable.*

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν<sup>1</sup>

<sup>1</sup> Ἄνθρωπος [ἦν οἰκοδεσπότης ὅστις] ἐφύττευσεν ἀμπελώνα  
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †  
καὶ ὠργίξεν [ἐν αὐτῷ]<sup>2</sup> ληνὸν  
καὶ ὠκοδόμησεν πύργον<sup>3</sup>,  
καὶ ἐξέδετο<sup>2</sup> αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

<sup>1</sup> Ἀμπελώνα ἄνθρωπος ἐφύττευσεν, †  
καὶ περιέθηκεν φραγμὸν  
καὶ ὠργίξεν ἵπολλήνιον  
καὶ ὠκοδόμησεν πύργον<sup>3</sup>,  
καὶ ἐξέδετο<sup>2</sup> αὐτὸν<sup>3</sup> γεωργοῖς, καὶ ἀπεδήμησεν.

34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν  
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς  
λαβεῖν  
τοὺς καρποὺς αὐτοῦ<sup>4</sup>.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ  
δοῦλον, †  
ἵνα ἴσῃ παρὰ τῶν γεωργῶν λάβῃ<sup>4</sup><sup>5</sup>  
ἀπὸ τῶν καρπῶν<sup>6</sup> τοῦ ἀμπελώνου·

35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ  
[ὃν μὲν] ἔδειραν,

3 καὶ<sup>7</sup> λαβόντες αὐτὸν \* \*  
ἔδειραν καὶ ἀπέστειλαν κενόν<sup>8</sup>.

[ὃν δὲ] ἀπέκτειναν, (5)  
[ὃν δὲ] ἐλιθοβόλησαν. (4)  
36 πάλιν<sup>4</sup> ἀπέστειλεν ἄλλους δούλους (3)  
[πλείονας τῶν πρώτων],  
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

4 Ἐκαί πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦ-  
λον<sup>9</sup>. (3)  
κάκεινον<sup>10</sup> ἐκεφαλῶσαν<sup>11</sup> (4) καὶ ἠτίμασαν<sup>12</sup><sup>13</sup>.

ἀπέστειλεν πρὸς αὐτοὺς<sup>16</sup> τὸν υἱὸν [αὐτοῦ]<sup>6</sup> λέγων } †  
Ἐντραπήσονται τὸν υἱόν μου.<sup>7</sup>

5 καὶ<sup>14</sup> ἄλλον ἀπέστειλεν<sup>15</sup>. κάκεινον ἀπέκτειναν, (5)  
[καὶ πολλοὺς ἄλλους, (ii)]  
οὓς<sup>16</sup> μὲν δέροντες οὓς<sup>17</sup> δὲ ἀποκτείνοντες<sup>18</sup>. } (2)

38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

6 ἔτι<sup>19</sup> ἕνα εἶχεν<sup>20</sup>, υἱὸν ἀγαπητόν·  
ἀπέστειλεν αὐτὸν<sup>21</sup> ἔσχατον<sup>13</sup> πρὸς αὐτοὺς<sup>22</sup> λέγων ὅτι<sup>23</sup>  
Ἐντραπήσονται τὸν υἱόν μου.<sup>7</sup>  
7 Ἐκεῖνο δὲ οἱ<sup>24</sup> γεωργοὶ \* \*<sup>25</sup> πρὸς ἑαυτοὺς εἶπαν ὅτι<sup>22</sup> †

Ὁυτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν  
καὶ σχῶμεν<sup>8</sup> τὴν κληρονομίαν [αὐτοῦ].  
39 καὶ λαβόντες αὐτὸν ἐξέβαλον<sup>9</sup> ἔξω τοῦ ἀμπελώνου } †  
καὶ ἀπέκτειναν<sup>10</sup>.

Ὁυτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,  
καὶ ἡμῶν ἔσται ἡ κληρονομία.  
8 καὶ λαβόντες<sup>26</sup> ἀπέκτειναν αὐτόν,  
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελώνου. } †

1 (N omits) 2 (D ἐξέδοτο, B \* ἐξέδετε) 3 (I vineae  
eius) 4 (N καὶ πάλιν, D πάλιν οὖν) 5 (D II αὐτοῖς, 3 II omit)  
6 (II + unicum, 1 + unigenitum) 7 (II ss + Forte or Forsitan)  
8 (C κατα-) 9 (N ἔβαλον) 10 (D II ἀπέκτειναν καὶ κ.τ.λ.)

1 (CD I λέγειν) 2 (D ἐξέδοτο) 3 (D<sup>s</sup> + τοῖς) 4 (N  
λάβοι) 5 (D II s<sup>o</sup> δώσουσιν αὐτῷ) 6 (D<sup>s</sup> II τοῦ καρποῦ)  
7 (C II s<sup>o</sup> οἱ δὲ) 8 (D II + πρὸς αὐτόν) 9 (N omits)  
10 (C + λιθοβολήσαντες) 11 (CD ἐκεφαλῶσαν) 12 (D ἠτί-  
μασαν, C ἀπέστειλαν ἠτιμωμένον, I omits καὶ ἠτίμ.) 13 (s<sup>o</sup>  
omits) 14 (II + πάλιν) 15 (D II + δοῦλον) 16 (C τοῖς)  
17 (C τοῖς, D II ἄλλους) 18 (NCD ἀποκτείνοντες) 19 (s<sup>o</sup> omits,  
CD II + οὖν) 20 (CD II ἔχων) 21 (D II κάκεινον ἀπ., C ἀπ.  
καὶ αὐτόν) 22 (D II omit) 23 (II s<sup>o</sup> Forsitan or Utique)  
24 (D II οἱ δὲ) 25 (I + eum vidissent eum) 26 (I omits)

Conflate.

xxi. 40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελώνου, } †  
τί ποιήσει [τοῖς γεωργοῖς ἐκεῖνοις;]  
41 [λέγουσιν αὐτῷ] Ἐκακῶς<sup>2</sup> κακῶς] ἀπολέσει αὐτούς<sup>1</sup>,  
καὶ τὸν ἀμπελῶνα ἐκδώσεται<sup>3</sup> ἄλλοις [γεωργοῖς, οἵτινες †  
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν].  
1 (II omit) 2 (C ἐκδώσει) 3 (ss omit)

39 b. *Conversation about the Parable.*

xii. 9 τί \*<sup>1</sup> ποιήσει \*  
ὁ κύριος τοῦ ἀμπελώνου;  
Ἐλεύσεται καὶ<sup>12</sup> ἀπολέσει τοὺς γεωργοὺς,  
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
1 (NCD II + οὖν) 2 (s<sup>o</sup> when he cometh)

<sup>1</sup> LXX. Is. v. 1, Ἄσω δὲ τῷ ἠγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ μου τῷ ἀμπελῶνι μου. ἀμπελῶν ἐγενήθη τῷ ἠγαπημένῳ ἐν κέρατι ἐν τόπῳ πῖονι. 2 καὶ φραγμὸν περιέθηκα καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἀμπελον σωρήκ, καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ πολλήνιον ὄρυζα ἐν αὐτῷ· καὶ ἔμεινα τοῦ ποιῆσαι σταφυλήν, καὶ ἐποίησεν ἀκάνθας.

S. LUKE.

VARIOUS.

xx. 9—19.

9 Ἡρξάτο δὲ [πρὸς τὸν λαόν]¹ λέγειν<sup>978</sup> τὴν παραβολὴν  
ταύτην

“Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα<sup>2</sup>,

4

καὶ ἐξέδετο<sup>5</sup> αὐτὸν γεωργοῖς, καὶ<sup>6</sup> ἀπεδήμησεν

[χρόνους ἰκανούς<sup>7</sup>].

10 καὶ<sup>8</sup> καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον,

ἀπὸ τοῦ καρποῦ<sup>9</sup> τοῦ ἀμπελῶνος δώσουσιν<sup>10</sup> αὐτῷ<sup>†</sup>

οἱ δὲ γεωργοὶ

ἐξαπέστειλαν αὐτὸν δείραντες κενόν<sup>11</sup>. †

11 καὶ προσέθετο<sup>12</sup> ἕτερον πέμψαι<sup>13</sup> δοῦλον.

οἱ δὲ κἀκείνον δείραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν  
κενόν<sup>14</sup>].

12 καὶ προσέθετο τρίτον πέμψαι<sup>15</sup>. οἱ δὲ<sup>16</sup> καὶ τοῦτον<sup>17</sup>  
τραυματίσαντες (4) ἐξέβαλον<sup>18</sup>.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος ἴτι ποιήσω;<sup>119</sup>]

πέμψω τὸν υἱόν μου τὸν ἀγαπητόν.

[ἴσως<sup>20</sup>] τοῦτον<sup>21</sup> ἐντραπήσονται. †

14 ἰδόντες δὲ αὐτὸν<sup>22</sup> οἱ γεωργοὶ<sup>23</sup> διελογίζοντο πρὸς  
ἀλλήλους<sup>24</sup> λέγοντες

‘Οὗτός ἐστιν ὁ κληρονόμος<sup>25</sup> ἀποκτείνωμεν αὐτόν,

ἵνα ἡμῶν γένηται<sup>26</sup> ἡ κληρονομία.’

15 καὶ ἐκβαλόντες αὐτόν<sup>27</sup> ἔξω τοῦ ἀμπελῶνος

ἀπέκτειναν.

1 (D1 omit, ss to them) 2 (N † omits) 3 (D1 Ἐλεγεν  
δὲ) 4 (s<sup>+</sup> and put a fence round it) 5 (D ἐξέδοτο)  
6 (D II αὐτὸς δὲ) 7 (B † omits) 8 (C II + ἐν τῷ) 9 (N  
omits) 10 (CD δῶσω) 11 (D II δείραντες δὲ ἐξ. αὐ. κενόν,  
s<sup>+</sup> and they smote them and cast them out) 12 (N ἔθετο)  
13 (D I ἐπεμψεν ἕτερον, C? + αὐτοῖς) 14 (s<sup>+</sup> omits) 15 (D1 s<sup>+</sup>  
τρίτον ἐπεμψεν) 16 (D II omit) 17 (s<sup>+</sup> omits from δείραντες to  
τοῦτον) 18 (D II ἐξαπέστειλαν κενόν) 19 (B omits) 20 (D  
τυχόν) 21 (2 II + ἰδόντες) 22 (N omits) 23 (D1 omit)  
24 (C II πρὸς ἑαυτοῦς, s<sup>+</sup> omits) 25 (NCD1 + δεῦτε) 26 (C II  
ss καὶ ἡμῶν ἐσται) 27 (C λαβόντες αὐτὸν ἐξέβαλον...καὶ)

xx. (15) τί οὖν<sup>1</sup> ποιήσει αὐτοῖς<sup>2</sup>

ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει<sup>3</sup> τοὺς γεωργοὺς<sup>4</sup> [τούτους]<sup>4</sup>,  
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.”

[ἀκούσαντες δὲ<sup>5</sup> εἶπαν “Μὴ γένοιτο.”]

1 (ss omit) 2 (D II omit) 3 (N omits) 4 (D1 omit)  
5 (D II οἱ δὲ ἀκ.)

S. Luke's χρόνους ἰκανούς indicates special knowledge of viticulture. Six years was the proper time for a newly planted vineyard to rest before the grapes were allowed to ripen.

S. Luke kills none but the heir; yet surely many prophets were slain. Can it be that in this respect S. Luke has preserved the proto-Mark?

S. Mark's κεφαλῶν (4) is a *vox nihili*, which S. Matthew interprets by λιθοβολέω, S. Luke by τραυματίζω, as though it meant 'to knock on the head.' This is probably what S. Mark intended.

S. Matthew's phrase πλείονας τῶν πρώτων (36) is perhaps inserted to connect the Messiah with the history of Balaam (Numb. xxii. 15).

S. Matthew makes the husbandmen propose to kill the heir and to seize upon his inheritance, perhaps to connect the Messiah with the history of Naboth (1 Kings xxi. 19); in the other Gospels the property becomes legally theirs upon the death of the heir (cf. Gen. xv. 3).

In S. Mark the heir is killed and his dead body flung out of the vineyard, but in the other Gospels the men turn him out of the vineyard before slaying him. This is probably a correction, for we learn from Heb. xiii. 11—13 that our Lord was crucified outside the gates of Jerusalem. And although in the parable the Vineyard is not so much Jerusalem as the Holy Land, Christians in the Gentile world would be sure to think chiefly of the city in which our Lord was actually crucified.

S. Luke's λαός (9) is a favourite word with him, not uncommon in S. Matthew, rare in S. Mark.

S. Luke's ἴσως (13) occurs here only in N.T.

S. Mark (9) makes our Lord answer His own question and then ask another; the scribes meanwhile are silent and baffled. In S. Luke our Lord answers His own question and the scribes in Hellenic fashion seek to avert the omen. Their protest draws forth His second question. In S. Matthew they unwarily give the right answer and are immediately hoisted on their own petard. Clearly S. Mark's is the primitive account, and the other Gospels give us some independent literary embellishments.

S. Luke's μὴ γένοιτο (16) occurs 14 times in S. Paul, but otherwise here only.

S. MATTHEW.

xxi. 42 λέγει αὐτοῖς ὁ Ἰησοῦς  
 “Οὐδέποτε ἀνέγνωτε ἔν ταῖς γραφαῖς<sup>13</sup> †  
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·  
 παρὰ Κυρίου<sup>4</sup> ἐγένετο αὕτη,  
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν<sup>5 a</sup>;  
 [43 διὰ τοῦτο λέγω ὑμῖν ὅτι<sup>6</sup> ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεῖα τοῦ  
 θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς<sup>7</sup>.  
 (44 Καὶ<sup>8</sup> ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·  
 ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.)<sup>8 11</sup>]  
 45 Καὶ [ἀκούσαντες] οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι  
 [τὰς παραβολὰς<sup>9</sup> αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· (3)  
 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)  
 ἐφοβήθησαν τὸν ὄχλον<sup>10</sup>, (2)  
 [ἐπει<sup>11</sup> εἰς<sup>12</sup> προφήτην αὐτὸν εἶχον.]  
**Doublets (assimilated) :**  
 [xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι<sup>13</sup> ὡς προφήτην αὐτὸν εἶχον.]  
 [xxi. 26 “φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν<sup>14</sup>  
 τὸν Ἰωάννην.”]  
 3 (I omits) 4 (K Κυρίῳ) 5 (D ὑμῶν) 6 B<sup>s</sup> omit  
 7 (K αὐτοῦ, I ss omit) 8 D II Origen omit 9 (D s<sup>o</sup> τὴν παρα-  
 βολὴν) 10 (K C I τὸν ὄχλον) 11 (C ἐπειδὴ) 12 (CD II ὡς)  
 13 (B ἐπεὶ) 14 (II habebant, I habuerunt)

(Here follows the Parable of the MARRIAGE FEAST,  
 14 verses. II. § 16.)

S. MARK.

xii. \* \* \* \*  
 10 “Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε  
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·  
 11 παρὰ Κυρίου ἐγένετο αὕτη,  
 καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν<sup>a</sup> ;”  
 12 Καὶ  
 ἐζήτουν αὐτὸν κρατῆσαι, (1)  
 καὶ ἐφοβήθησαν τὸν ὄχλον, (2)  
 ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)  
 καὶ ἀφέντες αὐτὸν ἀπήλθαν.

40. THE QUESTION PUT BY THE PHARISEES.

xxii. 15—22.

15 [Τότε πορευθέντες]  
 οἱ Φαρισαῖοι [συμβούλιον ἔλαβον]<sup>1</sup>  
 ὅπως<sup>2</sup> αὐτὸν παγιδεύσωσιν ἔν λόγῳ<sup>3</sup>.  
 16 καὶ ἀποστέλλουσιν αὐτῷ<sup>4</sup> (1)  
 τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν (2)  
 λέγοντας<sup>5</sup> “Διδάσκαλε, οἴδαμεν ὅτι  
 ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν<sup>6</sup> ἀληθείᾳ διδάσ-  
 κεις, (3) (5)  
 καὶ οὐ μέλει σοι περὶ οὐδενός, (3)  
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)  
 17 [εἰπὸν<sup>7</sup> οὖν ἡμῖν<sup>8</sup> τί σοι δοκεῖ·]  
 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;  
 18 γνοὺς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †  
 “Τί με πειράζετε, [ὑποκριταί;]  
 19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κῆνσου].” †  
 οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον. }  
 1 (K † omits) 2 (D I s<sup>o</sup> πῶς) 3 (K omits) 4 (D II  
 πρὸς αὐτόν, II omit) 5 (CD λέγοντες) 6 (D ἐπ’)  
 7 (KBC  
 εἶπέ) 8 (D II s<sup>o</sup> omit)

xii. 13—17.

13 Καὶ ἀποστέλλουσιν τὸν αὐτόν<sup>1</sup> (1)  
 [τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν (2)] (ii)  
 ἵνα αὐτὸν ἀγρεύσωσιν<sup>2</sup> λόγῳ.  
 14 καὶ [ἐλθόντες]<sup>3</sup> (iii)  
 λέγουσιν αὐτῷ<sup>4</sup> “Διδάσκαλε, οἴδαμεν ὅτι  
 ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)  
 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)  
 ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)  
 15 ὁ δὲ εἰδὼς<sup>8</sup> αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς  
 “Τί με πειράζετε;  
 φέρετέ μοι δηνάριον<sup>9</sup> ἵνα ἴδω<sup>10</sup>.”  
 16 οἱ δὲ ἤνεγκαν.  
 1 (D II omit) 2 (D παγιδεύσωσιν) 3 (D I s<sup>o</sup> omit)  
 4 (D II ἐπηρώτησαν αὐτόν οἱ Φαρισαῖοι, s<sup>o</sup> they began to say to  
 him, s<sup>o</sup> II + deceitfully) 5 (CD II + εἶπέ (C ? εἰπὸν) οὖν ἡμῖν, εἰ)  
 6 (D + ἡμᾶς) 7 (D<sup>s</sup> I ἐπεκεφάλαιον) 8 (K D II ἰδὼν)  
 9 (K + ὠδέ) 10 (NCD εἰδῶ)

<sup>a</sup> LXX. Ps. cxviii. 22, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 23 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

## S. LUKE.

xx. 17 ὁ δὲ [ἐμβλέψας] αὐτοῖς εἶπεν  
 "Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο<sup>6</sup>  
 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας **a**;

[18 πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται·  
 ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτὸν]."

19 Καὶ ἐζήτησαν<sup>7</sup> οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς<sup>8</sup> } (1)  
 ἐπιβαλεῖν ἐπ' αὐτὸν τὰς<sup>9</sup> χεῖρας [ἐν<sup>10</sup> αὐτῇ τῇ ὥρᾳ]<sup>11</sup>, }  
 καὶ ἐφοβήθησαν τὸν λαόν,  
 ἔγνωσαν γὰρ<sup>12</sup> ὅτι πρὸς αὐτοὺς εἶπεν<sup>13</sup> τὴν παραβολὴν  
 [ταύτην].<sup>14</sup>  
 6 (ll omit) 7 (CD ll ἐζήτουν) 8 (C Φαρισαῖοι) 9 (C omits)  
 10 (D ll omit) 11 (l omits) 12 (N omits) 13 (D ἐφρηκεν)  
 14 (s<sup>o</sup> omits)

§ 40. It is commonly assumed that the four questions which follow here were put and answered on the same morning in Holy Week. But this view is intrinsically improbable. Events in actual history do not move so fast. Weeks and months are needed for their development. Our contention is that these questions were put on widely different occasions during one or more of our Lord's earlier visits to Jerusalem. They have necessarily been collected here, because S. Mark tells us nothing of those earlier visits, but crowds all the Jerusalem narratives into one week. The common view that earlier visits to Jerusalem of which S. Mark makes no mention prepared the way and that at last events moved with startling rapidity is of course possible. But the whole question of S. Mark's order is of primary importance and must not be ignored. See the Introduction.

## xx. 20—26.

20 Καὶ [παρατηρήσαντες]<sup>1</sup> ἀπέστειλαν  
 [ἐγκαθέτους<sup>2</sup> ὑποκρωμένους<sup>3</sup> ἐαυτοῦς δικαίους εἶναι<sup>4</sup>],  
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου<sup>5</sup>,  
 [ὥστε παραδοῦναι αὐτὸν  
 τῇ ἀρχῇ καὶ τῇ<sup>7</sup> ἐξουσίᾳ τοῦ ἡγεμόνος<sup>6</sup>.]  
 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες "Διδάσκαλε, οἴδαμεν ὅτι  
 ὀρθῶς λέγεις [καὶ διδάσκεις]<sup>7</sup>

καὶ οὐ<sup>8</sup> λαμβάνεις πρόσωπον,  
 ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·

22 ἔξεστιν ἡμᾶς<sup>9</sup> Καίσαρι φόρον δοῦναι<sup>10</sup> ἢ οὐ<sup>11</sup>;" †

23 κατανοήσας<sup>11</sup> δὲ αὐτῶν τὴν πανουργίαν<sup>12</sup> εἶπεν πρὸς  
 αὐτούς

24 "Δείξατέ<sup>14</sup> μοι δηνάριον<sup>15</sup>.  
 16

1 (D ll ἀποχωρήσαντες, ss omit) 2 (ll omit, 1 unum atque  
 alterum = ἕνα καθ' ἕνα) 3 (N † ἀπο-) 4 (D<sup>o</sup> ll omit)  
 5 (C † αὐτὸν λόγον, D ll αὐτοῦ τῶν λόγων) 6 (D l s<sup>o</sup> τῷ ἡγε-  
 μόνῳ, l omits) 7 (ll omit) 8 (D οὐδενός) 9 (CD ll ἡμῶν)  
 10 (D διδοῦναι) 11 (D l ἐπιγνοῦς) 12 (CD ll ss πανουργίαν)  
 13 (CD ll ss + "Τί με πειράζετε; Cl + ὑποκριταί) 14 (C<sup>o</sup> Ἐπι-)  
 15 (D τὸ νόμισμα) 16 (N C ss + οἱ δὲ ἔδειξαν, N ss + αὐτῷ,  
 l + denarium, N † + καὶ εἶπαν, l + et dixit eis) 17 (N omits)

## VARIOUS.

We assume that Matt. xxi. 44 is not genuine. Otherwise we must have supposed that the proto-Mark contained the verse.

S. Luke's ἐμβλέψας (17) occurs in Mark x. 27 = Matt. xix. 26; Mark x. 21, xiv. 67, Luke xxii. 61.

The phrase ἐπιβαλεῖν τὰς χεῖρας αὐτῷ or ἐπ' αὐτὸν occurs seven times in S. Luke's writings, twice in S. John's Gospel; also in Mark xiv. 46 = Matt. xxvi. 50.

S. Luke's ἐν αὐτῇ τῇ ὥρᾳ (19) occurs in Luke ii. 38, x. 21, xii. 12, xiii. 31, xx. 19, xxiv. 33, and ἐν ἐκείνῃ τῇ ὥρᾳ in Luke vii. 21.

S. Mark's conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθαν is transferred in S. Matthew to the end of the next section (xxii. 22).

The trito-Mark has introduced the Herodians also into Mark iii. 6, perhaps by assimilation.

With Luke xx. 20 b compare Luke xviii. 9, εἶπεν δὲ καὶ πρὸς τινὰ τοὺς πεποιθότας ἐφ' ἐαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιπούς.

S. Luke's δίκαιος (20) means no more than a man who is attentive to the discharge of his religious duties. Even S. Paul frequently uses the word in this sense, Rom. v. 7, 1 Tim. i. 9, Titus i. 8. In the Pauline sense "there is none righteous, no not one," save in Christ.

Συμβούλιον ἔλαβον occurs five times in S. Matthew; συμβούλιον ποιεῖν occurs (with variants as to the verb) twice in S. Mark. Neither phrase is found elsewhere in N.T.

With S. Luke's λαμβάνεις πρόσωπον (21) cf. Gal. ii. 6, πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει. Acts x. 30, οὐκ ἐστιν προσωπολημπτής ὁ θεός. προσωπολημπτή occurs in Jas. ii. 1, Rom. ii. 11, Eph. vi. 9, Col. iii. 25, and προσωπολημπτεῖν in Jas. ii. 9.

S. Luke's πανουργία (23) is used three times by S. Paul and πανουργος once.

S. Luke avoids the Latin word *Census*.

ὑποκριτής occurs 13 times in S. Matthew, thrice in S. Luke, once in S. Mark.

S. MATTHEW.

xxii. 20 καὶ λέγει αὐτοῖς “Τίνος ἢ εἰκὼν αὐτῆ καὶ ἢ ἐπι-  
γραφῆ;”  
21 λέγουσιν<sup>10</sup> “Καίσαρος.” τότε λέγει αὐτοῖς  
“Ἀπόδοτε οὖν<sup>11</sup> τὰ Καίσαρος<sup>12</sup> Καίσαρι  
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”  
22 καὶ [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.  
9 (C δ δέ, D ll omit) 10 (D ll ss + αὐτῶ) 11 (D ll ss  
omit) 12 (D<sup>s</sup> + τῶ)

xxii. 23—33.

23 [1<sup>2</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ] προσῆλθον αὐτῷ<sup>2</sup> Σαδδουκαῖοι, †  
\* λέγοντες μὴ εἶναι ἀνάστασιν, †  
καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες “Διδάσκαλε,  
Μωυσῆς<sup>3</sup> εἶπεν<sup>2</sup> Ἐάν τις ἀποθάνῃ  
μὴ ἔχων τέκνα<sup>4</sup>,  
ἔπιγαμβρεύσει<sup>5</sup> ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]<sup>6</sup>  
καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ<sup>7</sup>.  
25 ἦσαν δὲ<sup>8</sup> [παρ’ ἡμῶν] ἐπτὰ ἀδελφοί. † καὶ ὁ πρῶτος γήμας<sup>9</sup>  
ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν } †  
[τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ]. }  
26 ὁμοίως καὶ ὁ δεύτερος  
καὶ ὁ τρίτος,  
ἕως τῶν ἐπτὰ.  
27 ὕστερον δὲ πάντων<sup>10</sup> ἀπέθανεν<sup>11</sup> ἡ γυνή. †  
28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ<sup>12</sup> ἔσται γυνή; } †  
πάντες<sup>13</sup> γὰρ ἔσχον αὐτήν.” }  
29 [ἀποκριθεὶς] δὲ<sup>14</sup> ὁ Ἰησοῦς εἶπεν αὐτοῖς † “<sup>15</sup> Πλανᾶσθε  
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.  
30 ἐν γὰρ τῇ ἀναστάσει  
οὔτε γαμοῦσιν οὔτε γαμίζονται,  
ἀλλ’ ὡς ἄγγελοι<sup>16</sup> ἐν τῷ<sup>6</sup> οὐρανῷ εἰσὶν. †  
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν  
οὐκ ἀνέγνωτε  
τὸ ῥηθὲν ὑμῖν<sup>10</sup> ὑπὸ τοῦ θεοῦ λέγοντος  
32 Ἐγὼ [εἰμι] ὁ θεὸς Ἀβραάμ καὶ [ὁ]<sup>2</sup> θεὸς Ἰσαὰκ<sup>17</sup> καὶ  
[ὁ]<sup>2</sup> θεὸς Ἰακώβ;  
οὐκ ἔστιν [(ὁ)]<sup>18</sup> θεὸς νεκρῶν ἀλλὰ ζώντων.”  
33 [Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.]

1 (N<sup>s</sup> + Kai) 2 (N omits) 3 (N Μωσῆς) 4 (ll filium  
or filios) 5 (D ll + ἵνα) 6 (D omits) 7 (s<sup>s</sup> omits)  
8 (D l omit) 9 (D γαμήσας, s<sup>s</sup> omits) 10 (l omits)  
11 (D ll + καὶ) 12 (2 ll omit) 13 (2 ll septem) 14 (N  
καὶ ἄπ.; ll omit δέ) 15 (ss + Greatly) 16 (N ll + θεοῦ)  
17 (N D ll Ἰσαὰκ) 18 N D omit

S. MARK.

xii. (16) καὶ λέγει αὐτοῖς “Τίνος ἢ εἰκὼν αὐτῆ καὶ ἢ ἐπι-  
γραφῆ;”  
οἱ δὲ<sup>10</sup> εἶπαν αὐτῷ<sup>11</sup> “Καίσαρος.” 17 ὁ δὲ<sup>12</sup> Ἰησοῦς εἶπεν<sup>13</sup>  
“Τὰ<sup>14</sup> Καίσαρος ἀπόδοτε<sup>15</sup> Καίσαρι †  
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”  
καὶ ἐξεθαύμαζον<sup>10</sup> ἐπ’ αὐτῷ<sup>17</sup>.  
10 (D ll omit) 11 (ll omit) 12 (D ll s<sup>s</sup> ἀποκριθεὶς δὲ ὁ)  
13 (N C ll s<sup>s</sup> + αὐτοῖς) 14 (D + τοῦ) 15 (D + τῶ) 16 (C l  
ἐθαύμασαν, D \* ἐθαυμάζοντο) 17 (D αὐτῶν)

41. THE QUESTION PUT BY THE SADDUCEES.

xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,  
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,  
καὶ ἐπηρώτων<sup>1</sup> αὐτὸν λέγοντες 19 “Διδάσκαλε,  
Μωυσῆς<sup>2</sup> ἔγραψεν ἡμῖν ὅτι<sup>3</sup> ἐάν τις ἀδελφὸς ἀποθάνῃ  
καὶ καταλίπῃ<sup>4</sup> γυναῖκα καὶ μὴ ἀφῆ τέκνον<sup>5</sup>,  
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα<sup>6</sup>  
καὶ ἐξαναστήσῃ<sup>7</sup> σπέρμα τῷ ἀδελφῷ αὐτοῦ<sup>8</sup>.  
20 ἔπτὰ ἀδελφοὶ ἦσαν<sup>9</sup>. καὶ ὁ πρῶτος<sup>9</sup> ἔλαβεν γυναῖκα,  
καὶ ἀποθνήσκων<sup>10</sup> οὐκ ἀφήκεν σπέρμα.  
21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (1)  
καὶ ἀπέθανεν [μὴ καταλιπὼν σπέρμα]<sup>11</sup>,  
καὶ ὁ τρίτος ὡσαύτως<sup>14</sup>.  
22 καὶ<sup>12</sup> οἱ ἐπτὰ οὐκ ἀφήκαν<sup>13</sup> σπέρμα.  
ἔσχατον πάντων<sup>14</sup> καὶ ἡ γυνὴ ἀπέθανεν<sup>15</sup>.  
23 ἐν τῇ ἀναστάσει \*<sup>16</sup> τίνος αὐτῶν<sup>17</sup> ἔσται<sup>18</sup> γυνή;  
οἱ γὰρ ἐπτὰ ἔσχον αὐτήν γυναῖκα.”  
24 ἔφη<sup>19</sup> αὐτοῖς ὁ Ἰησοῦς “Ὁ<sup>20</sup> διὰ τοῦτο πλανᾶσθε  
μὴ εἰδότες<sup>21</sup> τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ<sup>22</sup>;  
25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν<sup>23</sup>,  
οὔτε<sup>24</sup> γαμοῦσιν<sup>25</sup> οὔτε<sup>26</sup> γαμίζονται<sup>27</sup>,  
ἀλλ’ εἰσὶν ὡς<sup>28</sup> ἄγγελοι<sup>28</sup> ἐν τοῖς οὐρανοῖς.  
26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται  
οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως<sup>29</sup> ἐπὶ τοῦ<sup>30</sup> βᾶτου  
πῶς<sup>31</sup> εἶπεν αὐτῷ ὁ θεὸς λέγων  
Ἐγὼ ὁ<sup>3</sup> θεὸς Ἀβραάμ καὶ<sup>32</sup> θεὸς Ἰσαὰκ<sup>33</sup> καὶ<sup>32</sup> θεὸς  
Ἰακώβ<sup>3</sup>;  
27 οὐκ ἔστιν<sup>34</sup> θεὸς νεκρῶν ἀλλὰ ζώντων<sup>35</sup> [πολὸν πλανᾶσθε.”]

1 (C - ουν) 2 (C l Μωσῆς) 3 (D omits) 4 (N - λείψη,  
C - λείψει, D ll ἔχη) 5 (N C D ll τέκνα) 6 (D ll + αὐτοῦ)  
7 (C - σει) 8 (D ll ἦσαν οὖν παρ’ ἡμῶν ἐπτὰ ἀδελφοί) 9 (N εἰς)  
10 (D ll ἀπέθανεν καὶ) 11 (l omits, D ll καὶ οὐδὲ αὐτὸς  
(D + † οὐκ) ἀφήκεν σπέρμα) 12 (D ll + ὡσαύτως ἔλαβον αὐτήν...  
καὶ) 13 (N † - κεν) 14 (D ll omit) 15 (l relicta  
est, ll + sine filiis) 16 (D ll s<sup>s</sup> + οὖν, A ll + ὅταν ἀναστῶσιν)  
17 (2 ll omit) 18 (D + ἡ) 19 (D ll s<sup>s</sup> ἀποκριθεὶς δὲ εἶπεν)  
20 (ll omit) 21 (D ll γινώσκοντες) 22 (D † + οὐδὲ)  
23 (D<sup>s</sup> † - στήσουσιν) 24 (D οὐ) 25 (N † omits) 26 (D οὐδὲ)  
27 (D γαμίζουσιν) 28 B + οἱ 29 (C Μωυσέως) 30 (D τῆς)  
31 (D ὡς) 32 (N C + ὁ) 33 (N D ll Ἰσαὰκ) 34 (N C + ὁ)  
35 (D ll s<sup>s</sup> + ὑμεῖς οὖν)

<sup>a</sup> LXX. Deut. xxv. 5, ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ἦν αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτήν ἑαυτῷ γυναῖκα καὶ συνοικήσει αὐτῇ. 6 καὶ ἔσται τὸ παιδίον δὲ ἐάν τέκη κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τετελευτηκότος, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

## S. LUKE.

XX. (24) τίνος ἔχει εἰκόνα καὶ<sup>18</sup> ἐπιγραφὴν;”

οἱ δὲ<sup>19</sup> εἶπαν “Καίσαρος.”<sup>25</sup> ὁ δὲ εἶπεν ἑπὶ αὐτοῦ<sup>20</sup>

“Τοῖνυν<sup>21</sup> ἀπόδοτε τὰ<sup>22</sup> Καίσαρος<sup>23</sup> Καίσαρι  
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.”

26 καὶ [οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ρήματος<sup>24</sup> ἐναντίον τοῦ λαοῦ,  
καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν].

18 (D+την) 19 (CD II ἀποκριθέντες, C1+δὲ) 20 (CD II  
αὐτοῖς, I omits) 21 (D II ss omit) 22 (D+τοῦ) 23 (CD  
+ τῷ) 24 (D αὐτοῦ † ῥήμα, II verbum eius)

## XX. 27—40.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,

οἱ λέγοντες<sup>1</sup> ἀνάστασιν μὴ εἶναι,

ἐπηρώτησαν<sup>2</sup> αὐτὸν<sup>28</sup> λέγοντες “Διδάσκαλε,

Μωσῆς<sup>3</sup> ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ<sup>4</sup>

ἔχων γυναῖκα, Ἦ καὶ οὗτος ἀτεκνος ἢ<sup>5</sup>,

ἴνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα<sup>6</sup>

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ<sup>7</sup>.

29 ἑπτὰ οὖν<sup>7</sup> ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα  
ἀπέθανεν ἀτεκνος·

30 καὶ ὁ δεύτερος<sup>78</sup>

31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν<sup>9</sup> (τ), ὡσαύτως [δὲ]<sup>9</sup>  
καὶ<sup>10</sup> οἱ ἑπτὰ οὐ κατέλιπον τέκνα<sup>11</sup> [καὶ ἀπέθανον]<sup>12</sup>.

32 ὕστερον<sup>13</sup> καὶ ἡ γυνὴ ἀπέθανεν<sup>14 14</sup>.

33 [ἡ γυνὴ] οὖν<sup>15</sup> ἐν τῇ ἀναστάσει τίνος αὐτῶν<sup>15</sup> γίνεται<sup>16</sup> γυνὴ;

οἱ γὰρ ἑπτὰ ἔσχον<sup>17</sup> αὐτὴν γυναῖκα.”

34 καὶ<sup>18</sup> εἶπεν αὐτοῖς<sup>19</sup> ὁ Ἰησοῦς “Οἱ υἱοὶ τοῦ αἰῶνος τούτου<sup>20</sup>

γαμοῦσιν καὶ γαμίσκονται<sup>21 22</sup>, 35 οἱ δὲ καταξιοθέντες τοῦ αἰῶνος  
ἐκείνου τυχέιν<sup>23</sup> καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]

οὔτε γαμοῦσιν οὔτε γαμίζονται<sup>24</sup>.

36 [οὐδέ<sup>24</sup> γὰρ ἀποθανεῖν ἐπι<sup>25</sup> δύνανται<sup>26</sup>,] ἰσαγγελοὶ γὰρ εἰσιν,  
[καὶ υἱοὶ εἰσιν θεοῦ<sup>27</sup> τῆς ἀναστάσεως υἱοὶ ὄντες.]

37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †

καὶ<sup>9</sup> Μωσῆς<sup>3</sup> ἐμήνυσεν<sup>28</sup> ἔπι τῆς βιάτου, †

ὡς λέγει<sup>29</sup> ΚΥΡΙΟΝ

ΤῶΝ ΘΕῶΝ Ἀβραὰμ καὶ Θεὸν Ἰσαὰκ<sup>30</sup> καὶ Θεὸν Ἰακώβ<sup>31</sup>.

38 θεὸς δὲ<sup>31</sup> οὐκ ἔστιν νεκρῶν ἀλλὰ ζῶντων, †

[πάντες γὰρ αὐτῷ ζῶσιν.”

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν<sup>32</sup> “Διδάσκαλε,  
καλῶς εἶπας.”<sup>33</sup> 40 οὐκέτι γὰρ<sup>33</sup> ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν].

1 (A1 ἀντι-) 2 B1 ἐπηρώτων 3 (N Μωσῆς) 4 (D1  
+ ἀτεκνος) 5 (D1 omit) 6 (N † omits) 7 (D II s<sup>8</sup> παρ’  
ἡμῖν, II s<sup>8</sup> omit) 8 (s<sup>8</sup> his brother, A II ss + ἔλαβεν τὴν γυναῖκα  
καὶ οὗτος ἀπέθανεν ἀτεκνος) 9 (D II omit) 10 (D s<sup>8</sup> omits)  
11 (D οὐκ ἀφῆκαν D II τέκνον) 12 (II omit) 13 (II s<sup>8</sup> omit,  
II + δὲ πάντων) 14 (I omits) 15 (N II ss omit) 16 (ND II  
ἔσται) 17 (D εἶγον) 18 (I respondens, I omits) 19 (D I  
πρὸς αὐτοῦς, s<sup>8</sup> omits) 20 (D II ss + γεννῶνται καὶ γεννώσιν)  
21 (D γαμοῦνται) 22 (II omit) 23 B γαμίσκονται 24 (N  
† οὐτε) 25 (II s<sup>8</sup> omit) 26 (D s<sup>8</sup> II μέλλουσιν) 27 (D τῷ θεῷ,  
II dei) 28 (D II ἐδήλωσεν) 29 (I sicut dixit “Vidi in  
rubo) 30 (ND II Ἰσαὰκ) 31 (D I omit, II ergo, I enim)  
32 (N + αὐτῷ) 33 (D II δὲ)

<sup>b</sup> LXX. Gen. xxxviii. 8, εἶπεν δὲ Ἰούδας τῷ Αἰνάν “Ἐἴσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσαι αὐτήν,  
καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.”

<sup>c</sup> Exod. iii. 6, καὶ εἶπεν “Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.”

## VARIOUS.

Translate “Pay back Cæsar’s (coins) to Cæsar and God’s (coins) to God.” The allusion is to (1) the Roman denarius, (2) the half-shekel (for use in paying the Temple tax only), (3) the ordinary copper coins of the country. The Roman coins would be little used by the common people, who had scruples about the Emperor’s head, but the tax collectors would insist on them. Rom. xiii. 7, ἀπόδοτε πᾶσι τὰς ὀφείλας, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόρον τὸν φόρον, τῷ τὴν τιμὴν τὴν τιμὴν.

S. Matthew’s conclusion καὶ ἀφέντες αὐτὸν ἀπῆλθον is borrowed from Mark xii. 12.

Acts xxiii. 8, Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.

“Resurrection” in this passage means “the general Resurrection at the last day.” This the Sadducees denied, as they did also the immortality of the soul, the life after death and the existence of angels and spirits.

The case is of course a supposed one. In our Lord’s time the custom of Levirate Marriage had long been practically obsolete. See Eidersheim, *Life of Jesus* ii. 400.

S. Luke’s τοῖνυν (25) occurs here only in the Gospels, and in other parts of the N.T. only in Heb. xiii. 13 (where it again stands first word of the sentence contrary to classical usage) and in 1 Cor. ix. 26.

S. Luke’s καταξίω (35) is used twice by S. Luke, and once by S. Paul. τυγχάνω is used six times by S. Luke, four times by S. Paul and twice in the epistle to the Hebrews.

The word ἰσαγγελος was probably coined by S. Luke in place of S. Mark’s simpler phrase.

The word μνησ is used twice by S. Luke, once by S. John and once by S. Paul.

To a Jew a corpse was a polluting thing (cf. Matt. viii. 22, xxiii. 27): to touch it caused uncleanness for seven days. And as no Jew would voluntarily incur this pollution except in cases of great social obligation, so he would readily admit that the all-pure God would not even name a corpse. To S. Luke, the Gentile physician, such feelings were unintelligible, and therefore he tries to interpret the simple Jewish idea by a Pauline thought, for which cf. Acts xvii. 28, ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, and Rom. xi. 36, ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. Rom. vi. 11, ὁ δὲ ζῆ, ζῆ τῷ θεῷ. In the Psalter it is common to speak of the dead as shadows and nonentities; the Christian hope corrects that view.

The refrain with which S. Matthew concludes (33) is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

42. THE QUESTION PUT BY THE SCRIBE.

Conflate.

xxii. 34—40.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό<sup>11</sup>.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς<sup>2</sup> [πειράζων αὐτόν<sup>3</sup>

36 “Διδάσκαλε,] ποία ἐντολὴ μεγάλη<sup>4</sup> [ἐν τῷ νόμῳ];”  
 37 ὁ δὲ εἶπε αὐτῷ

“Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ<sup>5</sup> καρδίᾳ σου καὶ ἐν ὅλῃ τῇ<sup>6</sup> ψυχῇ<sup>7</sup> σου καὶ ἐν ὅλῃ τῇ διανοίᾳ<sup>8</sup> σου<sup>a</sup>.

38 [αὕτη ἐστὶν ἡ<sup>9</sup> μεγάλη (2) καὶ] πρώτη ἐντολὴ. (1)  
 39 δευτέρα<sup>10</sup> [ὁμοία]<sup>11</sup> αὕτη<sup>12</sup>

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν<sup>b</sup>.  
 [40 ἐν ταύταις ταῖς δυοῖν ἐντολαῖς ὅλος<sup>13</sup> ὁ νόμος κρέμαται καὶ οἱ προφήται.]”

1 (D II ss ἐπ’ αὐτόν) 2 (1 omits) 3 (D II + καὶ λέγων)  
 4 (8° + and first) 5 (D + τῇ) 6 (B omits) 7 (I iustitia).  
 8 (1 ss virtute) 9 (D † omits) 10 (D II + δέ) 11 B ὁμοίως  
 12 II αὐτῇ (D ταύτη), B omits 13 (8 ss omit)

Mark xii. 34 d = Matt. xxii. 46 = Luke xx. 40.

xii. 28—34.

[28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας (ii) αὐτῶν<sup>1</sup> συνζητούντων, εἰδὼς<sup>2</sup> ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν<sup>3</sup>

“Ποία ἐστὶν ἐντολὴ πρώτη πάντων<sup>4</sup>;”  
 29 ἀπεκρίθη ὁ Ἰησοῦς<sup>5</sup> ἔτι<sup>6</sup>

[“Πρώτη ἐστὶν<sup>7</sup> (1) Ἄκουε, Ἰσραὴλ, (iii)

Κύριος ὁ θεὸς ἡμῶν κύριος<sup>8</sup> εἷς ἐστίν, 30 καὶ] ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης<sup>9</sup> καρδίας σου  
 καὶ ἐξ ὅλης τῆς<sup>10</sup> ψυχῆς σου<sup>11</sup> καὶ ἐξ ὅλης τῆς<sup>10</sup> διανοίας σου<sup>12</sup>

καὶ ἐξ ὅλης τῆς ἰσχύος σου<sup>13</sup>.

31 δευτέρα αὕτη<sup>14</sup>

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν<sup>b</sup>.  
 [μείζων<sup>15</sup> (2) τούτων ἄλλη<sup>8</sup> ἐντολὴ οὐκ ἔστιν<sup>16</sup>.] (iii)

32 17 Εἶπεν αὐτῷ ὁ γραμματεὺς “Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπες ὅτι εἷς ἐστίν<sup>18</sup> καὶ οὐκ ἔστιν ἄλλος<sup>19</sup> πλὴν αὐτοῦ<sup>c</sup>. 33 καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης<sup>20</sup> καρδίας<sup>21</sup> καὶ<sup>22</sup> ἐξ ὅλης τῆς συνέσεως<sup>23</sup> καὶ ἐξ ὅλης<sup>24</sup> τῆς<sup>25</sup> ἰσχύος<sup>26</sup> καὶ τὸ ἀγαπᾶν τὸν πλησίον<sup>27</sup> ὡς ἑαυτόν<sup>28</sup> περισσώτερόν<sup>29</sup> ἐστὶν πάντων τῶν ὀλοκαγτωμάτων καὶ<sup>30</sup> θγχιῶν.” 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτόν<sup>31</sup> ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ “Οὐ μακρὰν (εἶ)<sup>32</sup> ἀπὸ τῆς βασιλείας τοῦ θεοῦ.”]

Καὶ οὐδεὶς οὐκέτι<sup>33</sup> ἐτόλμα αὐτὸν ἐπερωτῆσαι. †

1 (D<sup>s</sup> † αὐτῷ) 2 (D II καὶ ἰδὼν, 8C ἰδὼν) 3 (D II + λέγων, “Διδάσκαλε) 4 (D II s<sup>o</sup> omit) 5 (D II s<sup>o</sup> ἀποκριθὲς δὲ... εἶπεν, CD II + αὐτῷ) 6 (D II omit, CD II + “Πάντων, C I + ἐντολή) 7 (1 omits, C I + αὕτη) 8 (II s<sup>o</sup> omit) 9 8 + τῆς 10 (B omits) 11 (1 omits) 12 (D II omit, II et ex totis viribus tuis) 13 (D II s<sup>o</sup> + αὕτη πρώτη ἐντολή) 14 (D II s<sup>o</sup> δὲ ὁμοία ταύτη, 8 + ἐστίν) 15 (8 II + δέ) 16 (I hoc est magnum mandatum) 17 8D + Καὶ 18 (D II s<sup>o</sup> + ὁ θεός) 19 (D I omit, I + deus) 20 8D + τῆς 21 (8 + σου) 22 (1 omits) 23 (D II δυνάμεις, s<sup>o</sup> σου) 24 (II omit) 25 (8 omits) 26 (D II ψυχῆς, D<sup>s</sup> + αὐτοῦ) 27 (8 + σου) 28 (8D II σεαυτόν) 29 (D II πλεῖον) 30 (8 + τῶν) 31 (8D II omit) 32 8 † omits 33 (D omits)

<sup>a</sup> LXX. Deut. vi. 4, Ἄκουε, Ἰσραὴλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου \* \* \* \* καὶ ἐξ ὅλης τῆς δυνάμεώς σου. (The asterisks indicate that there is no fourth term in the O.T. as there is in SS. Mark and Luke.)

S. LUKE.

VARIOUS.

§ 42. In S. Luke the lawyer gives the answer which in S. Mark is assigned to our Lord; the sequel also is quite different (cf. Mark x. 3 f.), but these facts need not prevent us from identifying the two passages, which are much too closely allied to be altogether independent, as such changes in detail are common.

In S. Mark the scribe comes with honest intent desiring to be taught. He praises our Lord's answer and is commended in return, being a man of quite exceptional promise. But in S. Matthew he comes to tempt—a commonplace borrowed from Mark viii. 11, x. 2.

Matt. xxii. 40 should be compared with Matt. vii. 12 οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται, and with Gal. v. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ “Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.”

**Conflation.**

x. 25—30<sup>a</sup>.

With Mark xii. 28<sup>b</sup> compare Luke xx. 39.

Some scraps of the deutero-Mark embedded in a new section and much misplaced.

25 [Καὶ ἰδοὺ νομικός τις<sup>1</sup> ἀνέστη]<sup>2</sup> ἐκπειράζων αὐτὸν<sup>3</sup> λέγων  
 “Διδάσκαλε<sup>4</sup>, [τί ποιήσας<sup>5</sup> ζωὴν αἰώνιον<sup>6</sup> κληρονομήσω;]” 26 ὁ  
 δὲ εἶπεν πρὸς αὐτόν [“Ἐν τῷ νόμῳ τί<sup>7</sup> γέγραπται; πῶς ἀνα-  
 γνώσκεις;” 27 ὁ δὲ ἀποκριθεὶς εἶπεν]

“ΑΓΑΠΗΣΕΙΣ ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ COY<sup>8</sup> ἘΞ ὍΛΗΣ<sup>9</sup>  
 καρδίας<sup>10</sup> COY }  
 καὶ<sup>11</sup> ἘΝ ὍΛῃ Τῇ ΨΥΧῇ<sup>12</sup> COY καὶ ἘΝ ὍΛῃ Τῇ } †  
 Ἰσχύϊ<sup>13</sup> COY }  
 καὶ Ἐν ὅλῃ τῇ διανοίᾳ<sup>14</sup> σου<sup>a</sup> 15,  
 καὶ

ΤΟΝ ΠΛΗΣΙΟΝ COY ὡς σεαυτόν<sup>b</sup>.”

28 [εἶπεν δὲ αὐτῷ “Ὁρθῶς ἀπεκρίθης<sup>14</sup>. τοῦτο ποιεῖ καὶ  
 ΖΗΣΗΣ<sup>d</sup> 15.” 29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν<sup>16</sup> εἶπεν πρὸς τὸν Ἰησοῦν  
 “Καὶ τίς ἐστὶν μου πλησίον;” 30 ὑπολαβὼν<sup>17</sup> ὁ Ἰησοῦς εἶπεν<sup>18</sup>]

|                              |   |                            |             |
|------------------------------|---|----------------------------|-------------|
| 1 (ss + came near, who)      | 2 (D1 Ἀνέστη δὲ τις ν., ll ss Haec eo dicente, ll ± ecce &c.) | 3 (CD ll + καὶ)            | 4 (D omits) |
| 5 (κ + + να)                 | 6 (l omits)   | 7 (D <sup>s</sup> † omits) | 8 B omits   |
| 9 κC + τῆς, (D + τῇ)         | 10 (D ll ἐν with dative)                                      | 11 (B † omits)             |             |
| 12 (C 2 ll ἐξ with genitive) | 13 (D ll omit)  | 14 (ss thou hast said)     |             |
| 15 (D ζήσεις)                | 16 (κ αὐτόν)  | 17 (D ll + δὲ)             |             |
| 18 (D + αὐτῷ)                |   |                            |             |

(Here follows THE STORY OF THE GOOD SAMARITAN,  
 8 verses. III. § 3.)

The saying that “no man ventured to ask Him any more questions” is used by S. Mark to conclude the question of the scribe, by S. Luke to conclude the question of the Sadducee, and by S. Matthew to conclude our Lord's question about the Messiah. Similarly the saying “Teacher, Thou hast well said” is appended in the trito-Mark to our Lord's reply “The first commandment is to love God and the second to love our neighbour,” but in S. Luke to the reply that “God is not a God of corpses.” These may be examples of editorial transference, but it is more probable that S. Luke has faithfully preserved for us the proto-Mark; for S. Mark's later additions may well have caused him to remodel the whole passage.

The word νομικός (=γραμματεὺς) is used six times by S. Luke, once by S. Paul, but not elsewhere in N.T. except in this parallel of S. Matthew (35).

S. Luke x. 25 b is borrowed from Luke xviii. 18 = Mark x. 17 = Matt. xix. 16, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

With Mark xii. 31 compare Rom. xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθόν.

<sup>b</sup> LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
<sup>c</sup> LXX. Deut. iv. 35, Κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ.  
<sup>d</sup> LXX. Lev. xviii. 5, καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματα μου, καὶ ποιήσετε αὐτά. ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς.



S. MATTHEW.

S. MARK.

xxii. 41—xxiii. 12.

41 [Συνηγμένων δὲ τῶν Φαρισαίων] ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς λέγων 42 “Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν;” λέγουσιν αὐτῷ “Τοῦ<sup>1</sup> Δαυεὶδ.” 43 λέγει αὐτοῖς “Πῶς οὖν Δαυεὶδ ἔν πνεύματι<sup>2</sup> καλεῖ αὐτὸν κύριον λέγων † 44 Εἶπεν Κύριος τῷ κυρίῳ μοῦ ‘Κάθου ἐκ δεξιῶν μοῦ ἕως ἄν θῶ τοὺς ἐχθρούς<sup>3</sup> σοῦ ὑποκάτω<sup>4</sup> τῶν ποδῶν σοῦ<sup>a</sup>;” 45 εἰ οὖν Δαυεὶδ<sup>5</sup> καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;” † [46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας<sup>6</sup> ἐπερωτῆσαι αὐτὸν οὐκέτι.]

1 (N † omits) 2 (s<sup>c</sup> omits, s<sup>c</sup> + holy) 3 (D \* ἐκθρούς)  
 4 (ll scabellum) 5 (D ll + ἐν πνεύματι) 6 (D ll ss ὥρας)

Conflation.

xxiii. 1 [Τότε (ὁ)<sup>1</sup> Ἰησοῦς] ἐλάλησεν τοῖς ὄχλοις } †  
 καὶ τοῖς μαθηταῖς αὐτοῦ<sup>2</sup> λέγων<sup>3</sup>  
 “Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν  
 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν<sup>4</sup> ποιήσατε<sup>5</sup> [καὶ τηρεῖτε<sup>6</sup>, κατὰ δὲ<sup>7</sup> τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμειοῦσιν δὲ φορτία<sup>8</sup> βαρέα<sup>9</sup> καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ<sup>10</sup> δὲ τῷ δακτύλῳ αὐτῶν<sup>11</sup> οὐ θέλουσιν κινήσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακῆρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα<sup>12</sup>],

6 φιλοῦσι δὲ τὴν πρωτοκλισίαν<sup>13</sup> ἐν τοῖς δείπνοις (3)

καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)

7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς (1)

[καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων “Ραββεὶ<sup>14</sup>.” 8 Ἵμεῖς δὲ μὴ κληθῆτε Ῥαββεὶ<sup>15</sup>, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος<sup>16</sup>, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν<sup>17</sup> ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος<sup>18</sup>. 10 μηδὲ κληθῆτε καθηγηταί, ἵνα καθηγητῆς ὑμῶν ἐστὶν εἰς<sup>19</sup> ὁ χριστός· 11 Ἦ δὲ<sup>20</sup> μέζων ὑμῶν<sup>21</sup> ἔσται ὑμῶν διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.”]

1 B omits 2 (1 et dixit illis) 3 (ss omit) 4 (D<sup>s</sup> omits, 1 + servare) 5 (D ποιεῖτε, s<sup>c</sup> Origen hear) 6 (s<sup>c</sup> Origen and do, N s<sup>c</sup> omit) 7 (D ll γὰρ) 8 (N + μεγάλη) 9 B ll + καὶ δυσβάστακτα, (D + καὶ † ἀδυσβ.) 10 (ll omit) 11 (s<sup>c</sup> omits) 12 (ll + vestimentorum suorum) 13 (D<sup>s</sup> \* πρωτοκλισίαν) 14 (D s<sup>c</sup> + ραββεὶ) 15 (N omits) 16 (ND καθηγητῆς, s<sup>c</sup> + Χριστός) 17 (D ll ὑμῶν) 18 (D ll ἐν οὐρανοῖς) 19 (N ll εἰς γὰρ ἐστὶν ὑμῶν ὁ καθ.) 20 (D ll omit) 21 (ss whosoever among you wishes to be great) (S. Matthew adds 26 verses. The whole conflation is given in II. § 17.)

On S. Matthew's silence about widows see next section.

43. TEACHING IN THE TEMPLE.

xii. 35—44.

43 a. Our Lord's Question about the Messiah.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν<sup>1</sup> [διδάσκων ἐν τῷ ἱερῷ] (iii)  
 “Πῶς λέγουσιν οἱ γραμματεῖς ὅτι  
 ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;  
 36 αὐτὸς<sup>2</sup> Δαυεὶδ εἶπεν<sup>3</sup> ἐν<sup>4</sup> τῷ πνεύματι τῷ ἁγίῳ  
 Εἶπεν<sup>5</sup> ὁ Κύριος τῷ κυρίῳ μοῦ ‘Κάθου<sup>7</sup> ἐκ δεξιῶν μοῦ  
 ἕως ἄν<sup>8</sup> θῶ<sup>9</sup> τοὺς ἐχθρούς<sup>10</sup> σοῦ ὑποκάτω<sup>11</sup> τῶν  
 ποδῶν σοῦ<sup>a</sup>.”  
 37 αὐτὸς<sup>\*</sup> Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πῶθεν<sup>13</sup> αὐτοῦ  
 ἐστὶν υἱός;”

1 (D ll εἶπεν) 2 (D s<sup>c</sup> + καὶ) 3 (D<sup>s</sup> † οὗτος, ll + enim or autem) 4 (1 † omits) 5 (B † omits) 6 (D<sup>s</sup> ll λέγει, N + ὁ) 7 B Κάθισον 8 (D † omits) 9 (D \* θῶσω) 10 (D \* ἐκθρούς) 11 (N ll ὑποπόδιον) 12 (2 ll + si, 2 ll + ergo, 1 + si ergo, s<sup>c</sup> + And if) 13 (N l πῶς)

Matt. xxii. 46 = Mark xii. 34 d = Luke xx. 40.

43 b. Warning against Pharisaism.

xii. (37) Καὶ ὁ<sup>1</sup> πολὺς ὄχλος ἠκουεν αὐτοῦ<sup>2</sup> ἡδέως.  
 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ<sup>3</sup> ἔλεγεν \* \*<sup>4</sup>  
 “Βλέπετε ἀπὸ τῶν γραμματέων  
 τῶν θελώντων<sup>5</sup> ἐν στολαῖς<sup>11</sup> περιπατεῖν

καὶ\* ἀσπασμοὺς ἐν ταῖς ἀγοραῖς<sup>6</sup> (1)  
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)  
 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, (3)

40 οἱ κατέσθοντες<sup>7</sup> τὰς<sup>8</sup> οἰκίας τῶν<sup>9</sup> χηρῶν<sup>9</sup>  
 καὶ<sup>10</sup> προφάσει μακρὰ προσευχόμενοι·  
 οἳτοὶ λήμψονται περισσώτερον κρίμα.”

1 (ND omit) 2 (D + καὶ) 3 (D ll ὁ δὲ διδάσκων, D s<sup>c</sup> 1 + ἄμα) 4 (D ll + αὐτοῖς) 5 (D<sup>s</sup> † καὶ τῶν τελωνῶν) 6 (D + ποιεῖσθαι) 7 (N ol κατεσθοντες, D ll ol κατεσθουσω) 8 (D omits) 9 (D ll + καὶ ὄρφανῶν) 10 (D ll s<sup>c</sup> omit) 11 (s<sup>c</sup> στοαῖς)

## S. LUKE.

## VARIOUS.

§ 43. Again there is a difference about the persons addressed. According to S. Mark the question appears to have been put to the multitude, and we are not even told that scribes were present. They are spoken of in the third person and as though absent. S. Luke has recently mentioned scribes, and his pronoun "to them" may mean "to the scribes," though it is more probably indefinite. But S. Matthew, with his usual condemnation of the Pharisees, addresses the question pointedly to them and makes them give the answer. Then a second question is put and they are silenced and confounded. All this is done by some slight editorial changes, the purpose of which is clear.

S. Luke speaks of "the book of Psalms," cf. Luke xxiv. 44, Acts i. 20, xiii. 35. No other N.T. writer uses this term when speaking of the O.T. psalms. All prefer to write "in David" or "David saith."

xx. 41—xxi. 4 (xi. 43).

41 Εἶπεν δὲ πρὸς αὐτοὺς

"Πῶς λέγουσιν<sup>1</sup>

τὸν χριστὸν εἶναι<sup>2</sup> Δαυεὶδ υἱόν; †

42 ἄυτὸς γὰρ<sup>3</sup> Δαυεὶδ λέγει ἐν [Βιβλῷ<sup>4</sup> Ψαλμῶν]

Εἶπεν<sup>5</sup> ὁ Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου

43 ἕως ἄν θῶ<sup>6</sup> τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου<sup>7</sup>.

44 Ἐπειδὴ οὖν<sup>8</sup> αὐτὸν κύριον καλεῖ<sup>9</sup>, καὶ<sup>2</sup> πῶς αὐτοῦ υἱός ἐστιν;<sup>†</sup>

1 (ss + the scribes, concerning) 2 (D omits) 3 (D ll ss καὶ αὐτὸς) 4 (D τῆ βύβλῳ τῶν) 5 (D ll λέγει, κ + δ) 6 (D τιθῶ) 7 (D ll ss ὑποκάτω) 8 (ll ss + If) 9 (D ll omit, l enim) 10. (D<sup>8</sup> λέγει)

power, and says that His judgments are just, not by virtue of His omniscience, but by seeking to know and do the Father's will. If He shows superhuman power and knowledge, as He constantly does, it would seem to be not so much His own, which He had mysteriously surrendered for the time, but derived from the Holy Spirit, which was given without measure to Him. Certainly weakness and strength, ignorance and knowledge, meekness and self-assertion are incomprehensibly united in Him. To deny the human element is to deny the Incarnation. Not to recognize the divine is however far more fatal. Some would plead that His words are not always accurately reported.

§ 43 b. S. Mark's account of our Lord's denunciation of Pharisaism is given in three verses, which S. Matthew, as usual, expands by conflation into a whole chapter, using S. Mark's verses as a peg on which to hang new materials. S. Luke always prefers, where it is possible, to reproduce S. Mark in the original brevity and to collect the new materials into a different chapter. (xi. 37—54. See II. § 17).

xx. 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ  
εἶπεν τοῖς μαθηταῖς<sup>1</sup>

46 "Προσέχετε ἀπὸ τῶν γραμματέων  
τῶν θελώντων περιπατεῖν ἐν στολαῖς<sup>2</sup> †

καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς  
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς  
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,"

**Doublet:**

[xi. 43 "οὐαὶ ὑμῖν τοῖς Φαρισαίοις<sup>3</sup>,  
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)  
καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς<sup>4</sup>." (1)]

xx. 47 "οἱ κατεσθίουσιν<sup>5</sup> τὰς οἰκίας<sup>6</sup> τῶν χηρῶν  
καὶ<sup>7</sup> προφάσει μακρὰ προσεύχονται<sup>8</sup>.  
οὗτοι λήμψονται περισσότερον κρίμα."

1 (κ ll + αὐτοῦ) 2 (ss στοαῖς) 3 (κ D ll Φαρισαῖοι, s<sup>o</sup> scribes and Ph.) 4 (CD ll + καὶ (C + τὰς) πρωτοκλισίας ἐν τοῖς δείπνοις) 5 (D οἱ κατέσθοντες) 6 (ll panes) 7 (ll omit) 8 (D ll προσευχόμενοι)

If, as many O. T. critics maintain, Ps. cx. was not written by David but by some anonymous author in 143 B.C. to celebrate the accession to political and priestly power of Simon the Maccabee, our Lord's argument in this passage breaks down. Hence the supreme importance of right views on the *γένεσις*. If our Lord "grew in wisdom" as really as in stature (Luke ii. 52), His human education must have been affected by His environment, and although He "refused the evil and chose the good" to an extent to which no limit can be placed by those who believe in the Incarnation, there are many things which mere clearness of moral and spiritual vision would not reveal to Him. We must not judge of this question by reason, but by what Scripture says about it. Now our Lord proclaims His own ignorance respecting things distant in time (Mark xiii. 32) and respecting things distant in space (John xi. 34). The Gospels never represent Him as rising above the knowledge of the age in which He lived in matters of science (Luke viii. 8, xi. 34, xvi. 19 ff.). It is therefore not surprising that He accepted the critical conclusions of that age (Luke xvi. 31). So in John v. 30 He declares His dependence upon the Father for

*βλέπω* in this sense is used six times by S. Mark, once by S. Matt. and twice by S. Luke; the synonym *προσέχω* does not occur in S. Mark, but is found six times in S. Matt. and four times in S. Luke. Neither *βλέπετε ἀπὸ νοῦ βλέπετε μὴ* is found in the LXX. Both phrases seem to have been coined by S. Mark and to have been generally corrected by the other Evangelists.

<sup>a</sup> LXX. Ps. cx. 1, εἶπεν [ὁ] Κύριος τῷ κυρίῳ μου Ἐκ δεξιῶν μου ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." Cf. Heb. i. 13; Acts ii. 34.

S. MATTHEW.

Widows are not once mentioned in S. Matthew, though S. Mark speaks of them in two passages and S. Luke in six, not to reckon cases in the Acts of the Apostles. There was probably some local reason for this remarkable silence arising from the circumstances of the church (of Alexandria?) for which this Gospel was written. Widows were at all times a serious burden to the church funds, as we learn from Acts vi. and the Pastoral epistles. They were numerous and many of them very young. It may have been necessary sternly to repress them. Otherwise it is difficult to account for this deliberate omission. In the first Gospel women are as much kept in the background as they are brought to the front in the third.

§ 44. It appears from New Testament writings that Christian thought in the Apostolic age was directed (1) to the Second Advent, (2) to the Resurrection, (3) to the Crucifixion, (4) to our Lord's ministerial activity, (5) to the Incarnation, (6) to the pre-existence of the Son with the Father, teaching thus ever moving backwards in respect of time. The older topics were not allowed to drop, but the chief interest ever centred on the newer revelations. It is therefore not surprising that our Lord's teaching on Eschatology should have formed part of the proto-Mark. Indeed there is reason to think that the four chapters of S. Mark which follow are the oldest part of the Gospel tradition. Certainly the subject of the Second Advent forms the earliest promise in Acts i. 11, and is the basis of what are probably the earliest Christian writings, S. Paul's epistles to the Thessalonians.

xxiv. 1—42 (x. 17—22).

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ<sup>1</sup> τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον<sup>2</sup> οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

“Οὐ<sup>3</sup> βλέπετε ταῦτα [πάντα<sup>4</sup>; ἀμὴν λέγω ὑμῖν<sup>5</sup>]. οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.”

1 (B ἐκ) 2 (F II + αὐτῷ) 3 (D II s<sup>a</sup> omit) 4 (s<sup>a</sup> all these stones) 5 (D + ἔτι)

**Conflation.**

xxiv. 3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν †

προσῆλθον αὐτῷ οἱ μαθηταὶ<sup>2</sup> κατ<sup>3</sup> ἰδίαν †  
λέγοντες

“Εἰπὸν<sup>4</sup> ἡμῖν πότε<sup>5</sup> ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς [ῥῆσ<sup>6</sup> παρουσίας<sup>7</sup> καὶ]<sup>7</sup> συντελείας [τοῦ αἰῶνος].”

1 (C + κατέναντι τοῦ ἱεροῦ) 2 (C II + αὐτοῦ) 3 (NB \* καθ<sup>8</sup>) 4 (NB CD E Iπέ) 5 (C † τότε) 6 (D π. σου) 7 (D + τῆς)

xxiv. 4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς<sup>1</sup>  
“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ<sup>2</sup>.”

1 (II omit) 2 (C -σει)

S. MARK.

**43 c. The Widow's Mites.**

xii. 41 Καὶ [καθίσας<sup>1</sup> κατέναντι<sup>2</sup> τοῦ γαζοφυλακίου] (iii) ἐθεώρει<sup>3</sup> πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι<sup>4</sup> ἔβαλλον<sup>5</sup> πολλά.

42 καὶ ἐλθοῦσα μία<sup>6</sup> χήρα πτωχῆ<sup>7</sup>  
ἔβαλεν λεπτὰ δύο, [ὅ ἐστιν κοδράντης.] (iii)

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν<sup>8</sup> αὐτοῖς  
“Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχῆ  
πλείον<sup>9</sup> πάντων ἔβαλεν<sup>10</sup> τῶν βαλλόντων<sup>11</sup> εἰς τὸ γαζοφυλάκιον·

44 πάντες γὰρ<sup>12</sup> ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,

αὕτη δὲ ἔκ τῆς ὑστερήσεως αὐτῆς<sup>13</sup>  
πάντα ὅσα εἶχεν ἔβαλεν, ἴσον τὸν βίον αὐτῆς.”<sup>13</sup>

1 (D καθεζόμενος, s<sup>a</sup> Origen ἐστὼς) 2 B ἀπ- 3 (N θεωρεῖ) 4 (D † omits) 5 (N ἐξ-) 6 (D ἄμα, N + γυνή) 7 (D II omit) 8 (E II λέγει) 9 (N πλέον) 10 (N ἔβαλλον) 11 (II s<sup>a</sup> omit) 12 (D + οὐτοι) 13 (s<sup>a</sup> omits)

**44. DISCOURSE ON THE DESTRUCTION OF THE TEMPLE (AND THE LAST DAYS).**

**44 a. The Prediction.**

xiii. 1—37.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς<sup>1</sup> τῶν μαθητῶν αὐτοῦ “Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.”

2 καὶ<sup>2</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ<sup>4</sup>

“Βλέπετε<sup>5</sup> ταύτας τὰς μεγάλας<sup>6</sup> οἰκοδομὰς; τοῦ μὴ ἀφεθῆ ὧδε<sup>8</sup> λίθος ἐπὶ λίθον<sup>9</sup> ὃς οὐ μὴ καταλυθῆ<sup>10</sup>.”

1 (D II + ἐκ) 2 (D II + τοῦ ἱεροῦ) 3 (D II + ἀποκριθεὶς) 4 (D II αὐτοῖς, II + Nonne) 5 (D II βλέπετε, s<sup>a</sup> βλέπε, II + πάσας) 6 (s<sup>a</sup> omits) 7 (D II + ἀμὴν λέγω ὑμῖν ὅτι) 8 (A II omit, II in (± isto) templo) 9 (D λίθω) 10 (N καταλυθήσεται, D II + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν)

**44 b. The Question of the Four Disciples.**

[xiii. 3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν] (ii)  
[κατέναντι τοῦ ἱεροῦ] (iii)

ἐπηρώτα<sup>1</sup> αὐτὸν κατ<sup>2</sup> ἰδίαν<sup>3</sup>

[Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας]\* (iii)

4 “Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ<sup>4</sup> ταῦτα συντελεῖσθαι πάντα<sup>5</sup>.”

1 (D II s<sup>a</sup> -των) 2 (B \* καθ<sup>8</sup>) 3 (NB + ὁ) 4 (D † μέλλει) 5 (I s<sup>a</sup> omit)

**44 c. The preliminary Troubles and how to meet them.**

xiii. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν<sup>1</sup> αὐτοῖς  
“Βλέπετε μὴ τις ὑμᾶς πλανήσῃ<sup>2</sup>.”

1 (D II ἀποκριθεὶς εἶπεν, s<sup>a</sup> αὐτῆ) 2 (D -σει)

S. LUKE.

xxi. 1 [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζο-  
φυλάκιον τὰ δῶρα αὐτῶν<sup>1</sup> πλουσίους. †

<sup>2</sup> εἶδεν δέ<sup>2</sup> τινα χήραν πενιχρὰν  
βάλλουσαν [ἐκεῖ]<sup>3</sup> λεπτὰ δύο<sup>4</sup>,  
<sup>3</sup> καὶ εἶπεν

“Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ  
πλείον<sup>5</sup> πάντων ἔβαλεν

<sup>4</sup> πάντες γὰρ [οἱ] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

[εἰς τὰ δῶρα]<sup>7</sup>,

αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς  
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.” †

1 (D+τοὺς) 2 (l omits, D ll ss + καὶ) 3 (D ll ss omit)  
4 (D+δ ἐστὶν κωδράντης) 5 (D πλείω, S πλέον) 6 (D ll  
+ τοῦ θεοῦ) 7 (S<sup>c</sup> into the treasury as an offering)

§ 44. In three Gospels our Lord's solemn prediction of the destruction of the Temple stands first; in SS. Mark and Luke there follows a question as to when this should be and a long discourse which simply answers that question, except that in a single clause of it (Mark xiii. 24—27=Luke xxi. 25—27) mention is made of the Coming of the Son of Man, presumably for the final Judgement. In S. Matthew however the scope of the discourse is enlarged, for the disciples ask not merely for the date of the destruction of the Temple, but “of Thy Presence and of the winding up of the age.” And throughout the discourse, which in S. Matthew is much lengthened, the End of the World is inseparably blended with the Destruction of the Temple, as though the two events were synchronous and identical. This is due to S. Matthew's habit of conflation, in accordance with which he has massed together all our Lord's sayings (1) respecting the destruction of Jerusalem, (2) respecting the destruction of the World, assuming that the two events were the same. In S. Luke's

xxi. 5—38 (xii. 11, 12; xvii. 31, 21, 23).

<sup>3</sup> Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῦς  
[καὶ ἀναθήμασιν<sup>1</sup>] κεκόσμηται,

εἶπεν

<sup>6</sup> “Ταῦτα<sup>2</sup> ἃ<sup>3</sup> θεωρεῖτε<sup>4</sup>, [ἐλεύσονται ἡμέραι ἐν αἷς]  
οὐκ ἀφελθήσεται λίθος ἐπὶ λίθῳ<sup>5</sup> ὃδε<sup>6</sup> ὃς οὐ καταλυθή-  
σεται.” †

1 (ND ἀναθήμασιν) 2 (S<sup>c</sup>+stones) 3 (D ll ss omit)  
4 (l Nonne videtis haec?) 5 (D ll + ἐν τοίχῳ) 6 (ll omit)

### Conflation.

xxi. 7 ἐπηρώτησαν δὲ αὐτὸν<sup>1</sup>  
λέγοντες

“[Διδάσκαλε,] πότε οὖν<sup>2</sup> ταῦτα ἔσται, καὶ τί τὸ σημεῖον  
ὅταν μέλλῃ ταῦτα γίνεσθαι<sup>3</sup>,”

1 (D+οἱ μαθηταί) 2 (D ll ss omit) 3 (D l τῆς σῆς  
ἐλεύσεως)

xxi. 8 ὁ δὲ εἶπεν

“Βλέπετε μὴ πλανηθῆτε

VARIOUS.

Cf. S. John viii. 20.

[ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ  
λερῷ.]

S. Mark says that even the rich cast in copper coins (prutahs), ten of which were worth a penny. So if they gave many, they did not give much; and this was their fault. S. Luke, whose readers did not as a rule use copper coins, has lost this point. Cf. Mark vi. 8 note.

ἀναβλέψας is used of our Lord in Mark vi. 41=Matt. xiv. 19=Luke ix. 16; also in Mark vii. 34=Luke xix. 5.

S. Matthew puts ἀμήν into our Lord's mouth 30 times, S. Mark 13 times, S. Luke 6. S. Luke shows some reluctance to introduce a Hebrew word into Greek.

2 Cor. viii. 12. Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη  
εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει.

Gospel many of our Lord's sayings respecting the destruction of the World are recorded, but, except in the case of the one Marcan sentence described above, they are carefully separated from those respecting the destruction of Jerusalem. Probably our Lord's numerous sayings on these two questions were spoken on many different occasions and have been collected for convenience of Church teaching, and differently in the different Gospels. We may go further and ask whether in this, which is the only lengthy speech in S. Mark, some degree of conflation has not been used even in his Gospel. It is true that S. Mark does not usually conflate, but as the speech is unique, there may be exceptional features in it. And if so, it is possible that in our Lord's human mind the confusion which we find in the Gospels—or at least in S. Matthew—did not exist. Holding fast to the truth of the κένωσις we should feel no difficulty if it were shown that our Lord identified what time has shown to be perfectly separate, but to some minds it may be a relief to see that there is good reason to suspect that He did not.

It seems clear from what we have advanced that S. Matthew's (oral) Gospel was put into its present form before the destruction of Jerusalem.

S. Luke with his indefinite “certain persons” (5) is probably following the proto-Mark, while the four names, Peter, James, John and Andrew, belong to the trito-Mark.

The word παρουσία occurs four times in this chapter of S. Matthew, but not elsewhere in the Gospels. It is however frequent in S. Paul, and there is reason to think that he coined it; it is found also in S. James, 2 Peter and 1 John.

The phrase συντέλεια αἰῶνος is found five times in S. Matthew but not elsewhere. ἐπὶ συντελείᾳ τῶν αἰῶνων is used in a different sense in Heb. ix. 26.

With Mark xiii. 2 cf. Acts vi. 13, “Ὁ ἄνθρωπος οὗτος οὐ πάσεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου, ἡ ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον.” xxi. 28, “Ἄνδρες Ἰσραηλῆται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλλήνας εἰσῆγαγεν εἰς τὸ ἱερὸν καὶ κεκοίωκεν τὸν ἅγιον τόπον τούτον.”

S. MATTHEW.

xxiv. 5 “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες<sup>3</sup> ‘Ἐγὼ εἰμι [ὁ χριστός],’ καὶ πολλοὺς πλανήσουσιν.  
 6 μελλήσετε<sup>4</sup> δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· [ὄρατε,] μὴ θροεῖσθε·  
 Δεῖ γὰρ<sup>5</sup> γενέσθαι, ἀλλ’ οὕτω [ἐστίν] τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ<sup>6</sup> καὶ σεισμοὶ κατὰ τόπους· †  
 8 [πάντα δὲ<sup>1</sup>] ταῦτα ἀρχῆ<sup>7</sup> ὀδίνων<sup>8</sup>. †  
 3 (C1+8ti) 4 (D μέλλετε) 5 (C1+πάντα, II+ταῦτα)  
 6 (CII+καὶ λιμοὶ) 7 (II initia) 8 (DII ὀδίνων)

xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν<sup>1</sup> ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων<sup>2</sup> [τῶν<sup>3</sup> ἐθνῶν]<sup>4</sup> διὰ τὸ ὄνομά μου.  
 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους<sup>15</sup>. 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσουσιν<sup>8</sup> καὶ πλανήσουσιν πολλοὺς· 12 καὶ διὰ τὸ πληθυνθῆναι<sup>7</sup> τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.  
 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. }  
 14 καὶ κηρυχθήσεται τοῦτο<sup>8</sup> τὸ εὐαγγέλιον [τῆς βασιλείας<sup>18</sup> † (1)  
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον] πᾶσιν τοῖς ἔθνεσιν,  
 [καὶ τότε ἔξει τὸ τέλος.]

Logion from the Charge to the Twelve.

x. 17 “προσέχετε δὲ<sup>9</sup> ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν [γὰρ] ὑμᾶς<sup>10</sup> εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς<sup>11</sup> [αὐτῶν] μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε<sup>12</sup> ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].

[19 ὅταν δὲ παραδώσω<sup>13</sup> ὑμᾶς, μὴ μεριμνήσητε ἥ<sup>14</sup> τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ<sup>15</sup> τί λαλήσητε<sup>16</sup>.  
 20 οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες † ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].  
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται<sup>17</sup> τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.  
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.]

1 (D<sup>s</sup> ἀποκτείνουσιν) 2 (N omits) 3 (D omits)  
 4 (C<sup>s</sup> omit) 5 (N εἰς θλίψιν) 6 (DII ἐξ-) 7 (D<sup>s</sup> πληθύναι)  
 8 (I omits) 9 (DII omit) 10 (C omits)  
 11 (D εἰς τὰς -γάς) 12 (D ἡγεμόνων σταθήσεσθε) 13 (Dg II παραδώσουσιν, C παραδίδωσιν) 14 (II omit) 15 (C ἡμέρα)  
 16 (D1 omit) 17 B -στήσεται

S. MARK.

xiii. 6 “πολλοὶ<sup>\*3</sup> ἐλεύσονται ἐπὶ τῷ ὀνόματί μου<sup>4</sup> λέγοντες ὅτι<sup>5</sup> ‘Ἐγὼ εἰμι<sup>6</sup>,’ καὶ πολλοὺς πλανήσουσιν.  
 7 ὅταν δὲ ἀκούσητε<sup>7</sup> πολέμους καὶ ἀκοὰς πολέμων, <sup>8</sup> μὴ θροεῖσθε<sup>9</sup>.  
 Δεῖ<sup>\*</sup> γενέσθαι, ἀλλ’ οὕτω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ<sup>10</sup> βασιλείαν, <sup>11</sup> ἔσονται σεισμοὶ κατὰ τόπους<sup>12</sup>, ἔσονται<sup>5</sup> λιμοὶ<sup>13, 710</sup> <sup>9</sup> ἀρχῆ<sup>7</sup> ὀδίνων ταῦτα<sup>14, 715</sup>.

3 (D II s<sup>s</sup>+γὰρ) 4 (I+pseudiprophetae) 5 (D II s<sup>s</sup> omit)  
 6 (II+Christus) 7 B ἀκούητε 8 (N+ὄρατε) 9 (D<sup>s</sup> II θροεῖσθε)  
 10 (N omits) 11 (A II+καὶ) 12 (D II+καὶ) 13 (A I s<sup>s</sup>+καὶ ταραχαί) 14 (s<sup>s</sup> omits) 15 (I omits, II+omnia)

44 d. Brother will deliver up brother to death.

xiii. (9) “βλέπετε δὲ ὑμεῖς ἑαυτοὺς<sup>12a</sup>· παραδώσουσιν<sup>3</sup> ὑμᾶς<sup>4</sup> εἰς συνέδρια<sup>5</sup> καὶ εἰς συναγωγὰς Ἰδαρήσεσθε<sup>6</sup> καὶ<sup>7</sup> ἐπὶ ἡγεμόνων καὶ<sup>8</sup> βασιλέων σταθήσεσθε ἕνεκεν<sup>9</sup> ἐμοῦ εἰς μαρτύριον αὐτοῖς.  
 [10 καὶ εἰς πάντα τὰ<sup>10</sup> ἔθνη (1) (ii) πρῶτον<sup>11</sup> δεῖ κηρυχθῆναι τὸ εὐαγγέλιον<sup>12</sup>.]  
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε \* \* τί λαλήσητε<sup>13</sup>, ἀλλ’ ὅ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο<sup>14</sup> λαλεῖτε,  
 οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.  
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται<sup>15</sup> τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·  
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

1 (N omits, I haec) 2 (DII εἶτα ὑμᾶς αὐτοῦς, s<sup>s</sup> and)  
 3 (NII+γὰρ) 4 (DII omit) 5 (s<sup>s</sup> the people) 6 (I omits)  
 7 (s<sup>s</sup> καὶ ἰδρ.) 8 (s<sup>s</sup>+ἐπι) 9 (B ἕνεκα) 10 (D<sup>s</sup> omits)  
 11 (I sed confortamini, prius enim, II+autem, s<sup>s</sup>+γὰρ) 12 (D II+ἐν πᾶσιν τοῖς ἔθνεσιν) 13 (A II+μηδὲ μελετᾶτε) 14 (D<sup>s</sup> I †αὐτὸ) 15 (B -στήσεται)

## S. LUKE.

xxi. (8) “πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ‘Ἐγὼ εἰμι’” [καὶ ‘τὸ καιρὸς ἤγγικεν’ μὴ<sup>73</sup> πορευθῆτε ὀπίσω αὐτῶν].

9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε<sup>4</sup>.

δεῖ γὰρ<sup>5</sup> ταῦτα γενέσθαι [πρώτων], ἀλλ’ οὐκ εὐθέως τὸ τέλος<sup>6</sup>.”

10 [Τότε ἔλεγεν αὐτοῖς]<sup>7</sup> “Ἐγερθήσεται<sup>8</sup> ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

11 σεισμοὶ τε<sup>9</sup> [μεγάλοι] καὶ κατὰ τόπους<sup>10</sup> [λοιοὶ καὶ] λιμοὶ<sup>11</sup> ἔσονται, †

[φόβηθρά<sup>12</sup> τε καὶ ἀπ’ οὐρανοῦ<sup>13</sup> σημεῖα μεγάλα ἔσται<sup>14</sup>.]

1 (D II + δεῖ) 2 (II + Christus) 3 (N † omits, A II + ὄν) 4 (D I φοβηθῆτε) 5 (II omit) 6 (I + in illis) 7 (D II ss omit) 8 (D II ss + γὰρ) 9 (I omits) 10 (D II κατὰ τόπους καὶ) 11 N D I λιμοὶ καὶ λοιμοὶ 12 (N φόβηθρά) 13 (D II ss ἀπ’ οὐρανοῦ καὶ) 14 (II + et tempestates, I et hiemes, s<sup>c</sup> + and great storms, or winters)

[xxi. 12 “πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἑφ’ ὑμᾶς<sup>11</sup> τὰς χεῖρας αὐτῶν καὶ διώξουσιν],

παραδιδόντες

εἰς τὰς συναγωγὰς [καὶ φυλακάς], ἀπαγομένους<sup>2</sup> ἐπὶ βασιλεῖς καὶ ἡγεμόνας

ἐνεκεν<sup>3</sup> [τοῦ ὀνυματός] μου

13 [ἀποβήσεται<sup>4</sup> ὑμῖν] εἰς μαρτύριον.

14 [θέτε οὖν<sup>5</sup> ἐν ταῖς καρδίαις ὑμῶν]

μὴ προμελετᾶν<sup>6</sup> ἀπολογηθῆναι,

15 [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν

ἣ οὐ δυνήσονται ἀντιστῆναι<sup>7</sup> ἢ ἡ ἀντειπεῖν<sup>18</sup>

ἅπαντες<sup>9</sup> οἱ ἀντικείμενοι ὑμῖν.]

**Doublet:**

[xii. 11 “Ὅταν δὲ εἰσφέρωσιν<sup>10</sup> ὑμᾶς ἐπὶ<sup>11</sup> τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεμνησθε<sup>12</sup> ἵπως (ἢ τί)<sup>13</sup> ἀπολογήσθε ἢ τί εἴπητε” 12 τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ ἃ δεῖ εἰπεῖν.”]

xxi. 16 “παραδοθήσεσθε<sup>14</sup> δὲ καὶ<sup>15</sup> ὑπὸ γονέων καὶ ἀδελφῶν<sup>17</sup>

[καὶ συγγενῶν<sup>17</sup> καὶ φίλων],

καὶ θανατώσουσιν ἐξ ὑμῶν,

17 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18 [καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.]<sup>18</sup>

19 ἔν τῇ ὑπομονῇ ὑμῶν κτήσεσθε<sup>17</sup> τὰς ψυχὰς ὑμῶν.

1 (N † ἐπ’ αὐτοὺς) 2 (II ducentes) 3 (D ἐνεκα) 4 (II + enim or autem) 5 (N omits) 6 (D -τώντες) 7 (I omits) 8 (D<sup>s</sup> II ss omit) 9 (II omit), ND πάντες 10 (D<sup>s</sup> II φέρωσιν) 11 (ND I εἰς) 12 (D<sup>s</sup> προμεμνησθε) 13 (s<sup>c</sup>? omits ἵπως ἢ), D II s<sup>c</sup> omit ἢ τί 14 (II enim or autem) 15 (s<sup>c</sup> omits) 16 (s<sup>c</sup> + for, s<sup>c</sup> + but) 17 (ND κτήσασθε)

W. S.<sup>2</sup>

## VARIOUS.

Our Lord gives His disciples the definite instruction to flee from the doomed city, as soon as its destruction is imminent; in other respects He simply warns them to be (1) sceptical, (2) cautious, (3) wakeful. The first of these may come as a surprise to many, for Christians from their exaltation of Faith have been generally accused of credulity. But the two things are widely different, and true faith should be the best protection against imposture.

Cf. 2 Thess. ii. 1, ἐρωτώμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου (ἡμῶν) Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτῶν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδὸς μηδὲ θροεῖσθαι.

With Luke xxi. 8 c cf. Matt. xxi. 34, “ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν.”

S. Luke’s ἀκαταστασία (9) occurs in 1 Cor. xiv. 33, 2 Cor. vi. 5, xii. 20, James iii. 16; ἀκατάστατος occurs in James i. 8, iii. 8.

For S. Luke’s καὶ φυλακάς (12) see the imprisonments of Acts v. 25, viii. 3, xii. 4, xvi. 23, xxii. 4, xxvi. 10.

S. Luke’s ἀπολογεῖσθαι (14) is not found in the other Gospels, but six times in the Acts and twice in S. Paul.

With Mark xiii. 13 b cf. James i. 12, Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δοκιμὸς γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγεῖλατο τοῖς ἀγαπῶσιν αὐτόν.

With Luke xxi. 18 cf. Acts xxvii. 34, “οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείται.” Luke x. 19, “καὶ οὐδὲν ὑμῶν οὐ μὴ ἀδικήσεται.” John x. 28, “καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.” Matt. x. 30 = Luke xii. 7, “ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναί εἰσιν.” The contradiction between 16 c and 18, 19 is probably due to conflation.

C lacks Matt. xxiv. 11—44.  
 ——— Mark xii. 30—xiii. 18.  
 ——— Luke xii. 4—xix. 41.  
 s<sup>c</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Mark except xvi. 17—20.

FIRST DIVISION.

S. MATTHEW.

xxiv. 15 “Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως”<sup>a</sup>  
 [τὸ ῥηθὲν διὰ Δανιήλ<sup>1</sup> τοῦ προφήτου]  
 “Ἔστος<sup>2</sup> ἐν τόπῳ ἀγίῳ<sup>3</sup>, ὁ ἀναγινώσκων νοεῖτω,  
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς<sup>4</sup> τὰ ὄρη,  
 17 ὃς ἐπὶ τοῦ δώματος μὴ καταβάτω  
 ἄραι τὰ<sup>6</sup> ἐκ τῆς οἰκίας αὐτοῦ<sup>7</sup>, †  
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεφάτω ὀπίσω<sup>8b</sup>  
 ἄραι τὸ ἱμάτιον αὐτοῦ.

1 (D Δανιήλου) 2 (D \*ἔστος) 3 (s<sup>c</sup> omits) 4 (N ll  
 ἐπὶ) 5 (D ll + δέ) 6 (N τὸ, D ll τὶ) 7 (D ll omit)  
 8 (ll omit)

xxiv. 19 “οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-  
 ζούσαις<sup>1</sup>  
 ἐν ἐκείναις ταῖς ἡμέραις.  
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χεიმῶνος  
 [μηδὲ σαββάτω<sup>2</sup>]. 21 ἔσται γὰρ τότε<sup>3</sup> θλίψις μεγάλη  
 οἷα ὅγ’ ἔγεγονεν<sup>4</sup>  
 ἀπ’ ἀρχῆς κόσμου ἕως τοῦ<sup>5</sup> νῦν<sup>e</sup>  
 ὅυδ’ οὐ μὴ γένηται<sup>6</sup>.  
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκείναι],  
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.  
 διὰ δὲ τοὺς ἐκλεκτοὺς  
 κολοβωθήσονται<sup>7</sup> αἱ ἡμέραι [ἐκείναι].

1 (D<sup>s</sup> -ζομέναις) 2 (D<sup>s</sup> 1 genitive) 3 (ll omit) 4 (ND  
 οὐκ ἐγένετο) 5 (D<sup>s</sup> omits) 6 (D † οὐδὲ μὴ γένοιτο) 7 (N  
 ἐκολοβώθησαν)

xxiv. 23 “Τότε ἂν τις ὑμῖν εἴπῃ ‘Ἰδοὺ ὧδε ὁ χριστός’ ἢ  
 ‘Ὡδε’,  
 μὴ πιστεύσητε<sup>2</sup>.  
 24 ἐγερθήσονται γὰρ<sup>3</sup> ψευδόχριστοι καὶ<sup>4</sup> ψευδοπροφῆται,  
 καὶ δώσουσιν σημεῖα [μεγάλα]<sup>4</sup> καὶ τέρατα<sup>d</sup>  
 ὥστε πλανᾶσθαι<sup>5</sup> εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς<sup>6</sup>.

**Doublet:**

[xxiv. 11 “καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται<sup>18</sup> καὶ πλανή-  
 σουσιν πολλούς.”]

xxiv. 25 “Ἰδοὺ προεῖρηκα ὑμῖν.  
 [26 ἂν οὖν<sup>7</sup> ἐπιωσιν ὑμῖν ‘Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν,’ μὴ ἐξέλθητε.  
 ‘Ἰδοὺ ἐν τοῖς ταμείοις,’ μὴ πιστεύσητε. 27 ὥσπερ γὰρ ἡ ἀστραπὴ  
 ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται<sup>8</sup> ἕως δυσμῶν, οὕτως ἔσται<sup>9</sup>  
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου<sup>10</sup> ἂν ᾖ τὸ πτώμα<sup>11</sup>,  
 ἐκεῖ συναχθήσονται<sup>12</sup> οἱ αἰετοί.]

1 (D ll Ἐκεῖ, ll Ecce illic) 2 (B πιστεύετε) 3 (l omits)  
 4 (N omits) 5 (B ll πλανῆσαι, (ND πλανηθῆναι) 6 (ll + meos)  
 7 (N omits, ll autem) 8 (D φαίνει) 9 (ll + et) 10 (N † τοῦ,  
 ll + γάρ) 11 (N ll σῶμα) 12 (l + et) 13 (D ἐξ-)

<sup>a</sup> LXX. Dan. xii. 11, ἀφ’ οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντός καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως, ἡμέρας  
 χιλίας διακοσίας ἐνενηκοντα.

S. MARK.

**44 e. The Crisis to be met by instant flight.**

xiii. 14 “Ὅταν δὲ ἴδῃτε<sup>1</sup> τὸ βδέλυγμα τῆς ἐρημώσεως<sup>a</sup>  
 2  
 ἐστηκότα<sup>3</sup> ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοεῖτω<sup>4</sup>,] (ii)  
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,  
 [15 ὃς ἐπὶ τοῦ δώματος μὴ καταβάτω<sup>6</sup> (ii)  
 μηδὲ εἰσελθάτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,  
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεφάτω<sup>7</sup> εἰς τὰ ὀπίσω<sup>8b</sup>  
 ἄραι τὸ ἱμάτιον αὐτοῦ.]

1 (s<sup>c</sup> + the sign of) 2 (A ll + τὸ ῥηθὲν ὑπὸ Δανιήλ τοῦ προ-  
 φῆτου) 3 (D ἐστηκός) 4 (D ll + τὶ ἀναγινώσκει) 5 (N + δέ,  
 (D ll καὶ δέ) 6 (D ll + εἰς τὴν οἰκίαν) 7 (D \* -ψέτω) 8 (2 ll  
 omit, ND omit εἰς τὰ)

**44 f. Woe to those who cannot flee.**

xiii. 17 “οὐαὶ δὲ<sup>1</sup> ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
 θηλαζούσαις<sup>2</sup>  
 ἐν ἐκείναις ταῖς ἡμέραις.  
 [18 προσεύχεσθε δὲ ἵνα μὴ γένηται<sup>3</sup> χεიმῶνος<sup>4</sup>.] (ii)  
 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις<sup>5</sup> \*  
 [ὡς<sup>6</sup> ὅγ’ ἔγεγονεν<sup>7</sup> τοιαύτη<sup>6</sup> (ii)  
 ἀπ’ ἀρχῆς κτίσεως ἡν ἔκτισεν ὁ θεός<sup>8</sup> ἕως τοῦ νῦν<sup>e</sup>  
 ἡ καὶ οὐ<sup>9</sup> μὴ γένηται<sup>6</sup>.  
 20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος<sup>10</sup> τὰς ἡμέρας<sup>11</sup>,  
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ.  
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο  
 ἐκολόβωσεν<sup>12</sup> τὰς ἡμέρας.]

1 (D<sup>s</sup> omits) 2 (D<sup>s</sup> -ζομέναις) 3 (D ll γένωνται, A ll + ἡ  
 φυγὴ ὑμῶν) 4 (ll + aut sabbato) 5 (D ll plural, l + et pres-  
 surae) 6 (D ll plural) 7 (D ll ἐγένοντο) 8 (D ll omit)  
 9 (D<sup>s</sup> οὐδὲ) 10 (ll deus) 11 (D ll + διὰ τοὺς ἐκλεκτοὺς  
 αὐτοῦ, s<sup>c</sup> And if those days had not been short) 12 (2 ll s<sup>c</sup>  
 breviabuntur)

**44 g. Do not be credulous.**

[xiii. 21 “Καὶ τότε ἂν τις ὑμῖν εἴπῃ ‘Ἰδε<sup>1</sup> ὧδε ὁ (ii)  
 χριστός’<sup>2</sup> ‘Ἰδε<sup>3</sup> ἐκεῖ,’  
 μὴ πιστεύετε.  
 22 ἐγερθήσονται γὰρ<sup>4</sup> ψευδόχριστοι καὶ<sup>5</sup> ψευδοπροφῆται  
 καὶ δώσουσιν<sup>6</sup> σημεῖα καὶ τέρατα<sup>d</sup>  
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν<sup>7</sup> τοὺς ἐκλεκτούς.”

23 Ἰμεῖς δὲ<sup>8</sup> βλέπετε<sup>9</sup>. 10 προεῖρηκα ὑμῖν πάντα.]

1 (CD Ἰδοῦ) 2 (CD ll + ἡ, B + καὶ) 3 (C omits)  
 4 (N δέ) 5 (D ll omit) 6 (D l ποιήσουσιν) 7 (C ll s<sup>c</sup> + καὶ)  
 8 (ll omit or vos ergo, or vos autem) 9 (l omits)  
 10 (NCD ll + ἰδοῦ)

S. LUKE.

VARIOUS.

xxi. 20 "Όταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ,

[τότε γινώτε<sup>1</sup> ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ<sup>2</sup> αὐτῆς<sup>3</sup> ἐκχωρείτωσαν,

καὶ οἱ ἐν ταῖς χώρας μὴ εἰσέρχέσθωσαν εἰς αὐτήν.]

Doublet :

xvii. 31 "ἐν<sup>4</sup> ἐκείνῃ τῇ ἡμέρᾳ<sup>5</sup> ὅς ἔσται ἐπὶ τοῦ δώματος

[καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ], μὴ καταβάτω ἄραι αὐτά,

καὶ ὁ ἐν<sup>6</sup> ἄγραφ<sup>7</sup> [ὁμοίως] μὴ ἐπιστρέψάτω<sup>7</sup> εἰς τὰ ὀπίσω<sup>8</sup>." b.

xxi. 22 ["ὅτι ἡμέραι ἐκδικήσεως<sup>9</sup> αὐταὶ εἰσὶν<sup>8</sup> τοῦ πληρωθῆναι<sup>9</sup> πάντα τὰ γεγραμμένα.]

1 (D II γνώσεσθε) 2 (C ἐμμέσῳ) 3 (D + μὴ) 4 (D<sup>8</sup> I omit) 5 (II hora) 6 (D + τῷ) 7 (D -στραφήτω) 8 (N omits) 9 (C πληρωθῆναι)

xxi. 23 "οὐαί<sup>1</sup> ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις<sup>2</sup>

ἐν ἐκείναις ταῖς ἡμέραις·

" ἔσται γὰρ<sup>3</sup> ἀνάγκη μεγάλη<sup>4</sup> [ἐπὶ τῆς γῆς<sup>5</sup> καὶ ὄργῃ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται<sup>4</sup> στόματι μαχαίρης<sup>5</sup> καὶ αἰχμαλωτισθῶσιν εἰς τὰ ἔθνη πάντα, καὶ Ἱεροσολαίμη ἔσται πατογμένη ὑπὸ ἐθνῶν<sup>6</sup>, ἄχρι<sup>6</sup> οὗ πληρωθῶσιν (καὶ ἔσονται)<sup>7</sup> καὶ οἱ ἐθνῶν<sup>8</sup>.]

1 (N C I ss + δε) 2 (D<sup>8</sup> θηλαζομένης) 3 (N + ἐν ἐκείναις ταῖς ἡμέραις) 4 (D II + ἐν) 5 (N C -as, D βομφαίης) 6 (C D ἄχρισ) 7 (N C D ss omit) 8 (D † omits) 9 (ss omits)

Compare

[xvii. 21... "οὐδὲ ἐροῦσιν Ἱδοὺ ὧδε' ἢ 'Ἐκεῖ'<sup>2</sup> Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."]

Doublet :

[xvii. 23 "καὶ ἐροῦσιν ὑμῖν Ἱδοὺ ἐκεῖ<sup>3</sup> ἢ<sup>4</sup> Ἱδοὺ ὧδε<sup>5</sup>· μὴ (ἀπέλθῃτε μὴδὲ<sup>6</sup>)<sup>7</sup> διώξητε."]

1 (D II + Ἱδοὺ) 2 (D + μὴ πιστεύσητε) 3 (B D II ὧδε) 4 (D<sup>8</sup> II omit, (N II καὶ)) 5 (D II ἐκεῖ) 6 (N † μὴτε) 7 (B omits)

Matt. xxiv. 26—28 = Luke xvii. 23, 24, 37 (II. § 18 b, IV. § 8).

The vague mystic term τὸ βδελύγμα τῆς ἐρημώσεως is interpreted by S. Mark to signify a man, for ἐστηκότα is masculine. S. Matthew has naturally corrected this into the neuter, but has interpreted σπου οὐ δεῖ by ἐν τόπῳ ἁγίῳ, an expression which occurs in Acts vi. 13, xxi. 28 to signify the Temple at Jerusalem.

S. Luke has replaced the mysterious phrases which are unquestionably original by interpretations of them suggested by the events themselves. Cf. Luke xix. 41 ff. 'Comp. of the Gospels,' p. 54.

ἀναγινῶναι is specially used of reading aloud in church (Rev. i. 3, etc.) and here probably alludes to the reading of the passage from Daniel.

Mark xiii. 15, 16 does not seem very suitable to this connexion, and S. Luke by inserting it into his xviiith chapter in the discourse about the last days puts it to quite a different use. At the destruction of Jerusalem there was no need for such urgent haste, but at the second Advent, as S. Paul says (1 Thess. iv. 17), ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα.

With Mark xiii. 19 cf. 1 Thess. iii. 4, προελέγομεν ὑμῖν ὅτι μέλλομεν θλιβεσθαι.

With Luke xxi. 22 cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιῆσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἐμοὶ ἐκδικήσις, ἐγὼ δὲ ἀνταποδώσω, λέγει Κύριος.

With Luke xxi. 22 cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλόγισθην" καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή."

For the divine wrath (Luke xxi. 23 d) cf. Rom. i. 18, ii. 5, 8, iii. 5, etc. For wrath against the Jews cf. 1 Thess. ii. 16, ἔφθασεν δὲ ἐπ' αὐτοῦς ἡ ὄργῃ εἰς τέλος.

With Luke xxi. 24 d cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἀρνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε ἐν ἑαυτοῖς φρονίμοι, ὅτι πᾶρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ.

The slaughter of some Jews on the capture of their city and the captivity of others are foretold only by S. Luke (24).

There is reason and authority for using θηλάζω 'to suck' of the infant and θηλάζομαι 'to suckle' of the mother, though in some good authors the active voice is used of both mother and infant. It is a sign of the care with which Cod. D is edited, that a correction has been made in all three Gospels.

<sup>b</sup> LXX. Gen. xix. 26, καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλσος.  
<sup>c</sup> LXX. Dan. xii. 1, ἐκείνῃ ἡ ἡμέρα θλίψεως, ὅσα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης.  
<sup>d</sup> LXX. Deut. xiii. 1, Ἐὰν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος τὸ ἐνύπνιον καὶ δῶ σοι σημεῖον ἢ τέρας, 2 καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ἐλάλησεν πρὸς σέ λέγων "Πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ οἴδατε;" 3 οὐκ ἀκούσαθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο.  
<sup>e</sup> LXX. Hos. ix. 7, ἤκασιν αἱ ἡμέραι τῆς ἐκδικήσεως.  
<sup>f</sup> LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θήσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν· πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίξεται, καὶ ἐπινοναχθήσεται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς.



S. MATTHEW.

xxiv. 29 “ [Εὐθέως] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †

ὁ ἥλιος σκοτισθήσεται,  
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,  
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ<sup>1</sup> τοῦ οὐρανοῦ,

καὶ αἱ δυνάμεις τῶν οὐρανῶν καλεσθήσονται.<sup>2</sup>  
30 [καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἔν οὐ-  
ρανῷ<sup>2</sup>] καὶ τότε<sup>3</sup> [κόψονται πᾶσαι αἱ φύλλαι τῆς γῆς<sup>4</sup> καὶ]  
ὄψονται τὸν γίον τοῦ ἀνθρώπου  
ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]<sup>5</sup> β  
μετὰ δυνάμεως καὶ δόξης πολλῆς<sup>6</sup>.  
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ μετὰ σάλπιγγος  
ἰσχυρᾶς], καὶ ἐπισημάνουσιν<sup>7</sup> τοὺς ἐκλεκτοὺς αὐτοῦ  
ἐκ τῶν τεσσάρων ἀνέμων  
ἀπὸ ἀκρῶν οὐρανῶν ἕως (τῶν)<sup>8</sup> ἀκρῶν αὐτῶν.<sup>9</sup>

1 (KD ἐκ) 2 (D τοῦ ἐν οὐρανοῖς) 3 (NI omit) 4 (s<sup>o</sup>  
omits) 5 (D II πολλῆς καὶ δόξης) 6 (D II + καὶ φωνῆς),  
B + φωνῆς 7 (N s<sup>o</sup> -ἀξει) 8 KD omit 9 (D II + ἀρχομένων  
δὲ τούτων γίνεσθαι, ἀναβλέψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν,  
διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.)

xxiv. 32 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †  
καὶ τὰ<sup>1</sup> φύλλα ἐκφύη, †  
γινώσχετε ὅτι ἐγγὺς<sup>2</sup> τὸ θέρος·  
33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε [πάντα] ταῦτα<sup>3</sup>,  
γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

1 (N omits, but adds above the line) 2 (D II + ἐστὶν)  
3 (II + fieri)

xxiv. 34 “ ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη  
ἕως (ἀν)<sup>1</sup> πάντα ταῦτα<sup>2</sup> γένηται. †  
35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,  
οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν<sup>3</sup>.  
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,  
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν  
οὐδὲ ὁ υἱός<sup>4</sup>, εἰ μὴ ὁ πατήρ [μόνος].

1 (N omits) 2 (II omit) 3 (EF 2 II s<sup>o</sup> omit, 1 + hominis)

<sup>a</sup> LXX. Is. xiii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὠρεὼν καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος +, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxxiv. 4, καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, \* \* \* καὶ πάντα τὰ ἄστρα πεσείηται.

S. MARK.

44 h. *The Coming of the Son of Man.*

xiii. 24 “ Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν  
ἐκείνην

ὁ ἥλιος σκοτισθήσεται,  
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,  
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ<sup>1</sup> πίπτοντες,

καὶ αἱ δυνάμεις [αἱ ἐν τοῖς οὐρανοῖς]<sup>2</sup> καλεσθήσονται.<sup>3</sup>

26 καὶ τότε  
ὄψονται τὸν γίον τοῦ ἀνθρώπου  
ἐρχόμενον ἐν νεφέλαις<sup>3</sup> β  
μετὰ δυνάμεως πολλῆς καὶ δόξης. †  
[27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους<sup>4</sup> (ii)  
καὶ ἐπισημάνουσιν<sup>5</sup> τοὺς ἐκλεκτοὺς (αὐτοῦ)<sup>6</sup>  
ἐκ τῶν τεσσάρων ἀνέμων  
ἀπὸ ἀκροῦ<sup>7</sup> γῆς ἕως ἀκροῦ οὐρανοῦ<sup>8</sup>.]

1 (D II οἱ ἐκ τοῦ οὐρανοῦ ἔσονται, I omits) 2 (D II τῶν  
οὐρανῶν) 3 (D ἐπὶ τῶν νεφελῶν, II cum nubibus, I in nube,  
2 II omit) 4 (NC II + αὐτοῦ) 5 (F I -ξουσιν) 6 D II omit  
7 (D s<sup>o</sup> I ἀκρῶν)

44 i. *The Lesson to be learned from the Fig-tree.*

xiii. 28 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται  
καὶ ἐκφύη τὰ φύλλα<sup>1</sup>,  
γινώσχετε ὅτι ἐγγὺς<sup>2</sup> τὸ θέρος ἐστίν·  
29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε<sup>3</sup> ταῦτα<sup>4</sup> γινόμενα<sup>5</sup>,  
γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις<sup>6</sup>.

1 (D I + ἐν αὐτῇ) 2 (D s<sup>o</sup> + ἡδη) 3 (C \* ἐγγὺς) 4 (CD  
εἶδητε) 5 (D II + πάντα) 6 (I omits) 7 (I + finis, I + regnum  
dei)

44 k. *The Time of the Coming unknown: there-  
fore watch.*

xiii. 30 “ ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη  
ἕως (ἀν)<sup>1</sup> πάντα ταῦτα<sup>2</sup> γένηται.  
31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται<sup>3</sup>,  
οἱ δὲ λόγοι μου οὐ μὴ<sup>4</sup> παρέλθωσιν<sup>5</sup>.  
[32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ<sup>6</sup> τῆς ὥρας οὐδεὶς οἶδεν, (ii)  
οὐδὲ οἱ ἄγγελοι<sup>7</sup> ἐν<sup>8</sup> οὐρανῷ  
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ<sup>9</sup>.]

1 (N μέχρι, B μέχρις οὗτου, D ἕως οὗ) 2 (II omit) 3 (C? II  
-λεύσεται) 4 NC + μὴ 5 (CD παρέλθωσιν) 6 (KD II s<sup>o</sup> καὶ)  
7 B ἄγγελος, (C + οἱ) 8 (D s<sup>o</sup> + τῷ) 9 (II + solus)

S. LUKE.

VARIOUS.

xxi. 25 “καὶ

ἔσονται<sup>1</sup> σημεῖα ἐν ἡλίῳ  
καὶ σελήνῃ  
καὶ ἀστροῖς,

[καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων<sup>2</sup> ἐν ἀπορίᾳ<sup>3</sup> ἡχοῦ<sup>4</sup> θαλάσσης  
καὶ κάλλογ, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου<sup>5</sup> καὶ προσδοκίας<sup>11</sup>  
τῶν ἐπερχομένων<sup>6</sup> τῇ οἰκομένῃ,]

αἱ γὰρ δυνάμεις τῶν οὐρανῶν<sup>7</sup> σαλευθήσονται.

27 καὶ τότε ὄψονται τὸν γιόν τοῦ ἀνθρώπου  
ἐρχόμενον ἐν νεφέλῃ<sup>7b</sup>

μετὰ δυνάμεως καὶ δόξης πολλῆς<sup>8</sup>.

[28 Ἀρχομένων<sup>9</sup> δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς  
κεφαλὰς ὑμῶν<sup>10</sup>, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.]”

1 (C ἔσται) 2 (ND ἐθνῶν καὶ, ss καὶ ἐθνῶν) 3 (D ss  
ἀπορία) 4 (D ἡχούσης) 5 (N † ἐπαρχ-) 6 (D+II ἡ ἐν τῷ  
οὐρανῷ) 7 (C II νεφέλαις) 8 (D II καὶ δυνάμει πολλῇ καὶ  
δόξῃ) 9 (D\* † Ἐρχ-) 10 (D omits) 11 (ss omit)

xxi. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς “Ἴδετε τὴν συκὴν

[καὶ πάντα τὰ δένδρα]:

30 ὅταν προβάλωσιν ἤδη<sup>1</sup>,

[βλέποντες ἀφ’ ἑαυτῶν]<sup>2</sup>

γινώσκετε<sup>3</sup> ὅτι [ἤδη]<sup>4</sup> ἐγγὺς τὸ θέρος ἐστίν.

31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε<sup>5</sup> ταῦτα<sup>6</sup> γινόμενα<sup>7</sup>,

γινώσκετε ὅτι ἐγγὺς ἐστὶν [ἡ βασιλεία τοῦ θεοῦ].

1 (D omits, D II ss + τὸν καρπὸν αὐτῶν) 2 (D II ss omit)  
3 (D + ἤδη) 4 (II ss omit) 5 (D εἰδήτε) 6 (D I + πάντα)  
7 (D I omit)

xxi. 32 “ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη

ἕως (ἀν)<sup>1</sup> πάντα γένηται.

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται<sup>2</sup>

οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται<sup>3</sup>.

[34 Προσέχετε δὲ<sup>4</sup> ἑαυτοῖς<sup>5</sup> μὴ ποτε βαρηθῶσιν<sup>6</sup> αἱ καρδίαι ὑμῶν  
ἐν κρεπάλῃ καὶ μέθῃ καὶ μερμύραις βιωτικαῖς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς  
ἐφ’ ἑαυτοῦ<sup>7</sup> ἢ<sup>8</sup> ἡμέρα ἐκεῖνη<sup>9</sup> ὡς παρ’ ἱσρ. 35 ἐπεισελεύσεται<sup>9</sup> γὰρ<sup>10,11</sup>  
ἐπὶ πάντα<sup>8</sup> τοὺς καθήμενοὺς<sup>12</sup> ἐπὶ πρόσωπον πάσης<sup>10</sup>  
τῆς γῆς.]

\*

1 (D omits, (D I ss + ταῦτα) 2 (C II -λεύσεται) 3 (C  
παρέλθωσιν) 4 (ND I omit) 5 (C αὐτοῖς) 6 (D βαρυν-  
θῶσιν) 7 (D\* \* ἐν ἑαυτοῖς) 8 (D omits) 9 (C ἐπελεύ-  
σεται) 10 (I omits) 11 (C II ss ὡς παρ’ ἱσρ. γὰρ ἐπ.) 12 (I omits)

<sup>b</sup> LXX. Dan. vii. 13, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἔρχετο. Cf. Rev. i. 7, iii. 11, xvi. 15, xxii. 7, 12, 20.

<sup>c</sup> LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων... συνάξω ὑμᾶς. Deut. xxx. 4, ἐὰν ᾗ ἡ διασπορὰ σου ἀπ’ ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συνάξει σε Κύριος ὁ θεὸς σου.

1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν.  
1 Thess. iii. 13, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ  
πάντων τῶν ἀγίων αὐτοῦ. James v. 7, μακροθυμήσατε οὖν, ἀδελφοί,  
ἕως τῆς παρουσίας τοῦ κυρίου . . . . 8 ὅτι ἡ παρουσία τοῦ κυρίου  
ἔγγικεν. Ἐπιφάνεια is used in 2 Thess. ii. 8 and five times in  
the Pastoral Epistles, but παρουσία is commoner.

2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ  
μετ’ ἀγγέλων δυνάμεως ἐν πυρὶ φλογός.

1 Thess. iv. 16, αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου  
καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ’ οὐρανοῦ, καὶ οἱ νεκροὶ  
ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ  
σάλπιγγι· σαλπίζει γὰρ. Cf. Rev. viii. 6—ix. 13, x. 7, xi. 15.

With Luke xxi. 28 cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν  
ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Eph. iv. 30, εἰς ἡμέραν ἀπολυ-  
τρώσεως.

Cf. Acts i. 7, χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ  
ἐξουσίᾳ.

S. Luke’s κρεπάλη (34) is not found elsewhere in N.T.  
παρ’ ἱσρ. is used four times by S. Paul.

C lacks Matt. xxiv. 11—44.  
 ——— John xi. 47—xiii. 7.  
 s<sup>c</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Mark except xvi. 17—20.  
 ——— John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

[xxiv. 37 “ὡσπερ γὰρ<sup>4</sup> αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται<sup>5</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου 38 ὡς<sup>6</sup> γὰρ ἦσαν ἐν ταῖς ἡμέραις (ἐκείναις)<sup>7</sup> ταῖς<sup>8</sup> πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, <sup>9</sup>γαμοῦντες καὶ γαμιζόντες<sup>10</sup>, ἀχρι τῆς ἡμέρας εἰς ἠλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλισμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται<sup>11</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται 41 ἴδὺ ἀλήθουσαι ἐν τῷ μύλῳ<sup>12</sup>, μία παραλαμβάνεται καὶ μία ἀφίεται<sup>13</sup>.]

42 γρηγορεῖτε [οὖν],  
 ὅτι οὐκ οἴδατε ἡμέραν ἢ ἡμέραν<sup>14</sup> ὃ [κύριος ὑμῶν ἔρχεται.]”

**Doublet :**

[xxv. 13 “γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.”]

4 (N ll δέ) 5 (D<sup>s</sup> ll + καί) 6 (D ὡσπερ) 7 N ll omit  
 8 (D omits) 9 (D ll + καί) 10 (B γαμισκόντες) 11 (N ll + καί)  
 12 (D l μύλων) 13 (2 ll omit, D ll + δύο ἐπὶ κλίνης ± μᾶς), εἰς παραλαμβάνεται καὶ εἰς ἀφίεται 14 (l s<sup>c</sup> qua hora, l qua hora aut qua die)

(S. Matthew adds 55 verses II. § 18).

S. MARK.

xiii. 33 “βλέπετε<sup>10</sup> ἀγρυπνεῖτε<sup>11</sup>, οὐκ οἴδατε γὰρ πότε ὁ καιρὸς (ἔστω)<sup>12</sup>.  
 10 (s<sup>c</sup> Νου, D ll + οὖν, l + et, l + itaque et) 11 (N ll s<sup>c</sup> + καὶ προσεῦχέσθε) 12 D<sup>s</sup> l omit (l veniet)

441. *Keep awake.*

[xiii. 34 “ὡς ἄνθρωπος ἀπόδημος<sup>1</sup> ἀφείδεν τὴν οἰκίαν (iii) αὐτοῦ<sup>2</sup> καὶ δὸς τοῖς δούλοις αὐτοῦ<sup>2</sup> τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ<sup>3</sup> ἐνετείλατο ἵνα γρηγορή. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ<sup>4</sup> ὀψέ ἢ μεσονύκτιον<sup>5</sup> ἢ ἀλεκτοροφωνίας<sup>6</sup> ἢ πρωί, 36 μὴ ἐλθῶν<sup>7</sup> ἐξέφνης<sup>8</sup> εὐρη ὑμᾶς καθεύδοντας 37 ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω<sup>9</sup>, γρηγορεῖτε<sup>10</sup>.]”

1 (D ἀποδημῶν) 2 (B ἐαυτοῦ) 3 (D<sup>s</sup> \*θυρωρῷ)  
 4 (D ll omit) 5 (B \*μεσανύκτιον, D -λου) 6 (D -λου)  
 7 (D<sup>s</sup> ἐξ-) 8 (B ἐξαίφνης) 9 (D ll ἐγὼ δὲ λέγω ὑμῖν)  
 10 (l omits)

45. PRELIMINARIES OF THE PASSION.

xiv. 1—11.

45 a. *The Jewish Authorities resolve to put our Lord to Death.*

xxvi. 1—16.

1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 “Οἴδατε<sup>1</sup> ὅτι].

μετὰ δύο ἡμέρας τὸ πάσχα γίνεται<sup>2</sup>, †  
 [καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται<sup>2</sup> εἰς τὸ σταυρωθῆναι.”  
 3 Τότε συνήχθησαν] οἱ ἀρχιερεῖς<sup>3</sup> καὶ οἱ πρεσβύτεροι τῆς τοῦ λαοῦ<sup>4</sup> [εἰς τὴν αὐλήν τοῦ ἀρχιερέως τῆς λεγομένης Καϊάφα<sup>5</sup>.]  
 4 καὶ συνεβουλεύσαντο<sup>6</sup> †  
 ἵνα [τὸν Ἰησοῦν] δόλω κρατήσωσιν καὶ ἀποκτείνωσιν<sup>7</sup>.  
 5 ἔλεγον δὲ “Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ<sup>7</sup> θόρυβος γένηται ἐν τῷ λαῷ.”

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα<sup>1</sup> μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ<sup>12</sup> κρατήσαντες<sup>3</sup> ἀποκτείνωσιν,  
 2 ἔλεγον γὰρ “Μὴ<sup>4</sup> ἐν τῇ ἑορτῇ, ἵνα μὴ<sup>7</sup> ποτε<sup>5</sup> ἔσται θόρυβος τοῦ λαοῦ.”

1 (D omits) 2 (ll Origen future) 3 (Γ ll + καὶ οἱ γραμματεῖς) 4 (B omits) 5 (s<sup>c</sup> omits, D ll τ. λ. Καϊάφα) 6 (D -λεύοντο) 7 (L ll μὴ ποτε) 8 (D ll omit) 9 (D ll omit) 10 (D + καί)

## S. LUKE.

Matt. xxiv. 37—41=Luke xvii. 26, 27, 30, 34, 35  
(II. § 19 c, d).

xxi. 36 "ἀγρυπνεῖτε δὲ"<sup>13</sup>

[ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε<sup>14</sup> ἐκφυγεῖν ταῦτα<sup>15</sup> πάντα<sup>16</sup> τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι<sup>17</sup> ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου]."

[37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος<sup>18</sup> ἠύλιζετο<sup>19</sup> εἰς τὸ ὄρος τὸ καλούμενον<sup>20</sup> Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς ἑθροίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ<sup>21</sup> ἀκούειν αὐτοῦ.]

13 (C ll ss οὐκ) 14 (CD ll ss καταξιωθήτε) 15 (N omits)  
16 (ss omit) 17 (D ll στήσεσθε) 18 (D † omits) 19 (D\*  
\* ἠύλιζετο) 20 (I omits) 21 (C ? ὄρει)

(Four cursives here insert the history of the Woman taken in Adultery, pseudo-John vii. 53 ff.)

§ 45. Matt. xxvi.—xxviii. has nothing in common with Luke xxii.—xxiv. unless it be also found in S. Mark, with the exception of "Who is it that smote thee?" (Matt. xxvi. 68) and "He went out and wept bitterly" (Matt. xxvi. 75). This fact indicates that the *Logia* ceased before the history of the Passion began. Both S. Matthew and S. Luke give us much new matter respecting the Passion. And this is what we should expect, for the events happened in Jerusalem and were of overwhelming interest to Christians. S. Peter also had stood afar off and therefore his recollections were imperfect.

We have seen that μετὰ τρεῖς ἡμέρας is always identical with τῇ τρίτῃ ἡμέρᾳ (Mark viii. 31 note), therefore μετὰ δύο ἡμέρας must mean τῇ δευτέρᾳ ἡμέρᾳ; in other words it is the same as τῇ ἐπαύριον 'on the morrow.' S. Luke's ἀναρεῖν (2) is used in this sense twenty times by S. Luke, once by S. Matthew and once by S. Paul. For S. Matthew's editorial note (1) see Matt. xix. 1, note, p. 97.

## VARIOUS.

With Luke xxi. 36 b cf. Eph. vi. 18, προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει. Cf. 1 Thess. v. 2—6, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15.

Our Lord's habit of teaching in the courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49, Mark xii. 35, Luke xix. 47, and often in S. John.

A believer in the oral hypothesis may hold that Mark xiii. 34—37 is an abbreviated recollection of some famous passages in the Matthean *logia*, for v. 34 reminds us of the preface to the parable of the talents (pounds) Matt. xxv. 14, 15=Luke xix. 12, 13; and v. 35 resembles Matt. xxiv. 43, 44. Cf. Luke xiii. 25, p. 204.

1 Thess. v. 2, 6, ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. . . . ἄρα οὖν . . . γρηγορῶμεν. Cf. 2 Pet. iii. 10; Rev. iii. 3, xvi. 15. Acts xx. 30, γρηγορεῖτε.

S. John xii. 1 (ii. 13, 23, vi. 4).

1 Ὁ οὖν Ἰησοῦς

xxii. 1, 2.

1 Ἡγγιζεν<sup>1</sup> δὲ [ἡ ἑορτῆ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

2 Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ<sup>2</sup> γραμματεῖς

[τὸ]<sup>2</sup> πῶς ἀνέλωσιν<sup>3</sup> αὐτόν,  
ἐφοβοῦντο γὰρ<sup>4</sup> τὸν λαόν.

1 (D ll Ἡγγισεν) 2 (D<sup>s</sup> omits) 3 (D ἀπολέσωσιν)  
4 (D ll δὲ)

πρὸ ἑξ ἡμερῶν τοῦ πάσχα

[ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος<sup>1</sup>, ὃν ἤγειρεν ἐκ νεκρῶν<sup>2</sup> Ἰησοῦς.]

1 (D ll + ὁ τεθνηκώς) 2 (ll omit, D + ὁ)

[ii. 13, Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.]

[ii. 23, Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ.]

[vi. 4, ἦν δὲ ἐγγὺς τὸ πάσχα<sup>1</sup>, ἡ ἑορτῆ τῶν Ἰουδαίων.]

1 (omitted in some early Fathers)

These passages are collected to show that S. John mentions two or (if the MSS. are right) three Passovers during our Lord's Ministry, whereas the Synoptists only mention one.

C lacks Matt. xxiv. 11—44.  
 — Luke vii. 17—viii. 27.  
 — John xi. 47—xiii. 7.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John viii. 20—xiv. 9.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

§ 45 b. If this section belongs, as we contend, to the deutero-Mark, it is not surprising that it has been misplaced, considerably in S. Mark, and still more so, though in the opposite direction, in S. Luke. Its proper place is, where S. John puts it—before the Triumphal Entry (Mark xi. 1).

The Psalmist wrote "Thou hast anointed my head with oil" (Ps. xxiii. 5). This Messianic prediction has, we believe, affected the narrative of the deutero-Mark. S. John corrects as usual, in silence. Not the head, but the feet of our Lord were anointed. S. Luke has partly borrowed his account from S. John's oral teaching, partly from independent sources. S. John tells us that Mary the sister of Lazarus was the woman who did the deed.

The trito-Mark has probably borrowed the term "pistic nard" and "for above three hundred francs" from

45 b. *The Anointing of our Lord's Head (Feet) at Bethany.*

xxvi. 6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †  
 ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,<sup>1</sup>  
 7 [προσ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου  
 βαρυτίμου<sup>2</sup>  
 καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακευμένον<sup>3</sup>. (2) †  
 8 [ιδόντες δὲ οἱ μαθηταὶ] ἠγανάκτησαν [λέγοντες]<sup>4</sup>  
 "Εἰς τί ἡ ἀπόλεια αὐτῆς;  
 9 ἐδύνατο<sup>5</sup> γὰρ τοῦτο<sup>7</sup> πρᾶθῆναι  
 πολλοῦ  
 καὶ δοθῆναι<sup>8</sup> πτωχοῖς."  
 10 [γνοὺς] δὲ ὁ<sup>9</sup> Ἰησοῦς εἶπεν [αὐτοῖς]  
 "Τί κόπους παρέχετε τῇ γυναικί; †  
 ἔργον [γὰρ]<sup>10</sup> καλὸν ἤργασατο εἰς ἐμέ<sup>†</sup>  
 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν,

ἐμὲ δὲ οὐ πάντοτε ἔχετε.  
 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος  
 μου } †  
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.  
 13 ἀμὴν λέγω ὑμῖν,  
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῳ τῷ κόσμῳ,  
 λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς." †

1 (D \*λεπρώσου) 2 (ND πολυ-) 3 (D<sup>s</sup> II † + αὐτοῦ)  
 4 (s<sup>a</sup> saia) 5 (II + huius unguenti) 6 (D ἡδύνατο)  
 7 (Γ II + τὸ μύρον) 8 (D<sup>s</sup> + τοῖς) 9 (D omits) 10 (II s<sup>a</sup> omit)

[xiv. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] (ii)  
 ἐν τῇ<sup>1</sup> οἰκίᾳ Σίμωνος (i) τοῦ λεπροῦ κατακευμένον αὐτοῦ (2)  
 ἦλθεν γυνὴ<sup>3</sup> ἔχουσα ἀλάβαστρον μύρου  
 [νάρδου πιστικῆς] [πολυτελοῦς]<sup>18</sup>. (iii, ii)  
 [ἄσυντρίψασα<sup>5</sup> τὴν<sup>6</sup> ἀλάβαστρον] (iii)  
 [κατέχευεν αὐτοῦ<sup>7</sup> τῆς κεφαλῆς. (ii)  
 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς<sup>8</sup>  
 "Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου<sup>10</sup> γέγονεν<sup>11</sup>;  
 5 ἡδύνατο γὰρ<sup>12</sup> τοῦτο<sup>1</sup> τὸ μύρον<sup>10</sup> πρᾶθῆναι (3)]  
 [ἐπάνω<sup>13</sup> δηναρίων τριακοσίων] (iii)  
 [καὶ δοθῆναι τοῖς πτωχοῖς]" (4) (ii)  
 [καὶ ἐνεβριμῶντο<sup>14</sup> αὐτῇ]. [6 ὁ δὲ Ἰησοῦς εἶπεν<sup>15</sup> (iii, ii)  
 "Ἀφετε αὐτὴν (5) τί αὐτῇ<sup>16</sup> κόπους παρέχετε;  
 καλὸν<sup>17</sup> ἔργον ἤργασατο<sup>18</sup> ἐν ἐμοί.  
 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν<sup>19</sup>, (6)  
 [καὶ ὅταν θέλητε δύνασθε αὐτοῖς<sup>1</sup> (πάντοτε)<sup>20</sup> εὖ (iii)  
 ποιῆσαι<sup>21</sup>],

[ἐμὲ δὲ οὐ πάντοτε ἔχετε (7) (ii)  
 8 ὁ ἔσχεν<sup>22</sup> ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (8)  
 εἰς τὸν ἐνταφιασμόν.  
 9 ἀμὴν δὲ<sup>23</sup> λέγω ὑμῖν,  
 ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον<sup>24</sup> εἰς ὅλον τὸν κόσμον,  
 καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς." ]

1 (N omits) 2 (D<sup>s</sup> \* γυγῆ) 3 (D<sup>s</sup> omits) 4 (CD II + καὶ)  
 5 (D θραύσασα) 6 (ND τὸν) 7 (D II + ἐπι) 8 (N αὐτοῖς)  
 9 (D II οἱ δὲ μαθηταὶ αὐτοῦ διεπονοῦντο καὶ ἔλεγον, s<sup>a</sup> + καὶ ἔλεγον)  
 10 (II s<sup>a</sup> omit) 11 (D I omit) 12 (D I omit) 13 (s<sup>a</sup>  
 omits) 14 (NC -μῶντο, D + ἐν) 15 (D II s<sup>a</sup> + αὐτοῖς)  
 16 (I omits) 17 (N I s<sup>a</sup> + γὰρ) 18 (C εἰργ.) 19 (D II  
 ἑμῶν) 20 (NCD s<sup>a</sup> omit) 21 (D ? ποιεῖν) 22 (D II + αὐτη,  
 C + αὐτη) 23 (C II s<sup>a</sup> omit) 24 (C II + τοῦτο)

45 c. *Judas covenants to betray our Lord to the Chief Priests.*

xxvi. 14 [Τότε πορευθεὶς] εἰς τῶν δώδεκα, } †  
 ὃ λεγόμενος Ἰούδας Ἰσκαριώτης,<sup>1</sup>  
 πρὸς τοὺς ἀρχιερεῖς<sup>2</sup> 15 εἶπεν\* ["Τί θελετέ μοι δοῦναι]  
 κἀγὼ ὑμῖν παραδώσω αὐτόν;<sup>3</sup>  
 οἱ δὲ  
 ἔστησαν αὐτῷ [τριάκοντα] ἀργύρια<sup>5 a</sup>.

16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ<sup>6</sup>.  
 1 (D I \* Σκαριώτης, II Scarioth, s<sup>a</sup> Scariot) 2 (B \* ἀρχι-  
 ερεῖς) 3 (D † + καὶ) 4 (D II s<sup>a</sup> + αὐτοῖς) 5 (D II στατήρας,  
 I stat. argenteos) 6 (D II + αὐτοῖς)

xiv. 10 Καὶ Ἰούδας \* \* Ἰσκαριώθ<sup>1</sup>  
 ὃ εἰς<sup>2</sup> τῶν δώδεκα  
 ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς  
 ἵνα αὐτὸν παραδοῖ<sup>3</sup> αὐτοῖς<sup>4</sup>. †  
 11 οἱ δὲ ἀκούσαντες<sup>4</sup> ἐχάρησαν  
 καὶ ἐπηγγείλαντο<sup>5</sup> αὐτῷ ἀργύριον δοῦναι.

καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ<sup>6</sup>. †  
 1 (D \* Σκαριώτης, II Scarioth, s<sup>a</sup> Scariot) 2 (D ἐκ, II unus  
 de) 3 (D II προδοῖ, N παραδῷ) 4 (D II omit) 5 (N † ἀπ-  
 6 (N παραδῷ)

\* LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

S. LUKE.

S. JOHN.

S. John's oral teaching.

The trito-Markan *συντρίψασα* (3) naturally means that she crushed the box in her hands, the conception being that it was a tiny flask holding only a few drops. S. John however tells us that it contained a pound weight, and the price £12 accords with this view. But alabaster cruses of that age and of such a size were much too substantial to be crushed in the hand, and it may well be that this is one of S. Mark's picturesque phrases, giving us his conception of what was done rather than S. Peter's statement; cf. Mark ii. 4 note. Probably she removed the stopper and poured out a few drops, keeping the rest for future use as S. John implies.

S. Mark says "She has already anointed my body for the embalming": S. John says "Let her keep (what is left of) the ointment for that purpose."

**Conflation:** from the deutero-Mark, much misplaced and combined with new matter.

vii. 36—40.

xii. 2—8.

[36 Ἦρώτα<sup>1</sup> δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.<sup>2</sup> 37 Καὶ ἰδοὺ γυνή ἥτις ἦν ἐν τῇ πόλει ἀμαρτωλός, κατὰ ἐπιγνούσα<sup>3</sup> ὅτι κατακεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρον<sup>4</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,<sup>5</sup>

τοῖς δάκρυσιν ἤρξατο βρέχειν<sup>7</sup> τοὺς πόδας αὐτοῦ<sup>18</sup>  
καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν<sup>9</sup>,  
καὶ κατεφίλει τοὺς πόδας αὐτοῦ<sup>18</sup> καὶ ἤλειψεν τῷ μύρῳ.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν<sup>10</sup> εἶπεν ἐν ἑαυτῷ λέγων<sup>11</sup> "Ὁὗτος εἴ ἦν (ὁ)<sup>12</sup> προφήτης, ἐγίνωσκεν ἃν τίς καὶ ποταπὴ<sup>13</sup> ἡ γυνή ἥτις ἀπτεται<sup>14</sup> αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν."<sup>14</sup>

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν<sup>15</sup> "Σίμων, (1)  
κ.τ.λ.]

1 (D ll Ἠρώτησεν) 2 (K κατέκειτο) 3 (D omits)  
4 (D ll ss omit) 5 (D γροῦσα) 6 (ll omit) 7 (D ss  
ἐβρέξε, ll rigabat, l lavit) 8 (l omits) 9 (KD ἐξέμαξεν)  
10 (D l παρ' ὧ κατέκειτο) 11 (D l omit) 12 KD omit  
13 (D ποταπὴ) 14 (D ἡ ἀποτμήνη) 15 (ll ad Petrum,  
l Simoni)

(Here follows *A DISCOURSE ON FORGIVENESS*, 11 verses,  
III. § 1.)

The narrative respecting the two sisters (Luke x. 38—42; III. § 4) is generally held to apply to these women of Bethany and perhaps the meal there spoken of was identical with this supper.

With John xii. 3 cf. John xi. 2, ἦν δὲ Μαριάμ ἡ ἀλεῖψασα τὸν κύριον μύρῳ καὶ ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς.

§ 45 c. If it be conceded that in N.T. Greek S. Mark's *ὁ εἰς* (10) can mean *ὁ πρῶτος*, the article recovers its proper meaning. In the older Greek of the LXX. there is no clear example of *ὁ εἰς* = *ὁ πρῶτος*. For although the familiar *ὁ εἰς...ὁ ἕτερος* may be rendered 'the first...the second' and so paved the way for this meaning, it is hardly stronger than the classical equivalent of *ὁ μὲν...ὁ δέ*. But in the New Testament we have the decided case of τῇ μὲ τῶν σαββάτων (Mark xvi. 2=Luke xxiv. 1=John xx. 1)=πρώτη σαββάτου pseudo-Mark xvi. 9. And in Cod. K (Mark xii. 20) *ὁ εἰς* appears as a variant for *ὁ πρῶτος*, which proves that the usage was established in the fourth century at the latest. That Judas really was 'the first who became last' is argued on p. 31.

xxii. 3—6.

3 [Βλήθην δὲ Σατανᾶς εἰς<sup>1</sup>] Ἰουδαν τὸν καλούμενον<sup>2</sup> Ἰσκαριώτην<sup>3</sup>,

ὄντα ἐκ τοῦ ἀριθμοῦ<sup>4</sup> τῶν δώδεκα.

4 καὶ ἀπελθὼν συνελήλθην τοῖς ἀρχιερεῦσιν<sup>5</sup>

[καὶ στρατηγοῖς]<sup>6</sup> τὸ<sup>7</sup> πῶς ἂν τοῖς παραδῶ<sup>8</sup> αὐτόν.

5 καὶ ἐχάρισαν<sup>9</sup>

καὶ συνέθεντο αὐτῷ ἀργύριον<sup>10</sup> δοῦναι.

6 καὶ ἐξωμολόγησεν<sup>11</sup>,

καὶ ἐξήτει<sup>12</sup> εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν [ἄτερ ὄχλου αὐτοῖς<sup>13</sup>]. †

1 (D s + τὸν) 2 (C ll ἐπι-) 3 (D s Ἰσκαριώδ, ll Iscariot  
or Scariot, s Scariot) 4 (ll omit, D + § ἐκ) 5 (C ll ss + καὶ  
τοῖς γραμματέουσιν) 6 (D ll ss omit, C καὶ τοῖς στρατηγοῖς τοῦ  
ἱεροῦ) 7 (D omits) 8 (D ll παραδοῖ) 9 (ll omit)  
10 (C ἀργύρια) 11 (K C ll s omit, D καὶ ὡμολόγησεν) 12 (s  
they sought) 13 (D ll omit)

W. S. 2

2 ἔποίησαν οὖν<sup>1</sup> αὐτῷ δεῖπνον ἐκεῖ, [καὶ ἡ<sup>3</sup> Μάρθα διεκόνει,  
ὁ δὲ Λάζαρος εἰς ἦν ἐκ<sup>2</sup> τῶν ἀνακειμένων ἄσιν αὐτῷ<sup>4</sup>.

3 ἡ οὖν Μαριάμ] λαβοῦσα<sup>5</sup> λίτραν μύρου  
νάρδου<sup>6</sup> πιστικῆς<sup>4</sup> πολυτίμου<sup>2</sup>

ἤλειψεν τοὺς πόδας (τοῦ)<sup>7</sup> Ἰησοῦ  
καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς<sup>9</sup> τοὺς πόδας αὐτοῦ<sup>18</sup>  
[ἡ δὲ οἰκία ἐπληρώθη<sup>8</sup> ἐκ τῆς ὄσμης τοῦ μύρου.]

4 λέγει (δὲ)<sup>9</sup> [Ἰούδας<sup>10</sup> ὁ Ἰσκαριώτης<sup>11</sup>

εἰς<sup>12</sup> τῶν μαθητῶν αὐτοῦ, ὁ μέλλον αὐτὸν παραδοῦναι<sup>13</sup>]

5 "Διὰ τί τοῦτο τὸ μῦρον οὐκ ἐπράθη (3)

τριακοσίων δηναρίων καὶ ἐδόθη<sup>14</sup> πτωχοῖς;" (4)

[6 εἶπεν<sup>18</sup> δὲ τοῦτο<sup>18</sup> οὐχ ὅτι<sup>18</sup> περὶ τῶν πτωχῶν ἔμελλεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταξεν<sup>18</sup>.]

7 εἶπεν οὖν ὁ Ἰησοῦς "Ἀφες<sup>15</sup> αὐτήν, (5)

ἵνα<sup>16</sup> εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου<sup>3</sup> τηρήσῃ<sup>17</sup> αὐτό. (8)

8 τὸς πτωχοῦς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) †  
ἐμὲ δὲ οὐ πάντοτε ἔχετε.<sup>19</sup> (7)

1 (D ll καὶ ἐπολ-, s<sup>8</sup> And he made) 2 (ll omit, s<sup>8</sup> + and poured it on the head of Jesus as he sat at meat and) 3 (D omits)  
4 (l omits) 5 (D s λαμβάνει...καὶ) 6 (D ll omit) 7 B omits  
8 (B ἐπληρώθη) 9 ll omit (D ll οὖν, 2 ll + Σίμων) 10 (A 2? ll  
+ Σίμωνος) 11 (D ἀπὸ καρνῶτον) 12 (KD + ἐκ) 13 (D s  
ἤμελλεν παραδοῦναι αὐτόν) 14 (D + τοῖς) 15 (2 ll plural)  
16 (A l omit) 17 (A l τετήρηκεν) 18 (s<sup>8</sup> omits) 19 (D s<sup>8</sup> omit)

xiii. 2<sup>b</sup>, 27.

(2) τοῦ διαβόλου ἦδη<sup>1</sup> βεβληκότος εἰς τὴν καρδίαν  
ἵνα παραδοῖ αὐτὸν Ἰουδᾶς Σίμωνος<sup>2</sup> Ἰσκαριώτης<sup>18</sup>.

[27 καὶ μετὰ τὸ ψυμίον τότε<sup>4</sup> εἰσῆλθεν εἰς ἐκείνον ὁ<sup>5</sup> Σατανᾶς.]

1 (s<sup>8</sup> omits) 2 (l omits) 3 (D l s<sup>8</sup> Ἰούδα Σίμωνος, D ἀπὸ καρνώτον, l s<sup>8</sup> Scariot, D l s<sup>8</sup> ἵνα παραδοῖ αὐτόν) 4 (KD ll s<sup>8</sup> omit, l statim) 5 (D omits)

S. Matthew (15) has changed the wording so as to introduce a fulfilment of Zechariah's prophecy, which he quotes and attributes to Jeremiah in xxvii. 9. But if the potter's field was bought with the money, thirty shekels (= £5) would seem to be too little. David bought Araunah's threshing-floor with the oxen for 50 shekels of silver (2 Sam. xxiv. 24), but that was long ago. The price of land so rose that in 1 Chron. xxi. 25 we find David paying Araunah 600 shekels of gold for the threshing-floor. In our Lord's time still more would be required. It seems clear therefore that S. Matthew's thirty shekels are taken from Zechariah's prophecy and not from history.

S. MATTHEW.

S. MARK.

§ 46. The Synoptists are irrevocably committed to the idea that our Lord ate the Passover on the only night on which it could be eaten, the 14th Nisan, and that He was crucified on the 15th; but S. John takes unusual pains to correct this notion. Again and again he affirms that the 14th was the day of the crucifixion; the last supper therefore according to S. John was eaten on the 13th and was not the Paschal meal.

That S. John is right is shown by many indications. (1) He would not so diligently have corrected S. Mark, if he had not been sure of his facts. Whenever he corrects, we maintain that S. Mark is in error. (2) The Quartodeciman controversy has been held by some to support S. John, by others (the Tübingen school) to prove that he cannot be the author of the fourth Gospel. Careful investigation however makes it clear that the Quartodecimans were simply Judaistic Christians, who continued to keep the feast of the Passover, though of course they read into it a deeper Christian meaning. Their testimony therefore counts neither way. (Stanton, *The Gospels as Historical Documents*, i. 173—197.) (3) Except in this preliminary section and in Luke xxii. 15 which has (we hold) been affected by it, there is no account of a Paschal feast even in the Synoptists. An ordinary supper—such as S. John describes—better suits the occasion. (4) S. Paul says that Christ our Passover is sacrificed for us. This will be more easy to maintain, if He was hanging on the cross at the very time that the Paschal lambs were being slain. (5) If S. Mark

Note S. Matt.'s omission of the sign of the man carrying a pitcher of water. The Tübingen school used this omission to prove the priority of S. Matthew.

xxvi. 17—35.

17 Τῆ δὲ πρώτῃ τῶν ἁζύμων<sup>a</sup>

[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες †  
 “Ποῦ θέλεις ἐτοιμάσωμέν<sup>1</sup> σοὶ  
 φαγεῖν τὸ πάσχα;”

18 ὁ δὲ εἶπεν

“Ὑπάγετε εἰς τὴν πόλιν  
 πρὸς τὸν δεῖνα

καὶ εἶπατε αὐτῷ

“Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς<sup>2</sup> ἐστίν.]

πρὸς σὲ ποιῶ<sup>3</sup> τὸ πάσχα μετὰ τῶν μαθητῶν μου.” †

19 καὶ ἐποίησαν οἱ μαθηταὶ

ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἠτοίμασαν τὸ πάσχα.

1 (D †ἐτοιμάσωμέν) 2 (D \*ἐγγύς) 3 (D1 ποιῆσω)

46. THE LAST SUPPER.

xiv. 12—31.

46 a. Instructions to make ready the Passover.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων<sup>a</sup>,  
 ὅτε τὸ πάσχα ἔθνον<sup>1</sup>,

λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ<sup>2</sup>

“Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν<sup>3</sup>  
 ἵνα φάγης τὸ πάσχα;”

13 καὶ ἀποστέλλει δύο<sup>4</sup> τῶν μαθητῶν αὐτοῦ  
 ἵνα λέγει αὐτοῖς<sup>5</sup>

“Ὑπάγετε<sup>6</sup> εἰς τὴν πόλιν,

καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων  
 ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ

εἶπατε τῷ οἰκοδεσπότη<sup>7</sup> ὅτι

“Ὁ διδάσκαλος λέγει

ἵνα φάγη<sup>8</sup> τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω<sup>9</sup>,”

15 καὶ<sup>10</sup> αὐτὸς ὑμῖν δείξει

ἀνάγειον<sup>8</sup> μέγα<sup>11</sup> ἐστρωμένον [ἐτοιμον<sup>8</sup>]. (iii)  
 καὶ<sup>8</sup> ἐκεῖ ἐτοιμάσατε ἡμῖν.”

16 ἵνα ἐξῆλθον οἱ μαθηταὶ<sup>12</sup> ἵνα ἐξῆλθον<sup>13</sup> εἰς τὴν πόλιν  
 ἵνα εὑροῦν<sup>14</sup> καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ  
 πάσχα.

1 (s<sup>c</sup> was eaten) 2 (D11 omit) 3 (D11+σοι) 4 (D11+ἐκ)  
 5 (D11 λέγων) 6 (D<sup>s</sup> †ὑπάγε) 7 (s<sup>c</sup>+My time is come)  
 8 (11 omit) 9 (D φάγομαι) 10 (1 omits) 11 (D<sup>s</sup> σκον  
 μέγαν, 1 omits) 12 (CD11+αὐτοῦ, D †repeats the whole)  
 13 (s<sup>c</sup> omits, 1 et venit) 14 (D11 ἐποίησαν)

§ 46 b. By putting the Eucharist before the prediction of betrayal S. Luke makes Judas present at the breaking of bread, and indeed expressly says so. Had he good authority for this, or was he making an inference from S. Paul's language “He that eateth and drinketh, eateth and drinketh judgement to himself, if he discern not the Lord's body” (1 Cor. xi. 29)? S. John says that immediately after receiving the sop (which was no part of the Eucharist) Judas went out. S. John makes no mention of the Eucharist and we cannot be sure at what point of his narrative it must be inserted, but it comes most naturally after the departure of Judas. The giving of the sop is an incident in the

Conflate.

xxvi. 20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα  
 (μαθητῶν)<sup>1</sup>. †  
 21 καὶ ἐσθιόντων αὐτῶν εἶπεν<sup>2</sup>  
 1 BD s<sup>c</sup> omit 2 (s<sup>c</sup> λέγει)

46 b. Prediction of the Betrayal.

xiv. 17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.  
 [18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς (ii)  
 εἶπεν<sup>1</sup>

1 (D11 λέγει)

<sup>a</sup> Cf. 1 Cor. v. (7) καθὼς ἐστε ἄζυμοι. 8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἁζύμοις εὐκρινίας καὶ ἀληθείας.

S. LUKE.

S. JOHN.

is right, the crucifixion took place upon a high festival day, to which the term 'Sabbath' is given in the Law. Yet Simon the Cyrenian was "coming from the field," as he would not have done on a sabbath.

Many attempts, ancient and modern, have been made to get over the difficulty (see 'N.T. Problems,' p. 168 ff.). We decline to accept any of them, believing that S. Mark is in error. Of course we do not believe that S. Peter made the mistake. We take this to be one of S. Mark's own additions to the narrative, made at a very early stage. And we account for it thus. S. Mark received information that our Lord ate the Passover with His disciples—as He doubtless did at the beginning of His ministry. But by the necessity of his topographical arrangement, S. Mark has crowded all that our Lord did and said in Jerusalem into one brief fortnight. Therefore he assumes that the Paschal feast was eaten at this period. In many Churches the real truth must have been known and the wording corrected accordingly, but neither S. Luke nor S. Matthew took the responsibility of altering the record. Perhaps they had no suspicion that it was wrong.

The feast of the Passover was older than the feast of Unleavened Bread and originally distinct from it, but in Numbers xxviii. 16 &c. the two are united. Passover extended over parts of two days (Nisan 14 and 15), Unleavened Bread over seven days (Nisan 15—21), thus the night of the 15th is common to both. In N.T. times the two feasts were so completely amalgamated into one feast of eight days, that the names "Feast of the Passover" (Luke ii. 41) and "Feast of Unleavened Bread" (Luke xxii. 1, 7) are used indifferently. S. Mark's phrase "On the first day of Unleavened Bread," though legally incorrect and not to be reconciled with O.T. language, was practically true, for the Rabbis, in their desire "to put a fence about the Law," forbade the eating of leaven at and after the midday meal of Nisan 14th. The "Western" reading in Luke xxii. 7 is therefore a correction by a legalist.

xxii. 7—23, 31—34, 39.

xiii. 1, 2, 29, xviii. 28, xix. 14, 31.

ἦ ἤλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων<sup>12a</sup>,  
ἣ ἔδει θύεσθαι τὸ πάσχα.<sup>7a</sup> †

[xiii. 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.  
2 δέλπνον γινομένου<sup>1</sup> κ.τ.λ.]

8 καὶ ἀπέστειλεν<sup>3</sup> Πέτρον καὶ Ἰωάννην εἰπὼν

“Πορευθέντες ἐτοιμάσατε ἡμῖν  
τὸ πάσχα ἵνα φάγωμεν.”

9 οἱ δὲ εἶπαν αὐτῷ “Ποῦ θέλεις ἐτοιμάσωμεν<sup>5</sup> ;”

10 ὁ δὲ εἶπεν αὐτοῖς<sup>8</sup>

“[Ἰδοὺ] εἰσελθόντων<sup>7</sup> ὑμῶν εἰς τὴν πόλιν  
συναντήσεται<sup>9</sup> ὑμῖν ἄνθρωπος κεράμιον ὕδατος<sup>9</sup> βασιτάζων.  
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν<sup>110</sup> ἐισπορεύεται.

11 καὶ ἑρέιτε τῷ οἰκοδεσπότη<sup>11</sup> [τῆς οἰκίας]<sup>12</sup>

‘Ἄγεται [σοι]<sup>13</sup> ὁ διδάσκαλος †

Ποῦ ἐστὶν τὸ κατάλυμα<sup>14</sup>

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω ;’

12 κάκεινος<sup>15</sup> ὑμῖν δείξει

ἀνάγαγον μέγα<sup>16</sup> ἐστρωμένον

ἐκεῖ<sup>17</sup> ἐτοιμάσατε.”

13 ἀπελθόντες δὲ

εἶρον καθὼς εἰρήκει<sup>18</sup> αὐτοῖς<sup>19</sup>, καὶ ἠτοίμασαν τὸ πάσχα.

1 (C † omits) 2 (D ll ss τοῦ πάσχα, B ll + ἐν) 3 (l omits)  
4 (D + τὸν) 5 (BD ll + σοι, B + φαγεῖν, B 1 + τὸ πάσχα)  
6 (D 1 omit) 7 (D ll εἰσερχομένου) 8 (C ὑπ-, D ἀπ-)  
9 (B omits) 10 (D ὁ) 11 (C \* οἰκοδεσπότη) 12 B + λέ-  
γοντες 13 (D 1 ss omit) 14 (B C + μου) 15 (D ἐκεῖνος,  
ss lo, he) 16 (D † οἰκον) 17 (B 1 κάκει) 18 (A ll εἰρηκεν)  
19 (D<sup>s</sup> αὐτός)

prediction of betrayal, which S. Mark places before the Eucharist. We do not place much reliance on S. Mark's order, especially in case of the deuterio-Mark, but we attach still less importance to S. Luke's, and though we cannot consider the matter as settled, we incline to pronounce against S. Luke, who seems to have been unduly influenced by that verse of S. Paul's.

Conflate.

xxii. 14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν } †  
καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

[15 καὶ εἶπεν πρὸς αὐτοὺς “Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα  
φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι<sup>2</sup> τοῦ μὴ  
φάγω<sup>73</sup> αὐτὸ<sup>4</sup> ἕως ὅτου πληρωθῶ<sup>5</sup> ἐν τῇ βασιλείᾳ<sup>76</sup> τοῦ θεοῦ.”]

1 (C ll + δώδεκα) 2 (C † D omit, D ll + οὐκέτι) 3 (D μὴ  
φάγομαι) 4 (D 1 ἀπ' αὐτοῦ) 5 (D καιρὸν βρωθῆ, l adimpear)  
6 (s<sup>s</sup> ἢ βασιλεία) 7 (ss omit)

xiii. 21—30.

21 Ταῦτα εἰπὼν<sup>1</sup> Ἰησοῦς

[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν

1 (CD + δ)

Translate "was troubled in His breath," i.e. groaned heavily. Cf. xi. 33, ἐβεβμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν "sighed deeply in His breath and distressed Himself." So v. 35, ἐδάκρυσεν ὁ Ἰησοῦς. S. John, like S. Mark, accentuates our Lord's humanity. Cf. xii. 27, νῦν ἢ ψυχὴ μου τετάρκται, "Now am I in a state of turmoil."



S. MATTHEW.

xxvi. (21) “*Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.*”  
 22 *καὶ λυπούμενοι [σφόδρα] ἤρξαντο*  
*λέγειν αὐτῷ<sup>3</sup> εἰς ἕκαστος<sup>4</sup> “Μήτι ἐγώ [εἰμι, κύριε];”*  
 23 ὁ δὲ [ἀποκριθεὶς] εἶπεν  
 “*Ὁ ἐμβάψας<sup>5</sup> μετ’ ἐμοῦ τὴν χεῖρα ἔν τῷ τρυβλίῳ<sup>6</sup>*  
*[οὗτός με παραδώσει]. 24 ὁ μὲν<sup>7</sup> υἱὸς τοῦ ἀνθρώπου ὑπάγει*  
*καθὼς γέγραπται περὶ αὐτοῦ,*  
*οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ*  
*δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται<sup>18</sup>.*  
*ἢ καλὸν [ἦν] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”*  
 [25 ἀποκριθεὶς δὲ <sup>10</sup>Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν “*Μήτι ἐγώ*  
*εἰμι, βαββελ;*” λέγει αὐτῷ “*Σὺ εἶπας.*”]  
 3 (D ll omit) 4 (D + αὐτῶν) 5 (D ἐμβαπτόμενος)  
 6 (D εἰς τὸ τρυβάλιον) 7 (D + οὖν) 8 (s<sup>e</sup> I am betrayed)  
 9 (D 1? + διὰ τοῦτο) 10 (D + ὁ)

S. MARK.

xiv. (18) “*Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με*  
*[ὁ ἐσθίων<sup>2</sup> μετ’ ἐμοῦ<sup>a</sup>]. 19 ἤρξαντο λυπεῖσθαι (iii)*  
*καὶ λέγειν αὐτῷ<sup>4</sup> εἰς ἕκαστος<sup>5</sup> “Μήτι ἐγώ;”<sup>6</sup>*  
 20 ὁ δὲ<sup>7</sup> εἶπεν<sup>1</sup> αὐτοῖς “*Εἰς<sup>8</sup> τῶν δώδεκα<sup>9</sup>,*  
*ὁ ἐμβαπτόμενος<sup>10</sup> μετ’ ἐμοῦ<sup>11</sup> εἰς τὸ (ἐν)<sup>12</sup> τρυβλίον<sup>13</sup>.*  
 21 ὅτι<sup>14</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει<sup>15</sup>  
*καθὼς γέγραπται<sup>16</sup> περὶ αὐτοῦ,*  
*οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ*  
*δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου<sup>17</sup> παραδίδοται.*  
*καλὸν<sup>18</sup> αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”*]  
 2 B τῶν ἐσθίωντων 3 (G + καὶ, D ll s<sup>e</sup> + οὐ δὲ) 4 (ll omit)  
 5 (C ἕκαστος) 6 (D ll + καὶ ἄλλος “Μήτι ἐγώ;”) 7 (A l  
 + ἀποκριθεὶς) 8 (D ll + ἐκ) 9 (l omits) 10 (D ἐμ-  
 βαπτίζόμενος) 11 (A ll + τὴν χεῖρα) 12 (ND ll s<sup>e</sup> omit)  
 13 (D \* τρυβάλιον) 14 (CD l omit) 15 (D ll παραδίδοται)  
 16 (D καθὼς ἐστὶν γεγραμμένον) 17 (D l omit) 18 (NCD ll  
 s<sup>e</sup> + ἦν)

§ 46 c. S. Luke probably follows a local Eucharistic use in administering the Cup before the Bread. S. Paul follows that order in 1 Cor. x. 15 f. although in the next chapter he gives the Marcan order. We also find the Cup put first in the *Didache*, chapter ix.

Breaking bread, blessing it and distributing the fragments was a custom introduced by our Lord. The phrase ‘break bread’ is a new one, not found in the O. T. (unless it be once in Isaiah lviii. 7 of giving broken meat to beggars: to give it to one’s equals would be inhospitable). But in the N. T. we read of it at the feeding of the 5,000 and again at the feeding of the 4,000. Once more, in Luke xxiv. 30 it is written that our Lord at Emmaus “took the bread, blessed, brake and gave it to them; and their eyes were opened and they recognized Him.” In v. 35 it is added that “He was known to them in the breaking of bread,” though neither of them had been present at the last supper. All this seems to justify our contention that the Eucharist was no new ceremony, but one which our Lord had observed from the first, as a covenant of service. Hence the Eucharistic language in John vi. becomes intelligible. (‘New Test. Problems,’ pp. 134—146.) Similarly the Synoptists institute Christian Baptism after the Resurrection, but S. John (iii. 22, iv. 1) tells how the Apostles practised it during our Lord’s ministry. Doubtless a deeper meaning was given to both sacraments at the final Institution.

46 c. *The Eucharist.*

xxvi. 26 Ἐσθίωντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον  
 καὶ εὐλογήσας ἔκλασεν καὶ δούσ<sup>1</sup> τοῖς μαθηταῖς εἶπεν  
 “*Ἄβετε [φάγετε,] τοῦτό ἐστιν τὸ σῶμά μου<sup>b</sup>.*”  
 27 καὶ λαβὼν<sup>2</sup> ποτήριον (καὶ)<sup>3</sup> εὐχαριστήσας ἔδωκεν αὐτοῖς  
 λέγων “*Ἔπιετε ἐξ αὐτοῦ πάντες<sup>5,6</sup>,*  
 28 τοῦτο γάρ<sup>6</sup> ἐστὶν τὸ αἷμά μου<sup>7</sup> τῆς<sup>8</sup> διαθήκης<sup>c</sup>  
 τὸ περὶ<sup>9</sup> πολλῶν ἐκχυννόμενον [εἰς ἄφεςιν ἁμαρτιῶν]. †  
 29 λέγω δὲ ὑμῖν<sup>10</sup>, οὐ μὴ πῖω ἀπ’ ἄρτι  
 ἐκ [τοῦτου] τοῦ<sup>11</sup> γενήματος τῆς ἀμπέλου  
 ἕως τῆς ἡμέρας ἐκείνης  
 ὅταν αὐτὸ πίνω<sup>12</sup> [μεθ’ ὑμῶν]<sup>13</sup> καινὸν<sup>18</sup>  
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

1 (NCD ll s<sup>e</sup> ἐδίδου, ... C ll s<sup>e</sup> καὶ) 2 (CD + τὸ) 3 C l omit  
 4 (ll s<sup>e</sup> + Accipite et) 5 (D s<sup>e</sup> ? l omit) 6 (ll s<sup>e</sup> omit) 7 (l omits,  
 C + τὸ) 8 (CD ll s<sup>e</sup> + καινῆς 1 + et aeterni) 9 (D ὑπὲρ)  
 10 (C ll s<sup>e</sup> + ἄρτι) 11 (NCD + omit) 12 (D πῖω) 13 (l omits)

xiv. 22 Καὶ ἐσθίωντων αὐτῶν λαβὼν<sup>1</sup> ἄρτον  
 εὐλογήσας<sup>2</sup> ἔκλασεν καὶ ἔδωκεν αὐτοῖς<sup>3</sup> καὶ εἶπεν<sup>4</sup> (1)  
 “*Ἄβετε<sup>5</sup>, τοῦτό ἐστιν τὸ σῶμά μου<sup>b,6</sup>.*”  
 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,  
 καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς<sup>7</sup>  
 “*Τοῦτό ἐστιν τὸ αἷμά μου<sup>8</sup> τῆς<sup>9</sup> διαθήκης<sup>10, c</sup>*  
*τὸ ἐκχυννόμενον<sup>11</sup> ὑπὲρ πολλῶν*  
 25 ἄμην λέγω ὑμῖν ὅτι οὐκέτι<sup>12</sup> οὐ μὴ πῖω<sup>13</sup> \* \* (2)  
 ἐκ τοῦ γενήματος τῆς ἀμπέλου  
 ἕως τῆς ἡμέρας ἐκείνης  
 ὅταν αὐτὸ πίνω<sup>14</sup> καινὸν  
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

1 (s<sup>e</sup> omits) 2 (D εὐλόγησεν καὶ) 3 (1 + et man-  
 ducaverunt ex fili monet) 4 (ll + illis) 5 (l omits,  
 E l + καὶ + φάγετε) 6 (1 + quod pro multis confringitur in  
 remissionem peccatorum) 7 (B omits) 8 (D l + τὸ)  
 9 (A ll s<sup>e</sup> + καινῆς) 10 (l omits) 11 (D \* ἐκχυν-  
 omit) 13 (D ll προσθῶ πῖω) 14 (s<sup>e</sup> + uith you)

<sup>a</sup> LXX. Ps. xli. 10, καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ’ ὃν ἤλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ’ ἐμὲ πτερινισμόν.  
<sup>b</sup> Cf. John vi. 48, “Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.” 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον.” 50 οὗτός  
 ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαλὼν ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.” 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ  
 οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν  
 ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα  
 (αὐτοῦ) φαγεῖν;” 53 εἶπεν οὖν αὐτοῖς (ὁ) Ἰησοῦς “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ

S. LUKE.

S. JOHN.

xxii. 21 ["πλήν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με ἔμεν' ἐμοῦ" ἐπὶ τῆς τραπέζης"]

Scrap of the deutero-Mark: slightly misplaced.

22 "ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου }
κατὰ τὸ ὀρισμένον πορεύεται, } †
πλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ παραδίδεται."

23 [καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἔξ αὐτῶν ὃ τοῦτο μέλλων πράσσειν.]

7 (D omits) 8 (A ll ss καὶ, 2 ll omit) 9 (N ss omit)
10 (D 1 ss omit) 11 (N † + εἴη) 12 (D ll ss omit)

(Here follows THE DISPUTE ABOUT PRECEDENCE,
7 verses, I. § 34 d. N.B. inverted order.)

S. Mark's εἰς κατὰ εἰς (19) should be compared with pseudo-
John viii. 9, Rom. xii. 5, Rev. xxi. 21. LXX. Lev. xxv. 10 &c.

(N.B. inversion of order.)

xxii. 17 1 καὶ δεξιόμενος ποτήριον εὐχαριστήσας
εἶπεν
" [Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς]
18 λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν
ἀπὸ τοῦ γενήματος τῆς ἀμπέλου
ἕως οὗ
ἡ βασιλεία τοῦ θεοῦ [ἐλθῆ].
19 καὶ λαβὼν ἄρτον
εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων
"Τοῦτό ἐστιν τὸ σῶμά μου"

1 (2 ll ss invert order, putting v. 19 before v. 17; s<sup>a</sup> also
has some mixture) 2 (s<sup>a</sup> + after they supped) 3 (D + τὸ)
4 (N 1 omit) 5 (D<sup>s</sup> 1 s<sup>a</sup> omit) 6 (D ἑαυτοῖς, N ἀλλήλοις,
s<sup>a</sup> + this is my blood, the new covenant) 7 (s<sup>a</sup> omits) 8 (s<sup>c</sup>
omits) 9 (s<sup>a</sup> omits, N ll + θτι) 10 (C ll omit) 11 (D θτου,
C? omits) 12 NBC ll ss + τὸ ὑπὲρ ὑμῶν διδόμενον (s<sup>c</sup> omits
διδ.) τοῦτο ποιεῖτε εἰς (B omits εἰς) τὴν ἑμὴν ἀνάμνησιν." NB ll
+ καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων "Τοῦτο τὸ
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
ἐκχυνόμενον."

πῖνε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πῶσις. 56 ὁ τρώγων
μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλὲν με ὁ ζῶν πατήρ κἀγὼ ζῶ διὰ τὸν
πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὃς ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἐφαγον οἱ πατέρες
καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα."

LXX. Exod. xxiv. 8, "Ἴδοὺ τὸ αἷμα τῆς διαθήκης." Cf. 2 Cor. iii. 6, ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης.

xiii. (2) "Ἀμήν ἀμήν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-
δώσει με."

22 [ἐβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀποροῦμενοι περὶ τίνος λέγει.
23 ἦν ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κώλπῳ τοῦ
Ἰησοῦ, ὃν ἠγάπα (ὁ) Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων Πέτρος
καὶ λέγει αὐτῷ "Βλέπε τίς ἐστὶν περὶ οὗ λέγει." 25 ἀναπε-
σῶν ἐκέκινε οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ "Κύριε,
τίς ἐστίν;" 26 ἀποκρίνεται οὖν (ὁ) Ἰησοῦς "Ἐκείνος ἐστίν ᾧ
ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ." 27 γάβῃ οὖν (τὸ)
ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σιμωνῶν Ἰσκαριώτου.
27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
"λέγει οὖν αὐτῷ Ἰησοῦς "Ὅ ποιεῖς ποιήσον τὰ χεῖρον." 28 τοῦτο
(ὁ) οὐδὲς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. 29 τινὲς γὰρ ἐδό-
κουν, ἐπεὶ τὸ γλωσσόκομον ἔχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς
"Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν," ἡ τοῖς πτωχοῖς ἵνα τι
δῶς. 30 λαβὼν οὖν τὸ ψωμίον ἐκέκινε εἰσῆλθεν εὐθύς. ἦν δὲ νύξ.]

2 (ND ll + οὖν, 1 s<sup>a</sup> + δέ, N † + οὖν οἱ Ἰουδαῖοι) 3 (D ἀπο-
ροῦντες) 4 (ND ll + δέ, ll s<sup>a</sup> + ergo) 5 (D 1 + καὶ) 6 B
omits 7 (C 1 omit) 8 (D \* Πέτρος, ND 1 + πυθέσθαι τίς
ἦν εἴη (D + οὗτος) περὶ οὗ ἔλεγεν (D λέγει)) 9 (2 ll omit) 10 (l
omits) 11 (D 1 omit, 3 ll omit περὶ οὗ λέγει) 12 (ND ἐπι-,
ND ll + οὖν, A 2 ll + δέ) 13 (ND ll omit) 14 (ND ll omit,
D 1 + αὐτῷ) 15 (ND + καὶ λέγει) 16 (D + ἄν) 17 (N βάψας,
D ll ἐμβάψας) 18 (ND ll ἐπιδώσω) 19 (D ll καὶ βάψας) 20 (ll
Simoni) 21 (D ἀπὸ καρῶν του, ll Scariothae or Scarioth)
22 (D 1 omit) 23 (D omits) 24 (D 1 καὶ λέγει, ll s<sup>a</sup> λέγει)
25 (NCD + ὁ) 26 (D + ποιῆς) 27 (D ll ὅτι) 28 (CD + ὁ)
29 (D δοῖ) 30 (l omits) 31 (s<sup>a</sup> what he should buy &c.)

§ 46 c. The Eucharist is alluded to in Luke xxiv. 30, 35,
1 Cor. x. 14—22, xi. 23—34, Acts ii. 42, 46, xx. 7, 11, xxvii. 35.

Our Lord instituted the Eucharist at night, after supper.
This custom at Corinth led to abuses, the hungry navvies
snatching at the viands, so that the weak could obtain none,
and drinking the wine to intoxication. S. Paul promised to
reform this and soon afterwards, at Troas, we see how he did
so. He celebrated the Eucharist after midnight and put the
ἀγάπη still later, turning it into a breakfast instead of a supper.
Pliny the younger tells us that the early morning celebration
prevailed in his day, as it has done ever since. The ἀγάπη
happily was soon abolished and churches ceased to be hotels.

1 Corinthians xi. 23—25.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα
ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣν παρέδιδετο
ἔλαβεν ἄρτον

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν

"Τοῦτό μου ἐστὶν τὸ σῶμα †

[τὸ ὑπὲρ ὑμῶν τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν."

25 ὡσαύτως] καὶ τὸ ποτήριον [μετὰ τὸ δειπνήσαι,

λέγων

"Τοῦτο [τὸ ποτήριον ἡ καινὴ] διαθήκη ἐστίν

ἐν τῷ ἔμφῳ αἵματι"

[τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε, εἰς τὴν ἑμὴν ἀνάμνησιν.]"

1 (D παρὰ) 2 (F<sup>s</sup> 1 θεοῦ) 3 (B omits) 4 (D ll ἦ
νυκτὶ) 5 (D + τὸν) 6 (E 3 ll + κλωμένον, D<sup>s</sup> + θρυπτόμενον,
1 + quod tradetur) 7 (C αἵματι μου)

(S. John's parallels are given in the footnote b.)

On the non-fulfilment of the prophecy in Luke xxii. 18 see
'N.T. Problems,' pp. 323—330.

C lacks Luke xxii. 20—xxiii. 24.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvi. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.  
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς  
 “ Πάντες [ὑμεῖς] σκανδαλισθήσεσθε  
 [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ  
 Πατάξω τὸν ποιμένα,  
 καὶ διασκορπισθήσονται<sup>1</sup> τὰ πρόβατα [τῆς ποιμνῆς<sup>a</sup>] †  
 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς  
 εἰς τὴν Γαλιλαίαν.”  
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ  
 “ Εἰ<sup>3</sup> πάντες σκανδαλισθήσονται [ἐν σοί],  
 ἐγὼ οὐ [δέποτε σκανδαλισθήσομαι].”  
 34 ἔφη αὐτῷ ὁ Ἰησοῦς “ Ἀμὴν λέγω σοι ὅτι  
 [ἐν]<sup>3</sup> ταύτῃ τῇ νυκτὶ  
 πρὶν ἀλέκτορα φωνῆσαι  
 τρίς ἀπαρνήσῃ<sup>4</sup> με.” †  
 35 λέγει αὐτῷ ὁ<sup>5</sup> [Πέτρος]  
 “ Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, †  
 οὐ μὴ σε ἀπαρνήσομαι.”  
 ὁμοίως καὶ πάντες [οἱ μαθηταὶ] εἶπαν.

1 (D -σεται) 2 (N omits, F II + καὶ) 3 (D II omit)  
 4 (BC -ει) 5 (D omits)

Harmonists have insisted, in their desire to reconcile all the Gospels formally, that our Lord foretold S. Peter's denial twice and that S. Peter actually denied Him six times ('N.T. Problems' p. 235).

xxvi. 36—46.

36 Τότε ἔρχεται [μετ' αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον  
 λεγόμενον Γεθσημανεῖ<sup>1</sup>,  
 καὶ λέγει τοῖς μαθηταῖς<sup>2</sup>  
 “ Καθίσατε αὐτοῦ<sup>3</sup> ἕως [(οὐ)<sup>4</sup> ἀπελθὼν ἐκεῖ] προσεύξομαι<sup>5</sup>.”  
 37 καὶ παραλαβὼν τὸν Πέτρον  
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου  
 ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.  
 38 τότε λέγει αὐτοῖς  
 “ Περὶ λυγρός ἐστιν ἡ ψυχὴ μου ἕως θανάτου  
 μείνατε ὧδε καὶ γρηγορεῖτε [μετ' ἐμοῦ].”

1 (D II Γεθσαμανεῖ) 2 (NCD II s<sup>a</sup> + αὐτοῦ) 3 (NC omit)  
 4 (D ἂν) NC omit 5 (D + ξομαι)

<sup>a</sup> LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ' ἄνδρα πόλιτην μου, λέγει Κύριος Παντοκράτωρ] πατάξατε τοὺς ποιμένας καὶ ἐσπάσατε τὰ πρόβατα.

S. MARK.

46 d. Prediction that S. Peter will deny Him.

xiv. 26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. (τ)  
 [27 Καὶ<sup>1</sup> λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι (ii)  
 “ Πάντες<sup>2</sup> σκανδαλισθήσεσθε<sup>3</sup>,  
 ὅτι γέγραπται<sup>4</sup>  
 Πατάξω τὸν ποιμένα,  
 καὶ τὰ πρόβατα<sup>5</sup> διασκορπισθήσονται<sup>a</sup>.  
 28 ἀλλὰ<sup>6</sup> μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς  
 εἰς τὴν Γαλιλαίαν.”  
 29 ὁ δὲ Πέτρος<sup>7</sup> ἔφη<sup>8</sup> αὐτῷ  
 “ Εἰ<sup>9</sup> καὶ<sup>10</sup> πάντες σκανδαλισθήσονται<sup>10</sup>,  
 ἀλλ' οὐκ ἐγώ<sup>11</sup>.”  
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς “ Ἀμὴν λέγω σοι ὅτι  
 σὺ<sup>12</sup> σήμερον<sup>13</sup> ταύτῃ τῇ νυκτὶ  
 πρὶν ἢ<sup>14</sup> [δύς<sup>12</sup>] ἀλέκτορα φωνῆσαι (iii)  
 τρίς με<sup>15</sup> ἀπαρνήσῃ.”  
 31 ὁ δὲ<sup>16</sup> ἐκπερισσῶς ἐλάλει<sup>17</sup>  
 “ Ἐὰν<sup>18</sup> δέῃ με<sup>18</sup> συναποθανεῖν σοι,  
 οὐ μὴ σε ἀπαρνήσομαι<sup>19</sup>.”  
 ὡσαύτως<sup>20</sup> (δὲ)<sup>21</sup> καὶ<sup>22</sup> πάντες<sup>23</sup> ἔλεγον.]

1 (D 2 II τότε) 2 (D II + ὑμεῖς) 3 (A II s<sup>c</sup> ἐν ἐμοὶ ± ἐν τῇ  
 νυκτὶ ταύτῃ) 4 (N I γέγραπται γάρ) 5 (E 2 II + τῆς ποιμνῆς)  
 6 (C s<sup>c</sup> καὶ) 7 (2 II + respondit et) 8 (D II λέγει) 9 (D Καὶ  
 ἐὰν) 10 (D -θῶσω) 11 (D † + οὐ, D II + σκανδαλισθήσομαι)  
 12 (NCD II omit) 13 (D II omit, A II + ἐν) 14 (ND omit)  
 15 (I omits) 16 (C + Πέτρος) 17 (C I ἔλεγεν, A II + μάλλον)  
 18 (D s<sup>c</sup> μὴ δέῃ, N † με ἦ) 19 (N -σωμαι) 20 (N ὁμοίως)  
 21 B II omit 22 (D s<sup>c</sup> omits) 23 (I + discipuli)

47. GETHSEMANE.

xiv. 32—52.

47 a. Selection of three Disciples.

32 Καὶ ἔρχονται εἰς χωρίον  
 [οὗ τὸ<sup>1</sup> ὄνομα Γεθσημανεῖ<sup>2</sup>,] (ii)  
 καὶ λέγει τοῖς μαθηταῖς αὐτοῦ<sup>3</sup>  
 “ Καθίσατε ὧδε<sup>4</sup> ἕως προσεύξομαι<sup>5</sup>.”  
 [33 καὶ παραλαμβάνει τὸν<sup>6</sup> Πέτρον (ii)  
 καὶ τὸν<sup>7</sup> Ἰάκωβον καὶ τὸν<sup>7</sup> Ἰωάννην μετ' αὐτοῦ,  
 καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν<sup>8</sup>,  
 34 καὶ<sup>9</sup> λέγει αὐτοῖς  
 “ Περὶ λυγρός ἐστιν ἡ ψυχὴ μου ἕως θανάτου  
 μείνατε ὧδε καὶ γρηγορεῖτε<sup>10</sup>.”]

1 (C II ὃ) 2 (B \* Γεσημ., D \* Γησα-) 3 (D I αὐτοῖς)  
 4 (B omits) 5 (D s<sup>c</sup> -ξομαι) 6 (N omits) 7 NCD omit  
 8 (D ἀκηδεμονεῖν, II taediari) 9 (D I τότε) 10 (s<sup>c</sup> omits,  
 2 II + mecum)

## S. LUKE.

The proto-Mark seems to have contained no prediction of S. Peter's denial. Certainly it said nothing about a journey into Galilee after the resurrection, for S. Luke knows nothing of such a journey (p. 174 note).

S. Mark's *δὲ* both here and in its fulfilment belongs to the trito-Mark. There is no trace of it in the other Gospels. SS. Luke and John put the prediction of S. Peter's denials before the upper chamber was left, SS. Mark and Matthew put it afterwards.

Scrap from the deutero-Mark: slightly misplaced.

## Conflate.

xxii. 31 “[Ἦ Σίμων Σίμων<sup>2</sup>, ἰδοὺ<sup>3</sup> ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι<sup>4</sup> ὡς τὸν σέτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλιπῇ ἡ πίστις σου· καὶ σὺ ποτε<sup>5</sup> ἐπιστρέψας<sup>6</sup> στήρισον<sup>7</sup> τοὺς ἀδελφούς σου<sup>8</sup>.]”

33 ὁ δὲ εἶπεν αὐτῷ  
 “[Κύριε, μετὰ σοῦ ἐτοιμὸς εἰμι  
 καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.]”  
 34 ὁ δὲ εἶπεν “Λέγω σοι, [Πέτρε<sup>9</sup>,]  
 οὐ<sup>10</sup> φωνήσει σήμερον ἀλέκτωρ<sup>11</sup>  
 ἕως<sup>12</sup> τρίς με ἀπαρνήσῃ<sup>10</sup> [εἰδέναι]<sup>13</sup>.”

(Here follows “LET HIM SELL HIS CLOAK AND BUY A SWORD,” 4 verses. IV. § 128 c.)

39 Καὶ ἐξελθὼν ἐπορεύθη<sup>14</sup> [κατὰ τὸ ἔθος] εἰς τὸ ὄρος τῶν Ἐλαιῶν· [ἠκολούθησαν δὲ αὐτῷ (καὶ)<sup>15</sup> οἱ μαθηταί.] (z)

1 (ND II s<sup>c</sup> + Eίπεν δὲ ὁ κύριος I s<sup>c</sup> + Simoni II + Petro) 2 (N1 s<sup>c</sup> omit) 3 (I Ille autem dixit Petro quoniam) 4 (N ξίν-corrected to σιν-) 5 (D I σὺ δὲ) 6 (D I s s ἐπιστρέψον καὶ) 7 (D στήριξον) 8 (I I + et rogate ne intretis in temptationem) 9 (s<sup>c</sup> omits) 10 (D + μὴ) 11 (s<sup>c</sup> + twice) 12 (D + θτου) 13 (I I omit, D + με) 14 (D II ἐπορεύετο) 15 B omits

## xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος “Κύριε, ποῦ ὑπάγεις;” ἀπεκρίθη<sup>1</sup> Ἰησοῦς “Ὅπου<sup>2</sup> ὑπάγω οὐ δύνασαι μοι νῦν<sup>3</sup> ἀκολουθῆσαι<sup>4</sup>, ἀκολουθήσεις δὲ<sup>5</sup> ὕστερον.”]

37 λέγει αὐτῷ (ὁ)<sup>6</sup> Πέτρος<sup>7</sup>  
 “Κύριε<sup>8</sup>, [διὰ τί οὐ δύναμαι σοι<sup>9</sup> ἀκολουθεῖν<sup>10</sup> ἄρτι<sup>11</sup>;  
 τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”]  
 38 ἀποκρίνεται<sup>12</sup> Ἰησοῦς “[Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;]  
 ἀμὴν ἀμὴν λέγω σοι<sup>13</sup>, οὐ μὴ ἀλέκτωρ φωνήσῃ<sup>14</sup>  
 ἕως οὗ ἀρνήσῃ<sup>15</sup> με τρίς.”

1 (D λέγει, ND I + αὐτῷ, ND + ὁ) 2 (ND II + ἐγὼ) 3 (D II + σὺ) 4 (C -θεῖν) 5 (D I + μοι) 6 NCD omit 7 (D omits) 8 N1 omit 9 (CD + νῦν) 10 (ND -θήσαι) 11 (C omits) 12 (D II ἀπεκρίθη + καὶ εἶπεν ± αὐτῷ) 13 (D I + θτι) 14 (CD -σει, s<sup>c</sup> + twice) 15 (NC ἀπ-)

With § 46 d compare the Fayyum fragment [Ἰμνησάντων δὲ αὐτῶν μετὰ τὸ φ]αγεῖν ὡς ἐξ ἔθους πάλιν εἶπε “Ταύτη] τῇ νυκτὶ σκανδαλισθήσεσθε κατὰ τὸ γραφέν ΠΑΤΑΖΩ ΤὸΝ ΠΟΙΜΕΝΑ ΚΑὶ τὰ ΠΡΟΒΑΤΑ ΔΙΑΣΚΟΡΤΙΣΘΕΝΤΑΙ.” Εἰπόντος τοῦ Πέτρου “Καὶ εἰ πάντες, οὐκ ἐγώ,” ἔφη αὐτῷ “Ὁ ἀλεκτρῶν δις κοκκύξει καὶ σὺ πρῶτον τρίς ἀπαρνήσῃ με.”

§ 47. The agony in Gethsemane was a real stumblingblock to the Stoics, who denied that a good man ever could be perturbed. Hence arose the explanation that it was an encounter with Satan, for which idea there is no warrant, though it continues to this day. All trace of agony has been removed from S. Luke's account.

S. Luke's introductory sentence “Pray that ye enter not into temptation” is borrowed from the sequel (Luke xxii. 46).

## xxii. 40—53.

40 Γενόμενος δὲ ἐπὶ τοῦ<sup>1</sup> τόπου  
 εἶπεν αὐτοῖς  
 [“Προσεύχεσθε μὴ εἰσελθεῖν<sup>2</sup> εἰς πειρασμόν.”]  
 1 (D omits) 2 (B † omits, D II εἰσέληγε)

## xviii. 1, 2 (xii. 27).

1 [Ταῦτα εἰπὼν<sup>1</sup> Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ Χειμάρρου τῶν Κέδρων<sup>2</sup> ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν<sup>3</sup> ἄνδρος καὶ<sup>4</sup> οἱ μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς<sup>5</sup> αὐτὸν τὸν τόπον, ὅτι πολλὰκις συνήχθη<sup>1</sup> Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.]

1 (CD + ὁ) 2 (ND 2 II τοῦ κέδρου, A II s<sup>c</sup> τοῦ Κεδρῶν, s<sup>c</sup> + a hill) 3 (E I εἰσῆλθον) 4 (I omits) 5 (D -διδῶν)

[xii. 27, “νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.”]

S. Luke's *θεῖς τὰ γόνατα* is found in Mark xv. 19, and four times in the Acts. It describes a much calmer frame of mind than S. Matthew's prostration or S. Mark's repeated falls to the ground.

xxvi. 39 καὶ προελθὼν<sup>1</sup> μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ  
 προσευχόμενος

καὶ λέγων “Πάτερ [μου]<sup>2</sup>, εἰ δυνατόν ἐστιν,  
 παρελθάτω<sup>3</sup> ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· †  
 πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.”

<sup>40</sup> καὶ ἔρχεται [πρὸς τοὺς μαθητὰς<sup>41</sup>]

καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ  
 “[Οὗτως] οὐκ ἰσχύσατε<sup>5</sup> μίαν ὥραν γρηγορῆσαι [μετ’ ἐμοῦ];

<sup>41</sup> γρηγορεῖτε καὶ προσεύχεσθε,

ἵνα μὴ [εἰς]έλθητε εἰς πειρασμόν·

τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.”

1 NCD † προσ- 2 (I omits) 3 (B -θέτω) 4 (D αὐτοῦς,  
 II ss + αὐτοῦ) 5 (A II ἰσχυσας)

47 b. *Our Lord's first withdrawal.*

xiv. 35 καὶ προελθὼν<sup>1</sup> μικρὸν ἔπιπτεν<sup>2</sup> ἐπὶ τῆς γῆς,  
 καὶ προσηύχετο

ἵνα εἰ δυνατόν ἔστιν παρέλθῃ<sup>3</sup> ἀπ’ αὐτοῦ ἡ ὥρα<sup>4</sup>,  
 36 καὶ ἔλεγεν “[ABBA] Ο ΠΑΤΗΡ, πάντα δυνατὰ σοι<sup>5</sup>· (iii)  
 παρένεγκε<sup>6,7</sup> τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ<sup>7</sup>.  
 ἀλλ’ οὐ τί<sup>8</sup> ἐγὼ θέλω ἀλλὰ τί<sup>9</sup> σύ<sup>10</sup>.”

<sup>37</sup> καὶ ἔρχεται

καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ  
 “Σίμων, καθεύδεις; οὐκ ἰσχυσας<sup>11</sup> μίαν ὥραν γρηγορῆσαι;

<sup>38</sup> γρηγορεῖτε καὶ προσεύχεσθε,

ἵνα<sup>12</sup> μὴ ἔλθητε<sup>13</sup> εἰς πειρασμόν·

[τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.]” (ii)

1 CD<sup>s</sup> 1 προσ- 2 (CD II ἔπεσεν, D II s<sup>s</sup> + ἐπὶ πρόσωπον,  
 I + suam) 3 (N † παρελθεῖν) 4 (D II + αὐτῆ) 5 (D † + εἰσω  
 II + sunt) 6 (NC -και) 7 (I omits) 8 (D<sup>s</sup> οὐχ δ) 9 (D<sup>s</sup>  
 δ, C εἴ τε, II sicut) 10 (D II + θέλεις) 11 (D 2 II ἰσχύσατε)  
 12 (D omits) 13 (CD II εἰσ-)

47 c. *Our Lord's second withdrawal.*

xxvi. 42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [(λέγων)<sup>1</sup>  
 “Πάτερ μου<sup>2</sup>,

εἰ οὐ δύναται<sup>3</sup> τοῦτο παρελθεῖν<sup>4</sup> ἐάν μὴ αὐτὸ πίνω,  
 γεννηθῆτω τὸ θέλημά σου].”

43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, †  
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

1 B I omit 2 (2 II omit) 3 (D II s<sup>s</sup> + τὸ ποτήριον)  
 4 (C II + ἀπ’ ἐμοῦ)

xiv. 39 [καὶ πάλιν ἀπελθὼν προσηύξατο (ii)

(τὸν αὐτὸν λόγον εἰπὼν)<sup>1</sup>. (2)

<sup>40</sup> καὶ πάλιν<sup>2</sup> ἔλθων εὗρεν αὐτοὺς<sup>3</sup> καθεύδοντας,  
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι<sup>4</sup>,]  
 [καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.] (iii)

1 D II omit 2 (D II omit) 3 (C II ὑποστρέψας εὗρ. αὐ.  
 πάλιν) 4 (C βεβαρημένοι, N καταβεβαρημένοι, D καταβαροῦ-  
 μενοι)

47 d. *Our Lord's third withdrawal.*

xxvi. 44 [καὶ ἀφείδ αὐτοὺς πάλιν<sup>1</sup> ἀπελθὼν προσηύξατο ἔκ τρίτου<sup>2</sup>]  
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]<sup>3</sup>. (2)

45 τότε ἔρχεται [πρὸς τοὺς μαθητὰς<sup>4</sup>] καὶ λέγει αὐτοῖς  
 “Καθεύδετε<sup>5</sup> λοιπὸν καὶ ἀναπαύεσθε·

ἰδοὺ<sup>6</sup> ἤγγικεν ἡ ὥρα

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται } †

εἰς χεῖρας ἀμαρτωλῶν. <sup>46</sup> ἐγείρεσθε ἄγωμεν<sup>7</sup>.

ἰδοὺ ἤγγικεν ὁ παραδιδούς<sup>8</sup> με.” †

1 (I omits) 2 (D 2 II omit) 3 (CD II omit) 4 (D II  
 + αὐτοῦ) 5 (ND + τὸ) 6 B s<sup>s</sup> + γὰρ 7 (G I + ἐντεθεῖν)  
 8 (N \* -διδῶν)

xiv. 41 [καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς (ii)

“Καθεύδετε ἔτι<sup>1</sup> λοιπὸν<sup>2</sup> καὶ ἀναπαύεσθε<sup>3</sup>.  
 ἔτι<sup>4</sup> ἤλθεν<sup>5</sup> ἡ ὥρα<sup>6</sup>,

ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου

εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup> ἐγείρεσθε ἄγωμεν<sup>7</sup>

ἰδοὺ ὁ παραδιδούς<sup>8</sup> με ἤγγικεν<sup>9</sup>.”]

1 CD omit 2 (s<sup>s</sup> omits) 3 (D \* ἀναπάεσθε)  
 4 (Aeth ἀπαξ?, II sufficit, II s<sup>s</sup> adest (= ἐπέχει?), D II s<sup>s</sup> + τὸ τέλος)  
 5 (D 2 II καὶ) 6 (s<sup>s</sup> inverts the hour is come, the end has  
 arrived) 7 (D -διδῶν) 8 (NC -σεν)

## S. LUKE.

S. Mark's striking phrase Ἀββὰ ὁ πατήρ does not stand alone. It is twice repeated by S. Paul: Rom. viii. 15, ἐν ᾧ κράζομεν "Ἀββὰ ὁ πατήρ," and Gal. iv. 6, κράζον "Ἀββὰ ὁ πατήρ." From this triple repetition considered with due regard to the context, we infer that in the Western Church the Lord's Prayer was recited with this *exordium*. S. Luke's "Πάτερ" (xi. 2) is too abrupt for liturgical use, and it is not strange if the Church deliberately retained the very word with which our Lord had taught us to address the Father. (See II. § 3 F. 2. β note, p. 198.)

The metaphor of drinking a cup is found also in Mark x. 38 f. = Matt. xx. 22 f.

xxii. 41 καὶ αὐτὸς ἀπεσπάσθη<sup>8</sup> ἀπ' αὐτῶν [ὡσεὶ λίθου βολήν],  
καὶ [θεὸς τὰ γόνατα] προσηύχετο<sup>4</sup>

42 λέγων "Πάτερ, ἴει βούλει<sup>5</sup>  
παρένεγκε<sup>6</sup> τοῦτο τὸ ποτήριον<sup>7</sup> ἀπ' ἐμοῦ·  
πλὴν<sup>8</sup> μὴ τὸ θέλημα μου ἀλλὰ τὸ σὸν γένεσθω<sup>9</sup>."  
45 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἔλθων [πρὸς<sup>10</sup> τοὺς μαθητάς]<sup>5</sup>  
εὔρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν  
αὐτοῖς

"Τί<sup>11</sup> καθεύδετε;

[ἀναστάντες] προσεύχεσθε,  
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν."

3 (D II ἀπεσπάθη, N \* ἀπεσπάθη) 4 (N -ηύξατο, D -εύχετο)  
5 (I omits) 6 (N II παρενεγκαι or παρένεγκαι) 7 (N † + τοῦτο)  
8 (D II omit and put the rest of the line before εἰ βούλει) 9 (D  
γένεσθω,) ND II s<sup>c</sup> + 43 ὡφθη δὲ αὐτῷ ἄγγελος (I + domini) ἀπὸ τοῦ  
(N omits τοῦ) οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος (N \* γενό-  
μενος) ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ (N omits  
ὁ) ἰδρὼς αὐτοῦ ὡσεὶ (D ὡς) θρόμβοι αἵματος καταβαλόντες (N II  
-οντος, I decurrens) ἐπὶ τὴν γῆν. 10 (D ἐπι) 11 (D omits)

S. Matthew's γενηθήτω τὸ θέλημά σου (42) is a direct quotation of the Lord's prayer. Similarly προσεύχεσθε ἵνα μὴ ἔλθητε εἰς πειρασμόν (41) points in the same direction.

## VARIOUS.

Cf. Heb. v. 7, ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σφίξει αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, κ.τ.λ.

Compare S. John.

[xviii. 11 "τὸ ποτήριον ὃ δέδωκέν<sup>1</sup> μοι ὁ πατήρ οὐ μὴ πῶ αὐτό;"]  
[v. 30 "οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα<sup>2</sup> τοῦ πέμψαντός με<sup>3</sup>."]   
[vi. 38 "καταβέβηκα ἀπὸ<sup>4</sup> τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ<sup>5</sup> τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με<sup>6</sup>."]   
[vi. 63 "τὸ<sup>7</sup> πνεῦμά ἐστιν τὸ ζωοποιούν,<sup>8</sup> ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν."]   
1 (D ἔδωκέν) 2 (I omits) 3 (E 2 II + πατρός) 4 (ND ἐκ)  
5 (ND ποιήσω) 6 (D II + πατρός) 7 (N omits) 8 (s<sup>c</sup> + or, s<sup>s</sup> + to the body, but ye say)

Compare S. John

[xii. 23, "ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."]   
[xiv. 31 d, "Ἐγείρεσθε, ἀγωμεν ἐντεῦθεν."]   
[xii. 23, "ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου."]   
[xiv. 31 d, "Ἐγείρεσθε, ἀγωμεν ἐντεῦθεν."]

C lacks Luke xxii. 20—xxiii. 24.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

47 e. *Our Lord's Arrest.*

xxvi. 47 Καὶ ἔτι<sup>11</sup> αὐτοῦ λαλοῦντος  
 ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν †  
 καὶ μετ' αὐτοῦ ὄχλος [πολλὸς] μετὰ μαχαιρῶν καὶ ξύλων  
 ἀπὸ τῶν ἀρχιερέων  
 καὶ πρεσβυτέρων [τοῦ λαοῦ].  
 48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †

“Ὁν ἂν φιλήσω αὐτός ἐστιν.”<sup>12</sup>  
 κρατήσατε αὐτόν.”  
 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν<sup>3</sup> †  
 “Χαῖρε,] βαββεί.” καὶ κατεφίλησεν αὐτόν.  
 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ [“Ἐταῖρε, ἐφ' ὃ πάρει.”]  
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]  
 καὶ ἐκράτησαν αὐτόν.

1 (D \*Eti δὲ, ll s<sup>c</sup> \*Eti) 2 (s<sup>c</sup> omits) 3 (C+ αὐτῷ)

Conflate.

xxvi. 51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ]<sup>1</sup>

[ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]  
 καὶ πατάξας<sup>2</sup> τὸν δοῦλον τοῦ ἀρχιερέως  
 ἀφείλεν αὐτοῦ τὸ ὠτίον.

[52 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ<sup>3</sup> ἀπολοῦνται 53 ἢ δοκίμας<sup>4</sup> ὅτι οὐ δύναμαι<sup>5</sup> παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι<sup>6</sup> ἄρτι<sup>7</sup> πλείω<sup>8</sup> δώδεκα λεγιῶνας<sup>9</sup> ἀγγέλων<sup>10</sup>; 54 πῶς οὖν πληρωθῶσιν<sup>11</sup> αἱ γραφαὶ ὅτι οὕτως δεῖ<sup>12</sup> γενέσθαι;”]

1 (B αὐτοῦ) 2 (D ll ἐπάταξεν...καὶ) 3 (D μαχαίρα)  
 4 (C? δοκεῖ σοι) 5 (B \*δύνομαι) 6 (N+ ὠδε) 7 (2ll s<sup>c</sup> omits)  
 8 (C πλείους ἢ) 9 (D \*λεγειῶνης, N λεγιῶνων, C λεγεῶνων)  
 10 (C ἀγγέλους) 11 (D ll πληρωθήσονται) 12 (C ἔδει)

xxvi. 55 [Ἐν ἐκείνῃ τῇ ὥρῃ] εἶπεν ὁ Ἰησοῦς [τοῖς ὄχλοις] †

“Ὡς ἐπὶ ληστὴν ἐξήλθατε<sup>1</sup> μετὰ μαχαιρῶν καὶ ξύλων  
 συλλαβεῖν με; καθ' ἡμέραν<sup>2</sup>  
 ἐν τῷ ἱερῷ ἐκαθεζόμεν<sup>3</sup> διδάσκων } †  
 καὶ οὐκ ἐκρατήσατέ με.”

56 [Τοῦτο δὲ ἔδλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν προφητῶν].”

Τότε [οἱ μαθηταί<sup>4</sup>] πάντες ἀφέντες αὐτὸν ἔφυγον.<sup>5</sup> †

1 (D ll ἦλθατε) 2 (CD ll + πρὸς ὑμᾶς) 3 (D<sup>s</sup> ἐκαθήμεν)  
 4 B ll + αὐτοῦ 5 (B † + οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἔφυγον)

xiv. 43 Καὶ εὐθὺς<sup>1</sup> ἔτι αὐτοῦ λαλοῦντος  
 \* παραγίνεται (ὁ)<sup>2</sup> Ἰούδας<sup>3</sup> α εἰς τῶν δώδεκα  
 [καὶ μετ' αὐτοῦ ὄχλος<sup>4</sup> μετὰ μαχαιρῶν καὶ ξύλων (ii)  
 παρὰ τῶν ἀρχιερέων  
 καὶ τῶν<sup>7</sup> γραμματέων καὶ τῶν<sup>8</sup> πρεσβυτέρων.  
 44 δεδώκει<sup>9</sup> δὲ ὁ παραδιδούς αὐτὸν σύσσημον<sup>10</sup> αὐτοῖς<sup>11</sup>  
 λέγων

“Ὁν ἂν φιλήσω αὐτός ἐστιν  
 κρατήσατε αὐτόν] [καὶ ἀπάγετε<sup>12</sup> ἀσφαλῶς<sup>13</sup>.”] (iii)  
 45 καὶ ἔλθων εὐθὺς<sup>14</sup> προσελθὼν αὐτῷ λέγει  
 “<sup>15</sup> Ραββεί,” καὶ κατεφίλησεν αὐτόν.

[46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ<sup>16</sup> (ii)  
 καὶ ἐκράτησαν αὐτόν.]

1 (D ll s<sup>c</sup> omit) 2 NCD omit 3 (D + Σκαριώτης,  
 ll + Searioth, l + Seariotha, l + Cariotes) 4 (CD ll s<sup>c</sup> + πολλὸς)  
 5 (B ἀπὸ) 6 (D ll + ἀπὸ) 7 (C omits) 8 (N omits)  
 9 (D<sup>s</sup> ll ἔδωκεν) 10 (D σημεῖον) 11 (D ll omit)  
 12 (C ἀπαγάγετε, D ll + αὐτόν) 13 (l omits) 14 (N + καὶ)  
 15 (2 ll + Χαῖρε) 16 (N C αὐτῶν, 2 ll omit)

47 f. *Malchus.*

xiv. 47 εἰς δέ<sup>11</sup> (τις)<sup>2</sup> τῶν παρεστηκότων<sup>3</sup>

σπασάμενος τὴν<sup>4</sup> μάχαιραν  
<sup>5</sup> ἔπαυσεν τὸν δοῦλον τοῦ ἀρχιερέως  
 καὶ ἀφείλεν αὐτοῦ τὸ ἄτριον<sup>6</sup>.

1 (D καὶ) 2 N ll omit 3 (D l omit) 4 (D omits)  
 5 (N + καὶ) 6 (C ὠτίον)

47 g. *Our Lord's protest.*

xiv. 48 καὶ ἀποκριθεὶς ὁ<sup>11</sup> Ἰησοῦς εἶπεν αὐτοῖς

“Ὡς<sup>2</sup> ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων  
 συλλαβεῖν με; 49 καθ' ἡμέραν ἡμῖν πρὸς ὑμᾶς  
 ἐν τῷ ἱερῷ διδάσκων  
 καὶ οὐκ ἐκρατήσατέ<sup>3</sup> με.  
 ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.”

[50 καὶ<sup>4</sup> ἀφέντες αὐτὸν ἔφυγον πάντες.] (ii)

1 (D ll ὁ δὲ) 2 (D omits) 3 B † ἐκράτει, whence W.H.  
 margin ἐκρατεῖτε 4 (N ll τότε, N ll s<sup>c</sup> οἱ μαθηταὶ ± αὐτοῦ)

<sup>a</sup> Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὀδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν.”

S. LUKE.

S. JOHN.

*μάχαιρα* is the weapon of the Roman soldiers, a cohort of whom (S. John tells us) had been procured; the club is the weapon of the Levitical police (*ὕπηρέται*) who also were in attendance. The police entered the high-priest's house and reclined around the fire; the soldiers probably stood on duty outside.

**Conflate.**

xxii. 47 Ἐτι<sup>1</sup> αὐτοῦ λαλοῦντος  
ιδου ὄχλος<sup>2</sup>, καὶ ὁ [λεγόμενος<sup>3</sup>] Ἰούδας<sup>4</sup> εἰς τῶν δώδεκα<sup>5</sup> †

[προήρχετο<sup>6</sup> αὐτοῦ, καὶ] ἤγγισεν τῷ Ἰησοῦ  
φιληῖσαι αὐτόν<sup>7</sup>.

48 Ἰησοῦς δὲ<sup>78</sup> εἶπεν αὐτῷ<sup>9</sup> [“Ἰούδα<sup>10</sup>, φιλήματι τὸν υἱὸν τοῦ  
ἀνθρώπου παραδίδω;”]

1 (D ll s<sup>o</sup> + δὲ) 2 (D ss + πολὺς) 3 (D ll καλούμενος, 1 omits)  
4 (Dl + Ἰσκαριώθ, 1 + Scarioth) 5 (1 omits) 6 (D προήγειν)  
7 (D ll ss ἐγγίσας ἐφίλησεν τὸν Ἰησοῦν, D 2 ll + τοῦτο γὰρ σημείον  
δεδώκει αὐτοῖς “Ὁν ἂν φιλήσω (± αὐτὸς ἐστίν), X 2 ll + κρατή-  
σατε αὐτόν”) 8 (D ὁ δὲ Ἰ.) 9 (D<sup>s</sup> τῷ, 2 ll omit) 10 (X  
omits, D<sup>s</sup> Ἰούδα)

xviii. 3—11.

[3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ (ἐκ)<sup>1</sup>  
τῶν<sup>2</sup> Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ<sup>3</sup> μετὰ φανῶν καὶ λαμπάδων  
καὶ δπλων. 4 Ἰησοῦς οὖν<sup>4</sup> εἰδὼς<sup>5</sup> πάντα τὰ ἐρχόμενα ἐπ’ αὐτόν  
ἔξῆλθεν, καὶ λέγει<sup>78</sup> αὐτοῖς “Τίνα ζητεῖτε;” 5 ἀπεκρίθησαν αὐτῷ  
“Ἰησοῦν τὸν Ναζωραῖον<sup>7</sup>.” λέγει αὐτοῖς<sup>8</sup> “Ἐγὼ εἰμι<sup>9</sup>.” εἰσῆκει  
δὲ<sup>10</sup> καὶ Ἰούδας ὁ παραδίδοῦς αὐτόν μετ’ αὐτῶν. 6 ὡς οὖν εἶπεν  
αὐτοῖς<sup>11</sup> “Ἐγὼ εἰμι,” ἀπήλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.  
7 πάλιν οὖν ἐπηρώτησεν αὐτούς<sup>12</sup> “Τίνα ζητεῖτε;” οἱ δὲ εἶπαν<sup>13</sup>  
“Ἰησοῦν τὸν Ναζωραῖον<sup>14</sup>.” 8 ἀπεκρίθη<sup>15</sup> Ἰησοῦς “Ἐἴπον ὑμῖν  
ὅτι ‘Ἐγὼ εἰμι’· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν<sup>16</sup>” 9 Ἦνα  
πληρωθῆ ὁ λόγος ὃν εἶπεν ὅτι “Ὅς δέδωκάς<sup>18</sup> μοι οὐκ<sup>17</sup> ἀπόλεσα ἐξ  
αὐτῶν οὐδένα.”]

1 BC ll omit 2 (C omits) 3 (X omits) 4 (X D ll δὲ)  
5 (D s<sup>o</sup> ἰδὼν) 6 (X1 ἐξελλῶν εἶπεν) 7 (D ll Ναζαρηῶν)  
8 (X ll + Ἰησοῦς, C + ὁ Ἰησοῦς) 9 B + Ἰησοῦς 10 (1 + Iesus)  
11 (X omits, C + ὅτι) 12 (D + λέγων) 13 (D + πάλιν)  
14 (1 Nazarenum) 15 (D 2 ll s<sup>o</sup> + αὐτοῖς, D + ὁ) 16 (D ἔδωκας)  
17 (D omits)

Cf. Acts i. 16, “περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς  
συναβουσίω Ἰησοῦν.”

§ 47 f. S. Luke perhaps derived τὸ δεξιὸν from S. John's oral teaching, but see Mark ix. 45 note.  
John xviii. 11<sup>b</sup> seems to be a new translation of Matt. xxvi. 52, and the next line may be compared with Matt. xxvi.  
39, 42.

xxii. [49 ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον<sup>1</sup> εἶπαν<sup>2</sup> “Κύριε<sup>3</sup>,  
εἰ πατάξομεν ἐν μάχαιρῃ;”]

50 καὶ ἐπάταξεν εἰς τις<sup>4</sup> ἐξ αὐτῶν } †  
τοῦ ἀρχιερέως τὸν δοῦλον  
καὶ ἀφείλεν<sup>5</sup> τὸ οὖς<sup>6</sup> αὐτοῦ<sup>7</sup> [τὸ δεξιόν].

[51 ἀποκριθεὶς<sup>4</sup> δὲ<sup>7</sup> (ὁ)<sup>8</sup> Ἰησοῦς εἶπεν<sup>9</sup> “Ἐἴτε<sup>10</sup> ἔως τούτου<sup>11</sup>” καὶ  
ἄψάμενος τοῦ ὠτίου<sup>11</sup> ἔσαστο αὐτόν<sup>12</sup>.]

1 (D τὸ γενόμενον, 1 quod fiebat, 11 omit) 2 (A ll + αὐτῷ)  
3 (D τῷ κυρίῳ) 4 (11 omit) 5 (D † ἀφείλατο) 6 (D ll  
ὠτίον) 7 (1 omits) 8 B omits 9 (2 ll + illi) 10 (11  
Sine) 11 (A ll + αὐτοῦ) 12 (D ll ἐκτείνας τὴν χεῖρα ἤψατο  
αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

xviii. 10 [Σίμων οὖν<sup>11</sup> Πέτρος]  
ἔχων<sup>6</sup> μάχαιραν εἰλκυσεν αὐτήν<sup>6</sup>  
καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον  
καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον<sup>9</sup> [τὸ δεξιόν.  
ἦν δὲ<sup>8</sup> ὄνομα τῷ δούλῳ<sup>14</sup> Μάλχος].

1 (D τότε Σ.) 2 (D ὠτίον) 3 (D + τὸ) 4 (D ll τοῦ  
δοῦλου ἐκείνου) 5 (s<sup>o</sup> omits)

xviii. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ  
“Βάλε τὴν μάχαιραν εἰς τὴν θήκην<sup>9</sup>  
τὸ ποτήριον ὃ δέδωκέν<sup>1</sup> μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;”

1 (D ἔδωκέν)

xxii. 52 εἶπεν δὲ Ἰησοῦς<sup>1</sup> πρὸς τοὺς παραγενομένους ἐπ’<sup>2</sup>  
αὐτόν<sup>18</sup> ἀρχιερεῖς [καὶ στρατηγὸς τοῦ ἱεροῦ] καὶ πρεσβυ-  
τέρους<sup>19</sup>

“Ὡς ἐπὶ ληστὴν ἐξήλλατε μετὰ μαχαιρῶν καὶ ξίλων;  
53 καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν  
ἐν τῷ ἱερῷ

οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ·  
ἀλλ’ [αὕτη ἐστὶν ὑμῶν<sup>5</sup> ἡ ὥρα καὶ ἡ<sup>6</sup> ἐξουσία τοῦ σκότους<sup>7</sup>].”

1 (D 1 ss omit) 2 (X πρὸς) 3 (s<sup>o</sup> omits) 4 (D + τὸ)  
5 (X omits) 6 (D omits) 7 (D † τὸ σκότος)

S. Luke's *στρατηγὸς τοῦ ἱεροῦ* (52 b) is mentioned in Acts  
iv. 1, v. 24, 26. He stood next in rank to the high-priest and  
was the head of the Levitical police. By putting the word  
into the plural here S. Luke probably exhibits lack of informa-  
tion; being a Gentile he was not perfect master of Jewish lore,  
see Luke ii. 22. But since he gives the singular correctly in  
the Acts, it is possible that someone had pointed out his error.

S. Luke's *ὑμῶν ἡ ὥρα* (53 c) may be compared with ἡ ὥρα  
μου, αὐτοῦ, αὐτῆς John ii. 4, vii. 30, viii. 20, xiii. 1, xvi. 21.

Mark xiv. 50 records the fulfilment of xiv. 27.

<sup>b</sup> Possibly connected with Mark xiv. 43 d.



C lacks Luke xxii. 20—xxiii. 24.  
 D — John xviii. 14—xx. 13 a.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

§ 47 h. Ambrose, Chrysostom and Bede support the opinion that S. John was the youth spoken of; Epiphanius fastens on S. James the Lord's brother. Modern opinion more probably sees a personal recollection in S. Mark's own experience. The trito-Mark seems to be suggesting a fulfilment of Scripture, alluding to Joseph and Potiphar's wife.

The Jews at this time possessed Home Rule by concession of the Romans. They had the right to live under the law of Moses and not under Roman law. The procurators did not understand the law of Moses and despised it too heartily to administer it. The Sanhedrin therefore was authorized to conduct legal trials. Pilate's duty was to receive the verdict, sign it and execute it; for the Jews could condemn to death, but could not carry out the sentence (John xviii. 31). If Pilate had signed the warrant without asking questions, he would have escaped the humiliation which he received, and would have been approved by his master the emperor. His behaviour was weak and contemptible.

There was only one trial and one verdict, but we mark five stages in the proceedings. (1) The examination before Hanan. This is described by S. John because he was present at it. It was an informal conversation and led to nothing. It simply occupied the time while the members of the Sanhedrin were coming. (2) The *ἀνάκρισις* or preliminary investigation which in Greek and Roman law preceded a trial and prepared for it. There is nothing corresponding to this in English law. It was instituted to save the time of the jury. It was conducted by the judge who would have to preside at the trial, assisted by a few assessors. Caiaphas was the judge and according to S. Mark "all the Sanhedrin" assisted him. Probably S. Mark is mixing up two things here. All the Sanhedrin would be summoned for the formal trial in the Temple next day, though even then they would not all come (23 formed a quorum). But at the midnight meeting a dozen members of the Sanhedrin would amply suffice and we can hardly suppose that more attended. Their business was to prepare the case for court, to collect evidence, administer oaths, examine witnesses, read the laws &c. The witnesses failed in satisfying the requirements of the Law, until the high-priest in despair proceeded to the unusual course of questioning

xxvi. 57—68.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον<sup>1</sup> †  
 πρὸς [Καϊάφαν] τὸν ἀρχιερέα,  
 ὅπου \* \* \*  
 οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. } †  
 1 (C ἀπήγον)

xxvi. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ (ἀπὸ)<sup>1</sup> μακρόθεν  
 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως,  
 καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †  
 [ἰδεῖν τὸ τέλος].  
 1 NC omit

S. MARK.

47 h. A personal reminiscence.

xiv. 51 [Καὶ νεανίσκος τις συνηκολούθει<sup>1</sup> αὐτῷ<sup>2</sup> περιβε- (iii)  
 βλημένος σινδόνα ἐπὶ γυμνοῦ<sup>3</sup>, καὶ<sup>4</sup> κρατοῦσιν αὐτόν<sup>5</sup>,  
 52 ὁ δὲ καταλιπὼν<sup>6</sup> τὴν σινδόνα γυμνὸς ἔφυγεν<sup>7</sup>.]  
 1 (D ll ἠκολούθει) 2 (D +1 αὐτὸς) 3 (2 ll s<sup>c</sup> omit)  
 4 (s<sup>c</sup> + *many men went and*) 5 (A l + *οἱ νεανίσκοι*) 6 (D κατα-  
 λιπῶν) 7 (D ll s<sup>c</sup> + *ἀπ' αὐτῶν*)

48. THE PRELIMINARY EXAMINATION.

xiv. 53—65.

48 a. Our Lord is placed before Annas  
 (Caiaphas).

xiv. 53 Καὶ \* ἀπήγαγον τὸν Ἰησοῦν  
 πρὸς τὸν ἀρχιερέα,  
 καὶ συνέρχονται<sup>1</sup> πάντες<sup>2</sup> οἱ<sup>3</sup> ἀρχιερεῖς }  
 καὶ οἱ<sup>3</sup> πρεσβύτεροι καὶ οἱ γραμματεῖς<sup>4</sup>. }  
 1 B + αὐτῷ (C + πρὸς αὐτόν) 2 (C l omit) 3 (D omits)  
 4 (I *ferebas (= scribas) et seniores*)

48 b. S. Peter follows afar off.

xiv. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν<sup>1</sup> αὐτῷ †  
 ἕως ἔσω<sup>2</sup> εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,  
 καὶ ἦν συναθήμενος<sup>3</sup> μετὰ τῶν ὑπηρετῶν  
 [καὶ<sup>2</sup> θερμαινόμενος πρὸς τὸ φῶς<sup>2a,4</sup>] (iii).  
 1 (G ll ἠκολούθει) 2 (D ll omit) 3 (D ll καθήμενος)  
 4 (s<sup>c</sup> omits)

48 c. Informal questioning by Annas.  
 (preserved in S. John only)

<sup>a</sup> Luke xxii. 56.

S. LUKE.

S. JOHN.

the Prisoner. Hereupon our Lord deliberately gave Himself into their hands by committing what they declared to be blasphemy. This by the Law of Moses was punished with death. Their object therefore was gained. The *ἀνάκρισις* would probably be conducted with closed doors. S. Mark's account of it is a mere outline and may have been gathered partly from the reports of those who were present, partly from the depositions which were made public next day. S. John gives no account of it at all, perhaps because he was not present, perhaps because he thought S. Mark's account satisfactory, but his silence upon this essential part of the trial seriously impairs the completeness of his history, for the deed of darkness was really done when the high-priest rent his clothes in exultation. (3) Then came the actual trial after sunrise next morning before the Sanhedrin in the chamber *Gazith*, which was inside the Temple within the Court of the Priests. This would be short and formal. The high-priest would depose to the blasphemy and prove it. The assessors would support him. Then sentence of death would be passed. SS. Mark and Matthew mention this trial and its result, but give no satisfactory account of it. S. Luke feels its importance and makes much of it, but he simply transfers into it S. Mark's description of the *ἀνάκρισις*, having no other records at hand. S. John says nothing specific about it. (4) Next comes the application to Pilate, which according to S. Luke was interrupted by (5) a reference to Herod. Pilate did not hold a second trial. It is true that the chief priests brought vague charges of sedition against our Lord in order to prejudice Pilate against Him, but they did not deign to prove them and Pilate did not credit them. They put pressure on Pilate as they knew how to do, and ruthlessly forced him to execute their will. Finally our Lord was delivered up to death on the original charge of blasphemy. Pilate could not plead that under Roman law blasphemy was no offence at all. He was there to carry out the Jewish law and was bound to do so unless he could pronounce that the court had acted irregularly. Our Lord Himself declares that Pilate's guilt in the matter was relatively small (John xix. 11).

xxii. 54, 55, 66—71, 63—65.

54 Συλλαβόντες δὲ αὐτὸν [ἤγαγον καὶ] εἰσήγαγον<sup>1</sup>  
εἰς [τὴν οἰκίαν]<sup>2</sup> τοῦ ἀρχιερέως·

1 (D ll ss omit) 2 (D τὸν οἶκον)

xxii. (54) ὁ δὲ Πέτρος ἠκολούθει<sup>1</sup> μακρόθεν.

55 [περιαψάντων<sup>2</sup> δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς  
[καὶ συναπισάντων<sup>3</sup>] ἐκάθητο<sup>4</sup> [ὁ Πέτρος μέσος<sup>5</sup> αὐτῶν<sup>6</sup>].

1 (D ll ss + αὐτῷ D + ἀπὸ) 2 (D ἀψάντων) 3 (D ll  
περικαθ., A 1 + αὐτῶν) 4 (D ll + καὶ) 5 (N ll ἐν μέσῳ, D μετ')  
6 (D + θερμαινόμενος)

xviii. 12—16, 18—24, ii. 19.

12 [Ἦ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων  
συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον<sup>1</sup> πρὸς  
Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα<sup>2</sup>, ὃς ἦν ἀρχιερεὺς τοῦ  
ἐναντιοῦ ἐκείνου· 14 ἦν δὲ<sup>3</sup> Καϊάφας<sup>4</sup> ὁ συμβουλευσας τοῖς Ἰουδαί-  
οις ὅτι “ Συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ<sup>5</sup>.”]

1 (C ἀπ., A ll + αὐτὸν) 2 (CD ll Καίφα) 3 (C + καὶ)  
4 (ll Caifas or Caiphias) 5 (l + et non tota gens pereat)

xviii. 15 [Ἠκολούθει δὲ τῷ Ἰησοῦ<sup>1</sup> Σίμων Πέτρος καὶ<sup>2</sup> ἄλλος  
μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ  
συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος  
εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος<sup>3</sup> ὁ<sup>4</sup>  
γνωστὸς τοῦ ἀρχιερέως<sup>5</sup> καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγέν τὸν  
Πέτρον... b 18 εἰστήκεισαν δὲ<sup>6</sup> οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν  
πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο<sup>7</sup>. ἦν δὲ καὶ ὁ Πέτρος  
μετ' αὐτῶν ἐστῶς καὶ θερμαινόμενος.]

(For v. 15 s<sup>2</sup> substitutes *Now Simon Kepha and one of the disciples was an acquaintance of the chief priest, therefore he entered with Jesus into the court.*)

1 (C αὐτοῖς) 2 (C + ὁ) 3 (l omits) 4 (N ll δὲ ἦν)  
4 (N ll dative) 6 (l ergo, l omits, N + καὶ) 7 (ll omit)

xviii. 19 [Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν  
αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 ἠπεκρίθη αὐτῷ<sup>2</sup> Ἰησοῦς  
“ Ἐγὼ παρησία<sup>3</sup> λελάληκα τῷ κόσμῳ. ἐγὼ πάντοτε ἐδίδαξα ἐν  
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες<sup>4</sup> οἱ Ἰουδαῖοι συνέρχονται,  
καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με ἐρωτᾶς; ἐρώτησον τοὺς  
ἀκκοῦτας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγὼ.”  
22 ταῦτα δὲ<sup>5</sup> αὐτοῦ εἰπόντος εἰς ἵπαρεστηκῶς τῶν<sup>6</sup> ὑπηρέτων  
ἔδωκεν ῥάπισμα τῷ Ἰησοῦ ἐπὶ τῶν “ Οὕτως ἀποκρίθη τῷ ἀρχιερεῖ;”]

1 (N + καὶ) 2 (C 2 ll omit, C + ὁ) 3 (B \* παρησία)  
4 (l semper) 5 (l omits) 6 (C ll τῶν παρεστῶτων)

<sup>b</sup> For v. 17 see § 49.

S. MATTHEW.

S. MARK.

xxvi. 59 ὅτι δὲ ἀρχιερεῖς<sup>71</sup> καὶ τὸ συνέδριον ὄλον †  
ἐζήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †  
ὅπως αὐτὸν θανατώσωσιν<sup>9</sup>, † 60 καὶ ἴσχυον εὖρον  
πολλῶν προσελθόντων ψευδομαρτύρων<sup>73</sup>.

ὑστερον δὲ προσελθόντες<sup>4</sup> [δύο]<sup>5</sup> 61 εἶπαν

“Ὁὗτος ἔφη<sup>76</sup>

‘Δύναμαι καταλύσαι τὸν ναὸν<sup>7</sup> [τοῦ θεοῦ]  
καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάμενος.’”

1 (s<sup>o</sup> omits, 2ll princeps vero, Cll + καὶ οἱ πρεσβύτεροι)  
2 (C? D -σουσιν) 3 (Dll \* οὐκ εὖρον τὸ ἐξήσ, καὶ πολλοὶ προσ-  
ἤλθον ψευδομαρτύρες καὶ \* οὐκ εὖρον τὸ ἐξήσ, s<sup>o</sup> omits all but οὐκ  
εὖρον) 4 (Dll ἤλθον...καὶ) 5 (CDll + ψευδομαρτύρες) 6 (Dll  
Τούτων ἠκούσαμεν λέγοντα) 7 (ll + hoc) 8 (NCDll + αὐτὸν)

xxvi. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς  
εἶπεν αὐτῷ

“Ὁὐδὲν ἀποκρίνη; †

τί οὗτοί σου καταμαρτυροῦσιν;”

63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.

καὶ<sup>1</sup> ὁ ἀρχιερεὺς εἶπεν αὐτῷ<sup>72</sup> “Ἐξορκίζω<sup>3</sup> σε  
κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς  
εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ<sup>α4</sup>.”

64 λέγει αὐτῷ ὁ Ἰησοῦς “Σὺ εἶπας [πλὴν λέγω ὑμῖν<sup>5</sup>, †  
ἀπ’ ἄρτι] ὄψεσθε τὸν γίδον τοῦ ἀνθρώπου  
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †  
καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ<sup>ο</sup>.”

65 τότε ὁ<sup>6</sup> ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων<sup>7</sup>  
“Ἐβλασφήμησεν· τί ἔτι χρειαίαν ἔχομεν μαρτύρων<sup>8</sup>;”  
[Ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν<sup>9</sup>. 66 τί ὑμῖν δοκεῖ;”  
οἱ δὲ [ἀποκριθέντες]<sup>10</sup> εἶπαν “Ἐνοχος θανάτου ἐστίν.” †

1 (Cll + ἀποκριθεὶς, D ἀποκριθεὶς οὖν) 2 (N omits)  
3 (D’ Ὀρκίζω) 4 (C1 + τοῦ ζῶντος) 5 (D + ὅτι) 6 (N † omits)  
7 (N καὶ λέγει, C + ὅτι) 8 (N μαρτυρίων) 9 (Cll + αὐτοῦ,  
s<sup>o</sup> + from His mouth) 10 (Dll ἀπεκρίθησαν πάντες καὶ)

xxvi. 67 Τότε<sup>1</sup> ἐπέπτυσαν εἰς [τὸ πρόσωπον (s)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, ἵνα<sup>73</sup> ἐράπισαν<sup>74</sup> 68 λέγοντες }  
“Προφήτευσον [ἡμῖν, χριστέ], τίς ἐστίν ὁ παῖσας σε;” †

1 (s<sup>o</sup> + they received Him and) 2 (Dll ἄλλοι δὲ, 1 et)  
3 (Dll + αὐτόν) 4 (3ll omit)

<sup>a</sup> Cf. John xix. 7, “ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἐαυτὸν ἐποίησεν.” Matt. xvi. 16.

48d. Failure of witnesses before Caiaphas.

[xiv. 55 οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον (ii)  
ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν<sup>1</sup>

ἵνα<sup>2</sup> αὐτὸν θανατώσωσιν, καὶ οὐχ<sup>3</sup> ἠδύσκον<sup>4</sup>  
56 πολλοὶ γὰρ ἐψευδομαρτύρον<sup>4</sup> κατ’ αὐτοῦ,]

[καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.] (iii)

[57 καὶ τινες<sup>5</sup> ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ (ii)  
λέγοντες<sup>6,7</sup>

58 ὅτι “Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος<sup>8</sup> ὅτι

Ἐγὼ καταλύσω τὸν ναὸν τούτου<sup>9</sup> τὸν χειροποιήτον  
καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω<sup>10,11</sup>.”]

[59 καὶ οὐδὲ οὕτως<sup>11</sup> ἴση ἦν ἡ μαρτυρία αὐτῶν.] (iii)

1 (A1 ψευδο-) 2 (D ἵνα θανατώσωσιν) 3 (B \* οὐκ)  
4 (D<sup>s</sup> † + ἐλεγον) 5 (Dll ἄλλοι) 6 (D<sup>s</sup>1 καὶ ἐλεγον)  
7 (s<sup>o</sup> rose up against Him and said) 8 (Nll εἶπερ)  
9 (D<sup>s</sup> omits, 1 dei) 10 (Dll ἀναστήσω) 11 (ll omit)

48e. Caiaphas interrogates and offers an oath.

[xiv. 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς<sup>1</sup> μέσον (ii)

ἐπηρώτησεν τὸν Ἰησοῦν λέγων

“Οὐκ ἀποκρίνη οὐδέν;

τί<sup>2</sup> οὗτοί σου καταμαρτυροῦσιν;”

62 ὁ δὲ<sup>3</sup> ἐσιώπα<sup>6,7</sup> ἵνα<sup>8</sup> οὐκ ἀπεκρίνατο οὐδέν.<sup>77</sup>]  
ἵνα<sup>8</sup> ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν<sup>9</sup> καὶ<sup>6</sup> λέγει αὐτῷ<sup>10</sup>

“Σὺ εἶ ὁ χριστὸς<sup>76</sup> ὁ υἱὸς τοῦ ἐυλογητοῦ<sup>11</sup> α;” (i)

62 ὁ δὲ Ἰησοῦς<sup>12</sup> εἶπεν<sup>13</sup> “Ἐγὼ εἰμι, (2)

καὶ ὄψεσθε τὸν γίδον τοῦ ἀνθρώπου (3)

ἐκ δεξιῶν καθήμενον τῆς<sup>14</sup> δυνάμεως (4)

καὶ<sup>14</sup> ἐρχόμενον<sup>15</sup> μετὰ<sup>16</sup> τῶν νεφελῶν τοῦ οὐρανοῦ<sup>ο</sup>.”

63 ὁ δὲ ἀρχιερεὺς διαρῆξας<sup>17</sup> τοὺς χιτῶνας<sup>18</sup> αὐτοῦ<sup>19</sup> λέγει  
“Τί ἔτι χρειαίαν ἔχομεν<sup>20</sup> μαρτύρων;

64 ἠκούσατε τῆς βλασφημίας<sup>22</sup>; τί ὑμῖν φαίνεται<sup>23</sup>;”  
οἱ δὲ πάντες<sup>24</sup> κατέκριναν αὐτόν<sup>25</sup> ἐνοχον εἶναι<sup>26</sup> θανάτου.

1 (D<sup>s</sup> + τὸ) 2 B ὅτι 3 (D ἐκεῖνος) 4 (N + Ἰησοῦς)  
5 (D ἐσίγη) 6 (l omits) 7 (D καὶ οὐδὲν ἀπεκρίθη, 2ll omit)  
8 (l + ergo) 9 (Dll omit) 10 (D1 + ὁ ἀρχιερεὺς) 11 (N  
θεοῦ) 12 (Dll + ἀποκριθεὶς) 13 (D λέγει, Dll + αὐτῷ)  
14 (D omits) 15 (D<sup>s</sup> omits) 16 (l super) 17 (Origen  
1 + εὐθέως) 18 (B \* χιτῶνας) 19 (D + καὶ) 20 (s<sup>o</sup> have ye)  
21 (N + ἴδε νῦν) 22 (D<sup>s</sup>1 τὴν βλασφημίαν αὐτοῦ, 1 omnes  
blasphemias eius) 23 (D δοκεῖ) 24 (Dll πάντες δὲ)  
25 (D<sup>s</sup> + αὐτῷ) 26 (Dl omit)

48f. The Levitical police mock.

[xiv. 65 Καὶ ἤρξαντό τινες<sup>1</sup> ἐμπτεύειν αὐτῷ<sup>2</sup> (ii)

ἵνα<sup>3</sup> περικαλύπτειν αὐτοῦ τὸ πρόσωπον<sup>3</sup> (5)

καὶ κολαφίζειν<sup>4</sup> αὐτόν<sup>4</sup> καὶ λέγειν<sup>5</sup> αὐτῷ

“Προφήτευσον<sup>6</sup> \* \* \* \* \*

καὶ οἱ ἱσηρέται<sup>7</sup> ραπίσασιν αὐτόν ἐλαβόν<sup>8,9</sup>.”]

1 (1 + irridere eum et) 2 (D 2ll τῷ προσώπῳ αὐτοῦ)  
3 (Dll s<sup>o</sup> omit) 4 (Dll ἐκολάφισον, 1 † clarificabant) 5 (Dll s<sup>o</sup>  
ἐλεγον) 6 (ll s<sup>o</sup> + ἡμῖν) 7 (D omits, ll + cum voluntate,  
1 + libenter) 8 (Dll ἐλάμβανον) 9 (l omits)

S. LUKE.

VARIOUS.

§48 d. S. John in his usual manner applies the saying "Destroy this temple" to our Lord's death and Resurrection, but it would seem also to have had a wider reference. "Give up your temple with its sacrifices and ceremonies, and in a trice I will give you a better temple with a better service." The reformed temple might have been the central cathedral of Christendom; but the Jews would not have it so and therefore it was destroyed.

S. John.

xviii. 23 ἀπεκρίθη αὐτῷ Ἰησοῦς<sup>17</sup> "Ἐὶ κακῶς ἐλάλησα<sup>8</sup>, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς<sup>19</sup>, τί με δέρεις;" 24 Ἀπέστειλεν οὖν<sup>10</sup> αὐτὸν δ' Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα<sup>1,11</sup>]

7 (N δὲ Ἰ. εἶπεν αὐτῷ) 8 (N εἶπον) 9 (S Well have I spoken) 10 (N δὲ, 1 omits) 11 (S<sup>2</sup> puts v. 24 before v. 14 and vv. 16—18 after v. 23.)

ii. 19 ἀπεκρίθη<sup>1</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς "Δύσατε τὸν ναὸν τοῦτον καὶ (ἐν)<sup>2</sup> τρισὶν ἡμέραις ἐγερῶ αὐτόν<sup>b</sup>."

1 (N+δ) 2 B omits

Acts vi. 14, "Ἰησοῦς δὲ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον."

(vv. 66—71 are printed here for convenience of comparison only. They are repeated below, p. 155.)

(Scrap from the deutero-Mark, misplaced.)

xxii. 66 [Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε<sup>11</sup> καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,]

λέγοντες

"Εὶ<sup>2</sup> σὺ εἶ ὁ χριστός, [εἰπὸν ἡμῖν.]<sup>9</sup>" (1)  
 67 εἶπεν δὲ<sup>78</sup> αὐτοῖς ["Ἐὰν ἡμῖν<sup>4</sup> εἰπῶ οὐ μὴ πιστεύσητε·  
 68 ἔὰν δὲ<sup>6</sup> ἐρωτήσω οὐ μὴ ἀποκριθῆτε<sup>76</sup>.  
 69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)  
 ΚΑΘΗΜΕΝΟΣ ἘΚ ΔΕΞΙΩΝ ΤῆΣ ΔΥΝΑΜΕΩΣ<sup>cπ</sup> [τοῦ  
 θεοῦ]<sup>8</sup>. (4) †  
 70 [εἶπαν δὲ πάντες] "Σὺ [οὖν]<sup>9</sup> εἶ ὁ υἱὸς τοῦ θεοῦ;" (1)  
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη<sup>110</sup> ["Ἰμεῖς λέγετε ὅτι ἐγὼ  
 εἰμι." (2)

71 οἱ δὲ εἶπαν

"Τί ἔτι ἔχομεν μαρτυρίας<sup>11</sup> χρεῖαν; †

[αὐτοὶ γὰρ] ἠκούσαμεν<sup>712</sup> [ἀπὸ τοῦ στόματος αὐτοῦ]."

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (N omits) 5 (D omits, A 1+ καὶ) 6 (1 omits, D ll ss + μοι ἢ ἀπολύσητέ με) 7 (S<sup>2</sup> omits) 8 (2 ll omit) 9 (D 2 ll omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll ἠκούσαμεν γὰρ)

(Scrap from the deutero-Mark, misplaced.)

xxii. 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν<sup>1</sup>] ἐνέπαιζον αὐτῷ [δέροντες]<sup>2</sup>, 64 καὶ περικαλύψαντες<sup>3</sup> αὐτὸν<sup>4</sup> ἐπηρώτων λέγοντες<sup>75</sup>

"Προφήτευσον<sup>6</sup>, τίς ἐστὶν ὁ παῖσας σε;"

65 [καὶ ἕτερα<sup>7</sup> πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν<sup>8</sup>.]

1 (1 omits) 2 (D ll omit) 3 (1 alligatum, 1 ligaverunt) 4 (D ll αὐτοῦ τὸ πρόσωπον ἐτυπτον αὐτὸν καὶ) 5 (D ll ss ἔλεγον) 6 (ll + nobis, 2 ll + nobis Christe) 7 (D ἄλλα) 8 (D<sup>2</sup> εἰαυτοῦς)

<sup>b</sup> Matt. xxvi. 61 = Mark xiv. 58.

<sup>c</sup> LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο. Ps. cx. 1, "κἀθου ἐκ δεξιῶν μου."

All the Gospels emphasize our Lord's silence before His accusers in fulfilment of Is. liii. 7. Matt. and Mark make Him silent before Caiaphas and Pilate; John before Pilate; Luke before Herod.

S. Matthew's "σὺ εἶπας" or "σὺ λέγεις" is found in Matt. xxvii. 11 = Mark xv. 2 = Luke xxiii. 3 = John xviii. 37, Matt. xxvi. 25 and probably "λέγετε ὅτι" is to be so understood in John ix. 41.

On the charge of blasphemy cf. S. John

[x. 33 "Περὶ καλοῦ ἔργου οὐ λιθάσομεν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν."... 36 "Ὁν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ἡμεῖς λέγετε ὅτι 'Βλασφημεῖς,' ὅτι εἶπον 'Υἱὸς τοῦ θεοῦ εἰμι;']

In modern times a condemned criminal is protected by the law; any attempt to lynch him is promptly put down by the police and everything is done to spare his feelings. Formerly condemnation was followed by insult and abuse. Three mockeries are recorded in the case of our Lord: (1) by the police at the close of the *anacrisis*, (2) by Herod's soldiers when Herod dismissed him, (3) by Pilate's soldiers when the death warrant was signed. The second, which is peculiar to S. Luke, is possibly assimilated to the third, which belongs to the deutero-Mark.

Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπέλει, παρείδου δὲ τῷ κρινοντι δικαίως.

In Isaiah 1. 6 it is written "I gave my back to the smiters.....I hid not my face from shame and spitting." It is probable that the deutero-Mark is alluding to the fulfilment of this Scripture, and S. Matthew's πρόσωπον points more decidedly to it.

C lacks Luke xxii. 20—xxiii. 24.  
 D — John xviii. 14—xx. 13 a.  
 s<sup>o</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

§ 49. Two explanations suggest themselves, of which we prefer the former. (1) The prediction of denial (xiv. 26—31), the second and third denials and the conclusion belong to the deutero-Mark. The proto-Mark contained the first denial only. S. Luke received accounts of the prediction, of the second and third denials and of the conclusion from some one who had been present; he worked them up with some scraps of the deutero-Mark which afterwards reached him. The usual test of displacement is not forthcoming because, the first denial being fixed, the others were naturally subjoined to it, although S. John adopted a different arrangement. In support of this view we may appeal to the doubtfully genuine line *καὶ ἐξελθὼν ἔξω ἔκλανσεν πικρῶς*, the history of which, if genuine, will be that S. Mark's extraordinary word *ἐπιβαλὼν* was translated by the church at Jerusalem into *πικρῶς*, as though it meant 'putting it on,' i.e. copiously or excessively. S. Luke, deriving his deutero-Mark scraps from Jerusalem, received this version with them. (Other renderings are 'when he thought thereon' (cf. *ἐπέχω* and *προσέχω* = τὸν νοῦν) or 'drawing his mantle over his head.') But S. Luke's line may be not genuine. (2) Otherwise the prediction of denial, the three denials and the conclusion belong to the proto-Mark, but S. Luke received another account of them which he so much preferred that he substituted it for S. Mark's, merely retaining a few scraps. There is in S. John a difficulty about the house in which the denials took place. The first denial was made early in

49. S. PETER'S DENIALS.

xiv. 66—72.

xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο<sup>a</sup> ἔξω ἐν τῇ αὐλῇ  
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

“Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” †  
70 ὁ δὲ ἠρνήσατο [ἐμπροσθεν<sup>2</sup> πάντων] λέγων  
“Οὐκ οἶδα τί λέγεις.”

1 (C Ναζωραίου) 2 (C+αὐτῶν) 3 (D II s<sup>o</sup>+οὐδὲ ἐπίσταμαι)

49 a. First Denial.

66 Καὶ ὄντος<sup>a</sup> τοῦ Πέτρου κάτω<sup>1</sup> ἐν τῇ αὐλῇ  
ἔρχεται<sup>2</sup> μία τῶν παιδισκῶν<sup>3</sup> τοῦ ἀρχιερέως,  
67 καὶ ἰδοῦσα τὸν Πέτρον<sup>4</sup> θερμαινόμενον<sup>b</sup>  
ἐμβλέψασα<sup>5</sup> αὐτῷ λέγει

“Καὶ<sup>6</sup> σὺ μετὰ τοῦ Ναζαρηνοῦ<sup>7</sup> ἦσθα τοῦ Ἰησοῦ.” (i)  
68 ὁ δὲ ἠρνήσατο λέγων  
“Οὐτε<sup>8</sup> οἶδα, οὔτε ἐπίσταμαι<sup>9</sup>. σὺ<sup>10</sup> τί λέγεις;”

1 (D II s<sup>o</sup> omit) 2 (s<sup>o</sup> omits, D II + πρὸς αὐτόν) 3 (NC παιδίσκη) 4 (Euseb. 1 αὐτόν) 5 (s<sup>o</sup> omits) 6 (D<sup>s</sup> omits) 7 (D II Ναζορηνοῦ, I Nazoreo) 8 (C Οὐκ) 9 (I Nescio, I Nescio sed nec novi) 10 (D II omit)

49 b. Second Denial.

xxvi. 71 ἔξεληθόντα δὲ<sup>1</sup> εἰς τὸν πυλῶνα<sup>2</sup>  
εἶδεν αὐτὸν ἄλλη<sup>3</sup> †  
καὶ λέγει τοῖς<sup>4</sup> ἐκεῖ<sup>5</sup>

“Ὁὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου].” (i)  
72 καὶ πάλιν ἠρνήσατο [μετὰ θρκου] ὅτι<sup>7</sup>  
“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (C I + αὐτόν, D II ἐξεληθόντος δὲ αὐτοῦ) 2 (I Ianua or ianuam) 3 (D II + παιδίσκη) 4 (C s<sup>o</sup> αὐτοῖς) 5 (s<sup>o</sup> omits) 6 (C II + Καί) 7 (N omits, D II λέγων)

xiv. (68) [καὶ<sup>1</sup> ἐξῆλθεν ἔξω εἰς τὸ προαύλιον<sup>2</sup>. (ii)

69 καὶ<sup>3</sup> ἡ παιδίσκη ἰδοῦσα αὐτόν<sup>4</sup>

ἤρξατο πάλιν λέγειν<sup>5</sup> τοῖς παρεστῶσιν<sup>6</sup> ὅτι  
“Ὁὗτος<sup>8</sup> ἐξ αὐτῶν ἐστίν.”

70 ὁ δὲ πάλιν ἠρνήσατο<sup>9</sup>.  
\* \* \*

1 (D<sup>s</sup> omits) 2 (D<sup>s</sup> τὴν \*προσαύλην, CD II + καὶ ἀλέκτωρ ἐφώνησεν) 3 (D II πάλιν ± δὲ) 4 (D † + δὲ πάλιν ἠρνήσατο καί) 5 B εἶπεν (D II omit πάλιν) 6 (D παρεστηκόσιν) 7 (D II + Καί) 8 (D<sup>s</sup> Αὐτός) 9 (D † omits, but see above note 4, G II ἠρνήσατο)

49 c. Third Denial.

xxvi. 73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες  
εἶπον τῷ Πέτρῳ

“Ἀληθῶς καὶ σὺ<sup>1</sup> ἐξ αὐτῶν εἶ,  
καὶ γὰρ<sup>2</sup> ἡ λαλιά σου δῆλόν σε ποιεῖ<sup>3</sup>.”

74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι  
“Οὐκ οἶδα τὸν ἄνθρωπον.”

1 (D omits, I omit καί) 2 (C + Γαλιλαῖος εἶ καί) 3 (D II s<sup>o</sup> ὀμοιάζει)

xiv. (70) [καὶ<sup>1</sup> μετὰ μικρὸν πάλιν οἱ παρεστῶτες<sup>2</sup> (ii)

ἔλεγον<sup>3</sup> τῷ Πέτρῳ<sup>4</sup>

“Ἀληθῶς \* \* \* ἐξ αὐτῶν εἶ,  
καὶ γὰρ Γαλιλαῖος εἶ<sup>7</sup>.”

74 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν<sup>8</sup> ὅτι  
“Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον<sup>9</sup> ὃν λέγετε<sup>10</sup>.”]

1 (N omits) 2 (D -ηκότες) 3 (3 II dixerunt, I dicunt) 4 (D I omit) 5 (I omits) 6 (M I + καὶ σὺ) 7 (I omits, A I + καὶ ἡ λαλιά σου ὀμοιάζει) 8 (NC ὀμνύειν, D 2 II λέγειν) 9 (ND<sup>s</sup> omit) 10 (N I omit, I quem dicis)

<sup>a</sup> Mark xiv. 54.

<sup>b</sup> Mark xiv. 67.

S. LUKE.

S. JOHN.

the evening, when our Lord was in the house of Hanan, the second and third later when he was in the house of Caiaphas, but it would appear from the narrative that there was no change of house, for S. Peter was introduced into the house with difficulty, in consequence of S. John's personal acquaintance with the high-priest which carried with it authority over the slaves there, and when once he was locked up inside he was most anxious to escape, but was not allowed to do so. It is hardly probable that he would have been locked up a second time. To this objection we reply that if our Lord was transferred from one house to the other S. Peter may have been treated as a prisoner and forcibly taken. But it seems more probable that there was really only one house, viz. the official residence of the high-priest, built by Hanan on the Mount of Olives and called the Booths of Hanan. It is notorious that Hanan, though deposed and succeeded by seven of his sons or sons in law, retained a good deal of power throughout the whole period, so that S. Luke hesitates whether to call him or Caiaphas high-priest. This will be the more intelligible, if he occupied apartments in the same palace. Our Lord was then transferred—in chains—from a room in the basement to the upper room over the gateway; we need not suppose that His chains had been removed while he stood before Hanan.

xxii. 56—62.

56 Ἰδοῦσα<sup>1</sup> δὲ αὐτὸν παιδίσκη τις } †  
 ἠκαθήμενον πρὸς τὸ φῶς<sup>2a</sup>  
 καὶ ἀπενίσασα<sup>c</sup> αὐτῷ εἶπεν  
 “Καὶ οὗτος σὺν αὐτῷ ἦν<sup>3</sup>.”  
 57 ὁ δὲ ἠρνήσατο<sup>4</sup> λέγων  
 “Οὐκ οἶδα αὐτόν, [γύναι<sup>5</sup>.]”

1 (D \*Ἰδοῦς) 2 (I omits) 3 (I tu cum illo eras, II hic de eis est qui cum ipso erant, II + semper) 4 (D + αὐτόν, II + ei) 5 (D omits)

(From a different source?)

58 καὶ<sup>1</sup> [μετὰ βραχὺ]<sup>2</sup> ἕτερος<sup>3</sup> ἰδὼν αὐτόν<sup>4</sup>  
 εἶφη  
 “Καὶ σὺν ἐξ αὐτῶν εἶ<sup>5</sup>.”  
 ὁ δὲ Πέτρος<sup>6</sup> εἶφη<sup>7</sup>  
 “[Ἀνθρωπε,]<sup>8</sup> οὐκ εἶμι<sup>9,10</sup>.”

1 (II + iterum) 2 (I omits) 3 (I alia) 4 (I + egressum ad ianuam) 5 (D s<sup>c</sup> εἶπεν τὸ αὐτό, II dixit “Homo, et tu cum illo eras semper,” I ait “Et hic fuit cum Ihesu Nazareno”) 6 (D II omit) 7 (D εἶπεν, II respondit) 8 (II omit) 9 (I novi hominem) 10 (I et rursus negavit cum iure iurando)

(From a different source, with scrap from the deutero-Mark?)

59 καὶ [διαστάσης<sup>1</sup> ὡσεὶ<sup>2</sup> ὥρας μίας]<sup>3</sup> ἄλλος<sup>4</sup> τις<sup>5</sup> [διασχυρίζετο]  
 λέγων  
 “Ἐπ’ ἀληθείας<sup>6</sup> καὶ οὗτος μετ’ αὐτοῦ ἦν<sup>7</sup>,  
 καὶ γὰρ Γαλιλαῖός ἐστιν.”  
 60 εἶπεν δὲ ὁ Πέτρος  
 “[Ἀνθρωπε,] οὐκ οἶδα ὁ<sup>8</sup> λέγεις.”

1 (D<sup>s</sup> † διαστήσας) 2 (s<sup>c</sup> omits) 3 (I paullo post) 4 (I omits) 5 (I + cum vidisset) 6 (D Ἐπ’ ἀληθείας λέγω) 7 (S † omits) 8 (ND II τl)

<sup>c</sup> ἀπενίστω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.

xviii. 17, 25—27.

17 λέγει οὖν τῷ Πέτρῳ<sup>1</sup> ἡ παιδίσκη ἡ θυρωρός<sup>2</sup>  
 “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;”  
 λέγει ἐκείνος  
 “Οὐκ εἶμι.”

1 (s<sup>s</sup> to him, with order inverted) 2 (s<sup>s</sup> + when she saw Simon)

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος<sup>b</sup>.

εἶπον<sup>1</sup> οὖν αὐτῷ  
 “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ<sup>2</sup>;  
 ἠρνήσατο ἐκείνος καὶ εἶπεν  
 “Οὐκ εἶμι.”

1 (A I εἶπεν) 2 (C εἰ ἐκείνου)

26 λέγει [εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως,  
 συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὄπιον,  
 “Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;”]  
 27 πάλιν οὖν ἠρνήσατο<sup>1</sup> Πέτρος.

1 (S + ὁ)

C lacks Luke xxii. 20—xxiii. 24.  
 D — John xviii. 14—xx. 13 a.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvi. (74) καὶ εὐθὺς  
 ἀλέκτωρ ἐφώνησεν·

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος  
 Ἰησοῦ εἰρηκότος<sup>1</sup> ὅτι<sup>2</sup>  
 “Πρὶν ἀλέκτορα φωνῆσαι  
 τρίς ἀπαρνήσῃ<sup>3</sup> με,” †  
 καὶ ἐξελθὼν ἕξω ἔκλαυσεν πικρῶς.

1 (C 3 ll s<sup>a</sup> + αὐτῷ) 2 (D ll s<sup>a</sup> omit) 3 (C -σει)

Conflate.

xxvii. 1—26.

1 Πρωίας δὲ γενομένης συμβούλιον ἔλαβον<sup>1</sup>  
 πάντες (1) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ \* \* \*  
 κατὰ τοῦ Ἰησοῦ ὥστε θανατώσαι<sup>2</sup> αὐτόν].

S. MARK.

49 d. Conclusion.

xiv. 72 [καὶ εὐθὺς<sup>1</sup>] [ἐκ δευτέρου]<sup>2</sup> (ii, iii)  
 [ἀλέκτωρ ἐφώνησεν· (ii)]

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα  
 ὡς<sup>3</sup> εἶπεν αὐτῷ ὁ Ἰησοῦς<sup>4</sup> ὅτι †  
 “Πρὶν ἀλέκτορα [δὺς<sup>5</sup> a] [φωνῆσαι (ii, iii, ii)  
 τρίς με ἀπαρνήσῃ<sup>6</sup>,”  
 καὶ ἐπιβαλὼν ἔκλαυεν<sup>7</sup> b.]

1 (C s<sup>a</sup> omit) 2 (N l omit) 3 (D ll δ) 4 (D<sup>s</sup> † Ἰησοῦν)  
 5 (NC? ll omit) 6 (D l omit) 7 (NC ἔκλαυσεν) 8 (D ll s<sup>a</sup>  
 ἤρξατο κλαίειν)

50. THE SANHEDRIN PASSES SENTENCE OF DEATH AND PILATE SIGNS THE WARRANT.

xv. 1—15.

50 a. The Trial before the Sanhedrin.

1 Καὶ εὐθὺς<sup>1</sup> πρὸς συμβούλιον ποιήσαντες<sup>2</sup>  
 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ<sup>3</sup> γραμματέων  
 καὶ ὄλον (1) τὸ συνέδριον

(For the parallels with Luke xxii. 66—71 see § 48 e.)

2 καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν<sup>3</sup> Πειλάτῳ  
 [τῷ ἡγεμόνι].  
 1 (D ll ἐποίησαν) 2 (D ἕνα θανατώσουσιν) 3 (C ll  
 + Ποντίῳ)

4 δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν<sup>5</sup> καὶ παρέδωκαν Πειλάτῳ.

1 (2 ll s<sup>a</sup> omit) 2 NC ἐτοιμάσαντες, (D ll ἐποίησαν)  
 3 (ND + τῶν) 4 (D ll + καὶ) 5 (CD ἀπήγαγον, D ll + els  
 τὴν αὐλήν)

50 b. The Repentance of Judas.

[xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδοὺς<sup>1</sup> αὐτὸν ὅτι κατεκρίθη μετα-  
 μεληθεὶς<sup>2</sup> ἔστρεψεν<sup>3</sup> τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ  
 πρεσβυτέροις λέγων 4 “Ἡμαρτον παραδοὺς αἷμα δίκαιον<sup>4</sup>.” οἱ δὲ  
 εἶπαν “Τί πρὸς ἡμᾶς; σὺ δ’ ἕψῃ.” 5 καὶ ῥίψας τὰ<sup>5</sup> ἀργύρια εἰς τὸν  
 ναὸν<sup>6</sup> ἀνεχώρησεν<sup>7</sup>, καὶ ἀπελθὼν ἀπήγγατο. 6 Οἱ δὲ ἀρχιερεῖς  
 λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν  
 κορβανᾶν<sup>8</sup>, ἐπεὶ τιμὴ αἱματός ἐστιν.” 7 συμβούλιον δὲ λαβόντες  
 ἠγόρασαν ἐξ αὐτῶν τὸν ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.  
 8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος<sup>9</sup> Ἄγρος Αἱματος ἕως τῆς σήμερον.  
 9 Τότε<sup>10</sup> ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου<sup>11</sup> τοῦ προφήτου λέγοντος  
 Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ ἁγίου τετι-  
 μημένου ὃν ἐτιμήσαντο ἀπὸ γίῳν Ἰσραὴλ<sup>12</sup>, 10 καὶ  
 ἔδωκαν<sup>13</sup> αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως, καθὰ  
 ἐγνέταξέν μοι Κύριος b.]

1 NC παραδοὺς 2 (N μετεμελήθη καὶ) 3 (C ll ἀπ-)  
 4 NBC ἀθῶν 5 (N + τριάκοντα) 6 (C ll ἐν τῷ ναῷ)  
 7 (C ἀπεχ.) 8 (B ll Κορβάν) 9 (ll + Acheldemach, quod  
 est) 10 (N Καὶ) 11 (C Ἰηρεμ., 2 ll s<sup>a</sup> omit, 1 Esaiam)  
 12 (s<sup>a</sup> of the dear one that I held more dear than the sons of  
 Israel) 13 N s<sup>a</sup> ἔδωκα

\* Mark xiv. 30.

S. LUKE.

S. JOHN.

(From a different source, with scrap from the deutero-Mark?)

xxii. (60) καὶ παραχρήμα [ἔτι λαλοῦντος αὐτοῦ]<sup>1</sup>  
ἐφώνησεν ἀλέκτωρ. †

61 [καὶ στραφεὶς ὁ κύριος<sup>2</sup> ἐπέβλεψεν τῷ Πέτρῳ,<sup>3</sup>  
καὶ ὑπεμνήσθη ὁ Πέτρος<sup>3</sup> τοῦ ῥήματος<sup>4</sup>  
τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι<sup>5</sup>

“ Πρὶν<sup>6</sup> ἀλέκτορα<sup>7</sup> φωνῆσαι [σήμερον]<sup>8</sup>  
ἀπαρνήσῃ με τρίς<sup>9</sup>.” †

62 (καὶ ἐξελθὼν ἔξω<sup>10</sup> ἔκλαυσεν πικρῶς.)<sup>11</sup>

1 (ss omit) 2 (D ss Ἰησοῦς) 3 (D omits) 4 (D λόγου)  
5 (D ll omit) 6 (B + η) 7 (s<sup>o</sup> + twice) 8 (D ll s<sup>o</sup> omit)  
9 (D s ll + μὴ εἶδέναι με) 10 (A ll + ὁ Πέτρος) 11 6 ll omit

xxii. 66—71, xxiii. 1—25.

66 [καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,  
ἄρχιερεῖς τε<sup>11</sup> καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον  
αὐτῶν,]

λέγοντες

“ Εἰ<sup>2</sup> σὺ εἶ ὁ χριστός, [εἰπὼν ἡμῖν.]<sup>2</sup>”

67 ἔειπεν δὲ<sup>3</sup> αὐτοῖς [“ Ἐὰν ὑμῶν<sup>4</sup> εἴπω οὐ μὴ πιστεύσητε<sup>5</sup>

68 ἔὰν δὲ<sup>5</sup> ἐρωτήσω οὐ μὴ ἀποκριθῆτε<sup>6</sup>.”

69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου<sup>7</sup>  
καθήμενος ἐκ δεξιῶν τοῦ θρόνου<sup>7</sup> [τοῦ θεοῦ]<sup>8</sup>.” †

70 [εἶπαν δὲ πάντες] “ Σὺ [οὖν]<sup>9</sup> εἶ ὁ υἱὸς τοῦ θεοῦ;”

ὁ δὲ [πρὸς αὐτοὺς] ἔφη<sup>10</sup> “ [Ἵμεῖς λέγετε ὅτι] ἐγὼ εἰμι.”

71 οἱ δὲ εἶπαν

“ Τί ἔτι ἔχομεν μαρτυρίας<sup>11</sup> χρείαν; †

[αὐτοὶ γὰρ] ἠκούσαμεν<sup>12</sup> [ἀπὸ τοῦ στόματος αὐτοῦ].”

xxiii. 1 Καὶ ἄναστάν

ἄπαν τὸ πλῆθος αὐτῶν<sup>13, 14</sup>

ἤγαγον αὐτὸν<sup>15</sup> ἐπὶ τὸν<sup>16</sup> Πιλατῶν.

1 (D καὶ ἀρχ.) 2 (D omits) 3 (D ὁ δὲ εἶπεν) 4 (s<sup>o</sup>  
omits) 5 (D ll omit, A1 + καὶ) 6 (l omits, D ll ss + μοι ἢ  
ἀπολύσητε + με) 7 (s<sup>o</sup> omits) 8 (2 ll omit) 9 (D 2 ll  
omit) 10 (D ll εἶπεν αὐτοῖς) 11 (D μαρτύρων) 12 (D ll  
ἠκούσαμεν γὰρ) 13 (l omits) 14 (D ἀναστάντες) 15 (D  
‡ + αὐτὸν) 16 (D omits)

(Another account of the death of Judas is given in Acts i. 18 f.

IV. § 9.)

xviii. (27) καὶ εὐθέως  
ἀλέκτωρ ἐφώνησεν.

Though Κύριε is frequently applied to our Lord in S. Mat-  
thew and twice in S. Mark, the use of ὁ κύριος as a substitute  
for Ἰησοῦς is found only in SS. Luke and John. The change  
must be attributed to the growth of reverence for our Lord's  
person and may be compared with the use of 'our Lord' in the  
modern pulpit. See Introduction p. xxii.

On Luke xxii. 66—71 see the introductory note on page 148.

xviii. 28—40, xix. 1, 4—16<sup>a</sup>.

28 Ἄγουσιν οὖν<sup>1</sup> τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα<sup>2</sup> εἰς τὸ  
πραιτώριον<sup>3</sup> [ἦν δὲ πρῶτ' καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,  
ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν<sup>4</sup> τὸ πάσχα.]

1 (2 ll δὲ, 1 omits) 2 (l a Caiphan, ll ad Caiphan, 1 ad  
Caipham et ad Pilatum, s<sup>o</sup> + and brought Him) 3 (s<sup>o</sup> + to  
deliver Him to the governor) 4 (L ll ἀλλ' ἵνα φάγ., s<sup>o</sup> whilst  
they were eating)

<sup>b</sup> LXX. Zech. xi. 13, καὶ ἔλαβον τοὺς τριάκοντα ἀργυροὺς καὶ ἐπέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.  
<sup>c</sup> LXX. Dan. vii. 13, ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Ps. cx. 1, “ κάθου ἐκ δεξιῶν μου.”



C lacks Luke xxii. 20—xxiii. 24.  
 ——— John xviii. 36—xx. 15.  
 D ——— John xviii. 14—xx. 13 a.  
 s<sup>a</sup> ——— John xviii. 32—xix. 39.  
 s<sup>c</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Mark except xvi. 17—20.  
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

S. MARK.

50c. *Our Lord is taken before Pilate, who hesitates.*

xxvii. 11 [Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·]  
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων  
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”  
 ὁ δὲ [Ἰησοῦς] ἔφη<sup>1</sup> “Σὺ λέγεις<sup>2</sup>.”  
 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων  
 [καὶ πρεσβυτέρων<sup>3</sup> οὐδὲν ἀπεκρίνατο<sup>4</sup>].  
 13 τότε λέγει αὐτῷ ὁ Πειλᾶτος †  
 “Οὐκ ἀκούεις πόσα<sup>5</sup> σου καταμαρτυροῦσιν;”  
 14 καὶ οὐκ ἀπεκρίθη [αὐτῷ ἔπρὸς οὐδὲ<sup>16</sup> ἐν ῥήμα],  
 ὥστε θαυμάζειν τὸν ἡγεμόνα [λαῶν].

1 B II s<sup>a</sup>+αὐτῷ 2 (I dixisti) 3 (s<sup>a</sup> Pharisees) 4 (D<sup>s</sup> II ἀπεκρίνατο) 5 (B ὄσα, D τόσα, s<sup>a</sup> πόσοι) 6 (D II s<sup>a</sup> omit)

xv. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος<sup>1</sup> \*  
 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”  
 ὁ δὲ<sup>12</sup> ἀποκριθεὶς<sup>3</sup> αὐτῷ<sup>4</sup> λέγει<sup>5</sup> “Σὺ λέγεις.”  
 [3 καὶ κατηγοροῦν<sup>6</sup> αὐτοῦ οἱ ἀρχιερεῖς πολλά. (ii)  
 4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα<sup>8</sup> αὐτὸν (λέγων)<sup>9</sup>  
 “Οὐκ ἀποκρίνη οὐδέν<sup>10</sup>; ἴδε<sup>11</sup> πόσα<sup>12</sup> σου καταγοροῦσιν.”  
 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,  
 ὥστε θαυμάζειν τὸν Πειλᾶτον.]  
 1 (2 II + dicens) 2 (D I καὶ) 3 (I omits) 4 (II omit)  
 5 (2 II dixit) 6 (D<sup>s</sup> κατηγοροῦσιν) 7 (2 II s<sup>a</sup> + but He answered nothing) 8 (NCD II -τησεν) 9 N I omit, (s<sup>a</sup> † + to them)  
 10 (B omits) 11 (s<sup>a</sup> dost Thou not see?) 12 (s<sup>a</sup> πόσοι)

Luke xxiii. 11. The phrase ἐσθῆς λαμπρά is used only by SS. Luke and James, εἰχθρα by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. There is perhaps some assimilation between these passages and the mockery in S. Luke before Herod. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

v. 12. If the coolness between Pilate and Herod arose when Pilate “mingled the blood of some of Herod’s subjects with their sacrifices” (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

## S. LUKE.

xxiii. 2 [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον. εἰραμεν<sup>1</sup> διαστρέφοντα τὸ ἔθνος ἡμῶν<sup>2</sup> καὶ κωλύοντα φόρους Καισαρι διδόναι<sup>3</sup> καὶ<sup>4</sup> λέγοντα αὐτὸν<sup>5</sup> χριστὸν βασιλέα εἶναι.”]

3 ὁ δὲ Πειλάτος<sup>6</sup> ἠρώτησεν<sup>7</sup> αὐτὸν λέγων †  
“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

ὁ δὲ ἀποκριθεὶς αὐτῷ<sup>8</sup> εἶπεν<sup>9, 10</sup> “Σὺ λέγεις.”

1 (D<sup>s</sup> εὐρον) 2 (Marcion II + καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας) 3 (Marcion + καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα, see v. 5) 4 (A 2 ll omit) 5 (ND εαυτὸν) 6 (ll + audiens) 7 (D ἐπ-) 8 (ll omit) 9 (N λέγει) 10 (D1 ἀπεκρίθη αὐτῷ ± λέγων)

50 d. 1. *Our Lord is referred to Herod.*

[xxiii. 4 ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὗρισκα αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυον<sup>1</sup> λέγοντες ὅτι<sup>2</sup> “Ἀνασεύει<sup>3</sup> τὸν λαόν<sup>4</sup> διδάσκων<sup>5</sup> καθ’ ὅλης τῆς Ἰουδαίας<sup>6</sup>, καὶ<sup>7</sup> ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἔως ὧδε<sup>7</sup>.” 6<sup>8</sup> Πειλάτος δὲ ἀκούσας<sup>9</sup> ἐπηρώτησεν εἰ (ὁ)<sup>10</sup> ἄνθρωπος<sup>11</sup> Γαλιλαῖος<sup>12</sup> ἐστίν<sup>13</sup>, 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀπέπεμψεν αὐτὸν πρὸς<sup>14</sup> Ἡρώδην, ὅντα καὶ αὐτὸν<sup>15, 16</sup> ἐν Ἱεροσολύμοις ἐν ταῦταις<sup>17</sup> ταῖς ἡμέραις<sup>18</sup>. 8<sup>19</sup> ὁ δὲ<sup>20</sup> Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λαῖν, ἣν γὰρ ἐξ ἱκανῶν χρόνων<sup>20</sup> θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν<sup>21</sup> περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ἐν αὐτῷ γινόμενον. 9 ἐπηρώτα δὲ<sup>22</sup> αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν<sup>23</sup> ἀπεκρίματο αὐτῷ<sup>23</sup>. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>24</sup> εὐτόμως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ<sup>25</sup> αὐτὸν<sup>26</sup> ὁ Ἡρώδης σὺν τοῖς στρατεύμασι αὐτοῦ καὶ ἐμπαίξας περιβαλὼν<sup>27</sup> ἐσθήτα λαμπρὰν ἀπέπεμψεν<sup>28</sup> αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ<sup>29</sup> μετ’<sup>30</sup> ἀλλήλων<sup>30</sup>. προὔπῃρχον<sup>31</sup> γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς<sup>32</sup>.]

1 (D ἐπισχ.) 2 (D ll omit) 3 (N ἀνασεύει) 4 (N ὄχλον) 5 (N ll omit) 6 (D γῆς) 7 (2 ll + et filios nostros et uxores avertit a nobis, non enim baptizantur sicut (= et) nos ± nec se mundant, see v. 2) 8 (D + ὁ) 9 (D ll s<sup>c</sup> + τῆν Γαλιλαίαν) 10 B omits 11 (l omits) 12 (D ll ἀπὸ τῆς Γαλιλαίας) 13 (s<sup>c</sup> omits) 14 (B + τὸν) 15 (N \* ταυτὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, D ll s<sup>c</sup> ἐκείναις) 18 (s<sup>c</sup> + of unleavened bread) 19 (N omits) 20 (A ll ἐξ ἱκανοῦ ± χρόνου, l omits) 21 (A ll + πολλὰ) 22 (ND οὐκ) 23 (D + οὐδὲν, l + quasi non audiens, s<sup>c</sup> + as though He had not been there) 24 (s<sup>c</sup> rulers) 25 (N τε) 26 (N omits), N ll + καὶ 27 (D ll + αὐτὸν) 28 (N ll ἐπέπεμψεν) 29 (l hora) 30 (ll omit) 31 (N \* ἡρχοντο) 32 (D l) ὄντες δὲ ἐν ἀγῆτι ὁ Πειλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s<sup>c</sup> omits vv. 10—12)

50 d. 2. *Pilate resumes the examination.*

[xxiii. 13 Πειλάτος δὲ<sup>1</sup> συνκαλεσάμενος<sup>2</sup> τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας<sup>3</sup> καὶ<sup>4</sup> τὸν λαόν<sup>4</sup> 14 εἶπεν πρὸς αὐτούς “Προσνήγκατέ<sup>5</sup> μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, ἵνα ἰδῶ ἐγώ<sup>6</sup> ἐνώπιον ὑμῶν ἀνακρίνας<sup>7</sup> οὐθὲν<sup>8</sup> εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ<sup>9</sup> αἴτιον ὧν κατηγορεῖτε κατ’<sup>10</sup> αὐτοῦ<sup>11</sup>. 15 ἀλλ’ οὐδὲ Ἡρώδης, ἃν ἐπέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς<sup>12</sup>· καὶ ἰδοὺ<sup>13</sup> οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον<sup>13</sup> αὐτῷ· 16 παιδεύσας οὖν αὐτὸν ἀπολύσω<sup>14</sup>.”]

1 (D ὁ δὲ Π.) 2 (D -έσας) 3 (D l + πάντα) 4 (ll populi or plebis, l omits) 5 (D \* l Κατ-) 6 (D κατὰ δὲ) 7 (l omits) 8 (D οὐθὲν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll ss ἀπέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς αὐτὸν) 13 (D + ἐν) 14 (ND ll ss + 17 ἀνάγκην δὲ εἶχεν (ss he was wont) κατὰ ἐορτὴν ἀπολύειν αὐτοῖς ἕνα.—D s<sup>c</sup> put this after verse 19—, 2 ll + désemion, l + quemcumque voluisset populus)

## S. JOHN.

[xviii. 29 ἐξῆλθεν οὖν ὁ Πειλάτος ἐξω<sup>1</sup> πρὸς αὐτοὺς καὶ φησιν<sup>2</sup> “Τίνα κατηγοροῦν φέρετε<sup>3</sup> τοῦ ἀνθρώπου τούτου;” 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ “Ἐἰ μὴ ἦν οὗτος ἵκανὸν ποιῶν<sup>4</sup>, οὐκ ἂν<sup>5</sup> σοι παρεδώκαμεν<sup>6</sup> αὐτόν.” 31 εἶπεν οὖν<sup>7</sup> αὐτοῖς<sup>8</sup> Πειλάτος “Ἄβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν<sup>9</sup>.” εἶπον<sup>10</sup> αὐτῷ οἱ Ἰουδαῖοι “Ἡμῖν οὐκ ἐξέστιν ἀποκτεῖναι οὐδένα.” 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ἃν εἶπεν<sup>11</sup> σημαῖων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλάτος καὶ ἐφώησεν τὸν Ἰησοῦν] καὶ εἶπεν αὐτῷ

“Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;”

[34<sup>12</sup> ἀπεκρίθη<sup>13</sup> Ἰησοῦς “Ἀπὸ σεαυτοῦ σὺ<sup>14</sup> τοῦτο λέγεις<sup>15</sup> ἢ ἄλλοι εἶπὼν σοι περὶ ἐμοῦ;” 35 ἀπεκρίθη ὁ Πειλάτος “Μήτι<sup>16</sup> ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ ἡ οἱ ἀρχιερεῖς<sup>17</sup> παρέδωκάν σε ἐμοί· τί ἐποίησας;” 36 ἀπεκρίθη Ἰησοῦς “Ἡ βασιλεία ἡ ἐμῆ<sup>18</sup> οὐκ ἐστὶν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμῆ<sup>18</sup>, ὅτι ὑπηρετοῦν οἱ ἐμοὶ ἡγωνίζοντο ἂν<sup>20</sup>, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμῆ<sup>18</sup> οὐκ ἐστὶν ἐντεῦθεν.” 37 εἶπεν οὖν αὐτῷ ὁ Πειλάτος “Οὐκοῦν βασιλεὺς εἶ σὺ;”]

ἀπεκρίθη ὁ Ἰησοῦς “Σὺ λέγεις

[ὅτι βασιλεὺς εἰμι<sup>21</sup>. ἐγὼ<sup>22</sup> εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω<sup>23</sup> τῇ ἀληθείᾳ<sup>24</sup>. πᾶς ὁ ὢν ἐκ<sup>11</sup> τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.” 38 λέγει αὐτῷ ὁ Πειλάτος “Τί<sup>25</sup> ἐστὶν ἀλήθεια;”] Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς “Ἐγὼ οὐδεμίαν εὗρισκα ἐν αὐτῷ αἰτίαν·

1 (A l omit) 2 (A ll εἶπεν, s<sup>c</sup> + to them) 3 (C ll + κατὰ) 4 (N κακὸν ποιήσας, C l κακοποιῶν, A ll κακοποιός) 5 (s<sup>c</sup> + even) 6 (N \* -κειμεν) 7 (ll omit) 8 (N + ὁ) 9 (N l omit) 10 (N ll + οὖν) 11 (N omits) 12 (ll + et) 13 (N l + αὐτῷ, NC + ὁ) 14 (N ll omit) 15 (N εἶπας) 16 (N M ἦ) 17 (N ll ὁ ἀρχιερεῖς) 18 (N ἡ ἐμῆ β.) 19 (N + καὶ) 20 (B omits) 21 (A ll + ἐγώ) 22 (l omits) 23 (N ± -ση) 24 (N περὶ τῆς ἀληθείας) 25 (N ± τίς)

C lacks Luke xxii. 20—xxiii. 24.  
 — John xviii. 36—xx. 15.  
 D — John xviii. 14—xx. 13 a.  
 s<sup>a</sup> — John xviii. 32—xix. 39.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

Conflate.

xxvii. 15 Κατὰ δὲ<sup>1</sup> ἑορτὴν εἰώθει [ὁ ἡγεμῶν] ἀπολύειν  
 ἕνα τῶ ὄχλω δέσμιον ὃν ἤθελον<sup>2</sup>. †

16 εἶχον<sup>3</sup> δὲ τότε<sup>4</sup> δέσμιον [ἐπίσημον]<sup>5</sup> λεγόμενον<sup>6</sup> Βαραβ-  
 βᾶν<sup>7</sup>.]

17 [συνηγμένων οὖν<sup>9</sup> αὐτῶν] εἶπεν αὐτοῖς ὁ Πιελᾶτος †  
 “ [Τίνα] θέλετε ἀπολύσω ὑμῖν<sup>10</sup>,  
 [6 (τὸν)<sup>11</sup> Βαραββᾶν<sup>7</sup> ἢ Ἰησοῦν] τὸν [λεγόμενον] Χριστόν; ”

18 ἦδει γὰρ ὅτι  
 διὰ φθόνον παρέδωκαν αὐτόν.

[19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ  
 γυνὴ αὐτοῦ λέγουσα “ Μηδὲν σοὶ καὶ τῶ δικαίῳ ἐκέλευε, πολλὰ γὰρ  
 ἔπαθον σήμερον κατ’ ἄναρ δι’ αὐτόν.”]

20 Ὅι δὲ ἀρχιερεῖς<sup>12</sup> [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους  
 ἵνα αἰτήσωνται τὸν Βαραββᾶν<sup>7</sup> [τὸν δὲ Ἰησοῦν ἀπολέσωσιν],

21 ἀποκριθεὶς δὲ ὁ ἡγεμῶν εἶπεν αὐτοῖς †  
 [“ Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; ” οἱ δὲ εἶπαν “ Τὸν<sup>13</sup>  
 Βαραββᾶν.”] 22 λέγει αὐτοῖς ὁ Πιελᾶτος]

“ Τί οὖν ποιήσω<sup>14</sup> [Ἰησοῦν] τὸν λεγόμενον Χριστόν; ”

λέγουσιν [πάντες] “ Σταυρωθήτω.”

1 (D + τὴν) 2 (N παρηγοῦντο) 3 (2 ll εἶχεν) 4 (N † τὸν  
 τε) 5 (D + τὸν) 6 (5 cursives s<sup>a</sup> + Ἰησοῦν) 7 (1 s<sup>a</sup> Βα-  
 ραββᾶν) 8 (s<sup>a</sup> + and he was cast into prison on account  
 of evils which he had done and he had committed murder)  
 9 (D ll δὲ, 1 omits) 10 (1 + de duobus) 11 ND omit  
 12 (ll Princeps autem sacerdotum) 13 (D omits) 14 (D<sup>a</sup>  
 ποιήσωμεν, ll faciemus, 1 \* faciem)

Conflate.

xxvii. 23 ὁ δὲ ἔφη<sup>1</sup> “ Τί γὰρ κακὸν ἐποίησεν; ”

οἱ δὲ περισσῶς ἔκραζον<sup>2</sup> [λέγοντες]<sup>3</sup>  
 “ Σταυρωθήτω α<sup>14</sup>.”

[24 ἰδὼν δὲ ὁ Πιελᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται  
 λαβῶν ὑδαρ ἀπενίψατο τὰς χεῖρας κατέναντι<sup>5</sup> τοῦ ὄχλου λέγων  
 “ Ἀθῶός εἰμι<sup>6</sup> ἀπὸ τοῦ αἵματος<sup>7</sup> τούτου ὑμεῖς<sup>8</sup> ὀψεσθε.”] 25 καὶ  
 ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “ Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ  
 τέκνα ἡμῶν.”]

26 τότε

ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν,  
 τὸν δὲ Ἰησοῦν φραγελλώσας<sup>9</sup> παρέδωκεν<sup>10</sup>  
 ἵνα σταυρωθῇ<sup>11</sup>. †

1 (D ll λέγει αὐτοῖς ὁ ἡγεμῶν) 2 (D<sup>a</sup> ἔκραξαν) 3 (2 ll omit)  
 4 (1 omits) 5 N ἀπ. 6 (D ll + ἐγὼ) 7 N ll + τοῦ δικαίου  
 8 (N + δὲ) 9 (D \* φλαγ.) 10 (D ll + αὐτοῖς) 11 (D ll  
 σταυρώσωσιν αὐτόν)

S. MARK.

50 e. Barabbas.

xv. 6 Κατὰ δὲ<sup>1</sup> ἑορτὴν ἀπέλυε<sup>2</sup>  
 αὐτοῖς ἕνα δέσμιον ὃν παρηγοῦντο<sup>3</sup>.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν  
 δεδεμένος οἷτινες ἐν τῇ στάσει φόνον<sup>4</sup> πεποιήκεισαν<sup>5</sup>.  
 [8 καὶ ἀναββᾶς<sup>6</sup> ὁ ὄχλος ἤρξατο αἰτεῖσθαι<sup>7</sup> καλῶς ἐποίει (iii)  
 αὐτοῖς<sup>8</sup>.]

9 ὁ δὲ Πιελᾶτος ἠπεκρίθη αὐτοῖς λέγων<sup>9</sup>

“ Θέλετε ἀπολύσω ὑμῖν<sup>10</sup>

τὸν βασιλέα τῶν Ἰουδαίων; ”

[10 ἐγίνωσκεν<sup>11</sup> γὰρ ὅτι (ii)

διὰ φθόνον παραδεδώκεισαν<sup>12</sup> αὐτόν (οἱ ἀρχιερεῖς)<sup>13</sup>.

11 οἱ δὲ ἀρχιερεῖς ἠνέσεισαν τὸν ὄχλον<sup>14</sup>

ἵνα μᾶλλον τὸν<sup>15</sup> Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 ὁ δὲ Πιελᾶτος πάλιν<sup>16</sup> ἀποκριθεὶς ἔλεγε<sup>17</sup> αὐτοῖς

“ Τί οὖν<sup>18</sup> ποιήσω (ὃν)<sup>19</sup> λέγετε<sup>20</sup> τὸν βασιλέα<sup>21</sup> τῶν  
 Ἰουδαίων; ”]

13 οἱ δὲ πάλιν<sup>22</sup> ἔκραξαν<sup>23</sup> “ Σταύρωσον αὐτόν.”

1 (D + τὴν) 2 (1 consueverat remittere, ll solebat dimittere)  
 3 (C ὄνπερ, D ll ὃν ἄν, CD ll ἦτοῦντο) 4 (N + τινὰ) 5 (s<sup>a</sup> And  
 there was a prisoner, a man, a malefactor, called Barabbas;  
 and there was (or, he was) a man who worked evil and wrought  
 murder, so 4 ll read qui...fecerat for οἷτινες.....πεποιήκεισαν)  
 6 (1 omits, C s<sup>a</sup> ἀναβοήσας, D 2 ll + ὄλος) 7 (D 1 + αὐτόν)  
 8 (CD ll καθ. ἀεὶ ἐπ. α., s<sup>a</sup> that he should do something for them)  
 9 (D ll ἀποκριθεὶς λέγει αὐτοῖς) 10 (D 1 omit) 11 (N ἐγνώκει,  
 D ἦδει) 12 (D 1 παρέδωκαν, 1 tradebant) 13 B s<sup>a</sup> omit  
 14 (D ll s<sup>a</sup> ἔπεισαν τῶ ὄχλω) 15 (D omits) 16 (D 2 ll omit)  
 17 (D 1 εἶπεν) 18 (D ll s<sup>a</sup> + θέλετε) 19 B omits 20 (D ll  
 omit) 21 (D βασιλεῖ) 22 (3 ll omit) 23 (D ll + λέγοντες)

50 f. Pilate protests but gives way.

xv. 14 ὁ δὲ Πιελᾶτος ἔλεγε αὐτοῖς<sup>1</sup> “ Τί γὰρ ἐποίησεν  
 κακόν; ” †

οἱ δὲ περισσῶς ἔκραξαν<sup>2</sup>  
 “ Σταύρωσον αὐτόν α.”

15 ὁ δὲ Πιελᾶτος [βουλόμενος τῶ ὄχλω τὸ ἱκανὸν ποιήσαι<sup>3</sup>]<sup>4</sup> (iii)  
 ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν,

καὶ<sup>5</sup> παρέδωκεν τὸν Ἰησοῦν<sup>6</sup> φραγελλώσας<sup>7</sup>

ἵνα σταυρωθῇ.

1 (N omits) 2 (D ll ἔκραζον, N 1 + λέγοντες) 3 (B ποιῆν)  
 4 (D 2 ll omit) 5 (1 omits) 6 (B παρέδωκεν δὲ τὸν Ἰ.,  
 D τὸν δὲ Ἰ. π.) 7 (D \* φλαγ.)

<sup>a</sup> Cf. Acts xiii. 28, “ καὶ μηδεμίαν αἰτίαν θανάτου εὗροντες ἤτήσαντο Πιελᾶτον ἀναρεθῆναι αὐτόν.” Cf. Acts iii. 13, iv. 27; 1 Tim. vi. 13.

S. LUKE.

S. JOHN.

[xxiii. 18 ἀνέκραγον<sup>1</sup> δὲ πανπληθεῖ] λέγοντες “[Δίρε τοῦτον,]<sup>2</sup>  
ἀπόλυσον

δὲ ἡμῖν τὸν Βαραββάν.”<sup>3</sup> ὅστις ἦν διὰ στάσιν τινὰ  
[γενομένην  
ἐν τῇ πόλει] καὶ φόνον βληθεὶς<sup>4</sup> ἔν τῇ φυλακῇ<sup>5</sup>.

<sup>20</sup> [πάλιν δὲ] ὁ Πειλάτος προσεφώνησεν αὐτοῖς<sup>6</sup>,  
[θέλων ἀπολῦσαι τὸν Ἰησοῦν.]

1 (D ll ἀνέκραξαν) 2 (D + αἶρε τοῦτον) 3 (D βεβλημένος,  
N omits) 4 (D els φυλακὴν + v. 17 (see above)) 5 (D αὐτοῦς)

## From the Gospel of S. Peter i.

...Τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίστατο τὰς χεῖρας, οὐδὲ Ἡρώδης οὐδ’ εἰς  
τῶν κριτῶν αὐτοῦ· καὶ μὴ βουληθέντων νίψασθαι ἀνέστη Πειλάτος.  
καὶ τότε κελεύει Ἡρώδης ὁ βασιλεὺς παραλημφθῆναι τὸν κύριον,  
εἰπὼν αὐτοῖς ὅτι “Ὅσα ἐκέλευσα ὑμῖν ποιῆσαι αὐτῷ, ποιήσατε.”

xxiii. 21 οἱ δὲ ἐπεφώνουν<sup>1</sup> λέγοντες<sup>2</sup> “Σταύρου [σταύρου]<sup>3</sup>  
αὐτόν.”

xxiii 22 ὁ δὲ [τρίτον] εἶπεν πρὸς αὐτούς “Τί γὰρ κακὸν  
ἐποίησεν οὗτος; [οὐδὲν<sup>5</sup> αἴτιον<sup>6</sup> θανάτου εὗρον<sup>7</sup> ἐν αὐτῷ] παι-  
δεύσας οὖν αὐτὸν ἀπολύσω.”

<sup>23</sup> οἱ δὲ ἐπέκειντο<sup>8</sup> φωναῖς μεγάλαις  
[αἰτούμενοι] αὐτὸν σταυρωθῆναι<sup>9</sup>,  
[καὶ κατισχυον αἱ φωναὶ αὐτῶν<sup>10</sup> a.]

<sup>24</sup> καὶ Πειλάτος [ἐπέκρινεν<sup>11</sup> γενέσθαι τὸ αἷμα αὐτῶν]

<sup>25</sup> ἀπέλυσεν δὲ<sup>12</sup> τὸν [διὰ στάσιν καὶ φόνον<sup>13</sup>  
βεβλημένον εἰς<sup>14</sup> φυλακὴν ἔδν ἥπουντο<sup>15</sup>,]  
τὸν δὲ Ἰησοῦν παρέδωκεν  
[τῷ θελήματι αὐτῶν<sup>15</sup>.]

1 (D1 ἐκραξαν) 2 (D omits) 3 (ll omit) 4 (D † τόν)  
5 (ll + enim) 6 (D ll οὐδεμίαν αἰτίαν) 7 (D ll εὐρίσκω)  
8 (N † ἐκείντο) 9 B σταυρώσαι (ll crucifige) 10 (D ll ss  
+ καὶ τῶν ἀρχιερέων) 11 (D1 ἐπέκρινεν δὲ ὁ Π.) 12 (K ll  
+ αὐτοῖς) 13 (D ἔνεκα φόνου) 14 (C + τῆν) 15 (3 ll  
+ susceperunt ergo Iesum et portans (± sibi or suam) crucem  
ducebatur)

[xviii. 39 “Ἔστιν δὲ συνήθεια ὑμῖν<sup>1</sup> ἵνα ἕνα ἀπολύσω ὑμῖν<sup>2</sup> (ἐν)<sup>3</sup> τῷ  
πάσχα.]

βούλεσθε οὖν<sup>4</sup> ἀπολύσω ὑμῖν<sup>5</sup>  
τὸν βασιλέα τῶν Ἰουδαίων;”

<sup>40</sup> ἐκραύγασαν οὖν<sup>6</sup> πάλιν<sup>6</sup> λέγοντες<sup>1</sup>  
“Μὴ τοῦτον ἀλλὰ τὸν Βαραββάν.”  
ἦν δὲ ὁ Βαραββᾶς<sup>7</sup> ληστής.

1 (ll omit) 2 (1 omits) 3 B omits 4 (N + ἵνα)  
5 (1 autem, 3 ll omit) 6 (ll πάντες or + πάντες) 7 (1 + in-  
signis)

[xix. 1 Τότε οὖν ἔλαβεν<sup>1</sup> ὁ Πειλάτος τὸν Ἰησοῦν καὶ<sup>2</sup> ἔμαστιγώσεν<sup>3</sup>.  
(For verses 2, 3 see p. 161.)

4 Καὶ<sup>4</sup> ἐξῆλθεν<sup>5</sup> πάλιν<sup>6</sup> ἔξω ὁ Πειλάτος καὶ λέγει αὐτοῖς “Ἴδε ἄγω  
ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω<sup>7</sup> ἐν αὐτῷ.”  
5 ἐξῆλθεν οὖν (ὁ)<sup>8</sup> Ἰησοῦς ἔξω<sup>6</sup>, φορῶν τὸν ἀκάθιστον στέφανον καὶ  
τὸ<sup>2</sup> πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς “Ἴδοὺ ὁ<sup>9</sup> ἄνθρωπος<sup>10</sup>.”  
6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-  
γασαν<sup>11</sup> λέγοντες<sup>12</sup> “Σταύρωσον<sup>13</sup> σταύρωσον<sup>14</sup>.” [λέγει  
αὐτοῖς ὁ Πειλάτος “Ἀβάετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ  
οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” 7 ἀπεκρίθησαν αὐτῷ<sup>12</sup> οἱ Ἰουδαῖοι  
“Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον<sup>16</sup> ὀφείλει ἀποθανεῖν, ὅτι  
ὕψην θεοῦ ἐαυτὸν ἐποίησεν.” 8 Ὅτε οὖν ἤκουσεν ὁ Πειλάτος τοῦτον  
τὸν λόγον, μᾶλλον ἐφοβήθη, 9 καὶ εἰσήλθεν εἰς τὸ πραιτώριον πάλιν<sup>2</sup>  
καὶ λέγει τῷ Ἰησοῦ “Ἦθες εἰ σύ;”]

ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.  
[10 λέγει οὖν<sup>16</sup> αὐτῷ ὁ Πειλάτος “Ἔμοι οὐ λαλεῖς; οὐκ οἶδας ὅτι  
ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε;”  
11 ἀπεκρίθη αὐτῷ<sup>17</sup> Ἰησοῦς<sup>18</sup> “Οὐκ ἔχεις<sup>19</sup> ἐξουσίαν κατ’ ἐμοῦ οὐδε-  
μίαν εἰ μὴ ἦν δεδομένος σοι ἀνωθεν” διὰ τοῦτο ὁ παραδούς με σοι  
μείζονα ἁμαρτίαν ἔχει.” 12<sup>20</sup> ἐκ τούτου ὁ Πειλάτος<sup>21</sup> ἐτίθει ἀπο-  
λῦσαι αὐτὸν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες<sup>22</sup> “Ἐάν τοῦτον  
ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν  
ἀντιλέγει τῷ Καίσαρι.” 13 Ὁ οὖν Πειλάτος ἀκούσας τῶν λόγων  
τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον  
λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ<sup>2</sup> Γαββαθᾶ<sup>23</sup>. 14 ἦν δὲ παρα-  
σκευῆ τοῦ πάσχα, ὥρα<sup>24</sup> ἦν<sup>25</sup> ὡς ἔκρη. καὶ λέγει τοῖς Ἰουδαίοις  
“Ἴδε ὁ βασιλεὺς ὑμῶν.” 15 ἐκραύγασαν οὖν ἐκείνοι<sup>26</sup> “Ἄρον  
ἄρον<sup>26</sup> σταύρωσον αὐτόν.” λέγει αὐτοῖς ὁ Πειλάτος “Τὸν βασιλέα  
ὑμῶν σταυρώσω;” ἀπεκρίθησαν οἱ ἀρχιερεῖς “Οὐκ ἔχομεν βασιλέα  
εἰ μὴ Καίσαρα.”]

<sup>16</sup> τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς  
ἵνα σταυρωθῇ.

1 (N λαβὼν) 2 (N omits) 3 (ll + eum) 4 (N ll omit)  
5 (E 2 ll + οὖν) 6 (2 ll omit) 7 (N ll αἰτίαν οὐχ εὐρίσκω)  
8 B omits 9 (B omits) 10 (3 ll omit) 11 (N ἐκραξαν)  
12 (N ll omit) 13 (ll + eum) 14 (N ll + αὐτόν. καὶ) 15 (A l  
+ ἡμῶν) 16 (N l omit) 17 (A ll omit, N + ὁ) 18 (ll + et  
dixit) 19 (N ἔχεις) 20 (ll + et) 21 (1 omits)  
22 (N ἔλεγον, A ll ἐκραύγασαν λέγ.) 23 (ll Gabbata, Gabtha,  
Gennetha, Gennatha, Gennesar or Gennessa, N † Γολγοθα)  
24 (E ll + δὲ) 25 (ll omit) 26 (1 omits) 27 (N οἱ δὲ  
ἔλεγον)

C lacks John xviii. 36—xx. 15.  
 D — John xviii. 14—xx. 13 a.  
 s<sup>a</sup> — John xviii. 32—xix. 39.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 27—31<sup>a</sup>.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν  
 Ἰησοῦν] εἰς τὸ πραιτώριον  
 συνήγαγον<sup>1</sup> [ἐπ' αὐτὸν] ὄλην τὴν σπείραν.  
 28 καὶ [ἐκδύσαντες<sup>2</sup> αὐτὸν<sup>3</sup>  
 χλαμύδα<sup>4</sup>] κοκκίνην ἑπεβίβησαν αὐτῷ<sup>5</sup>,  
 29 καὶ πλέξαντες<sup>6</sup> στέφανον ἐξ ἄκανθῶν [ἐπέθηκαν<sup>7</sup>  
 ἐπὶ τῆς κεφαλῆς<sup>8</sup>] αὐτοῦ καὶ [κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ],  
 καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ<sup>9</sup> (4)  
 λέγοντες “Χαῖρε, βασιλεῦ<sup>9</sup> τῶν Ἰουδαίων,”  
 30 καὶ ἐμπτύσαντες εἰς αὐτὸν  
 ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν } † (3)  
 αὐτοῦ.]  
 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν<sup>10</sup> αὐτὸν τὴν [χλαμύδα]

καὶ<sup>11</sup> ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

|                               |                                   |                           |
|-------------------------------|-----------------------------------|---------------------------|
| 1 (D <sup>s</sup> †συνήγαγον) | 2 BD II s <sup>a</sup> ἐκδύσαντες | 3 (D II s <sup>a</sup> )  |
| + ἱμάτιον πορφυροῦν καὶ       | 4 (D *χλαμύδα)                    | 5 (s <sup>a</sup> omits)  |
| 6 (II omit)                   | 7 (B περι-)                       | 8 (D τὴν κεφαλὴν)         |
| βασιλεὺς                      | 10 (s <sup>a</sup> ἐκδύσαντες)    | 11 (s <sup>a</sup> omits) |

xxvii. 31<sup>b</sup>—42, 44—51, 54—56.

(31) καὶ<sup>1</sup> ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.  
 32 [Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον]  
 Κυρηναῖον<sup>2</sup> [ὀνόματι] Σίμωνα·  
 τοῦτον ἠγγάρευσαν } †  
 ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (D omits) 2 (D II + els ἀπάντησιν αὐτοῦ)

xxvii. 33 Καὶ ἐλθόντες εἰς<sup>1</sup> τόπον<sup>1</sup> [λεγόμενον]<sup>2</sup> Γολγοθά<sup>3</sup>, †  
 ὅ ἐστιν Κρανίου Τόπος λεγόμενος<sup>4,5</sup>, †  
 1 (B + τὸν) 2 (s<sup>a</sup> omits) 3 (s<sup>a</sup> Gulgatha) 4 (D II  
 omit) 5 (s<sup>a</sup> omits)

S. MARK.

51. THE CRUCIFIXION.

xv. 16—20<sup>a</sup>.

51 a. Mockery by the soldiers.

[16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν (ii)  
 ἔσω<sup>1</sup> τῆς αὐλῆς<sup>12</sup>, ὅ ἐστιν<sup>13</sup> πραιτώριον,  
 καὶ συνκαλοῦσιν<sup>4</sup> ὄλην τὴν σπείραν.  
 17 καὶ  
 ἐνδιδύσκουσιν<sup>5</sup> αὐτὸν πορφύραν καὶ περιπιθέασιν<sup>6</sup> αὐτῷ (1)  
 πλέξαντες<sup>7</sup> ἄκανθινον στέφανον· † (2)  
 18 καὶ ἤρξαντο ἀσπάξασθαι αὐτόν<sup>8</sup>  
 “Χαῖρε, βασιλεῦ τῶν Ἰουδαίων”  
 19 καὶ ἔτυπτον αὐτοῦ<sup>9</sup> τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσον<sup>10</sup>  
 αὐτῷ, (3)  
 ἄκα καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ<sup>11</sup>. (4)  
 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ<sup>12</sup>, ἐξέδυσαν αὐτὸν τὴν πορ-  
 φύραν  
 καὶ ἐνέδυσαν αὐτὸν τὰ<sup>13</sup> ἱμάτια αὐτοῦ<sup>14</sup>.]

|                             |                                 |                      |
|-----------------------------|---------------------------------|----------------------|
| 1 (II omit)                 | 2 (D II εἰς τὴν αὐλήν, I omits) | 3 (I in)             |
| 4 (D <sup>s</sup> καλοῦσιν) | 5 (D *ἐνδιδύσκουσιν)            | 6 (D II ἐπι-)        |
| 7 (D omits)                 | 8 (s <sup>a</sup> + καὶ λέγειν) | 9 (D II αὐτόν + εἰς) |
| 10 (G? ἐνέπτυσαν)           | 11 (D I omit)                   | 12 (D omits)         |
| 13 (s <sup>a</sup> + ἰδία)  | 14 (D <sup>s</sup> omits)       |                      |

xv. 20<sup>b</sup>—41.

51 b. Simon the Cyrenian bears the Cross.

(20) Καὶ ἐξάγουσιν<sup>1</sup> αὐτόν<sup>2</sup> ἵνα σταυρώσωσιν<sup>3</sup> αὐτόν<sup>4</sup>.  
 21 καὶ ἀγγαρεύουσιν<sup>5</sup> παράγοντά τινα<sup>6,7</sup>  
 Σίμωνα<sup>8</sup> Κυρηναῖον  
 ἐρχόμενον ἀπ' ἀγροῦ,  
 [τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου<sup>9</sup>], (iii)  
 ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

1 (I abduxerunt) 2 (I omits) 3 (CD -σουσιν) 4 (s<sup>a</sup> D II  
 omit) 5 (B s<sup>a</sup> ἐγγαρεύ-) 6 (D τὸν) 7 (s<sup>a</sup> omits)  
 8 (D + τὸν)

51 c. Our Lord is offered myrrhed wine  
 (wine mingled with gall).

xv. 22 καὶ φέρουσιν<sup>1</sup> αὐτὸν ἐπὶ τὸν<sup>2</sup> Γολγοθά<sup>3</sup> τόπον<sup>4</sup>,  
 ὅ ἐστιν μεθερμηγνέμενος<sup>6</sup> ἑκ Κρανίου Τόπος<sup>7</sup>.  
 1 (D φέρουσιν) 2 (CD omit) 3 (CD II Γολγοθα, s<sup>a</sup> which  
 is called Gulgatha) 4 (s<sup>a</sup> omit) 5 (s<sup>a</sup> σπερ) 6 (s<sup>a</sup> D  
 -νον) 7 (s<sup>a</sup> a skull)

S. LUKE.

S. JOHN.

From the Gospel of S. Peter. iii.

Καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸ μιᾶς τῶν ἀξόντων, τῆς ἑορτῆς αὐτῶν. οἱ δὲ λαβόντες τὸν κύριον ὤθουν αὐτὸν τρέχοντες, καὶ ἔλεγον “Σύρωμεν τὸν υἱὸν τοῦ θεοῦ, ἐξουσίαν αὐτοῦ ἐσχηκότες.” καὶ πορφύραν αὐτὸν περιέβαλλον, καὶ ἐκάθισαν<sup>1</sup> αὐτὸν ἐπὶ καθέδραν κρίσεως, λέγοντες “Δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ.” καὶ τὶς αὐτῶν ἐνεγκὼν στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου· καὶ ἕτεροι ἐστῶτες ἐνέπτυν αὐτοῦ ταῖς ὕψεσι, καὶ ἄλλοι τὰς σιαγῶνας αὐτοῦ ἐράπισαν· ἕτεροι καλάμῳ ἔνυσσον αὐτὸν, καὶ τινες αὐτὸν ἐμάστιζον λέγοντες “Ταύτη τῇ τιμῇ τιμῆσωμεν τὸν υἱὸν τοῦ θεοῦ.”

1 (Cf. John xix. 13 where καθίζω may be transitive as it is in 1 Cor. vi. 4, Eph. i. 20.)

(Compare the mockery by Herod's soldiers, Luke xxiii. 11.)

xix. 2, 3.

(Slightly different order.)

<sup>2</sup> καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν<sup>1</sup> (2)

αὐτοῦ τῇ κεφαλῇ<sup>13</sup>,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, (1)

<sup>3</sup> καὶ

ἤρχοντο πρὸς αὐτὸν καὶ<sup>13</sup> ἔλεγον

“Χαίρε, ὁ βασιλεὺς<sup>14</sup> τῶν Ἰουδαίων.”

καὶ ἐδίδουσαν αὐτῷ ῥαπίσματα.

1 (S †-κεν)

2 (A 2 ll ἐπὶ τὴν κεφαλῇν)

3 (2 ll omit)

4 (S βασιλεῦ)

§ 51a. Tyrian “purple” was a rich crimson like a poppy—the product of the murex, a mollusc. Both SS. Mark and John declare purple to be the colour of the robe in which our Lord was arrayed. But in 1 Maccabees viii. 14 we are told that the Romans did not wear purple: it was too costly and too gaudy for their taste. Probably they did not wear it in their better days, but in Oriental countries and in degenerate times they certainly did; perhaps not in the country where S. Matthew's Gospel was written. Scarlet therefore has been deliberately substituted for “purple” in S. Matthew. Scarlet is an orange red, much cheaper, made from the berry of the *ilex coccifera*.

In Romans xvi. 13 we read ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. One or two Alexandrians are mentioned in S. Paul's history, but as they figure as his enemies they are probably distinct from the Alexander here.

xxiii. 26—49.

26 Καὶ ὡς ἀπήγαγον<sup>1</sup> αὐτόν,

ἐπιλαβόμενοι·

Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν<sup>2</sup> ὀπισθεν<sup>3</sup> τοῦ Ἰησοῦ<sup>4</sup>. 27 Ἦκολούθει δὲ αὐτῷ πολλῶ<sup>5</sup> πλήθος τοῦ λαοῦ καὶ γυναικῶν<sup>6</sup> αἱ τὴν ἐκόπτοντο καὶ ἐθρήνον αὐτόν<sup>8</sup>. 28 στραφεὶς δὲ πρὸς αὐτὰς<sup>9</sup> Ἰησοῦς εἶπεν “Θυγατέρες Ἱερουσαλήμ<sup>10</sup>, μὴ κλαίετε ἐπὶ<sup>11</sup> ἐμὲ<sup>12</sup>. πλήν<sup>13</sup> ἐφ' αὐτὰς κλαίετε καὶ ἐπὶ<sup>11</sup> τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ<sup>14</sup> ἔρχονται<sup>15</sup> ἡμέραι ἐν αἷς ἐροῦσιν “Μακάριαι αἱ<sup>2</sup> στείραι καὶ αἱ<sup>16</sup> κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ<sup>17</sup> οὐκ ἔθρεψαν<sup>18</sup>,” 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν “Πέσατε ἐφ' ἡμᾶς,” καὶ τοῖς βουνοῖς “Καλύψατε ἡμᾶς<sup>a</sup>.” 31 ὅτι εἰ ἐν<sup>19</sup> ὑγρῷ ξύλῳ ταῦτα<sup>20</sup> ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται<sup>21</sup>,” 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο<sup>22</sup> σὺν αὐτῷ ἀναιρεθῆναι.]

1 B ll ἀπήγον 2 (S omits) 3 (D \* ὀπίσσοθεν) 4 (I eius) 5 (D ll τῶ) 6 (D ll ss γυναῖκες) 7 (I et, S omits) 8 (ll omit) 9 (CD + ὁ) 10 (I + tacete) 11 (D ll omit) 12 (D + μηδὲ περθεῖτε) 13 (D ll ἀλλ') 14 (D ll ss omit) 15 (D ll ss ἐλεύσονται) 16 (D omits) 17 (D μαστοί, C μαστοί) 18 (D ll ἐξ-) 19 ND + τῶ 20 (C τοῦτο) 21 (D ll γενήσεται) 22 (I + Iothas et Maggatrās)

33 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον

τὸν καλούμενον<sup>1</sup> Κρανίου,

1 (C λεγόμενον)

xix. 16<sup>b</sup>—18, 23, 24, 14, 19, 18, 19—22, 28—30, 31—37, 25—27.

[16] ἸΠαρέλαβον οὖν τὸν Ἰησοῦν<sup>11</sup>. 17 καὶ βαστάζων αὐτῷ<sup>2</sup> τὸν σταυρὸν ἐξῆλθεν]

§ 51c. The Hebrew קְרָנִיָא, Aramaic ܩܪܢܝܐ (=Γολγόθα, of which Γολγόθα is a softened pronunciation), is correctly rendered “The skull” by S. Luke, but the other Gospels give “The place of a skull,” perhaps out of deference to the common belief that Adam's skull was buried there. The idea that the mountain was so named, because it was shaped like a skull, seems probable. S. Mark's Γολγόθαν may be compared with Βηθσαιδάν (vi. 45). The ν is not an accusative ending.

εἰς τὸν<sup>3</sup> λεγόμενον Κρανίου Τόπον,

ὃ λέγεται<sup>14</sup> Ἐβραϊστὶ<sup>5</sup> Γολγόθα<sup>6</sup>,

1 (S ll οἱ δὲ λαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτόν)

2 (S

ἐαυτῷ, A I ἐαυτοῦ)

3 (E ll τόπον)

4 (ll omit)

5 (ll

+ autem) 6 B Γολγῶθ

<sup>a</sup> LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν “Καλύψατε ἡμᾶς,” καὶ τοῖς βουνοῖς “Πέσατε ἐφ' ἡμᾶς.”

C lacks Matt. xxvii. 12—44.  
 ——— John xviii. 36—xx. 25.  
 D ——— John xviii. 14—xx. 13 b.  
 s<sup>a</sup> ——— John xviii. 32—xix. 39.  
 s<sup>b</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Mark except xvi. 17—20.  
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 34 ἔδωκαν αὐτῷ [πιεῖν]<sup>5</sup>  
 οἶνον<sup>6</sup> μετὰ χολῆς μεμιγμένον<sup>a</sup>. †  
 καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν<sup>5</sup>.  
 4 (D+καὶ) 5 (ND πείν) 6 (A ll ὄξος)

xxvii. 35 σταυρώσαντες<sup>b</sup> δὲ αὐτὸν  
 διμερίσαντο<sup>1</sup> τὰ ἱμάτια αὐτοῦ  
 βάλλοντες<sup>2</sup> κλῆρον<sup>c</sup>,

1 (B διεμέρισαν) 2 ND βαλόντες 3 (D ll + ἵνα πληρωθῇ  
 τὸ βῆθρον διὰ τοῦ προφήτου. "Διμερίσαντο τὰ ἱμάτια μου αὐτοῖς  
 καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον")

51 e. S. Mark seems to have derived the hour of the crucifixion from S. John's oral teaching. In our present text of S. John we read that it was the sixth hour when our Lord stood before Pilate, but from very early times this was reckoned a transcriptional error (ϛ for ϛ); see 'N.T. Problems' p. 156.

xxvii. 36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ<sup>1</sup>.]  
 37 καὶ ἐπέθηκαν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ  
 γεγραμμένην<sup>2</sup>  
 ΟΥΤΟΣ [ΕΣΤΙΝ<sup>13</sup> ΙΗΣΟΥΣ<sup>1</sup>] Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-  
 ΔΑΙΩΝ. †

1 (ll omit) 2 (l+Hebraice, Graece et Latine) 3 (s<sup>a</sup>  
 omits)

xxvii. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †  
 εἷς ἐκ δεξιῶν<sup>1</sup> καὶ εἷς ἐξ εὐωνύμων<sup>2</sup>.  
 1 (l+nomine Zoatham or -an) 2 (l+nomine Camma or  
 -atha)

Conflate.

xxvii. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν  
 κινῶντες τὰς κεφαλὰς<sup>11</sup> αὐτῶν<sup>9</sup> καὶ λέγοντες  
 "Ὁ καταλύων τὸν ναὸν<sup>3</sup>  
 καὶ ἐν<sup>4</sup> τρισὶν ἡμέραις οἰκοδομῶν<sup>5</sup>, †  
 σώσον σεαυτὸν.  
 [εἰ υἱὸς τοῦ θεοῦ<sup>7</sup>,] κατάβηθι ἀπὸ τοῦ σταυροῦ."  
 41 δμοίως<sup>7</sup> (καὶ)<sup>8</sup> οἱ ἀρχιερεῖς ἐμπαίζοντες<sup>9</sup>  
 μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων<sup>10</sup>] ἔλεγον<sup>11</sup>

1 (D τὴν κεφαλῆν) 2 (D ll + Οὐδὰ) 3 (ll + Deī) 4 (l omits)  
 5 (ll + illut) 6 B θεοῦ εἰ, (ND ll s<sup>a</sup> + καὶ) 7 (D s<sup>a</sup> l + δέ)  
 8 Nl omit, 9 (s<sup>a</sup> + Him and insulting Him) 10 (D ll s<sup>a</sup>  
 Φαρισαίων, l + καὶ Φαρισαίων) 11 (D s<sup>a</sup> ll λέγοντες)

<sup>a</sup> LXX. Ps. lxxix. 22, καὶ ἔδωκαν εἰς τὸ βράδιον μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.  
<sup>b</sup> The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9;  
 Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 3, iii. 15, xvii. 3. See also the two following lists.  
 The cross is mentioned 1 Cor. i. 17 f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 13, v. 11, vi. 12 ff.; Phil. ii. 8,  
 iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.  
 The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 3; 2 Cor. v. 14, 18 ff.; Gal. i.  
 4, ii. 20 f., iii. 13; Rom. iii. 24 ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim.  
 i. 15; Tit. ii. 14; Hebr. i. 3, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 ff., ii. 21, iii. 18;  
 Acts viii. 32, xx. 28.

S. MARK.

[xv. 23 καὶ ἐδίδουν αὐτῷ<sup>8</sup> (ii)  
 ἐσμυρτισμένον οἶνον,  
 ἃς δέ<sup>19</sup> οὐκ ἔλαβεν.]  
 8 (D ll + πείν) 9 (C ὁ δέ, D ll καὶ)

51 d. The soldiers part His garments.

xv. 24 καὶ σταυροῦσιν αὐτὸν<sup>b</sup>  
 καὶ<sup>172</sup> διμερίζονται τὰ ἱμάτια αὐτοῦ<sup>a</sup>, } (i)  
 βάλλοντες κλῆρον ἐπ' αὐτὰ<sup>c</sup> [ἴτις τί ἄρη<sup>14</sup>]. } (iii)

1 (l omits) 2 (NCD s<sup>a</sup> ll σταυρώσαντες αὐτὸν) 3 (N  
 † ἐάντοῦ) 4 (D ll s<sup>a</sup> omit)

51 e. The superscription on the Cross.

[xv. 25 ἦν δὲ ὥρα τρίτη<sup>1</sup> καὶ ἐσταύρωσαν<sup>2</sup> αὐτόν.] (iii)  
 26 καὶ ἦν ἡ<sup>3</sup> ἐπιγραφή τῆς αἰτίας αὐτοῦ } (2)  
 ἐπιγεγραμμένη  
 Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

1 (s<sup>a</sup> m<sup>a</sup> s<sup>a</sup> Aeth ἔκτη) 2 (D ll ἐφύλασσαν) 3 (D l ἦν δέ)  
 4 (D s<sup>a</sup> + Οὗτός ἐστιν, l + Iesus)

51 f. The two malefactors.

xv. 27 Καὶ σὺν αὐτῷ σταυροῦσιν<sup>1</sup> δύο ληστάς,<sup>2</sup> } (3)  
 ἓνα ἐκ δεξιῶν<sup>3</sup> καὶ ἓνα ἐξ εὐωνύμων<sup>4</sup> αὐτοῦ<sup>5</sup>. }  
 1 (B ll ἐσταύρωσαν, D s<sup>a</sup> † σταυροῦνται) 2 (D s<sup>a</sup> † λησται)  
 3 (l + nomine Zoathan) 4 (l + nomine Chammatha)  
 5 (D ll omit, EF ll + 28 καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα. "Καὶ  
 μετὰ ἀνθῶν (Eutychoes νεκρῶν) ἐλογίσθη")

51 g. Blasphemous revilings.

[xv. 29 Καὶ οἱ παραπορευόμενοι<sup>172</sup> ἐβλασφήμουν αὐτὸν (ii)  
 κινῶντες τὰς κεφαλὰς αὐτῶν<sup>3e</sup> καὶ λέγοντες  
 "Ὁδὴ<sup>4</sup> ὁ καταλύων τὸν ναὸν  
 καὶ οἰκοδομῶν (ἐν)<sup>5</sup> τρισὶν ἡμέραις,  
 30 σώσον σεαυτὸν  
 καταβάς<sup>6</sup> ἀπὸ τοῦ σταυροῦ."  
 31 δμοίως<sup>7</sup> καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες ἴπρος<sup>8</sup> ἀλλήλους<sup>14</sup>  
 μετὰ τῶν γραμματέων ἔλεγον

1 (D παράγοντες) 2 (s<sup>a</sup> omits) 3 (D 2 ll omit) 4 (2 ll  
 omit) 5 D s<sup>a</sup> 2 ll omit 6 (C ll s<sup>a</sup> καὶ κατάβα) 7 (D ll s<sup>a</sup>  
 omit) 8 (D s<sup>a</sup> eis)

S. LUKE.

S. JOHN.

On the two offerings of wine (Mark xv. 23, 36) and the numerous changes which have been made in the several Gospels to secure the fulfilment of Psalm lxxix. 22, see 'Composition of the Gospels,' pp. 124—127.

N.B. vv. 34 and 38 are slightly misplaced.

xxiii. (33) [ἐκέει] ἐσταύρωσαν<sup>b</sup> αὐτὸν  
καὶ τοὺς κακούργους<sup>2</sup>,  
ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν<sup>3</sup>. } (3)  
34 Διαμεριζόμενοι<sup>5</sup> δὲ τὰ ἱμάτια αὐτοῦ } (1)  
ἔβαλον<sup>6</sup> κλῆρον<sup>7c</sup>.

2 (D + ὁμοῦ, I + duos) 3 (C εὐωνύμων) 4 (NC II s<sup>c</sup> + ὁ δὲ Ἰησοῦς ἔλεγεν "Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν")  
5 (D I διμερίζοντο) 6 (D I βαλόντες) 7 (A II κλήρους)

Acts ii. 23. "διὰ χειρὸς ἀνθρώπων προσπήξαντες ἀνείλατε"...36 "ὃν ὑμεῖς ἐσταυρώσατε."

xxiii. 38 ἦν δὲ καὶ<sup>1</sup> ἐπιγραφὴ<sup>2</sup> ἐπ' αὐτῷ<sup>3</sup>  
'Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ'<sup>475</sup>. } (2)  
1 (CD + ἡ) 2 (C II + γεγραμμένη, D II + ἐπιγεγρ.) 3 (ND II  
+ γράμμασιν Ἑλληνικοῖς, Ῥωμαϊκοῖς, Ἑβραϊκοῖς) 4 (C I omit,  
D II ss + ἐστίν) 5 (A II Οὗτός ἐστιν (± Ἰησοῦς) ὁ βασιλεὺς  
τῶν Ἰουδαίων)

xxiii. 33 (see above).

(Mark xv. 30 a = Luke xxiii. 37 b.)

xxiii. 35 [καὶ εἰσήκει ὁ λαὸς θεωρῶν<sup>1</sup>.]  
ἔξεμνηκτῆριζον<sup>2f</sup> δὲ<sup>3</sup> καὶ<sup>4</sup> οἱ ἄρχοντες<sup>5</sup> λέγοντες<sup>6</sup>  
1 (D ὁρῶν) 2 (D ἐμνηκ-) 3 (D II + αὐτόν) 4 (ND II  
omit) 5 (D omits, A I ss + σὸν αὐτοῖς, I + intra se) 6 (D I  
καὶ ἔλεγον ± αὐτῷ)

[xix. 18 ὅπου αὐτὸν ἐσταύρωσαν.....23 Οἱ οὖν στρατιῶται<sup>f</sup> ὅτε ἐσταύρωσαν<sup>1</sup> τὸν Ἰησοῦν<sup>2</sup> ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα<sup>3</sup> μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα<sup>4</sup>. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἀνωθεν ὑφαντός δι' ὄλου<sup>5</sup>. 24 εἶπαν οὖν πρὸς ἀλλήλους<sup>5</sup> "Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται." ἵνα ἡ γραφὴ πληρωθῇ<sup>6</sup>

ΔΙΕΜΕΡΙΣΑΝΤΟ ΤΑ ΙΜΑΤΙΑ ΜΟΥ ΕΑΥΤΟΙΣ  
καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον<sup>c</sup>.  
[Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν<sup>17</sup>.]

1 (NC ol σταυρώσαντες) 2 (I eum) 3 (B τέσσαρα) 4 (NC II omit)  
5 (NC αὐτοῦς) 6 (A II + ἡ λέγουσα) 7 (I omits)

[xix. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη<sup>d</sup>.....  
19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ·

ἦν δὲ γεγραμμένον

ΙΗΣΟΥΣ [Ο ΝΑΖΩΡΑΙΟΣ]<sup>1</sup> Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἔγγυς ἦν ὁ τόπος<sup>2</sup> τῆς πόλεως ὅπου<sup>2</sup> ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ῥωμαϊστὶ, Ἑλληνιστὶ. 21 ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς<sup>3</sup> τῶν Ἰουδαίων<sup>2</sup> "Μὴ γράφῃ 'Ὁ βασιλεὺς τῶν Ἰουδαίων'<sup>4</sup>, ἀλλ' ὅτι ἐκεῖνος εἶπεν 'Βασιλεὺς τῶν Ἰουδαίων εἰμί'." 22 ἀπεκρίθη ὁ Πειλάτος "Ὁ γέγραφα γέγραφα."

1 (II Nazarenus) 2 (I omits) 3 (I sacerdotēs, I + et principes) 4 (NC † omits from end of v. 19)

xix. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

<sup>c</sup> LXX. Ps. xxii. 19, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

<sup>d</sup> Cf. Mark xv. 25, 33.

<sup>e</sup> LXX. Ps. xxii. 7, ἐκίνησαν κεφαλὴν, οἶκ. 25, ἐσάλευσαν κεφαλὰς αὐτῶν.

<sup>f</sup> LXX. Ps. xxii. 7, πάντες οἱ θεωροῦντές με ἐξεμνηκτῆρισάν με.



C lacks Matt. xxvii. 12—44.  
 — John xviii. 36—xx. 25.  
 D — John xviii. 14—xx. 13 b.  
 s<sup>a</sup> — John xviii. 32—xix. 39.  
 s<sup>b</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 42 “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.  
 12 βασιλεὺς Ἰσραὴλ ἔστιν,  
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ  
 καὶ πιστεύσωμεν<sup>13</sup> ἔπ’ αὐτόν<sup>14</sup>.  
 43 15 πέποιθεν ἐπὶ τὸν θεόν<sup>16</sup>, ῥγςάσθω νῦν<sup>17</sup> εἰ θέλει  
 ἀγτόν<sup>18</sup>. εἶπεν γὰρ ὅτι ‘θεοῦ εἰμι υἱός.’”  
 12 (A ll s<sup>a</sup> + εἰ) 13 (N -τεύσωμεν, A ll -τεύσωμεν) 14 (D ll  
 αὐτῶ) 15 (D ll + εἰ) 16 B ll τῶ θεῶ (ll domino)  
 17 (l omits, D ll + αὐτόν) 18 (3 ll omit)

xxvii. 44 [τὸ δ’ αὐτὸ<sup>1</sup>] καὶ [οἱ ληστοὶ] οἱ συνσταυρωθέντες<sup>2</sup>  
 σὺν αὐτῶ  
 ὠνειδίζον αὐτόν.  
 1 (D † αὐτοὶ) 2 (D σταυρ.)

xxvii. 45 “Ἀπὸ δὲ ἑκτῆς<sup>1</sup> ὥρας †  
 σκότος ἐγένετο ἔπι πᾶσαν τὴν γῆν<sup>2</sup>  
 ἕως<sup>3</sup> ὥρας ἐνάτης.  
 1 (3 ll Et postquam crucifixus est, a sexta) 2 (N l omit)  
 3 (B † ε)

xxvii. 46 [περὶ] δὲ τὴν ἐνάτην<sup>1</sup> ὥραν  
 ἐβόησεν<sup>2</sup> ὁ<sup>3</sup> Ἰησοῦς φωνῇ μεγάλῃ  
 [λέγων] “Ἐλωεῖ<sup>4</sup> ἔλωεῖ<sup>4</sup> λεμαδ<sup>5</sup> σαβακτάνει<sup>6</sup>,”  
 “τοῦτ’ ἔστιν  
 Θεέ μοι θεέ μοι, ἵνα τί με ἐγκατέλιπες<sup>a7</sup>; †  
 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων<sup>8</sup> ἀκούσαντες ἔλεγον  
 ὅτι<sup>9</sup> “Ἡλείαν φωνεῖ [οὗτος].”  
 48 καὶ εὐθέως δραμῶν εἰς [ἔξ αὐτῶν<sup>10</sup> καὶ λαβῶν] σπόγγον  
 πλήσας τε<sup>11</sup> ὄζοις<sup>12b</sup> καὶ περιθεῖς καλάμῳ ἐπότιζεν  
 αὐτόν. †

49 οἱ δὲ λοιποὶ εἶπαν<sup>13</sup>  
 “Ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σῶσάν<sup>14</sup> αὐτόν<sup>15</sup>.”  
 1 (D ἐνν-) 2 (ND ll ἄν-) 3 (D omits) 4 (D ll s<sup>a</sup>  
 Ἡλεῖ) 5 (D ll λαμά, ll lamma or lima, s<sup>a</sup> lemana) 6 (N ll  
 σαβαχθάνει, (D l φαφθάνει, l zaphtani or zahthani) 7 (s<sup>a</sup> omits)  
 8 (D ἐστῶτων) 9 (ND ll s<sup>a</sup>? omit) 10 (N omits) 11 (D  
 omits) 12 (D \* ὄζου) 13 (N ll ἔλεγον) 14 (N 2 ll σῶσαι,  
 D s ll καὶ σῶσει, l et liberat) 15 (N BC + ἄλλος δὲ λαβῶν  
 λόγῃν ἐνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὑδὼρ καὶ αἷμα

<sup>a</sup> LXX. Ps. xxii. 2, ὁ θεός, ὁ θεός μου, (+ πρόσχες μοι) ἵνα τί ἐγκατέλιπες με;

S. MARK.

xv. (31) “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.” (4)  
 32 ὁ χριστὸς ὁ βασιλεὺς<sup>9</sup> Ἰσραὴλ \* }  
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,  
 ἵνα ἴδωμεν καὶ πιστεύσωμεν<sup>10</sup>.”  
 9 (C + τοῦ) 10 (D ll + αὐτῶ)

51 h. Behaviour of the malefactors.

xv. (32) καὶ οἱ συνσταυρωμένοι ἄν<sup>1</sup> αὐτῶ<sup>2</sup>  
 ὠνειδίζον αὐτόν.  
 1 (C omits) 2 (D s omits)

51 i. The darkness at midday.

xv. 33 Καὶ γενομένης ὥρας ἑκτῆς  
 σκότος ἐγένετο ἔφ’ ὅλην τὴν γῆν<sup>1</sup>  
 ἕως ὥρας ἐνάτης.  
 1 (s<sup>a</sup> omits, D ἐφ’ ὅλης τῆς γῆς)

51 k. The cry of despair.

[xv. 34 καὶ τῇ ἐνάτῃ ὥρῃ<sup>1</sup> (ii)  
 ἐβόησεν<sup>2</sup> ὁ Ἰησοῦς<sup>3</sup> φωνῇ μεγάλῃ<sup>4</sup>  
 “Ἐλωεῖ<sup>5</sup> ἔλωεῖ<sup>5</sup> λεμανδ<sup>6</sup> σαβακτάνει<sup>7</sup>,”  
 “ὅ ἐστιν μεθερμηνευόμενον  
 Ὁ θεός μοι (ὁ θεός μοι)<sup>8</sup>, εἰς τί ἐγκατέλιπές<sup>9</sup> με<sup>a,122</sup>  
 35 καὶ τινες τῶν παρεστηκότων<sup>10</sup> ἀκούσαντες<sup>11</sup> ἔλεγον  
 “Ἴδε<sup>12</sup> Ἡλείαν φωνεῖ<sup>13</sup>.”  
 36 δραμῶν δὲ τις<sup>14</sup> γεμίσας<sup>15</sup> σπόγγον<sup>16</sup> ὄζοις } (5)  
 περιθεῖς<sup>17</sup> καλάμῳ<sup>18</sup> ἐπότιζεν<sup>b</sup> αὐτόν,  
 λέγων<sup>19,20</sup>

“Ἄφετε<sup>21</sup> ἴδωμεν εἰ ἔρχεται Ἡλείας καθελεῖν αὐτόν.”  
 1 (C τῇ ὥρῃ τῇ ἐνάτῃ, l omits) 2 (D ἐφώνησεν) 3 (D l s<sup>a</sup>  
 omit) 4 (C ll + λέγων) 5 (D ll Ἡλεῖ) 6 (N ll λεμά)  
 BD ll λαμά 7 (B l φαβαφθάνει, D l φαφθάνει, l zaphtani) C ll  
 σαβαχθάνει 8 B omits 9 (D s 3 ll ὠνειδίσας) 10 B ἐστηκ.,  
 (ND παρεστώτων) 11 (C omits) 12 (C ἴδε, D ll s<sup>a</sup> omits)  
 13 (D 2 ll + οὗτος) 14 (CD ll εἰς, NCD ll + καὶ) 15 (D πλήσας)  
 16 (D σπόγγον) 17 (D ἐπι-, C ll + τε) 18 (l omits)  
 19 (s<sup>a</sup> and they say) 20 (D s † omits) 21 (ND ll Ἄφες)  
 22 (s<sup>a</sup> omits)

## S. LUKE.

xxiii. (35) “<sup>α</sup> ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν<sup>77</sup>,  
 εἰ οὗτος<sup>8</sup> ἔστιν ὁ<sup>79</sup> χριστὸς<sup>10</sup> [τοῦ θεοῦ<sup>11</sup>, Ἦδ  
 ἐκλεκτός<sup>12</sup>].” } (4)  
 36 ἐνέπαιξαν<sup>13</sup> δὲ αὐτῷ καὶ<sup>14</sup> οἱ στρατιῶται  
 προσερχόμενοι,  
 ὄζου<sup>β</sup> προσφέροντες αὐτῷ<sup>15</sup> } (5)  
 37 καὶ<sup>16</sup> λέγοντες<sup>17</sup> [“<sup>ε</sup> Εἰ<sup>18</sup> σὺ εἶ<sup>19</sup> ὁ βασιλεὺς τῶν Ἰουδαίων,  
 ἰσῶσον σεαυτὸν<sup>20</sup>.”]

7 (D1 ἔσωσας, σεαυτὸν σῶσον) 8 (BD υἱός, 1 tu) 9 (D  
 εἰ τοῦ θεοῦ, εἰ, 1 es) 10 (N+δ) 11 (D εἰ, ss transpose,  
 putting τοῦ θεοῦ after ὁ ἐκλεκτός) 12 (I omits) 13 (CD ll  
 ἐνέπαιζον) 14 (N omits) 15 (D ll ὄξος τε προσέφερον αὐτῷ,  
 ss omit) 16 (D ll omit) 17 (D1 ss+Χαίρε) 18 (B ll  
 omit) 19 (D1 omit) 20 (D ss \*περιτεθέντες αὐτῷ (ss upon  
 His head) καὶ ἀκάνθινον στέφανον 1+impuserunt autem &c.)

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων<sup>1</sup> κακούργων  
 βλασφημῆε αὐτόν<sup>2</sup>

[“<sup>γ</sup> Οὐχ<sup>3</sup> σὺ εἰ ὁ χριστὸς; σῶσον σεαυτὸν καὶ ἡμᾶς<sup>4</sup>.” 40 ἀπο-  
 κριθεὶς δὲ ὁ ἕτερος ἔπιτιμῶν αὐτῷ ἔφη<sup>5</sup> “Οὐδὲ<sup>6</sup> φοβῆ σὺ τὸν θεόν,  
 ὅτι ἐν τῷ αὐτῷ κρίματι εἶ<sup>7</sup>; 41 καὶ<sup>8</sup> ἡμεῖς μὲν δίκαιος, ἀξία γὰρ ὧν  
 ἐπράξαμεν ἀπολαμβάνομεν<sup>9</sup>. οὗτος δὲ οὐδὲν ἄτοπον<sup>10</sup> ἔπραξεν.”  
 42 καὶ<sup>11</sup> ἔλεγεν<sup>12</sup> “Ἰησοῦ<sup>13</sup>, μνήσθητί μου ἔδαν ἔλθῃς ἔεις τὴν  
 βασιλείαν<sup>14</sup> σου<sup>15</sup>.” 43 καὶ εἶπεν αὐτῷ<sup>16</sup> “<sup>τ</sup> Ἀμήν σοι λέγω<sup>17</sup>,  
 σήμερον μετ’ ἐμοῦ ἔση ἐν τῷ παραδείσῳ.”]

1 (D omits) 2 (NC ll+λέγων) 3 (A B ll El) 4 (D1  
 omit, 1 Qui destruebas templum et in tribus diebus reaedificabas  
 \*illum, saluum te fac nunc et descende de cruce) 5 (D ll  
 ss ἐπέτιμα...λέγων ± ὅτι) 6 (ND 2 ll Οὐ) 7 (I omits, C ss  
 ἔσμεν, D †+καὶ ἡμεῖς ἐσμέν) 8 (C omits) 9 (C ll ἀπελά-  
 βαμεν) 10 (D πονηρὸν) 11 (D+στραφείς πρὸς τὸν κύριον)  
 12 (D ll εἶπεν) 13 (A ll τῷ Ἰησοῦ, D αὐτῷ, A ll+Κύριε)  
 14 (NC ll ἐν τῇ βασιλείᾳ) 15 (D ἐν τῇ ἡμέρᾳ τῆς ἐλευσέως σου)  
 16 (D+τῷ \*ἐπλήσαντι, 1+“Credis?”) 17 (D Θάρσει)

xxiii. 44 Καὶ ἦν ἡδὴ<sup>1</sup> ὥσεί<sup>2</sup> ὥρα ἔκτῃ  
 καὶ<sup>3</sup> σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν  
 ἕως ὥρας ἐνάτης 45 [τοῦ ἡλίου ἐκλείποντος]<sup>3</sup>,

1 (ND ll omit) 2 (N omits) 3 (NC? τ. ἡ. ἐκλείποντος,  
 D ll ss ἐσκοτίσθη δὲ ὁ ἥλιος)

In S. Mark (34) I have written *λεμανά* on the authority of s\*. The *ζαφθάνει* of the Western text is an attempt to restore the Hebrew *יָבֵן*.

(With Mark xv. 36 compare Luke xxiii. 36.)

There is a discrepancy of tradition about the speaker. According to S. Mark (36) the man who offered the vinegar told his companions to wait for Elijah to come; according to S. Matthew the bystanders said this. S. Luke's account of the soldiers offering vinegar in mockery (36) may be a different tradition of this circumstance.

## S. JOHN.

xix. 28 [Μετὰ τοῦτο εἰδὼς<sup>1</sup> ὁ<sup>2</sup> Ἰησοῦς ὅτι ἡδὴ<sup>3</sup> πάντα τετέλεσται  
 ἵνα τελειωθῆ<sup>4</sup> ἡ γραφή λέγει “<sup>Δ</sup>ΙΨΩ<sup>β</sup>.” 29 σκεῖος<sup>5</sup> ἔκειτο ὄξος  
 μεστὸν ἰσπόγγον οὖν μεστὸν τοῦ<sup>6</sup> ὄζου<sup>7</sup> ἰσώπῳ περιθέντες  
 προσήνεγκαν αὐτοῦ τῷ στόματι<sup>β</sup>.

1 (E1 ἰδὼν) 2 B omits 3 (ll omit) 4 (N πληρωθῆ)  
 5 (Y ll+οὖν, N+δέ) 6 (N omits) 7 (2 ll aceto cum felle)  
 8 (A B ll οἱ δὲ πλήσαντες σπόγγον ὄξος καὶ, 1 omits)

<sup>β</sup> LXX. Ps. lxxix. 22, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

C lacks John xviii. 36—xx. 25.  
 D — John xviii. 14—xx. 13 b.  
 s<sup>e</sup> — John xviii. 32—xix. 39.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

Conflate.

xxvii. 50 ὁ δὲ Ἰησοῦς [πάλιν<sup>1</sup>] κράξας φωνῇ μεγάλῃ ἀφῆ-  
 κεν τὸ πνεῦμα.

51 Καὶ [ἰδοὺ] τὸ καταπέτασμα<sup>2</sup> τοῦ ναοῦ ἐσχίσθη  
 (ἀπ' <sup>3</sup>) ἄνωθεν ἕως κάτω εἰς δύο<sup>4,5</sup>, †

[καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 ἵ καὶ τὰ μνημεῖα  
 ἀνεψύχθησαν<sup>6,7</sup> καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρ-  
 θησαν<sup>8</sup>, 53 καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ  
 εἰσῆλθον<sup>9</sup> εἰς τὴν ἁγίαν πόλιν καὶ ἔνεφανίσθησαν<sup>10</sup> πολλοῖς.]

1 (1 s<sup>e</sup> omit) 2 (Gospel acc. to Hebrews superliminare)  
 3 (s<sup>e</sup> omits) 4 (D II + μέρη) 5 (s<sup>e</sup> omits) 6 (C ἠνεψύχθη)  
 7 (s<sup>e</sup> omits) 8 (C ἠγέρθη) 9 (D II ἦλθον) 10 (D ἐφά-  
 ησαν)

xxvii. 54 Ὁ δὲ ἑκατόνταρχος<sup>1</sup> [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν  
 Ἰησοῦν  
 ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα<sup>2</sup> ἐφοβήθησαν σφόδρα],  
 λέγοντες “Ἀληθῶς<sup>3</sup> θεοῦ υἱὸς ἦν<sup>4</sup> οὗτος.” †

1 (s<sup>d</sup> ἀρχης) 2 (s<sup>c</sup> γενόμενα) 3 (s<sup>e</sup> + τοῦ) 4 (C 2 II  
 ἔστω)

51 o. From a comparison of the lists of names in the four Gospels it is commonly assumed (1) that Salome was the wife of Zebedee, (2) that Salome was a sister of the Virgin Mary, (3) that Mary the wife of Clopas was the mother of James and Joses. These deductions, however probable, are not certain. Many women were present, and we have no right to assume that the same are meant in different lists. S. Jerome's conclusions (see Lightfoot, *Galatians*, Dissertation II.), though unfortunately accepted in the English Book of Common Prayer, are now generally abandoned as untenable. Mary of Magdala is mentioned, as being present at the crucifixion, in four Gospels, the Virgin Mary in S. John only and Joanna in S. Luke only. Joanna is also named in Luke viii. 3. (S. Luke's list is in xxiv. 10.)

xxvii. 55 Ἦσαν δὲ [ἐκεῖ]<sup>1</sup> γυναῖκες [πολλαὶ (8)] ἀπὸ  
 μακρόθεν θεωροῦσαι<sup>2</sup>, (8)  
 αἰτινες ἠκολούθησαν τῷ Ἰησοῦ ἵ ἀπὸ τῆς Γαλιλαίας<sup>3</sup> } (10)  
 διακονοῦσαι αὐτῷ.

56 ἐν αἷς ἦν Ἰακώβου<sup>4</sup> ἡ<sup>5</sup> Μαγδαληνῆ  
 καὶ<sup>6</sup> Μαρία<sup>7</sup> ἡ<sup>8</sup> τοῦ Ἰακώβου καὶ<sup>9</sup> Ἰωσήφ<sup>10</sup> μῆτηρ<sup>11</sup> } (9)  
 καὶ ἡ μῆτηρ<sup>12</sup> τῶν υἱῶν Ζεβεδαίου<sup>a</sup>.

1 (s<sup>e</sup> ἐκεῖ, D καὶ) 2 (3 II omit) 3 (1 a Cana Galilee)  
 4 C (καὶ) Μαριάμ 5 (D omits) 6 (s<sup>e</sup> omits) 7 (C Μαριάμ)  
 8 (s<sup>e</sup> + daughter) 9 (s<sup>e</sup> + ἡ Μαρία ἡ) 10 BC Ἰωσή 11 (s<sup>e</sup> 2 II  
 omit) 12 (s<sup>e</sup> Μαρία ἡ)

S. MARK.

511. Our Lord yields up His Spirit.

xv. 37 ὁ δὲ Ἰησοῦς ἀφείδ φωνὴν μεγάλην ἐξέπνευσεν. (6)

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη } (7)  
 εἰς δύο<sup>1</sup> ἀπ' ἄνωθεν ἕως κάτω.

1 (D II + μέρη)

From the Gospel of S. Peter. vi.

Καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου, καὶ  
 ἔθηκαν αὐτὸν ἐπὶ τῆς γῆς· καὶ ἡ γῆ πᾶσα ἐσεισθη καὶ φόβος μέγας  
 ἐγένετο. τότε ἥλιος ἐλαμψε καὶ εὐρέθη ὥρα ἐνάτη. ἐχάρησαν δὲ  
 οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ ἵνα αὐτὸ θάψῃ,  
 ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν. λαβὼν δὲ τὸν κύριον  
 ἔλουσε καὶ εἴλησε συνδόνι καὶ εἰσῆγαγεν εἰς ἴδιον τάφον καλούμενον  
 Κῆπον Ἰωσήφ.

51 n. The Centurion's confession.

xv. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἕξ ἐναντίας  
 αὐτοῦ<sup>1</sup>

ὅτι<sup>2</sup> οὕτως<sup>3</sup> ἐξέπνευσεν<sup>4</sup>

εἶπεν<sup>5</sup> “Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.”

1 (D II ἐκεῖ) 2 (D omits) 3 (s<sup>e</sup> omits, C II s<sup>e</sup> + κράξας,  
 D † + αὐτὸν κράξαντα καὶ) 4 (1 exclamavit) 5 (D † omits)

51 o. Names of women who were present.

xv. 40 Ἦσαν δὲ<sup>1</sup> καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (8)

{ ἐν αἷς<sup>2</sup> καὶ<sup>3</sup> Μαριάμ<sup>4</sup> ἡ<sup>5</sup> Μαγδαληνῆ (ii)  
 καὶ Μαρία ἡ<sup>6</sup> Ἰακώβου τοῦ μικροῦ καὶ<sup>7</sup> Ἰωσήφ<sup>8</sup> } (9)  
 μῆτηρ  
 καὶ Σαλώμῃ, ]

41 Ἰακώβ<sup>9</sup> ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν<sup>10</sup> αὐτῷ } (10)  
 καὶ διηκόνουν αὐτῷ<sup>11</sup>,  
 καὶ ἄλλαι πολλαὶ<sup>12</sup> (8)

[αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.] (iii)

1 (C + ἐκεῖ) 2 (CD II + ἦν) 3 (D II omit) 4 (s<sup>d</sup> Μαρία)  
 5 (D omits) 6 (D omits, s<sup>e</sup> + daughter) 7 (B + ἡ) 8 (s<sup>c</sup>  
 Ἰωσή, II Ioseph) 9 (C I καὶ, D I + καὶ) 10 (D<sup>s</sup> ἠκολούθησαν)  
 11 (CD I omit) 12 (s<sup>e</sup> who came with Him from Galilee and  
 many others, who were ministering unto Him)

<sup>a</sup> Matt. xx. 20.

S. LUKE.

S. JOHN.

SS. Luke and John differ about the last words. With S. John's "Τετέλεσται" may be compared S. Luke's "τὸ περὶ ἐμοῦ τέλος ἔχει" (Luke xxii. 37).

xxiii. (45) Ἔσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσον]<sup>71</sup>.  
(7)  
46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς [εἶπεν "Πάτερ, εἰς  
χειρὰς σοῦ παρατίθεμαι<sup>2</sup> τὸ πνεῦμά μου"<sup>b</sup>. Ἐπὶ τοῦ<sup>3</sup> δὲ  
εἰπῶν<sup>4</sup>] ἐξέπνευσεν. (6)

1 (D omits μέσον and places this clause after ἐξέπνευσεν)  
2 (D παρατίθημι) 3 (A 2 ll ταῦτα) 4 (1 et, ss omit)

xxiii. 47 Ἰδὼν δὲ ὁ ἑκατοντάρχης<sup>1</sup>  
τὸ γινόμενον<sup>2,13</sup>  
[ἐδόξαζεν<sup>4</sup> τὸν θεόν<sup>c</sup>] λέγων<sup>5</sup> "Ὅντως ὁ ἄνθρωπος οὗτος  
δικαίος ἦν<sup>6</sup>." †  
48 [καὶ πάντες οἱ συναγαγόμενοι ὄχλοι ἔπι τὴν θεωρίαν ταύτην<sup>17</sup>,  
θεωρήσαντες τὰ γινόμενα, τύπτοντες ἑαυτοὺς ἐπὶ τὴν στήθην<sup>18</sup> ὑπέστρεφον<sup>9</sup>.]

1 (CD -ονταρχος, 3 ll + et qui cum eo erant) 2 (C γεγονός)  
3 (D Καὶ ὁ ἐκ. φωνήσας) 4 (C 2 ll ἐδόξασε, 1 magnificat,  
ll magnificabant) 5 (ll dicentes, κ + στι) 6 (1 est)  
7 (D 1 ἐπὶ θεωρίᾳ, ss omit) 8 (D + καὶ τὰ μέτωπα, 1 frontes  
suas) 9 (ss omit, 1 ss + dicentes "Vae nobis, quae facta  
sunt [ss vae nobis, 1 hodie] propter peccata nostra [1 + appropinquavit enim desolatio Hierusalem]")

xxiii. 49 εἰστήκεισαν δὲ [πάντες οἱ γνωστοὶ αὐτῷ<sup>1</sup>] ἀπὸ<sup>2</sup>  
μακρόθεν<sup>d</sup> καὶ ἡ γυναῖκες (8) †

αἱ συνακολουθοῦσαι<sup>4</sup> αὐτῷ ἀπὸ τῆς Γαλιλαίας, (10)  
ὀρώσαι [ταῦτα]. (8)

1 (KCD ll αὐτοῦ, ss of Jesus) 2 (C omits) 3 B + ai  
4 (D ll -θήσασαι)

<sup>b</sup> LXX. Ps. xxxi. 5, εἰς χειρὰς σου παραθήσομαι τὸ πνεῦμά μου.

<sup>c</sup> Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 31; Luke ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

<sup>d</sup> LXX. Ps. lxxxviii. 8, ἐμάκρυνας τοὺς γνωστοὺς μου ἀπ' ἐμοῦ: xxxviii. 11, οἱ ἐγγιστά μου μακρόθεν ἔστρασαν.

<sup>e</sup> LXX. Ex. xii. 46 (spoken of the Paschal lamb), ὁσποῦν οὐ συντρίψετε ἀπ' αὐτοῦ. Cf. Numb. ix. 12.

<sup>f</sup> LXX. Zech. xii. 10, ἐπιβλέψονται πρὸς με ἀνθ' ὧν κατοικήσαντο.

xix. 30 ὅτε οὖν<sup>9</sup> ἔλαβεν τὸ ὄξος ἑξ<sup>10</sup> Ἰησοῦς<sup>110</sup> εἶπεν "Τετέ-  
λεσται," καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.]

9 (1 omits) 10 (κ 1 omit)

### 51 m. Breaking of the legs of the malefactors.

xix. 31 [Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ  
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ<sup>1</sup> ἡμέρα  
ἐκείνου<sup>2</sup> τοῦ σαββάτου, ἠρώτησαν<sup>3</sup> τὸν Πειλάτον ἵνα καταγῶσιν  
αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ  
μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος  
αὐτῷ. 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον<sup>14</sup> ἤδη<sup>5</sup> αὐτὸν  
τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἰς τῶν στρατιω-  
τῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν<sup>6</sup>, καὶ ἐξῆλθεν εὐθὺς<sup>7</sup> αἷμα καὶ  
ὕδωρ. 35 καὶ ὁ ἑωρακὴς μεμαρτύρηκεν, καὶ ἀληθινὸς<sup>8</sup> αὐτοῦ ἐστὶν  
ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς  
πιστεύητε<sup>17</sup>. 36 ἐγένετο γὰρ ταῦτα<sup>9</sup> ἵνα ἡ γραφὴ πληρωθῇ  
Ὅστος οὐ σντρίβησεται<sup>10</sup> αἷτος<sup>11</sup>. 37 καὶ πάλιν ἑτέρα  
γραφὴ λέγει<sup>12</sup> Ὅψονται εἰς ὃν ἐξεκένθησαν<sup>13</sup>.]

1 (κ + omits) 2 B ll ἐκείνη 3 (κ + οὖν) 4 (κ 1  
εὔρον...καὶ) 5 (3 ll omit) 6 (2 ll aperuit = ἦνοιξεν,  
1 percussit et perfodit) 7 (1 omits) 8 (κ ἀληθής) 9 (1 + illi)  
10 (ll confringetis, κ ll + ἀπ')

### From the Gospel of S. Peter. vii. viii.

Τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ λερεῖς, γινόντες οἶον  
κακὸν ἑαυτοῖς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν "Ὁυαί ταῖς  
ἀμαρτίαις ἡμῶν ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ." ἐγὼ  
δὲ μετὰ τῶν ἑταίρων μου ἐλυπούμην, καὶ τετρωμένοι κατὰ διάνοιαν  
ἐκρυβόμεθα ἐξηγουόμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν  
ναὸν θέλοντες ἐμπρῆσαι· ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν, καὶ  
ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ  
σαββάτου. Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσ-  
βύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ  
κόπτεται τὰ στήθη λέγοντες ὅτι "Βί τῷ θανάτῳ αὐτοῦ ταῦτα τὰ  
μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δικαίος ἐστίν."

(Continued on p. 168)

xix 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ  
αὐτοῦ<sup>1</sup> καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία<sup>2</sup> ἡ τοῦ  
Κλωπᾶ<sup>3</sup> καὶ Μαρία<sup>2</sup> ἡ Μαγδαληνῆ<sup>4</sup>.

26 [Ἰησοῦς οὖν ἰδὼν τὴν μητέρα<sup>15</sup> καὶ τὸν μαθητὴν παρεστῶτα ὃν  
ἠγάπα ἠλέγει τῇ μητρὶ "Γυναί, ἴδε<sup>7</sup> ὁ υἱός σου." 27 εἶτα λέγει τῷ  
μαθητῇ "Ἴδε, ἡ μήτηρ σου." καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ  
μαθητὴς αὐτὴν εἰς τὰ ἴδια.]

1 (1 + Maria) 2 (κ Μαριάμ) 3 (1 + et Maria Iacobi)  
4 (1 omits) 5 (κ ± omits) 6 (κ + καὶ) 7 (κ ἰδοὺ) 8 (2 ll  
omit)

C lacks John xviii. 36—xx. 25.  
 D — John xviii. 14—xx. 13 b.  
 s<sup>a</sup> — John xviii. 32—xix. 39.  
 s<sup>c</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxvii. 57 Ὁψίας δὲ γενομένης

ἦλθεν

ἄνθρωπος [πλούσιος] ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,

ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.  
 58 οὗτος προσελθὼν τῷ Πειλάτῳ  
 ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

1 B ἐμαθήτευσεν 2 (D ll προσῆλθεν...καί)

xxvii. (58) τότε ὁ Πειλάτος

ἐκέλευσεν ἀποδοθῆναι<sup>1</sup>.

1 (C ll + τὸ σῶμα)

xxvii. 59 καὶ [λαβὼν<sup>1</sup> τὸ σῶμα δ<sup>2</sup> Ἰωσήφ]  
 ἐνετύλιξεν αὐτὸ (ἐν)<sup>3</sup> σινδόνι [καθαρῆ]<sup>4</sup>,  
 60 καὶ ἔθηκεν αὐτὸ<sup>5</sup> ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ  
 ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ,  
 καὶ προσκυλίσας λίθον μέγαν<sup>6</sup> τῇ θύρᾳ τοῦ μνημείου  
 [ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ] Μαριάμ<sup>7</sup> ἡ<sup>8</sup> Μαγδαληνῆ  
 καὶ ἡ<sup>9</sup> ἄλλη Μαρία †  
 [καθήμεναι ἀπέναντι<sup>8</sup> τοῦ τάφου].

1 (D παραλ.) 2 (D omits) 3 NC l omit 4 (s<sup>a</sup> new)  
 5 (N omits) 6 (A ll + ἐπι) 7 (D Μαρία) 8 (D κατέν.)

52 d. *Setting the watch.*

[xxvii. 62 Τῇ δὲ ἑπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνή-  
 χθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον 63 λέγοντες  
 “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν<sup>1</sup> “Μετὰ  
 τρεῖς ἡμέρας ἐγείρομαι.” 64 κέλευσον οὖν ἀσφαλίσθῃναι τὸν τάφον  
 ἕως τῆς<sup>2</sup> τρίτης ἡμέρας, μὴ ποτε ἐλθόντες οἱ μαθηταὶ<sup>3</sup> κλέψωσιν<sup>4</sup>  
 αὐτὸν καὶ εἴπωσιν<sup>5</sup> τῷ λαῷ<sup>6</sup> “Ἦγέρθη ἀπὸ τῶν νεκρῶν,” καὶ ἔσται ἡ  
 ἐσχάτη πλάνη χειρῶν<sup>7</sup> τῆς πρώτης.” 65 ἔφη<sup>8</sup> αὐτοῖς ὁ Πειλάτος  
 “Ἐχετε κουστῶδιον<sup>9</sup> ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” 66 οἱ δὲ  
 πορευθέντες ἠσφάλισαν<sup>10</sup> τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ  
 [τῆς κουστῶδας<sup>11</sup>].]

1 (D + ὅτι) 2 (D omits) 3 CD ll + αὐτοῦ 4 (N  
 † κλέψουσιν) 5 (D † εἴπωσιν) 6 (2 ll + ὅτι) 7 (N χείρων,  
 D \* χείρω) 8 NCD + δὲ 9 (D ll φύλακας, l milites)  
 10 (D -φάλισαν) 11 (D ll τῶν φυλάκων)

S. MARK.

52. THE BURIAL.

52 a. *Joseph's request.*

xv. 42—47.

42 Καὶ ἤδη ὀψίας γενομένης,  
 [ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον<sup>17a</sup>, (τ)] (iii)  
 43 ἔλθων<sup>8</sup>  
 Ἰωσήφ<sup>4</sup> ἀπὸ Ἀριμαθαίας (2) εὐσχήμων βουλευτής,

ὃς<sup>5</sup> καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,  
 6 τολμήσας εἰσῆλθεν<sup>7</sup> πρὸς τὸν<sup>8</sup> Πειλάτον  
 καὶ ἤτήσατο τὸ σῶμα<sup>9</sup> τοῦ Ἰησοῦ.

1 (D + ll πρὶν σάββατον) 2 (s<sup>a</sup> it was on the Sabbath)  
 3 (D ll ἦλθεν) 4 NC + ὁ (I Ioses) 5 (N omits) 6 (ll + et,  
 ll + hic) 7 (D ἦλθεν) 8 (CD omit) 9 (D<sup>a</sup> πτώμα)

52 b. *Pilate's doubt.*

xv. 44 [ὁ δὲ Πειλάτος] [ἐθαύμασεν<sup>1</sup> εἰ ἤδη τέθνη- (ii, iii)  
 κεν<sup>2</sup>, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-  
 ρώτησεν αὐτὸν εἰ ἤδη<sup>3</sup> ἀπέθανεν<sup>47a</sup>. 45 καὶ γνοὺς  
 [ἀπὸ<sup>6</sup> τοῦ κεντυρίωνος<sup>7b</sup>] [ἐδωρήσατο τὸ πτώμα<sup>7</sup> (ii)  
 τῷ Ἰωσήφ<sup>87a</sup>.]

1 (N ll ἐθαύμαζεν) 2 (D ἐπεθνήκει) 3 NC πάλαι (s<sup>a</sup> omits)  
 4 (D τεθνήκει) 5 (l omits) 6 (D παρὰ) 7 (C ll σῶμα,  
 D l s<sup>a</sup> + αὐτοῦ) 8 (B Ἰωσή)

52 c. *The entombment.*

xv. 46 καὶ<sup>1</sup> ἀγοράσας σινδὸνα  
 2 καθελὼν<sup>3</sup> αὐτὸν ἐνεκλίψεν τῇ σινδόνι<sup>7a</sup>  
 καὶ ἔθηκεν<sup>5</sup> αὐτὸν ἐν<sup>6</sup> μνήματι<sup>a7</sup>  
 ὃ ἦν λελατομημένον ἐκ<sup>8</sup> πέτρας,  
 καὶ προσεκύλισεν<sup>9</sup> λίθον<sup>10</sup> ἐπὶ τὴν θύραν τοῦ μνημείου<sup>11</sup>.  
 47 Ἡ δὲ Μαρία ἡ<sup>12</sup> Μαγδαληνῆ  
 καὶ Μαρία ἡ<sup>13</sup> Ἰωσήτος<sup>14</sup>  
 ἐθεώρουν τοῦ<sup>15</sup> τέθειται<sup>16</sup>.

1 (D ll ὁ δὲ Ἰωσήφ, l Ioses autem) 2 (C l + καί) 3 (D s<sup>a</sup>  
 λαβὼν, l acceptum) 4 (D l εἰς τὴν σινδὸνα) 5 (C κατέθηκεν)  
 6 (D + τῷ) 7 (CD μνημείῳ) 8 (D + τῆς) 9 (D<sup>a</sup> προσκυλίσας)  
 10 (N + μέγαν) 11 (D + καὶ ἀπῆλθεν) 12 (D † omits) 13 (D  
 omits) 14 (D ll Ἰακώβου, A l Ἰωσήφ, l Iacobi et Ioseph,  
 l Iacobi et Maria Ioseph, s<sup>a</sup> the daughter of James, C Ἰωσή)  
 15 (D ll ἐθεώσαντο τὸν τρόπον ὅπου) 16 (N omits two lines and  
 part of xvi. 1)

From the Gospel of S. Peter. viii.

ἐφοβήθησαν οἱ πρεσβύτεροι, καὶ ἦλθον πρὸς Πειλάτον δεόμενοι  
 αὐτοῦ καὶ λέγοντες “Παράδος ἡμῖν στρατιώτας, ἵνα φυλάξω[μεν] τὸ  
 μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας, μὴ ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ  
 κλέψωσιν αὐτὸν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ  
 ποιήσωσιν ἡμῖν κακά.” ὁ δὲ Πειλάτος παραδέδωκεν αὐτοῖς Πιτρώνιον  
 τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν  
 αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα, καὶ κυλί-  
 σαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ  
 πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνημείου, καὶ ἐπέ-  
 χρισαν ἐπὶ τὴν σφραγίδα, καὶ σκηρὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

## S. LUKE.

xxiii. 50—55.

50 Καὶ [ιδού]

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς [ὑπάρχων,  
<sup>1</sup> ἀνὴρ<sup>2</sup> ἀγαθὸς καὶ<sup>3</sup> δίκαιος<sup>4</sup>,—<sup>51</sup> οὗτος οὐκ ἦν συνακαταθεθειμένος<sup>5</sup>  
 τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—]

ἀπὸ Ἀριμαθαίας [πόλεως τῶν Ἰουδαίων<sup>b</sup>], (2)  
 ὃς<sup>6</sup> προσεδέχετο<sup>7</sup> τὴν βασιλείαν τοῦ θεοῦ<sup>8</sup>,

<sup>52</sup> οὗτος<sup>9</sup> προσελθὼν τῷ Πιλάτῳ  
 ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

1 (NC1+καὶ, C+δ) 2 (D11 omit) 3 B omits 4 (I  
 omits) 5 NCD -τιθέμενος 6 (A1+καὶ) 7 (A 211+καὶ  
 αὐτός) 8 (ss of the heavens) 9 (D<sup>s</sup> omits, 1 et)

1 (1+Pilatus autem cum audisset quia exspiravit, clari-  
 ficavit dominum et donavit corpus Ioseph)

xxiii. 53 καὶ

καθελὼν<sup>1</sup> ἐνετίλιξεν αὐτὸ<sup>2</sup> σινδόνι,  
 καὶ ἔθηκεν αὐτὸν<sup>3</sup> ἐν μνήματι

λαξευτῷ<sup>4</sup> οὗ οὐκ ἦν οὐδεὶς οὐτω<sup>5</sup> κείμενος<sup>6</sup>. (3)

<sup>54</sup> Καὶ ἡμέρα ἦν παρασκευῆς<sup>7</sup>, καὶ σάββατον ἐπέφωσ-  
 κεν<sup>8</sup>. (1)

<sup>55</sup> Κατακολουθήσασαι<sup>9</sup> δὲ αἱ<sup>10</sup> γυναῖκες, αἵτινες ἦσαν  
 συνελθουσῶν ἐκ<sup>11</sup> τῆς Γαλιλαίας αὐτῷ<sup>12</sup>, ἐθεάσαντο  
 τὸ μνημεῖον<sup>13</sup> καὶ ὡς ἐτέθη τὸ σῶμα<sup>14</sup> αὐτοῦ.

1 (1+corpus, 1+illut, 1+illum) 2 (11 omit, 1 eum, D τὸ  
 σῶμα τοῦ Ἰησοῦ, D11+ἐν) 3 (A 1 αὐτὸ, 1 omits) 4 (D μνη-  
 μείω λελατομημένω) 5 (NC οὐδέπω) 6 (D1+καὶ θέντος αὐτοῦ  
 ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἰκοσι ἐκλίον, 1+ibi sepe-  
 lierunt corpus Ihesu) 7 (A11 παρασκευῆ) 8 (D1 ἦν δὲ ἡ  
 ἡμέρα παρασκευῆ) 9 (D11 Κατηκολούθησαν...καὶ) 10 (D11  
 δύο, NC omit) 11 (D11 ἀπὸ) 12 (C? D1 omit) 13 (D  
 μνήμα) 14 (D omits)

S. Luke (53) seems to have derived from S. John's oral  
 teaching (41) the fact that no one had been laid in the  
 sepulchre; S. Matthew borrows the fact that it was new but  
 adds that it was Joseph's.

<sup>a</sup> Cf. Rom. vi. 4, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ  
 γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκεν εἰς μνημεῖον.

<sup>b</sup> For similar geographical notes cf. Luke i. 26, iv. 31, viii. 26.

<sup>c</sup> Matt. xxviii. 1.

<sup>d</sup> Luke xxiii. 49.

## S. JOHN.

The trito-Mark (42) and S. Luke (54) seem to have derived  
 from S. John's oral teaching (42) the fact that the day was  
 Friday.

xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἠρώτησεν τὸν Πιλάτον Ἰωσήφ<sup>1</sup> ἀπὸ Ἀριμαθαίας,  
 ὢν μαθητῆς (τοῦ)<sup>2</sup> Ἰησοῦ [κεκρυμμένος δὲ  
 διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ<sup>3</sup>.

1 (N+δ) 2 B omits 3 (I Ihesum)

xix (38) καὶ ἐπέτρεψεν ὁ Πιλάτος.

[ἦλθεν<sup>1</sup> οὖν καὶ ἦρεν<sup>2</sup> τὸ σῶμα αὐτοῦ<sup>3</sup>.

<sup>39</sup> ἦλθεν δὲ<sup>4</sup> καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν<sup>5</sup> νυκτὸς τὸ  
 πρῶτον, φέρων<sup>6</sup> ἔλιγμα<sup>7</sup> σμύρνης<sup>8</sup> καὶ ἀλόης ὡς λίτρας ἑκατὸν.]

1 (N11 ἦλθον) 2 (N11 ἦραν) 3 (N11 αὐτόν) 4 (E11 οὖν)  
 5 (N11 τὸν Ἰησοῦν) 6 (N ἔχων) 7 A μίγμα 8 (N σμύρνης)

xix. 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ

καὶ ἔθηκεν αὐτὸ<sup>1</sup> ὀθονίῳ<sup>2</sup> μετὰ τῶν ἀρωμάτων,

[καθὼς ἔθος ἐστίν<sup>3</sup> τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν  
 τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ]

μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος. (3)

[42 ἐκεῖ οὖν διὰ τὴν παρασκευῆν τῶν Ἰουδαίων<sup>4</sup>, (1) ὅτι ἐγγὺς  
 ἦν τὸ μνημεῖον,]<sup>6</sup>

<sup>5</sup> ἔθηκεν τὸν Ἰησοῦν.

1 (A 1+ἐν) 2 (211 omit) 3 (I Moyses iussit, N ἔθος ἦν)  
 4 (311 omit) 5 (N†+ὅπου) 6 (s<sup>a</sup> and hastily at once they  
 laid him in the new tomb that was near there, because the sabbath  
 was dawning)

From the Gospel of S. Peter. ii.

Ἰσθῆκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πιλάτου καὶ τοῦ κυρίου, καὶ  
 εἶδὼς ὅτι σταυρῶσεν αὐτὸν μέλλουσιν, ἦλθεν πρὸς τὸν Πιλάτον  
 καὶ ἤτησε τὸ σῶμα τοῦ κυρίου πρὸς ταφήν. καὶ ὁ Πιλάτος πέμψας  
 πρὸς Ἡρώδη ἤτησεν αὐτοῦ τὸ σῶμα, καὶ ὁ Ἡρώδης ἔφη "Ἀδελφε  
 Πιλάτε, εἰ καὶ μή τις αὐτὸν ἤτῆκει, ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ  
 καὶ σάββατον ἐπιφώσκει· γέγραπται γὰρ ἐν τῷ νόμῳ ἦλιον μὴ  
 δύναι ἐπὶ πεφονευμένῳ."

FIRST DIVISION.

S. MATTHEW.

53 a. S. Matthew's "Late on Saturday night, at dawn of Sunday morning" seems to indicate about 4 a.m. on Sunday, for though the Jewish day legally ended at sunset, the Jews always spoke of 'yesterday' and 'to-morrow' exactly as we do, with reference to the night's sleep. S. Mark's "Very early on the first day of the week" will mean much the same thing, for *πρωι* is strictly speaking the fourth watch of the night (3—6 a.m.), and although we cannot restrict its popular use to that period any more than *ὄψε* is restricted to the first watch, yet *λαν πρωι* in an ancient author could hardly be much later than 4 a.m. When therefore the trito-Mark immediately adds "when the sun had risen" he so conspicuously contradicts the proto-Mark, that I have assumed a primitive corruption of the text, supposing the words 'not yet' to have been lost. (Continued on page 171.)

xxviii. 1—20.

Conflation.

1 [Ὁψὲ δὲ σαββάτων,] τῇ ἐπιφωσκούσῃ<sup>a</sup> εἰς μίαν σαββά-  
των, (2)

ἦλθεν Μαρία<sup>1</sup> ἡ<sup>2</sup> Μαγδαληνῆ } (1)  
καὶ ἡ ἄλλη Μαρία }  
[θεωρήσαι τὸν τάφον].

1 NC Μαριὰμ 2 (D omits)

From the Gospel of S. Peter. viii. ix.

*Πρωίως δέ, ἐπιφώσκοντος τοῦ σαββάτου, ἦλθεν ὄχλος ἀπὸ Ἱερουσαλήμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον. Τῇ δὲ νυκτὶ ἢ ἐπέφωσκεν ἡ κυριακῆ, φυλασσόντων τῶν στρατιωτῶν ἀνὰ δύο δύο κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν, πολλὴ φέγγος ἔχοντας, καὶ ἐγγύσαντας τῷ τάφῳ. ὁ δὲ λίθος ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἠνοίγη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον. ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξύπνισαν τὸν κεντρύλιον καὶ τοὺς πρεσβυτέρους, παρήσαν γὰρ καὶ αὐτοὶ φυλάσσοντες· καὶ ἐξηγουμένων αὐτῶν ἃ εἶδον, πάλιν ὄρωσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθόντας, καὶ σταυρὸν ἀκολουθούοντα αὐτοῖς· καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, τοῦ δὲ χειραγωγούμενου ὑπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς. καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· "Ἐκήμενοι τοῖς κοιμημένοις·" καὶ ὑπακοὴν ἤκουετο ἀπὸ τοῦ σταυροῦ [δ]τι· "Ναί."*

xxviii. 2 καὶ [Ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου [καταβὰς ἐξ ἑὸ οὐρανοῦ καὶ<sup>2</sup> προσελθὼν<sup>3</sup>] ἀπεκύλισε τὸν λίθον<sup>4</sup> [καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ<sup>5</sup> ὡς ἀστραπῆ] καὶ τὸ ἔνδυμα αὐτοῦ λευκόν<sup>6</sup> [ὡς<sup>7</sup> χιῶν<sup>b</sup>. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τροφῶντες καὶ ἐγενήθησαν<sup>8</sup> ὡς<sup>7</sup> νεκροί.]

5 [ἀποκριθεὶς] δὲ<sup>8</sup> ὁ ἄγγελος εἶπεν [ταῖς γυναιξίν]<sup>9</sup>

"Μὴ φοβεῖσθε<sup>10</sup> [ὕμεις,

οἶδα γὰρ ὅτι.] Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †

6 οὐκ ἔστιν ὧδε, ἠγέρθη<sup>c</sup> [γὰρ<sup>11</sup> καθὼς εἶπεν † δεῦτε] ἴδετε τὸν τόπον ὅπου ἔκειτο<sup>12</sup>.

7 καὶ [Ταχὺ] πορευθεῖσαι<sup>11</sup> εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι· Ἐγέρθη ἀπὸ τῶν νεκρῶν<sup>13</sup>, καὶ ἰδοὺ<sup>13</sup>

προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,

ἐκεῖ αὐτὸν ὄψεσθε·

Ἰδοὺ εἶπον ὑμῖν.<sup>14</sup>

1 (D ἀπ') 2 (D omits) 3 (s<sup>s</sup> omits) 4 (C 2 ll + ἀπὸ τῆς θύρας) 5 (N † omits) 6 (ll s<sup>s</sup> omit) 7 (C ὡσεὶ) 8 (C? omits) 9 (N omits) 10 (N φοβηθήτε) 11 (I omits) 12 (CD ll + ὁ κύριος) 13 (D ll s<sup>s</sup> omit) 14 (I sicut dixit vobis: W. H. favour this reading)

<sup>a</sup> Luke xxiii. 54, καὶ σάββατον ἐπέφωσκεν.

<sup>b</sup> The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4; Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20,

S. MARK.

53. THE RESURRECTION.

xvi. 1—8 [[9—20]].

53 a. Women (SS. Peter and John) visit the tomb.

1 Καὶ διαγενομένου τοῦ σαββάτου<sup>1</sup>

τῇ<sup>2</sup> Μαρία ἡ Μαγδαληνῆ } (1)  
καὶ Μαρία ἡ<sup>3</sup> (τοῦ)<sup>2</sup> Ἰακώβου [καὶ Σαλώμη<sup>14</sup>] } (iii)  
ἠγόρασαν<sup>5</sup> ἀρώματα ἵνα ἐλθοῦσαι<sup>8</sup> ἀλείψωσιν αὐτόν.

2 καὶ λίαν<sup>7</sup> πρωὶ<sup>8</sup> (τῇ)<sup>8</sup> μᾶ<sup>10</sup> τῶν<sup>11</sup> σαββάτων<sup>13</sup> (2)  
ἔρχονται ἐπὶ τὸ μνημεῖον<sup>13</sup>

[? μήπω<sup>14</sup> ἀνατείλαντος<sup>15</sup> τοῦ ἡλίου. (iii)]

3 καὶ ἔλεγον πρὸς ἑαυτάς<sup>16</sup>

"Τίς ἀποκυλίσει<sup>17</sup> ἡμῖν<sup>18</sup> τὸν λίθον ἐκ<sup>19</sup> τῆς θύρας τοῦ μνημεῖου<sup>20</sup>;" ]

4 Ἴκα ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκλισται<sup>21</sup> ὁ λίθος, [ἦν γὰρ μέγας σφόδρα<sup>22</sup>.] (iii)

1 (D I omit) 2 NC omit 3 (s<sup>s</sup> + daughter of) 4 (D ll πορευθεῖσαι) 5 (2 ll attulerunt) 6 (D ll omit) 7 (D 3 ll omit) 8 (2 ll omit) 9 BD omit (C τῆς) 10 (GD μᾶς) 11 (C omits) 12 (D ll σαββάτου) 13 (NC μῆμα) 14 (added by conjecture A. W.) 15 D ll ἀνατελλόντος (2 ll + iam) 16 (D † ἑαυτοῦς) 17 (D<sup>s</sup> † ἀποκαλύψει corrected to -κυλίσει) 18 (D † ἡμῶν) 19 (CD ll ἀπὸ) 20 (I + subito autem ad horam tertiam tenebrae diei factae sunt per totum orbem terrae et descenderunt de caelis angeli et surgent(es) in claritate vivi dei simul ascenderunt cum eo et continuo lux facta est) 21 (C ἀπο-) 22 (D ll s<sup>s</sup> ἦν γὰρ μέγας σφόδρα· καὶ ἔρχονται καὶ εὑρίσκουσιν ἀποκεκλισμένον τὸν λίθον)

53 b. Vision of an Angel (two Angels).

xvi. 5 καὶ εἰσελθοῦσαι<sup>1</sup> εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον<sup>2</sup> [ἐν τοῖς δεξιῶις] (iii) περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν<sup>3</sup>.

[6 ὁ δὲ<sup>14</sup> λέγει αὐταῖς<sup>6</sup> (ii)]

"Μὴ ἐκθαμβεῖσθε<sup>6</sup>.

Ἰησοῦν ζητεῖτε τὸν Ναζαρηθὸν<sup>18</sup> τὸν ἐσταυρωμένον· ἠγέρθη<sup>c</sup>, οὐκ ἔστιν ὧδε·

Ἰδε ὁ τόπος<sup>19</sup> ὅπου ἔθηκαν αὐτόν·

7 ἀλλὰ ὑπάγετε<sup>10</sup> εἶπατε τοῖς μαθηταῖς αὐτοῦ

[καὶ τῷ Πέτρῳ] [δτι (iii) (ii)]

Ἐπροάγει<sup>11</sup> ὑμᾶς εἰς τὴν Γαλιλαίαν (3)·

ἐκεῖ αὐτὸν<sup>12</sup> ὄψεσθε,

καθὼς εἶπεν<sup>13</sup> ὑμῖν.]"

1 B ελθοῦσαι 2 (I omits, I + et) 3 (D ἐθάμβησαν) 4 (D ll καὶ) 5 (D<sup>s</sup> † αὐτοῖς, D I + ὁ ἄγγελος) 6 (D I φοβεῖσθε) 7 (D + τὸν) 8 (ND omit) 9 (D<sup>s</sup> ll s<sup>s</sup> ἴδετε ἐκεῖ τόπον αὐτοῦ) 10 (CD s<sup>s</sup> I + καὶ) 11 (D<sup>s</sup> Ἰδοὺ προάγω, I Praecedo) 12 (D<sup>s</sup> I με) 13 (D<sup>s</sup> ll εἶρηκα)

<sup>b</sup> Cf. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς.

## S. LUKE.

Prof. Kennett suggests that the difficulty may arise from translation. The original Aramaic may have run ܢܦܫܐ ܥܘܝܐ ܥܘܝܐ ܥܘܝܐ 'on the eve of the first day of the week.' This phrase S. Matthew has rendered τῆ ἐπιφωσκούσῃ εἰς μίαν σαββάτων and S. Luke (54) σάββατον ἐπέφωσκεν. These renderings imply 'light' and are therefore inadequate and misleading, for although the word ܢܦܫܐ signifies 'dawn,' yet in practice it was applied to the whole night, exactly as in English 'Christmas eve' means the whole of the day before Christmas, though it ought to mean the period of twilight only. We have had reason already to doubt whether the trito-Mark was a Semitic scholar; if his knowledge of Aramaic was slight, he might be misled by the root meaning of the word, even though he produces a self-contradiction.

If this view be accepted, we shall see here another example in which S. John silently corrects S. Mark, for his words "while it was yet dark" can hardly have been inserted for any other purpose.

S. John xii. 7 foretells that Mary will anoint our Lord's body: S. Matthew alone is silent about the spices, making the women come merely to see the tomb.

xxiii. 56—xxiv. 3.

xxiii. 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα [καὶ μύρα.  
Καὶ τὸ μὲν σάββατον ἡσύχασαν ἑκατὴν ἐντολήν<sup>12</sup>.]

xxiv. 1 τῆ δὲ μιᾷ τῶν σαββάτων ὄρθρου<sup>4</sup> βαθέως  
ἐπὶ τὸ μνήμα<sup>5</sup> ἦλθαν<sup>6</sup>  
[φέρουσαι δὲ ἡτοίμασαν ἀρώματα<sup>7</sup>.]

2 εὗρον δὲ<sup>8</sup> τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου<sup>9</sup>,

1 (C omits) 2 (D omits) 3 (D μιᾷ δὲ) 4 (NC † ὄρθρου)  
5 (NC μνημείου) 6 (D ἦρχοντο) 7 (D ll ss καὶ τινες (ss other  
women came or were) σὺν αὐταῖς) 8 (D I ἐλογίζοντο δὲ ἐν  
ἐαυταῖς "Τίς ἄρα ἀποκλισει τὸν λίθον;" ἐλθοῦσαι δὲ εὗρον)  
9 (l omits, C ἐκ for ἀπὸ)

S. Luke gives no account of this visit of SS. Peter and John to the tomb, but he alludes to it without giving names in xxiv. 24.

xxiv. 3 εἰσελθοῦσαι δὲ [οὐχ<sup>10</sup> εὗρον τὸ σῶμα<sup>11</sup>.]

4 καὶ ἐγένετο<sup>12</sup> ἐν τῷ ἀπορείθει αὐτὰς περὶ τούτου<sup>13</sup> καὶ<sup>14</sup> ἰδοὺ  
ἄνδρες δύο ἐπέστησαν<sup>15</sup> αὐταῖς<sup>16</sup> ἐν ἐσθῆτι<sup>17</sup> ἀστραπτούσῃ<sup>17</sup>.

5 ἐμφόβων δὲ γενομένων αὐτῶν  
[καὶ κλυουσῶν<sup>18</sup> ἑκάστη<sup>19</sup> εἰς τὴν γῆν<sup>20</sup>]  
21 εἶπαν πρὸς αὐτάς

"[Τί] ζητεῖτε τὸν [ζῶντα μετὰ τῶν νεκρῶν;<sup>22</sup>

6 μνήσθητε<sup>23</sup> ὡς<sup>24</sup> ἐλάλησεν ὑμῖν] ἔτι ὦν ἐν τῇ Γαλιλαίᾳ (3),  
7 λέγων<sup>25</sup> τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας  
ἀνθρώπων ἀμαρτωλῶν<sup>26</sup> καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-  
στῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ<sup>27</sup>.]

10 (NC\* οὐκ) 11 (NBC 2 ll + τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus)  
12 (ss omit) 13 (D αὐτοῦ) 14 (D ll ss omit) 15 (C παρ-  
ειστήκεισαν) 16 (s<sup>o</sup> there appeared to them two men, s<sup>o</sup> they  
saw two men) 17 (C plural) 18 (D I ἐμφοβοὶ δὲ γενόμενα  
ἐκλυαν) 19 (A ll τὸ πρόσσωπον, Cl + αὐτῶν) 20 (ss + for their  
fear) 21 (D I + οὐ δὲ, ss + the men) 22 (l Quem quaeritis  
Iesum Nazarenum, resurrexit a mortuis,) NBC ll ss + οὐκ ἔστιν  
ᾧδε ἀλλὰ (Cl omit ἀλλὰ) ἠγέρθη 23 (D I + δὲ) 24 (D I ss ὅσα)  
25 (D I omit) 26 (l omits, D ll omit ἀμαρτωλῶν) 27 (l  
ss horum)

ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33, v. 30, x. 40 f., xiii. 30 ff., xvii. 3, 18, 31, xxvi. 23.

## S. JOHN.

xx. 1—xxi. 23.

1 τῆ δὲ μιᾷ τῶν σαββάτων<sup>1</sup>

Μαρία<sup>2</sup> ἡ Μαγδαληνῆ

ἔρχεται πρῶτ<sup>3</sup> σκοτίας ἔτι οὕσης  
εἰς τὸ μνημεῖον,

καὶ βλέπει τὸν λίθον<sup>4</sup> ἠρμένον<sup>5</sup> ἐκ<sup>6</sup> τοῦ μνημείου.  
[2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς<sup>3</sup> τὸν ἄλλον  
μαθητὴν ὃν ἐφίλει ἑ<sup>7</sup> Ἰησοῦς<sup>17</sup>, καὶ λέγει αὐτοῖς "Ἐφρα τὸν κύριον  
ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν<sup>8</sup> ποῦ ἔθηκεν αὐτόν." 3 Ἐξῆλθεν  
οὖν ἑ<sup>9</sup> Πέτρος καὶ ὁ ἄλλος μαθητῆς<sup>10</sup>, καὶ ἦρχοντο εἰς τὸ μνημεῖον<sup>10</sup>.  
4 ἔτρεχον δὲ<sup>10</sup> οἱ δύο ὁμοῦ· καὶ ἑ<sup>10</sup> ἄλλος μαθητῆς<sup>10</sup> προέδραμεν  
τάχειον<sup>9</sup> τοῦ Πέτρον καὶ ἦλθεν πρῶτος<sup>11</sup> εἰς τὸ μνημεῖον, 5 καὶ  
παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν<sup>12</sup>.  
6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ<sup>13</sup>, καὶ εἰσῆλθεν  
εἰς τὸ μνημεῖον<sup>10</sup>. 7 καὶ θεωρεῖ<sup>10</sup> τὰ ὀθόνια κείμενα<sup>9</sup>, καὶ τὸ  
σουδάριον, ἑ<sup>10</sup> ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων  
κείμενον ἀλλὰ<sup>10</sup> χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον<sup>10</sup>. 8 τότε οὖν  
εἰσῆλθεν καὶ ὁ ἄλλος<sup>7</sup> μαθητῆς ἑ<sup>10</sup> ἐλθὼν πρῶτος<sup>10</sup> εἰς τὸ μνημεῖον,  
καὶ εἶδεν<sup>13</sup> καὶ ἐπίστευσεν<sup>13</sup>. 9 οὐδέπω γὰρ ἤδεισαν<sup>14</sup> τὴν γραφὴν  
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς  
αὐτοὺς<sup>9</sup> οἱ μαθηταί.]

1 (l omits δὲ, s<sup>o</sup> And at night as the first day of the week was  
dawning) 2 (N Μαριάμ) 3 (3 ll omit) 4 (s<sup>o</sup> + rolled  
and) 5 (N 2 ll s<sup>o</sup> + ἀπὸ τῆς θύρας) 6 (ll a, 2 ll omit)  
7 (l omits) 8 (l s<sup>o</sup> οἶδα) 9 (s<sup>o</sup> omits) 10 (N omits)  
11 (l s<sup>o</sup> omit) 12 (s<sup>o</sup> + into the sepulchre) 13 (s<sup>o</sup> plural)  
14 (N ll ἤδει)

S. Matt. seems to say that the stone was rolled away after the arrival of the women while they were looking on. Not so S. Mark.

The angel in S. Matt. is outside the tomb, sitting on the stone: S. Luke leaves his position uncertain, but SS. Mark and John put him inside. SS. Luke and John give two angels.

S. Luke makes the women buy spices on Friday night before the Sabbath began, S. Mark on Saturday night when it was over.



C lacks Luke xxiv. 8—46.  
 ——— John xviii. 36—xx. 25.  
 D ——— John xviii. 14—xx. 13 a.  
 s<sup>p</sup> ——— Matt. xxviii. 8—20.  
 ——— John xviii. 32—xix. 39.  
 s<sup>c</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Mark except xvi. 17—20.  
 ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

xxviii. 8 καὶ ἀπελθοῦσαι<sup>15</sup> ταχὺ ἀπὸ τοῦ μνημείου  
 μετὰ φόβου καὶ χαρᾶς μεγάλης  
 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ<sup>6</sup>.

15 (D II ἐξελ-)

S. MARK.

xvi. 8 καὶ<sup>12</sup> ἐξελλοῦσαι ἔφυγον ἄπὸ τοῦ μνημείου<sup>13</sup>,  
 ἔειχεν γὰρ<sup>14</sup> αὐτὰς τρόμος<sup>15</sup> καὶ ἔκστασις.<sup>13</sup>  
 καὶ οὐδενὶ οὐδεν ἔειπεν, ἐφοβοῦντο γάρ...<sup>16</sup>

12 (s<sup>p</sup> + when they heard) 13 (s<sup>p</sup> omits) 14 (C δέ)  
 15 (D<sup>s</sup> II φόβος) 16 The Gospel stops here abruptly in the  
 middle of a sentence, the last leaf having apparently been  
 frayed away before any copy had been made. So testify the  
 most ancient Greek MSS. B and S, also the Syriac palimpsest  
 s<sup>p</sup>. In the *textus receptus* twelve verses follow which are  
 certainly ancient, but non-Markan. Eusebius declares that  
 most MSS. of his day did not contain them, and they are  
 strongly condemned by internal evidence. In L, 7<sup>12</sup>, ρ, ψ, 579  
 (Gregory), and in the Old Latin *k* a shorter conclusion is found  
 of much later style. For a full discussion the reader may  
 consult Dr Hort.

53 c. First appearance, to Mary of Magdala  
 (and other women), early on Easter day.

[xxviii. 9<sup>1</sup> καὶ ἰδοὺ<sup>2</sup> Ἰησοῦς ὑπήντησεν<sup>3</sup> αὐταῖς λέγων “Χαίρετε”  
 αὐτὴ δὲ προσελθοῦσα ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν  
 αὐτῷ. 10 τότε λέγει αὐταῖς Ἰησοῦς<sup>4</sup> “Μὴ φοβείσθε· ὑπάγετε  
 ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου<sup>5</sup> ἵνα ἀπέλθωσιν<sup>6</sup> εἰς τὴν<sup>8</sup> Γαλι-  
 λαίαν, κάκεῖ με ὄψονται<sup>9</sup>.”]

1 (C 2 II + ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς ± αὐτοῦ)  
 2 (D + ὁ) 3 (D ἀπῆντ.) 4 (2 II omit) 5 (S omits)  
 6 (S II ἔλθωσιν) 7 (I quia praecedo vos) 8 (D omits)  
 9 (D 2 II ὄψεσθε)

Pseudo-Mark.

An early fragment.

xvi. 9 [Ἰησοῦς δὲ<sup>1</sup> πρῶτῃ σαββάτου ἔφάνη πρῶτον<sup>2</sup>  
 Μαριάμ<sup>3</sup> τῇ<sup>4</sup> Μαγδαληνῇ, παρ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια<sup>b</sup>.  
 10 ἐκείνη<sup>5</sup> πορευθεῖσα<sup>6</sup> ἀπήγγειλεν τοῖς<sup>7</sup> μετ’ αὐτοῦ γενομένοις  
 πενθοῦσι καὶ κλαίουσιν· 11 κάκεῖνοι<sup>8</sup> ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη  
 ὑπ’ αὐτῆς ἠπίστησαν.]]

1 (C? Καὶ ἀναστὰς) 2 (D<sup>s</sup> † ἐφανέρωσεν πρώτοις) 3 (C  
 Μαριάμ) 4 (D<sup>s</sup> omits) 5 (C? II + δέ) 6 (K I ἀπελθοῦσα,  
 I videns) 7 (D αὐτοῖς τοῖς, II eis or his or illis, qui) 8 (C II  
 ἐκείνοι δέ)

From the Gospel of S. Peter. x.

Συνεσκέπτοντο οὖν ἀλλήλοις ἐκείνοι ἀπελθεῖν καὶ ἐμφανίσαι  
 ταῦτα τῷ Πειλάτῳ. καὶ ἔτι διανοουμένων αὐτῶν φαίνονται πάλιν  
 ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπὸς τις κατελθὼν καὶ εἰσελθὼν εἰς  
 τὸ μνημα. ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν  
 πρὸς Πειλάτον, ἀφέντες τὸν τάφον ὃν ἐφύλασσαν, καὶ ἐξηγήσαντο  
 πάντα ἅπερ εἶδον, ἀγωνιῶντες μεγάλας καὶ λέγοντες “Ἀληθῶς υἱὸς  
 ἦν θεοῦ.” ἀποκριθεὶς ὁ Πειλάτος ἔφη “Ἐγὼ καθαρεύω τοῦ αἵματος  
 τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἔδοξεν.” εἶτα προσελθόντες πάντες  
 ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς  
 στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον· “συμφέρει γάρ,” φασίν, “ἡμῖν  
 ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ, καὶ μὴ ἔμπεσεῖν  
 εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.” ἐκέλευσεν οὖν  
 ὁ Πειλάτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

53 d. Bringing the Watch.

11 [Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς  
 τὴν πύλιν ἀπήγγειλαν<sup>1</sup> τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.  
 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον τε<sup>2</sup> λαβόντες<sup>3</sup>  
 ἀργύρια ἰκανὰ<sup>4</sup> ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Ἐἴπατε ὅτι  
 ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων’  
 14 καὶ ἐὰν ἀκουσθῆ τούτο ἐπι<sup>5</sup> τοῦ ἡγεμόνος, ἡμεῖς πέλομεν<sup>6</sup> καὶ  
 ὑμᾶς ἀμερίμους ποιήσομεν<sup>7</sup>.” 15 οἱ δὲ λαβόντες<sup>8</sup> ἀργύρια ἐποίησαν  
 ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη<sup>9</sup> ὁ λόγος οὗτος παρὰ<sup>10</sup> Ἰουδαίους  
 μέχρι<sup>11</sup> τῆς σήμερον (ἡμέρας)<sup>12</sup>.]

1 (ND ἀνήγγ.) 2 (D omits) 3 (S † ἐποίησαν) 4 (D II  
 ἀργύριον ἰκανόν) 5 BD II ὑπὸ 6 (CD II + αὐτόν) 7 (S  
 † ποιήσωμεν) 8 D + τὰ 9 S ἐφημ- 10 (D + τοῖς) 11 (ND ἕως)  
 12 S I omit

<sup>b</sup> Luke viii. 2.

## S. LUKE.

xxiv. 9 και ὑποστρέψασαι (ἀπὸ τοῦ μνημείου)<sup>1</sup>

ἀπήγγειλαν ταῦτα πάντα<sup>2</sup> τοῖς ἑνδεκα και πᾶσιν τοῖς  
λουποῖς<sup>3</sup>.

10 ἦσαν δὲ<sup>4</sup> ἡ Μαγδαληνὴ Μαρία<sup>5</sup> [καὶ Ἰωάννα] καὶ Μαρία  
ἡ<sup>6</sup> Ἰακώβου· (1) [καὶ αἱ λοιπαὶ σὺν αὐταῖς ἠέλεγον πρὸς τοὺς<sup>8</sup>  
ἀποστόλους ταῦτα<sup>19</sup>. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν<sup>110</sup> ὡσεὶ  
λήρος τὰ ῥήματα ταῦτα<sup>11</sup>, καὶ ἠπίστουν αὐταῖς<sup>12</sup>.]

1 D ll omit 2 (ss words) 3 (ss + of the disciples)  
4 (D ss omit, K ll ἦν δὲ) 5 (N Μαριάμ) 6 (ss + daughter of)  
7 (K ll + αὶ) 8 (D<sup>s</sup> † αὐτοὺς) 9 (l omits) 10 (l Apostollis)  
11 (A l αὐτῶν) 12 B N ll ss + 12 'O δὲ Πέτρος ἀναστὰς ἔδραμεν  
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μύνα (N omits  
μύνα)· καὶ ἀπήλθεν πρὸς αὐτὸν (N εἰς αὐτὸν) θαυμάζων τὸ γεγονός.

## From the Gospel of S. Peter. xi.

"Ὁρθρον δὲ τῆς κυριακῆς Μαριάμ ἡ Μαγδαληνὴ, μαθήτρια τοῦ  
κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς  
ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιεῖν αἱ  
γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς),  
λαβοῦσα μεθ' ἑαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθεῖς.  
καὶ ἐφοβοῦντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ ἔλεγον "Ἐὶ καὶ μὴ ἐν  
ἐκείνῃ τῇ ἡμέρᾳ ἢ ἑσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ  
νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ ἀποκυλλεῖ  
ἡμῶν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα  
εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα;  
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ  
δυνάμεθα, κἂν ἐπὶ τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην  
αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν."  
καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἠνεωγμένον· καὶ προσελθοῦσαι  
παρέκνυσαν ἐκεῖ, καὶ ὀρώσων ἐκεῖ τινὰ νεανίσκον καθεδόμενον μέσῳ  
τοῦ τάφου, ὠραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις  
ἔφη αὐταῖς "Πῶ ἦλατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκείνον;  
ἀνέστη καὶ ἀπήλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ἴδατε  
τὸν τόπον ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν· ἀνέστη γὰρ καὶ ἀπήλθεν ἐκεῖ  
ὅθεν ἀπεστάλην." τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

53 e. Second appearance, to S. Peter, on  
Easter day.

xxiv. (33) [καὶ εὗρον ἠνοιχμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,  
34 λέγοντας<sup>1</sup> ὅτι "Ὁντας<sup>2</sup> ἠγγέθη ὁ κύριος καὶ ὤφθη Σίμωνι."<sup>3</sup>]

1 (D λέγοντες) 2 (3 ll omit)

## VARIOUS.

With S. Luke's ἠπίστουν αὐταῖς (11) compare Matt. xxviii.  
17, οἱ δὲ ἐδίστασαν, and pseudo-Mark xvi. 11, 13; also John xx.  
25, Luke xxiv. 22 ff. Our Lord had counselled scepticism  
(Mark xiii. 21) and the disciples were but obeying Him, as  
was right. The Evangelists unite in emphasizing the fact  
that they were not weakly credulous on this all-important  
question.

## S. John xx. 11—18.

11 [Μαρία<sup>1</sup> δὲ εἰστήκει πρὸς<sup>2</sup> τῷ μνημείῳ ἕξω<sup>3</sup> κλαίονσα, ὡς οὖν  
ἔκλαιεν παρέκνυσεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο<sup>4</sup> ἀγγέλους ἐν  
λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,  
ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ<sup>5</sup>. 13 καὶ<sup>6</sup> λέγουσιν αὐτῇ ἐκείνοι  
"Γύναι, τί κλαίεις;" ἠέλεγει αὐτοῖς<sup>7</sup> ὅτι "Ἦραν τὸν κύριόν μου, καὶ  
οὐκ οἶδα ποῦ ἔθηκαν<sup>8</sup> αὐτόν." 14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ  
ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς  
ἔστιν. 15 λέγει<sup>9</sup> αὐτῇ<sup>10</sup> Ἰησοῦς "Γύναι, τί κλαίεις; τίνα ζητεῖς;"  
ἐκείνη<sup>11</sup> δοκοῦσα ὅτι ὁ κηπουρὸς ἔστιν λέγει αὐτῷ "Κύριε, εἰ σὺ  
ἐβάστασας<sup>12</sup> αὐτόν, εἰπέ μοι ποῦ ἔθηκαν<sup>8</sup> αὐτόν, καὶ γὰρ αὐτόν<sup>13</sup> ἄρῶ."  
16 λέγει αὐτῇ<sup>14</sup> Ἰησοῦς "Μαριάμ<sup>15</sup>," ἠστραφεῖσα<sup>16</sup> ἐκείνη<sup>17</sup> λέγει<sup>18</sup>  
αὐτῷ Ἑβραϊστὶ<sup>19</sup> "Ραββουνεῖ<sup>20</sup>," ἠδὲ λέγεται<sup>21</sup> Διδάσκαλε<sup>21</sup>.  
17<sup>22</sup> λέγει αὐτῇ<sup>14</sup> Ἰησοῦς "Μὴ μου ἄπτου, ὅπως γὰρ ἀναβέβηκα  
πρὸς τὸν πατέρα<sup>23</sup>· ἠπορεύου δὲ<sup>24</sup> πρὸς τοὺς ἀδελφοὺς μου<sup>25</sup> καὶ  
εἰπέ αὐτοῖς<sup>26</sup> Ἄναβαίνω πρὸς τὸν πατέρα μου<sup>27</sup> καὶ πατέρα ὑμῶν  
καὶ θεόν<sup>28</sup> μου καὶ θεόν<sup>28</sup> ὑμῶν."<sup>28</sup> 18 ἔρχεται Μαριάμ<sup>15</sup> ἡ Μαγδα-  
ληνὴ ἀγγέλουσα<sup>29</sup> τοῖς μαθηταῖς<sup>30</sup> ὅτι "Ἐώρακα<sup>31</sup> τὸν κύριον"<sup>32</sup> καὶ  
ἠταῦτα εἶπεν αὐτῇ<sup>32,33</sup>.]

1 (N Μαριάμ) 2 (N ἐν) 3 (N ll s<sup>s</sup> omit) 4 (N l omit)  
5 (l s<sup>s</sup> Iesus) 6 (D s<sup>s</sup> + τίνα ζητεῖς; B s<sup>s</sup> + καὶ) 7 (l quae  
dixit) 8 (D τέθεικ-) 9 (l + autem) 10 (D + ὁ) 11 (N  
2 ll + δὲ) 12 (D ll ἦρες, N εἰ ὁ βαστάσας) 13 (s<sup>s</sup> + will  
go and) 14 (N + ὁ) 15 (D Μαρία) 16 (N D ll + δὲ)  
17 (s<sup>s</sup> omits) 18 (s<sup>s</sup> and she understood Him and answered  
saying) 19 (ll s<sup>s</sup> omit) 20 (D ll Ραββουεῖ) 21 (D 2 ll  
+ Κύριε) 22 (l s<sup>s</sup> + and she ran towards Him to touch Him.)  
23 (A ll + μου) 24 (D l οὖν) 25 (N D l omit) 26 (N s<sup>s</sup> +  
"Ἰδοὺ) 27 (l omits) 28 (2 ll dominum) 29 (D<sup>s</sup> ἀπαγγ-)  
30 (D + αὐτοῦ) 31 (D ll -κεν) 32 (l omits, 2 ll mihi)  
33 (D l s<sup>s</sup> ἃ εἶπεν αὐτῇ ἐμήνησεν αὐτοῖς, l et quia haec dixit et  
manifestavit eis)

1 Cor. xv. 3 [παρέδωκα γὰρ ὑμῶν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι  
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, 4 καὶ  
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ<sup>1</sup> κατὰ τὰς γραφάς,  
5 καὶ ὅτι ὤφθη Κηφᾷ].

1 (FG τῇ τρίτῃ ἡμέρᾳ)

xvi. 12.

<sup>12</sup> [Ἦ Μετὰ δὲ ταῦτα δυὸν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθῃ ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρὸν.]

1 (D + Kai)

The reader may be cautioned against exaggeration of the differences in the accounts of the appearances of the risen Lord, but we must neither ignore nor seek to minimize those differences. They are full of meaning for us.

Though the Resurrection itself is made the central fact of the Christian faith, the records of the appearances are neither of the highest antiquity nor of the widest diffusion. According to our reckoning eleven appearances are recorded, some by only one authority, most by but few. We must not however assume that the list is complete; S. Luke's language in Acts i. 3 leaves room for many others. Nor must we disparage the testimony of one man; many of the most important sections of the Gospels have no better attestation.

(1) The proto-Mark, though it contains at least two predictions of the Resurrection (viii. 31, x. 32—34, 'N.T. Problems,' pp. 115—124) together with an account of the empty tomb and of the vision of angels, seems to have contained none of the appearances, or else they would have passed into SS. Luke and Matthew. Although S. Mark's Gospel would be unintelligible without the Resurrection, the proto-Mark can hardly have recorded anything beyond the bare fact.

(2) S. Paul therefore is our earliest authority for the appearances. His account of them is exceedingly brief, giving no hint of time, place or attendant circumstances. There are no conversations and no revelations. We are entitled to infer that he has narrated as many as he knew and that he has put them, as far as he could, into chronological sequence. He has given six out of the eleven appearances; two of them (that to S. James certainly, and that to the five hundred probably) are not mentioned elsewhere. S. Paul expressly states that his information came from tradition and not from revelation—so we understand *παρέλαβον* both here and in 1 Cor. xi. 23—and we must remember that he had already conversed with SS. Peter and James (Gal. i. 18, 19), presumably also with some of the five hundred. The historical value therefore of his testimony stands high. In the year 57 A.D., within 28 years of the Ascension, a man of S. Paul's integrity is able to appeal to these appearances as to unquestioned facts, so generally familiar that he deems it unnecessary to give a detailed account of them. His testimony also has been accepted in the Church ever since, for we cannot allow the existence of the Church to be ignored.

(3) The deutero-Mark (xiv. 28) gives a prediction of that journey into Galilee which plays so prominent a part in SS. Matthew and John, that in S. Matthew it is one of the two appearances which are recorded in that Gospel, while in S. John it forms a supplement to the Gospel. Now since the deutero-Mark foretells that this journey would happen, the deutero-Mark must certainly have described how it did happen, in those pages which have been lost. Nay more, as S. Matthew elsewhere so closely follows S. Mark, we are entitled to suppose that his account of this appearance has been taken from S. Mark and that without more changes than are usual. This consideration enables us in great measure to restore the lost pages of S. Mark.

(4) The other detailed appearances are recorded in SS. Luke and John. Full of life and graphic detail is the account of the journey to Emmaus in S. Luke. His description of the appearance on the same evening to the Eleven is from an independent source and includes the statement that the Lord ate with His disciples. This statement S. Luke confirms in the Acts—certainly in x. 41, probably also in i. 4, where *συναλιζόμενος* is taken by the Latin version to mean "eating salt with them" (convivens, *Vulgate* convescens). For the fact that the risen Lord ate, S. Luke is our sole authority.

(5) All the appearances which are recorded in S. Luke's Gospel appear to have taken place upon Easter Day, the separation at Bethany with which the Gospel concludes being, as Bishop Westcott taught, quite distinct from the Ascension. But S. John tells us of an appearance on the next Sunday. The journey also to and from Galilee with the appearance there must have cost the Apostles at least ten days. In the Acts (i. 3) S. Luke fixes the period of the appearances at forty days. It seems clear however that S. Luke, and presumably S. Paul, knew nothing of the journey into Galilee which is made so much of in the other Gospels. Not only are they silent about it, but S. Luke's language seems to exclude it. Unless we assume an interval of nearly a fortnight between Luke xxiv. 43 and the next verse (for which there is not the slightest warrant in the narrative), the command to tarry in Jerusalem until Pentecost was given to the Apostles upon Easter Day and excludes the journey into Galilee. This command is repeated in Acts i. 4, where however the exact date of it is uncertain. We hold this to be a good example of the limitations in S. Luke's information.

(6) The first appearance of all, that to Mary of Magdala, is apparently unknown to SS. Luke and Paul, but is recorded at length in S. John in his inimitable style. S. Luke is so fond of giving honour to women, that we cannot suppose him to have wittingly suppressed this notable case of it. Ignorance alone will satisfactorily account for his and S. Paul's silence. We believe that an epitome of this appearance passed from S. John's oral teaching not only into the pseudo-Mark (xvi. 9) but also into S. Matthew (xxviii. 9, 10). Those who agree with me that Matt. xxi. 14 gives an epitome of S. John's oral teaching respecting the healing of the man born blind and of the lame man at the pool of Bethzatha ('Comp. of the Gospels,' p. 23), may be ready to admit that S. Matthew's account of the appearance to the women is but an epitome of S. John's account of the appearance to Mary of Magdala, for S. Matthew gives nothing new but merely repeats the old order to go into Galilee. Nay more, those who keep in mind S. Matthew's tendency to heighten events by doubling or multiplying the number of actors (see p. 135, note) may even be disposed to suspect that the same thing has been done here, thus removing some serious difficulties, for S. Luke, though he records the vision of angels, says nothing about any appearance to the women. The deutero-Mark can hardly have contained this appearance, for S. Mark's declaration (xvi. 8) that the women said nothing to anyone expressly excludes it.

S. LUKE.

VARIOUS.

**53 f.** *Third appearance, to Cleopas and another, at Emmaus, on Easter day.*

xxiv. 13—35.

1. *The journey.*

13 [Καὶ ἰδοὺ<sup>1</sup> δύο ἐξ αὐτῶν ἔν αὐτῇ τῇ ἡμέρᾳ<sup>12</sup> ἦσαν<sup>13 4</sup> πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου<sup>5</sup> ἐξήκοντα<sup>6</sup> ἀπὸ Ἱερουσαλήμ, ἣ ὄνομα<sup>7</sup> Ἐμμαούς<sup>8</sup>, 14 καὶ αὐτοὶ ὠμίλου<sup>9</sup> πρὸς ἀλλήλους<sup>10</sup> περὶ πάντων τῶν<sup>11</sup> συμβεβηκότων τούτων. 15 καὶ ἐγένετο<sup>1</sup> ἐν τῷ ὁμιλεῖν αὐτοῦς καὶ συζητεῖν<sup>12</sup> (καὶ)<sup>13</sup> αὐτοῦς<sup>14 15</sup> Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς<sup>16</sup>, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.]

1 (ss omit) 2 (N ss ἐν τῇ αὐτῇ ἡμ., I omits) 3 (D1 Ἦσαν δὲ δύο κ.τ.λ. ss *And He appeared to two* etc.) 4 (N † + δέ) 5 (N1 Euseb + ἐκατόν) 6 (I septem) 7 (D II ὄνοματι) 8 (D Oύλαμμαούς, II Ammaus = et Cleopas) 9 (D 2 II ὠμίλου δέ) 10 (D πρὸς ἐαντοῦς, II omit) 11 (D † omits) 12 (s<sup>o</sup> omits) 13 B ss omit 14 (D ὁ, I ss omit, B αὐτοῦς) 15 (2 II omit) 16 (N\* αὐτοῖσιν)

2. *The conversation.*

xxiv. 17 [Ἐλεπεν δὲ<sup>11</sup> πρὸς αὐτοῦς<sup>12</sup> “Τίνας οἱ λόγοι οὗτοι ἔοικον ἀντιβάλλετε πρὸς ἀλλήλους<sup>13</sup> περιπατοῦντες;” καὶ<sup>2</sup> ἐστάθησαν<sup>4</sup> σκυθρωποί.<sup>16</sup> 18 ἀποκριθεὶς δὲ<sup>16</sup> εἰς<sup>7</sup> ὄνοματι<sup>8</sup> Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ<sup>9</sup> οὐκ ἔγινωσ τὰ γενόμενα ἔν αὐτῇ<sup>10</sup> ἐν ταῖς ἡμέραις ταύταις<sup>16</sup>,” 19 καὶ εἶπεν<sup>11</sup> αὐτοῖς<sup>11</sup> “Ποῖα;” οἱ δὲ εἶπαν αὐτῷ<sup>12</sup> “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ<sup>13</sup>, ὃς ἐγένετο ἀνὴρ<sup>14</sup> προφήτης<sup>10</sup> δυνατὸς ἐν ἔργῳ καὶ<sup>15</sup> λόγῳ ἐναντίον<sup>16</sup> τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε<sup>17</sup> παρέδωκεν αὐτόν<sup>18</sup> οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν<sup>19</sup> εἰς κρῖμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν<sup>20</sup> ὅτι αὐτὸς ἔστω<sup>21</sup> ὁ μέλλων λυτρωθῆναι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ἔσθιν πᾶσιν τούτοις<sup>22</sup> τρίτην ταύτην<sup>23</sup> ἡμέραν ἄγει<sup>24</sup> ἀφ’ οὗ ταῦτα<sup>25</sup> ἐγένετο<sup>26</sup>. 22 ἀλλὰ καὶ γυναικὲς τινες<sup>27</sup> ἐξ ἡμῶν<sup>12</sup> ἐξέστησαν ἡμᾶς, γενόμεναι<sup>27</sup> ὄρθριαι<sup>28</sup> ἐπὶ τὸ μνημεῖον<sup>28</sup> 23 καὶ μὴ εὑροῦσαι<sup>6</sup> τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ<sup>23</sup> ὀπτασίαν<sup>6</sup> ἀγγέλων ἑωρακέναι<sup>29</sup>, οἱ<sup>30</sup> λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπήλθον τινες<sup>31</sup> τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς<sup>32</sup> αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον<sup>33</sup>.”]

1 (D II ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἐαντοῦς, N + † lous, ss omit) 4 (N II ἐστὲ, D omits) 5 (ss *which ye speak being sad*, 6 II omit  *περιπατοῦντες*) 6 (ss omit) 7 (A ὁ εἰς, II ss + ex eis) 8 (D II ὄνομα) 9 (D II omit, N + ταῦτα) 10 (I omits) 11 (D αὐτῷ) 12 (D omits, II omit αὐτῷ) 13 (D I Ναζωραλου, II Nazoreno, &c.) 14 (II omit) 15 (A I + ἐν) 16 (D II ἐνώπιον) 17 (D ὡς, II quomodo, ss *and*) 18 (D II τοῦτον, I omits) 19 (3 II omit, I et \* omnes populus, s<sup>o</sup> omits ἡμῶν) 20 (N 2 ? II ἐλπ., B \* ἠλπίζομεν) 21 (D 2 II ἦν) 22 (2 II ss omit) 23 (D II omit) 24 (N † omits, D II + \* σημεῖον) 25 (I ss + omnia) 26 (D γέγονεν) 27 (B \* γενόμεναι) 28 (ss + *where He had been laid*) 29 (ss + *there*) 30 (s<sup>o</sup> *and*) 31 (D II + ἐκ) 32 (D ὡς, N + καὶ) 33 (D I εἶδομεν)

v. 24. The allusion apparently is to the visit of SS. Peter and John to the tomb. This visit is recorded at length in S. John but nowhere else—a proof that the silence of S. Luke does not necessarily prove ignorance; perhaps it does prove that he had no details.

C lacks Luke xxiv. 8—46.  
—— John xviii. 36—xx. 25.  
s<sup>c</sup> — Mark except xvi. 17—20.  
—— John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

xvi. 13 [[κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις<sup>1</sup>  
ἐπίστευσαν.]]

1 (L1 ἐκείνοι)

From Luke xxiv. 39 we gather that our Lord's feet were nailed, and in representations of the crucifixion nails in the feet figure prominently. S. Luke is our only authority for them and he may have been influenced by Ps. xxii. 16, "They pierced my hands and my feet" (LXX.). It was more usual to tie the feet, and S. John xx. 25 ff. speaks only of nails in the hands and the spear-thrust in the side, as though the feet had not been nailed.

S. LUKE.

VARIOUS.

3. *The recognition.*

xxiv. 25 [Ἐὰν αὐτὸς<sup>11</sup> εἶπεν πρὸς αὐτοὺς “Ὁ ἀνόητοι καὶ βραδεῖς τῆ καρδίᾳ τοῦ πιστεῦν<sup>12</sup> ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφήται· 26 οὐχὶ<sup>3</sup> ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ<sup>4</sup>,” 27 καὶ<sup>5</sup> ἀρξάμενος<sup>6</sup> ἀπὸ Μωυσέως<sup>7</sup> καὶ ἀπὸ<sup>8</sup> πάντων τῶν προφητῶν διεμήνευσεν<sup>9</sup> αὐτοῖς<sup>10</sup> ἐν πάσαις<sup>11</sup> ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ<sup>12</sup>. 28 Καὶ ἤγγισαν<sup>13</sup> εἰς τὴν κώμην οὐ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο<sup>14</sup> πορρώτερον<sup>15</sup> πορεύεσθαι. 29 καὶ παρεβιάσαντο<sup>16</sup> αὐτὸν λέγοντες “Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν<sup>17</sup> ἐστὶν καὶ<sup>18</sup> κέκλικεν ἡδὴ<sup>8</sup> ἡ ἡμέρα.”<sup>137</sup> καὶ εἰσῆλθεν<sup>17</sup> τοῦ<sup>2</sup> μεῖναι<sup>17</sup> σὺν αὐτοῖς<sup>118</sup>. 30 Καὶ ἐγένετο<sup>19</sup> ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν<sup>120</sup> λαβὼν τὸν<sup>2</sup> ἄρτον ἐλόγησεν καὶ κλάσας ἐπέδιδου<sup>21</sup> αὐτοῖς· 31 αὐτῶν δὲ<sup>122</sup> διηροίχθησαν<sup>23</sup> οἱ ὀφθαλμοί<sup>24</sup> καὶ ἐπέγνωσαν αὐτὸν<sup>25</sup>. καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ<sup>26</sup> εἶπεν πρὸς ἀλλήλους<sup>27</sup> “Οὐχὶ ἡ καρδία ἡμῶν καιομένη<sup>28</sup> ἦν<sup>29</sup> ὡς ἐλάλει ἡμῶν<sup>30</sup> ἐν τῇ ὁδῷ, ὡς διήνοιγεν<sup>31</sup> ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες<sup>32</sup> αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας 33 ὅτι “Ὀντως<sup>34</sup> ἠγγέθη ὁ κύριος καὶ ὤφθη<sup>35</sup> Σίμων.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς<sup>36</sup> ἐγνώσθη αὐτοῖς<sup>19</sup> ἐν τῇ κλάσει τοῦ ἄρτου.]

1 (DII Ὁ δὲ, ss *Then Jesus*) 2 (D omits) 3 (D ὅτι)  
4 (s<sup>o</sup> omits) 5 (DII + ἦν) 6 (ss + to speak to them)  
7 (ND Μωσέως) 8 (DII omit) 9 (N† καὶ †διερμηνεύειν,  
D ἐρμηνεύειν, A1 διεμήνευσεν, II interpretans) 10 (N† + τὸ ἦν)  
11 (ND I omit) 12 (D I αὐτοῦ) 13 (B ἤγγικαν) 14 (P I  
προσεποιήτο) 15 (ND πορρωτέρω, N† + τέρω) 16 (D \* παραβ-)  
17 (2II omit) 18 (D μετ’ αὐτῶν) 19 (ss omit) 20 (D I ss  
omit) 21 (D προσεδ-, N κλ. ἐδίδου) 22 (D II Origen  
λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + immediately) 23 (D  
\* ἠνόγησαν, N \* διηροίχθησαν) 24 (D II + αὐτῶν) 25 (N omits)  
26 (D 2 II of δὲ) 27 (D ἐαυτοῦ) 28 (D II κεκαλυμμένη,  
ss *heavy or burning?* only the difference of a dot) 29 N II  
+ ἐν ἡμῶν 30 (II ss omit) 31 (BN \* διήνοιγεν, D \* ἦνοιγεν)  
32 (D II + λυπούμενοι) 33 (D λέγοντες) 34 (3 II omit)  
35 (N + τῷ) 36 (D 2 II ὅτι) 37 (ss *And they began beseeching  
him that he would be staying with them, because it was near to  
grow dark*)

53 g. *Fourth appearance, to the Apostles, in Jerusalem, on Easter day.*1. *Appearance to the Eleven.*

xxiv. 36 [Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς<sup>1</sup> ἔστη<sup>2</sup> ἐν μέσῳ αὐτῶν<sup>3</sup>. 37 πτοηθέντες δὲ<sup>14</sup> καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα<sup>5</sup> θεωρεῖν. 38 καὶ<sup>6</sup> εἶπεν αὐτοῖς “Τὶ τεταραγμένοι ἐστέ, καὶ διὰ<sup>7</sup> τί διαλογισμοὶ ἀναβαλόντων ἐν τῇ καρδίᾳ<sup>8</sup> ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου<sup>9</sup> ὅτι ἐγὼ εἰμι αὐτὸς<sup>10</sup>. ψηλαφήσατέ με<sup>11</sup> καὶ ἴδετε, ὅτι<sup>12</sup> πνεῦμα<sup>13</sup> σὰρκα<sup>14</sup> καὶ ὀστά<sup>15</sup> οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε<sup>16</sup> ἔχοντα.”<sup>17</sup>

1 (H I + ὁ κύριος, A I + ὁ Ἰησοῦς, I *Jesus*, ss omit) 2 (D  
ἐστάθη, ss *was found standing*) 3 BN G II ss + καὶ λέγει αὐτοῖς  
“Ἐλήγη ὑμῖν.” (G II + ἐγὼ εἰμι, μὴ φοβεῖσθε”) 4 B θροη-  
θέντες δὲ (D αὐτοὶ δὲ πτοηθ-, N φοβηθέντες δὲ) 5 (D φάντασμα,  
Gosp. Hebr. *incorporale daemonium*) 6 (D 2 II of δὲ) 7 (D  
ἴνα, B omits) 8 (N I ss? ταῖς καρδίαις) 9 (II omit) 10 (I  
+ αὐτοὶ) 11 (D II ss omit) 12 (D<sup>s</sup>. Τὸ) 13 (B + καὶ)  
14 (ND σάρκας) 15 (D ὀστά) 16 (D βλέπετε) 17 BN  
3II + 40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

On the significance of v. 35 see p. 140, § 46 c, note on Breaking bread.

1 Cor. xv. (5) [Ἐτρα<sup>1</sup> τοῖς δώδεκα<sup>2</sup>.]1 N<sup>s</sup> Ἐπειτα, (DFG II Καὶ μετὰ ταῦτα) 2 (DFG II ἕνδεκα)

John xx. 19 [Ἐὐθὺς οὖν ὄψιας<sup>1</sup> τῇ ἡμέρᾳ ἐκείνῃ τῆ<sup>2</sup> μί<sup>3</sup> σαββά-  
των, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταί<sup>4</sup> διὰ τὸν  
φόβον τῶν Ἰουδαίων, ἦλθεν δὲ<sup>5</sup> Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ  
λέγει αὐτοῖς<sup>6</sup> “Ἐλήγη ὑμῖν.” 20 καὶ τοῦτο<sup>1</sup> εἰπὼν ἔδειξεν καὶ<sup>6</sup> τὰς  
χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν<sup>17</sup> οἱ μαθηταί<sup>8</sup> ἰδόντες  
τὸν κύριον<sup>19</sup>].

1 (s<sup>o</sup> omits) 2 (N omits) 3 (D + τῶν) 4 (EII + σινηγ-  
μένοι) 5 (D omits) 6 (ND II omit) 7 (II et gavisi sunt  
or gav. autem) 8 (D + αὐτοῦ) 9 (s<sup>o</sup> *Him*)

Acts i. 2 [Ἀχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος  
ἀγίου οὐς ἐξελέξατο<sup>1</sup> ἀνελήμφθη<sup>3</sup> οἱ<sup>2</sup> καὶ παρέστησεν ἐαυτὸν  
ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι<sup>3</sup> ἡμερῶν  
τεσεράκοντα ὅπταν ὄντων<sup>4</sup> αὐτοῖς καὶ λέγων τὰ<sup>5</sup> περὶ τῆς βασιλείας  
τοῦ θεοῦ].

1 (D + καὶ ἐκέλευσε κηρύσσειν τὸ εὐαγγέλιον) 2 (C OIC = ὁ  
Ἰησοῦς) 3 (D<sup>s</sup> omits, I post) 4 (D<sup>s</sup> -ἐνοῖς) 5 (D<sup>s</sup> † τὰς)

C lacks Luke xxiv. 8—46.  
 ——— John xviii. 36—xx. 25.  
 D ——— John xviii. 14—xx. 13 a.  
 s<sup>c</sup> ——— John xiv. 29—xxi. 25.

FIRST DIVISION.

THE ACTS.

The old Latin rendering of συναλιζόμενος is *simul convivens*, or *convescens*, or *cum conversaretur*: two at least of these renderings point to 'eating salt with them' rather than to the derivation from ἀλής (the Ionic for ἀθρόος) 'thronged,' 'crowded.' The present tense also better suits this interpretation, which agrees with S. Luke's teaching elsewhere.

Acts i. 4 [Καὶ συναλιζόμενος<sup>1</sup> παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς "ἣν ἠκούσατέ<sup>2</sup> μου<sup>3</sup>. Ἔστι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ<sup>4</sup> οὐ μετὰ πολλὰς ταύτας ἡμέρας<sup>5</sup>."] ]

1 (D<sup>s</sup> †συναλισκόμενος μετ' αὐτῶν, Eus. Epiph. συναλιζόμενος) 2 (D<sup>s</sup> †ἠκουσα, φησίν) 3 (D διὰ τοῦ στόματός μου)  
 4 (D+καὶ †δ μέλλετε λαμβάνειν) 5 (D+ἕως τῆς πεντηκοστῆς)

S. LUKE.

VARIOUS.

2. *Eating before them.*

[xxiv. 41] Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ<sup>18</sup> τῆς χαρᾶς καὶ θαυμάζοντων εἶπεν αὐτοῖς<sup>19</sup> "Ἐχετέ τι βρώσιμον ἐνθάδε<sup>20</sup>;" 42 Ἦ οἱ δὲ<sup>21</sup> ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος<sup>22</sup>. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν<sup>23</sup>.]

18 (ss + *their fear and*) 19 (D ll omit, s<sup>a</sup> + *again*) 20 (N ὄψε) 21 (D l *καὶ*) 22 (E ll s<sup>a</sup> + *καὶ ἀπὸ μελισσίου κηρίου*) 23 (1 s<sup>a</sup> + *and He took that which was over and gave to them*)

3. *The final Charge.*

xxiv. 44 [Ἐἶπεν δὲ ἔμπρὸς αὐτοῖς<sup>11</sup> "Οἴτοι οἱ λόγοι μου<sup>2</sup> οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν<sup>13</sup> σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι<sup>4</sup> πάντα<sup>5</sup> τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως<sup>6</sup> καὶ<sup>7</sup> τοῖς<sup>8</sup> προφῆταις καὶ<sup>9</sup> Ψαλμοῖς περὶ ἐμοῦ." 45 τότε διήνοιξεν<sup>10</sup> αὐτῶν τὸν νοῦν τοῦ συνιέναι<sup>11</sup> τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται<sup>12</sup> παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἔκ νεκρῶν<sup>18</sup> τῇ τρίτῃ ἡμέρᾳ<sup>13</sup>, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ<sup>14</sup> μετάνοιαν εἰς<sup>15</sup> ἄφραστον ἁμαρτιῶν εἰς<sup>16</sup> πάντα τὰ ἔθνη, "ἀρχάμενοι<sup>17</sup> ἀπὸ Ἱερουσαλὴμ· 48 ὑμεῖς<sup>18</sup> μάρτυρες τούτων. 49 καὶ ἰδοὺ<sup>19</sup> ἐγὼ ἐξαποστέλλω<sup>20</sup> τὴν ἐπαγγελίαν τοῦ πατρὸς<sup>21</sup> μου<sup>22</sup> ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει<sup>23</sup> ἕως οὗ<sup>24</sup> ἐνδύσηθε ἐξ ὕψους δύναμιν".]

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν ᾧ ἡμῶν) 4 (D πλησθῆναι) 5 (B ἄπαντα) 6 (N Μωσέως) 7 (N ἐν, l + in) 8 (D omits) 9 (l + in) 10 (N \* διήνοιξεν) 11 (B συνιέναι) 12 (s<sup>a</sup> ἔδει, A 2 ll + *καὶ οὕτως ἔδει*) 13 (ll omit) 14 (s<sup>a</sup> μου) 15 CD ll *καὶ* 16 (D<sup>s</sup> ὡς ἐπὶ, D ἐπὶ) 17 (D? ll -μένων, All -μενον) 18 (D? *καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, N C ll ὑμεῖς ἐστὲ*) 19 (N D? ll s<sup>a</sup> omit) 20 (N C D? ἀποστέλλω) 21 (D l omit) 22 (l omits) 23 (A 2 ll + Ἱερουσαλὴμ) 24 (D ἔθου)

3. *Departure.*

xxiv. 50 [Ἐξήγαγεν δὲ αὐτοῖς<sup>1</sup> ἕως<sup>2</sup> πρὸς<sup>3</sup> Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ<sup>4</sup> εὐλόγησεν αὐτοῖς. 51 καὶ ἐγένετο<sup>5</sup> ἐν τῷ εὐλογεῖν αὐτὸν αὐτοῖς διέστη<sup>6</sup> ἀπ' αὐτῶν<sup>7</sup>. 52 καὶ αὐτοὶ<sup>8</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης<sup>9</sup>, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες<sup>10</sup> τὸν θεόν<sup>11</sup>.]

1 (D ll + ἐξω) 2 (D ll omit) 3 (A ll eis, l omits) 4 (D l omit) 5 (s<sup>a</sup> omits) 6 (D ll ἀπέστη) 7 BC ll + *καὶ ἀνεφέρετο εἰς τὸν οὐρανόν* 8 B N C ll + *προσκυνήσαντες αὐτὸν* 9 (B omits) 10 (D ll ἀνοῦντες, A ll ἀνοῦντες καὶ εὐλογοῦντες) 11 (B ll + ἀμήν)

Compare Acts x. (41) "ἡμῶν, οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν."

S. JOHN.

xx. 21 [Ἐἶπεν οὖν<sup>10</sup> αὐτοῖς (ὁ Ἰησοῦς)<sup>11</sup> πάλιν "Ἐιρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω<sup>12</sup> ὑμᾶς." 22 Ἦ καὶ<sup>13</sup> τοῦτο εἰπὼν<sup>14</sup> ἐνεφύσησεν<sup>15</sup> καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον. 23 ἂν τινῶν<sup>16</sup> ἀφήτε τὰς ἁμαρτίας ἀφέωνται<sup>17</sup> αὐτοῖς<sup>21</sup>. ἂν<sup>18</sup> τινῶν<sup>16</sup> κρατῆτε<sup>19</sup> κεκράτηνται<sup>20</sup>".]

10 (2 ll s<sup>a</sup> omit) 11 N D ll s<sup>a</sup> omit 12 (N l πέμψω, D ἀποστέλλω) 13 (D<sup>s</sup> ll omit) 14 (l omits) 15 (D + αὐτοῖς, s<sup>a</sup> + *in their faces*) 16 B ll s<sup>a</sup> τινος 17 B ll ἀφίονται (N l ἀφεθήσεται) 18 (N ll + δέ) 19 (D ll κρατήσητε, N \* κράτηνται, s<sup>a</sup> + *against him*) 20 (ll future or future perfect) 21 (s<sup>a</sup> to him)

53 h. *Fifth appearance, to the Apostles, on Low Sunday.*

xx. 24 [Θωμᾶς δὲ<sup>1</sup> εἰς ἐκ τῶν δώδεκα, ὁ<sup>2</sup> λεγόμενος Δίδυμος<sup>3</sup>, οὐκ ἦν μετ' αὐτῶν ὅτε<sup>4</sup> ἦλθεν Ἰησοῦς. 25 ἔλεγον οὖν<sup>5</sup> αὐτῷ Ἦ οἱ ἄλλοι<sup>6</sup> μαθηταὶ<sup>13</sup> Ἦ ἔγωγε<sup>7</sup> ἔωρακαμεν τὸν κύριον<sup>7</sup>." 26 δὲ εἶπεν αὐτοῖς "Ἐὰν μὴ ἴδω Ἦ ἐν ταῖς χερσίν αὐτοῦ<sup>18</sup> τὸν τύπον<sup>9</sup> τῶν ἤλων Ἦ καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον<sup>9</sup> τῶν ἤλων<sup>10</sup> καὶ βάλω μου<sup>1</sup> τὴν χεῖρα<sup>11</sup> εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω." 26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν<sup>12</sup> ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ<sup>13</sup> καὶ<sup>14</sup> Θωμᾶς μετ' αὐτῶν. ἔρχεται<sup>15</sup> ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν "Ἐιρήνη ὑμῖν." 27 εἶτα λέγει τῷ Θωμᾷ "Φέρε τὸν δάκτυλόν σου ὧδε<sup>3</sup> καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε<sup>3</sup> τὴν χεῖρά σου καὶ<sup>3</sup> βάλε εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου<sup>16</sup> ἀπιστος ἄλλα πιστός." 28 Ἦ ἀπεκρίθη<sup>13</sup> Θωμᾶς καὶ<sup>3</sup> εἶπεν αὐτῷ<sup>1</sup> "Ἦ οὐκ κύριός μου καὶ ὁ<sup>2</sup> θεός μου." 29 λέγει<sup>20</sup> αὐτῷ (ὁ)<sup>21</sup> Ἰησοῦς "Ἦ οὐκ εἶρακάς με<sup>22</sup> πεπιστευκας; μακάριοι οἱ μὴ ἰδόντες<sup>23</sup> καὶ πιστεύσαντες".]

1 (2 ll omit) 2 (D omits) 3 (s<sup>a</sup> omits) 4 (N + οὖν) 5 (N s<sup>a</sup> omit) 6 (D + ἔτι) 7 (s<sup>a</sup> *Our Lord has come and we have seen Him*) 8 (D l eis τὰς χεῖρας αὐτοῦ, s<sup>a</sup> τὰς χεῖρας αὐτοῦ καὶ, N omits αὐτοῦ) 9 (ll s<sup>a</sup> locum = τῶπον) 10 (l omits, N κ. β. μ. τ. δ. eis τὴν \* χεῖραν αὐτοῦ) 11 (D τὰς χεῖρας) 12 (s<sup>a</sup> *on another first day of the week*) 13 (N ll s<sup>a</sup> omit) 14 (D + ὁ) 15 (D + οὖν) 16 (D ll ἴσθι) 17 (A l + καὶ) 18 (N + ὁ) 19 (2 ll + "Tu es") 20 (N εἶπεν δέ) 21 B omits 22 (2 ll omit, N 2 ll + καὶ) 23 (N s<sup>a</sup> + με)



s<sup>o</sup> lacks Matt. xxviii. 8—20.  
 s<sup>o</sup> — Matt. xxiii. 25—xxviii. 20.  
 — Mark except xvi. 17—20.  
 — John xiv. 29—xxi. 25.

FIRST DIVISION.

S. MATTHEW.

PSEUDO-MARK.

The Bishop of Ely argues that what is here reckoned as the Sixth Appearance may be identified with the Eighth, because it is difficult to believe that five hundred brethren could have assembled in Jerusalem at that time of persecution. *Camb. Theol. Essays*, p. 396. There may have been several Appearances in Galilee.

From the lost verses of the deutero-Mark (?).

531. Eighth appearance, to the Apostles, on a mountain in Galilee, time unknown.

xxviii. 16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος<sup>1</sup> οὗ ἐτάξατο αὐτοῖς ὁ<sup>2</sup> Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν<sup>3</sup>, οἱ δὲ ἐδίςτασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς<sup>4</sup> λέγων “Ἐδόθη μοι πᾶσα ἐξουσία<sup>a</sup> ἐν οὐρανῶ<sup>b</sup> καὶ ἐπὶ (τῆς)<sup>c</sup> γῆς<sup>d</sup> 19 πορευθέντες<sup>e</sup> οὖν<sup>f</sup> μαθητεύσατε πάντα τὰ ἔθνη<sup>g</sup>, βαπτίζοντες<sup>h</sup> αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς } (5)  
 καὶ τοῦ<sup>2</sup> υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες }  
 αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν<sup>i</sup> καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος<sup>11</sup>.”

1 (I omits) 2 (D omits) 3 (A1+αὐτῶ) 4 (N omits)  
 5 (D -νοῖς) 6 N omits 7 (D πορεύεσθε) 8 (N omits,  
 D νυν, II nuno) 9 (Euseb. + ἐν τῷ ὀνόματι μου) 10 BD.  
 βαπτίζοντες 11 (II+Amen)

xvi. 14 [“Ἄσπερον (δὲ)<sup>1</sup> ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερῶθη, καὶ ὤνειδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγεμένον (ἐκ νεκρῶν)<sup>2</sup> οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς<sup>3</sup> “Πορευθέντες εἰς τὸν κόσμον ἅπαντα<sup>4</sup> κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύσασιν ἀκολουθήσει<sup>5</sup> ταῦτα, ἐν τῷ ὀνόματι μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν<sup>6</sup>, 18 (καὶ ἐν ταῖς χερσίν)<sup>7</sup> ὄφεις ἀροῦσιν<sup>8</sup> κἂν θανάσιμον τι πίωσιν ἢ οὐ μὴ<sup>9</sup> αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.”]

1 CII omit 2 D II omit 3 (D πρὸς αὐτούς) 4 (D καὶ)  
 5 A παρακολ. 6 A1+καιναῖς 7 A omits 8 (I non timebunt) 9 (C οὐδὲν)

With S. Matthew's οἱ δὲ ἐδίςτασαν (17) compare Luke xxiv. 11.

It is assumed above that Pseudo-Mark is giving an account of the Appearance in Galilee described by S. Matthew. As however Pseudo-Mark says nothing about the visit to Galilee, possibly he locates this Appearance in Jerusalem.

<sup>a</sup> LXX. Dan. vii. 13, ἐθεώρουν ἐν ὄραματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν<sup>1</sup> καὶ οἱ παρεστηκότες παρήσαν αὐτῷ. 14 καὶ ἐδόθη αὐτῷ ἐξουσία καὶ τιμὴ βασιλικῆ, καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη καὶ πᾶσα δόξα αὐτῷ λατρεύουσα· καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἦτις οὐ μὴ ἀρθῇ, καὶ ἡ βασιλεία αὐτοῦ, ἣτις οὐ μὴ φθαρῇ.  
<sup>b</sup> Heb. x. 22, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν) εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἐν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

VARIOUS.

(To illustrate the Seventh Appearance.)

S. Jerome, *Catal. Script. Eccl.* 'Jacobus,' writes: *Evangeliū quoque quod appellatur 'secundum Hebraeos'...post resurrectionem Salvatoris refert: "Dominus autem quum dedisset sindonem suam servo sacerdotis ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini donec videret eum resurgentem a mortuis." Rursusque post paululum "Afferte" ait Dominus "mensam et panem." Statimque additur "Tulit panem et benedixit ac fregit et post dedit Jacobo Justo et dixit ei 'Frater mi, comede panem tuum, quia resurrexit Filius Homini a dormientibus.'"*

The following passages are collected here to show (1) that baptism was instituted early in our Lord's ministry, (2) that (in the Western Church?) baptism was simply into the name of Jesus.

John iii. 22 [Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν<sup>11</sup>].

iv. 1 [Ὡς οὖν ἔγνω ὁ κύριος<sup>2</sup> ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει (ἦ)<sup>3</sup> Ἰωάννης, — 2 καίτοιγε<sup>4</sup> Ἰησοῦς αὐτὸς<sup>11</sup> οὐκ ἐβάπτισεν ἄλλ' οἱ μαθηταὶ αὐτοῦ].

Acts ii. 38 [βαπτισθῆτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι<sup>5</sup> Ἰησοῦ Χριστοῦ<sup>11</sup>].

Acts viii. 16 [βεβαπτισμένοι<sup>7</sup> ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ<sup>8</sup>].

Acts x. 48 [προσέταξεν δὲ<sup>10</sup> αὐτοῖς<sup>10</sup> ἐν τῷ ὀνόματι<sup>6</sup> Ἰησοῦ Χριστοῦ βαπτισθῆναι.].

Acts xix. 5 [ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ<sup>11</sup> κυρίου Ἰησοῦ<sup>12</sup>].

Rom. vi. 3 [ἐβαπτίσθημεν εἰς Χριστὸν (Ἰησοῦν)<sup>13</sup>].

1 Cor. i. 13 [εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context].

Gal. iii. 27 [εἰς Χριστὸν ἐβαπτίσθητε].

Col. ii. 12 [συνταφέντες αὐτῷ ἐν τῷ βαπτισματι<sup>14</sup>].

1 (l omits) 2 (ND II Ἰησοῦς) 3 B † omits 4 (C καίτοι)  
5 (N ἐπι) 6 (D + τοῦ κυρίου) 7 (N \* ἐβαπτισμένοι) 8 (D + Χριστοῦ)  
9 (D τότε πρ.) 10 (N αὐτοῖς) 11 (D omits) 12 (D + Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν) 13 B omits 14 (BD II βαπτισμῶ)

From the Gospel of S. Peter xii.

\* Ἦν δὲ τελευταία ἡμέρα τῶν ἀξύμων, καὶ πολλοὶ τιwes ἐξήρχοντο, ἰσοστρέφοντες εἰς τοὺς οἴκους αὐτῶν τῆς ἑορτῆς παυσαμένης. ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίμεν καὶ ἐλυπούμεθα, καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ. ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λίνα ἀπήλαθμεν εἰς τὴν θάλασσαν καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου, ὃν Κύριος...

VARIOUS.

53 l. Sixth appearance, to above 500 brethren, time and place unknown.

1 Cor. xv. 6 [Ἐπειτα ὠφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν.]

53 k. Seventh appearance, to S. James the Lord's brother, time and place unknown.

1 Cor. xv. 7 [Ἐπειτα<sup>1</sup> ὠφθη Ἰακώβω.]

1 (DE ετρα)

Matt. xxviii. 16. No mention of the appointment of a particular mountain has been made before this.

Can it be that S. Matthew's οἱ δὲ ἐδίστασαν (17) is another of his pluralisms? If so, the allusion is to S. Thomas (John xx. 25) in spite of the different locality.

53 m. Ninth appearance, to seven Apostles, on the lake of Galilee.

1. The draught of fishes.

John xxi. 1 [Μετὰ ταῦτα ἐφάνησεν ἑαυτὸν πάλιν<sup>2</sup> Ἰησοῦς<sup>4</sup> τοῖς μαθηταῖς<sup>5</sup> ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. Ἐφάνησεν δὲ οὕτως<sup>6</sup>. 2 Ἦσαν ἑπτὰ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος<sup>7</sup> καὶ Ναθαναὴλ<sup>7</sup> ὁ<sup>8</sup> ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ<sup>10</sup> Ζεβεδαιου<sup>11</sup> καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ<sup>12</sup> δύο. 3 λέγει αὐτοῖς<sup>13</sup> Σίμων Πέτρος<sup>2</sup> "Ἐπάγω ἀλιεύειν." λέγουσιν αὐτῷ "Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί." 14 ἔξῃληται<sup>15</sup> καὶ<sup>12</sup> ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν<sup>16</sup> οὐδέν. 4 πρωίας δὲ ᾗδη<sup>17</sup> γινωμένης<sup>18</sup> ἔστη Ἰησοῦς εἰς<sup>19</sup> τὸν αἰγιαλόν· οὐ μόνον ᾗδισαν<sup>20</sup> οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν<sup>21</sup> αὐτοῖς<sup>22</sup> Ἰησοῦς "Παιδιά, μή τι<sup>23</sup> προσφάγιον ἔχετε;" ἀπεκρίθησαν αὐτῷ "Οὐ." 6 Ἦ δὲ εἶπεν<sup>24</sup> αὐτοῖς "Βάλετε<sup>25</sup> εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε."<sup>26</sup> ἔβαλον οὖν<sup>27</sup>, καὶ οὐκέτι αὐτὸ ἐλκύσαι<sup>28</sup> ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ<sup>29</sup> Ἰησοῦς τῷ Πέτρῳ "Ὁ κύριός ἐστιν"<sup>30</sup>].

1 (1 + δέ) 2 (s<sup>o</sup> omits) 3 (N + δ) 4 (D l omit)  
5 (D ll s<sup>o</sup> + αὐτοῦ) 6 (l omits) 7 (C Ναθαναὴλ) 8 (D ll δς ἦν)  
9 (l Chanaha, s<sup>o</sup> Catne) 10 (ND ll υἱοῦ) 11 (C + υἱοῦ) 12 (s<sup>o</sup> omits, D + † τοῦ) 13 (D<sup>s</sup> τούτοις) 14 (A ll + καὶ)  
15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N ll s<sup>o</sup> omit) 18 (ND ll γεν-) 19 ND l ἐπὶ 20 (N ll ἐγνωσαν) 21 (D<sup>s</sup> † οὐ, 2 ll omit) 22 (CD + δ) 23 (N omits) 24 (N λέγει, ll omit ὁ δέ, C omits εἶπεν) 25 (l Mitte) 26 (Cyril I + οἱ δὲ εἶπον "Δι' ὅλης τῆς νυκτὸς κοπίασαντες οὐδὲν ἐλάβομεν" ἐπὶ δὲ τῷ σῶ ῥήματι βαλοῦμεν 1 + rete") 27 (ND οἱ δὲ ἔβαλον, s<sup>o</sup> + as He had said unto them) 28 (ND \* εἰλκύσαι) 29 (D omits) 30 (D + ἡμῶν)

s<sup>c</sup> lacks John xiv. 29—xxi. 25.

FIRST DIVISION.

S. LUKE.

S. JOHN.

2. *Breakfast on the shore.*

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,”<sup>1</sup> τὸν ἐπενδύτην διεξώσατο, ἦν γὰρ γυμνός<sup>12</sup>, καὶ ἔβαλεν ἑαυτὸν<sup>13</sup> εἰς τὴν θάλασσαν<sup>4</sup>. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ<sup>5</sup> πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλα ὡς ἀπὸ πηχῶν διακοσίων<sup>6,12</sup>, σύροντες τὸ δίκτυον τῶν ἰχθύων<sup>12</sup>. 9 Ὡς οὖν ἀπέβησαν<sup>7</sup> εἰς τὴν γῆν βλέπουσιν<sup>8</sup> ἀνθρακίαν κειμένην<sup>10</sup> καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον<sup>10</sup>. 10 λέγει αὐτοῖς (ὁ)<sup>11</sup> Ἰησοῦς “Ἐνέγκατε ἀπὸ<sup>12</sup> τῶν ὀψαρίων ὧν ἐπίσαστε νῦν.” 11 ἀνέβη<sup>13</sup> οὖν<sup>14</sup> Σίμων Πέτρος<sup>2</sup> καὶ ἐλκυσεν τὸ δίκτυον εἰς<sup>15</sup> τὴν γῆν μεστὸν ἰχθύων μεγάλων<sup>16,17</sup> ἕκατον πεντήκοντα τριῶν<sup>18</sup> καὶ τοσούτων θντων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς (ὁ)<sup>11</sup> Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς<sup>18</sup> ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν “Σὺ τίς εἶ;” εἰδότες<sup>19</sup> ὅτι ὁ κύριός<sup>20</sup> ἐστιν. 13 ἔρχεται<sup>21</sup> Ἰησοῦς καὶ λαμβάνει<sup>22</sup> τὸν ἄρτον καὶ<sup>23</sup> δίδωσιν<sup>24</sup> αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως<sup>2</sup>. 14 Τοῦτο<sup>25</sup> ᾗθη<sup>2</sup> τρίτον ἐφανέρωθη<sup>26</sup> Ἰησοῦς τοῖς μαθηταῖς<sup>28</sup> ἐγερθεὶς ἐκ νεκρῶν].

1 (s<sup>a</sup> + took...and) 2 (s<sup>a</sup> omits) 3 (D<sup>s</sup> ἤλατο, 1 + εἰ \*salivit) 4 (s<sup>a</sup> + and was swimming and came) 5 (N<sup>s</sup> + ἄλλω) 6 (I viginti) 7 (N<sup>s</sup> ἀν-) 8 (P II εἶδαν, s<sup>a</sup> they found before Jesus) 9 (II s<sup>a</sup> carbones incensos = ἀνθρ. καιομένην) 10 (s<sup>a</sup> + laid) 11 B omits 12 (D<sup>s</sup> 1 ἐκ) 13 (N<sup>s</sup> ἐν-) 14 (D II omit, s<sup>a</sup> δὲ) 15 (D ἐπὶ) 16 (D \* μεγων) 17 (s<sup>a</sup> and they found in it great fishes) 18 (ND II s<sup>a</sup> + δέ) 19 (s<sup>a</sup> believing) 20 (s<sup>a</sup> He) 21 (s<sup>a</sup> omits, A 2 II + οὖν, N<sup>s</sup> + ὁ) 22 (s<sup>a</sup> and Jesus took) 23 (D<sup>s</sup> + omits) 24 (D II s<sup>a</sup> εὐχάριστος ἔδωκεν) 25 (N<sup>s</sup> + δέ) 26 (X 4 II ἐφανέρωσεν ἑαυτὸν) 27 (N<sup>s</sup> + ὁ) 28 (D II s<sup>a</sup> + αὐτοῦ)

3. *S. Peter's commission.*

xxi. 15 [“Ὅτε οὖν ἤρστησαν λέγει τῷ Σίμωνι Πέτρῳ<sup>1</sup> ὁ Ἰησοῦς “Σίμων Ἰωάννου<sup>2</sup>, ἀγαπᾷς με πλεον τούτων<sup>13</sup>,” λέγει αὐτῷ “Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε<sup>14</sup>,” λέγει αὐτῷ “Βόσκει τὰ ἀρνία<sup>5</sup> μου.” 16 λέγει αὐτῷ πάλιν<sup>6</sup> δεύτερον<sup>7</sup> “Σίμων Ἰωάννου<sup>8</sup>, ἀγαπᾷς με;” λέγει αὐτῷ “Ναί<sup>9</sup>, κύριε, σὺ οἶδας ὅτι φιλῶ σε<sup>10</sup>,” λέγει αὐτῷ “Ποίμαινε τὰ προβάτια<sup>11</sup> μου.” 17 λέγει αὐτῷ τὸ<sup>12</sup> τρίτον<sup>11</sup> “Σίμων Ἰωάννου<sup>8</sup>, φιλεῖς με<sup>13</sup>,” ἐλυπήθη<sup>14</sup> ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον<sup>15</sup> “Φιλεῖς με;” καὶ<sup>3</sup> εἶπεν<sup>16</sup> αὐτῷ<sup>17</sup> “Κύριε<sup>1</sup>, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.” 18 λέγει αὐτῷ Ἰησοῦς “Βόσκει τὰ προβάτια<sup>19</sup> μου. 18 ἀμὴν<sup>1</sup> ἀμὴν λέγω σοι<sup>1</sup>, ὅτε<sup>20</sup> ἦς νεώτερος, ἐζώνυες σεαυτὸν καὶ περιεπάτεις ὅπου ἠθελές<sup>2</sup> ᾖσαν δὲ γηράσης, ἔκτενεῖς τὰς χεῖράς<sup>21</sup> σου, καὶ<sup>22</sup> ἄλλος<sup>23</sup> ζώσει<sup>23</sup> σε καὶ ὄσει<sup>24</sup> ὅπου<sup>25</sup> οὐ<sup>26</sup> θέλεις.” 19 τοῦτο<sup>27</sup> δὲ εἶπεν σημαίνων ποῖω θανάτῳ δοξάσει τὸν θεόν<sup>28</sup>. καὶ τοῦτο εἰπὼν λέγει αὐτῷ “Ἀκολούθει μοι”].

1 (s<sup>a</sup> omits) 2 (N<sup>s</sup> omits, A s<sup>a</sup> Ἰωνᾶ, I Bariona, I Iohannes) 3 (II s<sup>a</sup> omit) 4 (2 II s<sup>a</sup> omit) 5 (CD II πρόβατά) 6 (D 2 II omit) 7 (N<sup>s</sup> II s<sup>a</sup> omit, D + ὁ κύριος) 8 (A s<sup>a</sup> Ἰωνᾶ, I Bariona, I Iohannes) 9 (N<sup>s</sup> omits) 10 (I s<sup>a</sup> omit) 11 ND II s<sup>a</sup> πρόβατά (I agnos) 12 (C omits) 13 (s<sup>a</sup> + much) 14 (N<sup>s</sup> + δέ) 15 (D<sup>s</sup> omits, but adds above line, N<sup>s</sup> + καὶ) 16 (ND II λέγει) 17 (B omits) 18 (N<sup>s</sup> + καὶ) 19 ND II πρόβατά (s<sup>a</sup> flock) 20 (C † ὅτι) 21 (N<sup>s</sup> τὴν \* χεῖράν) 22 (I omits) 23 (ND plural) 24 (D<sup>s</sup> ἀπάγουσίν σε, N<sup>s</sup> ποιήσουσίν σοι) 25 (N<sup>s</sup> ὅσα) 26 (D<sup>s</sup> † σὺ) 27 (D ταῦτα) 28 (I eum)

S. PAUL.

PSEUDO-MARK.

1 Cor. xv. (7) [Ἐτα<sup>1</sup> τοῖς ἀποστόλοις πᾶσιν.]

1 NA ἔπειτα

**530.** *Eleventh appearance, to S. Paul, near Damascus, some years afterwards.*

1 Cor. xv. 8 [Ἔσχατον δὲ πάντων ὡσπερ<sup>1</sup> τῷ<sup>2</sup> ἐκτρώματι ὤφθη κάμοι].

1 (D ὡσπερ) 2 (FG omit)

xvi. 19 [Ἦ Ο μὲν οὖν<sup>172</sup> κύριος (Ἰησοῦς)<sup>3</sup> μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν<sup>4</sup> καὶ ἐκάθισεν ἔκ δεξιῶν<sup>74</sup> τοῦ θεοῦ<sup>18</sup>. 20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούτος καὶ τὸν λόγον βεβαιούτος διὰ τῶν ἐπακολουθούτων σημείων<sup>15</sup>.]

1 (C omits) 2 (I Et) 3 A1 omit 4 (CII ἐν δεξιῷ)  
5 (I omits) C 2 II + Ἀμήν

Shorter conclusion.

[[Πάντα δὲ τὰ παραγγελέμενα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δόσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]]

THE ACTS.

ix. 3 [Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξαι τῇ Δαμασκῷ,

ἐξέφνης τε αὐτὸν περιήστραψεν<sup>1</sup> φῶς ἐκ τοῦ οὐρανοῦ,

4 καὶ πεσὼν ἐπὶ τὴν γῆν  
ἤκουσεν φωνὴν λέγουσαν αὐτῷ  
“Σαούλ Σαούλ, τί με διώκεις;”  
5 εἶπεν δὲ “Τίς εἶ<sup>2</sup>, κύριε;”  
ὁ δὲ<sup>3</sup> “Ἐγώ εἰμι Ἰησοῦς<sup>4</sup> ὃν σὺ διώκεις·  
6 ἀλλὰ ἀνάστηθι καὶ εἰσελθε<sup>5</sup> εἰς τὴν πόλιν,  
καὶ λαληθήσεται σοι ἃ τί<sup>6</sup> σε δεῖ ποιεῖν.”  
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰσθήκεισαν ἐνεοί,  
ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες<sup>7</sup>.  
8 ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς,  
ἀνεψφμένων<sup>8</sup> δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν<sup>9</sup> ἔβλεπεν·  
χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.  
9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ<sup>10</sup> ἔπιεν].

1 (C \* περιήστραψεν) 2 (C + σὺ) 3 (N + εἶπεν, E + κύριος πρὸς αὐτόν) 4 (CE + ὁ Ναζωραῖος) 5 (B εἰσθί) 6 (E τί)  
7 (N ὀρώντες) 8 (N \* ἡνυγμ. CE ἠνεψφμ.) 9 (CE<sup>s</sup> οὐδένα)  
10 (C καὶ οὐκ)

<sup>a</sup> LXX. 2 Kings ii. 11, καὶ ἀνελήμφθη Ἥλειον ἐν συννεσιμῷ ὡς εἰς τὸν οὐρανόν.  
<sup>b</sup> LXX. Ps. cx. 1, εἶπεν ὁ κύριος τῷ κυρίῳ μου “Κάθου ἐκ δεξιῶν μου.”

## THE ACTS.

## VARIOUS.

4. *S. John's destiny.*

John xxi. 20 [Ἐπιστραφεῖς<sup>1</sup> ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ἡ<sup>2</sup> Ἰησοῦς<sup>3</sup> ἀκολουθοῦντα<sup>4</sup>, δς<sup>5</sup> καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν<sup>6</sup> “Κύριε<sup>7</sup>, τίς ἐστὶν ὁ παραδιδοῦς<sup>8</sup> σε;” 21 τοῦτον οὖν ἰδὼν ὁ Πέτρος<sup>9</sup> λέγει<sup>10</sup> τῷ<sup>11</sup> Ἰησοῦ<sup>12</sup> “Κύριε<sup>13</sup>, οὗτος δὲ τί;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ἐὰν<sup>14</sup> αὐτὸν θέλω μένειν<sup>15</sup> ἕως ἔρχομαι, τί πρὸς σέ; σύ<sup>16</sup> μοι ἀκολουθεῖ<sup>17</sup>.” 23 Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς<sup>18</sup> ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ<sup>19</sup> ὁ Ἰησοῦς ὅτι<sup>20</sup> “Οὐκ ἀποθνήσκει<sup>21</sup>,” ἀλλ’ “Ἐὰν<sup>22</sup> αὐτὸν θέλω μένειν ἕως ἔρχομαι, ἵτι<sup>23</sup> πρὸς σέ<sup>24</sup>.”]

1 (ND II + δὲ) 2 (D omits) 3 (N omits) 4 (N1 omit)  
5 (N λέγει, NCD I + αὐτῷ) 6 (C omits) 7 (D - διδῶν)  
8 (S + ἀκολουθοῦντα) 9 (N 2 II εἶπεν) 10 (D<sup>s</sup> αὐτῷ) 11 (I omits)  
12 (3 II Sic) 13 (D II + οὕτως) 14 (C? + δὲ)  
15 (S + πῶς) 16 (D + καὶ ἔδοξαν) 17 (D † αὐτῷ) 18 (D II omit)  
19 (D I - θνήσκει) 20 (I omits, 3 II Sic) 21 (D<sup>s</sup> † omits)  
22 (N 2 II S<sup>s</sup> omit, I + tu me sequere)

53 n. *Tenth appearance, on the mount of Olives, forty days after Easter day.*

Acts i. 6 [Οἱ μὲν οὖν συνελθόντες<sup>1</sup> ἠρώτων<sup>2</sup> αὐτὸν λέγοντες “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις<sup>3</sup> τὴν βασιλείαν τῷ<sup>4</sup> Ἰσραὴλ;” 7 εἶπεν<sup>5</sup> πρὸς αὐτοὺς “Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ (ἐν)<sup>6</sup> πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἑσχατοῦ τῆς γῆς.” 9 “καὶ ταῦτα εἰπὼν<sup>10</sup> βλεπόντων αὐτῶν ἐπήρθη<sup>11</sup>, καὶ νεφέλη ὑπέλαβεν<sup>12</sup> αὐτὸν ἀπὸ τῶν<sup>13</sup> ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀπειλίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἑσθήσεσι λευκαῖς<sup>14</sup>, 11 οἱ καὶ εἶπαν “Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες<sup>15</sup> εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ’ ὑμῶν εἰς τὸν οὐρανόν<sup>16</sup> οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε<sup>17</sup> αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.”]

1 (N ἐλθόντες) 2 (C - ου, D ἐπρώτων) 3 (D<sup>s</sup> ἀποκατα-  
στάνεις † εἰς) 4 (D τοῦ) 5 (N + δὲ, C ὁ δὲ εἶπεν, D καὶ εἶπεν)  
6 CD omit 7 (N † εἰπόντων) 8 (D † κατὰ † εἰπόντος αὐτοῦ)  
9 (D<sup>s</sup> ἀπ-) 10 (D<sup>s</sup> ὑπέβαλεν) 11 (D omits) 12 (D ἐσθή-  
σι λευκῇ) 13 (CD ἐμβλ-) 14 (D omits) 15 (D\* ἐθεάσασθε)

Acts xxvi. 12 [“Ἐν οἷς πορευόμενος εἰς τὴν<sup>1</sup> Δαμασκὸν με<sup>2</sup> ἔξουσίας καὶ ἐπιτροπῆς τῆς<sup>3</sup> 2 τῶν ἀρχιερέων 13 ἡμέρας<sup>4</sup> μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ<sup>5</sup>, οὐρανῶθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.”

14 πάντων τε<sup>6</sup> καταπεσόντων ἡμῶν<sup>7</sup> εἰς τὴν γῆν ἤκουσα φωνῆν λέγουσαν<sup>8</sup> πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ “Σαούλ<sup>9</sup> Σαούλ<sup>10</sup>, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίξω.” 15 ἐγὼ δὲ εἶπα “Τίς εἶ, κύριε;”

ὁ δὲ κύριος εἶπεν<sup>10</sup> “Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάστηθι καὶ σταθί<sup>11</sup> ἐπὶ τοῦς πόδας σου. εἰς τοῦτο γὰρ ὤφθη σοι, προχειρισασθαι σε<sup>12</sup> ὑπὲρ τῆν καὶ μάρτυρα ὦν τε εἰδὲς με<sup>13</sup> ὦν τε ὀφθῆσθαι σοι, 17 ἐξαιρουμένός σε ἐκ τοῦ λαοῦ καὶ ἐκ<sup>14</sup> τῶν ἔθνων, εἰς οὗς ἐγὼ ἀποπέλλω<sup>15</sup> σε ἀνοίξαι ὀφθαλμοῦς αὐτῶν<sup>16</sup>, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ<sup>17</sup> τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἀφῆσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις<sup>18</sup> πίστευε τῇ εἰς ἐμέ<sup>19</sup>.”]

1 (E omits) 2 (C + παρὰ) 3 (N † omits) 4 (B βασιλεύς)  
5 (C δὲ) 6 (B omits) 7 (H I λαλοῦσαν) 8 (E genitive)  
9 (E I Σαούλ) 10 (E + πρὸς με) 11 (N † σοι) 12 (N omits)  
13 (C I omit) 14 (C ἔξαπο-) 15 (E τυφλῶν)  
16 (C I + ἀπὸ) 17 (E + πᾶσιν)

xxii. 6 [“Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγιζόντι τῇ Δαμασκῷ περὶ μεσημβριαν<sup>11</sup> ἐξαίφνης ἐκ<sup>2</sup> τοῦ οὐρανοῦ περιστράψαι<sup>3</sup> φῶς ἰκανὸν περὶ ἐμέ,

7 ἔπεσά τε<sup>4</sup> εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι ‘Σαούλ<sup>5</sup> Σαούλ, τί με διώκεις;’

8 ἐγὼ δὲ ἀπεκρίθην<sup>6</sup> ‘Τίς εἶ, κύριε;’ εἶπεν<sup>7</sup> τε πρὸς ἐμέ<sup>17</sup> “Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.” 9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο<sup>8</sup> τὴν δὲ φωνὴν οὐκ ἤκουσαν<sup>9</sup> τοῦ λαλοῦντός μοι.

10 εἶπον δὲ ‘Τί ποιήσω, κύριε;’ ὁ δὲ κύριος<sup>10</sup> εἶπεν πρὸς με ‘Ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται<sup>11</sup> σοι ποιήσαι.’ 11 ὡς δὲ<sup>12</sup> οὐκ ἐνέβλεπον<sup>13</sup> ἀπὸ τῆς δόξης τοῦ φωτός ἐκεῖνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι ἤλθον εἰς Δαμασκόν.”]

1 (D<sup>s</sup> Ἐγγιζόντι δὲ μοι μεσημβρίας Δαμασκῷ) 2 (D<sup>s</sup> ἀπὸ)  
3 (D<sup>s</sup> † περιστράψαι) 4 (D<sup>s</sup> καὶ ἔπεσον) 5 (D<sup>s</sup> I Σαούλ)  
6 (N + καὶ εἶπα) 7 (D<sup>s</sup> δὲ πρὸς με) 8 (N † ἐθεάτο, D<sup>s</sup> E + καὶ ἔμφοβοι ἐγένοντο) 9 (E<sup>s</sup> ἤκουον) 10 (D<sup>s</sup> omits)  
11 (B ἐντέτακται) 12 (I + † surrexit...et) 13 B οὐδὲν ἐβλεπον

#### PRELIMINARY NOTES ON THE SECOND DIVISION.

In the Utterances of our Lord which are recorded in this Division there is an element of sternness, of which we have a few clear traces in S. Mark: e.g. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Mark viii. 34), "If thy hand offend thee, cut it off" (Mark ix. 43). In this Division however the sternness is habitual, mixed sometimes with tenderness, as "Come unto Me, all ye that are weary" (Matt. xi. 28). In the third Division the loving-kindness of Christ is uppermost, in the fourth Division specimens of both kinds are found.

The process of working up the *Logia* into Conflations must have been gradual. There is reason to think that it had already begun before S. Luke became acquainted with the *Logia*, for in the Baptist's Preaching and in the Sermon on the Mount, if not elsewhere, some progress had been made with it. The evidence however shews that in most other cases the *Logia* at that date were still amorphous.

## SECOND DIVISION

A COLLECTION OF *LOGIA* FROM S. MATTHEW'S GOSPEL, ARRANGED IN TWENTY-ONE GROUPS INCLUDING FIVE GREAT CONFLATIONS, WITH THE IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND PARALLELS FROM S. MARK AND OTHER WRITERS.

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1. Forty-one sections are omitted by S. Luke, viz.

**3 D, 3 E 1, 3 E 1 *a*, 3 E 2, 3 E 2 *a*, 3 E 3, 3 E 4, 3 F, 3 F 1, 3 F 2, 3 F 2 *a*, 3 F 2 *γ*, 3 F 3, 3 G 4 *a*, 3 H 2, 3 I 2, 5 S, 8 C, 11 B, 11 D, 11 E, 11 F, 11 G, 11 H, 13 A, 13 B, 13 C, 14 A, 14 B, 14 C, 15, 16 C, 16 E, 17 C, 17 D, 17 G, 17 H, 17 K, 18 A, 18 H, 18 K.** (But S. Luke has fragments of sections **3 D, 3 E 3**.)

2. S. Mark touches thirteen sections, viz.

**3 C, 3 F 2 *γ*, 3 G 4, 3 H 1, 5 O, 5 Q, 5 R, 6 B, 10 A, 17 D, 18 E, 18 H, 18 I *γ*.**

3. S. John touches two sections, viz.

**5 K, 8 B.**

“Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο (ἢ συνεγράψατο), ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.” PAPIAS, bishop of Hierapolis, quoted in Eusebius, *Hist. Eccl.* III. xxxix. 16.



I. THE BAPTIST'S PREACHING<sup>a</sup>.

If this section stood in the *Logia* with the simple preface 'John said,' it would be the duty of an editor to decide from its contents (unless he had other information) what persons were addressed. Now the phrase *γεννήματα ἐχιδνῶν* is not found in S. Mark and is found here only in S. Luke, but it occurs again in Matt. xii. 34, xxiii. 33, and in both passages is applied to the Pharisees. Hence S. Matthew seems to have very naturally inferred that it was addressed to the Pharisees here. With them he couples the Sadducees, as he does in chapter xvi. four times and as no other N. T. writer does, to make clear to the reader that the ruling classes are intended. Throughout his Gospel the guilt of the rulers is continually emphasized. (s<sup>o</sup> spoils the thought by joining with them the taxgatherers.)

But S. Luke took an entirely different view. In all his writings the rabble—the lower orders—the illiterate noisy mischief-makers—come in for censure. To them he concluded the scathing words of the Baptist were applied.

The same discrepancy about the persons addressed exists in three other passages, in all of which S. Matthew assigns to the upper classes what S. Luke assigns to the lowest. (Matt. xii. 38 f.=Luke xi. 29; Matt. ix. 34 and xii. 24=Luke xi. 15; Matt. xvi. 1=Luke xii. 54.) This fact is most significant as showing the limitations under which the Evangelists worked.

If it be asked, Which of the Evangelists is right? the true answer may be, Neither. At any rate it is not likely to be S. Matthew, for he tells us (xxi. 25, 32) that the Pharisees rejected John's baptism, as S. Luke also expressly asserts in vii. 30.

Scores of John's disciples became Christians, and we cannot doubt that one of them supplied this and several other utterances of their revered master, which are found in the non-Marcian sections of the Synoptists.

Though the editorial notes which introduce the section differ so completely, the *Logion* itself is almost *verbatim* the same in SS. Matthew and Luke. S. Luke is nearer to the Aramaic in putting 'fruit' into the plural and preserving 'begin' rather than 'think.' This section we believe to have come to S. Luke direct, when it had already been worked up by conflation with the Marcan matter in which it is embedded in both Evangelists.

iii. 7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων<sup>1</sup> ἐρχομένους ἐπὶ τὸ βάπτισμα<sup>2</sup> εἶπεν αὐτοῖς]

“Γεννήματα ἐχιδνῶν,  
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς<sup>b</sup>;  
8 ποιήσατε οὖν καρπὸν ἀξίον<sup>3</sup> τῆς μετανοίας.  
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς  
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’  
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς  
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.  
10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται.  
Ἐάν οὖν<sup>4</sup> δένδρον μὴ ποιῶν καρπὸν καλὸν<sup>5</sup>  
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
κ.τ.λ.

iii. 12 “οὐ τὸ πτόνον ἐν τῇ χειρὶ αὐτοῦ,  
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ,  
καὶ συναγάξει τὸν σίτον αὐτοῦ<sup>6</sup> εἰς τὴν ἀποθήκην,<sup>7</sup>  
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.”

1 (s<sup>o</sup> publicans and Pharisees and Sadducees) 2 (CD ss + αὐτοῦ) 3 (3 ll ss plural) 4 (s<sup>o</sup> and every) 5 (s<sup>o</sup> omits) 6 (ll ss omit) 7 (ll ss + αὐτοῦ (s<sup>o</sup> his stores))

iii. 7 [Ἐλεγεν<sup>1</sup> οὖν<sup>2</sup> τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’<sup>3</sup> αὐτοῦ<sup>4</sup>] †

“Γεννήματα ἐχιδνῶν,  
τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς<sup>b</sup>;  
8 ποιήσατε οὖν καρποὺς ἀξίους<sup>3</sup> τῆς μετανοίας.  
καὶ μὴ ἀρέψθε λέγειν ἐν ἑαυτοῖς<sup>6</sup>  
‘Πατέρα ἔχομεν τὸν Ἀβραάμ,’  
λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς  
ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.  
9 ἤδη δὲ [καὶ]<sup>7</sup> ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται.  
πάν οὖν<sup>8</sup> δένδρον μὴ ποιῶν καρπὸν (καλὸν)<sup>9</sup> †<sup>10</sup>  
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
κ.τ.λ.

iii. 17 “οὐ τὸ πτόνον ἐν τῇ χειρὶ αὐτοῦ  
διακαθάραι<sup>11</sup> τὴν ἄλωνα αὐτοῦ  
καὶ συναγαγεῖν<sup>12</sup> τὸν<sup>13</sup> σίτον εἰς τὴν<sup>14</sup> ἀποθήκην αὐτοῦ<sup>15</sup>, †  
τὸ δὲ ἄχυρον κατακαύσει<sup>16</sup> πυρὶ ἀσβέστω.”

1 (s<sup>o</sup> Ἐλεγον) 2 (D ll ss δὲ) 3 (D ll ἐνάπιον) 4 (s<sup>o</sup> omits) 5 (D l singular) 6 (ll ss omit, D s αὐτοῖς) 7 (D ll ss omit) 8 (l s<sup>o</sup> δὲ, 2 ll omit) 9 (ll Origen omit) 10 (D ss plural) 11 (CD ll s<sup>o</sup> καὶ διακαθαριεῖ) 12 (CD ll s<sup>o</sup> συναγάξει) 13 (D + μέν) 14 (D omits) 15 (D l omit) 16 (s<sup>o</sup> † κατασβέσει)

<sup>a</sup> Only those parts are given here which belong to this division. For the whole conflation see I. § 1 c.

<sup>b</sup> Cf. 1 Thess. i. 10, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης, Rom. i. 18 &c.

<sup>c</sup> Only those parts are given here which belong to this division. The words *ἡμέρας τεσσαράκοντα* are bracketed as being borrowed from the first division; see Mark i. 13=Luke iv. 2. For the reality of Temptation see Heb. ii. 18, πέπονθεν αὐτὸς πειρασθείς. Heb. iv. 15, ἔχομεν ἀρχιερέα.....πεπειρασμένον...κατὰ πάντα καθ’ ὁμοίτητα χωρὶς ἁμαρτίας. Luke xxiii. 28, “ὑμεῖς δὲ ἐστε οἱ διαμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.” Luke xi. 4 (=Matt. vi. 13), “μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.” Luke xxii. 40, 46 (=Mark xiv. 38=Matt. xxvi. 41), “προσεύχασθε μὴ εἰσελθεῖν εἰς πειρασμόν.” 1 Cor. x. 13, πειρασμοὶς ὑμᾶς οὐκ εἰληφεν εἰ μὴ ἀνθρώπιος. James i. 2, πᾶσαν χαρὰν ἠγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις. 1. 12, μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, κ.τ.λ.

<sup>d</sup> LXX. Deut. viii. 3, οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στήματος θεοῦ ζήσεται ὁ ἄνθρωπος. <sup>e</sup> Matt. xxvii. 53.

<sup>f</sup> LXX. Ps. xci. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου. <sup>g</sup> ἐπὶ χειρῶν ἀροσῶν σε, μὴ ποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου.

<sup>h</sup> LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.

S. MATTHEW.

S. LUKE.

2. THE TEMPTATIONS<sup>c</sup>.

The first of these three Temptations is inseparable from the forty days, but the second and third may not improbably have happened at later periods in our Lord's Ministry, to which they are better adapted. We suppose them to have been recorded, as usual, without any explanatory introduction, at widely different parts of the *Logia*. By the process of conflation they would be brought together and connected with S. Mark's brief record of Temptation, but S. Matthew arranged them in one order, S. Luke in another. This hypothesis seems more reasonable than to suppose that S. Luke received the section arranged as S. Matthew has arranged it, and deliberately tore it to shreds, that he might piece it together again according to his own idea of fitness. Similar inversions of order are seen in §§ 3, 10, and 17 of this division and in § 46 c of the first. Those in this division may be explained as independent attempts to reduce to order the chaos of the *Logia*.

S. Luke's additions (6) appear to be directed against Gnostic error, according to which Satan was the creator of this world, and not merely its temporary ruler, as in John xii. 31, "ὅν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐβλήθησεται ἔξω." Cf. John xiv. 30, xvi. 11. Ephes. ii. 2, κατὰ τὸν ἀρχὼντα τῆς ἐξουσίας τοῦ αἵματος. 2 Cor. iv. 4, ὁ θεὸς τοῦ αἰῶνος τούτου.

v. 10<sup>c</sup>. Beware of thinking that Satan has perverted Scripture by leaving out the essential words "in all thy ways," which would mean "as long as thou keepest to the path of duty"; for "The Lord is righteous in all His ways," "In all thy ways acknowledge Him," "A double-minded man is unstable in all his ways" and similar passages prove that the insertion of these words would only have heightened the meaning, which is "to keep thee wheresoever thou goest and whatsoever thou doest." Our Lord brings no charge of perversion of Scripture, but insists on the most important lesson that an isolated text must not be used to the neglect of other texts.

## 2. 1. First Temptation.

iv. 2 καὶ νηστεύσας [ἡμέρας τεσσαράκοντα<sup>c</sup> ἔκαὶ  
νήκτας τεσσαράκοντα<sup>1</sup>] ὑστερον ἐπεινάσεν.

3 Καὶ προσελθὼν<sup>2</sup> ὁ πειράζων εἶπεν αὐτῷ

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται."

4 ὁ δὲ ἀποκριθεὶς εἶπεν "Γέγραπται

Οὐκ ἐπὶ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος<sup>d</sup>,

[ἀλλ' ἐπὶ<sup>3</sup> παντὶ ῥήματι (ii)]

ἔκπορευομένην διὰ στόματος<sup>14</sup> θεοῦ<sup>5</sup>].<sup>6</sup>

1 (S<sup>c</sup> omits) 2 (D II προσῆλθεν αὐτῷ...καὶ) 3 (CD II ἐν)  
4 (D II omit) 5 (ss the Lord) 6 (I omits)

iv. (2) Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις,  
καὶ συντελεσθειῶν αὐτῶν<sup>1</sup> ἐπεινάσεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

"Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος<sup>1</sup>."<sup>2</sup> †

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς]<sup>7</sup> "Γέγραπται [ἔτι]<sup>4</sup>

Οὐκ ἐπὶ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος<sup>d</sup>."<sup>5</sup>

1 (S<sup>c</sup> after forty days that He had fasted, A 3 II + ὑστερον)  
2 (D I ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται) 3 (D ἀποκριθεὶς ὁ  
Ἰησοῦς εἶπεν, A II + λέγων) 4 (D omits) 5 (D II + ἀλλ' ἐν  
παντὶ ῥήματι θεοῦ)

## 2. 2. Second (Third) Temptation.

iv. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος  
εἰς τὴν ἁγίαν πόλιν<sup>e</sup>,

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ "Εἰ υἱὸς εἶ τοῦ<sup>1</sup> θεοῦ,

βάλε σεαυτὸν<sup>2</sup> κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις ἀγοῦ ἔντελεῖται περὶ σοῦ<sup>3</sup>

καὶ ἐπὶ χειρῶν ἀροῦσίν<sup>4</sup> σε,

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ<sup>5</sup>."

7 ἔφη αὐτῷ ὁ Ἰησοῦς "Πάλιν<sup>5</sup> γέγραπται

Ἐκπειράσεις<sup>10</sup> Κύριον τὸν θεόν σοῦ<sup>5</sup>."

1 (D omits) 2 (C S<sup>c</sup> + ἐντεῦθεν) 3 (S<sup>c</sup> + to keep thee)  
4 (D<sup>s</sup> αἰρονσίν) 5 (S<sup>c</sup> connects with ἔφη) 6 (D Oὐ πειράσεις)

N.B. Inverted order.

iv. 9<sup>a</sup> Ἦγαγεν δὲ αὐτὸν

εἰς Ἱερουσαλήμ

καὶ ἔστησεν<sup>1</sup> ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν (αὐτῷ)<sup>2</sup> "Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῦθεν] κάτω<sup>3</sup>. 10 γέγραπται γὰρ<sup>4</sup> ὅτι

Τοῖς ἀγγέλοις ἀγοῦ ἔντελεῖται περὶ σοῦ

[τοῦ Διαφυλάξαι σε],

11 καὶ<sup>5</sup> [ἔτι]<sup>6</sup> ἐπὶ χειρῶν ἀροῦσίν σε

μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ<sup>7</sup>."<sup>8</sup>

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ἔτι] "Εἰρηται<sup>8</sup>

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σοῦ<sup>5</sup>."

1 (D II + αὐτὸν) 2 I omits 3 (3 II S<sup>c</sup> omit) 4 (S<sup>c</sup> omits)  
5 (II omit) 6 (D 2 II S<sup>c</sup> omit) 7 (S<sup>c</sup> omits) 8 (D II  
Γέγραπται, S<sup>c</sup> omits)

S. MATTHEW.

S. LUKE.

2. 3. *Third (Second) Temptation.*

iv. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος  
 εἰς ὄρος ὑψηλὸν λίαν,  
 καὶ δείκνυσιν<sup>1</sup> αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

† καὶ τὴν δόξαν αὐτῶν<sup>72</sup>, (1)  
 9 καὶ εἶπεν αὐτῷ “Ταῦτά σοι πάντα δώσω<sup>73</sup>” †

ἐὰν πεσῶν προσκυνήσῃς<sup>4</sup> μοι.”

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς “Ὑπαγε<sup>5</sup>, Σατανᾶ·  
 γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις<sup>6</sup>  
 καὶ αὐτῷ μόνῳ λατρεύσεις<sup>a</sup>.”

1 (N deικνύει, D εδειξεν) 2 (S<sup>a</sup> omits) 3 (S<sup>a</sup> these  
 kingdoms and their glory hast thou seen; to Thee will I give  
 them) 4 (C †-σεις) 5 (D ll s<sup>a</sup>+ὀπίσω μου) 6 (N †-σης)

N.B. Inverted order<sup>1</sup>.  
 iv. 5 Καὶ ἀναγαγὼν αὐτὸν  
 εἰσεῖξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης<sup>73</sup>

[ἐν στιγμή χρόνου].  
 6 καὶ εἶπεν αὐτῷ<sup>4</sup> [ὁ διάβολος]. “Σοὶ δώσω †  
 [τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν<sup>5</sup>, (1)  
 [ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θελῶ δίδωμι<sup>6</sup> αὐτήν<sup>7</sup>].

7 [σὺ οὖν] ἐὰν<sup>8</sup> προσκυνήσῃς<sup>9</sup> ἐνώπιον ἐμοῦ,  
 [ἔσται σοῦ πάσα.]”

8 καὶ [ἀποκριθεὶς] ὁ<sup>10</sup> Ἰησοῦς εἶπεν αὐτῷ<sup>11</sup>  
 “Γέγραπται<sup>12</sup> Κύριον τὸν θεόν σου προσκυνήσεις  
 καὶ αὐτῷ μόνῳ λατρεύσεις<sup>a</sup>.”

1 (Most ll put these verses after v. 12) 2 (ll+iterum,  
 D ll+eis ὄρος ὑψηλὸν=λίαν, l+Hierusalem.. statuit eum supra  
 pinnam templi et) 3 (D l τοῦ κόσμου) 4 (D ll πρὸς αὐτὸν)  
 5 (D<sup>a</sup> τούτων) 6 (N δώσω) 7 (ll illa) 8 (ll+procidens)  
 9 (N+μοι) 10 B omits 11 (l omits, A ll+“ὑπαγε ὀπίσω  
 (=μου), Σατανᾶ) 12 (U 2 ll+γάρ)

2. 4. *Independent Editorial Conclusions.*

[iv. 11 Τότε  
 ἀφίησιν αὐτὸν ὁ διάβολος<sup>1</sup>]

(From deutero-Mark)

[καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διεκόνουν αὐτῷ.]

1 (ss+for a season)

[iv. 13 Καὶ συντελέσας πάντα πειρασμὸν  
 ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ<sup>1</sup>.]

1 (D χρόνου)

3. THE SERMON ON THE MOUNT.

The proto-Matthaeus seems to have contained a sermon considerably shorter than the sermon in Luke vi., beginning with two or three short beatitudes; then came the law of Love, the rules “Judge not” &c. and the conclusion about the house on the rock and the house on the sand. From this nucleus S. Matthew has by conflation produced a sermon of 107 verses. Its general subject matter is the duty of the laity, treated as citizens of the new kingdom. In this respect it differs from the next great conflation in Matt. x., in which the duty of the clergy is set forth. Meanwhile S. Luke by the same art of conflation produced another sermon of much narrower scope, containing only 30 verses. It is in no sense an abbreviation of S. Matthew’s sermon, for it has four passages (Luke vi. 24—26, 27 c, 34—35 a, 37 b—38 a) which present no parallels to S. Matthew. Verses 39 and 40 are found in S. Matthew, but in a different context. Of S. Matthew’s 107 verses 58 have parallels in S. Luke, but only 26 of them in the sermon; the remaining 32 are distributed over 7 chapters of S. Luke. Several Marcan scraps are worked up into S. Matthew’s conflation, and we have elsewhere seen reason to think that the trito-Mark borrowed a few scraps from the *Logia*.

3. A. *Independent Introductions.*

iv. 23 [Καὶ περιήγειν<sup>1</sup> ἐν ὄλῃ<sup>1</sup> τῇ Γαλιλαίᾳ<sup>72</sup>, διδάσκων<sup>3</sup> ἐν ταῖς  
 συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ  
 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 †καὶ  
 ἀπήλθεν<sup>4</sup> ἡ ἀκοή αὐτοῦ εἰς ὄλῃν<sup>5</sup> τὴν Συρίαν<sup>577</sup>· καὶ προσήνεγκαν  
 αὐτῷ πάντας<sup>8</sup> τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις  
 συνεχόμενοις, <sup>9</sup> δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυ-  
 τικούς, καὶ<sup>10</sup> ἐθεράπευσεν αὐτούς<sup>11</sup>. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι  
 πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλειος καὶ Ἱεροσολύμων καὶ  
 Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (N omits) 2 (D ll ὄλῃν τὴν Γαλιλαίαν) 3 (N+αὐτοῦς)  
 4 (NC ἐξ-) 5 (N πᾶσαν) 6 (Γ συνορίαν) 7 (S<sup>a</sup> omits)  
 8 (S<sup>a</sup> many) 9 (ND ll+καὶ) 10 (ss+He laid His hand on  
 each of them and) 11 (D ll ss πάντας)

vi. 12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις<sup>1</sup> ἔξελεθῆν αὐτὸν<sup>72</sup> εἰς τὸ  
 ὄρος προσεύξασθαι<sup>2</sup>, καὶ ἦν διανυκτερεύων ἐν<sup>4</sup> τῇ προσευχῇ τῷ  
 θεοῦ<sup>5</sup>. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν<sup>6</sup> τοὺς μαθητὰς  
 αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους  
 ὠνόμασεν<sup>7</sup>, 14 <sup>8</sup> Σίμωνα ἃν καὶ<sup>9</sup> ὠνόμασεν<sup>10</sup> Πέτρον<sup>11</sup> καὶ Ἄνδρέαν  
 τὸν ἀδελφὸν αὐτοῦ καὶ<sup>9</sup> Ἰάκωβον καὶ Ἰωάννην<sup>12</sup> καὶ<sup>13</sup> Φίλιππον  
 †καὶ Βαρθολομαῖον<sup>14</sup> 15 καὶ<sup>13</sup> Ματθαῖον καὶ Θωμᾶν<sup>15</sup> (καὶ<sup>16</sup>  
 Ἰάκωβον<sup>17</sup> Ἀλφαίον καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ<sup>13</sup>  
 Ἰούδαν<sup>18</sup> Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ<sup>19</sup> ὃς<sup>20</sup> ἐγένετο προδότης,

1 (D ll s<sup>a</sup> ἐκείναις) 2 (E ll ἐξήλθεν) 3 (D καὶ προσεύ-  
 χεσθαι) 4 (N ἐπι) 5 (D omits) 6 (D ἐφώνησεν)  
 7 (D ἐκάλεσεν) 8 (D+πρῶτον) 9 (ll omit) 10 (D ll ἐπ-)  
 11 (l omits) 12 (D+τὸν ἀδελφὸν αὐτοῦ, οὓς ἐπωνόμασεν  
 Βοανηργές, ὃ ἐστὶν Ἰωὺλ Βροντήης, s<sup>a</sup>+the sons of Zebedee)  
 13 (A ll omit) 14 (N †omits) 15 (D+τὸν ἐπικαλούμενον  
 Δίδυμον) 16 B ll omit 17 (D+τὸν τοῦ) 18 (S<sup>a</sup>+son of)  
 19 (2 ll omit, D<sup>a</sup> ll Σκαριώθ, ll Scariotha, S<sup>a</sup> Scariot) 20 (D+καὶ),

<sup>a</sup> LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

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(THE SERMON ON THE MOUNT.)

v. 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ

προσῆλθαν (αὐτῷ)<sup>12</sup> οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἄνοιξας τὸ στόμα αὐτοῦ<sup>17</sup> ἔδιδασκεν<sup>13</sup> αὐτοὺς λέγων<sup>14</sup>

vi. 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολλός<sup>21</sup> μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ<sup>22</sup> ἀπὸ πάσης τῆς<sup>5</sup> Ἰουδαίας καὶ Ἱερουσαλήμ<sup>23</sup> καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος<sup>24</sup>, 18 οἱ ἦλθον<sup>25</sup> ἀκοῦσαι αὐτοῦ καὶ λαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι<sup>26</sup> ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο<sup>27</sup>. 19 καὶ πᾶς<sup>28</sup> ὁ ὄχλος ἐζήτουν<sup>29</sup> ἄπτεσθαι<sup>30</sup> αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

<sup>20</sup> Καὶ αὐτὸς<sup>31</sup>

ἔπῳρας<sup>32</sup> τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ<sup>33</sup> ἔλεγεν]

12 B omits 13 (D ἐδίδαξεν) 14 (s<sup>e</sup> He began to say to them)

21 (D ll s<sup>e</sup> omit) 22 (N1 omit) 23 (N + καὶ \* Πιραίας, ll + et trans fretum) 24 (2 ll + et aliarum civitatum) 25 (D ἄλλων πόλεων ἐληλυθῶτων) 26 (D ὄχλ-) 27 (l + omnes) 28 (l omits) 29 (D ll ἐζήτει) 30 (D ἄψασθαι) 31 (D1 omit) 32 (D<sup>e</sup> †ετι ἄρας) 33 (D1 omit)

3. B. The Beatitudes.

Eight short Beatitudes in the third person are followed by one longer in the second person. Of the eight only three belong to the proto-Matthaeus, being found in S. Luke; the others would be added at different dates, as recollections occurred. The eighth short Beatitude seems to be an editorial compilation, for the second half of it is repeated from the first Beatitude and the commencement is an abbreviation of the ninth. In S. Luke all the Beatitudes are in the second person and they are followed by Woes. According to S. Matthew our Lord pronounced Woes on the Pharisees, on the World, on Chorazin and Bethsaida, and on the man from whom occasion for stumbling cometh. S. Luke therefore had good authority for the Woes, but these particular Woes must either be conflated from another source, or, being merely inversions of the Blessings, they may be editorial. We regard as editorial additions the words or phrases which are enclosed in square brackets and printed in small type.

3. B. 1. Eight (three) short Beatitudes.

v. 3 “Μακάριοι οἱ πτωχοὶ<sup>b</sup> [τῷ<sup>1</sup> πνεύματι], ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν<sup>c</sup>. (1)  
4 μακάριοι οἱ πενθοῦντες<sup>b</sup>, ὅτι αὐτοὶ παρακληθήσονται. (2)  
[5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.<sup>d</sup> (3)] (ii)  
6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὴν δικαιοσύνην], ὅτι αὐτοὶ χορτασθήσονται. (4)  
[7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ<sup>3</sup> ἐλεηθήσονται<sup>e</sup>. (5)] (ii)  
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ<sup>f</sup>, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)  
9 μακάριοι οἱ εἰρηνοποιοί<sup>g</sup>, ὅτι (αὐτοὶ)<sup>4</sup> υἱοὶ θεοῦ κληθήσονται. (7)  
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν<sup>5</sup> δικαιοσύνης, ὅτι αὐτῶν ἐστὶν<sup>6</sup> ἡ βασιλεία τῶν οὐρανῶν. (8)]  
1 (D omits) 2 (D ll s<sup>e</sup> place v. 5 before v. 4) 3 (l omits)  
4 NCD ll omit 5 (B ἕνεκα, C + τῆς) 6 (D ἔσται)

vi. (20) “Μακάριοι οἱ πτωχοί<sup>1</sup>, ὅτι ὑμετέρα<sup>2</sup> ἐστὶν ἡ βασιλεία τοῦ θεοῦ<sup>3</sup>. (1)  
21 μακάριοι οἱ πεινῶντες [νῦν]<sup>4</sup>, ὅτι χορτασθήσεσθε<sup>5</sup>. (4)  
μακάριοι οἱ κλαίοντες [νῦν], ὅτι γελάσετε<sup>6,7</sup>. (2)  
1 (Q 3 ll + τῷ πνεύματι) 2 (s<sup>e</sup> theirs) 3 (X 2 ll s<sup>e</sup> τῶν οὐρανῶν) 4 (ll s<sup>e</sup> qui (= nuno) esuriunt ll + et sitiunt ± iustitiam) 5 (N ll s<sup>e</sup> χορτασθήσονται) 6 (ll s<sup>e</sup> third person) 7 (D omits)

<sup>b</sup> LXX. Isai. lxi. 1, Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ ἕνεκεν ἐχρισέν με εὐαγγελίσασθαι πτωχοῖς...2 παρακαλέσαι πάντας τοὺς πενθοῦντας.

<sup>c</sup> Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας;

<sup>d</sup> LXX. Ps. xxxvii. 11, οἱ δὲ πραεῖς κληρονομήσουσιν τὴν γῆν.

<sup>e</sup> Cf. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος.

<sup>f</sup> LXX. Ps. xxiv. 4, ἀθήσους χερσὶν καὶ καθαρὸς τῇ καρδίᾳ. Cf. James iv. 8, καθαρίσατε χεῖρας, ἀμαρτωλοὶ, καὶ ἀγνίστατε καρδίαν, δόλυχοι.

<sup>g</sup> Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

C lacks Matt. v. 16—vii. 4.  
 — Luke vi. 5—36.  
 — vii. 17—viii. 27.  
 — xii. 4—xix. 41.  
 s<sup>o</sup> — iii. 16 b—vii. 33 a.  
 — xvi. 13—31.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

3. B. 2. *One longer Beatitude.*

v. 11 “Μακάριοι ἐστε ὅταν ὀνειδίσωσιν<sup>1</sup> ὑμᾶς  
 καὶ διώξωσιν<sup>2</sup>  
 καὶ εἴπωσιν πᾶν πονηρὸν<sup>3</sup> καθ’ ὑμῶν [ψευδόμενοι]<sup>4</sup>  
 ἕνεκεν<sup>5</sup> ἐμοῦ<sup>6</sup>.”

<sup>12</sup> χαίrete καὶ ἀγαλλιᾶσθε<sup>2</sup>,  
 ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς<sup>7</sup>.  
 οὕτως γὰρ ἐδίδωξαν τοὺς προφῆτας  
 [τοὺς πρὸ ὑμῶν]<sup>8</sup>.

1 (D †-σουσιν) 2 (ND †-ξουσιν) 3 (C1 + ῥήμα)  
 4 (D11 s<sup>o</sup> omit) 5 (B ἕνεκα) 6 (D11 δικαιοσύνης) 7 (D11  
 singular) 8 (s<sup>o</sup> omits, D † + ὑπαρχόντων, U11 s<sup>o</sup> + οἱ πατέρες  
 αὐτῶν, 1 + fratres eorum)

With Matt. v. 14 b compare the Oxyrhynchus fragment vii.

λέγει Ἰησοῦς, “Πόλις ψυχοδομημένη ἐπ’ ἄκρον ὄρους ὑψηλοῦ καὶ  
 ἐστηρικμένη οὐτε πεσεῖν δύναται οὐτε κρυβῆναι.”

vi. 22 “Μακάριοι ἐστε ὅταν μισήσωσιν<sup>8</sup> ὑμᾶς οἱ ἄνθρωποι,  
 [καὶ ὅταν ἀφορίσωσιν ὑμᾶς<sup>7</sup>] καὶ ὀνειδίσωσιν  
 καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν  
 ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου”

<sup>23</sup> χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε,  
 [ἰδοὺ] γὰρ<sup>19</sup> ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ<sup>10</sup>.  
 κατὰ τὰ αὐτὰ<sup>11</sup> γὰρ<sup>12</sup> ἐποίουν τοῖς προφῆταις  
 [οἱ πατέρες αὐτῶν].

7 (D omits) 8 (D †-σουσιν) 9 (D s<sup>o</sup> ὅτι) 10 (B 211  
 plural) 11 (ND ταῦτα) 12 (D<sup>o</sup> 311 omit)

Woes (Editorial?).

[vi. 24 “Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,  
 ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.”

<sup>25</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν<sup>1</sup>, ὅτι πεινάσετε<sup>2</sup>.

οὐαὶ<sup>3</sup>, οἱ γελῶντες νῦν<sup>4</sup>, ὅτι πενθήσετε καὶ κλαύσετε.

<sup>26</sup> οὐαὶ<sup>5</sup> ὅταν καλῶς ὑμᾶς<sup>6</sup> εἴπωσιν πάντες<sup>7</sup> οἱ ἄνθρωποι, κατὰ τὰ  
 αὐτὰ<sup>18</sup> γὰρ<sup>1</sup> ἐποίουν<sup>9</sup> τοῖς ψευδοπροφῆταις<sup>10</sup> οἱ πατέρες αὐτῶν<sup>11</sup>.”]

1 (D11 omit) 2 (s<sup>o</sup> omits) 3 (D11 s<sup>o</sup> + ὑμῶν) 4 (1 omits)  
 5 (D1 s<sup>o</sup> + ὑμῶν) 6 (D ὑμῶν, 1 omits) 7 (D s<sup>o</sup> omit)  
 8 (ND ταῦτα) 9 (1 + et) 10 (311 † προφῆταις) 11 (B s<sup>o</sup>  
 omit)

3. C. *Two preliminary Comparisons, four Logia.*

We have in S. Matthew four independent *Logia*, worked up by conflation into two comparisons. The first we hold to have been borrowed by S. Mark from the *Logia*, and the last to have been taken from S. Mark. See notes on first Division. The phrase “Your Father which is in the Heavens” occurs with variations very frequently in S. Matthew and should probably be regarded usually as editorial. S. Luke gives two of the *Logia*, but in different contexts.

A [v. 13 “Ἔμεῖς ἐστέ] τὸ ἄλας<sup>1</sup> [τῆς γῆς]· || (ii)  
 ἐὰν δὲ τὸ ἄλας<sup>2</sup> μωρανθῇ<sup>3</sup>,  
 ἐν τίνι ἀλισθῆσεται;  
 εἰς οὐδὲν ἰσχύει ἔτι<sup>4</sup>”

εἰ μὴ βληθὲν<sup>5</sup> ἕξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.]  
 (Luke xiv. 35 c = Matt. xiii. 9 = Mark iv. 9 & c.)

1 (ND ἄλα) 2 (ND ἄλα) 3 (11 evanuerit = μωρανθῇ, s<sup>o</sup> lose  
 its savour and become foolish) 4 (D11 ss omit) 5 (D11  
 βληθῆναι...καὶ)

|| Cf. S. Mark ix. 50<sup>a</sup>, § 30 f., “Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;”

B [v. 14 “Ἔμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. (ii)  
 O Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.  
 D <sup>15</sup> Οὐδὲ καίουσιν λύχνον ¶  
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον \* \* \* \*  
 ἀλλ’ ἐπὶ τὴν λυχνίαν,  
 καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.]

xiv. 34 “Καλὸν [οὖν]<sup>1</sup> τὸ ἄλας<sup>2</sup>· ||  
 ἐὰν δὲ [καὶ]<sup>3</sup> τὸ ἄλας<sup>2</sup> μωρανθῇ<sup>4</sup>,  
 ἐν τίνι ἀρτυθῆσεται;

<sup>35</sup> οὔτε εἰς<sup>5</sup> [γῆν οὔτε εἰς κοπρίαν] εἰθετόν ἐστιν.  
 ἕξω βάλλουσιν<sup>6</sup> αὐτό. †  
 [Ὁ ἔχων ὄρα ἀκούει ἀκούετω.]”

1 (D11 s<sup>o</sup> omit) 2 (ND ἄλα) 3 (A11 s<sup>o</sup> omit) 4 (11  
 evanuerit = μωρανθῇ) 5 (D + τὴν) 6 (M 311 βαλοῦσιν)

viii. 16 “<sup>1</sup>Οὐδεὶς δὲ<sup>2</sup> λύχνον ἄψας ¶  
 καλύπτει αὐτὸν<sup>3</sup> σκεύει<sup>4</sup> ἢ ὑποκάτω κλίνης τίθησιν,  
 ἀλλ’ ἐπὶ λυχνίας<sup>5</sup> τίθησιν<sup>6</sup>,  
 ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς<sup>7</sup>.”

Doublet:  
 xi. 33 “Οὐδεὶς<sup>8</sup> λύχνον ἄψας ¶  
 εἰς κρύπτειν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον<sup>9</sup>  
 ἀλλ’ ἐπὶ τὴν λυχνίαν,  
 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν<sup>10</sup>.”

Editorial Conclusion.

[v. 16 “Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων,  
 ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν  
 τὸν ἐν τοῖς οὐρανοῖς.]

1 (s<sup>o</sup> + He spake another parable) 2 (s<sup>o</sup> omits) 3 (11  
 omit) 4 (1 sub modium, 1 sub modio, 1 omits) 5 (ND τὴν  
 λυχνίαν) 6 (D τιθεῖ, 211 omit) 7 (B omits) 8 (A11 + δὲ)  
 9 (s<sup>o</sup> omits) 10 (ND † βλέπωσιν)

¶ Cf. S. Mark iv. 21, § 13 a, “Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;”

\* Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσητε ποικίλοις.

S. MATTHEW.

S. LUKE.

## (THE SERMON ON THE MOUNT.)

3. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

[v. 17 “Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον (ii)  
ἢ τοὺς προφήτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πλη-  
ρῶσαι· 18 ἀμὴν γὰρ<sup>1</sup> λέγω ὑμῖν,

ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ<sup>2</sup>,  
ἵατα ἐν ἡ μίᾳ κερῆα<sup>3</sup> οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου  
ζως (ἀν)<sup>4</sup> πάντα γένηται.

19 ὃς ἐὰν<sup>5</sup> οὖν<sup>6</sup> λύσῃ<sup>7</sup> μίαν τῶν ἐντολῶν τούτων τῶν  
ἐλαχίστων<sup>8</sup> καὶ διδάξῃ οὕτως<sup>9</sup> τοὺς ἀνθρώπους, ἐλάχιστος  
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ  
καὶ διδάξῃ, οὗτος<sup>8</sup> μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν  
οὐρανῶν<sup>9</sup>. 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ  
ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ<sup>2</sup> Φαρι-  
σαίων<sup>2</sup>, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν<sup>2</sup>  
οὐρανῶν<sup>277</sup>.]

1 (ll omit) 2 (s<sup>9</sup> omits) 3 B omits 4 (D<sup>8</sup> omits)  
5 (ll enim) 6 (D λύσει) 7 (D omits) 8 (ll οὕτως)  
9 (ND l omit)

Scrap from the deutero-Matthaeus.

xvi. 17 “Εὐκοπώτερον<sup>b</sup> δέ ἐστιν  
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν<sup>c</sup> †  
ἢ τοῦ νόμου μίαν κερῆαν πεσεῖν.” †

Our Lord's teaching with its boldness and novelty had evidently excited the hopes of the antinomians. He therefore seeks to crush their hopes by a decisive declaration. The standard of morality must rise, He insists, with every new revelation of truth, and Christianity must be better and purer than Judaism. The declaration is made in the usual way of Scripture without reservations. Yet it is obvious that our Lord by reading a higher meaning into the old precepts often set them aside in the letter while He fulfilled them in the spirit. On the whole subject compare Mark x. 23 ('N.T. Problems,' pp. 125—133).

3. E. *Six Illustrations of the higher Morality of the new Kingdom.*3. E. 1. *Murder.*

[v. 21 “Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύ- (ii)  
σεις<sup>e</sup>. ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.  
22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ  
ἀδελφῷ αὐτοῦ<sup>1</sup> ἔνοχος ἔσται τῇ κρίσει.<sup>f</sup> ὃς δ' ἂν  
εἴπῃ τῷ ἀδελφῷ αὐτοῦ ‘Ρακά<sup>2</sup>,’ ἔνοχος ἔσται τῷ  
συνεδρίῳ· ὃς δ' ἂν εἴπῃ<sup>3</sup> ‘Μωρέ<sup>3</sup>,’ ἔνοχος ἔσται εἰς  
τὴν γέενναν τοῦ πυρός.]

1 (D ll s<sup>9</sup> + εἰκῆ) 2 (ND ll 'Ρακά, 1 Raccha, 1 Rachab)  
3 (l s<sup>9</sup> + τῷ ἀδελφῷ αὐτοῦ)

'Ρακά is probably the Aramaic for ܠܫܝܪܐ 'rascal'; for ܠܫܝܪܐ would require 'Ρηκά. Possibly Μωρέ stands for ܠܫܝܪܐ 'rebel.'

3. E. 1. a. *Logion: Seek reconciliation before offering sacrifice.*

[v. 23 “Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ (ii)  
θυσιαστήριον κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει  
τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν  
τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον διαλλάγηθι<sup>1</sup>  
τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε<sup>2</sup> τὸ δῶρόν  
σου.]

1 (D καταλλ-) 2 (D<sup>8</sup> ll -φέρεις)

The three *Logia* which are incorporated into these six illustrations are probably later insertions, for they weaken the argument by drawing the reader's attention to other thoughts.

<sup>b</sup> Mark ii. 9, x. 25 with parallels in Matt. and Luke.

<sup>c</sup> Mark xiii. 31.

<sup>d</sup> Cf. James ii. 10, “Ὅστις γὰρ ἔβλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

<sup>e</sup> LXX. Ex. xx. 13 = Deut. v. 18, οὐ φονεύσεις.

<sup>f</sup> Cf. 1 John iii. 15, πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτῆνος ἐστίν.

C lacks Matt. v. 16—vii. 4.  
 — Luke vi. 5—36.  
 — xii. 4—xix. 41.  
 s<sup>c</sup> — iii. 16 b—vii. 33 a.  
 — xvi. 13—31.

SECOND DIVISION.

S. MATTHEW.

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(THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

3. E. 1. b. *Second Logion: Compound a dispute rather than go to law.*

(Brought to S. Luke in Aramaic.)

[v. 25 “Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ (ii)

ἕως<sup>1</sup> ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ ὁδῷ,  
 μὴ ποτέ σε παραδώσῃ<sup>2</sup> ὁ ἀντίδικος τῷ κριτῇ,  
 ἢ καὶ ὁ κριτῆς<sup>3</sup> τῷ ὑπηρέτῃ<sup>4</sup>,  
 καὶ εἰς φυλακὴν βληθήσῃ.  
 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν  
 ἕως ἂν ἀποδώσῃ τὸν ἕσχατον κοδράντην.]

1 (D † omits) 2 (D παραδώσει) 3 (D ll + σε παραδώσει)  
 4 (s<sup>c</sup> omits)

xii. 57 [“Ἴθι δὲ<sup>1</sup> καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον,  
 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου  
 [ἐπ’ ἔρχοντα,]

ἐν τῇ<sup>2</sup> ὁδῷ δὸς ἐργασίαν ἀπῆλλάχθαι<sup>3</sup> (ἀπ’)<sup>4</sup> αὐτοῦ,  
 μὴ ποτε κατασύρῃ<sup>5</sup> σε πρὸς τὸν κριτὴν, †  
 καὶ ὁ κριτῆς σε παραδώσει τῷ πράκτορι,  
 καὶ ὁ πράκτωρ σε βαλεῖ<sup>6</sup> εἰς φυλακὴν. †  
 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν  
 ἕως καὶ<sup>7</sup> τὸ ἕσχατον λεπτὸν<sup>8</sup> ἀποδώσῃ<sup>9</sup>. †”

1 (D1? s<sup>c</sup> omit) 2 (D<sup>s</sup> † τῷ) 3 (D ἀπῆλλαγήναι) 4 B  
 omits 5 (D ll κατακρίνη, ll tradat) 6 (l † mittit) 7 (D οὐ,  
 3 ll omit) 8 (D ll τὸν ἕσχ. κοδράντην) 9 (D ἀποδοῖς)

3. E. 2. *Adultery.*

[v. 27 “Ἠκούσατε ὅτι ἐρρέθη<sup>1</sup> Ὁὐ μοιχεύσεις<sup>a</sup>. (ii)  
 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα  
 πρὸς τὸ ἐπιθυμῆσαι (αὐτήν)<sup>2</sup> ἤδη ἐμοίχευσεν αὐτήν  
 ἐν τῇ καρδίᾳ αὐτοῦ<sup>3</sup>.]

1 (L ll s<sup>c</sup> + τοῖς ἀρχαίοις) 2 N omits 3 (B ἑαυτοῦ)

In the preceding *Logion* ὁ ἀντίδικος is neither Satan, as Clement of Alexandria thought, nor God according to S. Augustine, but any opponent at law. The appeal, as in Matt. vii. 1 ff., is entirely to self-interest.

This *Logion* seems to have been brought to S. Luke in Aramaic; the ideas are the same but the Greek different.

3. E. 2. a. *Logion: If thine eye offend thee pluck it out.*

(Marcan.)

[v. 29 “Εἰ δὲ ὁ ὀφθαλμὸς σου [ὁ δεξιὸς] σκανδαλίζει σε,  
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],  
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου  
 ἢ καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ<sup>1</sup> εἰς γέενναν  
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,  
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],  
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου<sup>2</sup>  
 ἢ καὶ μὴ<sup>3</sup> ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ<sup>4</sup>.]

1 (ll eat) 2 (D s<sup>c</sup> omit) 3 (N ἡ) 4 (E l βληθῇ)

This section and the next, though described as Marcian, are printed in the larger type to recognise a principle which is widely accepted, that the same section may have belonged to two sources. The latter section in particular is not so close a copy of its doublet as to exclude this view.

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 30 e.)

<sup>a</sup> LXX. Ex. xx. 14 = Deut. v. 17, οὐ μοιχεύσεις.

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(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

3. E. 3. *Divorce.*

(Marcan.)

[v. 31 “Ἐρρέθη δέ<sup>1</sup>

ἌΟς ἄν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
λότῳ αὐτῆ ἀποστάσιον<sup>b</sup>.

<sup>32</sup> Ἐγὼ δὲ λέγω ὑμῖν ὅτι<sup>2</sup>

Ἦπᾶς ὁ ἀπολύων<sup>3</sup> τὴν γυναῖκα αὐτοῦ

[παρεκτός λόγου πορνείας]

ποιεῖ αὐτὴν μοιχευθῆναι,

(καὶ Ἦδς ἐὰν ἀπολελυμένην γαμήσῃ<sup>4</sup> μοιχᾶται)<sup>5</sup>.]

1 (N omits) 2 (D ll ss omit) 3 (D ll ss ds ἂν ἀπόλυση)

4 (B ὁ ἀπολ. γαμήσας) 5 D ll omit

(In a different context.)

(Scrap.)

xvi. 18 “Ἦπᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ  
καὶ γαμῶν ἑτέραν

μοιχεύει,

καὶ ὁ ἀπολελυμένην ἄπὸ ἀνδρὸς<sup>2</sup> γαμῶν μοιχεύει.”

1 (N+πᾶς) 2 (D omits)

(For S. Matthew's doublet of this passage and S. Mark's parallels see I. § 31 c.)

3. E. 4. *Perjury.*

[v. 33 “Ἦάλῳ<sup>1</sup> ἤκούσατε ὅτι ἐρρέθη Ἦτοῖς ἀρχαίοις<sup>2</sup> (ii)  
ΟἮκ ἐπιορκήσεις<sup>2</sup>, ἀποδώσεις δὲ τῷ κγρίῳ τοῦς  
ὄρκους σου<sup>1c</sup>. <sup>34</sup> Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὄλως·  
μήτε ἐν τῷ οἮρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·  
<sup>35</sup> μήτε ἐν τῇ γῆ, ὅτι Ἦποπόδιόν ἐστὶν τῶν ποδῶν  
αὐτοῦ<sup>a</sup>. μήτε εἰς Ἦεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ  
μεγάλου βασιλέως<sup>c</sup>. <sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου  
ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα<sup>3</sup> λευκὴν ποιῆσαι<sup>4</sup>  
ἢ μέλαιναν. <sup>37</sup> ἔστω<sup>5</sup> δὲ ὁ λόγος ὑμῶν “Ναὶ ναὶ<sup>6</sup>,” “Οὐ  
οὐ<sup>7</sup>.” τὸ δὲ περισσὸν<sup>7</sup> τούτων ἐκ τοῦ πονηροῦ ἐστὶν.]

1 (s\* omits) 2 (N\* ἐπιορ.) 3 (N\* τρίχαν) 4 (D ποιεν)

5 B ἔσται 6 (L ll + καὶ) 7 (B\* περισσόν)

This passage does not forbid Christians to swear in a law court but is directed against conversational profanity; for (1) our Lord took the oath which Caiaphas offered to Him (Matt. xxvi. 63 f.). (2) S. Paul repeatedly invokes God's name to attest what he says. (3) In Heb. oaths are approved as an end of strife. (4) In Rev. an angel swears by Him that liveth.

If S. Paul had been acquainted with v. 37, he would probably have expressed himself differently in 2 Cor. i. 17—20.

Our Lord's teaching about oaths is also given in Matt. xxiii. 16.

3. E. 5. *Retaliation.*

[v. 38 “Ἦκούσατε ὅτι ἐρρέθη Ἦφθαλμὸν ἀντὶ ὄφθαλ- (ii)  
μοῦ καὶ ὄδόντα ἀντὶ ὄδόντος<sup>ε</sup>. <sup>39</sup> Ἐγὼ δὲ λέγω  
ὑμῖν μὴ ἀντιστῆναι<sup>2</sup> τῷ πονηρῷ<sup>h</sup>.]

ἀλλ' ὅστις σε ραπίζει<sup>3</sup> εἰς<sup>4</sup> τὴν [δεξιάν]<sup>5</sup> σιαγόνα (σου)<sup>6</sup>,  
στρέψον αὐτῷ καὶ τὴν ἄλλην·

1 (D ll omit) 2 (N\* σταθῆναι) 3 (D ll ραπίσει) 4 (D ἐπι)

5 (D l ss omit) 6 N 3 ll omit

ὁ πονηρὸς (39) does not mean Satan, but any bad man, the indefinite use of the definite article.

vi. 29 “Τῷ<sup>1</sup> τύπτοντί σε ἐπὶ<sup>2</sup> τὴν<sup>3</sup> σιαγόνα  
πάρεχε<sup>4</sup> καὶ τὴν ἄλλην,

1 (B † τῶν) 2 (N D eis) 3 (N+δεξιάν) 4 (D ll + αὐτῷ)

<sup>b</sup> LXX. Deut. xxiv. 1, ἐὰν δέ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὔρη χάριν ἐναντίον αὐτοῦ ὅτι εὔρεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

<sup>c</sup> LXX. Num. xxx. 3, ἀνθρωπος ἀνθρωπος δς ἂν εὖξηται εὐχὴν Κυρίῳ ἢ ὁμῶς ὄρκον ὀρισμῷ ἢ ὀρίσῃται περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

<sup>d</sup> LXX. Is. lxvi. 1, οὕτως λέγει Κύριος “Ο οὐρανὸς μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου.” Contrast Matt. xxii. 44.

<sup>e</sup> LXX. Ps. xlviii. 3, ὄρη Σειῶν, τὰ πλευρὰ τοῦ βορρᾶ, ἢ πόλις τοῦ βασιλέως τοῦ μεγάλου.

<sup>f</sup> Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τιμὰ ὄρκου· ἦτω δὲ ὑμῶν τὸ “Ναὶ” ναὶ καὶ τὸ “Οὐ” οὐ, ἢα μὴ ὑπὸ κρίσει πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, ναὶ...Οὐ, οὐ.

<sup>g</sup> LXX. Ex. xxi. 23, δώσει...24 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

<sup>h</sup> Cf. 1 Thess. v. 15, ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ.



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v. 40 "καὶ τῷ θέλοντί<sup>7</sup> σοι κριθῆναι  
καὶ τὸν χιτῶνά σου λαβεῖν,  
ἀφες<sup>8</sup> αὐτῷ<sup>9</sup> καὶ τὸ ἱμάτιον<sup>10</sup>.  
41 καὶ ὅστις σε<sup>11</sup> ἀγγαρεύσει<sup>12</sup> μίλιον ἔν,  
ὑπάγε μετ' αὐτοῦ<sup>13</sup> δύο.  
42 τῷ αἰτοῦντί σε<sup>14</sup> δός,  
καὶ τὸν θέλοντα<sup>15</sup> ἀπὸ σου<sup>16</sup> δανίσασθαι<sup>a</sup>  
μὴ ἀποστραφῆς.

vi. (29) "καὶ ἀπὸ τοῦ αἰροντός σου }  
τὸ ἱμάτιον } †  
καὶ τὸν χιτῶνα μὴ κωλύσῃς.

30 [παντι<sup>5</sup>] αἰτοῦντί σε δίδου,  
[καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ  
μὴ ἀπαίτει.]<sup>76</sup>

7 (D + ὁ θέλων) 8 (D ἀφήσεις) 9 (N τούτῳ)  
10 (N ss + σου) 11 (N + ἐάν) 12 (D -εὖει, N ἐνγαρεύσει)  
13 (D ll s<sup>a</sup> + ἐτι ἄλλα, ll s<sup>c</sup> + ἄλλα) 14 (N + σοι) 15 (D ll  
τῷ θέλοντι) 16 (D 2 ll omit)

5 (D ll + δέ, D + τῷ, s<sup>a</sup> omits) 6 (l omits) 7 (s<sup>a</sup> or)

3. E. 6. Hating your enemies.

[v. 43 "Ἡκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλη- (ii)  
σίον σου<sup>b</sup> καὶ μισήσεις τὸν ἐχθρόν σου.]

44 Ἐγὼ δὲ λέγω ὑμῖν,  
ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν

(Luke vi. 29, 30 = Matt. v. 39, 40, 42.)

καὶ προσεύχεσθε ὑπὲρ τῶν<sup>2</sup> διωκόντων ὑμᾶς·  
45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρα- }  
νοῖς, ὅτι<sup>3</sup> τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς } (i)  
καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους<sup>4</sup>.

(Luke vi. 31 = Matt. vii. 12.)

46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς,  
τίνα μισθὸν (2) ἔχετε<sup>5</sup>;  
οὐχί<sup>6</sup> καὶ οἱ τελῶναι  
τὸ αὐτὸ<sup>7</sup> ποιοῦσιν;  
47 καὶ ἐὰν ἀσπάσῃσθε  
τοὺς ἀδελφοῦς<sup>8</sup> ὑμῶν μόνον,  
τί περιστὸν ποιεῖτε;  
οὐχὶ καὶ οἱ ἐθνικοὶ<sup>9</sup> τὸ αὐτὸ ποιοῦσιν<sup>7,10</sup>;

Conflate.

(Different order.)

vi. 27 "Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν], †

ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,

[καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,]

προσεύχεσθε περὶ<sup>1</sup> τῶν ἐπηρεαζόντων ὑμᾶς.

29 τῷ<sup>2</sup> τύπτοντί σε ἐπὶ τὴν<sup>4</sup> σιαγόνα πάρεχε<sup>5</sup> καὶ τὴν ἄλλην,  
καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον καὶ<sup>26</sup> τὸν χιτῶνα μὴ  
κωλύσῃς. 30 παντι<sup>5</sup> αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ  
αἰροντος τὰ σὰ μὴ ἀπαίτει<sup>7</sup>. 31 καὶ καθὼς θέλετε ἵνα  
ποιῶσιν<sup>8</sup> ὑμῖν οἱ ἄνθρωποι<sup>9</sup>, ποιεῖτε αὐτοῖς ὁμοίως<sup>10</sup>.

32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς,

ποία ὑμῖν χάρις ἐστίν<sup>7</sup>;

καὶ γὰρ οἱ ἁμαρτωλοὶ<sup>11</sup>

τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν<sup>7,12</sup>.

33 καὶ (γὰρ) ἐὰν<sup>13</sup> ἀγαθοποιήτε<sup>14</sup>

τοὺς ἀγαθοποιούντας ὑμᾶς<sup>15</sup>,

ποία ὑμῖν<sup>7</sup> χάρις ἐστίν;

καὶ<sup>16</sup> οἱ ἁμαρτωλοὶ τὸ αὐτὸ<sup>7,17</sup> ποιοῦσιν.

[34 καὶ ἐὰν δανίσῃτε<sup>18</sup> παρ' ὧν ἐλπίζετε λαβεῖν<sup>19</sup>, ποία ὑμῖν χάρις  
(ἐστίν)<sup>20</sup>; καὶ<sup>16</sup> ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν  
τὰ ἴσα<sup>21</sup>. 35 πλὴν<sup>22</sup> ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθο-  
ποιεῖτε καὶ δανίσετε<sup>a</sup> μηδέν<sup>23</sup> ἀπελπίζοντες<sup>24</sup>, καὶ ἔσται ὁ μισθὸς  
(2) ὑμῶν πολὺς<sup>25</sup>.]

1 (D ll + εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καλῶς ποιεῖτε τοῖς  
μισοῦσιν ὑμᾶς) 2 (D ll + ἐπηρεαζόντων καὶ) 3 (ll qui)  
4 (N omits) 5 (D ll ἔξετε) 6 (N ss omit) 7 D 2 ll  
ὁπως (ll hoc, l haec) 8 (E 2 ll φίλους) 9 (E 2 ll τελῶναι)  
10 (l s<sup>a</sup> omit)

1 (D ὑπὲρ) 2 (B † τῶν) 3 (ND εἰς) 4 (N + δεξιάν)  
5 (D ll + αὐτῷ) 6 (D ll + δέ, D + τῷ, s<sup>a</sup> omits) 7 (l omits)  
8 (s<sup>a</sup> + good) 9 ND I + καὶ ὑμῖς 10 (D l omit) 11 (D  
+ τοῦτο ποιοῦσιν) 12 (s<sup>a</sup> omits) 13 (D ll εἰ) 14 (D -εἶτε)  
15 (s<sup>a</sup> ye do good that ye may be repaid by...illegible) 16 (D ll  
+ γὰρ) 17 (D ll τοῦτο, ll haec) 18 (D † δανίσετε)  
19 (D ἀπολ.) 20 B l omit 21 (D ll omit) 22 (l + dico)  
23 N μηδένα 24 (D \* ἀφελπ., ll s<sup>a</sup> desperantes) 25 (A l s<sup>a</sup>  
+ ἐν τοῖς οὐρανοῖς, 2 ll + in caelo) 26 (s<sup>a</sup> or)

<sup>a</sup> Matt. v. 42<sup>b</sup> = Luke vi. 35<sup>b</sup>.  
<sup>b</sup> LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

S. MATTHEW.

S. LUKE.

## (THE SERMON ON THE MOUNT.)

(3. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

(Luke vi. 35 = Matt. v. 45.)

v. 48 "Ἐσεσθε οὖν ὑμεῖς τέλειοι<sup>c d</sup>  
 ὡς<sup>11</sup> ὁ πατήρ ὑμῶν ὁ οὐράνιος<sup>12</sup> τέλειός ἐστιν.  
 11 (D ὡσπερ) 12 (D ll ἐν οὐρανοῖς)

vi. (35) "καὶ ἔσεσθε υἱοὶ Ὑψίστου,  
 ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ  
 πονηρούς.) (1)  
 36 Γίνεσθε<sup>26</sup> οἰκτεῖρμονες  
 καθὼς<sup>27</sup> ὁ πατήρ ὑμῶν οἰκτεῖρμων ἐστίν<sup>e</sup>."  
 26 (A ll + οὖν) 27 (D<sup>e</sup> ll + καὶ)

3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

[vi. 1 "Προσέχετε<sup>1</sup> (δὲ)<sup>2</sup> τὴν δικαιοσύνην<sup>3</sup> ὑμῶν μὴ (ii)  
 ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι  
 αὐτοῖς· εἰ δὲ μίγῃ, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ  
 ὑμῶν τῷ ἐν τοῖς<sup>4</sup> οὐρανοῖς.]

1 (s<sup>e</sup> omits) 2 BD ll s<sup>e</sup> omit 3 (E 2 ll ἐλεημοσύνην,  
 N † δοσειννη) 4 (ND omit)

This part appears to be much weakened by the introduction of foreign matter, for Matt. vi. 7—15 is entirely out of place and disturbs the argument. The simple fact seems to be that having given one of our Lord's precepts about Prayer, S. Matthew has appended to it all the other precepts in which the word 'pray' occurs, in order that he might collect into one passage all our Lord's teaching on that important subject. And this lets us into a secret. S. Luke likewise has gathered into a much more striking conflation (xi. 1—13) all that he has to tell us about our Lord's teaching on Prayer. One of his sections is new: another occurs in Matt. vii. 7 ff. Why has not S. Matthew put it here? Simply because the word 'pray' does not occur in it and so it passed into a different category. The eye rather than the mind was used by the redactor in conflating.

3. F. 1. *In almsgiving.*

[vi. 2 "Ὅταν οὖν<sup>1</sup> ποιῆς ἐλεημοσύνην, μὴ σαλπίζῃς (ii)  
 ἔμπροσθέν σου, ὡσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς  
 συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ  
 τῶν ἀνθρώπων· ἀμὴν<sup>2</sup> λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν  
 αὐτῶν<sup>3</sup>. 3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω  
 ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιὰ σου, 4 ὅπως ἦ σου ἡ  
 ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου<sup>1</sup> ὁ βλέπων  
 ἐν τῷ κρυπτῷ<sup>3</sup> ἀποδώσει σοι<sup>4</sup> Ε.]

1 (s<sup>e</sup> omits) 2 (N + ἀμὴν) 3 (D 2 ll + αὐτὸς) 4 (E ll  
 + ἐν τῷ φανερῷ)

<sup>c</sup> Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι. Cf. James iii. 2.

<sup>d</sup> LXX. Deut. xviii. 13, τέλειος ἔση ἐναντίον Κυρίου τοῦ θεοῦ σου.

<sup>e</sup> LXX. Ps. ciii. 8, οἰκτεῖρμων καὶ ἐλεῆμων ὁ κύριος. Cf. Ps. cxi. 4. James v. 11, πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτεῖρμων.

<sup>1</sup> This refrain is repeated in vi. 2, 5, 16.

<sup>2</sup> This refrain is repeated in vi. 4, 6, 18.

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)

3. F. 2. *In prayer.*

(Conflate with three *Logia.*)

[vi. 5 “Καὶ ὅταν προσεύχησθε<sup>1</sup>, οὐκ ἔσεσθε<sup>2</sup> ὡς οἱ (ii) ὑποκριταί· ὅτι φιλοῦσιν<sup>3</sup> ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι<sup>4</sup>, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν<sup>5</sup> λέγω ὑμῖν<sup>6</sup>, ἀπέχουσι τὸν μισθὸν αὐτῶν<sup>7</sup> α<sup>7b</sup>. 6 σὺ<sup>9</sup> δὲ ὅταν προσεύχη<sup>10</sup>, εἰσελθε<sup>9</sup> εἰς τὸ ταμεῖον σου<sup>9</sup>, καὶ κλείσας<sup>9</sup> τὴν θύραν σου<sup>11</sup> πρόσεξαι<sup>9b</sup> τῷ πατρὶ σου<sup>9</sup> τῷ ἐν τῷ κρυπτῷ<sup>12</sup> καὶ ὁ πατὴρ σου<sup>9</sup> ὁ βλέπων ἐν τῷ κρυπτῷ<sup>13</sup> ἀποδώσει σοι<sup>9c</sup> α<sup>14</sup>.]

1 (N+D1s<sup>c</sup> προσεύχη) 2 (D1s<sup>c</sup> ἔση) 3 (D11+σῆμαι, 1+salutare) 4 (D1†καὶ προσευχόμενοι) 5 (s<sup>c</sup> omits) 6 (E1+ἔτι) 7 (D αὐτῶν) 8 (s<sup>c</sup> omits) 9 (1 plural) 10 (N \*προσεύχης) 11 (1 omits) 12 (D s<sup>c</sup> omit) 13 (1 +ipse) 14 (11s<sup>a</sup>+openly)

3. F. 2. a. *First Logion: Use not vain repetitions.*

[vi. 7 “Προσευχόμενοι δὲ μὴ βατταλογήσητε<sup>1</sup> ὡς περ (ii) οἱ ἔθνη<sup>2</sup>, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ (ὁ θεὸς)<sup>3</sup> ὁ πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν<sup>4</sup>.]

1 (D βαττατο-) 2 (Bs<sup>c</sup> ὑποκριταί) 3 (ND11ss omit, but N adds the words in small letters) 4 (D1 ἀνοῖξαι τὸ στόμα)

3. F. 2. β. *Second Logion: The Lord's Prayer.*

The fact that John taught his disciples a form of prayer was probably made known to S. Luke by Apollos or some other of John's followers. S. Matthew probably gives the Lord's prayer as it was recited in the East, S. Luke as it was recited in the West, but there is reason to think that the two omitted petitions were used in many Western Churches.

The abrupt Πάτερ with which S. Luke begins is softened down in S. Matthew by an editorial commonplace. In the West there is evidence that the abruptness was removed by prefixing the original Aramaic word Abbâ (not 'Abûnâ (Aramaic) nor 'Abûnan (Galilean), 'Our Father'). So Rom. viii. 15, ἐν ᾧ κράζομεν “'Αββᾶ, ὁ πατήρ,” Gal. iv. 6, κράζον “'Αββᾶ ὁ πατήρ,” Mark xiv. 36, “'Αββᾶ ὁ πατήρ.”

The interesting variant “Let Thy Holy Spirit come upon us and cleanse us” was probably in use locally.

WH. arrange the prayer so that the clause “As in heaven so on earth” shall belong equally to the three preceding petitions. I have not followed them in this.

The fourth petition may be rendered ‘Give us to-day,’ or ‘day by day,’ ‘our bread for the coming day.’ If the prayer be offered at early dawn, this will mean ‘our bread for to-day’; if at night ‘our bread for to-morrow.’ Now if we retranslate this into Biblical Greek we get τὸν ἄρτον ἡμῶν τὸν τῆς ἐπιούσης ἡμέρας, in which ἐπιούσα is the present participle of ἐπεμι ἴδο, which was frequently used of time in classical authors and in the LXX. It occurs five times in S. Luke, viz.

|               |                      |               |                      |
|---------------|----------------------|---------------|----------------------|
| Acts vii. 26. | τῇ τε ἐπιούσῃ ἡμέρᾳ. | Acts xxi. 18. | τῇ δὲ ἐπιούσῃ.       |
| xvi. 11.      | τῇ δὲ ἐπιούσῃ.       | xxiii. 11.    | τῇ δὲ ἐπιούσῃ νυκτὶ. |
| xx. 15.       | τῇ ἐπιούσῃ.          |               |                      |

But so cumbrous a rendering is just as intolerable in Greek as its equivalent is in English; at any rate it was quite unsuited for daily prayer, and we cannot wonder if S. Matthew or one of his fellow-workers sought to simplify it by coining the adjective ἐπιούσιος. It must be confessed that this was not a legitimate formation, for ἐπιούσα is not a substantive and can only stand for ‘to-morrow’ when it has the article, with ἡμέρα expressed or understood; but ἡμέρα cannot be supplied to ἐπιούσιος nor is the article contained in it. Nevertheless, as Bishop Lightfoot has shown (‘On a Fresh Revision’), the evidence indicates that for more than a century the word was understood to mean ‘for the coming day’ or ‘for the

<sup>a</sup> This refrain is repeated in vi. 2, 5, 16.

<sup>b</sup> LXX. Is. xxvi. 20, βάδιζε, λαὸς μου, εἰσελθε εἰς τὰ ταμεῖά σου, ἀπέκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

<sup>c</sup> This refrain is repeated in vi. 4, 6, 18.

S. MATTHEW.

S. LUKE.

## (THE SERMON ON THE MOUNT.)

## (3. F. Beware of Hypocrisy in your various Acts of Righteousness.)

morrow.' S. Jerome tells us that he found ܘܡܘܪܘܐ 'to-morrow' in the Gospel according to the Hebrews, and in all the Old Latin versions *quotidianum* appears. This last rendering may well be called brilliant, for while it preserves the root meaning *dies*, it substitutes a very simple and natural phrase for an exceedingly cumbrous one, and we may be thankful that our translators adhered to it, not being misled by the criticisms of scholars. The Old Syriac rendering [ܘܡܘܪܘܐ] 'continual' is discussed by Dr Chase in 'Texts and Studies.' But there is a saying in the Talmud that if a man who has bread enough in his basket for to-day prays for more he lacks faith, and it seems to me that this is a sneer at the Christians, and if so it considerably confirms the traditional rendering. For further discussion see my 'S. Luke' *ad loc.* and Nestle, *Encycl. Biblica*, p. 2819.

As soon as the church was served by Greek scholars of note, objection was inevitably taken to the traditional rendering. Origen connected the word with *ούσια* and *περιοίσιος*. Most scholars followed him, but in a case like this, where the prayer had been daily recited so long, we dare not set aside the traditional rendering even if the new proposals were more satisfactory than they are.

(In a different context.)

[xi. 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον,  
<sup>1</sup>ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν "Κύριε,  
 δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς Ἦ καὶ Ἰωάννης<sup>12</sup> ἐδίδαξεν τοὺς  
 μαθητὰς αὐτοῦ." <sup>2</sup>εἶπεν δὲ αὐτοῖς<sup>13</sup>]

"Ὅταν προσεύχησθε<sup>4</sup>, λέγετε<sup>5</sup>"Πάτερ<sup>6</sup>,ἁγιασθήτω τὸ ὄνομά σου<sup>7</sup>.Ἔλθάτω ἡ βασιλεία σου<sup>10</sup>.

10

<sup>3</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιονδίδου<sup>11</sup> ἡμῖν ἡμῖν ἡμέραν<sup>12</sup>.<sup>4</sup> καὶ ἄφες ἡμῖν ἡμῖν τὰς ἁμαρτίας<sup>13</sup> ἡμῶν,καὶ γὰρ<sup>14</sup> αὐτοὶ<sup>15</sup> ἀφίμεν<sup>16</sup> παντὶ ὀφειλοντι ἡμῖν<sup>17</sup>.καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.<sup>18</sup>

18

vi. 9 "Οὕτως οὖν προσεύχεσθε ὑμεῖς  
 'Πάτερ [ἡμῶν δ<sup>1</sup> ἐν τοῖς οὐρανοῖς]:  
 ἁγιασθήτω τὸ ὄνομά σου,  
<sup>10</sup> ἔλθάτω ἡ βασιλεία σου,  
 γενηθήτω τὸ θέλημά σου<sup>4</sup>, ὡς<sup>5</sup> ἐν οὐρανῷ καὶ ἐπὶ<sup>3</sup> γῆς.  
<sup>11</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον  
 δὸς ἡμῖν σήμερον<sup>3</sup>  
<sup>12</sup> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
 ὡς καὶ ἡμεῖς ἀφήκαμεν<sup>4</sup> τοῖς ὀφειλέταις ἡμῶν.  
<sup>13</sup> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ<sup>5</sup>."

1 (N omits) 2 (D ll omit) 3 (D + τῆς) 4 (D ἀφι-  
 ομεν, G ll ἀφιμεν, s<sup>c</sup> subjunctive) 5 (E ll s<sup>c</sup> + ἔτι σοῦ ἐστὶν  
 ἡ βασιλεία, E ll + καὶ ἡ δύναμις, E ll s<sup>c</sup> + καὶ ἡ δόξα εἰς τοὺς αἰῶνας,  
 ± ἀμήν)

1 (D ll + καὶ) 2 (N † omits) 3 (D l δ δὲ εἶπεν [I + illis])  
 4 (C † -χεσθε, D + μὴ βαττολογεῖτε ὡς οἱ λοιποὶ· δοκοῦσιν γὰρ  
 τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσ-  
 ευχόμενοι) 5 (N + οὕτω) 6 (CD ll s<sup>c</sup> + ἡμῶν [ll sancte] ὁ ἐν  
 τοῖς οὐρανοῖς) 7 (D omits) 8 (D + ἐφ' ἡμᾶς) 9 (Greg.  
 Nyss. ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς)  
 10 (NCD ll + γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ (N + οὕτω)  
 καὶ ἐπὶ γῆς) 11 (ND ss? δὸς) 12 (D ll σήμερον, N omits τὸ)  
 13 (D ll τὰ ὀφειλήματα, l debita et peccata) 14 (ND ll ὡς καὶ)  
 15 (D ll ἡμεῖς) 16 (N ἀφιμεν) 17 (D ll τοῖς ὀφειλέταις  
 ἡμῶν) 18 (CD ll s<sup>c</sup> + ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

## 3. F. 2. γ. Third Logion: Apology for one of the petitions in the Lord's Prayer.

[vi. 14 "Ἐὰν γὰρ<sup>1</sup> ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώ- (ii)  
 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·  
<sup>15</sup> ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις (τὰ παραπτώματα  
 αὐτῶν)<sup>2</sup>, οὐδὲ ὁ πατὴρ ὑμῶν<sup>3</sup> ἀφήσει<sup>4</sup> τὰ παραπτώματα  
 ὑμῶν ἢ.]

1 (D omits) 2 (ND ll omit) 3 (N 2 ll s<sup>c</sup> ὑμῶν) 4 (D ll  
 + ὑμῖν)

¶ Cf. S. Mark xi. 25, § 37, "[Καὶ ὅταν στήκετε προσευχόμενοι,] ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ  
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν."

<sup>4</sup> Matt. xxvi. 42.

S. MATTHEW.

S. LUKE.

(THE SERMON ON THE MOUNT.)

(3. F. Beware of Hypocrisy in your various Acts of Righteousness.)

3. F. 3. In fasting.

[vi. 16 “<sup>16</sup>Όταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ<sup>3</sup>, ἀφανίζουσιν γὰρ τὰ πρόσωπα<sup>14</sup> αὐτῶν<sup>5</sup> ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν<sup>6</sup> λέγω ὑμῖν<sup>7</sup>, ἀπέχουσιν τὸν μισθὸν αὐτῶν<sup>2</sup>. 17 σὺ δὲ νηστεύων ἀλειψαί<sup>8</sup> σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νύφαι, 18 ὅπως<sup>9</sup> μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ<sup>10</sup> κρυφαίῳ<sup>11</sup>. καὶ ὁ πατήρ σου<sup>12</sup> ὁ βλέπων ἐν τῷ<sup>10</sup> κρυφαίῳ ἀποδώσει σοι<sup>13</sup>.]

1 (S+Kal) 2 (S omits) 3 (s<sup>a</sup> omits) 4 (N1 singular)  
 5 (B εἰνῶν) 6 (S+γάρ) 7 (E II + ἔτι) 8 (D ἀλειψόν)  
 9 (D ἴνα) 10 (D omits) 11 (D κρυφαίῳ) 12 (S s<sup>a</sup> omit)  
 13 (E II + ἐν τῷ φανερώ)

Our Lord's teaching about fasting is also to be found in Mark ii. 18 ff., p. 22.

Cf. Oxyrhynchus Fragment No. 2. Λέγει Ἰησοῦς “Ἐὰν μὴ νηστεύητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίζητε τὸ σάββατον, οὐκ ἔψεσθε τὸν πατέρα.” The rendering “Except ye fast to the world” (Grenfell and Hunt) is untenable, as those editors admit. Dr Swete's rendering “Except ye fast the world-long fast” does not commend itself. Perhaps the author—who may have been a ‘barbarian’—meant ‘Except ye fast in the normal manner’ or ‘regularly’ (κοσμίως).

3. G. Warnings and Encouragements to seek the higher Life.

3. G. 1. Things eternal are lasting.

It will be noticed that S. Luke represents our Lord as counselling the sale of property and disposal of it in gifts to the poor, while S. Matthew merely counsels us to think more of the treasure in heaven than of that upon earth (δέ not ἀλλά). S. Luke has often been accused of a tendency towards Ebionitism. He is clearly alluding to the community of goods, as described in the Acts. S. Matthew's vaguer wording seems more original.

(In a different context.)

vi. 19 “Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς<sup>1</sup> καὶ βρώσις<sup>2</sup> ἀφανίζει<sup>3</sup>, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς<sup>4</sup> ἐν οὐρανῷ, ὅπου οὔτε σῆς<sup>1</sup> οὔτε βρώσις<sup>2</sup> ἀφανίζει<sup>3</sup>, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν<sup>15</sup>. 21 ὅπου γὰρ ἔστιν ὁ θησαυρὸς σου<sup>6</sup>, ἐκεῖ ἔσται (καὶ)<sup>7</sup> ἡ καρδιά σου<sup>8</sup>.

1 (D †θησαυρίζετε) 2 (s<sup>a</sup> omits) 3 (D -ζουσιν) 4 (D †+σὺς) 5 (I omits, S II καὶ κλ.) 6 (s<sup>a</sup> ὑμῶν) 7 B I 8 (D †+σὺς)

xii. 32 [“Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πολλήσατε τὰ υπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιόμενα.]

θησαυρὸν [ἀνέκλειπτον<sup>2</sup>] ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει<sup>1</sup> οὐδὲ σῆς διαφθείρει<sup>3</sup>. †

34 ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν<sup>4</sup>, ἐκεῖ καὶ ἡ καρδιά ὑμῶν<sup>5</sup> ἔσται<sup>6</sup>. †

1 (D I + ἐν αὐτῷ) 2 (D \*ἀνέκλειπτον) 3 (D s<sup>a</sup> -φθερεῖ) 4 (2 II tuus) 5 (D s<sup>a</sup> † ἡμῶν, 2 II tuum) 6 (D \*ἔσται)

3. G. 2. Spiritual blindness involves the whole being.

In an age when the laws of optics were unknown it was natural to speak of the eye as the lamp or window of the body, admitting light into the interior till it reached the tips of the toes, illuminating the whole body. The same idea lies at the base of the language of John xi. 10, “If a man walk in the night he stumbleth because the light is not in him.”

(In a different context.)

(Luke xi. 33 = Luke viii. 16 = Mark iv. 21 = Matt. v. 15.)

vi. 22 “Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς<sup>1</sup>. ἐὰν οὖν<sup>2</sup> ᾗ ὁ ὀφθαλμὸς σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

1 (B II + σου) 2 (S II s<sup>a</sup> omit, I enim)

(s<sup>a</sup> 211 recast Luke xi. 36 thus: Thy body also, therefore, when there is in it no lamp that shineth, becometh darkened; so, when thy lamp becometh bright, it shineth for thee.)

<sup>a</sup> This refrain is repeated in vi. 2, 5, 16.

<sup>b</sup> Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σηρόβρωτα γέγονεν κ.τ.λ.

xi. 33 [“Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]

34 Ὁ λύχνος τοῦ σώματός<sup>1</sup> ἐστιν ὁ ὀφθαλμὸς [σου]. ὅταν<sup>2</sup> ὁ ὀφθαλμὸς σου ἀπλοῦς ᾗ, † [καὶ]<sup>3</sup> ὅλον<sup>4</sup> τὸ σῶμά σου φωτεινὸν ἔστιν<sup>5</sup>.

ἐπὶ<sup>6</sup> δὲ πονηρὸς ᾗ<sup>7</sup>, [καὶ]<sup>8</sup> τὸ σῶμά σου<sup>9</sup> σκοτεινόν<sup>11</sup>.

35 [σκόπει<sup>12</sup> οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν<sup>13</sup>. [36 Ἐἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι<sup>14</sup> σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ<sup>15</sup> λύχνος<sup>16</sup> τῆ ἀστραπῆ φωτίζη σε<sup>17</sup>.] 1 (D II + σου) 2 (C ss + οὖν) 3 (CD II omit) 4 (D πᾶν) 5 (K II ἔσται) 6 (D ὅταν) 7 (I s<sup>a</sup> + ὁ ὀφθαλμὸς σου) 8 (I s<sup>a</sup> + ὅλον) 9 (C †+σὺ) 10 (D I + ἔστιν) 11 (K II + ἔσται, D † + ἔστιν) 12 (C † σκόπει) 13 D II εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος, τὸ σκότος πόσον, s<sup>a</sup> gives both lines 14 C omits 15 (S omits) 16 B + ἐν 17 D II s<sup>a</sup> omit, s<sup>a</sup> recasts the verse

<sup>b</sup> This refrain is repeated in vi. 4, 6, 18.

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3. G. 3. *It is impossible to divide our allegiance.*

The word *Mammon* occurs also in the parable of the Unjust Steward; S. Luke therefore places this *Logion* immediately after that parable.

(In a different context.)

vi. 24 “Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·  
ἢ<sup>1</sup> γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,  
ἢ ἑνὸς ἀντιθέσεται καὶ τοῦ ἑτέρου καταφρονήσει·  
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ<sup>a</sup>.”

1 (N el)

xvi. 13 “Οὐδεὶς [οικέτης] δύναται δυσὶ κυρίοις δουλεύειν·  
ἢ<sup>1</sup> γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,  
ἢ ἑνὸς ἀντιθέσεται καὶ τοῦ ἑτέρου καταφρονήσει.  
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ<sup>a</sup>.”

1 (N el)

3. G. 4. *Wordly anxiety is folly.*

This striking *Logion* seems quite out of place here in S. Matthew. S. Luke has put it next after the story of the Rich Fool, perhaps because in both sections the *ψυχή* is said to eat (and drink). Probably neither Evangelist has preserved the true connexion. See ‘N. T. Problems’ pp. 30—39.

(In a different context.)

vi. 25 “Διὰ τοῦτο λέγω ὑμῖν,  
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε (ἢ τί πίητε)<sup>1</sup>,  
μηδὲ τῷ σώματι ὑμῶν<sup>2</sup> τί ἐνδύσῃσθε·  
οὐχί<sup>3</sup> ἢ ψυχὴ πλείον ἐστι τῆς τροφῆς  
καὶ τὸ σῶμα τοῦ ἐνδύματος;  
26 ἐμβλέψατε εἰς τὰ πετεινὰ (ι) τοῦ οὐρανοῦ  
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν  
οὐδὲ συναγουσιν εἰς ἀποθήκας,  
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·  
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;  
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν<sup>3</sup> δύναται  
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ἢ πῆχυν ἕνα;  
28 καὶ  
περὶ ἐνδύματος τί μεριμνᾶτε;<sup>4</sup>  
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·  
οὐ κοπιῶσιν<sup>5</sup> οὐδὲ νήθουσιν· 29 ὁ λέγω δὲ ὑμῖν ὅτι  
οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
περιεβάλετο ὡς ἐν τούτων.  
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα  
καὶ αὔριον εἰς κλίβανον βαλλόμενον  
ὁ θεὸς οὕτως ἀμφιένυσσιν,  
οὐ πολλῶ<sup>7</sup> μᾶλλον ὑμᾶς, ὀλιγόπιστοι;  
31 μὴ οὖν μεριμνήσητε λέγοντες  
‘Τί φάγωμεν;’ ἢ ‘Τί πίωμεν;’ ἢ ‘Τί περιβαλώμεθα;’

1 Nlls<sup>o</sup> omit 2 (N omits) 3 (lls<sup>o</sup> omit) 4 (s<sup>o</sup> one  
cubit, that ye are anxious about raiment?) 5 (B \* κοπιῶσιν)  
6 (s<sup>o</sup> + ἀμην) 7 (lls<sup>o</sup> quanto) 8 (s<sup>o</sup> for)

xii. 22 [Ἐἶπεν δὲ πρὸς τοὺς μαθητὰς (αὐτοῦ)]<sup>1</sup>  
“Διὰ τοῦτο λέγω ὑμῖν<sup>2</sup>,  
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,  
μηδὲ τῷ σώματι (ὑμῶν)<sup>3</sup> τί ἐνδύσῃσθε.  
23 ἢ γὰρ<sup>4</sup> ψυχὴ πλείον<sup>5</sup> ἐστι τῆς τροφῆς  
καὶ τὸ σῶμα τοῦ ἐνδύματος.  
24 κατανοήσατε ἵνα οὐκ ἐκείνη<sup>6</sup>  
ὅτι οὐ<sup>7</sup> σπεύρουσιν οὐδὲ<sup>7</sup> θερίζουσιν,  
οἷς οὐκ ἔστιν<sup>8</sup> [ταμίον οὐδὲ<sup>9</sup>] ἀποθήκη,  
καὶ ὁ θεὸς τρέφει αὐτούς<sup>10</sup>.  
ἢ πόσῳ μᾶλλον<sup>11</sup> ὑμεῖς διαφέρετε τῶν πετεινῶν. (ι)  
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν<sup>12</sup> δύναται  
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν<sup>13</sup>; †  
26 [εἰ οὖν οὐδὲ ἐλάχιστον<sup>14</sup> δύνασθε]<sup>15</sup>,  
τί<sup>16</sup> περὶ τῶν λοιπῶν μεριμνᾶτε; †  
27 κατανοήσατε τὰ κρίνα<sup>18</sup> πῶς αὐξάνει<sup>17</sup>.  
οὐ κοπιᾷ οὐδὲ νήθει<sup>18</sup>. λέγω δὲ ὑμῖν<sup>19</sup>,  
οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
περιεβάλετο<sup>20</sup> ὡς ἐν τούτων.  
28 ἢ εἰ δὲ<sup>21</sup> ἢ ἐν ἀγρῷ τὸν χόρτον<sup>22</sup> ὄντα σήμερον †  
καὶ αὔριον εἰς κλίβανον βαλλόμενον  
ὁ θεὸς οὕτως ἀμφιάζει<sup>23</sup>,  
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.  
29 καὶ ὑμεῖς μὴ<sup>24</sup> ζητεῖτε  
τί φάγητε καὶ<sup>25</sup> τί πίητε<sup>26</sup>, καὶ ἢ μετεωρίζεσθε<sup>27</sup>,

1 B 2ll omit 2 (l omits) 3 NDlls omit 4 (All omit)  
5 (D πλέον) 6 (D ll τὰ πετεινὰ τοῦ οὐρανοῦ) 7 ND1 οὐτε  
8 (D + οὐτε) 9 (D οὐτε) 10 (D αὐτά) 11 (D ll οὐχί)  
12 (D omits) 13 (All + ἕνα) 14 (N + τι) 15 (D ll καὶ)  
16 (X ll + τοῦ ἀγροῦ) 17 (D lss omit, l + et florescunt) 18 (4 ll  
+ neque texunt, D 2 ll ss οὐτε νήθει οὐτε ὑφαίνει) 19 (ND ll  
+ στι) 20 (X ll -εβάλετο) 21 (2 ll aut videte... quod or  
quomodo) 22 (D lss τὸν χόρτον τοῦ ἀγροῦ, s<sup>o</sup> + ἐν ἀγρῷ) 23 (N  
ἀμφιένυσσιν, D -έζει) 24 (N † omits, corrector adds) 25 (D ll  
ἢ) 26 (N † + μηδὲ τῷ σώματι) 27 (ss with what ye shall  
be covered)

<sup>a</sup> Luke xvi. 9, 11.

C lacks Matt. v. 16—vii. 4.  
 — Luke vi. 5—36.  
 — xii. 4—xix. 41.  
 D — Matt. vi. 20 b—ix. 2 a.  
 s<sup>a</sup> — Matt. vi. 10—viii. 2.  
 s<sup>c</sup> — Luke iii. 16 b—vii. 33 a.

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vi. 32 “ πάντα γὰρ ταῦτα  
 τὰ ἔθνη<sup>8</sup> ἐπιζητοῦσιν  
 οἶδεν γὰρ<sup>9</sup> ὁ πατήρ ὑμῶν [ὁ οὐράνιος]<sup>10</sup>  
 ὅτι χρῆζετε<sup>11</sup> τούτων [ἀπάντων]<sup>12</sup>.  
 33 ζῆτε<sup>13</sup> δὲ πρῶτον τὴν βασιλείαν<sup>14</sup>  
 καὶ τὴν δικαιοσύνην αὐτοῦ,  
 καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν<sup>¶</sup>.  
 8 (s<sup>a</sup> + of the world) 9 (ll δέ, κ + ὁ θεός) 10 (κ ll s<sup>c</sup> omit)  
 11 (B \*χρῆτε) 12 (s<sup>c</sup> omits) 13 (l omits) 14 (B ll s<sup>c</sup>  
 + τοῦ θεοῦ)

xii. 30 “ ταῦτα γὰρ πάντα<sup>26</sup>  
 τὰ ἔθνη [τοῦ κόσμου]<sup>27</sup> ἐπιζητοῦσιν<sup>28</sup>, †  
 ὑμῶν δὲ<sup>29</sup> ὁ πατήρ οἶδεν †  
 ὅτι χρῆζετε τούτων<sup>30</sup>.  
 31 πλὴν ζητεῖτε<sup>31</sup> τὴν βασιλείαν  
 αὐτοῦ<sup>32</sup>,  
 καὶ ταῦτα<sup>33</sup> προστεθήσεται ὑμῖν<sup>¶</sup>.”  
 26 (ll omit) 27 (l omits, s<sup>c</sup> of the earth) 28 (D  
 ζητεῖ) 29 (D ll γὰρ) 30 (X ll + ἀπάντων) 31 (D l ζῆτε  
 δέ, l + πρῶτον) 32 (A ll ss τοῦ θεοῦ) 33 (D ll + πάντα)

¶ S. Mark iv. 24<sup>c</sup>, “ καὶ προστεθήσεται ὑμῖν.”

3. G. 4. a. Logion.

[vi. 34 “ Μὴ οὖν μεριμνήσητε<sup>a</sup> εἰς τὴν αὔριον<sup>b</sup>, ἢ γὰρ αὔ- (ii)  
 ριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.]

3. H. Various Rules of Life enforced by Appeals to Self-interest.

3. H. 1. Do not be censorious.

**Conflate.**

vii. 1 “ Μὴ κρίνετε<sup>c</sup>, ἵνα μὴ κριθῆτε·  
 2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,  
 καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται<sup>1</sup> ὑμῖν<sup>¶</sup>.  
 (Luke vi. 39 = Matt. xv. 14.)  
 (Luke vi. 40 = Matt. x. 24 f.)

vi. 37 “ Καὶ<sup>1</sup> μὴ κρίνετε<sup>c</sup>, καὶ οὐ<sup>2</sup> μὴ κριθῆτε·  
 [καὶ<sup>3</sup> μὴ καταδικάζετε<sup>4</sup>, καὶ οὐ<sup>5</sup> μὴ καταδικασθῆτε<sup>6</sup>. ἀπολύετε,  
 καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν  
 πεπιεσμένον<sup>6</sup> σεσαλευμένον<sup>7</sup> ὑπερεκχυνόμενον δώσουσιν εἰς τὸν  
 κόλπον<sup>8</sup> ὑμῶν·]  
 ᾧ γὰρ<sup>9</sup> μέτρῳ<sup>10</sup> μετρεῖτε [ἀντι-]μετρηθήσεται<sup>11</sup> ὑμῖν<sup>¶</sup>.  
 [39 Ἐἶπεν<sup>12</sup> δὲ καὶ παραβολὴν αὐτοῖς “ Μήτι δύναται τυφλὸς τυφλὸν  
 ὀδηγεῖν; οὐχί<sup>13</sup> ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται<sup>14</sup>; 40 οὐκ  
 ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον<sup>15</sup>, κατηρτισμένος δὲ πᾶς<sup>16</sup>  
 ἔσται<sup>17</sup> ὡς ὁ διδάσκαλος αὐτοῦ<sup>18</sup>.]

1 (ll remetietur)

1 (D ll s<sup>a</sup> omit) 2 (D ll s<sup>a</sup> ἵνα) 3 (CD ll omit)  
 4 (B δικάζετε) 5 (B δικασθῆτε) 6 (s<sup>a</sup> omits, κ πεπιεσμένον,  
 C1 + καὶ) 7 (C + καὶ, s<sup>a</sup> omits) 8 (D †κόλμων) 9 (ll s<sup>a</sup>  
 omit) 10 (C ll τῷ γὰρ αὐτῷ μέτρῳ ᾧ) 11 B ll μετρηθήσεται  
 12 (D ll \*Ἐλεγεν) 13 (κ οὐκ) 14 (κ ll πεσοῦνται) 15 (C  
 + αὐτοῦ) 16 (κ l omit) 17 (κ ἔστω, 4 ll + si sit, 2 ll + ut sit)  
 18 (s<sup>a</sup> There is no disciple that is perfect as his master in teaching)

¶ S. Mark iv. 24<sup>b</sup>, § 13 a, “ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.”

3. H. 1. a. Logion: Reform yourself before you reform others.

vii. 3 “ Τί δὲ βλέπεις τὸ κάρφος  
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,  
 τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν<sup>1</sup> οὐ κατανοεῖς;  
 4 ἢ πῶς ἐρεῖς<sup>2</sup> τῷ ἀδελφῷ σου  
 3 “ Ἄφες ἐκβάλλω τὸ κάρφος  
 ἐκ τοῦ ὀφθαλμοῦ σου,  
 καὶ ἰδὸν ἢ δοκὸς ἐν τῷ ὀφθαλμῷ σου;  
 5 ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν  
 δοκόν,  
 καὶ τότε διαβλέψεις  
 ἔκβαλεῖν<sup>4</sup> τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.<sup>7b</sup>  
 1 (κ δοκὸν τὴν ἐν τ. σ. δ.) 2 (κ ll λέγεις, s<sup>c</sup> δύνασαι λέγειν)  
 3 (κ + Ἀδελφέ,) 4 (κ ἐκβάλλειν) 5 (The Oxyrhynchus  
 fragment I. agrees with S. Matthew's order but with S. Luke's  
 wording)

vi. 41 “ Τί δὲ βλέπεις τὸ κάρφος  
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,  
 τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ<sup>3</sup> ὀφθαλμῷ οὐ κατανοεῖς; †  
 42 πῶς<sup>2</sup> δύνασαι λέγειν τῷ ἀδελφῷ σου  
 ‘[Ἀδελφέ<sup>1</sup>,] ἄφες ἐκβάλλω τὸ κάρφος  
 ἐκ τοῦ ὀφθαλμοῦ σου,  
 καὶ ἰδὸν τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;<sup>7b</sup> †  
 ὑποκριτά, ἐκβαλε πρῶτον τὴν<sup>9</sup> δοκὸν ἐκ τοῦ ὀφθαλμοῦ  
 σου, †  
 καὶ τότε διαβλέψεις  
 τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ<sup>14</sup> τοῦ ἀδελφοῦ σου ἐκ-  
 βαλεῖν.” †  
 1 (D ll omit) 2 (D ll σῷ) 3 (CD ll ἢ πῶς, κ ll πῶς δὲ)  
 4 (D ll s<sup>a</sup> ἐκ τοῦ ὀφθαλμοῦ) 5 (D ll s<sup>a</sup> καὶ ἰδὸν ἢ δοκὸς ἐν τῷ σῷ  
 ὀφθαλμῷ ὑποκρίεται) 6 (C omits)

<sup>a</sup> Cf. Philipp. iv. 6, μηδὲν μεριμνάτε.

<sup>b</sup> Cf. James iv. 13, 14.

<sup>c</sup> Cf. James iv. 12, σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἀνθρώπε πᾶς ὁ κρίνων.

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3. H. 2. *Do not be sacrilegious.*

[vii. 6 “Μὴ δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε (ii) τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν<sup>1</sup> αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.]

1 (κ -σωση)

It has been pointed out that  $\aleph\psi\eta\eta$  = ‘holiness’ but  $\aleph\psi\eta\eta$  = ‘a signet ring.’ The latter pointing would restore sense to the passage, in which the rhetorical figure of *Chiasmus* should be observed, for the swine trample, the dogs bite.

3. H. 3. *Persevere in prayer.*

(On this section see Matt. vi. 1 note, p. 197.)

(From the conflation on Prayer.)

vii. 7 “Αἰτεῖτε, καὶ δοθήσεται<sup>a</sup> ὑμῖν·  
ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.  
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει

καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται<sup>1</sup>.  
9 ἢ τίς<sup>2</sup> ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ<sup>3</sup> ὁ υἱὸς αὐτοῦ  
ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ;  
10 ἢ καὶ<sup>4</sup> ἰχθὺν αἰτήσῃ—μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες  
οἴδατε δόματα<sup>5</sup> ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,  
πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς  
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

1 B ἀνοίγεται 2 (NCII + ἐστιν) 3 (EII ἐὰν αἰτήσῃ)  
4 (IIs<sup>a</sup> aut si) 5 (I 3 II omit)

The comparison of bread to stones is seen also in Matt. iv. 3 = Luke iv. 3, p. 189.

xi. 9 “[Κἀγὼ ὑμῖν λέγω<sup>1</sup>,] αἰτεῖτε, καὶ δοθήσεται<sup>a</sup> ὑμῖν·  
ζητεῖτε, καὶ εὐρήσετε<sup>2</sup>. κρούετε, καὶ ἀνοιγήσεται<sup>3</sup> ὑμῖν.  
10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,

καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται<sup>4</sup>.  
11 τίνα<sup>5</sup> δὲ ἐξ ὑμῶν τὸν πατέρα<sup>6</sup> αἰτήσῃ τὸ υἱὸς<sup>7</sup>;  
12 ἢ καὶ<sup>10</sup> ἰχθύν<sup>9</sup>, μὴ<sup>9</sup> [ἀντι ἰχθύος] ὄφιν αὐτῷ ἐπιδώσει;  
12 ἢ καὶ<sup>10</sup> αἰτήσῃ φόν<sup>11</sup>, ἐπιδώσει αὐτῷ σκορπίον<sup>8</sup>;

13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες<sup>12</sup>  
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,  
πόσῳ μᾶλλον ὁ πατήρ<sup>13</sup> τὸ (ὁ)<sup>14</sup> ἐξ οὐρανοῦ<sup>15</sup>  
δώσει πνεῦμα ἅγιον<sup>16</sup> τοῖς αἰτοῦσιν αὐτόν.”

1 (B † + ὑμῖν λέγω) 2 (s<sup>a</sup> omits) 3 (D ἀνοιγήσεται,  
N ἀνοίγεται) 4 BD<sup>a</sup> ἀνοίγεται (N ἀνοίγεται) 5 (NDI  
tis) 6 (IIs omit) 7 (N I omit) 8 NCD II s<sup>a</sup> ἄρτον, μὴ  
λίθον ἐπιδώσει αὐτῷ; ἢ (± καὶ) ἰχθύν (D II + αἰτήσῃ ± filius  
tuus) 9 (B καὶ) 10 (D ἐὰν δὲ καὶ, C καὶ ἐὰν, II aut si)  
11 (NCD + μὴ) 12 (ND ὄντες) 13 (CII + ὑμῶν) 14 ND II  
omit 15 (I omits) 16 (D II s<sup>a</sup> ἀγαθόν, D II + δόμα)

3. H. 4. *Rule for the treatment of others.*

vii. 12 “Πάντα οὖν<sup>1</sup> ὅσα ἐὰν θέλητε  
ἵνα ποιῶσιν<sup>2</sup> ὑμῖν οἱ ἄνθρωποι,  
οὕτως<sup>3</sup> καὶ ὑμεῖς ποιεῖτε αὐτοῖς·  
[οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. †.]

1 (κ omits) 2 (C † ποιῶσιν) 3 (IIs<sup>a</sup> omit)

vi. 31 “Καὶ καθὼς θέλετε  
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι<sup>1</sup>,  
<sup>2</sup>ποιεῖτε αὐτοῖς ὁμοίως<sup>3</sup>.” †

1 (s<sup>a</sup> + what is good) 2 ND I + καὶ ὑμεῖς 3 (DI omit)

<sup>a</sup> Cf. James i. 5, iv. 3.

<sup>a</sup> Luke x. 19.

<sup>†</sup> Cf. Matt. xxii. 40, “ἐν ταύταις ταῖς δυῖν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.”



C lacks Luke xii. 4—xix. 41.  
 D — Matt. vi. 20 b—ix. 2 a.  
 s<sup>g</sup> — Matt. vi. 10—viii. 2.  
 s<sup>o</sup> — Luke iii. 16 b—vii. 33 a.

SECOND DIVISION.

S. MATTHEW.

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(THE SERMON ON THE MOUNT.)

3. I. *The Danger of Self-delusion.*

3. I. 1. *The narrow gate.*

From this point the tone of the Sermon changes. Instead of the utilitarian precepts in § H eternal issues are presented.

(From the last journey.)

vii. 13 “Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι<sup>1</sup> πλατεῖα<sup>2</sup> καὶ εὐρύχωρος ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν<sup>3</sup> οἱ εἰσερχόμενοι δι’ αὐτῆς·  
 14 ὅτι<sup>4</sup> στενὴ ἡ πύλη<sup>5</sup> καὶ τεθλιμμένη ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

[xiii. 22 Καὶ διεπορεύετο<sup>1</sup> κατὰ πόλεις καὶ κώμας διδάσκων ἡ καὶ πορεύων<sup>2</sup> ποιούμενος<sup>3</sup> εἰς Ἱερουσόλυμα<sup>4</sup>. 23 Εἶπεν δέ τις αὐτῷ “Κύριε, εἰ ὀλίγοι<sup>5</sup> οἱ σωζόμενοι;” ὁ δὲ<sup>6</sup> εἶπεν ἡ πρὸς αὐτοὺς<sup>7</sup>”]

24 “[Ἀγωνίζεσθε<sup>7</sup>] εἰσελθεῖν διὰ τῆς στενῆς θύρας<sup>9</sup>, ὅτι πολλοί, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν<sup>10</sup>, 25 ἀφ’ οὗ<sup>11</sup> ἂν ἐγερθῇ<sup>12</sup> ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἡ ἐξω ἐστάναι<sup>13</sup> ἡ καὶ<sup>13</sup> κρούειν<sup>14</sup> τὴν θύραν<sup>15</sup> λέγοντες ‘Κύριε<sup>16</sup>, ἀνοιξὺν ἡμῖν’ καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν<sup>17</sup> ‘Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.’”]

(Continued in § 3, K. 2.)

1 (Il quam or quid) 2 BCll s<sup>o</sup>+ ἡ πύλη 3 (N omits)  
 4 (Cl s<sup>o</sup> † τί, B+ δέ) 5 (4ll omit)

1 (Hll ἐπορ.) 2 (B †+ πορεύων) 3 (l omits) 4 (B \*Ἱερουσόλ., Dll Ἱερουσαλήμ) 5 (Dll+ εἰσιν) 6 (D+ ἀποκριθεὶς) 7 (ss singular) 8 (D omits) 9 (A ss πύλης, ll portam, ianuum, or ostium) 10 (D εὐρήσουσιν) 11 (D θτου) 12 (Dll εἰσελθῶ, l incipiet surgere) 13 (N omits) 14 (2ll omit) 15 (D 4ll omit) 16 (Dll s<sup>o</sup>+ κύριε) 17 (ll omit)

(Luke xiii. 25 may be a reminiscence of Matt. xxv. 11, 12, p. 236.)

3. I. 2. *The false prophets.*

[vii. 15 “Προσέχετε<sup>1</sup> ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες (ii) ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσθωθεν δέ εἰσιν λύκοι<sup>2</sup> ἄρπαγες.]

1 (Cl+δὲ)

3. I. 3. *The test of sincerity.*

(Continued from § 3, H. 1. a.)

vii. 16 “Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι<sup>1</sup> συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλᾶς<sup>2</sup> } (i)  
 ἢ ἀπὸ τριβόλων σῦκα<sup>3</sup>;

S. Luke's arrangement here seems to be the more primitive.

17 οὕτως<sup>3</sup> πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

vi. 43 “Οὐ γὰρ<sup>11</sup> ἔστιν δένδρον καλὸν ποιοῦν ἡ καρπὸν σαπρὸν<sup>12</sup>, † οὐδὲ [πάλιν<sup>3</sup>] δένδρον σαπρὸν ποιοῦν ἡ καρπὸν καλόν<sup>12</sup>. †

18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν<sup>4</sup>, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν<sup>5</sup>.”

Doublet:

xii. 33 “Ἡ ποιήσατε<sup>6</sup> τὸ<sup>7</sup> δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε<sup>6</sup> τὸ δένδρον σαπρὸν<sup>8</sup> καὶ τὸν καρπὸν αὐτοῦ σαπρὸν·

44 ἕκαστον γὰρ<sup>4</sup> δένδρον ἐκ τοῦ [ἰδίου<sup>6</sup>] καρποῦ<sup>7</sup> γινώσκειται· † οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν<sup>8</sup> σῦκα<sup>7b</sup>, } (i) † οὐδὲ ἐκ βᾶτου<sup>8</sup> σταφυλὴν [τρυγῶσιν].

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.  
 34 γεννήματα<sup>9</sup> ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;

1 (s<sup>o</sup> οὐ γὰρ) 2 (C? \*σταφυληνας) 3 NC οὕτω WH. (s<sup>o</sup> omits) 4 (N? C ποιεῖν) 5 (N ἐνεγκεῖν) 6 (s<sup>o</sup> ποιῶσιν) 7 (D † τόν) 8 (B \* ἀπρὸν) 9 (N γέννημα, corrected to plural)

1 (Dl Οὐκ) 2 (Dll plural) 3 (CDll s<sup>o</sup> omit) 4 (Dll omit) 5 (D καρποῦ αὐτοῦ) 6 (D<sup>8</sup>l ἐκλέγονται) 7 (l uvass) 8 (N † βααστοῦ)

<sup>a</sup> Acts xx. 29, “λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου.”

<sup>b</sup> Cf. James iii. 12, μὴ δύναται...συκὴ ἐλαίαι ποιῆσαι ἢ ἄμπελος σῦκα;

<sup>o</sup> Luke vi. 41, x. 34.

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xii. (34) “ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας  
τὸ στόμα λαλεῖ<sup>10</sup>. (2)

35 δ<sup>11</sup> ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ<sup>12</sup>

ἐκβάλλει<sup>13</sup> ἀγαθά,  
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ<sup>14</sup>  
ἐκβάλλει<sup>15</sup> πονηρά.”

10 (ss ἐκβάλλει, D + ἀγαθά, 1 + mala) 11 (D omits) 12 (L  
2 ll s<sup>o</sup> + τῆς καρδίας ± αὐτοῦ) 13 NC + τὰ 14 (L s<sup>o</sup> + τῆς  
καρδίας αὐτοῦ) 15 (ss λαλεῖ)

## Editorial Conclusion.

[vii. 19 “Πᾶν<sup>1</sup> δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς  
πῦρ βάλλεται. 20 ἄραγε ἀπὸ<sup>2</sup> τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε  
αὐτούς.]

1 (ll s<sup>o</sup> + οὐν) 2 (C ll ἐκ)

vi. 45 “ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ<sup>9</sup>  
[τῆς καρδίας]

προφέρει τὸ<sup>10</sup> ἀγαθόν,  
καὶ ὁ πονηρὸς<sup>11</sup> ἐκ τοῦ πονηροῦ<sup>12</sup>  
προφέρει τὸ πονηρόν·

ἐκ γὰρ<sup>13</sup> περισσεύματος<sup>14</sup> καρδίας  
λαλεῖ<sup>15</sup> τὸ στόμα [αὐτοῦ]<sup>16,17</sup>. (2) †

9 (CD<sup>s</sup> ll + αὐτοῦ) 10 (D omits) 11 (C ll s<sup>o</sup> + ἄνθρωπος)  
12 (C ll + θησαυροῦ τῆς καρδίας αὐτοῦ, s<sup>o</sup> + θησαυροῦ) 13 (C  
+ τοῦ) 14 (C + τῆς) 15 (D<sup>s</sup> καλεῖ) 16 (C l omit) 17 (l  
malum)

We regard Matt. vii. 19 as an editorial conclusion to round  
off the passage for Church reading, for there is nothing new in  
it. The first clause is borrowed from Matt. iii. 10, the latter  
from vii. 16.

3. K. *Warning to false prophets.*3. K. 1. *Deeds demanded, not Words.*

vii. 21 “Οὐ πᾶς ὁ λέγων μοι ‘Κύριε, κύριε,’  
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,

ἀλλ’ ὁ ποιῶν

τὸ θέλημα<sup>1</sup> τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς<sup>2</sup>.

1 (N τὰ θελήματα) 2 (ll s<sup>o</sup> + οὗτος εἰσελεύσεται εἰς τὴν  
βασιλείαν τῶν οὐρανῶν)

vi. 46 “Τί δέ με καλεῖτε<sup>1</sup> ‘Κύριε, κύριε,’

καὶ οὐ ποιεῖτε

ἃ<sup>2</sup> λέγω;”

1 (D λέγετε) 2 B l δ

3. K. 2. *Depart, ye workers of iniquity.*

(In a different context.)

vii. 22 “Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ ‘Κύριε,  
κύριε, τὸ σῶμα<sup>1</sup> ἐν ὀνόματι<sup>2</sup> ἐπροφήτευσάμεν<sup>3</sup>, καὶ  
τῷ σῷ ὀνόματι δαιμόνια<sup>3</sup> ἐξεβάλομεν<sup>4</sup>, καὶ τῷ σῷ ὀνόματι  
δυνάμεις πολλὰς ἐποιήσαμεν;’

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι

‘Οὐδέποτε ἔγνω ὑμᾶς·

ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν<sup>5</sup>.’

1 (C ἰούτως) 2 (Justin, Origen s<sup>o</sup> + ἐπάγομεν καὶ ἐπίομεν  
καὶ τῷ σῷ ὀνόματι) 3 (N + πολλὰ) 4 (N ἐξεβάλλομεν)

xiii. 26 “Τότε ἄρξεσθε<sup>1</sup> λέγειν<sup>2</sup> [‘Ἐπάγομεν ἐνώπιόν σου  
καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας<sup>3</sup>.’]

27 καὶ ἐρεῖ<sup>4</sup> λέγων<sup>5</sup> ὑμῖν

‘Οὐκ οἶδα<sup>6</sup> [πῶθεν ἐστὲ]<sup>7</sup>.’

ἀπόστητε ἀπ’ ἐμοῦ, [πάντες] ἐργάται ἀδικίας<sup>8</sup>.’”

1 ND + ἀρξήσθε 2 (D + Κύριε,) 3 (s<sup>o</sup> Thou hast walked)  
4 (ss + Verily) 5 (N ll omit, D ss λέγω) 6 (N ll + ὑμᾶς)  
7 (D l Οὐδέποτε εἶδον ὑμᾶς) 8 (D ἀνομίας)

(For the continuation see IV. § 1.)

<sup>4</sup> LXX. Jer. xiv. 14, Ψευδῆ οἱ προφῆται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετείλαμην  
αὐτοῖς. Cf. Jer. xxvii. 15.

<sup>5</sup> LXX. Ps. vi. 9, ἀπόστητε ἀπ’ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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3. L. *Concluding Similitude.*

In S. Matthew the metaphor is taken from a Palestinian wady, dry in summer and presenting a tempting site for a house; the winter rains however fill the wady with a roaring torrent against which no structure could stand; the only safety lies in building on the rock which towers above. In S. Luke the floods are not nearly so serious; if the house has a good foundation it will be able to defy them all. Here therefore we have a good example of how Gospel sections were altered to be more intelligible to local congregations. S. Matthew's wording is much more likely to be primitive.

vii. 24 "Πᾶς οὖν ὅστις  
 ἀκούει μου τοὺς λόγους (τούτους)<sup>2</sup>  
 καὶ ποιεῖ αὐτούς<sup>a</sup>,  
 ὁμοιωθήσεται<sup>b</sup> ἀνδρὶ φρονίμῳ,  
 ὅστις ᾠκοδόμησεν<sup>4</sup> αὐτοῦ τὴν οἰκίαν  
 ἐπὶ τὴν πέτραν<sup>b</sup>.  
 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ  
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν<sup>5</sup> τῇ οἰκίᾳ ἐκείνῃ,  
 καὶ οὐκ ἔπεσεν,  
 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν<sup>b</sup>.  
 26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους<sup>9</sup>  
 καὶ μὴ ποιῶν αὐτοὺς  
 ὁμοιωθήσεται ἀνδρὶ μωρῷ,  
 ὅστις ᾠκοδόμησεν<sup>2</sup> αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.  
 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ  
 καὶ ἔπνευσαν οἱ ἄνεμοι<sup>7</sup> καὶ προσέκοψαν<sup>8</sup> τῇ οἰκίᾳ ἐκείνῃ,  
 καὶ ἔπεσεν,  
 καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη."  
 1 (3 ll s<sup>a</sup> omit) 2 B ll omit 3 (C ll s<sup>a</sup> ὁμοιώσω αὐτὸν)  
 4 (C ᾠκοδόμησεν) 5 (N † -σεν) 6 (2 ll omit) 7 (N omits)  
 8 (C προσέρρηξαν)

vi. 47 "Πᾶς ὁ [ἐρχόμενος πρὸς με καὶ]  
 ἀκούων μου τῶν λόγων<sup>1</sup>  
 καὶ ποιῶν αὐτούς,  
 [ὕποδείξω ὑμῶν τινὶ ἐστὶν ὅμοιος<sup>2</sup>]  
 48 ὅμοιός ἐστιν ἀνθρώπῳ  
 οἰκοδομῶντι οἰκίαν  
 [ὅς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον]  
 ἐπὶ τὴν πέτραν  
 τῆς πλημμύρης<sup>3</sup> δὲ γενομένης  
 προσέρρηξεν ὁ ποταμὸς<sup>3</sup> τῇ οἰκίᾳ ἐκείνῃ,  
 καὶ οὐκ ἔσκαψεν σαλευσαί αὐτὴν  
 διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν<sup>4</sup>.  
 49 ὁ δὲ ἀκούσας  
 καὶ μὴ ποιήσας  
 ὅμοιός ἐστιν ἀνθρώπῳ  
 οἰκοδομῶντι<sup>5</sup> οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],  
 ἣ<sup>6</sup> προσέρρηξεν<sup>7</sup> ὁ ποταμὸς,  
 καὶ [εὐθὺς<sup>8</sup>] συνέπεσεν<sup>9</sup>,  
 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."  
 1 (C τοὺς λόγους, N + μου, X 2 ll + τούτους) 2 (C πλημ-  
 μύρας, D πλημύρας) 3 (s<sup>a</sup> and when there were floods and the  
 river was full, they beat) 4 (CD ll τεθεμελίωτο γὰρ ἐπὶ τὴν  
 πέτραν, s<sup>a</sup> omits) 5 (C ll οἰκοδομοῦντι) 6 (D l omit)  
 7 (D συν-) 8 (D 2 ll omit) 9 (C ll ἔπεσεν)

3. M. *Independent Editorial Conclusions.*

vii. [28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,  
 ἔξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ δι-  
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν<sup>9</sup>.  
 viii. 1 καταβάνας δὲ αὐτοῦ<sup>10</sup> ἀπὸ τοῦ θροῦν ἠκολούθησαν αὐτῷ  
 ὄχλοι πολλοί.]

9 (C l s<sup>a</sup> καὶ οἱ Φαρισαῖοι) 10 (N l καταβάντι δὲ αὐτῷ)

(Here follow THE CLEANSING OF A LEPER (I § 5) and  
 THE HEALING OF THE CENTURION'S SERVANT.  
 IV. § 1.)

[vii. 1 Ἐπειδὴ<sup>10</sup> ἐπλήρωσεν<sup>11</sup> πάντα<sup>12</sup> τὰ ῥήματα αὐτοῦ<sup>13</sup> εἰς  
 τὰς ἀκοὰς τοῦ λαοῦ<sup>14</sup>, εἰσῆλθεν<sup>15</sup> εἰς Καφαρναούμ.]

(Matt. vii. 28, 29 = Mark i. 22 = Luke iv. 32.)

10 N ll Ἐπεὶ δὲ (D ll Καὶ ἐγένετο ὅτε) 11 (D 2 ll ἐτέ-  
 λεσεν) 12 (N l omit, D ταῦτα) 13 (ll s<sup>a</sup> omit)  
 14 (D λαῶν) 15 (D ἦλθεν)

(Here follows THE HEALING OF THE CENTURION'S  
 SERVANT. IV. § 1.)

<sup>a</sup> Cf. James i. 22, γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ νόμον δικαιοῦ  
 παρὰ (τῷ) θεῷ, ἀλλ' οἱ ποιηταὶ νόμον δικαιοῦσονται.

<sup>b</sup> Cf. Coloss. ii. 7, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι.

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4. THE TWO (THREE) ASPIRANTS.

If S. Matthew is right in putting these incidents near the beginning of our Lord's Ministry and before the appointment of the Twelve, it is not improbable that we have here the call of three apostles—presumably Judas Iscariot, SS. Thomas and Matthew. S. Luke however puts them near the close of the Ministry, just before our Lord's last journey to Jerusalem. In truth we are little inclined to trust either of these arrangements, especially as there is much misplacement in this part of S. Matthew. It seems more probable that the incidents happened on different occasions and have been brought together for convenience of teaching.

Conflate.

(In a different context.)

viii. 18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον<sup>1</sup> περι αὐτὸν ἐκέλευσεν<sup>2</sup> ἀπελθεῖν  
eis τὸ πέραν.] 19 Καὶ  
προσελθὼν εἰς γραμματεῖς εἶπεν αὐτῷ  
“Διδάσκαλε, ἀκολουθήσω σοι ὅπου εἶαι ἀπέρχῃ.”  
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς  
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν  
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνῶσιν,  
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει  
ποῦ τὴν κεφαλὴν κλίνει.”  
21 Ἐτερος δὲ τῶν μαθητῶν<sup>3</sup> εἶπεν αὐτῷ “Κύριε<sup>4</sup>,  
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν  
καὶ θάψαι τὸν πατέρα μου<sup>5</sup>.”  
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ “Ἀκολουθεῖ μοι, (ι)  
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροῦς.”

1 (2 ll ss + πολλὸν), N ὄχλους, C ll πολλοὺς ὄχλους 2 (ll s<sup>o</sup>  
+ His disciples) 3 (C † μαθητῶν ματῶν, C ll s<sup>o</sup> + αὐτοῦ) 4 (s<sup>o</sup>  
omits) 5 (ss + and I will come)

(Here follows THE STORM ON THE LAKE and other  
Marcan sections much displaced. I. § 14.)

ix. 57 Καὶ<sup>1</sup> [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]

εἶπεν τις πρὸς αὐτόν †  
“Ἀκολουθήσω σοι ὅπου εἶαι ἀπέρχῃ<sup>2</sup>.”  
58 καὶ εἶπεν αὐτῷ (ὁ)<sup>3</sup> Ἰησοῦς  
“Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν  
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνῶσιν,  
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει  
ποῦ τὴν κεφαλὴν κλίνει<sup>14</sup>.”  
59 εἶπεν δὲ πρὸς ἕτερον “Ἀκολουθεῖ μοι.” (ι) ὁ δὲ εἶπεν }  
“Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι<sup>5</sup>  
θάψαι τὸν πατέρα μου.” }  
60 εἶπεν δὲ<sup>6</sup> αὐτῷ  
“Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροῦς,  
[σὺ δὲ ἀπελθὼν<sup>7</sup> διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.”  
61 εἶπεν δὲ καὶ ἕτερος “Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπί-  
τρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν<sup>8</sup> οἶκόν μου<sup>9</sup>.” 62 εἶπεν δὲ  
(πρὸς αὐτόν)<sup>10</sup> ὁ Ἰησοῦς “Οὐδεὶς ἐπιβαλὼν<sup>11</sup> τὴν χεῖρα<sup>12</sup> ἐπ’  
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν [τῇ βασιλείᾳ]<sup>13</sup>  
τοῦ θεοῦ.”]

1 (D ll + ἐγένετο) 2 (D + ὑπάγει, C ll + κύριε) 3 B  
omits 4 N C ll s<sup>o</sup> + Κύριε 5 (D - ὄντα) 6 (D ὁ δὲ εἶπεν)  
7 (D πορευθεὶς) 8 (D omits) 9 (ss + and I will come)  
10 B omits (D s<sup>o</sup> 1 αὐτῷ) 11 (D ἐπιβάλλων) 12 (N C D ll ss  
+ αὐτοῦ) 13 (C D l eis τὴν βασιλείαν) 14 (l omits)

5. THE CHARGE TO THE TWELVE (AND THE SEVENTY).

5. A. Introduction.

S. Mark's charge to the Twelve consists of five verses which are reproduced with but few alterations and no additions in S. Luke. S. Matthew however, as usual, increases them by the addition of new matter till they fill a long chapter, which may be described as a great conflation setting forth all that was remembered of our Lord's teaching about the duties of the clergy. Much of this teaching is ill adapted to the beginning of the Ministry, when His popularity was so great that He could not find time to eat. It speaks of desertion, persecution and martyrdom. S. Luke's charge to the Seventy contains little that is not found in S. Matthew's charge to the Twelve or in other parts of his Gospel. Some have inferred from this and from other considerations that the mission of the Seventy was unhistorical. But S. Luke could hardly be misinformed on so important a point. All these charges we regard as conflations, and it is the very nature of a conflation to contain things which were spoken on diverse occasions.

[ix. 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας<sup>1</sup> καὶ τὰς κώμας,  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ<sup>2</sup> κηρύσσων τὸ εὐαγγέλιον  
τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν<sup>3</sup>.  
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περι αὐτῶν ὅτι ἦσαν ἐσκυλ-  
μένοι καὶ ἐρμυμένοι<sup>4</sup> ὡσεὶ<sup>5</sup> πρόβατα μὴ ἔχοντα ποιμένα<sup>6</sup>.]

1 (s<sup>o</sup> omits) 2 (N omits) 3 (N ll + ἐν τῷ λαῷ καὶ  
ἠκολούθησαν αὐτῷ) 4 (D βερμυμένοι) 5 (CD ὡς)

° LXX. Num. xxvii. 17, καὶ οὐκ ἐστὶν ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἳ οὐκ ἐστὶν ποιμήν.

The Marcan Charge to the Twelve with parallels from the  
other Gospels is given on pages 54—57.

Matt. ix. 35 is repeated in Matt. iv. 23; the last clause of  
it occurs also in Matt. x. 1 (page 54).

With Matt. ix. 36 cf. Mark vi. 34.

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5. B. *The Harvest plentiful, the Labourers few.*

(To the Seventy.)

[x. 1 Ἐπειὶ δὲ ταῦτα ἀπέδειξεν<sup>1</sup> ὁ κύριος<sup>2</sup> ἑτέροισ ἐβδομήκοντα (δύο)<sup>3</sup> καὶ ἀπέστειλεν αὐτοὺς<sup>4</sup> ἀνὰ δύο (δύο)<sup>5</sup> πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον<sup>6</sup> οὗ ἤμελλον αὐτοὺς<sup>7</sup> ἔρχεσθαι<sup>8</sup>.]

<sup>2</sup> Ἐλεγεν δὲ πρὸς αὐτοὺς

“Ὁ μὲν<sup>9</sup> θερισμὸς πολὺς<sup>2</sup>, οἱ δὲ ἐργάται ὀλίγοι· δεῖθ<sup>10</sup>τε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλλῃ εἰς τὸν θερισμὸν αὐτοῦ.” †

1 (D ll Ἀπέδειξεν δὲ) 2 (D ll ss omit, NCD ll s<sup>o</sup> + καί, s<sup>o</sup> + from His disciples) 3 NCD ll omit 4 (B omits) 5 NCD omit 6 (D ll ss πάντα τόπον καὶ πόλιν) 7 (D ll omit) 8 (A 2 ll εἰσέρχ.) 9 (D ll ss omit) 10 (D<sup>s</sup> s<sup>o</sup> omit)

ix. 37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ  
“Ὁ μὲν θερισμὸς πολὺς<sup>2</sup>, οἱ δὲ ἐργάται ὀλίγοι·  
<sup>3</sup> δεῖθ<sup>10</sup>τε οὖν τοῦ κυρίου<sup>10</sup> τοῦ θερισμοῦ  
ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

6 (D † τὸν κύριον)

5. C. *The Mission of the Twelve (Matt. x. 1—4 is Marcan).*

[x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς<sup>4</sup> αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν<sup>1</sup> αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν<sup>2</sup>. <sup>2</sup> Τῶν δὲ<sup>3</sup> δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ἢ λεγόμενος<sup>14</sup> Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ<sup>5</sup> Ἰάκωβος ὁ<sup>3</sup> τοῦ Ζεβεδαιοῦ καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ<sup>16</sup>, <sup>3</sup> Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ<sup>7</sup> Θαδδαῖος<sup>8</sup>, <sup>4</sup> Σίμων ὁ Καναναῖος<sup>10</sup> καὶ<sup>11</sup> Ἰούδας ὁ<sup>12</sup> Ἰσκαριώτης<sup>13</sup> ὁ καὶ παραδοὺς αὐτόν. <sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς<sup>9</sup> λέγων<sup>7</sup> “Εἰς ὅδον ἐθνῶν<sup>14</sup> μὴ ἀπέλθ<sup>15</sup>ητε, καὶ εἰς πόλιν Σαμαρειτῶν<sup>15</sup> μὴ εἰσέλθ<sup>16</sup>ητε· <sup>6</sup> πορεύεσθε<sup>16</sup> δὲ<sup>17</sup> μᾶλλον<sup>4</sup> πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.]

1 (CD ἐκβαλεῖν) 2 (L 2 ll + ἐν τῷ λαῷ) 3 (D<sup>s</sup> omits) 4 (s<sup>o</sup> omits) 5 (CD<sup>s</sup> ll omit) 6 (s<sup>o</sup> James and John the sons of Z.) 7 (N omits) 8 (C illegible, D Λεββαῖος, I Iebbaeus, E Arm. Aeth. Δεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, ll Judas Zelotes, s<sup>o</sup> omits) 9 (D ll s<sup>o</sup> + καί) 10 (N Κανανίτης, D ll Χαναναῖος, s<sup>o</sup> + Judah the son of James) 11 (N + δ) 12 (C omits) 13 (D ll \* Σκαριώτης, C Ἰσκαριώθ, ll Scarioth, s<sup>o</sup> Scariot) 14 (N † omits) 15 (D ll Σαμαριτανῶν) 16 (D ὑπάγετε) 17 (D omits)

[ix. 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα<sup>1</sup> ἔδωκεν<sup>2</sup> αὐτοῖς δύναμιν καὶ ἐξουσίαν<sup>3</sup> ἐπὶ πάντα τὰ δαιμόνια<sup>4</sup> καὶ νόσους θεραπεύειν.]

1 (NCD ll + ἀποστόλους, ll + discipulos eius) 2 (N † δέδωκεν) 3 (C \* ἐξουσιν) 4 (D † πᾶσαν δαιμόνιον)

(vv. 5 b, 6 belong to the fourth Division, § 32.)

5. D. *Preach and heal.*

x. 7 “Πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι<sup>1</sup> “Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν.” <sup>2</sup> ἰσθενούντας θεραπεύετε<sup>2</sup>, νεκροὺς ἐγείρετε,<sup>18</sup> λεπροὺς καθαρῖζετε<sup>4</sup>, δαιμόνια ἐκβάλλετε<sup>2</sup>· δωρεὰν ἐλάβετε, δωρεὰν δότε.

1 (B omits) 2 (D θεραπεύσατε) 3 (l omits, D v. ἐγείρατε) 4 (D καθαρῖσατε) 5 (D ἐκβάλετε)

ix. 2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι<sup>1</sup>.

1 (ND ll + τοὺς ἰσθενεῖς, C + τοὺς ἰσθενούντας, l + omnes infirmitates)

\* Cf. John iv. 35, 36.

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## (THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. E. *Take no money (Marcan).*

[x. 9 “Μη κτήσησθε χρυσὸν μηδὲ<sup>1</sup> ἀργυρὸν<sup>2</sup> μηδὲ<sup>1</sup> χαλκὸν εἰς τὰς ζώνας ὑμῶν, ἵνα μή<sup>1</sup> πῆραν εἰς ὁδὸν μηδὲ<sup>1</sup> δύο χιτῶνας<sup>3</sup> μηδὲ<sup>1</sup> ὑποδήματα μηδὲ<sup>1</sup> βλάβδον<sup>4</sup>.]

1 (D μήτε) 2 (N omits) 3 (D\* χειθῶνας) 4 (CII βλάβδους, II + in manibus vestris)

(In Luke xxii. 35 Luke x. 4 is said to have been addressed to the Twelve.)

[ix. 3 Καὶ εἶπεν πρὸς αὐτοὺς “Μηδὲν ἀλρετε εἰς τὴν<sup>1</sup> ὁδὸν, μήτε βλάβδον μήτε πῆραν<sup>2</sup> μήτε ἄρτον μήτε<sup>3</sup> ἀργύριον, μήτε<sup>4</sup> δύο χιτῶνας ἔχειν<sup>5</sup>.”]

(To the Seventy.)

[x. 4 “Μη βαστάζετε βαλλάντιον, μηδὲ πῆραν, μηδὲ ὑποδήματα, καὶ<sup>5</sup> μηδένα κατὰ τὴν ὁδὸν ἀσπάσθητε.”]

1 (C omits) 2 (II + neque calciamenta) 3 (N μηδέ) 4 (D + ἀνά) 5 (N omits) 6 (MII μήτε) 7 (C μηδέ, MII μήτε)

5. F. *The Workman is worthy of his Food (Wages).*

(To the Seventy.)

x. (10) “Ἄξιός γάρ<sup>6</sup> ὁ ἐργάτης τῆς τροφῆς<sup>7</sup> αὐτοῦ<sup>b</sup>.”

5 (DII + ἐστίν) 6 (KII τοῦ μισθοῦ)

x. (7) “Ἄξιός γάρ<sup>6</sup> ὁ ἐργάτης τοῦ μισθοῦ<sup>1</sup> αὐτοῦ<sup>2</sup> a b.”

1 (s<sup>o</sup> food) 2 (CII + ἐστίν)

5. G. *Salute the House on entering.*

(Conflate on a Marcan basis.)

[x. 11 “Ἐἰς ἣν δ’ ἂν πόλιν ἢ κώμην<sup>1</sup> εἰσέλθητε<sup>2</sup>, ἐξετάσατε τίς ἐν αὐτῇ<sup>3</sup> ἀξίος ἐστίν· κακεὶ μέναιτε ἕως ἂν ἐξέλθητε.”]

(Luke ix. 5 = Matt. x. 14 = Luke x. 11.)

[ix. 4 “Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε<sup>1</sup> καὶ<sup>2</sup> ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται<sup>3</sup> ὑμᾶς, ἐξερχόμενοι ἀπὸ<sup>4</sup> τῆς πόλεως ἐκεῖνης<sup>5</sup> τὸν κοινορτὸν ἔπαρ<sup>6</sup> τῶν ποδῶν<sup>7</sup> ὑμῶν ἀποτινάσσετε<sup>8</sup> εἰς μαρτύριον ἔπ’ αὐτοῖς<sup>9</sup>.” 6 Ἐξερχόμενοι δὲ διήρχοντο<sup>10</sup> κατὰ τὰς κώμας<sup>11</sup> εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

1 (N μέναιτε) 2 (I + ne) 3 (DII δέξωνται) 4 (ND ἐκ, II de) 5 (A II ss + καὶ) 6 (D I omit) 7 (I omits) 8 (D ἐκ-, CD -τινάξατε) 9 (N II αὐτοῖς, s<sup>o</sup> ὑμῶν) 10 (D καὶ ἴρχοντο) 11 (D πόλεις, II ss + et civitates)

(To the Seventy.)

x. 12 “Ἐἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἄσπασασθε αὐτήν<sup>7</sup>.”

13 καὶ<sup>5</sup> εἰ μὲν ἦ<sup>6</sup> ἡ οἰκία ἀξία, ἐλθάτω<sup>7</sup> ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν

ἔαν δὲ μὴ ἦ ἀξία<sup>8</sup>, ἡ<sup>6</sup> εἰρήνη ὑμῶν ἐφ’<sup>9</sup> ὑμᾶς ἐπιστραφήτω.

x. 5 “Ἐἰς ἣν δ’ ἂν εἰσέλθητε οἰκίαν πρῶτον<sup>1</sup> λέγετε ‘Εἰρήνη τῷ οἴκῳ τούτῳ<sup>2</sup>.’ 6 καὶ<sup>2</sup> εἰ ἐκεῖ ἦ<sup>3</sup> υἱὸς εἰρήνης, ἐπαναπαύσεται<sup>4</sup> ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· ἢ εἰ δὲ μὴγε, ἐφ’<sup>5</sup> ὑμᾶς ἀνακάμψει<sup>5</sup>.”

[7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθοντες<sup>6</sup> καὶ πίνοντες τὰ παρ’ αὐτῶν,] ἀξίος γάρ<sup>6</sup> ὁ ἐργάτης τοῦ μισθοῦ<sup>7</sup> αὐτοῦ<sup>8</sup> a b. [μὴ μεταβαίνετε ἐξ<sup>9</sup> οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῶν, 9 καὶ θεραπεύετε τοὺς<sup>10</sup> ἐν αὐτῇ ἀσθενεῖς<sup>11</sup>, καὶ λέγετε αὐτοῖς<sup>12</sup> “Ἦγγικεν ἔφ’ ὑμᾶς<sup>13</sup> ἡ βασιλεία τοῦ θεοῦ.” 10 εἰς ἣν δ’<sup>13</sup> ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται<sup>14</sup> ὑμᾶς<sup>15</sup>, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἰπατε 11 “Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῶν<sup>16</sup> ἔκ τῆς πόλεως ὑμῶν<sup>17</sup> εἰς τοὺς πόδας<sup>17</sup> ἀπομασσοῦμεθα ὑμῶν<sup>18</sup>. πλὴν τοῦτο γινώσκετε<sup>19</sup> ὅτι ἡγγικεν<sup>20</sup> ἡ βασιλεία τοῦ θεοῦ.”]

(Marcan.)

[14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ<sup>10</sup> τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἐξ<sup>11</sup> τῆς οἰκίας ἢ<sup>12</sup> τῆς πόλεως<sup>13</sup> ἐκτινάξατε τὸν κοινορτὸν<sup>14</sup> τῶν ποδῶν ὑμῶν.]

1 (II s<sup>o</sup> omit) 2 (D + H πόλις εἰς ἣν ἂν εἰσέλθητε εἰς αὐτήν) 3 (s<sup>o</sup> omits) 4 (I omits, ND II + λέγοντες ‘Εἰρήνη τῷ οἴκῳ τούτῳ’) 5 (D omits) 6 (C + ἦν) 7 (D s<sup>o</sup> ἐστίν) 8 (D s<sup>o</sup> εἰ δὲ μὴγε) 9 CD II πρὸς 10 (II plurals, B † omits μὴ δέξηται ὑ.) 11 (C omits) 12 (N πόλεως ἢ κώμας) 13 (D II omit) 14 (N C II + ἐκ)

1 (I omits, I primam...primum, D s<sup>o</sup> II ss read πρῶτον before οἰκίαν) 2 (s<sup>o</sup> omits) 3 (N + δ) 4 (CD -παύσεται) 5 (D ἐπιστρέψει ἡ εἰρήνη ὑμῶν) 6 (N C ἐσθοντες) 7 (s<sup>o</sup> food) 8 (C II + ἐστίν) 9 (D ἀπὸ, II de) 10 (D s<sup>o</sup> † οὖς) 11 (D s<sup>o</sup> II ἀσθενούντας) 12 (ss omit) 13 (I omits) 14 (D s<sup>o</sup> II δέξωνται) 15 (ss + in it) 16 (N † ὑμῶν) 17 (C I + ἡμῶν) 18 (I nobis, ss omit) 19 (N + ὑμεῖς) 20 (C II + ἐφ’ ὑμᾶς)

<sup>b</sup> 1 Tim. v. 18, λέγει γὰρ ἡ γραφή... “Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.”

SECOND DIVISION.

S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. H. *It will be more tolerable for Sodom than for the Cities which reject you.*

The phrase *ἡμέρα κρίσεως* occurs four times in S. Matthew, twice in 2 Peter and once in 1 John, but not in the other Gospels. Compare with it the similar idea *ἡ ἐσχάτη ἡμέρα* in S. John. Gomorrah is coupled with Sodom in 2 Pet. ii. 6, Jude 7.

(To the Seventy.)

x. 15 “Ἀμὴν λέγω ὑμῖν,  
 ἀνεκτότερον ἔσται γῆ Σοδόμων [καὶ<sup>1</sup> Γομβόρων<sup>2</sup>] ἐν ἡμέρᾳ  
 κρίσεως

x. 12 “Ἀλέγω<sup>1</sup> ὑμῖν [ὅτι]  
 Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ<sup>2</sup> ἀνεκτότερον ἔσται †

ἢ τῇ πόλει ἐκείνῃ.

ἢ τῇ πόλει ἐκείνῃ.”

1 (NC+γῆ) 2 (CII Γομβόρας, D Γομβόρας)

1 (ND II + δὲ) 2 (D I βασιλεία τοῦ Θεοῦ, 1 ss die iudicii)

(Here follows *WOE UNTO THEE, CHORAZIN, II. § 7.*)

5. I. *Lambs in the midst of Wolves.*

(To the Seventy.)

x. 16 “Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς  
 ὡς πρόβατα ἐν μέσῳ<sup>1</sup> λύκων·  
 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις<sup>2</sup> καὶ ἀκέραιοι<sup>3</sup> ὡς αἱ  
 περιστέραί<sup>a</sup>.

x. 3 “[Ἵπάγετε] ἰδοὺ<sup>1</sup> ἀποστέλλω ὑμᾶς  
 ὡς ἄρνας ἐν μέσῳ<sup>2</sup> λύκων.”

1 (CD II + ἐγὼ) 2 (D μέσον)

1 (B eis μέσον, C ἐμμέσῳ) 2 N Origen ὁ ὄφεις 3 (D  
 ἀπλούστατοι, 11 s<sup>c</sup> simplices)

Sheep, wolves, serpents, doves, foxes, goats &c. are used in  
 Scripture, chiefly by our Lord, as types of human character.

[x. 17 “προσέχετε δὲ<sup>1</sup> ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς<sup>2</sup>  
 εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς<sup>3</sup> αὐτῶν μαστιγώσουσιν ὑμᾶς·  
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς<sup>4</sup> ἀχθήσεσθε<sup>5</sup> ἕνεκεν ἐμοῦ εἰς  
 μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδώσιν<sup>6</sup> ὑμᾶς, μὴ  
 μεριμνήσητε πῶς ἢ<sup>7</sup> τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ  
 τῇ ᾧρα<sup>8</sup> τί λαλήσητε<sup>9</sup>. 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες ἀλλὰ τὸ  
 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ  
 ἀδελφὸς ἀδελφὸν<sup>10</sup> εἰς θάνατον καὶ πατήρ τέκνον, καὶ ἐπαναστή-  
 σονται<sup>11</sup> τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε  
 μοσούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος  
 οὐτος σωθήσεται.] [23 ὅταν δὲ διώκωσιν<sup>12</sup> ὑμᾶς ἐν τῇ πόλει ταύτῃ,  
 φεύγετε εἰς τὴν ἑτέραν<sup>13</sup>. ἀμὴν γὰρ<sup>1</sup> λέγω ὑμῖν<sup>14</sup>, οὐ μὴ τελέσητε  
 τὰς πόλεις (τοῦ)<sup>15</sup> Ἰσραὴλ ἕως<sup>17</sup> ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.]

Matt. x. 17—22 is Marcan. The parallels to it and a  
 doublet may be seen on p. 128. x. 23 belongs to the fourth  
 Division § 33.

1 (D II s<sup>c</sup> omit) 2 (C omits) 3 (D eis τὰς συναγωγὰς)  
 4 (D ἡγεμόνων) 5 (D II s<sup>c</sup> σταθήσεσθε) 6 (D II -δώσουσιν,  
 C -διδώσιν) 7 (11 s<sup>c</sup> omit) 8 (C ἡμέρα) 9 (D I omit)  
 10 (N + ἀδελφὸς) 11 B -στήσεται 12 (D + διώκουσιν)  
 13 (CD<sup>c</sup> ἄλλην, D II s<sup>c</sup> + ἐάν δὲ ἐν τῇ ἄλλῃ + διώκουσιν ὑμᾶς,  
 φεύγετε εἰς τὴν ἄλλην) 14 (C + ὅτι) 15 (s<sup>c</sup> + all)  
 16 BD omit (s<sup>c</sup> of the house of) 17 (CD + ἔν)

5. K. *The Servant not greater than his Lord.*

(From the Sermon on the Mount [Plain].)

x. 24 “Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον<sup>1</sup>  
 ὁὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ<sup>2,3</sup> ¶  
 25 ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,  
 καὶ ὁ δούλος<sup>4</sup> ὡς ὁ κύριος αὐτοῦ.  
 [εἰ τὸν οἰκοδεσπότην<sup>5</sup> Βεελζεβοῦλ<sup>6</sup> ἐπεκάλεσαν<sup>7</sup>, πόσω (ii)  
 μᾶλλον<sup>8</sup> τοὺς οἰκιακοὺς<sup>9</sup> αὐτοῦ.]

vi. 40 “Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον<sup>1</sup>,  
 καθηριτισμένος δὲ πᾶς<sup>2</sup> ἔσται<sup>3</sup> ὡς ὁ διδάσκαλος αὐτοῦ<sup>4</sup>.”

1 (N + αὐτοῦ) 2 (11 omit) 3 (s<sup>c</sup> omits) 4 (L II τῷ  
 δούλῳ) 5 B dative 6 (C II Βεελζεβοῦλ, D II Βελζεβοῦλ,  
 2 II s<sup>c</sup> -bub) 7 (N -έσαντο, D καλοῦσιν) 8 (s<sup>c</sup> how)

1 (C + αὐτοῦ) 2 (N I omit) 3 (N ἔστω, 11 + si sit or ut  
 sit) 4 (s<sup>c</sup> There is no disciple that is perfect as his master in  
 teaching)

¶ John xiii. 16, xv. 20, “οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ.”

<sup>a</sup> Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς (μὲν) εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

S. MATTHEW.

S. LUKE.

## (THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. L. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

(x. 26 is Marcan.)

[x. 26 "Μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ γνωσθήσεται.]

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,  
εἶπατε ἐν τῷ φωτί·  
καὶ ὃ εἰς τὸ οὐδ' ἀκούετε<sup>1</sup>,  
κηρύξατε<sup>2</sup> ἐπὶ τῶν δωματίων.

1 (I Origen ἀκηκόατε)

2 (D κηρύσσετε)

(From a conflate speech to the Twelve.)

(Matt. x. 26=Mark iv. 22=Luke viii. 17, xii. 2.)

xii. 3 "«[Ἄνθ' ὄν] ὅσα ἐν τῇ σκοτίᾳ εἶπατε  
ἐν τῷ φωτί ἀκουσθήσεται<sup>1</sup>,  
καὶ ὃ πρὸς τὸ οὐδ' ἐλαλήσατε [ἐν τοῖς ταμείοις]  
κηρυχθήσεται ἐπὶ τῶν δωματίων.

1 (I homo qui...locutus est...audietur)

5. M. *Fear not them that kill the Body.*

It may be that during the oral period some Platonist who held the absolute indestructibility of the human soul altered the wording of this passage in S. Luke. Only of late years have we begun to doubt whether the Bible agrees with Plato in this particular. It certainly teaches that death never ends human existence, for all souls come up for judgement; but whether judgement results in the purification of some and the destruction of others, is a more difficult question, and S. Matthew's words here make strongly for destruction. Similarly the Stoics seem to have affected the Gospel tradition sometimes, e.g. in Luke xxii. 39—46.

(With Luke xii. 4 a compare John xv. 14, 15.)

x. 28 "Καὶ

μὴ φοβηθῆτε<sup>1</sup> ἀπὸ τῶν ἀποκτενόντων<sup>2</sup> τὸ σῶμα  
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν<sup>3</sup>.  
φοβεῖσθε<sup>4</sup> δὲ μᾶλλον  
τὸν δυνάμενον καὶ<sup>5</sup> ψυχὴν καὶ<sup>6</sup> σῶμα  
ἀπολέσαι<sup>7</sup> ἐν γενένη<sup>1b</sup>.

1 (NC φοβεῖσθε) 2 (NCD ἀποκτενόντων) 3 (D σφάξαι)  
4 (D φοβήθητε) 5 (I omit) 6 (N+τὸ) 7 (s<sup>o</sup> to cast)  
8 (D II s<sup>o</sup> εἰς γενέναν)

(Continuation of the above.)

xii. 4 " [Λέγω δὲ ὑμῖν τοῖς φίλοις μου<sup>1</sup>]

μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων<sup>2</sup> τὸ σῶμα  
καὶ [μετὰ ταῦτα]<sup>3</sup> μὴ<sup>4</sup> ἔχόντων περισσώτερον<sup>5</sup> τι ποιῆσαι.  
5 [ὑποδείξω δὲ<sup>6</sup> ὑμῖν τίνα φοβηθῆτε·] φοβήθητε<sup>7</sup>  
τὸν [μετὰ τὸ ἀποκτείνειν] ἔχοντα ἐξουσίαν  
ἐμβαλεῖν<sup>8</sup> εἰς τὴν<sup>9</sup> γενέναν  
[γαί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

1 (I omits) 2 (N -κτενόντων, D -κτενόντων) 3 (N †μετ'  
αὐτὰ) 4 (D τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν μηδὲ)  
5 (D περισσόν) 6 (N omits) 7 (ND I omit) 8 (N ἐμ-  
βάλλειν, D βαλεῖν) 9 (D omits)

5. N. *Ye are of more Value than many Sparrows.*

(Luke xii. 7 c=Luke xii. 24 e=Matt. vi. 26 e, p. 201.)

x. 29 "Οὐχὶ<sup>1</sup> δύο στρουθία  
ἄσσαριον πωλεῖται<sup>2</sup>;

καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν  
ἀνευ<sup>4</sup> τοῦ πατρὸς ὑμῶν<sup>5</sup>.

30 Ἐμῶν δὲ<sup>6</sup> καὶ αἱ τρίχες τῆς κεφαλῆς  
πάσαι ἡριθμημέναι εἰσὶν.<sup>7</sup>

31 μὴ οὖν φοβεῖσθε<sup>7</sup>· πολλῶν<sup>8</sup> στρουθίων διαφέρετε ὑμεῖς.

1 (s<sup>o</sup> omits) 2 (D +τοῦ) 3 (D πωλοῦνται) 4 (II  
Origen + τῆς βουλῆς) 5 (II Origen + τοῦ ἐν τοῖς οὐρανοῖς)  
6 (D II ἀλλὰ... ὑμῶν) 7 (C φοβηθῆτε) 8 (II multo)

(Continuation of the above.)

xii. 6 "Οὐχὶ<sup>1</sup> πέντε<sup>2</sup> στρουθία  
πωλοῦνται<sup>3</sup> ἄσσαριον δύο<sup>4</sup>; †

καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησομένην  
ἐνώπιον τοῦ θεοῦ.

7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν  
πάσαι ἡριθμημέναι<sup>5</sup>. †<sup>6</sup>

μὴ<sup>6</sup> φοβεῖσθε<sup>7</sup>· πολλῶν<sup>8</sup> στρουθίων διαφέρετε<sup>9</sup>.

1 (ss omit) 2 (s<sup>o</sup>+γὰρ) 3 (D πωλεῖται) 4 (s<sup>o</sup> for an as)  
5 (D ἡριθμημέναι εἰσὶν) 6 (ND II ss+οὐν) 7 (D φοβηθῆτε)  
8 (I multo, D ss+γὰρ) 9 (D 2II+ὑμεῖς)

<sup>b</sup> James iv. 12, εἰς ἔστιν νομοθέτης καὶ κριτῆς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.<sup>c</sup> Cf. Luke xxi. 18, "καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται." Acts xxvii. 34, "οὐδενὸς γὰρ ὑμῶν θριξὲς ἀπὸ τῆς κεφαλῆς ἀπολείται."



S. MATTHEW.

S. LUKE.

(THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. O. *Those who confess Me will be confessed before My Father (before the Angels of God).*

(Continuation of the above.)

x. 32 "Πᾶς οὖν<sup>1</sup> ὅστις ὁμολογήσει ἐν ἐμοὶ  
 ἔμπροσθεν τῶν ἀνθρώπων<sup>1</sup>,  
 ὁμολογήσω καὶ ἐν αὐτῷ<sup>2</sup>  
 ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς<sup>3</sup> οὐρανοῖς.  
 33 ὅστις δὲ<sup>4</sup> ἀρνήσεται<sup>5</sup> με ἔμπροσθεν τῶν ἀνθρώπων,  
 ἀρνήσομαι καὶ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
 τοῖς<sup>6</sup> οὐρανοῖς<sup>7</sup>.

1 (s<sup>o</sup> omits) 2 (D ll αὐτὸν) 3 (ND omit) 4 ND + ἄν  
 5 (C ἀπαρν.) 6 (NCD omit) 7 (s<sup>o</sup> + and before His angels)  
 (Luke xii. 10 = Mark iii. 28—30 = Matt. xii. 32.)

With Matt. x. 33 compare 2 Tim. ii. 12, *εἰ ἀρνησόμεθα, κακέινος ἀρνήσεται ἡμᾶς.*

xii. 8 " [Λέγω δὲ<sup>1</sup> ὑμῖν<sup>2</sup>,]  
 πᾶς ὃς ἂν ὁμολογήσει<sup>3</sup> ἐν ἐμοὶ  
 ἔμπροσθεν τῶν ἀνθρώπων,  
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ †  
 ἔμπροσθεν τῶν ἀγγέλων<sup>4</sup> τοῦ θεοῦ<sup>5</sup>.  
 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον<sup>6</sup> τῶν ἀνθρώπων  
 ἀπαρνηθήσεται<sup>7</sup> ἐνώπιον<sup>8</sup> τῶν ἀγγέλων τοῦ θεοῦ<sup>9</sup>.  
 [10 Καὶ πᾶς ὃς<sup>10</sup> ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται  
 αὐτῷ. τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι<sup>11,12</sup> οὐκ ἀφε-  
 θήσεται<sup>13,14</sup>.]

1 (3 ll omit, s<sup>o</sup> γὰρ) 2 (ND + στι) 3 (N ll -ήση)  
 4 (N omits) 5 (s<sup>o</sup> His holy angels) 6 (D ἔμπροσθεν)  
 7 (D ἀρν., N -νήσεται) 8 (I patre meo qui est in caelis)  
 9 (1 s<sup>o</sup> omit) 10 (D I + ἄν) 11 (N βλασφημοῦντι)  
 12 (D εἰς δὲ τὸ πν. τὸ ἁγ.) 13 (D 2 ll + αὐτῷ οὔτε ἐν τῷ αἰῶνι  
 τούτῳ οὔτε ἐν τῷ μέλλοντι)

(Cf. Mark viii. 38 = Luke ix. 26, I. § 28.)

5. P. *I came not to bring Peace upon Earth.*

(Continuation of the above.)

x. 34 "Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην  
 ἐπὶ τὴν γῆν<sup>1</sup>.<sup>a</sup>  
 οὐκ ἦλθον βαλεῖν εἰρήνην<sup>2</sup> ἀλλὰ μάχαιραν.  
 35 ἦλθον γὰρ διχάσαι<sup>3</sup> ἄνθρωπον<sup>4</sup>  
 κατὰ τοῦ<sup>5</sup> πατρὸς ἀγτοῦ  
 καὶ θυγατέρα κατὰ τῆς μητρὸς ἀγτῆς  
 καὶ νύμφην κατὰ τῆς πενθερᾶς ἀγτῆς,  
 [36 καὶ ἐχθροὶ<sup>6</sup> τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ<sup>b</sup>.] (ii)

1 (s<sup>o</sup> omits) 2 (D \* εἰρην, s<sup>o</sup> + ἐπὶ τὴν γῆν) 3 (D\* † δι-  
 κάσαι) 4 (D ll υἱὸν) 5 (D omits) 6 (D \* ἐχθροὶ) 7 (s<sup>o</sup>  
 + division of minds and)

[xii. 49 "1 Πῦρ ἦλθον βαλεῖν ἐπὶ<sup>2</sup> τὴν γῆν, καὶ τί θέλω εἰ ἡδὴ  
 ἀνέφθῃ; 50 βάπτισμα δὲ<sup>3</sup> ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι  
 ἕως ὅτου τελεσθῇ.]  
 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι<sup>4</sup> †  
 ἐν τῇ γῆ<sup>5</sup>.<sup>a</sup>  
 οὐχί, [λέγω ὑμῖν,] ἄλλ' [ἡ]<sup>6</sup> διαμερισμόν.  
 [52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμέ<sup>7</sup>· νοὶ<sup>8</sup>,  
 τρεῖς ἐπὶ<sup>8</sup> δυοῖν καὶ δύο ἐπὶ<sup>8</sup> τρισίν,]  
 53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ]  
 καὶ υἱὸς ἐπὶ πατρί<sup>9</sup>,  
 [10 μήτηρ ἐπὶ θυγατέρα] καὶ θυγάτηρ ἐπὶ τῆν<sup>11</sup> μητέρα,  
 [πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς<sup>12</sup>] καὶ νύμφη ἐπὶ τὴν  
 πενθερὰν<sup>13 b</sup>."]

1 (XII + Οὐκ οἰδατε στι) 2 (D ll εἰς) 3 (ll omit)  
 4 (D I s<sup>o</sup> ποιῆσαι) 5 (l omits) 6 (D ll ἀλλὰ) 7 (N † omits)  
 8 (D ll ἐν) 9 (D ll ss + αὐτοῦ) 10 (N + καὶ, D + διαμερι-  
 σθήσονται) 11 (N omits) 12 (N l omit) 13 (A ll ss  
 + αὐτῆς)

<sup>a</sup> Cf. Luke ii. 14, "Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας."  
<sup>b</sup> LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

S. MATTHEW.

S. LUKE.

## (THE CHARGE TO THE TWELVE [AND THE SEVENTY].)

5. Q. *He that loveth Father or Mother more than Me is not worthy of Me.*

(From the last journey to Jerusalem.)

x. 37 “Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ  
οὐκ ἔστιν μου ἄξιος·

καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ  
οὐκ ἔστιν μου ἄξιος<sup>1,1</sup>

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ  
καὶ ἀκολουθεῖ ὀπίσω μου,  
οὐκ ἔστιν μου ἄξιος.

(Marcan.)

[39 ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ<sup>12</sup> ὁ ἀπολέσας  
τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. ¶]

1 (BD omit) 2 (N omits)

xiv. 25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί<sup>1</sup>, καὶ στραφεὶς εἶπεν  
ἑπὶ αὐτοῦ<sup>12</sup>] 26 “Ἐἴ τις ἔρχεται ἑπὶ μὲ<sup>13</sup> καὶ οὐ μισεῖ<sup>4</sup>  
τὸν πατέρα ἑαυτοῦ<sup>5</sup> καὶ τὴν μητέρα<sup>6</sup> [καὶ τὴν γυναῖκα c]  
καὶ τὰ τέκνα [καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς d], ἔτι τε<sup>7</sup>  
καὶ τὴν ψυχὴν ἑαυτοῦ,

οὐ δύναται εἶναι μου μαθητής.

27 ὅστις<sup>9</sup> οὐ<sup>10</sup> βασιτάζει τὸν σταυρὸν ἑαυτοῦ<sup>11</sup>

καὶ ἔρχεται ὀπίσω μου,

οὐ δύναται εἶναι μου μαθητής.”<sup>12</sup>

1 (D ll s<sup>c</sup> omit) 2 (D αὐτοῖς) 3 (N πρὸς ἐμὲ) 4 (D<sup>s</sup>  
πελσει) 5 (ND αὐτοῦ, l omits) 6 (D + αὐτοῦ) 7 (ND<sup>s</sup> ll δὲ)  
8 (D ll s<sup>c</sup> + καὶ) 9 (D δς, l si) 10 (B † οὐ) 11 (ND αὐτοῦ)  
12 (s<sup>s</sup> omits)

¶ For doublets cf. I. § 28.

5. R. *Those who welcome you (this Child) are really welcoming Me.*

(From the first dispute about precedence.)

ix. 46 [Ἐισήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,<sup>11</sup> τὸ τίς ἂν εἴη μείζων  
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς<sup>2</sup> τὸν διαλογισμὸν ἑτῆς καρδίας<sup>13</sup>  
αὐτῶν ἐπιλαβόμενος παιδίον<sup>4</sup> ἔστησεν αὐτὸ<sup>5</sup> παρ’ ἑαυτοῦ<sup>6</sup>, καὶ  
εἶπεν αὐτοῖς<sup>7</sup>]

48 “Ὁς ἂν δέξηται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνματι μου]  
ἐμὲ δέχεται, ¶

καὶ<sup>18</sup> ὃς ἂν<sup>9</sup> ἐμὲ δέξηται<sup>10</sup> δέχεται<sup>11</sup> τὸν ἀποστείλαντά με,  
[ὁ γὰρ μικρότερος ἐν πᾶσιν<sup>15</sup> ὑμῶν ὑπάρχων<sup>12</sup> ὀπίσθεν<sup>13</sup> ἐστίν<sup>14</sup> μέγας<sup>14</sup>.”]

1 (D † omits) 2 CD ll ἰδὼν 3 (l s<sup>c</sup> omit) 4 (N παιδίον)  
5 (D ll omit) 6 (D ἑαυτόν, s<sup>s</sup> αὐτοῖς) 7 (D ll ss omit)  
8 (l omits) 9 (N omits) 10 (N δέχεται) 11 (D omits)  
12 (D<sup>s</sup> l omit, s<sup>s</sup> + like this boy, s<sup>s</sup> + and is a child) 13 (D 2 ll  
ἐστίν) 14 (ll maior) 15 (ss omit)

¶ For doublets and S. Mark’s parallels see I. § 30 b. For the teaching compare Luke x. 16.

5. S. *Those who welcome a Prophet as Prophet will be rewarded.*

[x. 41 “Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου (ii)  
μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον  
εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται<sup>1</sup>.”]

1 (D omits)

5. T. *The cup of cold water.*

(Marcan.)

[x. 42 “Καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν<sup>1</sup> τούτων ποτήριον<sup>2</sup> ψυχροῦ  
μόνον<sup>3</sup> ἑἰς ὄνομα μαθητοῦ<sup>4</sup>, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν  
μισθὸν<sup>5</sup> αὐτοῦ.”]

(Matt. x. 42=Mark ix. 41.)

(Editorial.)

xi. 1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα  
μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν  
ταῖς πόλεσιν αὐτῶν.]

1 (D ll ελαχίστων) 2 (D ll ss + ὕδατος) 3 (D s<sup>s</sup> omit)  
4 (ll in nomine meo) 5 (D ll ss ἀπόληται ὁ μισθός)

° Luke xviii. 29.

° Mark x. 29=Matt. xix. 29=Luke xviii. 29.

6. FOUR LOGIA RESPECTING JOHN THE BAPTIST.

6. A. John the Baptist's doubt.

S. Matthew has brought together into one conflation four *Logia* which name the Baptist. The first two of them are connected by an editorial note which S. Luke also gives; it therefore probably belonged to the source. These two *Logia* therefore must have stood together. The third and fourth have no preface and may well have been scattered over the source, but have been brought together by conflation. The third deals with the law as well as with John. S. Luke therefore has preferred to put it immediately after another famous *Logion* declaring the eternal validity of the law, which S. Matthew has placed in the Sermon on the Mount. S. Matthew has put it here because it names John. The fourth *Logion* is independent.

(The Charge to the Twelve immediately precedes.)

xi. 2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ  
 τὰ ἔργα τοῦ χριστοῦ<sup>1</sup>  
 πέμφας διὰ<sup>2</sup> τῶν μαθητῶν αὐτοῦ<sup>3</sup>  
 3 εἶπεν αὐτῷ<sup>4</sup>  
 “Σὺ εἶ ὁ ἐρχόμενος<sup>5</sup> ἢ ἕτερον προσδοκῶμεν;”

4 καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτοῖς  
 “Πορευθέντες ἀπαγγείλατε<sup>6</sup> Ἰωάννῃ<sup>7</sup>  
 ἃ ἀκούετε καὶ βλέπετε.  
 5 τυφλοὶ<sup>8</sup> ἀναβλέπουσιν<sup>a</sup> καὶ<sup>9</sup> χωλοὶ περιπατοῦσιν<sup>10</sup>,  
 λεπροὶ καθαρίζονται καὶ<sup>11</sup> κωφοὶ ἀκούουσιν<sup>b</sup>,  
 καὶ<sup>12</sup> νεκροὶ ἐγείρονται καὶ<sup>11</sup> πτωχοὶ<sup>c</sup> εὐαγγελίζονται<sup>13</sup>,  
 6 καὶ μακάριός ἐστιν<sup>14</sup> ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (D s<sup>c</sup> τοῦ Ἰησοῦ, s<sup>c</sup> of our Lord) 2 (E 2 ll δύο) 3 (ll discipulos suos) 4 (ll omit, 1 † illis) 5 (D s<sup>c</sup> ἐργαζόμενος) 6 (N + τῷ) 7 (N C Ἰωάννῃ) 8 (D \* τυφλοὶ) 9 6 ll omit 10 (D omits, 1 + et) 11 (ll omit) 12 (C ll omit) 13 (s<sup>c</sup> omits) 14 (2 ll erit, 2 ll omit)

(The healing of the Centurion's Servant and of the Widow's Son of Nain immediately precedes.)

vii. 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ  
 [περὶ πάντων τούτων]<sup>1</sup>.<sup>12</sup>  
 19 καὶ [προσκαλεσάμενος δύο<sup>3</sup>] τινὰς<sup>4</sup> τῶν μαθητῶν  
 αὐτοῦ [ὁ Ἰωάννης]<sup>5</sup> ἔπεμψεν [πρὸς τὸν κύριον<sup>6</sup>]  
 λέγων<sup>7</sup> } †  
 “Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον<sup>8</sup> προσδοκῶμεν;”

20 [παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες<sup>9</sup>] εἶπαν “Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν<sup>10</sup> ἡμᾶς πρὸς σέ<sup>11</sup> λέγων ‘Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον<sup>12</sup> προσδοκῶμεν;’”<sup>13</sup> 21 ἐν ἐκείνῃ<sup>14</sup> τῇ ὥρᾳ<sup>15</sup> ἐθεράπευσεν<sup>16</sup> πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν<sup>17</sup>, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο<sup>18</sup> βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς  
 “Πορευθέντες ἀπαγγείλατε<sup>19</sup> Ἰωάννῃ<sup>20</sup>  
 ἃ εἶδετε καὶ ἤκούσατε<sup>21</sup>. †  
 22 τυφλοὶ ἀναβλέπουσιν<sup>a 23</sup>, χωλοὶ περιπατοῦσιν,  
 24 λεπροὶ καθαρίζονται καὶ<sup>25</sup> κωφοὶ ἀκούουσιν<sup>b</sup>,  
 νεκροὶ ἐγείρονται,<sup>26</sup> πτωχοὶ<sup>c</sup> εὐαγγελίζονται”  
 23 καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.”

1 (2 ll omit) 2 (D 1 Ἐν οἷς καὶ μέχρι Ἰωάννου τοῦ βαπτιστοῦ ὁ) 3 (1 omits) 4 (D ll omit) 5 (D 1 omit) 6 (N ll s<sup>c</sup> Ἰησοῦν) 7 (D 1 λέγει “Πορευθέντες, D + εἴπατε αὐτῷ, 1 + inquirerite dicentes) 8 (D ἄλλον) 9 (N s<sup>c</sup> omit) 10 (D ἀπέσταλκεν) 11 (1 omits) 12 ND ἕτερον 13 (2 ll omit) 14 (D ll s<sup>c</sup> αὐτῷ δὲ) 15 (N ἡμέρᾳ) 16 (D s<sup>c</sup> ll ἐθεράπευεν) 17 (N 2 ll ἀκαθάρτων) 18 (D 2 ll τυφλοῦς (± multos) \* ἐποίησε) 19 (D εἴπατε) 20 (D Ἰωάννῃ) 21 (D 1 εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ ἃ ἤκουσαν ὑμῶν τὰ ὄρα) 22 (D ll s<sup>c</sup> + ὅτι) 23 (1 + et) 24 (1 s<sup>c</sup> + et) 25 (ll omit) 26 (N 1 s<sup>c</sup> + καὶ)

<sup>a</sup> LXX. Is. lxi. 1, πνεῦμα Κυρίου ἐπ’ ἐμέ, οὐδ’ ἐνεκεν ἔχριστόν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῶσαι αἰχμαλώτους ἀφ᾿ οὐσιν καὶ τυφλοῖς ἀνάβλεψιν.  
<sup>b</sup> Cf. Matt. xv. 30, 31. <sup>c</sup> Cf. James ii. 5.

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6. B. *John the Baptist greater than a Prophet.*

*ὑπάρχω* is used 15 times by S. Luke in his Gospel and 25 in Acts, thrice in S. Matt., never in SS. Mark or John.

xi. 7 ἤρξατο δὲ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου  
 “Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;  
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν;  
 ἄνθρωπον ἢ ἐν<sup>4</sup> μαλακοῖς<sup>5</sup> ἠμφιεσμένον<sup>6</sup>;  
 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες  
 ἐν τοῖς οἴκοις τῶν βασιλέων<sup>7</sup>.  
 9 ἀλλὰ τί ἐξήλθατε<sup>ε</sup>; προφήτην ἰδεῖν;<sup>8</sup>  
 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.  
 10 οὗτός<sup>9</sup> ἐστὶν περὶ οὗ γέγραπται  
 Ἰδοὺ ἐγὼ<sup>10</sup> ἀποστέλλω τὸν ἄγγελόν μου  
 πρὸ προσώπου σου,  
 11 ὃς<sup>11</sup> κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου<sup>α</sup>.  
 ἡμῖν λέγω ὑμῖν,  
 οὐκ ἐγήγερται ἐν γεννητοῖς<sup>12</sup> γυναικῶν μείζων Ἰωάνου τοῦ  
 βαπτιστοῦ·  
 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν  
 μείζων αὐτοῦ ἐστίν.

1 (S<sup>a</sup> And after these things) 2 (D omits) 3 (N; ἄν-  
 θρωπον ἰδεῖν) 4 (D II omit) 5 (C<sup>ss</sup>+ἱματίοις) 6 (D  
 ἠμφιεσμένον) 7 (CD+εἰσίν) 8 (BCD<sup>ss</sup> ἰδεῖν; προφήτην;  
 but B corrected this into προφήτην ἰδεῖν) 9 (C II+γάρ)  
 10 (3 II omit) 11 (P II καὶ) 12 (D τοῖς γ. τῶν)

With Matt. xi. 11 c compare Luke ix. 48, “ὁ γὰρ μικρότερος  
 ἐν πᾶσιν ὑμῖν ὑπάρχω οὗτός ἐστιν μέγας.”

vii. 24 Ἀπελθόντων δὲ [τῶν ἀγγέλων<sup>1</sup> Ἰωάνου] †  
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους<sup>2</sup> περὶ Ἰωάνου  
 “Τί ἐξήλθατε εἰς τὴν ἔρημον<sup>3</sup> θεάσασθαι;  
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον<sup>4</sup>;  
 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν;  
 ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] ἠμφιεσμένον;  
 ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τρυφῇ]<sup>5</sup> ὑπάρχοντες<sup>6</sup>  
 ἐν τοῖς βασιλείοις εἰσίν.  
 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; †  
 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.  
 27 οὗτός<sup>8</sup> ἐστὶν περὶ οὗ γέγραπται  
 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου  
 πρὸ προσώπου σου<sup>9</sup>,  
 ὃς κατασκευάσει τὴν<sup>10</sup> ὁδὸν σου ἔμπροσθέν σου<sup>α</sup> 11.  
 28 λέγω<sup>13</sup> ὑμῖν,<sup>14</sup>  
 ἡμῖν λέγω ὑμῖν<sup>15</sup> ἐν γεννητοῖς<sup>16</sup> γυναικῶν<sup>17</sup> Ἰωάνου<sup>17</sup> οὐδεὶς ἔσ-  
 τιν<sup>18</sup> †  
 ὁ δὲ<sup>18</sup> μικρότερος<sup>19</sup> ἐν τῇ βασιλείᾳ τοῦ θεοῦ  
 μείζων αὐτοῦ ἐστίν.”

1 (K<sup>s</sup> μαθητῶν) 2 (N D τοῖς ὄχλοις) 3 (S<sup>a</sup> omits)  
 4 (B †σαλευόμενον) 5 (II omit) 6 (D διάγοντες, II super-  
 abundant) 7 (D I+ὅτι οὐδεὶς μείζων ἐν γεννητοῖς γυναικῶν  
 προφήτης Ἰωάνου τοῦ βαπτιστοῦ) 8 (U 2 II+γάρ) 9 (D<sup>s</sup>  
 †omits) 10 (D †τὸν) 11 (D 2 II omit) 12 (N+ἡμῖν)  
 13 (A II+γάρ, D II+δέ) 14 (D II+ὅτι) 15 (N †γεννηται)  
 16 (A II+προφήτης, see note 7) 17 (A II+τοῦ βαπτιστοῦ,  
 see note 7) 18 (D omits) 19 (D+αὐτοῦ)

(For S. Mark's parallels see I. § 1 a.)

6. C. *Men of Violence take the Kingdom of Heaven by Force.*

*εὐαγγελίζομαι* is taken from LXX. Isaiah lxi. 1 and is frequent in SS. Luke and Paul, but not found in the other Gospels except in the quotation in Matt. xi. 5. Matt. xi. 14 belongs to Division IV. § 34, p. 264 note.

## Conflate.

xi. 12 “Ἀπὸ δὲ<sup>1</sup> τῶν ἡμερῶν Ἰωάνου<sup>2</sup> τοῦ βαπτιστοῦ ἕως  
 ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ<sup>3</sup> βιασται ἄρ-  
 πάξουσιν αὐτήν. (1) 13 πάντες γὰρ οἱ προφήται καὶ ὁ  
 νόμος ἕως Ἰωάνου<sup>4</sup> ἐπροφήτευσαν. (2)  
 [14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἐρχεσθαι.  
 15 Ὁ ἔχων ὄτα<sup>5</sup> ἀκουέτω<sup>ε</sup>.]

1 (D<sup>s</sup> S<sup>a</sup> omit) 2 (D \*Ἰωάνου) 3 (D+οἱ) 4 (C  
 \*Ἰάνου) 5 (N C<sup>s</sup>+ἀκουέω)

(Part of a collection of isolated *Logia*.)

xvi. 16 “Ὁ νόμος καὶ οἱ προφῆται μέχρι<sup>1</sup> Ἰωάνου<sup>2</sup>. (2)  
 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται<sup>3</sup> καὶ πᾶς  
 εἰς αὐτήν βιάζεται<sup>4</sup>.” (1)

1 (D ἕως) 2 (D+ἐπροφήτευσαν) 3 (A 2 II †-ζονται)  
 4 (N omits)

<sup>a</sup> LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιθλήσεται ὁδὸν πρὸ προσώπου μου.

<sup>ε</sup> This refrain is repeated Matt. xiii. 9, 43, and in slightly different forms in Mark iv. 9, 23, Luke viii. 8, xiv. 35, Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiii. 9.

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(FOUR LOGIA RESPECTING JOHN THE BAPTIST.)

6. D. *The Men of this Generation are like Children at Play.*

*Breviloquentia* has led to confusion, as in the 'Pearl of great price' and perhaps in the 'Leaven'; for "this generation" is not like our Lord and John who are the children that speak and propose to play, the One at a wedding, the other at a funeral, but it is like the mass of children who are silent and sulk, refusing to do either.

xi. 16 "Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς<sup>12</sup>  
 ἃ προσφωνοῦντα<sup>3</sup> τοῖς ἐτέροις<sup>4</sup> 17 λέγουσιν  
 'Ἡδύσησάμεν ὑμῖν καὶ οὐκ ὤρχήσασθε  
 ἐθρηγήσαμεν<sup>5</sup> καὶ οὐκ ἐκόψασθε.'

18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων,

καὶ λέγουσιν<sup>6</sup> 'Δαιμόνιον ἔχει.'

19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,  
 καὶ λέγουσιν<sup>6</sup> 'Ἴδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,  
 τελωνῶν φίλος καὶ ἁμαρτωλῶν.'

'καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων<sup>8</sup> αὐτοῦ<sup>7</sup>.'

1 (C omits) 2 (D ll ss τῆ ἀγορᾷ) 3 (C προσφωνοῦσιν...  
 καὶ) 4 (C 2 ll ἐταίροις, C+αὐτῶν) 5 (C ll + ὑμῖν) 6 (s<sup>c</sup>  
 ye say) 7 (1+ omnibus) 8 (CD ll ss τέκνων) 9 (l omits)

[vii. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν<sup>1</sup> τὸν  
 θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ<sup>2</sup>  
 νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν 'εἰς ἑαυτοῦς'<sup>13</sup>, μὴ βαπ-  
 τισθέντες 'ὑπ' αὐτοῦ'<sup>14</sup>.]

31 "Τίτι οὖν<sup>5</sup> ὁμοιώσω [τοὺς ἀνθρώπους<sup>a</sup>] τῆς γενεᾶς  
 ταύτης,

[καὶ τίτι εἰσὶν ὅμοιοι;]

32 ὅμοιοί εἰσιν<sup>6</sup> παιδίοις τοῖς ἐν<sup>7</sup> ἀγορᾷ καθημένοις †  
 καὶ προσφωνοῦσιν ἀλλήλους, 'ἃ λέγει<sup>8</sup>  
 'Ἡδύσησάμεν ὑμῖν καὶ οὐκ ὤρχήσασθε·  
 ἐθρηγήσαμεν<sup>9</sup> καὶ οὐκ ἐκλαύσατε.'

33 ἐλήλυθεν γὰρ<sup>10</sup> Ἰωάννης [ὁ βαπτιστής] μὴ<sup>11</sup> ἐσθίων<sup>12</sup>  
 [ἀρτον]<sup>13</sup> μῆτε<sup>14</sup> πίνων [οἶνον]<sup>15</sup>,

καὶ λέγετε 'Δαιμόνιον ἔχει.'

34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων<sup>16</sup> καὶ πίνων,  
 καὶ λέγετε 'Ἴδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,  
 φίλος τελωνῶν καὶ ἁμαρτωλῶν<sup>16</sup>.' †

35 καὶ ἐδικαιώθη<sup>17</sup> ἡ σοφία ἀπὸ [πάντων]<sup>18</sup> τῶν τέκνων<sup>19</sup>  
 αὐτοῦ<sup>7</sup>.'

1 (D<sup>s</sup> † ἐδικαιώσαι) 2 (D omits) 3 (ND omit)  
 4 (ll omit) 5 (N δέ) 6 (D+ τοῖς) 7 (D+ τῆ)  
 8 (D<sup>s</sup> ll λέγοντες, A ll καὶ λέγουσιν, s<sup>s</sup> omits) 9 (A ll + ὑμῖν)  
 10 (2 ll omit) 11 (D ll μῆτε) 12 (N ἐσθίων)  
 13 (D ll ss omit) 14 (N μὴδὲ) 15 (B † ἐθίων), D ἐσθίων  
 16 (l omits) 17 (B \* δικαίωθη) 18 (D s<sup>c</sup> omit)  
 19 (N ἔργων)

7. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew puts this *Logion* early in our Lord's ministry and makes Him visit Capernaum after this (xvii. 24). S. Luke more naturally puts it when our Lord was finally leaving Galilee (for S. Luke says nothing of the visit to Galilee after the Resurrection). S. Matthew prefixes a note which is evidently editorial, and appends a sentence which reminds us of x. 15, "ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδῶμων [καὶ Γομβόρρων] ἐν ἡμέρᾳ κρίσεως ἢ τῆ πόλει ἐκείνῃ." These refrains are very effective for church reading, but they often seem to be editorial.

xi. 20 [Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο<sup>1</sup> αἱ  
 πλείους τὰς δυνάμεις αὐτοῦ<sup>2</sup>, ὅτι οὐ μετενόησαν.]

21 "Οὐαὶ σοι, Χοραζεῖν<sup>3</sup>. Οὐαὶ σοι<sup>4</sup>, Βηθσαιδάν<sup>5</sup>.  
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγένοντο<sup>6</sup> αἱ δυνάμεις  
 αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῶ<sup>7</sup> μετενόησαν.

22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται  
 ἐν ἡμέρᾳ<sup>b</sup> κρίσεως ἢ<sup>a</sup> ὑμῖν.

1 (D<sup>s</sup> l γεγένεισαν) 2 (D l ss omit) 3 (D ll Χοροζαῖν,  
 l -zaim, l -zan) 4 (D ll καὶ) 5 (C ll ss Βηθσαιδά, D<sup>s</sup> Βεθ-  
 σαιδά) 6 (D ἐγεγένεισαν) 7 (NC+ καθήμενοι) 8 (D \* ἦν)

(Inserted into the Charge to the Seventy.)

x. 13 "Οὐαὶ σοι, Χοραζεῖν<sup>1</sup>. οὐαὶ σοι, Βηθσαιδά<sup>2</sup>.  
 ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν<sup>3</sup> αἱ δυνάμεις  
 αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῶ [καθήμενοι<sup>4</sup>] μετενόησαν.

14 πλὴν Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται  
 ἐν τῇ κρίσει<sup>5</sup> ἢ<sup>6</sup> ὑμῖν<sup>7</sup>.

1 (D ll Χοροζαῖν, l Capharnaum) 2 (B Βηδο., D l Βεδο.,  
 ll Bets, N -δάν) 3 (C ἐγένοντο) 4 (D -ναι, l ss omit)  
 5 (D 2 ll omit, 2 ll s<sup>c</sup> in die iudicii, s<sup>c</sup> in that day) 6 (CD  
 † omit) 7 (D † ἡμῖν)

<sup>a</sup> Cf. Luke xi. 31.

<sup>b</sup> The phrase *ἡμέρα κρίσεως* occurs in Matt. x. 15, xi. 22, 24, xii. 36; the other Gospels have *ἡ κρίσις* which also occurs in Matt. xii. 41, 42, xxiii. 33.

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xi. 23 “Καὶ σὺ, Καφαρναούμ,  
 ἢ μὴ ἕως<sup>10</sup> οὐρανοῦ ὑψωθήσῃ;<sup>11</sup>  
<sup>12</sup>ἕως ἔλατος καταβήσῃ<sup>13</sup>.<sup>c</sup>

[ὅτι ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί<sup>14</sup>,  
 ἐμεινεν<sup>15</sup> ἄν μέχρι τῆς σήμερον. 24 πλὴν<sup>16</sup> λέγω ὑμῖν ὅτι<sup>17</sup> γῆ<sup>18</sup>  
 Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ<sup>b</sup> κρίσεως ἢ<sup>8</sup> σοί<sup>19</sup>.”]

κρίσεως ἢ<sup>8</sup> σοί<sup>19</sup>.”

9 (C Καπερ.) 10 (C+τοῦ) 11 (KII s<sup>2</sup>? ἢ...ὑψωθείσα)  
 12 (D 2II+ἢ, 1+et) 13 (NC καταβιβασθήσῃ) 14 (s<sup>8</sup> ὑμῶν)  
 15 (D ἐμειναν) 16 (s<sup>8</sup> omits) 17 (N omits) 18 (D †γῆς)  
 19 (DII s<sup>8</sup> ὑμῶν)

(Luke x. 16=Matt. x. 40.)

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x. 15 “Καὶ σὺ, Καφαρναούμ,  
 ἢ μὴ ἕως οὐρανοῦ ὑψωθήσῃ;<sup>18</sup>  
<sup>9</sup>ἕως [ τοῦ<sup>10</sup> ] ἔλατος καταβήσῃ<sup>11</sup>.<sup>c</sup>

[x6 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ<sup>12</sup> ὁ ἀθετῶν ὑμᾶς ἐμὲ  
 ἀθετεῖ<sup>13</sup>. ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστειλαντά<sup>14</sup> με.”]

8 (CII ἢ ἕως οὐρ. ὑψωθείσα) 9 (CDII+ἢ) 10 (CD omit,  
 N †ο) 11 (NOCII καταβιβασθήσῃ) 12 (I omits) 13 (II+et  
 eum qui me misit=the next clause) 14 (DII ss ἐμοῦ ἀκούων  
 ἀκούει τοῦ ἀποστειλαντός)

(Here follows THE RETURN OF THE SEVENTY, IV. § 100.)

8. MYSTERIES OF GOD AND AN INVITATION TO MEN.

8. A. Things hidden from the Wise are revealed to Babes.

In these bimembered sentences the latter clause alone is emphatic. Translate therefore “that although Thou hast hidden these things from men wise and prudent, yet Thou hast revealed them to babes.” Notice the absence of the definite article. A classical author would have written *ὅτι ἀπέκρυψας μὲν...ἀπεκάλυψας δέ*.

(Different context.)

xi. 25 Ἐν ἐκείνῳ τῷ καιρῷ  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
 “Ἐξομολογοῦμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,  
 ὅτι ἐκρύψας<sup>1</sup> ταῦτα ἀπὸ σοφῶν ἢ καὶ συνετῶν<sup>12</sup>,  
 καὶ ἀπεκάλυψας<sup>3</sup> αὐτὰ νηπίοις·

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

1 (C ἀπ-) 2 (ss omit) 3 (D \*-ψes)

x. 21 Ἐν αὐτῇ<sup>1</sup> τῇ ὥρᾳ<sup>12</sup>  
 [ἡγαλλίασατο<sup>8</sup> τῷ πνεύματι ἢ τῷ ἀγίῳ<sup>14</sup> καὶ] εἶπεν  
 “Ἐξομολογοῦμαι σοι,

πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,  
 ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν ἢ καὶ συνετῶν<sup>16</sup>,  
 καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

1 (D1+δὲ) 2 (I in illa die) 3 (NDII+ἐν) 4 (2II  
 omit) 5 (I omits)

8. B. All things are delivered to Me by My Father.

For the thought compare the following passages from S. John's Gospel.

i. 18, θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. iii. 35, ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. v. 37, “ὅστε φωνῆν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε.” vi. 46, “οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ (τοῦ) θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.” viii. 19, “ὅστε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.” viii. 28, “ἀπ’ ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.” x. 15, “καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα.” x. 30, “ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν.” xiii. 3, εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας. xiv. 9, “τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκός με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις ‘Δεῖξον ἡμῖν τὸν πατέρα’; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἔστιν;” xvi. 15, “πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἔστιν.” xvii. 6, “ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας.” xvii. 10, “καὶ τὰ ἐμὰ πάντα σὰ ἔστιν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.” xvii. 25, “πατήρ δικαίε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισά αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω.”

xi. 27 “Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου<sup>1</sup>,  
 καὶ οὐδεὶς ἐπιγινώσκει<sup>2</sup> τὸν υἱὸν εἰ μὴ ὁ πατήρ,  
 οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς  
 καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

1 (N omits) 2 (C γινώσκει)

x. 22 “<sup>1</sup>Πάντα μοι παρεδόθη ὑπὸ<sup>3</sup> τοῦ πατρὸς μου<sup>8</sup>,  
 καὶ οὐδεὶς γινώσκει<sup>4</sup> [τις ἔστιν] ἢ ὁ υἱὸς εἰ μὴ ὁ πατήρ,  
 καὶ [τις ἔστιν]<sup>16</sup> ὁ πατήρ<sup>18</sup> εἰ μὴ ὁ υἱὸς  
 καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.”

1 (CII+Καὶ στραφείς πρὸς τοὺς μαθητὰς εἶπεν) 2 (D ἀπὸ)  
 3 (DII s<sup>8</sup> omit) 4 (C ἐπιγ.) 5 (I omits) 6 (s<sup>8</sup> who  
 knoweth the Son save the Father? and who knoweth the Father)

° LXX. Is. xiv. 13, σὺ δὲ εἶπας τῇ διαβολῇ σου “Εἰς τὸν οὐρανὸν ἀναβήσομαι,.....” 15 νῦν δὲ εἰς ἄδην καταβήσῃ.

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8. C. *Come unto Me all ye that labour.*

[xi. 28 “Δεῦτε πρὸς με πάντες οἱ<sup>1</sup> κοπιῶντες καὶ πε- (ii)  
φορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν  
ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἅπ’ ἐμοῦ<sup>2</sup>, ὅτι πραῦς  
εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν  
ταῖς ψυχαῖς ὑμῶν<sup>3</sup>. 30 ὁ γὰρ ζυγὸς μου χρηστὸς  
καὶ τὸ φορτίον μου ἐλαφρὸν ἐστίν.”]

1 (D ol...ἐστέ) 2 (N? omits)

(Here follows the *PLUCKING OF THE EARS OF CORN*,  
I. § 9.)

9. THREE LOGIA<sup>b</sup>.9. A. *If I by Beelzebub cast out Demons, by whom do your Pupils cast them out?*

(Added by conflation to the Marcan section about casting out demons by Beelzebub, I. § 11 b.)

The expression ‘finger of God’ occurs in Exod. viii. 19 and Ps. viii. 3, but Greeks objected to these anthropomorphisms and S. Matthew has quietly removed the stumbling-block. In the hymn ‘*Veni, Creator Spiritus*’ one of the many titles bestowed on the Holy Spirit is *Digitus paternae dexteræ*, for in ignorance of criticism it was assumed that S. Luke’s phrase is identical with S. Matthew’s.

xii. 27 “Καὶ εἰ<sup>1</sup> ἐγὼ ἐν Βεεζεβοῦλ<sup>2</sup> ἐκβάλλω τὰ δαιμόνια<sup>3</sup>,  
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν<sup>4</sup>;  
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.  
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ<sup>5</sup> ἐκβάλλω τὰ δαιμόνια,  
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ<sup>6</sup>.”

1 (D1 B1 δέ) 2 (CD11 Βεεζεβοῦλ, 11s<sup>o</sup> Beelzebub, s<sup>o</sup>  
illegible) 3 (s<sup>o</sup>+from your children) 4 (E1 ἐκβαλοῦσιν)  
5 (11 omit)

xi. 19 “Εἰ δὲ<sup>1</sup> ἐγὼ ἐν Βεεζεβοῦλ<sup>2</sup> ἐκβάλλω τὰ δαιμόνια<sup>3</sup>,  
οἱ<sup>4</sup> υἱοὶ ὑμῶν ἐν τίνι<sup>5</sup> ἐκβάλλουσιν;  
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †  
20 εἰ δὲ ἐν δακτύλῳ θεοῦ (ἐγὼ)<sup>6</sup> ἐκβάλλω τὰ δαιμόνια,  
ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.”

1 (1 omits) 2 (CD Βεεζεβοῦλ, 1 Beelzebub, 2 11ss Beel-  
zebub) 3 (11 omit, s<sup>o</sup>+from your children) 4 (D omits)  
5 (D †τι) 6 N11 omit

(Here follows in both Gospels the Marcan section of *THE STRONG MAN ARMED*, I. § 11 c.)

9. B. *He that is not with Me is against Me.*

xii. 30 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,  
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει<sup>1</sup>.”

1 (N+με)

xi. 23 “Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν,  
καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει<sup>1</sup>.”

1 (N+με)

9. C. *Blasphemy against the Holy Spirit will not be forgiven.*

[xii. 31 “Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία  
ἀφεθήσεται<sup>1</sup> τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος<sup>2</sup> βλασφημία  
οὐκ ἀφεθήσεται<sup>3</sup>.”]

32 Καὶ ὃς ἐὰν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,  
<sup>4</sup> ἀφεθήσεται αὐτῷ.

ὃς δ’ ἂν εἶπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,  
οὐκ<sup>5</sup> ἀφεθήσεται<sup>6</sup> αὐτῷ

[ὅσπερ ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.”]

1 B+ὕμῶν 2 (11s<sup>o</sup>+sanctum) 3 (3 11 omit, CD11+τοῖς  
ἀνθρώποις) 4 (B+οὐκ) 5 NB οὐ μὴ 6 B ἀφεθῆ

(Here follows *THE TREE KNOWN BY ITS FRUITS*,  
Doublet II. § 3, I. 3.)

(After “*WHOSOEVER SHALL CONFESS ME &c.*”  
II. § 5. O.)

(Matt. xii. 31 = Mark iii. 28, 29.)

xii. 10 “Καὶ πᾶς ὃς<sup>1</sup> ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,  
ἀφεθήσεται αὐτῷ.

† τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι<sup>2,3</sup> †  
<sup>4</sup> οὐκ ἀφεθήσεται<sup>5</sup>.”

1 (D1+†ὸν) 2 (N βλασφημοῦντι) 3 (D eis δὲ τὸ πν.  
τὸ ἅγιον) 4 (1+tunc) 5 (D 6 11+αὐτῷ, D 2 11+ὅσπερ ἐν τῷ  
αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι)

<sup>a</sup> LXX. Jer. vi. 16, καὶ εὐρήσετε ἀγνισμόν ταῖς ψυχαῖς ὑμῶν. (Hebr.)

<sup>b</sup> For the whole conflation see I. § 11 b, c, d.

<sup>c</sup> Cf. Matt. xix. 24 note, p. 103.

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## 10. THIS IS AN EVIL GENERATION.

## Conflation.

We have in S. Matthew a conflation of four *Logia*, all of which are found in S. Luke and in the same chapter, but not within the same conflation nor in the same order. S. Matthew's fourth *Logion* is only slightly akin in subject-matter to the other three, and it is not surprising that S. Luke has preferred to join it with the group of Marcan sayings about Satan casting out Satan, with which it is more closely allied. S. Luke's arrangement therefore is 4... 1, 3, 2. Now if the *Logia* were, as we suppose, scattered over the source and brought together for conflation, it is not surprising that S. Matthew thought proper to put together the two which mention Jonah, while S. Luke preferred to put Solomon first as being of greater antiquity than the prophet Jonah. S. Matthew concludes with an editorial refrain to round off the section for liturgical reading. On the discrepancy about the persons addressed see *Introd.* xxv.

10. A. *No sign shall be given it.*

S. Luke has probably preserved the original form of this *Logion*, for S. Matthew's striking words, if original, could never have been forgotten or obscured. Moreover S. Matthew teems with fulfilments of Scripture and makes a feature of them. And they are, we believe, without exception the work of later hands than the groundwork of the Gospel. No fulfilment has been more universally popular than this. Again this particular fulfilment indicates uncertainty about the exact date of the Crucifixion, which is likewise shown by the strange wording of Matt. xxvii. 62 (see note ad loc.). Bishop Westcott argued from this passage that the Crucifixion took place on a Thursday, for by no ingenuity can one day and two nights be extended into three days and three nights. The writer of this Gospel evidently shared that view, understanding *παρασκευή* to mean 'Preparation for the Passover,' rather than 'Friday,' a not unnatural error for a foreigner to make, but an error notwithstanding. (See 'N.T. Problems,' p. 159 ff.)

xii. 38 [Τότε ἀπεκρίθησαν<sup>1</sup> αὐτῷ τινὲς τῶν γραμματέων ἡ καὶ Φαρισαίων<sup>2</sup> λέγοντες “Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.”

xi. 29 [Τῶν δὲ ὄχλων ἐπαθροισμένων<sup>1</sup>

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς]

ἤρξατο λέγειν]

“Γενεὰ πονηρὰ [καὶ μοιχαλίσ<sup>d</sup>] σημεῖον ἐπιζητεῖ,  
καὶ σημεῖον οὐ δοθήσεται αὐτῇ<sup>a</sup>  
εἰ μὴ τὸ σημεῖον Ἰωνᾶ [τοῦ προφήτου].

“[Ἡ γενεὰ αὐτῆ] γενεὰ<sup>a</sup> πονηρὰ [ἐστίν]. σημεῖον ζητεῖ<sup>a</sup>,  
καὶ σημεῖον οὐ δοθήσεται αὐτῇ  
εἰ μὴ τὸ σημεῖον Ἰωνᾶ<sup>14</sup>.

40 ὡσπερ<sup>4</sup> γὰρ ἦν<sup>5</sup> Ἰωνᾶς  
[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας<sup>e</sup>],  
οὕτως ἔσται<sup>6</sup> ὁ υἱὸς τοῦ ἀνθρώπου

30 καθὼς γὰρ<sup>5</sup> ἐγένετο (ὁ)<sup>6</sup> Ἰωνᾶς  
τοῖς Νινευίταις<sup>7</sup> σημεῖον,

[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]

οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
τῇ γενεᾷ ταύτῃ<sup>8</sup>.”

1 (1<sup>st</sup> adierunt) 2 (B omits) 3 (D<sup>s</sup> σοι) 4 (D  
ὡσπερ<sup>e</sup>) 5 (D<sup>s</sup> omits) 6 (D11+καὶ)

1 (D \*ἐπαθροῖς) 2 (C omits) 3 (CD ἐπιξ.) 4 (s<sup>c</sup> omits,  
C 311 s<sup>a</sup>+τοῦ προφήτου) 5 (s<sup>c</sup> omit) 6 (s<sup>c</sup> omit) 7 (D  
Νινευίταις) 8 (I in corde terrae, D 11+καὶ καθὼς Ἰωνᾶς ἐν τῇ  
κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ  
υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ, 1 omits v. 30)

(For a doublet and S. Mark's parallels see I. § 25.)

10. B. *The men of Nineveh will condemn it.*

(Different order.)

xii. 41 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει<sup>f</sup>  
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·  
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,  
καὶ ἰδοὺ πλείον Ἰωνᾶ ὤδε<sup>g</sup>.”

xi. 32 “Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει  
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·  
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,  
καὶ ἰδοὺ πλείον Ἰωνᾶ ὤδε<sup>11</sup>.”

1 (D omits)

10. C. *The Queen of the South will condemn it.*

(Different order.)

xii. 42 “Βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει<sup>f</sup>  
μετὰ τῆς γενεᾶς ταύτης  
καὶ κατακρινεῖ αὐτήν·  
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς  
ἀκοῦσαι τὴν σοφίαν<sup>1</sup> Σολομῶνος<sup>2</sup>,  
καὶ ἰδοὺ πλείον Σολομῶνος ὤδε<sup>g</sup>.”

xi. 31 “Βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει<sup>11</sup>  
μετὰ [τῶν ἀνδρῶν]<sup>2h</sup> τῆς γενεᾶς ταύτης  
καὶ κατακρινεῖ αὐτοῦς·  
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς  
ἀκοῦσαι τὴν σοφίαν Σολομῶνος<sup>3</sup>,  
καὶ ἰδοὺ πλείον<sup>4</sup> Σολομῶνος<sup>3</sup> ὤδε.”

1 (D+τοῦ) 2 (C -ὠντος)

1 (D1 omit) 2 (s<sup>c</sup> τῶν ἀνθρώπων, C s<sup>s</sup> omit) 3 (C -ὠντος)  
4 (CD πλείον)

<sup>d</sup> Mark viii. 38; Matt. xvi. 4.

<sup>e</sup> LXX. Jon. ii. 1, καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

<sup>f</sup> See note <sup>b</sup> on p. 216.

<sup>g</sup> Cf. Matt. xii. 6, “τοῦ ἱεροῦ μείζον ἐστὶν ὤδε.”

<sup>h</sup> Cf. Luke vii. 31.



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10. D. *The exorcised Demon returns with seven others.*

(Different order.)

xii. 43 "Όταν δὲ τὸ ἀκάθαρτον πνεῦμα  
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,  
διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,  
καὶ οὐχ εὐρίσκει. 44 τότε λέγει  
'Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον'  
καὶ ἔλθόν' εὐρίσκει<sup>3</sup> σχολάζοντα  
(καὶ)<sup>3</sup> σεσαρωμένον ἢ καλ<sup>4</sup> κεκοσμημένον<sup>7,4</sup>.  
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ  
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ<sup>5</sup>,  
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.  
καὶ γίνεται τὰ ἔσχατα<sup>6</sup> τοῦ ἀνθρώπου ἐκείνου  
χείρονα<sup>7</sup> τῶν πρώτων.

[Οὕτως ἔσται καὶ<sup>8</sup> τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.]

1 (N omits, D ἐλθὼν) 2 (D+τὸν οἶκον) 3 BD II omit  
4 (I omits) 5 (D αὐτοῦ) 6 (D+αὐτοῦ) 7 (D<sup>s</sup> χείρον)  
8 (II omit)

(Here follows "WHO IS MY MOTHER?" I. § 11 e.)

xi. 24 "Όταν<sup>1</sup> τὸ ἀκάθαρτον πνεῦμα  
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,  
διέρχεται ἢ δι' ἀνύδρων<sup>2</sup> τόπων ζητοῦν ἀνάπαυσιν,  
καὶ μὴ εὐρίσκον (τότε)<sup>3</sup> λέγει  
'Υποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον'<sup>†</sup>  
25 καὶ ἔλθόν<sup>4</sup> εὐρίσκει (σχολάζοντα)<sup>5</sup>,  
σεσαρωμένον καὶ<sup>8</sup> κεκοσμημένον.  
26 τότε<sup>7</sup> πορεύεται καὶ παραλαμβάνει<sup>8</sup>  
ἕτερα<sup>9</sup> πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ, †  
καὶ εἰσελθόντα<sup>10</sup> κατοικεῖ<sup>11</sup> ἐκεῖ<sup>12</sup>,  
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου  
χείρονα τῶν πρώτων."

1 (D 3 II+δὲ) 2 (D<sup>s</sup> διὰ τῶν \*ἀνύδρων) 3 NCD II omit  
4 (CD ἐλθὼν) 5 ND II omit 6 (D omits) 7 (D<sup>s</sup> omit)  
8 (NC 2 II+μεθ' ἑαυτοῦ) 9 (D ἄλλα, I omits) 10 (I regressi  
3 II ingressus) 11 (I †inhabitant) 12 (C? D II omit)

(Here follows "BLESSED IS THE WOMB THAT BARE  
THEE," IV. § 101.)11. A CONFLATION OF EIGHT PARABLES<sup>a</sup>.11. A. *Many Prophets desired to see what you are seeing.*

(Added to the REASONS FOR SPEAKING IN PARABLES, I. § 12 c.)

xiii. 16 "Υμῶν δὲ μακάριοι οἱ<sup>1</sup> ὀφθαλμοὶ ὅτι βλέπουσιν,  
καὶ τὰ<sup>1</sup> ὧτα (ὑμῶν)<sup>2</sup> ὅτι ἀκούουσιν.  
17 ἀμὴν γὰρ<sup>3</sup> λέγω ὑμῖν ὅτι πολλοὶ προφήται ἢ καὶ δίκαιοι<sup>4</sup>  
ἐπεθύμησαν ἰδεῖν ἃ<sup>5</sup> βλέπετε καὶ οὐκ εἶδαν,<sup>6</sup>  
καὶ ἀκοῦσαι ἃ<sup>5</sup> ἀκούετε καὶ οὐκ ᾔκουσαν."

1 (D omits) 2 B II omit 3 (N II omit) 4 (B omits)  
5 (II+vos) 6 (D ἠδυνήθησαν ἰδεῖν)

(Here follows the INTERPRETATION OF THE PARABLE  
OF THE SOWER, I. § 12 d.)(Added to "ALL THINGS WERE DELIVERED TO ME  
OF MY FATHER," § 8 B.)

x. 23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς ἢ κατ' ἰδίαν<sup>1</sup> εἶπεν<sup>2</sup>]  
"Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].  
3

24 λέγω γὰρ<sup>4</sup> ὑμῖν ὅτι πολλοὶ προφήται ἢ καὶ βασιλεῖς<sup>15</sup>  
ἠθέλησαν ἰδεῖν ἃ [ὑμεῖς] βλέπετε καὶ οὐκ εἶδαν,  
ἢ καὶ ἀκοῦσαι ἃ<sup>7</sup> ἀκούετε καὶ οὐκ ᾔκουσαν<sup>16</sup>."

1 (D II ss omit) 2 (D I ss+αὐτοῖς) 3 (D+καὶ ἀκούοντες  
ἢ ἀκούετε, 3 II+et aures quae audiunt) 4 (S<sup>o</sup> omits) 5 (2 II  
et iusti, D II omit) (6 B+μου) 7 (D II+ὑμεῖς)  
8 (3 II omit)

11. B. *The Parable of the Tares in the Field.*

[xiii. 24 \*Ἄλλην παραβολὴν παρέθηκεν<sup>1</sup> αὐτοῖς λέγων (ii)  
"Ὡμοιώθη<sup>2</sup> ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-  
ραντι<sup>3</sup> καλὸν σπέρμα ἐν τῷ<sup>4</sup> ἀγρῷ αὐτοῦ<sup>5</sup>. 25 ἐν δὲ  
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ<sup>6</sup> ὁ ἐχθρὸς<sup>7</sup>  
καὶ ἐπέσπειρεν<sup>8</sup> ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ

1 (B? ἐλάλησεν) 2 (C \*Ὡμοιώθη) 3 (CD II σπειροντι)  
4 (D+ἰδίῃ) 5 (B ἑαυτοῦ, D omits) 6 (I ss omit) 7 (D  
\*ἐκθρὸς) 8 (N ἐπέσπαρκεν, CD<sup>s</sup> 2 II ἐσπείρε)

Many critics have identified S. Matthew's parable of the Tares with S. Mark's parable of the Seed growing secretly (iv 26 ff.) because in both Gospels the parable of the Sower precedes (though not quite immediately in S. Mark) and in both the parable of the Mustard Seed follows. But we cannot admit that these are but two editions of the same parable. They have no common nucleus, differently expanded by conflation, like the Talents and the Pounds or the Marriage for the King's Son and the Great Dinner. They both deal with corn, but in a quite different way.

Undoubtedly the argument from order carries weight, but it is enough to say that we have four parables dealing with

<sup>a</sup> Two of the eight parables, viz. (1) THE SOWER and (3) THE MUSTARD SEED, being Marcan, are not printed here, but may be seen with other discourses in I. §§ 12, 13 c.

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## (A CONFLATION OF EIGHT PARABLES.)

xiii. (25) "ἀπήλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 Ἐπροσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου<sup>10711</sup> εἶπον αὐτῷ 'Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας<sup>12</sup> ἐν τῷ σῶ<sup>6</sup> ἀγρῷ; πόθεν οὖν ἔχει<sup>13</sup> ζιζάνια;' 28 ὁ δὲ ἔφη αὐτοῖς 'Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.' οἱ δὲ<sup>14</sup> αὐτῷ λέγουσιν<sup>15</sup> 'Θέλεις οὖν<sup>9</sup> ἀπελθόντες συλλέξωμεν αὐτά;' 29 ὁ δὲ φησιν<sup>16</sup> 'Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα τὰ αὐτοῖς<sup>17</sup> τὸν σίτον<sup>18</sup>. 30 ἄφετε συναξάεσθαι ἀμφότερα ἕως<sup>19</sup> τοῦ θερισμοῦ· καὶ ἐν<sup>20</sup> καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς 'Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῆσατε αὐτὰ<sup>21</sup> (εἰς)<sup>22</sup> δέσμας πρὸς τὸ κατακαῦσαι αὐτά<sup>23</sup>, τὸν δὲ σίτον συναγάγετε<sup>24</sup> εἰς τὴν ἀποθήκην μου.'"]

9 (D ll ss omit) 10 (D + ἐκεῖνον) 11 (ss<sup>6</sup> The slaves came to their master and) 12 (CD ἐσπειρες) 13 (N + τὰ) 14 (D ll δοῦλοι, NC ll + δοῦλοι) 15 (E 3 ll εἶπον, I + E t) 16 (D ll λέγει αὐτοῖς) 17 (ll omit) 18 (D ll καὶ τὸν σίτον σὺν αὐτοῖς) 19 (C μέχρι, N ἄχρι) 20 (NC + τῷ) 21 (D ll omit) 22 (D ll omit) 23 (B αὐτάς, D ll omit) 24 (NC συναγάγετε, (D συναλέγετε)

(Here follows *THE GRAIN OF MUSTARD SEED*, I. § 13 c.)

11. C. *The Parable of the Leaven.*

xiii. 33 Ἄλλην παραβολὴν (ἐλάλησεν<sup>1</sup> αὐτοῖς<sup>2</sup>)<sup>3</sup>.  
"Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη<sup>4</sup>,  
ἣν λαβούσα<sup>4</sup> γυνὴ ἐνέκρυψεν<sup>5</sup> εἰς<sup>5</sup> ἀλεύρου σάτα τρία<sup>7</sup>  
ἕως οὗ ἐζυμώθη ὅλον."

1 (C παρέθηκεν) 2 (NC 3 ll + λέγων) 3 (D + l ss omit) 4 (ss<sup>6</sup> + a wise) 5 (C † ἐν) 6 (ss<sup>6</sup> in meal)

(Here follows "*WITHOUT A PARABLE* &c." I. § 13 d.)

the sowing of corn. What could be more natural than to class them together? The leading parable, that of the Sower, settled the subject of the section: the parable of the Mustard Seed originally followed it; was it not quite in accordance with the editorial instincts of the Evangelists that each of them, having an additional parable about sowing corn, should have inserted it between the other two? We see no occasion for further explanation, but of course it is quite probable that the trito-Mark during one of his visits to Jerusalem had heard the parable of the Tares read in this context, and though he did not commit it to memory and therefore could not reproduce it, he might remember enough to make him think this the most appropriate place for his own addition. All the Evangelists must have had a good deal of information outside their strict cycle of teaching.

Though our Lord's parables, as a general rule, are perfectly true to nature, there are cases where the spiritual thought is uppermost to the neglect of the natural. This is one of them, for a practical farmer would say 'Better lose a tenth of the crop in the process of hoeing than permit the whole to be choked with weeds.' See notes on Mark ii. 21, iv. 6.

11. C. Leaven, in all other passages, is an emblem of corruption. Hence there is reason to think that in this parable also it represents the permeating effect of false teaching spoiling the whole mass of dough. If so, *brevitentia* has led to confusion of expression, as in 6 D and 11 F, for the leaven is not the Kingdom but the false doctrine.

xiii. 30 Καὶ<sup>1</sup> πάλιν εἶπεν "[Τίνοι ὁμοιώσω]  
τὴν βασιλείαν τοῦ θεοῦ<sup>2</sup>; 21 ὁμοία ἐστὶν ζύμη, †  
ἣν λαβούσα γυνὴ ἐκρυψεν<sup>3</sup> εἰς ἀλεύρου σάτα τρία<sup>4</sup>  
ἕως οὗ ἐζυμώθη<sup>5</sup> ὅλον."

1 (ss omit) 2 (D Ἡ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;) 3 (ND ἐνέκρυψεν) 4 (ll in farina) 5 (D<sup>6</sup> 3 ll ζυμώθη)

11. D. *The Interpretation of the Parable of the Tares in the Field.*

[xiii. 36 Τότε ἀφείλ τοὺς ὄχλους ἦλθεν<sup>1</sup> εἰς τὴν (ii) οἰκίαν. Καὶ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες "Διασάφισον<sup>2</sup> ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ." 37 ὁ δὲ ἀποκριθεὶς<sup>3</sup> εἶπεν<sup>4</sup> "Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἔχθρὸς ὁ<sup>5</sup> σπείρας αὐτά<sup>6</sup> ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια<sup>7</sup> αἰῶνος ἐστὶν<sup>8</sup>, οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν. 40 ὥσπερ οὖν συλλέγεται<sup>9</sup> τὰ ζιζάνια καὶ πυρὶ κατακαίεται<sup>10</sup>, οὕτως ἔσται<sup>11</sup> ἐν τῇ συντελείᾳ τοῦ αἰῶνος<sup>12</sup>. 41 ἀποστελεῖ<sup>13</sup> ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ<sup>14</sup>, καὶ συλλέξουσιν<sup>15</sup> ἐκ τῆς

1 (N εἰσῆλθεν, ll abiit) 2 (CD ll φράσον) 3 (l omits) 4 (C ll ss + αὐτοῖς) 5 (ss omit) 6 (D l omit) 7 (C + τοῦ) 8 (N omits) 9 (D συλλέγονται) 10 (D -ονται, C καίεται) 11 (K 2 ll + καὶ) 12 (C ll + τούτου) 13 (l present tense)

The phrase *συντέλεια τοῦ αἰῶνος* occurs five times in S. Matthew (xiii. 39, 40, 49, xxiv. 3, xxviii. 20) and not elsewhere. However in Heb. ix. 26 we read *ἐπὶ συντελείᾳ τῶν αἰῶνων*.

<sup>a</sup> Cf. Gal. v. 9, *μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ*. 1 Cor. v. 6.

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xiii. (41) “ βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ<sup>14</sup>  
τοὺς ποιοῦντας τὴν ἀνομίαν<sup>a</sup>, 42 καὶ βαλοῦσιν<sup>15</sup>  
αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός<sup>b</sup>. [ἐκεῖ ἔσται ὁ  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων<sup>c</sup>. 43 Τότε οἱ δίκαιοι  
ἐκλάμψουσιν<sup>16a</sup> ὡς ὁ ἥλιος<sup>17</sup> ἐν τῇ βασιλείᾳ τοῦ πατρὸς  
αὐτῶν. Ὁ ἔχων ὡτα<sup>18</sup> ἀκούτω<sup>e</sup>.]]

14 (ss + all) 15 (NDI βάλλουσιν) 16 (D λάμψουσιν)  
17 (s<sup>s</sup> omits) 18 (CD II ss + ἀκούειν)

11. E. *The Parable of the Hidden Treasure.*

[xiii. 44 “ Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)  
θησαυροῦ<sup>3</sup> κεκρυμμένῳ ἐν τῷ<sup>3</sup> ἀγρῷ<sup>7a</sup>, ὃν εὐρὼν ἄν-  
θρωπος<sup>5</sup> ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει  
καὶ πωλεῖ<sup>8</sup> ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.]

1 (C 3 II + Πάλιν, 1 + Aliam similitudinem adiecit dicens)  
2 (D II θησαυροῦ) 3 (D omits) 4 (N omits) 5 (D s<sup>s</sup> τις)  
6 NCD II ss + πάντα

11. F. *The Parable of the Pearl of great Price.*

[xiii. 45 “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα- (ii)  
νῶν<sup>1</sup> ἐμπόρου ζητοῦντι καλοὺς μαργαρίτας· 46 εὐρὼν  
δὲ<sup>2</sup> ἔνα<sup>3</sup> πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν<sup>4</sup>  
πάντα<sup>5</sup> ὅσα<sup>7b</sup> εἶχεν καὶ ἠγόρασεν αὐτόν.]

Another example of *breviloquentia* like the children playing  
in the market-place and (probably) the parable of the Leaven.  
For the kingdom is not like the merchant, but like the pearl.  
πέπρακεν is a false tense, the perfect for the aorist. πιπράσκω  
has no aorist, ἐπώλησεν being used instead.

1 CD II ss + ἀνθρώπων 2 (C 2 II δς εὐρῶν) 3 (D II s<sup>o</sup> omit)  
4 (D ἐπώλησεν) 5 (3 II omit) 6 (D I ἄ, II omnia quae)

11. G. *The Parable of the Drawnet.*

[xiii. 47 “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (ii)  
σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς  
γένους συναγαγούση· 48 ἣν ὅτε<sup>1</sup> ἐπληρώθη ἀναβιβά-  
σαντες<sup>2</sup> ἐπὶ τὸν αἰγιαλὸν καὶ<sup>3</sup> καθίσαντες συνέλεξαν  
τὰ καλὰ<sup>4</sup> εἰς ἄγγη<sup>5b</sup>, τὰ δὲ σαπρὰ ἔξω ἔβαλον<sup>7</sup>.  
49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος<sup>8f</sup>. ἐξε-  
λεύσονται οἱ ἄγγελοι καὶ ἀφοριούσιν τοὺς πονηροὺς  
ἐκ μέσσω τῶν δικαίων [50 καὶ βαλοῦσιν<sup>9</sup> αὐτοὺς εἰς τὴν  
κάμνον τοῦ πυρός<sup>b</sup>. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
ὀδόντων<sup>c</sup>.]]

1 (D II ὅτε δὲ) 2 (D II ἀνεβίβασαν αὐτήν) 3 (I omits)  
4 (D<sup>s</sup> II κάλλιστα, I meliora) 5 (D τὰ ἀγγεία) 6 (ss the  
fishes—the good, good) 7 (N ἔβαλλον) 8 (D κόσμου)  
9 (ND<sup>s</sup> βάλλουσιν)

<sup>a</sup> LXX. Zeph. i. 3, καὶ ἀσθενήσουσιν οἱ ἀσεβεῖς, καὶ ἐξαρῶ τοὺς ἀνόμους ἀπὸ προσώπου τῆς γῆς. (Hebr.)  
<sup>b</sup> This refrain occurs in Matt. xiii. 42, 50.  
<sup>c</sup> This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.  
<sup>d</sup> LXX. Dan. xii. 3, καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ, καὶ οἱ κατισχύοντες τοὺς λόγους μου ὡσεὶ τὰ ἄστρα  
τοῦ οὐρανοῦ εἰς τὴν αἰῶνα τοῦ αἰῶνος.  
<sup>e</sup> This refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35.  
<sup>f</sup> Cf. Matt. xiii. 40; p. 221, note.

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11. H. *The Master of the House bringing from his Treasure things new and old.*

[xiii. 51 “<sup>1</sup>Συνήκατε ταῦτα πάντα;” λέγουσιν αὐτῷ (ii)  
 “Ναί<sup>2</sup>.” 52 ὁ δὲ<sup>3</sup> εἶπεν<sup>4</sup> αὐτοῖς “Διὰ τοῦτο πᾶς  
 γραμματεὺς μαθητευθεὶς<sup>5</sup> τῇ βασιλείᾳ τῶν οὐρανῶν  
 ὁμοίος<sup>6</sup> ἐστὶν ἀνθρώπῳ οἰκοδεσπότη<sup>7</sup> ὅστις ἐκβάλλει  
 ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”]

[53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,  
 μετῆρην ἐκεῖθεν.]

1 (C II s<sup>o</sup> + λέγει αὐτοῖς (s<sup>o</sup> + to His disciples) ὁ Ἰησοῦς)  
 2 (C II + κύριε) 3 (D 2 II omit) 4 D II λέγει 5 (D \*μαθη-  
 τευθεὶς, D II + ἐν) 6 (N † ὁμοία)

(Here follows *IS NOT THIS THE CARPENTER?* I. § 17.)

## 12. THE PARABLE OF THE LOST SHEEP.

Either we have here independent reports of the same parable, or more probably the differences are due to editorial work, for S. Luke links the parable closely with the parables of the Lost Drachma and of the Prodigal Son which follow in his Gospel; and in S. Matthew's last verse the phrase “one of these little ones” points back to Matt. x. 42, xviii. 6, 10, being only a refrain. For the idea of the parable cf. I Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπιστρέψατε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκοπον τῶν ψυχῶν ὑμῶν. Cf. Hebr. xiii. 20 and S. John's ‘Good Shepherd’ and His sheep, x. 1 f.

(In a different context.)

xviii. 12 “Τί<sup>1</sup> ὑμῖν δοκεῖ; ἐὰν γένηται<sup>2</sup> τινι ἀνθρώπῳ  
 ἑκατὸν πρόβατα καὶ πλανηθῇ<sup>3</sup> ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει<sup>4</sup>  
 τὰ ἐνενήκοντα ἐννέα<sup>5</sup> ἐπὶ τὰ ὄρη<sup>6</sup> καὶ πορευθεὶς<sup>7</sup> ζητεῖ<sup>8</sup>  
 τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω  
 ὑμῖν ὅτι χαίρει<sup>7</sup> ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα  
 ἐννέα τοῖς μὴ πεπλανημένοις. [14 οὕτως οὐκ ἔστιν θέλημα  
 ἔμπροσθεν<sup>4</sup> τοῦ πατρὸς μου<sup>8</sup> τοῦ ἐν<sup>9</sup> οὐρανοῖς ἵνα ἀπολθῆται ἐν<sup>10</sup>  
 τῶν μικρῶν τούτων.”]

1 (D 1 s<sup>o</sup> + δέ) 2 (N 1 ἀφελς, D 1 ἀφίησιν) 3 (B + πρόβατα)  
 4 (N omits) 5 (D πορευόμενος) 6 (H 1 ζητήσει, II vadet  
 quaerere) 7 (II gaudebit) 8 N 1 s<sup>o</sup> ὑμῶν (D s<sup>o</sup> ἡμῶν)  
 9 (D + τοῖς) 10 (I II εἰς)

(Here follows “*IF THY BROTHER SIN AGAINST  
 THEE,*” IV. § 43.)

xv. 3 [εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων<sup>1</sup>]  
 4 “Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων<sup>2</sup> ἑκατὸν πρόβατα ἢ καὶ  
 ἀπολέσας<sup>3</sup> ἐξ αὐτῶν ἐν<sup>4</sup> οὐ καταλείπει<sup>5</sup> τὰ ἐνενήκοντα  
 ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς<sup>6</sup> ζῶς<sup>7</sup>  
 εὖρη αὐτό; 5 καὶ εὐρὸν [ἐπιτίθησιν ἐπὶ τοὺς ὄμους αὐτοῦ]  
 χαίρων, 6 [καὶ ἐλθὼν<sup>8</sup> εἰς τὸν<sup>9</sup> οἶκον συνακαλεῖ<sup>10</sup> τοὺς φίλους καὶ  
 τοὺς γείτονας, λέγων αὐτοῖς ‘Συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν  
 μου τὸ ἀπολωλὸς.’] 7 λέγω<sup>11</sup> ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ  
 οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι [ἢ ἐπὶ ἐνενή-  
 κοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν<sup>12</sup> μετανοίας].”

1 (D 2 II ss omit) 2 (D δς ἐξει) 3 (D † ἀπολέση, II erra-  
 verit, I perierit) 4 (I † omits) 5 (D οὐκ ἀφίησιν)  
 6 (D II ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 7 (N + οὐ) 8 (D s<sup>o</sup> † ἐλθω δέ)  
 9 (D omits) 10 (D συνακαλεῖται) 11 (D s<sup>o</sup> + δέ, I + ergo)  
 12 (D \* οὐχ ἔχουσι χρεῖαν)

## 13. THE PARABLE OF THE UNMERCIFUL SERVANT.

1. *Ten thousand talents.*

[xviii. 21 Τότε προσελθὼν ὁ<sup>1</sup> Πέτρος εἶπεν (αὐτῷ)<sup>2</sup> “Κύριε,  
 ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως  
 ἑπτάκις;” 22 λέγει αὐτῷ ὁ Ἰησοῦς “Οὐ λέγω σοι<sup>3</sup> ἕως ἑπτάκις  
 ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά<sup>4</sup>.”]

1 (D omits) 2 N s<sup>o</sup> omit 3 (ss omit) 4 (ss † + ἑπτά,  
 D ἑπτάκις)

(Matt. xviii. 21 f. = Luke xvii. 4, IV. § 6.)

Matt. xviii. 21, 22 are not quite suited to the parable which follows.

<sup>3</sup> Cf. Luke xv. 9, 24, 32.

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[xviii. 23 “[Διὰ τοῦτο] ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν (ii) ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη<sup>b</sup> εἰς<sup>a</sup> αὐτῷ ὀφειλέτης μυρίων<sup>c</sup> ταλάντων. 25 μὴ ἔχοντας δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος<sup>d</sup> παραγγῆναι καὶ τὴν γυναῖκα<sup>e</sup> καὶ τὰ τέκνα<sup>f</sup> 10 ἔκαστος ὅσα ἔχει<sup>g</sup>, καὶ ἀποδοθῆναι<sup>h</sup> 18. 26 πεσὼν οὖν<sup>i</sup> ὁ δούλος<sup>j</sup> προσεκύνη αὐτῷ<sup>k</sup> λέγων<sup>l</sup> ‘Μακροθύμησον ἐπ’ ἐμοί<sup>m</sup>, καὶ πάντα<sup>n</sup> ἀποδώσω σοι<sup>o</sup>.’ 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου<sup>p</sup> (ἐκείνου)<sup>q</sup> ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.]

5 (N II προσημέθη) 6 (I omits) 7 (N Origen πολλῶν, I centum) 8 (I ss omit, E II + αὐτοῦ) 9 (D II + αὐτοῦ) 10 (N παιδία) 11 (N D II εἶχεν) 12 (D † ἀποθῆναι) 13 (ss and that everything which he had should be taken away) 14 (D II δὲ, 2 II + ad pedes domini sui) 15 (D II + ἐκεῖνος) 16 (II ss dominum suum) 17 (N II + Κύριε) 18 (I omits, D ἐπ’ ἐμέ) 19 (D 4 II ss omit) 20 (ss his lord, ss omits) 21 B ss omit

## 2. One hundred francs.

[xviii. 28 “Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος<sup>1</sup> εὔρεν ἓνα τῶν (ii) συνδούλων αὐτοῦ ὃς ὀφείλει αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπιγινεῖ λέγων ‘Ἀπόδος<sup>2</sup> ἔτι<sup>3</sup> ὀφείλεις.’ 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ<sup>4</sup> παρεκάλει αὐτὸν λέγων ‘Μακροθύμησον ἐπ’ ἐμοί<sup>5</sup>, καὶ ἀποδώσω σοι.’ 30 ὁ δὲ οὐκ ἠθέλησεν<sup>6</sup>, ἀλλὰ<sup>7</sup> ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως<sup>8</sup> ἀποδοῦ<sup>9</sup> τὸ ὀφειλόμενον. 31 ἰδόντες οὖν<sup>10</sup> οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα<sup>11</sup> ἐλυπήθησαν σφόδρα<sup>12</sup>, καὶ<sup>13</sup> ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν<sup>14</sup> πάντα τὰ γενόμενα<sup>15</sup>.’]

1 (B omits) 2 (C 2 II ss + μοι) 3 (II ss quod or quae) 4 (E 2 II + εἰς τοὺς πόδας αὐτοῦ) 5 (CD ἐμέ) 6 (D κἀγὼ) 7 (ss omit, K II + πάντα) 8 (D II ἠθέλησεν) 9 (N καὶ) 10 (D + οὖν) 11 (N \* ἀποδοῦ, C I + πᾶν) 12 (C II δὲ) 13 (D II γινόμενα) 14 (ss omits) 15 (N οἱ δὲ) 16 (D αὐτῶν) 17 (H I γινόμενα)

## 3. Forgiveness is conditional.

[xviii. 32 “Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος (ii) αὐτοῦ λέγει αὐτῷ<sup>1</sup> ‘Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με’ 33 οὐκ ἔδει<sup>2</sup> καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;’ 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως (οὖν)<sup>3</sup> ἀποδοῦ πᾶν<sup>4</sup> τὸ ὀφειλόμενον<sup>5</sup>. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος<sup>6</sup> ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.’”]

1 (D omits) 2 (D II + οὖν) 3 B omits 4 (D omits) 5 (N C + αὐτῷ) 6 (C ἐπουρ.) 7 (C 2 II + τὰ παραπτώματα αὐτῶν)

## VARIOUS.

A talent contained 60 *minae* or 6,000 *drachmae*, = £240. The sum mentioned therefore amounts to £2,400,000, and the ‘slave’ who owed it must have been a courtier of the highest rank, representing an Apostle or archbishop of the Church.

The whole parable is an illustration of one of the petitions in the Lord’s Prayer, “Forgive us our debts, as we forgive them that are indebted to us.”

The phrase *συναίρειν λόγον* occurs twice here and once in Matt. xxv. 19.

*λυπεῖσθαι* is not used by S. Luke—S. Mark has it of the rich ruler (x. 22=Matt. xix. 22) ἀπῆλθεν λυπούμενος, and at the prediction of S. Peter’s denial (xiv. 19=Matt. xxvi. 22). S. Matthew also has it of Herod Antipas xiv. 9, and of our Lord in Gethsemane. These identical words (ἐλυπήθησαν σφόδρα) are repeated—probably by transference—in Matt. xvii. 23. The word *λυπεῖσθαι* is used in John xvi. 20, xxi. 17.

Some have felt a difficulty at the king’s revoking his gift, as though he had lost the power to do so, but the king represents God, and Biblical theology uniformly teaches that all God’s promises, threats and prophecies are conditional. He never loses control but can always revoke them. (See ‘N.T. Problems’ pp. 323—330.)

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VARIOUS.

## 14. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

14. A. *Hiring the men.*

[xix. 30 "Πολλοὶ δὲ<sup>1</sup> ἔσονται πρῶτοι ἔσχατοι καὶ<sup>2</sup> ἔσχατοι πρῶτοι.]  
 [xx. 1 "Ὁμοία γάρ<sup>3</sup> ἔστιν ἡ βασιλεία τῶν οὐρανῶν (ii)  
 ἀνθρώπων οἰκοδεσπότη ὅστις ἐξῆλθεν ἅμα πρῶτὸ μισθώ-  
 σασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·<sup>2</sup> συμ-  
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν  
 ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ  
 ἐξελθὼν<sup>4</sup> περὶ τρίτην ὥραν εἶδεν<sup>5</sup> ἄλλους ἐστῶτας ἐν  
 τῇ ἀγορᾷ ἀργούς· <sup>4</sup> καὶ ἐκείνοις εἶπεν "Υπάγετε καὶ  
 ὑμεῖς εἰς τὸν ἀμπελῶνα<sup>6</sup>, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω  
 ὑμῖν·" <sup>5</sup> οἱ δὲ ἀπήλθον. πάλιν (δὲ)<sup>7</sup> ἐξελθὼν περὶ  
 ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. <sup>6</sup> περὶ δὲ  
 τὴν ἑνδεκάτην<sup>8</sup> ἐξελθὼν<sup>9</sup> εὗρεν ἄλλους ἐστῶτας<sup>10</sup>, καὶ  
 λέγει αὐτοῖς "Τί ὠδε<sup>13</sup> ἐστήκατε ὅλην τὴν ἡμέραν  
 ἀργοί;" <sup>7</sup> λέγουσιν αὐτῷ "Ὅτι οὐδεὶς ἡμᾶς<sup>11</sup> ἐμισθώ-  
 σατο·" λέγει αὐτοῖς "Υπάγετε καὶ ὑμεῖς εἰς τὸν  
 ἀμπελῶνα<sup>12</sup>·"]

1 (E? 1 γάρ) 2 (C + οἱ) 3 (ll s<sup>o</sup> omit, 1 autem) 4 (D  
 διεξελθὼν) 5 (D ll εὗρεν) 6 (NC ll + μου) 7 B ll omit  
 8 (C ll ss + ὥραν) 9 (N? D ll ἐξῆλθεν, D ll + καὶ) 10 (C ll + ἀρ-  
 γούς) 11 (N omits) 12 (D ll + μου, C ll s<sup>o</sup> + καὶ ὁ ἐὰν ᾖ  
 δίκαιον λήψεσθε) 13 (s<sup>o</sup> omits)

14. B. *Paying off the men.*

[xx. 8 "Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμ- (ii)  
 πελῶνος τῷ ἐπιτρόπῳ αὐτοῦ "Κάλεσον τοὺς ἐργάτας  
 καὶ ἀπόδος<sup>1</sup> τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων  
 ἕως τῶν πρῶτων." <sup>9</sup> ἐλθόντες δὲ<sup>2</sup> οἱ περὶ τὴν ἑν-  
 δεκάτην ὥραν ἔλαβον ἀνὰ δηνᾶριον. <sup>10</sup> καὶ ἐλθόντες  
 οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον<sup>3</sup> λήψονται καὶ  
 ἔλαβον (τὸ)<sup>4</sup> ἀνὰ δηνᾶριον "καὶ αὐτοί<sup>15</sup>·" <sup>11</sup> λαβόντες  
 δὲ ἐγόγγυζον<sup>6</sup> κατὰ τοῦ οἰκοδεσπότη<sup>12</sup> λέγοντες<sup>7</sup>  
 "Οὗτοι οἱ<sup>9</sup> ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους  
 αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βᾶρος τῆς  
 ἡμέρας καὶ τὸν καύσωνα·"]

1 BD ll ss + αὐτοῖς 2 (D ll οὖν) 3 (N πλεονα, D πλεῖω)  
 4 BD omit 5 (l omits) 6 (D ll ἐγόγγυζαν) 7 (C? 1 + ἔτι)  
 8 (C † omits)

14. C. *The Apology.*

[xx. 13 "Ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν "Ἐταῖρε, (ii)  
 "οὐκ<sup>1</sup> ἀδικῶ σε<sup>13</sup>· οὐχὶ δηναρίου συνεφώνησάς μοι;  
<sup>14</sup> ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ<sup>13</sup> τοῦτω τῷ  
 ἐσχάτῳ δοῦναι ὡς καὶ σοί<sup>4</sup>·" <sup>15</sup> "οὐκ ἔξεστίν<sup>6</sup> μοι ὁ  
 θέλω ποιῆσαι "ἐν τοῖς ἐμοῖς<sup>7</sup>; ἡ ὁ δφθαλμός σου  
 πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;" [x6 Οὕτως ἔσον-  
 ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι<sup>8</sup>·"]<sup>a</sup>]

1 (N \* οὐχ) 2 (s<sup>o</sup> do not injure me) 3 B θέλω ἐγὼ  
 (ss And if I will) 4 (N † σοί) 5 (NC ll + ἡ) 6 (D<sup>s</sup> ἔστιν)  
 7 (ll omit) 8 (CD ll ss + πολλοὶ γάρ εἰσω κλητοὶ ὄλγοι δὲ  
 ἐκλεκτοί)

(Matt. xix. 30—Mark x. 31.)

It is generally assumed that eternal life is the wage offered to all alike and despised by those who expect something more, but (1) one franc a day is too small a sum for so great a reward; it is barely enough to keep body and soul together. (2) Wages can be demanded and recovered at law, but eternal life is a free gift. (3) There will be no murmuring at the final verdict: "Every mouth will be stopped and all the world become guilty before God." (4) Final rewards will not be equal. Some will govern ten cities, some five, each according to his ability. We believe therefore that the franc a day represents rather those Christian privileges which are enjoyed in this life—Church membership, the holy Scriptures, the sacraments. No doubt these things would generally be denoted by 'rations' (τὸ σιτομέτριον, Luke xii. 42), but these were hired servants who had agreed to receive money instead. Of course if it be clearly understood that eternal life begins now but is consummated hereafter, then, if our parable be strictly confined to the first beginnings of it, many of our objections disappear. At any rate we must keep clear of final rewards.

<sup>a</sup> This refrain occurs Mark x. 31=Matt. xix. 30, xx. 16; Luke xiii. 30.

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## 15. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

This parable stands between two Marcan sections, (1) the question about John's baptism, (2) the parable of the vine-dressers slaying the heir. The place is probably chosen because John is mentioned here, and also a vineyard; for trifles like these seem often to have had more weight with the catechists than deeper considerations of subject-matter.

Here only are *τελώναι* joined with *πόρνοι*, elsewhere they are joined with *ἀμαρτωλοί* (Mark ii. 15, &c.).

S. Matthew (32) supports S. Luke in declaring that the Jewish rulers as a class did not accept John's baptism (Luke vii. 30). See Matt. iii. 7 note, II. § 1.

[xxi. 28 "[Τὶ δὲ ὑμῶν δοκεῖ:] ἄνθρωπος<sup>1</sup> εἶχεν τέκνα (ii) δύο. <sup>2</sup>προσελθὼν<sup>3</sup> τῷ πρώτῳ εἶπεν 'Τέκνον, ὑπάγε σήμερον ἐργάζου' ἐν τῷ ἀμπελῶνι<sup>4</sup>." <sup>29</sup>ὁ δὲ ἀποκριθεὶς<sup>5</sup> εἶπεν "Ἐγώ, κύριε" καὶ οὐκ ἀπῆλθεν<sup>7</sup>. <sup>30</sup>προσελθὼν<sup>8</sup> δὲ τῷ δευτέρῳ<sup>7</sup> εἶπεν ὡσαύτως· "ὁ δὲ ἀποκριθεὶς εἶπεν<sup>7</sup> "Ὁὐ θέλω." ὕστερον μεταμεληθεὶς ἀπῆλθεν<sup>9</sup>. <sup>31</sup>τίς ἐκ τῶν δύο<sup>10</sup> ἐποίησεν τὸ θέλημα τοῦ πατρὸς;" λέγουσιν<sup>10</sup> "Ὁ ὕστερος<sup>11</sup>." λέγει αὐτοῖς ὁ Ἰησοῦς "Ἀμὴν λέγω ὑμῖν ὅτι<sup>12</sup> οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ<sup>13</sup>. <sup>32</sup>ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδέ<sup>13</sup> μετεμελήθητε ὕστερον τοῦ πιστεῦσαι<sup>14</sup> αὐτῷ."]

1 (C ll ss + τις) 2 BCD ll + καὶ 3 (ss omit) 4 (D ll els + τὸ ἀμπελῶνα) B ll + μουν 5 (ss omit) 6 NCD ll ss 'Ὁὐ θέλω' ὕστερον (CD ll + δὲ, D † + μετὰ) μεταμεληθεὶς ἀπῆλθεν, (D ll ss + els τὸν ἀμπελῶνα) 7 (NCD ll ss ἐτέρῳ) 8 (N † omits) 9 NC ll ss 'Ἐγώ, κύριε (D ll + ὑπάγω)' καὶ οὐκ ἀπῆλθεν 10 (C ll + αὐτῷ) 11 NC ll s<sup>o</sup> πρῶτος, D ll s<sup>o</sup> † ἔσχατος 12 (N omits) 13 (NC οὐ, D ll s<sup>o</sup> omit) 14 (ll quod non credidistis) 15 (s<sup>o</sup> + seemeth it to you)

WH. are probably right in following Cod. B in this famous passage, for, though unsupported, it explains the variants. If the clauses in *vv.* 28—30 were inverted at an early date, the reading *ὁ πρῶτος* would be a natural correction to make sense. The scribes however who follow Cod. D must have taken a different view of the matter. They regarded the answer as wilful and defiant, in fact as an example of "the sin against the Holy Ghost," the essence of which consists in a determined perversion of what a man knows to be the truth. The sternness of our Lord's next words might well be pleaded in support of this view. The reading of Cod. D *ὁ ἔσχατος* will be a good example of what is quite common in D, the correction of the Greek to agree more closely with the Latin, which gives *novissimus*. The suggestion of WH. that the clause *λέγουσιν* "Ὁ ὕστερος" is a primitive interpolation is not so probable. Not only are such questions regularly answered in Greek authors, but in this place the words are almost necessary to the coherence of the passage.

Those who object that if the first son, who was invited, refused to go, it would be more natural for the father to ask the second, must remember (1) that God's vineyard is large enough for many workmen, (2) that the son, who professed readiness to go but went not, represents the Jews, and the call came to them first.

## 16. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

These two parables, like that of the Talents or Pounds (Matt. xxv. 14 ff.) and the Lost Sheep (Matt. xviii. 12 ff. = Luke xv. 1 ff.), seem to have the same basis, but to be expanded, partly by conflation, partly by editorial changes, in both Evangelists. The various excuses for declining the banquet are peculiar to S. Luke, and the incident of the man without the wedding garment is peculiar to S. Matthew. S. Luke's "poor, maimed, blind and halt" are transferred from Luke xiv. 13. The prophetic allusion to the burning of Jerusalem (*v.* 7) is found only in S. Matthew. The word *ἐταίρε* 'comrade' is found also in Matt. xxvi. 50, where it is applied to Iscariot, and in Matt. xx. 13 of the Discontented Labourers. S. Matthew concludes with two refrains, the latter of which is hardly suitable, for in the parable only one man out of many was rejected.

## 16. A. The guests are invited, but refuse to come.

(Spoken in the Temple courts.)

xxii. 1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν<sup>1</sup> παραβολαῖς αὐτοῖς λέγων<sup>2</sup>] 2 "Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ  
καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,  
καὶ οὐκ ἤθελον ἐλθεῖν<sup>3</sup>.

1 (N omits) 2 (3 ll s<sup>o</sup> omit) 3 (C omits)

(Spoken at a Pharisee's dinner table.)

xiv. 15 [Ἀκούσας δὲ τις τῶν συνακακιμένων ταῦτα<sup>1</sup> εἶπεν αὐτῷ "Μακάριος ὅστις<sup>2</sup> φάγεται ἄρτον<sup>3</sup> ἐν τῇ βασιλείᾳ τοῦ θεοῦ<sup>4</sup>." <sup>16</sup>ὁ δὲ<sup>4</sup> εἶπεν αὐτῷ<sup>5</sup>]

"Ἀνθρώπος τις ἐποίησεν<sup>7</sup> δεῖπνον μέγα<sup>8</sup>,  
καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῷ ὄρῳ τοῦ δεῖπνου]  
εἰπεῖν τοῖς κεκλημένοις ["Ἐρχεσθε ὅτι ἤδη<sup>9</sup> ἔτοιμά ἐστιν<sup>10</sup>].

18 καὶ ἤρξαντο [ἀπὸ μίας πάντες] παραιεῖσθαι.

1 (N 2 ll s<sup>o</sup> omit) 2 (D ll δς) 3 (E ss ἄριστον)  
4 (D † οὐ) 5 (N † omits) 6 (D 3 ll omit, U 1 αὐτοῖς)  
7 (D ll ἐποίησεν) 8 (D \* μέγαν) 9 (D ll ss + πάντα) 10 N † εἰσιν

<sup>a</sup> See Matt. xix. 24c note, p. 103.

<sup>b</sup> Rev. xix. 9, "μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι."

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## (THE PARABLE OF THE MARRIAGE FEAST [OR GREAT DINNER].)

16. B. *The various excuses.*

In ἔχε με παρητημένον we have one of the very few Latin phrases found in N.T., = *habe me excusatum*.

xiv. (18) [“<sup>1</sup>Ο πρῶτος εἶπεν αὐτῷ<sup>2</sup> ‘Ἄγρον ἡγήρασα καὶ ἔχω ἀνάγκη<sup>3</sup> ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε<sup>4</sup>, ἔχε με παρητημένον.’<sup>5</sup> 19 καὶ ἕτερος εἶπεν ‘Ζεύγη βοῶν ἡγήρασα<sup>5</sup> πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· <sup>6</sup>ἐρωτῶ σε<sup>7</sup>, ἔχε με παρητημένον.’<sup>7</sup> 20 καὶ ἕτερος<sup>8</sup> εἶπεν ‘Γυναῖκα ἐγγίμα<sup>9</sup> <sup>10</sup>καὶ διὰ τοῦτο<sup>10</sup> οὐ δύναμαι ἐλθεῖν.’ 21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ<sup>11</sup> ταῦτα<sup>12</sup>.] ]

1 (P 2ll+Kai) 2 (D ll omit) 3 (B †ἀνάγκη) 4 (S omits) 5 (D †ἡγορα) 6 (I omits) 7 (D ll διὰ οὐ δύναμαι ἐλθεῖν, I non possum) 8 (D ll ἄλλος) 9 (D ll ἔλαβον) 10 (D διὰ, ll et, ss omit) 11 (D + πάντα) 12 (3 ll omit)

16. C. *The second invitation rejected.*

[xxii. 4 “Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων (ii) ‘Ἐῖπατε τοῖς κεκλημένοις ‘Ἴδου τὸ ἀριστόν μου ἤτοιμακα, οἱ ταῦροί μου<sup>1</sup> καὶ τὰ σιτιστὰ τεθυμένα, καὶ<sup>2</sup> πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.’ 5 οἱ δὲ ἀμελήσαντες ἀπήλθον, ὃς<sup>3</sup> μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς<sup>4</sup> δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ<sup>5</sup>. [6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν<sup>6</sup>.]]

1 (3 ll omit) 2 (S omits) 3 (SC ὁ, D ll oi) 4 (D ll oi) 5 (D ll αὐτῶν)

16. D. *The invitation of the poor.*

xxii. 7 “<sup>1</sup>Ο δὲ βασιλεὺς<sup>1</sup> ὠργίσθη, [καὶ πέμψας τὰ στρατεύματα<sup>2</sup> αὐτοῦ ἀπέλευσεν τοὺς φορεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν<sup>3</sup>.]

8 τότε λέγει τοῖς δούλοις αὐτοῦ

‘Ὁ μὲν γάμος ἔτοιμός ἐστιν,

οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,

καὶ ὅσους εἴαν εὕρητε καλέσατε εἰς τοὺς γάμους.’

[<sup>10</sup> καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι<sup>3</sup> εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς<sup>4</sup> εὗρον, πονηροὺς τε καὶ ἀγαθοὺς·] καὶ ἐπλήσθη ὁ νυμφῶν<sup>5</sup> ἀνακειμένων.

1 (C ll Kai ἀκούσας ὁ βασιλ. ἐκείνος, D I Ἐκείνος ὁ βασιλ. ἀκούσας) 2 (D ll S<sup>o</sup> τὸ στρατεύμα) 3 (D ll αὐτοῦ) 4 (C ll σους) 5 (D γάμος τῶν, C †γάμος)

16. E. *The man without the wedding garment.*

[xxii. 11 “Ἐἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς (ii) ἀνακειμένους εἶδεν ἐκεῖ<sup>1</sup> ἄνθρωπον οὐκ<sup>2</sup> ἐνδεδυμένον ἔνδυμα γάμου·<sup>3</sup> 12 καὶ λέγει αὐτῷ ‘Ἐταῖρε, πῶς εἰσήλθες<sup>3</sup> ὧδε μὴ ἔχων ἔνδυμα γάμου;’ ὁ<sup>4</sup> δὲ ἐφίμωθη. 13 τότε ὁ βασιλεὺς<sup>5</sup> εἶπεν τοῖς διακόνους ‘Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας<sup>6</sup> ἐκβάλετε<sup>7</sup> αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον.’ [ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων<sup>8</sup>. 14 πολλοὶ γάρ<sup>8</sup> εἰσιν κλητοὶ ὄλγοι δὲ ἐκλεκτοί.”]]

1 (S omits) 2 (D μὴ) 3 (D ll ἦλθες) 4 (D ὃς) 5 (I omits) 6 (D ll ss Ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ, C 2 ll + ἄρατε καὶ) 7 (D βάλετε) 8 (ll autem)

xiv. (21) [“Τότε ὀργισθεῖς<sup>1</sup> ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ

“Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς<sup>2</sup> πτωχοὺς καὶ ἀνάπειρους καὶ τυφλοὺς καὶ χωλοὺς<sup>3</sup> εἰσάγαγε<sup>3</sup> ὧδε.’ 22 καὶ εἶπεν ὁ δούλος ‘Κύριε<sup>4</sup>, γέγονεν ὃ<sup>5</sup> ἐπέταξας, καὶ ἔτι τόπος ἐστίν.’] 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον<sup>6</sup>

“Ἐξέλθε εἰς τὰς ὁδοὺς [καὶ φραγμοὺς]

καὶ ἀνάγκασον εἰσελθεῖν<sup>7</sup>,

ἵνα γεμισθῇ μου ὁ οἶκος·

[24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνθρώπων<sup>8</sup> ἐκείνων<sup>9</sup> τῶν κεκλημένων<sup>10</sup> γενησεται μου τοῦ δεῖπνου.”]]

1 (D I Kai, D \* ὀργεῖς) 2 (D omits) 3 (D ενεργε) 4 (D 2 ll omit) 5 (A ll ὅς) 6 (D ll ss + αὐτοῦ, S + † I) 7 (I + quoscumque inveneris) 8 (SD 2 ll ss ἀνθρώπων) 9 (D<sup>8</sup> omits) 10 (2 ll qui vocati sunt et non venerunt)

<sup>o</sup> Compare Matt. xxi. 35, p. 116.

<sup>d</sup> Compare Matt. xxi. 41, p. 116.

<sup>o</sup> Compare Luke xiv. 13, IV. § 108.

<sup>f</sup> This refrain occurs Matt. viii. 12, xxii. 13, xxv. 30.

<sup>8</sup> This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.



17. WARNING AGAINST PHARISAISM.

Again upon a slight Marcan foundation S. Matthew has built a goodly pile of *Logia* forming a magnificent Church lesson, and again S. Luke has kept the two sources separate, faithfully transcribing the Marcan matter by itself and gathering the *Logia* into a new conflation.

This case more than any other supports the idea that the various *Logia* which are collected here were originally scattered over the source, two or three of them at most standing together in it, for S. Luke's arrangement is entirely different from S. Matthew's. Those Woes which he omits belong, as I suppose, to the deutero-Matthaeus.

S. Matthew with great rhetorical effect addresses the Woes throughout to "the scribes and Pharisees," solemnly repeating six times the same preface "Woe unto you, scribes and Pharisees, stage-players," but this is editorial work, for in S. Luke the scribes and the stage-players disappear, and the woes are sometimes addressed to the Pharisees, sometimes to the lawyers.

17. A. Beware of the Scribes.

The opening verse in SS. Matthew and Luke is editorial. In S. Matthew two verses follow which we assign to the fourth Division (§ 49) from their resemblance of thought to another *Logion* of that Division (§ 32).

[xxiii. 1 Ἔτε (δ)¹ Ἰησοῦς ἐλάλησεν² τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων³⁴ "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν⁵ ὅσα ἐὰν εἴπωσιν ὑμῶν⁶ ποιήσατε⁷ καὶ τηρεῖτε⁸, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.]

xx. 45 [Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς¹ 46 "Προσέχετε ἀπὸ τῶν γραμματέων τῶν θέλοντων περιπατεῖν ἐν στολαῖς²."]

1 (N ll + αὐτοῦ) 2 (ss στοαῖς)

(Continued on next page.)

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (I Et dixit illis) 5 (D † + πάντα οὖν) 6 (D<sup>s</sup> omits, 2? ll + τηρεῖν) 7 (D ποιεῖτε, s<sup>o</sup> hear and do) 8 (N ss omit)

(For S. Mark's parallel see 1 § 43 b.)

17. B. Pharisees touch not the Burdens which they lay on others.

S. Luke's δυσβάστακτος and προσψάυω are found here only in N.T.

(From a discourse at a Pharisee's breakfast table. The comparison of the Pharisees to unwhitewashed sepulchres immediately precedes. 17 M.)

xi. 45 [Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ. "Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις." 46 ὁ δὲ εἶπεν "Καὶ ὑμῶν τοῖς νομικοῖς οὐαί, ὅτι]

xxiii. 4 "Δεσμεύουσιν δὲ¹ φορτία² βαρέα³ καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ⁴ δὲ τῷ δακτύλῳ αὐτῶν⁵ οὐ θέλουσιν κινήσαι αὐτά.

Ἐφορτίζετε τοὺς ἀνθρώπους φορτία³ δυσβάστακτα⁴, †

καὶ αὐτοὶ⁴ ἐνὶ⁵ τῶν δακτύλων⁶ ὑμῶν¹ οὐ προσψάυετε τῶν φορτίων⁷."

1 (D ll γὰρ) 2 (N + μεγάλη) 3 B ll + καὶ δυσβάστακτα, (D + † καὶ ἀδυσβ.) 4 (ll omit) 5 (s<sup>o</sup> omits)

1 (l omits) 2 (C + βαρέα καὶ) 3 s<sup>o</sup> (ye take heavy burdens and lay them on men's shoulders) 4 (B + ὑμεῖς) 5 (C ἐπὶ) 6 (G ll τῷ δακτύλῳ) 7 (D 2 ll omit, 1 ss ea)

17. C. Pharisees make broad their Phylacteries.

[xxiii. 5 "Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ (ii) θεαθῆναι τοῖς ἀνθρώποις<sup>a</sup>. πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα¹.]

1 (Γ ll ss + τῶν ἱματίων αὐτῶν)

<sup>a</sup> Compare Matt. vi. 1 ff.

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17. D. *Pharisees love to be called Rabbi.*

Conflate.

xxiii. 6 ["Φιλοῦσι δὲ<sup>1</sup> τὴν πρωτοκλισίαν ἐν τοῖς δέλτοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] [καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββελ<sup>2</sup>. 8 Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββελ<sup>3</sup>, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος<sup>4</sup>, πάντες<sup>5</sup> δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν<sup>6</sup> ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος<sup>7</sup>. 10 μὴδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστὶν<sup>8</sup> εἰς<sup>9,10</sup> ὁ χριστός·

[11 ὁ δὲ<sup>11</sup> μείζων ὑμῶν<sup>12</sup> ἐστὶν ὑμῶν<sup>13</sup> διάκονος.]]

1 (1 γὰρ) 2 (D<sup>ss</sup>+Ῥαββελ) 3 (N<sup>†</sup> omits) 4 (ND καθηγῆτης, s<sup>c</sup>+Christ) 5 (s<sup>c</sup> omits) 6 (D ὑμῶν) 7 (D II ἐν οὐρανοῖς) 8 (1 omits) 9 (II ss omit) 10 (N<sup>2</sup> II εἰς γὰρ ἐστὶν ὑμῶν ὁ κ.) 11 (D II omit) 12 (ss Whoso wishes to be great among you) 13 (N omits)

(For S. Matthew's doublet and S. Mark's parallels see I. § 43 b, 30 b, 34 d.)

(Marcan.)

xx. (46) ["Καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δέλτοις."]

Doublet:

[xi. 43 "Οὐαὶ ὑμῶν τοῖς Φαρισαίοις<sup>1</sup>, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς<sup>2</sup>."]

1 (ND II Φαρισαῖοι, s<sup>c</sup> scribes and Ph.) 2 (OD II + καὶ (C+τὰς) πρωτοκλισίας ἐν τοῖς δέλτοις)

(In a different context.)

[xxii. (26) "Ὁ μείζων ἐν ὑμῶν γενέσθω ὡς ὁ<sup>1</sup> νεώτερος<sup>2</sup>, καὶ ὁ ἡγούμενος ὡς ὁ διακωνῶν<sup>3</sup>."]

1 (D omits) 2 (D<sup>8</sup> II μικρότερος, 1+minus) 3 (D διάκονος, s<sup>c</sup>+and not as he that sitteth at meat)

17. E. *He that exalts himself will be abased.*

xxiii. 12 "Ὅστις δὲ<sup>1</sup> ὑψώσει ἑαυτὸν ταπεινωθήσεται<sup>2</sup>, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται<sup>3</sup>."

1 (s<sup>c</sup> γὰρ) 2 (E II s<sup>c</sup>+13 Οὐαὶ ὑμῶν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψθε περισσώτερον κρίμα. N.B. 4 ll s<sup>c</sup> put this verse after v. 14)

(From "SIT DOWN IN THE LOWEST ROOM.")

xiv. 11 "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται<sup>1</sup> καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται<sup>2</sup>."

Doublet:

(From the story of THE PHARISEE AND PUBLICAN.)

xviii. (14) "Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν<sup>3</sup> ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

1 (D<sup>8</sup> ταπεινοῦται) 2 (D<sup>8</sup> ὑψοῦται) 3 (D αὐτὸν)

17. F. *Pharisees lock up Heaven (take away the Key of Knowledge).*

Cf. Matt. xvi. 19, "δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν." Cf. Rev. i. 18, iii. 7, ix. 1, xx. 1.

(After "THE BLOOD OF THE PROPHETS WILL BE REQUIRED.")

xxiii. 14 "Οὐαὶ δὲ<sup>1</sup> ὑμῶν, γραμματεῖς [καὶ Φαρισαῖοι ὑποκριταί,] ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ<sup>2</sup> οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφήετε εἰσελθεῖν."

1 (N<sup>1</sup> omit) 2 (M 2 ll δέ)

xi. 52 "Οὐαὶ ὑμῶν

τοῖς νομικοῖς,

ὅτι ἤρατε<sup>1</sup> τὴν κλεῖδα<sup>2</sup> τῆς γνώσεως<sup>3</sup> αὐτοὶ οὐκ εἰσήλθατεκαὶ τοὺς εἰσερχομένους<sup>4</sup> ἐκωλύσατε."

1 (D II ss ἐκρύψατε) 2 (D κλεῖν) 3 (D II + καὶ) 4 (D εἰσπορευομένους)

<sup>b</sup> Matt. xviii. 4, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν." 1 Pet. v. 6, ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς.

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17. G. *Pharisees compass Sea and Land to make one Proselyte.*

[xxiii. 15 “Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἷον γεέννης διπλότερον ὑμῶν.]

*διπλότερον* is a late form for *διπλούστερον*, from *διπλός*, and it cannot mean ‘two-fold more’ but ‘well-nigh two-fold,’ ‘almost twice as bad as yourselves.’

1 (D ll *ἓνα ποιήσητε*)

17. H. *Pharisees use false Casuistry respecting Oaths.*

[xxiii. 16 “Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες “Ὅς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν, ὅς δ’ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.” 17 *μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν;* 18 καὶ “Ὅς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν, ὅς δ’ ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.” 19 *τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;* 20 ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πάσι τοῖς ἐπάνω αὐτοῦ. 21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.]

Our Lord’s teaching about oaths is also seen in the Sermon on the Mount v. 33 ff., where again it is peculiar to S. Matthew.

The contempt into which Jews brought their religion by these casuistical distinctions is well illustrated by Martial’s epigram (xi. 94. 7):

Ecce negas iurasque mihi per templa Tonantis:  
non credo; iura, verpe, per Anchialum:  
an attempt apparently to reproduce

ⲉⲕⲉ ⲛⲉⲓⲁⲣⲁⲩⲱⲥⲁⲩ ⲛⲉⲓⲁⲣⲁⲩⲱⲥⲁⲩ

1 (N + oi) 2 (D omits) 3 (8<sup>c</sup> omits) 4 (D † *μείζω*)  
5 (C ll *ἁγιάζων*) 6 (8<sup>c</sup> † omits) 7 BC 2 ll + *μωροὶ καὶ*  
8 (C † *ἁγιάζων*) 9 CD *κατοικήσαντι*

17. I. *Pharisees tithe Trifles but neglect weighty Matters.*

(Continuation with different arrangement.)

xxiii. 23 “Οὐαὶ ὑμῖν, [γραμματεῖς καὶ] Φαρισαῖοι ὑποκριταί,  
ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον  
καὶ τὸ ἄνηθον καὶ τὸ κύμινον,  
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,  
τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν  
ταῦτα δὲ εἶδει ποιῆσαι κάκεια μὴ ἀφείναι.”

xi. 42 [“Ἄλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις,  
ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον<sup>9</sup>  
καὶ τὸ πήγανον καὶ πᾶν λάχανον,  
καὶ παρέρχεσθε  
τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ<sup>4</sup>.  
ταῦτα δὲ εἶδει<sup>6</sup> ποιῆσαι κάκεια μὴ παρῆναι<sup>7,8</sup>.”

1 (B \* *ἀφήκατε*) 2 (C τὸν ἔλεον) 3 (ND ll omit)  
4 (CD *ἀφείναι*) 5 (ss *now these ye have done, but these have ye not left?*)

1 (1<sup>s</sup> scribae et Phariseae) 2 (N \* *ἡδύσμον*) 3 (N τὸ  
corrected to πᾶν) 4 (B omits) 5 (ND 3 ll omit, 4 ll enim)  
6 (A I δεῖ) 7 (N *ἀφείναι*, C *ἀφείναι*) 8 (D omits, ss *now these ye have done, but these have ye not left?*)

17. K. *Pharisees strain out the Gnat but swallow the Camel.*

[xxiii. 24 “Ὁδηγοὶ τυφλοὶ, διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.]

Hyperbolic expressions are frequent in our Lord’s teaching, e.g. A camel going through a needle’s eye: A beam in your eye: Adding a cubit to your stature.

1 (N + oi, C + oi) 2 (C † *διυλίζονται*) 3 (D τὸν)

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17. L. *Pharisees cleanse only the Outside of the Cup.*

The head of the Baptist was brought upon a *πίναξ* (Mark vi. 25). *παροψίς* in Attic was used of the condiment, not of the dish which held it. Hence perhaps the correction. The Pharisaic habit of washing pots and cups is alluded to in Mark vii. 2 ff. and our Lord's teaching about ceremonial cleanness in the same section.

S. Luke is concrete here (cf. Matt. vi. 19 note), 'Give the contents of the cup in charity.'

(Continuation with different arrangement.)

xxiii. 25 "Οὐαὶ ὑμῖν, [γραμματεῖς καὶ] Φαρισαῖοι [ὑποκριταί],  
ὅτι καθαρίζετε τὸ ἔξωθεν<sup>1</sup> τοῦ ποτηρίου  
καὶ τῆς παροψίδος,  
ἔσωθεν δὲ γέμουσιν ἐξ<sup>2</sup> ἀρπαγῆς καὶ ἀκρασίας<sup>3</sup>.  
26 Φαρισαῖε<sup>4</sup> τυφλέ, καθάρισον<sup>5</sup> πρῶτον τὸ ἐντὸς τοῦ  
ποτηρίου  
(καὶ τῆς παροψίδος),<sup>6</sup>  
ἵνα γένηται καὶ τὸ ἐκτὸς<sup>7</sup> αὐτοῦ<sup>8</sup> καθαρὸν.

1 (D ἔξω) 2 (GD ll omit) 3 (C1 ἀδικίας, 4 ll immun-  
ditia = ἀκαθαρσίας) 4 (C \*Φαρισαῖοι) 5 (1<sup>st</sup> plural)  
6 D 2 ll s<sup>o</sup> omit 7 (D ἔξωθεν, N † ἐντὸς) 8 (NC αὐτῶν,  
ll omit)

[xi. 37 Ἐν δὲ τῷ λαλήσαι<sup>1</sup> ἐρωτῶ<sup>2</sup> αὐτὸν<sup>3</sup> Φαρισαῖος ὅπως<sup>4</sup>  
ἀριστήσῃ παρ' αὐτῶν<sup>5</sup>· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος  
ἰδὼν<sup>6</sup> ἐθαύμασεν ὅτι<sup>7</sup> οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρστού.  
39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν]

"Νῦν ὑμεῖς οἱ Φαρισαῖοι<sup>8</sup>  
τὸ ἔξωθεν τοῦ ποτηρίου  
καὶ τοῦ πίνακος καθαρίζετε, } †

τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.

[40 ἄφρονες, οὐχ<sup>10</sup> ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;  
41 πλὴν ἢ τὰ ἐνόντα<sup>11</sup> δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα καθαρὰ  
ὑμῶν ἐστίν<sup>12</sup>."]

1 (2 ll + haec) 2 (C ll ἡρώτα) 3 (CD ll + τις) 4 (D ss  
Ἐδεήθη δὲ αὐτοῦ τις Φ. ἵνα) 5 (D ll μετ' αὐτοῦ) 6 (s<sup>o</sup> when  
he had sat down) 7 (D ll s<sup>o</sup> ἤρξατο (διακρινόμενος, s<sup>o</sup> omits) ἐν  
ἑαυτῷ λέγειν "Διὰ τί) 8 (D ll + ὑποκριταί) 9 (N † + o)  
10 (B \* οὐκ) 11 (1 omits, ll quod superest) 12 (D ll ἔσται,  
1 omits)

17. M. *Pharisees are like to whitewashed (unwhitewashed) Sepulchres.*

Sepulchres were whitewashed because touching a sepulchre caused serious ceremonial defilement. Old forgotten sepulchres could not be whitewashed. To a Jew dead men's bones were a polluting abomination, but S. Luke, a Gentile physician, would regard them differently, cf. Mark xii. 27 note. If these *Logia* are the same, they have been much changed during oral tradition.

(Continuation with different arrangement.)

xxiii. 27 "Οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑπο-  
κριταί,] ὅτι παρομοιάζετε<sup>1</sup> τάφοις κεκονιαιμένοις, ὅτινες<sup>2</sup>  
ἔξωθεν μὲν φαίνονται<sup>3</sup> ὡραῖοι<sup>4</sup> ἔσωθεν δὲ γέμουσιν<sup>5</sup>  
ὄστῳν νεκρῶν καὶ πάσης ἀκαθαρσίας. [28 οὕτως καὶ ὑμεῖς  
ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ  
ὑποκρίσεως καὶ ἀνομίας.]

1 B ὁμοιάζετε 2 (N omits) 3 (F ll + τοῖς ἀνθρώποις)  
4 (s<sup>o</sup> omits, D ἔξωθεν ὁ τάφος φαίνεται ὡραῖος) 5 (D γέμει)

xi. 44 "Οὐαὶ ὑμῖν<sup>1</sup>, ὅτι ἐστὲ ὡς τὰ<sup>2</sup> μνημεῖα τὰ<sup>3</sup> ἄδηλα<sup>4</sup>,  
καὶ οἱ ἄνθρωποι οἱ<sup>5</sup> περιπατοῦντες ἐπάνω οὐκ οἶδασιν."

1 (D ll + γραμματεῖς καὶ Φαρισαῖοι, ll + ὑποκριταί) 2 (D ll ss  
omit) 3 (D omits) 4 (s<sup>o</sup> omits) 5 (D ll omit)

ὡραῖος is used for καλός in N.T., but it is rare. ἀνομία is found in the Gospels only in S. Matthew, often in S. Paul.

17. N. *Pharisees restore the Sepulchres of the Prophets.*

(Continuation with different arrangement.)

xxiii. 29 "Οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,]  
ὅτι οἰκοδομεῖτε τοὺς τάφοις τῶν προφητῶν  
καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

xi. 47 "Οὐαὶ ὑμῖν,  
ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν<sup>1</sup>  
1 (l + et ornatis sepulcra iustorum)

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xxiii. 30 “καὶ λέγετε

‘Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,  
οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.’

31 ὥστε μαρτυρεῖτε ἑαυτοῖς

ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

32 καὶ ὑμεῖς πληρώσατε<sup>1</sup> τὸ μέτρον τῶν πατέρων ὑμῶν<sup>2</sup>.  
[33 ὅφεις γεννήματα ἐχιδνῶν<sup>b</sup>, πῶς φύγητε<sup>2</sup> ἀπὸ τῆς κρίσεως τῆς  
γεέννης;]

1 B1 πληρώσατε, (D ἐπληρώσατε, I impletis)  
† φύγητε)

2 (D<sup>s</sup>

xī. (47) [“οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς.]

48 ἄρα ἡμάρτυρές ἐστε<sup>2</sup>

‘καὶ συνευδοκεῖτε’<sup>3</sup> τοῖς ἔργοις τῶν πατέρων ὑμῶν, [ὅτι  
αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οικοδομεῖτε<sup>4</sup>].<sup>5</sup>

2 (CD11 μαρτυρεῖτε) 3 (D11 μὴ συνευδοκεῖν) 4 (I gloria-  
mini, C11+αὐτῶν τὰ μνημεῖα) 5 (s<sup>o</sup> and ye—ye are the sons  
of the murderers)

17. O. *The Blood of the Prophets will be required of this Generation.*

(Continuation of the above.)

xxiii. 34 “Διὰ τοῦτο

ἰδοὺ ἐγὼ<sup>1</sup> ἀποστέλλω<sup>2</sup> πρὸς ὑμᾶς<sup>1</sup> προφήτας

καὶ σοφοὺς καὶ γραμματεῖς·

<sup>3</sup> ἐξ αὐτῶν ἀποκτενεῖτε<sup>4</sup> καὶ σταυρώσατε,

καὶ ἐξ αὐτῶν<sup>5</sup> μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν<sup>6</sup>

καὶ διώξατε ἀπὸ πόλεως εἰς πόλιν·

35 ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν<sup>7</sup> αἷμα δίκαιον

ἐκχυννόμενον<sup>8</sup> ἐπὶ τῆς γῆς

ἀπὸ τοῦ<sup>1</sup> αἵματος Ἀβελ τοῦ δικαίου

ἕως τοῦ<sup>1</sup> αἵματος Ζαχαρίου [υἱοῦ Βαραχίου]<sup>9</sup>,

ὃν ἐφονεύσατε

μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου<sup>c</sup>.

36 ἂμῃν λέγω ὑμῖν<sup>10</sup>,

ἧξει ταῦτα<sup>11</sup> πάντα ἐπὶ τὴν γενεὰν ταύτην.

1 (D omits) 2 (D<sup>s</sup> ἀποστελῶ) 3 (CD11+καὶ)  
4 (D \* ἀποκτενεῖτε) 5 (D 211 omit) 6 (D1 omit)  
7 (N omits) 8 (D \* ἐκχυνν.) 9 (N omits, Gosp. Heb. filium  
Ioiaadae) 10 (C1+8τι) 11 (I omits)

xī. 49 “Διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν]<sup>1</sup>

‘Ἀποστελῶ<sup>2</sup> εἰς αὐτοὺς προφήτας

καὶ ἀποστόλους,

καὶ<sup>3</sup> ἐξ αὐτῶν ἀποκτενοῦσιν<sup>4</sup>

καὶ διώξουσιν<sup>5</sup>,

50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]

τὸ ἐκκεχυμένον<sup>6</sup> [ἀπὸ καταβολῆς κόσμου]

ἀπὸ<sup>7</sup> τῆς γενεᾶς ταύτης<sup>8</sup>, †

51 ἀπὸ αἵματος Ἀβελ<sup>9</sup>

ἕως<sup>9</sup> αἵματος Ζαχαρίου<sup>10</sup>

τοῦ ἀπολομένου

μεταξὺ<sup>11,12</sup> τοῦ θυσιαστηρίου καὶ τοῦ οἴκου<sup>13, c</sup> †

ναί<sup>14</sup>, λέγω ὑμῖν<sup>15</sup>,

ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.”

1 (D1 omit) 2 (D 211 -στελῶ) 3 (I omits) 4 (N -κτεί-  
νοσιν) 5 (D ἐκδι.) 6 (NCD ἐκχυννόμενον) 7 (D11ss  
ἕως) 8 (K11+τοῦ δικαίου) 9 (C+τοῦ) 10 (D s<sup>o</sup>+υἱοῦ  
Βαραχίου) 11 (N \* μετοξὺ) 12 (D1 δν ἐφόνευσαν ἀνὰ μέσον)  
13 (D1 ναοῦ) 14 (C \* μαί) 15 (I+8τι)

17. P. *Your House is left unto you desolate.*

The Semitic form Ἱερουσαλήμ for the Hellenic Ἱεροσόλυμα is never used in the Gospels of SS. Mark and John and here only in S. Matthew, but S. Luke decidedly prefers it; so does S. Paul. It occurs once in Heb. and twice in Rev. It is well adapted to the tenderness of the lament.

(After “HEROD WILL KILL THEE.”)

xxiii. 37 “Ἱερουσαλήμ Ἱερουσαλήμ

ἡ<sup>1</sup> ἀποκτείνουσα<sup>2</sup> τοὺς προφήτας

καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν<sup>3</sup>—

ποσάκις ἠθέλησα ἐπισυναγαγεῖν<sup>4</sup> τὰ τέκνα σου,

ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία (αὐτῆς<sup>5</sup>)

ὑπὸ τὰς πτέρυγας,

1 (N omits) 2 (N ἀποκτενοῦσα, C ἀποκτείνουσα) 3 (D11 s<sup>o</sup>  
σε) 4 (N ἐπισυνάγειν) 5 (C αὐτῆς) B omits

xiii. 34 “Ἱερουσαλήμ Ἱερουσαλήμ

ἡ ἀποκτείνουσα τοὺς προφήτας

καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν<sup>1</sup>—

ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου

ὃν τρόπον ὄρνις<sup>2</sup> τὴν ἑαυτῆς<sup>3</sup> νοσσίαν<sup>4</sup> †

ὑπὸ τὰς πτέρυγας,

1 (N † αὐτὸν, ss thee) 2 (ND \* ὄρνις) 3 (N † ἑαυτοῦ)  
4 (D11 τὰ νοσσία αὐτῆς)

<sup>a</sup> 1 Thess. ii. 15, ... τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων ... 16 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

<sup>b</sup> Compare Matt. iii. 7, xii. 34.

<sup>c</sup> LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐνέδυσεν τὸν Ἀζαρίαν τὸν τοῦ Ἰωδαε τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν..... 21 καὶ ἐπέθεντο αὐτῷ, καὶ ἐλιθοβόλησαν αὐτὸν δι’ ἐντολῆς Ἰωὰς τοῦ βασιλέως ἐν αὐτῷ οἴκῳ Κυρίου.

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xxiii. (37) "καὶ οὐκ ἠθελήσατε;  
 38 ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος ἡμῶν<sup>6a</sup>.  
 39 λέγω γὰρ ὑμῖν<sup>7</sup>,  
 οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε  
 'Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'<sup>8e</sup>."  
 6 (D<sup>s</sup> ἡμῶν) NCD 11+ἐρημος 7 (D 11+ὄτι) 8 (D θεοῦ)

xiii. (34) "καὶ οὐκ ἠθελήσατε.  
 35 ἰδοὺ ἀφίεται ἡμῖν ὁ οἶκος ἡμῶν<sup>6a</sup>.  
 λέγω (δὲ)<sup>6</sup> ὑμῖν<sup>7</sup>,  
 οὐ μὴ ἴδητέ με ἕως<sup>8</sup> εἴπητε †  
 'Εὔλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου'<sup>e</sup>."  
 5 (D 11 ss+ἐρημος) 6 N 11 omit 7 (A 11+ὄτι)  
 8 (N+ἂν, D 11 ss+ἤξει (= dies) ἔτε)

18. LOGIA RESPECTING THE COMING OF THE SON OF MAN<sup>f</sup>.

18. A. False Prophets will arise.

Again S. Matthew has used a Marcan foundation for building upon it other Logia and again S. Luke has kept S. Mark's sections separate and has collected the new Logia with other matter into two great confections and one independent parable: three of the Logia, doubtless as belonging to the deuterio-Matthaeus, he omits, for two of them are so attractive and so suited to Gentiles that no other reason for omitting them can be tolerated.

S. Matthew, by acting thus, inextricably blends together the destruction of Jerusalem and the final destruction of the world, as though they were synchronous: S. Luke carefully separates them. Our inference is that S. Matthew's Gospel was drawn up before the destruction of Jerusalem, S. Luke's afterwards. See Mark xiii. 1 note.

[xxiv. 10 "Καὶ τότε σκανδαλισθήσονται πολλοὶ<sup>g</sup> καὶ (ii)  
 ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους<sup>11</sup>.  
 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται<sup>2</sup> καὶ πλανή-  
 σουσιν πολλούς. 12 καὶ διὰ τὸ πληθυνθῆναι<sup>3</sup> τὴν ἀνο-  
 μίαν ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν<sup>h</sup>."] ]

1 (N eis θλίψιν) 2 (D 11 ἐξεγ.) 3 (D<sup>s</sup> πληθύναι)

In S. Matthew all our Lord's eschatological teaching is collected into chapters xxiv., xxv. The result is some very striking lessons for Church reading.

18. B. Do not be credulous.

(From 'THE MISERIES OF THE LOST'.)

xxiv. 26 "Ἐὰν οὖν<sup>1</sup> εἴπωσιν ὑμῖν 'Ἰδοὺ ἐν τῇ ἐρήμῳ  
 ἐστίν,' μὴ ἐξέλιθητε<sup>1</sup>. 2<sup>1</sup> 'Ἰδοὺ ἐν τοῖς ταμείοις,' μὴ  
 πιστεύσητε<sup>2</sup>

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται  
 ἀπὸ ἀνατολῶν

καὶ φαίνεται<sup>3</sup> ἕως δυσμῶν,

οὕτως ἔσται<sup>4</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

[28 ὅπου<sup>5</sup> ἐὰν ᾖ τὸ πτώμα<sup>6</sup>, ἐκεῖ συναχθήσονται<sup>7</sup> οἱ ἀετοί.] ]

1 (N omits, 11 autem) 2 (2 11+aut) 3 (D φαίνει)  
 4 (11+et) 5 (N †ποῦ, X 11+γὰρ) 6 (N 11 σώμα)  
 7 (1+et)

[xvii. 22 Εἶπεν δὲ<sup>1</sup> πρὸς τοὺς μαθητὰς<sup>2</sup> "Ἐλεύσονται ἡμέραι  
 ὅτε ἐπιθυμήσετε<sup>3 7 4</sup> μίαν τῶν ἡμερῶν<sup>5</sup> τοῦ υἱοῦ τοῦ ἀνθρώπου  
 ἰδεῖν<sup>6</sup> καὶ οὐκ ἔψεσθε.] ]

23 καὶ ἐροῦσιν ὑμῖν 'Ἰδοὺ ἐκεῖ<sup>7</sup> ἢ<sup>8</sup> 'Ἰδοὺ ὧδε,' μὴ (ἀπέλ-  
 θητε [μηδέ<sup>9</sup>] <sup>10</sup> διώξητε<sup>11</sup>].

24 ὥσπερ γὰρ ἡ ἀστραπὴ<sup>12</sup> ἀστράπτουσα  
 ἔκ τῆς ὑπὸ τὸν οὐρανὸν<sup>13</sup>

εἰς τὴν ὑπ' οὐρανὸν λάμπει<sup>14</sup>,

οὕτως ἔσται<sup>15</sup> ὁ υἱὸς τοῦ ἀνθρώπου<sup>16</sup>.

(Matt. xxiv. 28=Luke xvii. 37, see below.)

[25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ  
 τῆς γενεᾶς ταύτης.] ]

1 (D οὖν) 2 (A 11+αὐτοῦ) 3 (B †-σητε) 4 (D 11 τοῦ  
 ἐπιθυμῆσαι ὑμᾶς) 5 (D+τούτων) 6 (D 2 11 omit) 7 (B ὧδε)  
 8 (N 11 καὶ), D<sup>s</sup> 11 omit 9 (N †μήτε, 1 ne) 10 B omits  
 (ss invert order of verbs) 11 (s<sup>c</sup> let them not deceive you  
 and go not) 12 (D 1+ἡ) 13 (1 omits) 14 (D 11 ἀστράπτει,  
 11 omit) 15 (D 11+καὶ, 2 11+adventus, ss+the day of)  
 16 N 2 11+ἐν τῇ ἡμέρᾳ αὐτοῦ (1+in adventu suo, 1 omits)

<sup>a</sup> LXX. Jer. xxii. 5, ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους, κατ' ἐμαντοῦ ἄμωσα, λέγει Κύριος, ὅτι εἰς ἐρήμων ἔσται ὁ οἶκος οὗτος. Jer. xii. 7, ἐγκαταλείψω τὸν οἶκόν μου, ἀφήκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἡγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.

<sup>b</sup> LXX. Ps. cxviii. 26, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου Κυρίου.

<sup>c</sup> See I. § 44. Only those parts are given here which belong to this division. The first part of the conflation may be seen in the first division.

<sup>d</sup> LXX. Dan. xi. 41, "καὶ ἐπελεύσεται εἰς τὴν χώραν μου, καὶ πολλαὶ σκανδαλισθήσονται. καὶ αὐταὶ σωθήσονται ἀπὸ χειρὸς αὐτοῦ, Ἐδὼμ καὶ Μωὰβ καὶ κεφάλαιον υἱῶν Ἀμμών."

<sup>e</sup> Cf. Mark xiii. 22=Matt. xxiv. 24.

<sup>f</sup> Cf. Mark xiii. 21—23=Matt. xxiv. 23—25. 2 Thess. ii. 3, μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.

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(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. C. *Comparison with the Days of Noah.*

The word *παρουσία* is used by SS. James, Paul, 2 Peter, 1 John and four times in S. Matthew. The word seems to have been invented by S. Paul, who was a great coiner of theological terms. From him it would pass into the pulpit and so back into the Gospel.

(Continuation of the above.)

xxiv. 37 “ὡςπερ γὰρ<sup>1</sup> αἱ ἡμέραι τοῦ Νῶε,  
 οὕτως ἔσται<sup>2</sup> ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 38 ὡς<sup>3</sup> γὰρ ἦσαν ἔν ταῖς ἡμέραις (ἐκείναις)<sup>4</sup>  
 ταῖς<sup>5</sup> 7<sup>6</sup> πρὸ<sup>7</sup> τοῦ κατακλυσμοῦ  
 πρῶγοντες καὶ πίνοντες<sup>8</sup>, γαμοῦντες καὶ γαμίζοντες<sup>9</sup>,  
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν<sup>a</sup>,  
 39 καὶ οὐκ ἔγνωσαν ἕως  
 ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας<sup>10</sup>,

xvii. 26 “Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,  
 οὕτως ἔσται καὶ<sup>1</sup> ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 27 ἦσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,  
 ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν<sup>a</sup>,  
 καὶ  
 ἦλθεν<sup>2</sup> ὁ<sup>3</sup> κατακλυσμὸς καὶ ἀπόλεσεν<sup>4</sup> πάντας<sup>5</sup>.  
 [28 ὁμοίως<sup>6</sup> καθὼς<sup>7</sup> ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον,  
 ἠγόραζον, ἐπώλουν, ἐφύτευον<sup>8</sup>, ᾠκοδόμουν<sup>9</sup>. 29 ἦ δὲ<sup>10</sup> ἡμέρα ἐξῆλθεν  
 Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον<sup>11</sup> ἀπ’ οὐρανοῦ<sup>b</sup>  
 καὶ ἀπόλεσεν πάντας<sup>5</sup>.]

οὕτως ἔσται<sup>11</sup>  
 ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

30 κατὰ τὰ αὐτὰ<sup>12</sup> ἔσται  
 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται<sup>13 14</sup>.”  
 1 (1 ss omit) 2 (D1 ἐγένετο) 3 (D omits) 4 (S ἦρεν)  
 5 S ἅπαντας 6 (1 et) 7 (D καὶ ὡς, 3 ll et, 4 ll omit)  
 8 (S omits) 9 (B \*olk., S omits) 10 (D ll omit)  
 11 (11 S<sup>c</sup> omit) 12 (S ll ταῦτα) 13 (B †-πτηται) 14 (D ll  
 ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἢ (1 qui) †ἀποκαλυφθῆ)

- 1 (S ll δὲ) 2 (D<sup>s</sup> ll + καὶ) 3 (D ὡςπερ) 4 S ll omit  
 5 (D omits) 6 (S<sup>s</sup> omits) 7 (3 ll omit) 8 (D ll S<sup>s</sup> + καὶ)  
 9 (B γαμίζοντες) 10 (D πάντας) 11 (S ll + καὶ)

(Other Logia follow.)

18. D. *The one will be taken and the other left.*

(Continuation of the above.)

xxiv. 40 “Τότε  
 ἔσονται δύο ἐν τῷ ἀγρῷ,  
 εἷς παραλαμβάνεται καὶ εἷς ἀφίεται.  
 41 δύο ἀλήθουσαι ἐν τῷ μύλῳ<sup>1</sup>,  
 μία παραλαμβάνεται καὶ μία ἀφίεται<sup>2</sup>.”

xvii. 34 “[Λέγω<sup>1</sup> ὑμῖν,]<sup>2</sup> ταύτη [τῇ νυκτὶ] ἔσονται δύο ἐπὶ  
 κλίνης (μίας)<sup>3</sup>,  
 ὁ<sup>4</sup> εἷς παραλημφθήσεται<sup>5</sup> καὶ ὁ ἕτερος ἀφεθήσεται<sup>6</sup>.  
 35 ἔσονται<sup>7</sup> δύο ἀλήθουσαι ἐπὶ τὸ αὐτό,  
 ἡ μία παραλημφθήσεται ἢ δὲ<sup>8</sup> ἕτερα ἀφεθήσεται<sup>9 10</sup>.”  
 [37 καὶ<sup>7</sup> ἀποκριθέντες<sup>11</sup> λέγουσιν αὐτῷ<sup>4</sup> “Ποῦ, κύριε;” ὁ δὲ εἶπεν  
 αὐτοῖς<sup>12</sup> “Ὅπου τὸ σῶμα<sup>13</sup>, ἐκεῖ καὶ<sup>14</sup> οἱ ἀετοὶ ἐπισυναχθή-  
 σονται<sup>15</sup>.”]

(Luke xvii. 37 = Matt. xxiv. 28, see above.)  
 1 (D1 μύλωνι) 2 (2 ll omit, D ll + δύο ἐπὶ κλίνης (± μίας),  
 εἷς παραλαμβάνεται καὶ εἷς ἀφίεται)

- 1 (2 ll ss δὲ, 1 + γὰρ) 2 (4 ll + in) 3 B 1 omit 4 (D  
 omits) 5 (D<sup>s</sup> παραλαμβάνεται) 6 (D ἀφίεται) 7 (ll omit)  
 8 (D ll καὶ ἢ) 9 (S 1 omit) 10 D ll ss + 36 δύο †ἐγρῷ (in  
 agro) εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται) 11 (ss omit)  
 12 (1 dixit) 13 (E 1 πτώμα) 14 (D<sup>s</sup> ll omit) 15 (D  
 συναχθ.)

<sup>a</sup> LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.  
<sup>b</sup> LXX. Gen. xix. 24, καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, 25 καὶ κατέ-  
 στρεψεν τὰς πόλεις ταύτας.

S. MATTHEW.

S. LUKE.

## (LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. E. *If the Master of the House had known, he would have kept awake.*

(From a Charge to the Twelve.)

xxiv. 43 “Ἐκείνο δὲ γινώσκετε ὅτι  
εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῆ<sup>1</sup> ὁ κλέπτῃς<sup>ο</sup> ἔρχεται,  
ἐγρηγόρησεν ἂν  
καὶ οὐκ ἂν<sup>2</sup> εἶασεν<sup>3</sup> διορυχθῆναι<sup>4</sup> τὴν οἰκίαν αὐτοῦ.  
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι,  
ὅτι ἦ ὁ οὐ δοκεῖτε<sup>5</sup> ἄρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
1 (M ll ἄρα) 2 (D omits) 3 (D \* ἦσεν) 4 (B διο-  
ρυχθῆναι) 5 (ll nescitis)

(Compare Mark xiii. 35—37.)

xii. 39 “Τοῦτο δὲ γινώσκετε ὅτι  
εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ἄρα ὁ κλέπτῃς<sup>ο</sup> ἔρχεται,  
ἐγρηγόρησεν ἂν  
καὶ οὐκ<sup>11</sup> ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.<sup>12</sup>  
40 καὶ ὑμεῖς<sup>3</sup> γίνεσθε ἕτοιμοι,  
ὅτι ἦ ἄρα<sup>4</sup> οὐ δοκεῖτε<sup>5</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.” †  
1 ND 2 ll ss οὐκ ἂν 2 (D † omits) 3 (D<sup>s</sup> + δέ, A1 + οὐν)  
4 (D<sup>s</sup> † + ἦ) 5 (1 + et die qua non speratis)

18. F. *Happy is the Faithful Servant.*

(Continuation.)

xxiv. 45 “Τίς ἄρα<sup>1</sup> ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος  
ὃν κατέστησεν<sup>2</sup> ὁ κύριος<sup>3</sup> ἐπὶ τῆς οἰκετείας<sup>4</sup> αὐτοῦ<sup>5</sup>  
τοῦ<sup>6</sup> δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;  
46 μακάριος ὁ δούλος ἐκεῖνος  
ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα.  
47 ἀμὴν λέγω ὑμῖν ὅτι  
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν ¶.  
1 (D1 γάρ) 2 (N καταστήσει) 3 (Γ ll s<sup>o</sup> + αὐτοῦ)  
4 (N1 οικίας, D θεραπείας) 5 (C αὐτοῦ) 6 (D omits)

¶ Compare Matt. xxv. 21, 23.

[xii. 41 εἶπεν δὲ<sup>1</sup> ὁ Πέτρος “Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν  
ταύτην λέγεις ἢ καὶ<sup>2</sup> πρὸς πάντας<sup>13</sup>,” 42 καὶ<sup>4</sup> εἶπεν<sup>5</sup> ὁ κύριος]  
“Τίς ἄρα ἐστὶν ὁ πιστὸς<sup>6</sup> οἰκονόμος<sup>7</sup>, ὁ φρόνιμος<sup>18</sup>,  
ὃν καταστήσει<sup>9</sup> ὁ κύριος ἐπὶ τῆς θεραπείας<sup>10</sup> αὐτοῦ  
τοῦ<sup>11</sup> διδοῦναι<sup>12</sup> ἐν καιρῷ (τὸ)<sup>13</sup> σιτομέτριον<sup>14</sup>; †  
43 μακάριος ὁ δούλος<sup>15</sup> ἐκεῖνος,  
ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει<sup>16</sup> ποιοῦντα οὕτως †  
44 ἀληθῶς<sup>17</sup> λέγω ὑμῖν<sup>18</sup> ὅτι  
ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.  
1 (N 2 ll ss + αὐτῷ) 2 (3 ll omit) 3 (D omits)  
4 (1 ss omit) 5 (1 ss + illi) 6 (1 + servus) 7 (N δούλος)  
8 (N ll καὶ φρ., D ll s<sup>o</sup> + ὁ ἀγαθός, s<sup>o</sup> omits) 9 (N ll κατέστησεν)  
10 (D τὴν θεραπείαν) 11 (D omits) 12 (N διαδοῦναι,  
R ll + αὐτοῖς) 13 BD omit 14 (1 + conservis suis)  
15 (s<sup>o</sup> omits) 16 (D † + αὐτόν) 17 (D1 ἀμὴν) 18 (1 omits)

18. G. *The Punishment of the Unfaithful Servant.*

(Continuation.)

xxiv. 48 “Ἐὰν δὲ εἴπη ὁ κακὸς<sup>1</sup> δούλος ἐκεῖνος<sup>2</sup>  
ἐν τῇ καρδίᾳ αὐτοῦ<sup>3</sup>  
‘Χρονίζει μου ὁ κύριος<sup>4</sup>,  
49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ<sup>5</sup>,  
ἐσθίει<sup>6</sup> δὲ<sup>6</sup> καὶ πίνει<sup>6</sup> μετὰ τῶν μεθύοντων,  
50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου  
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ἡμέρᾳ ἣ οὐ γινώσκει,  
51 καὶ διχοτομήσει αὐτόν  
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.  
[ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων α.]  
1 (1 omits) 2 (N omits) 3 (N αὐτοῦ) 4 (CD ll s<sup>o</sup> 4 (D<sup>s</sup> participle)  
+ ελεῖν) 5 (F ll indicative, G l infinitive) 6 (C τε)

xii. 45 “Ἐὰν δὲ εἴπη ὁ δούλος ἐκεῖνος.  
ἐν τῇ καρδίᾳ αὐτοῦ  
‘Χρονίζει ὁ κύριός μου [ἔρχεσθαι],’ †  
καὶ ἄρξῃται τύπτειν<sup>1</sup> τοὺς παῖδας [καὶ τὰς παιδικίας],  
ἐσθίει<sup>2</sup> τε καὶ πίνει<sup>2</sup> καὶ<sup>3</sup> μεθύσκεισθαι<sup>4</sup>,  
46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου<sup>5</sup>  
ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ἡμέρᾳ ἣ οὐ γινώσκει,  
καὶ διχοτομήσει αὐτόν  
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.”  
1 (D τυπεῖν) 2 (D<sup>s</sup> 1 participle) 3 (D<sup>s</sup> omits)  
4 (D1 αὐτοῦ) 5 (D1 αὐτοῦ)  
(Other Logia follow.)

<sup>ο</sup> 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται, ... 6 ἄρα οὐ μὴ καθεύδωμεν ... ἀλλὰ γρηγορώμεν.

<sup>α</sup> This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.



S. MATTHEW.

S. LUKE.

(LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

18. H. *The Parable of the Ten Virgins.*

[xxv. 1 “ [Τότε] ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν (ii) δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν<sup>1</sup> ἐξήλθον εἰς ὑπάντησιν<sup>2</sup> τοῦ νυμφίου<sup>3</sup>. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3 αἱ γὰρ<sup>4</sup> μωραὶ λαβοῦσαι τὰς λαμπάδας (αὐτῶν<sup>5</sup>) οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον<sup>6</sup>. 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἔν τοῖς ἀγγείοις<sup>7</sup> μετὰ τῶν λαμπάδων ἑαυτῶν<sup>8,9</sup>. 5 χρονίζοντος δὲ τοῦ νυμφίου ἔνυσταξαν πᾶσαι καὶ<sup>10</sup> ἐκάθειδον. 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν<sup>11</sup> Ἰδοὺ ὁ νυμφίος<sup>12</sup>, ἐξέρχεται<sup>13</sup> εἰς ἀπάντησιν<sup>14</sup>. 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι<sup>15</sup> καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν<sup>16</sup>. 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Ἐπίπετε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν<sup>17</sup> σβέννυνται<sup>18</sup>. 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Ἐπίπετε· οὐ μὴ<sup>19</sup> ἀρκέσει<sup>20</sup> ἡμῖν καὶ ὑμῖν πορεύεσθε<sup>21</sup> μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν<sup>22</sup> ἀγοράσαι ἤλθον ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται<sup>23</sup> καὶ<sup>24</sup> αἱ λοιπαὶ<sup>25</sup> παρθένοι λέγουσαι Ἐπίπετε, κύριε<sup>26</sup>, ἀνοιξὸν ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἄμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. ]]

1 (NC αὐτῶν) 2 (D ἀπάντ.) 3 (C τῷ νυμφίῳ, D ll s<sup>a</sup> + καὶ τῆς νύμφης) 4 (Z ll s<sup>a</sup> δὲ, D l οὖν) 5 N ll omit 6 (D l + ἐν τοῖς ἀγγείοις + αὐτῶν) 7 (C ll + αὐτῶν) 8 (D αὐτῶν, C ll omit) 9 (l secum) 10 (l fatuae) 11 (B ἐγένετο) 12 (X ll s<sup>a</sup> + ἔρχεται, l + ost) 13 (D ἐξέρχεται, ll Origen ἐγέρσεσθε) 14 (C συνάντ., D s<sup>a</sup> + αὐτοῦ, C ll + αὐτῶν) 15 (D omits) 16 (CD αὐτῶν) 17 (C † ὑμῶν, s<sup>a</sup> omits) 18 (D ζβενν.) 19 N οὐκ 20 (D ἀρκέσει) 21 (C l s<sup>a</sup> + δὲ) 22 (D ll ἕως ὑπάγουσιν) 23 (D 2 ll ἤλθον) 24 (D ll s<sup>a</sup> omit) 25 (s<sup>a</sup> omits)

Compare

[xii. 35 “Ἔστωσαν ὑμῶν αἱ δοφύες περιεζωσμένοι καὶ οἱ λύχνοι καύμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶν. 37 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμην λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὐρῆ οὕτως, μακάριοι εἰσὶν ἐκεῖνοι.”]

[xiii. 25 “Ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες Ἐπίπετε, ἀνοιξὸν ἡμῖν” καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Ὅκ οἶδα ὑμᾶς πόθεν ἐστέ.”]

[Mark xiii. 35 “Γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, 36 μὴ ἐλθὼν ἐξέφνης εὐρῆ ὑμᾶς καθεδόντας· 37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.”]

(Compare also *THE MARRIAGE FEAST*, Matt. xxii. 1—14 = Luke xiv. 15—24.)

These exhortations to wakefulness are a good example of how our Lord's parables often contradict nature, the spiritual meaning being uppermost. A man cannot keep awake all night and every night for the sake of repelling robbers. Here the conclusion is unsuitable, for the foolish and the prudent were alike sleeping.

18. I. *The Parable of the Talents (Pounds).*

These two parables, in spite of the difference in the locality, seem to be identical, but are probably reported by different eye-witnesses and are certainly expanded by conflation. Compare in all these points the parables of “the great dinner,” § 16, and of “the lost sheep,” § 12.

In S. Luke the number of the slaves is ten, yet only three figure in the sequel—a clear indication of disturbance. In S. Luke they all receive the same small sum of £4; in S. Matthew they receive sums varying from £1,250 to £250, and an essential feature of the parable is that this accorded with their different capacity. S. Luke seems to have worked into vv. 12, 14, 15, 27 some historical allusions to Herod Archelaus and his mission to Rome at his father's death.

(In Jerusalem.)

18. I. a. *The trust.*

xxv. 14 “Ὡσπερ γὰρ<sup>1</sup> ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους  
 καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

1 (D omits)

(In a different context, at Jericho.)

xix. 11 [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγυὸς εἶναι Ἱερουσαλὴμ αὐτῶν καὶ δοκεῖν αὐτοῖς<sup>1,2</sup> ὅτι παραχρήμα<sup>3</sup> μελλεῖ ἡ βασιλεία τοῦ θεοῦ ἀναφανεῖσθαι· εἶπεν οὖν<sup>4</sup>]

12 “Ἀνθρώπος τις [εὐγενής] ἐπορεύθη<sup>5</sup> εἰς χώραν μακρὰν [λαβεῖν ἑαυτῷ<sup>6</sup> βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ<sup>7</sup>

ἔδωκεν αὐτοῖς

1 (D omits) 2 (N † δοκεῖ αὐτοῖς) 3 (l omits) 4 (D δέ, l ss omit) 5 (D ἐπορεύετο) 6 (D ll ss omit) 7 (D αὐτοῦ, ll omit)

S. MATTHEW.

S. LUKE.

## (LOGIA RESPECTING THE COMING OF THE SON OF MAN.)

XXV. 15 'καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν<sup>2</sup>,  
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν<sup>18</sup>, καὶ ἀπεδήμησεν.

xix. (13)

"δέκα μνάς

[καὶ εἶπεν πρὸς αὐτοὺς 'Πραγματεύσασθε<sup>8</sup> ἐν ᾧ ἔρχομαι.' 14 Οἱ δὲ  
πολιταὶ αὐτοῦ<sup>8</sup> ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν<sup>9</sup> πρεσβείαν ὀπίσω  
αὐτοῦ λέγοντες 'Οὐ θέλομεν τούτον βασιλεῦσαι ἐφ' ἡμᾶς.']

8 κ -σασθαι, (D -εσθαι)

9 (D ἐπέπεμψαν)

[16 εὐθὺς<sup>4</sup> πορευθεῖς<sup>5</sup> ὁ τὰ πέντε τάλαντα λαβὼν (ii)  
ἠργάσατο<sup>6</sup> ἐν αὐτοῖς 'καὶ ἐκέρδησεν<sup>7</sup> ἄλλα πέντε<sup>8</sup>.  
17 ὡσαύτως<sup>9</sup> ὁ τὰ δύο<sup>10</sup> ἐκέρδησεν<sup>11</sup> ἄλλα δύο. 18 ὁ  
δὲ τὸ ἓν<sup>12</sup> λαβὼν ἀπελθὼν<sup>13</sup> ἄρξεν<sup>14</sup> γῆν<sup>15</sup> καὶ  
ἐκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.]

2 (D †ἐνα) 3 (D δύν. αὐτοῦ) 4 (II + δέ, B? CD1 connect  
with ἀπεδήμησεν) 5 (CD1 + δέ) 6 (C εἰργ.) 7 (N1 καὶ  
ἐποίησεν, 2II omit) 8 (NCD 2II + τάλαντα) 9 (D ὁμοίως,  
A1 + δέ καὶ), BD11 + καὶ 10 (I1 Origen + λαβὼν, D1 + τάλαντα  
λαβὼν, D1 + καὶ αὐτὸς) 11 (II + in eis, 1 + et) 12 (A II +  
τάλαντον) 13 (D11 omit) 14 (C + τῆν) 15 (D11 ἐν τῇ  
γῆ, I omits)

18. I. β. *The reckoning with the faithful.*

XXV. 19 "Μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν  
δούλων ἐκείνων

καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα<sup>1</sup> λαβὼνπροσηύγειν ἄλλα πέντε τάλαντα<sup>2</sup> λέγων'Κύριε, πέντε τάλαντά μοι παρέδωκας<sup>3</sup>.Ἴδε ἄλλα πέντε τάλαντα<sup>4</sup> ἐκέρδησα<sup>5</sup>.

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Ἐὖ', δοῦλε ἀγαθὲ καὶ πιστέ,

<sup>8</sup> ἐπὶ ὀλίγα ἦς πιστός,

ἐπὶ πολλῶν σε καταστήσω

εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.'

22 'προσελθὼν<sup>9</sup> καὶ<sup>10</sup> ὁ τὰ δύο τάλαντα<sup>11</sup> εἶπεν'Κύριε<sup>12</sup>, δύο τάλαντά μοι παρέδωκας<sup>13</sup>.Ἴδε<sup>14</sup> ἄλλα δύο τάλαντα<sup>15</sup> ἐκέρδησα<sup>16</sup>.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ

'Ἐὖ', δοῦλε ἀγαθὲ καὶ πιστέ,

<sup>8</sup> ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσωεἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου<sup>12</sup>.

1 (N omits) 2 (I omits) 3 (Origen 3II δέδωκας)  
4 (C11 omit) 5 (D11 ἐπεκέρδ., C + ἐπ' αὐτοῖς) 6 (2II + et)  
7 (Origen II Εὖγε) (8 D11 + ἐπέει) 9 (CD11 + δέ) 10 (2II  
omit) 11 (ND11 + λαβὼν) 12 (N omits) 13 (D -κας)  
14 (D ἰδοὺ) 15 (II omit) 16 (D1 ἐπεκέρδ., C + ἐπ' αὐτοῖς)

18. I. γ. *The reckoning with the faithless.*

XXV. 24 "Προσελθὼν δὲ καὶ<sup>1</sup> ὁ τὸ ἓν<sup>2</sup> τάλαντον εἰληφὼς εἶπεν

'Κύριε,

1 (D11 omit) 2 (D †ἐνα)

xix. 15 "Καὶ ἐγένετο<sup>1</sup> ἐν τῷ<sup>12</sup> ἐπανελθεῖν αὐτὸν [λαβόντα  
τὴν βασιλείαν]<sup>3</sup> καὶ<sup>4</sup> [εἶπεν φωνηθῆναι αὐτῷ<sup>5</sup> τοὺς δούλους  
τούτους<sup>6</sup> οἷς δέδωκε<sup>7</sup> τὸ ἀργύριον],

ἵνα γινῶι 'τί διεπραγματεύσαντο<sup>78</sup>.

16 παρεγένετο δὲ ὁ πρῶτος

λέγων

'Κύριε, ἡ μνά<sup>9</sup> σουδέκα προσηργάσατο μνάς<sup>10</sup>.17 καὶ<sup>11</sup> εἶπεν αὐτῷ'Ἐὖγε<sup>12</sup>, ἀγαθὲ δοῦλε,

ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου,

ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.'

18 καὶ ἦλθεν ὁ δεῦτερος<sup>13</sup> λέγων<sup>14</sup>'Ἡ μνά σου, κύριε<sup>15</sup>,

ἐποίησεν πέντε μνάς.'

19 εἶπεν δὲ καὶ τούτῳ

'Καὶ σὺ ἐπάνω γίνου πέντε πόλεων<sup>16</sup>.'

1 (ss omit) 2 (D1 omit) 3 (s<sup>o</sup> omits) 4 (II ss omit)  
5 (D1 αὐτοῦ, II omit) 6 (D11 omit) 7 (II dedit)  
8 (A II τίς τί διεπραγματεύσατο) 9 (I talentum) 10 (I ta-  
lentum, I alias) 11 (D1 ὁ δέ) 12 κ Εὖ 13 (II s<sup>o</sup>  
εἶτερος) 14 (D11 ὁ εἶτερος ἐλθὼν εἶπεν) 15 (I omits) 16 (I +  
potestatem habens)

xix. 20 "Καὶ ὁ εἶτερος<sup>11</sup> ἦλθεν λέγων †

'Κύριε<sup>2</sup>, ἰδοὺ ἡ μνά σου (3)ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ<sup>3</sup>. (a)1 (N †εἶτερος) 2 (s<sup>o</sup> omits)

<sup>a</sup> The Latin word *sudarium* occurs in Acts xix. 12, John xi. 44 and xx. 7. *μνά* and *αὐστηρός* are found only here in N.T.

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xxv. (24) “ἐγνων σε<sup>1</sup>  
 ὅτι σκληρὸς<sup>3</sup> εἶ ἄνθρωπος,  
 θερίζων ὅπου οὐκ ἔσπειρας  
 καὶ συνάγων ὅθεν<sup>4</sup> οὐ διεσκόρπισας<sup>5</sup> }  
 25 καὶ φοβηθεῖς (1) ἀπελθὼν<sup>6</sup>  
 ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· (2)  
 ἴδε<sup>7</sup> ἔχεις τὸ σόν.<sup>8</sup> (3)  
 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ  
 ‘Πονηρὲ δοῦλε<sup>9</sup> καὶ δκνηρὲ,  
 ἦδεις ὅτι  
 θερίζω ὅπου οὐκ ἔσπειρα  
 καὶ συνάγω ὅθεν<sup>8</sup> οὐ διεσκόρπισα;  
 27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά<sup>10</sup> μου  
 τοῖς τραπεζαῖταις,  
 καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.  
 28 ἄρατε οὖν<sup>10</sup> ἀπ’ αὐτοῦ τὸ τάλαντον  
 καὶ δότε τῷ ἔχοντι τὰ δέκα<sup>11</sup> τάλαντα.  
 29 τῷ γὰρ ἔχοντι παντὶ<sup>12</sup> δοθήσεται<sup>13</sup>  
 καὶ περισσευθήσεται<sup>13</sup>.

τοῦ δὲ<sup>14</sup> μὴ ἔχοντος καὶ ὃ ἔχει<sup>15</sup> ἀρθήσεται ἀπ’ αὐτοῦ.  
 30 [καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε<sup>16</sup> εἰς τὸ σκότος τὸ ἐξώτερον<sup>a</sup>· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων<sup>b</sup>.]

3 (N1 αὐστηρὸς) 4 (D11 ὅπου) 5 (D11 ἀπῆλθον καὶ)  
 6 (D 1δοῦ) 7 (I+male) 8 (I1 ubi) 9 (CD11 singular)  
 10 (I omits) 11 (D πέντε) 12 (D omits) 13 (D  
 -σεύσεται) 14 (C1 ἀπὸ δὲ τοῦ) 15 (L 411 δοκεῖ ἔχειν)  
 16 (D11 βάλετε ἔξω)

v. 27. τόκος does not occur elsewhere in N.T. Usury was forbidden amongst brethren (Ps. xv. 5 &c.), but it has always been freely practised between Jews and Gentiles. S. Luke’s ἐπραξα is found again in this sense in Luke iii. 13 only.

xix. 21 “ἐφοβούμην (1) γάρ<sup>17</sup> σε  
 ὅτι ἄνθρωπος<sup>14</sup> αὐστηρὸς εἶ,†  
 αἴρεις δὲ οὐκ ἔθηκας  
 καὶ θερίζεις δὲ οὐκ ἔσπειρας.<sup>15</sup> } †

22 λέγει<sup>5</sup> αὐτῷ  
 ‘[Ἐκ τοῦ στόματός σου κρῖνω σε,] πονηρὲ δοῦλε<sup>6</sup>.  
 ἦδεις<sup>7</sup> ὅτι [ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι],  
 αἴρων<sup>8</sup> δὲ οὐκ ἔθηκα  
 καὶ θερίζων<sup>9</sup> δὲ οὐκ ἔσπειρα; †  
 23 [καὶ διὰ τί<sup>10</sup> οὐκ ἔδωκάς μου τὸ ἀργύριον  
 ἐπὶ τράπεζαν; †  
 καγὼ ἐλθὼν<sup>11</sup> σὺν τόκῳ ἂν αὐτὸ ἐπραξα.<sup>12</sup> †  
 24 [καὶ τοῖς παρεστῶσι εἶπεν]  
 ‘Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν<sup>12</sup>  
 καὶ δότε<sup>13</sup> τῷ τὰς δέκα μνᾶς<sup>14</sup> ἔχοντι.<sup>15</sup> †  
 25 [καὶ εἶπαν αὐτῷ  
 ‘Κύριε<sup>16</sup>, ἔχει δέκα μνᾶς<sup>16</sup>.’ 26 ‘Ἀλέγω<sup>17</sup> ὑμῖν<sup>18</sup> ὅτι<sup>19</sup>]  
 παντὶ τῷ ἔχοντι δοθήσεται.<sup>20</sup> †,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει<sup>21</sup> ἀρθήσεται<sup>22</sup>.

27 [Πλὴν τοὺς ἐχθροὺς μου τούτους<sup>23</sup> τοὺς μὴ θελήσαντάς<sup>24</sup> με βασιλεύσαι<sup>25</sup> ἐπ’ αὐτοὺς ἀγάγετε<sup>26</sup> ὡς καὶ κατασφάξατε<sup>27</sup> αὐτοὺς<sup>12</sup> ἐμπροσθέν μου<sup>28</sup>.]

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν<sup>12</sup> ἀναβαλῶν<sup>29</sup> εἰς Ἱερουσόλυμα<sup>31</sup>.]

3 (D11 ὅτι ἐφοβήθη) 4 (D1 ἀνθ. γάρ) 5 (D ὃ δὲ εἶπεν, 11 et dixit, 1 tunc dixit) 6 (ss + and unfaithful) 7 (ss + me) 8 (D11 ss? αἴρων) 9 (D11 ss? θερίζω) 10 (D1 διὰ τί οὖν, 1 omits καὶ) 11 (N + οὖν) 12 (D11 omit) 13 (D ἀπεινέγκατε) 14 (1 talenta) 15 (B omits) 16 (D 311 ss omit) 17 (D ss + γάρ, 11 + autem) 18 (N omits) 19 (11 omit) 20 (D<sup>s</sup> προστίθεται, 1s<sup>s</sup> προστεθήσεται, s<sup>c</sup> + καὶ προστεθήσεται) 21 (s<sup>c</sup> he seems to have or he thinks he has) 22 (D11 + ἀπ’ αὐτοῦ) 23 (D11 s<sup>c</sup> ἐκείνους) 24 (D<sup>s</sup>1 θέλοντάς) 25 (D βασιλεύειν) 26 (D \* ἀγάγατε) 27 (N \* -σφάξετε) 28 (D + καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων) 29 (D1 ss Ἀναβαλῶν δὲ) 30 (1 omits) 31 (D1 Ἱερουσαλήμ)

† For S. Mark’s parallel and a doublet see I. § 13 a.

18. K. *The Judgement of the Nations.*

[xxv. 31 “Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ (ii)  
 δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ<sup>c</sup>,

1 (A1 + ἄγιοι)

<sup>a</sup> The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xxii. 13, xxv. 30.

<sup>b</sup> This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

<sup>c</sup> LXX. Zech. xiv. 5, καὶ ἴξει Κύριος ὁ θεὸς μου, καὶ πάντες οἱ ἄγιοι μετ’ αὐτοῦ.

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XXV. (31)

“τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ<sup>a</sup>, 32 καὶ συναχθή-  
 σονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει<sup>2</sup>  
 αὐτοὺς ἀπ’ ἀλλήλων, ὡς περὶ ὁ ποιμὴν ἀφορίζει τὰ  
 πρόβατα ἀπὸ τῶν ἐρίφων<sup>3</sup>, 33 καὶ στήσει τὰ μὲν<sup>4</sup>  
 πρόβατα ἐκ δεξιῶν αὐτοῦ<sup>5</sup> τὰ δὲ ἐρίφια ἐξ εὐωνύμων<sup>6</sup>.  
 34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ ‘Δεῦτε,  
 οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν  
 ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·  
 35 ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ  
 ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, 36 γυμνὸς  
 καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν  
 φυλακῇ ἤμην καὶ ἤλθατε πρὸς με.’ 37 τότε ἀποκρι-  
 θήσονται αὐτῷ οἱ δίκαιοι λέγοντες ‘Κύριε, πότε σε  
 εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-  
 σαμεν; 38 πότε δέ σε εἶδαμεν ξένον καὶ συνηγάγομεν,  
 ἢ<sup>8</sup> γυμνὸν καὶ περιεβάλομεν<sup>9</sup>; 39 ‘πότε δέ<sup>10</sup> σε εἶδομεν  
 ἀσθενούντα<sup>11</sup> ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε;’  
 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς<sup>12</sup> ἐρεῖ αὐτοῖς ‘Ἀμὴν  
 λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν  
 μου<sup>13</sup> τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.’ 41 τότε ἐρεῖ  
 καὶ τοῖς ἐξ εὐωνύμων ‘Πορεύεσθε<sup>14</sup> ἀπ’ ἐμοῦ<sup>15</sup> κατηρα-  
 μένοι εἰς τὸ πῦρ τὸ αἰώνιον<sup>16</sup> τὸ ἡτοιμασμένον<sup>17</sup> τῷ  
 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· 42 ἐπέινασα γὰρ καὶ  
 οὐκ<sup>18</sup> ἐδώκατέ μοι φαγεῖν, (καὶ)<sup>19</sup> ἐδίψησα καὶ οὐκ  
 ἐποτίσατέ με, 43 ξένος ἤμην καὶ οὐ συνηγάγετέ με,  
 γυμνὸς καὶ οὐ περιεβάλετέ με<sup>16</sup>, ἀσθενὴς καὶ ἐν φυ-  
 λακῇ καὶ οὐκ ἐπεσκέψασθέ με.’ 44 τότε ἀποκριθή-  
 σονται<sup>20</sup> καὶ<sup>5</sup> αὐτοὶ λέγοντες ‘Κύριε, πότε σε εἶδομεν  
 πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν  
 φυλακῇ καὶ οὐ διηκονήσαμεν<sup>21</sup> σοι;’ 45 τότε ἀπο-  
 κριθήσεται αὐτοῖς λέγων ‘Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον  
 οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ  
 ἐποιήσατε.’ 46 καὶ ἀπελεύσονται οἱ οὗτοι εἰς κόλασιν  
 αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον<sup>22</sup>.”]

2 (BD ἀφοριεῖ) 3 (B ἐριφίων) 4 (D ll omit)  
 5 (N omits) 6 (N+αὐτοῦ) 7 (N ἐμέ) 8 (D καὶ)  
 9 (D -εβάλλομεν) 10 (D ll ἢ πότε, l omits δέ) 11 (N ll  
 ἀσθενῆ) 12 (2 ll omit) 13 (B 2 ll omit) 14 (N Ἐπάγετε)  
 15 (D +οι) 16 (Justin σκότος τὸ ἐξώτερον) 17 (D ll ὁ ἡτοί-  
 μασεν ὁ πατήρ μου) 18 (B †omits) 19 (ND lls omit  
 20 (3 ll +illi) 21 (N οὐκ \*ἡδιηκ. B οὐ \*διεκ.)

<sup>a</sup> Romans ii. 16, ἐν ἣ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. (Matt. xxv. 31=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 32=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτῶν. 1 Cor. i. 8, τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ (Χριστοῦ). 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομισθῆται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν, εἴτε ἀγαθὸν εἴτε φαῖλον. Rev. xx. 12, καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἔστιν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

<sup>o</sup> LXX. Dan. xii. 2, “καὶ πολλοὶ τῶν καθεδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδιζόμεν, οἱ δὲ εἰς διασπορὰν καὶ ἀσχύνην αἰώνιον.”

It will be noticed that here, as in many of our Lord's more solemn utterances, the sentences are arranged into the form of Hebrew poetry. The Old Testament prophets had used poetry for impressing their message, and it may well be that our Lord designedly imitated them. On the other hand it seems more probable that the final form of these sentences is due to editorial work. Psalms, hymns and spiritual songs were much used in the Church, and these passages may have passed from the hymnal into the Gospel. On the question of forms of poetry see Professor Briggs in the *Expository Times*, Vol. VIII.

### PRELIMINARY NOTES TO THE THIRD DIVISION.

There is, as usual, some doubt about the exact limits of this Division. It is here assumed that the parable of the Lost Sheep (III. § 9) was preserved in two forms, one belonging to the Second Division (II. § 12) and one to the Third (cf. Matt. v. 29; p. 194 note). But it is quite possible that the parable really belongs to the Second Division only, and that the altered form, in which S. Luke records it, is due to editorial manipulation. This is all the more probable, because some of the added words in S. Luke partake of the nature of refrains, connecting it very closely with the parable of the Lost Coin, and (though to a less degree) with the parable of the Lost Son. Refrains, as a rule, are editorial work.

It is likewise uncertain whether the Raising of the Widow's Son at Nain should not have been assigned to the Third Division rather than to the Fifth (p. 302). It has been placed in the Fifth Division, because Nain was near Nazareth and the pathos of the narrative has close affinity with other narratives of the Fifth Division, which deal with Nazareth and have often been attributed to the Virgin Mary herself. But the same tenderness of touch is to be felt in many of the narratives of the Third Division, the wording of which may be largely due to S. Luke himself, who more than any one succeeded in setting forth the divine compassion of the Master. Certainly if the account had been recorded within the limits of the Travel Narrative, the scale would have inclined towards the Third Division.

## THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES,  
EMBEDDED IN S. LUKE'S GOSPEL,  
CHIEFLY IN THE CENTRAL THIRD  
(IX. 51—XVIII. 14).

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1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.  
**1, 3, 8, 14, 18.**
2. Two sections present certain parallels with S. Matthew only, viz.  
**9, 16.**
3. One section presents parallels with S. John, viz.  
**1.**

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1. THE ANOINTING OF OUR LORD'S FEET.

1. A. *The anointing.*

vii. 36 Ἡρώτα<sup>1</sup> δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη<sup>2</sup>. 37 Καὶ ἰδοὺ γυνὴ ἣτις<sup>3</sup> ἦν<sup>4</sup> ἐν τῇ πόλει ἀμαρτωλὸς<sup>5</sup>, καὶ<sup>6</sup> ἐπιγούσα<sup>6</sup> ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου<sup>8</sup> καὶ στᾶσα ὀπίσω<sup>7</sup> παρὰ τοὺς πόδας αὐτοῦ κλαίουσα<sup>8</sup>, τοῖς δάκρυσιν ἤρξατο βρέχειν<sup>9</sup> τοὺς πόδας αὐτοῦ<sup>7</sup>· καὶ ταῖς θριξίν<sup>6</sup> τῆς κεφαλῆς αὐτῆς ἐξέμασεν<sup>10</sup>, καὶ κατεφίλει τοὺς πόδας αὐτοῦ<sup>7</sup> καὶ ἤλειφεν τῷ μύρῳ.

1 (D ll Ἡρώτησεν, ss. *There came...desiring*) 2 (N κατέκειτο) 3 (D omits) 4 (ss *And when He had reclined, a certain woman, a sinner, was in the city*) 5 (D ll<sup>s</sup> omit) 6 (D γούσα) 7 (l omits) 8 (ll omit) 9 (D ss βρεξε, ll rigabat, l lavit) 10 (ND εξέμαξεν)

1. B. *The two debtors.*

vii. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν<sup>1</sup> εἶπεν ἐν ἑαυτῷ λέγων<sup>2</sup> “Οὗτος εἰ ἦν (ὁ)<sup>3</sup> προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπῆ<sup>4</sup> ἢ γυνὴ ἣτις ἀπτετα<sup>5</sup> αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστιν.” 40 καὶ ἀποκριθεὶς<sup>6</sup> ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν<sup>7</sup> “Σίμων, ἔχω σοί τι εἰπεῖν<sup>8</sup>.” ὁ δὲ “Διδάσκαλε, εἰπέ<sup>9</sup>,” φησὶν<sup>10</sup>. 41 “Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὄφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος<sup>11</sup> πενήτηκοντα. 42 μὴ ἐχόντων<sup>12</sup> αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν<sup>13</sup> πλείον<sup>14</sup> ἀγαπήσει αὐτόν;” 43 ἀποκριθεὶς<sup>15</sup> Σίμων εἶπεν “Υπολαμβάνω ὅτι ὃ τὸ πλείον<sup>14</sup> ἐχαρίσατο.” ὁ δὲ εἶπεν αὐτῷ “Ὅρθῶς ἔκρινας.”

1 (D l παρ' ὃ κατέκειτο) 2 (D l omit) 3 ND ss? omit 4 (D ποταπῆ) 5 (D<sup>s</sup> ἢ ἀπτομένη) 6 (ss omit) 7 (X1 αὐτῷ, ll † ad Petrum, l Simoni) 8 (B † εἶπεν) 9 (D εἰπόν) 10 (D ἔφη, D ll ss + ὁ δὲ εἶπεν, s<sup>s</sup> + to him) 11 (D 2 ll ss + δηνάρια) 12 (N ll ss + δὲ) 13 (D ll omit) 14 (D πλείον) 15 (ss omit, N ll + δὲ, D + ὁ)

1. C. *Love the test of forgiveness.*

vii. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη<sup>1</sup> “Βλέπεις ταύτην τὴν γυναῖκα<sup>2</sup>; εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὁ ὕδωρ<sup>3</sup> μοι<sup>4</sup> ἐπὶ<sup>5</sup> πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν<sup>6</sup> αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν<sup>7</sup> οὐ διέλειπεν<sup>8</sup> καταφιλοῦσά μου τοὺς πόδας.

1 (D ll εἶπεν τῷ Σ., l dixit, “Simon”) 2 (l + plorantem) 3 (D + καί) 4 N ll μου 5 N + τοὺς 6 (H ss + τῆς κεφαλῆς) 7 (L ll εἰσηλθεν) 8 N διέλειπεν

<sup>a</sup> This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

<sup>b</sup> LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἠλειαὸς καὶ εἶπεν πρὸς τὸν πενήτηκονταρχον “Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σὲ καὶ τοὺς πενήτηκόντά σου” καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήτηκοντα αὐτοῦ. Cf. v. 12.

vii. 46 ἐλαίῳ<sup>9</sup> τὴν κεφαλὴν μου<sup>10</sup> οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου<sup>11</sup>. 47 οὐ χάριν<sup>12</sup> λέγω<sup>13</sup> σοί<sup>14</sup>, ἄφένται<sup>15</sup> αἱ ἀμαρτίαι αὐτῆς<sup>16</sup> αἱ πολλαί<sup>17</sup>; ὅτι ἡγάπησεν πολὺ<sup>18</sup>. ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ<sup>19</sup>.”

9 (ss omit) 10 (ss *Me, ll pedes meos*) 11 (D ll omit) 12 (D<sup>s</sup> + δὲ) 13 (N εἰπόν) 14 (s<sup>s</sup> omits) 15 (N \* ἀφένονται, ll perfect, present or future tense) 16 (l † tibi) 17 (D 2 ll αὐτῇ πολλά, 2 ll omit αἱ πολλά) 18 (D l omit) 19 (D omits)

1. D. *Editorial Conclusion.*

vii. 48 Ἐἶπεν δὲ αὐτῇ<sup>1</sup> “Ἀφένται<sup>2</sup> σου αἱ ἀμαρτίαι.” 49 καὶ ἤρξαντο οἱ συνακαείμενοι λέγειν ἐν ἑαυτοῖς “Τίς οὗτος<sup>3</sup> ἐστίν ὃς καὶ ἀμαρτίας ἀφήσιν;” 50 εἶπεν δὲ πρὸς τὴν γυναῖκα “Ὁ πιστὸς σου σέσωκέν σε<sup>a</sup>· πορεύου εἰς εἰρήνην<sup>b</sup>.”

Doublet :

v. 20 [Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν<sup>7</sup> “Ἀνθρώπε<sup>8</sup>, ἀφένται σοί<sup>9</sup> αἱ ἀμαρτίαι σου.” 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι<sup>10</sup> λέγοντες “Τίς ἐστίν οὗτος<sup>11</sup> ὃς<sup>12</sup> λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίας ἀφεῖναι<sup>13</sup> εἰ μὴ ὁ μόνος ὁ<sup>14</sup> θεός;”]

1 (ll s<sup>s</sup> ad illam mulierem (or “Mulier”) 2 (N \* Ἀφένται) 3 (l omits) 4 (l + Ipse) 5 (D + Γύναϊ) 6 (D ll ἐν εἰρήνῃ) 7 (D λέγει, CD l s<sup>s</sup> + τῷ παραλυτικῷ) 8 (ll τῷ ἀνθρώπῳ) 9 (ND<sup>s</sup> omif) 10 (D ll + ἐν ταῖς καρδίαις αὐτῶν) 11 (2 ll omit) 12 (D Tl οὗτος) 13 (N C ἀφίεναι) 14 (D<sup>s</sup> l εἰς)

(For the connexion of this narrative with the other Gospels see I. § 45 b.)

2. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

ix. 51 [Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι<sup>1</sup> τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ<sup>2</sup> καὶ αὐτὸς τὸ πρόσωπον<sup>3</sup> ἐστήρισεν<sup>4</sup> τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ.] Καὶ πορευθέντες εἰσηλθὼν εἰς κώμην<sup>5</sup> Σαμαρειτῶν, ὡς<sup>6</sup> ἐτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτόν<sup>7</sup>, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον<sup>8</sup> εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταί<sup>9</sup> Ἰάκωβος καὶ Ἰωάνης εἶπαν<sup>10</sup> “Κύριε, θέλεις εἶπωμεν<sup>11</sup> πῦρ καταβῆναι ἀπὸ<sup>12</sup> τοῦ οὐρανοῦ<sup>13</sup> καὶ ἀναλωσαὶ αὐτούς<sup>14</sup> b;” 55 στραφεὶς<sup>15</sup> δὲ ἐπέτιμησεν αὐτοῖς<sup>16</sup>. [56 καὶ ἐπορεύθησαν<sup>18</sup> εἰς ἕτεραν κώμην.]<sup>19</sup><sup>20</sup>

1 (D πληροῦσθαι) 2 (N omits) 3 (NCD ll ss + αὐτοῦ) 4 (ND ἐστήριξεν) 5 (N ll πόλιν) 6 (CD ll ὡστε) 7 (s<sup>s</sup> them) 8 (4 ll euntis, l euntibus, ss set to go) 9 (CD ll ss + αὐτοῦ) 10 (ss + to Him) 11 (ll † dicimus) 12 (CD ἐκ, ll de) 13 (ll + super illos, l + ad illos) 14 (l omits, CD ll + ὡς καὶ Ἠλίας ἐπόησεν) 15 (s<sup>s</sup> omits) 16 (D ll s<sup>s</sup> + καὶ εἶπεν “Οὐκ οἴδατε πολὺν πνευματὸς ἐστε”) 17 (K ll s<sup>s</sup> + “ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σώσαι”) 18 (l singular) 19 (l πόλιν) 20 (l omits)

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## 3. THE STORY OF THE GOOD SAMARITAN.

## 3. A. The lawyer's first question.

x. 25 Ἐκείνη τὴν ἡμέραν ἦν ἰσραηλῆς ἄνομος κληρονομῶν· 26 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἄγαπήσεις Κύριον τὸν θεόν σου ὡς ἑαυτόν· 28 ὁ δὲ εἶπεν πρὸς αὐτὸν Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ἡμεῖς· 29

1 (ss + came near, who) 2 (D1 Ἀνάστη δὲ τις v., II ss Et haec dicente eo, II + ecce &c.) 3 (CD II + και) 4 (D omits) 5 (N + + υνα) 6 (I omits) 7 (D omits) 8 B omits 9 (D II ἐν with dative) 10 NC + τῆς, (D + τῆ) 11 (B † omits) 12 (C 2 II ἐξ with genitive) 13 (D II omit) 14 (ss thou hast said) 15 (D ζησεις)

## 3. B. The lawyer's second question.

x. 29 Ὁ δὲ θέλων δικαιοῦσαι ἑαυτόν· 30 ὑπολάβων ὁ ἰσραηλῆς εἶπεν Ἐάν τις ἀγαπήσει με καὶ τὸν πλησίον μου ὡς ἑαυτόν· 31 ἔσθω καὶ ἡμεῖς· 32

1 (N αὐτὸν) 2 (ss omit, D II + δὲ) 3 (D ss + αὐτῷ) 4 (C καταβαίνει) 5 (C † omits) 6 (D\* φλ. περιεπεπ, s\* ἵθιενες fell) 7 (E II ἐξέδυσαν) 8 (D I omit) 9 (C † ἀφέικαν) 10 (C + \* τυγχάνοντα) 11 (D † κατατυχα, 4 II omit) 12 (D καταβαίνων, B \* κατάβαινει) 13 B II omit 14 (II eadem or eandem) 15 (CD II ss + γενόμενος) 16 (D II omit) 17 (I omits) 18 (D II ss + αὐτὸν) 19 (N omits v. 32)

## 3. C. The Good Samaritan.

x. 33 Ἐκείνη τὴν ἡμέραν ἦν ἰσραηλῆς ἄνομος κληρονομῶν· 34 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐάν τις ἀγαπήσει με καὶ τὸν πλησίον μου ὡς ἑαυτόν· 35 ἔσθω καὶ ἡμεῖς· 36

1 (CD II ss + αὐτὸν) 2 (D \* ἐσπλαγχίσθη) 3 (4 II omit) 4 (II omit) 5 (N παροδοκ.) 6 (C I + ἐξελθὼν και) 7 (ND παροδοκ.) 8 (NC II + αὐτῷ)

o LXX. Deut. vi. 4, Ἄκουε, Ἰσραὴλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν, 5 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

a LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

b LXX. Lev. xviii. 5, καὶ φυλάξεσθε πάντα τὰ προστάγματα μου καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς· ἐγὼ Κύριος ὁ θεὸς ὑμῶν.

c Cf. John xii. 2, ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διεκόνει.

e τίς ἐξ ὑμῶν occurs in Matt. vi. 27 (= Luke xii. 25) and in Luke xiv. 28, xv. 4, xvii. 7.

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x. (35) αὐτοῦ, καὶ ὁ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπιπέσει με ἀποδώσω σοι· 36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ· εἶπεν δὲ αὐτῷ Ὁ Ἰησοῦς Πορεύου καὶ σὺ ποιεῖ ὁμοίως·

9 (D -σεις) 10 (N omits) 11 (D omits) 12 (D I πνα, CD 2 II + οὖν) 13 (D omits, I ex his † duobus, I ex his) 14 (3 II omit) 15 (D I δοκεῖς) 16 (A I οὖν) 17 B omits 18 (N † σολ) 19 (I + et vives)

(For the connexion of this narrative with the other Gospels and with the LXX. see I. § 42.)

## 4. MARY AND MARTHA CONTRASTED.

The names of these women and their characters identify them with the sisters of Lazarus in Bethany, but S. Luke seems to think that they lived in Galilee. It is quite probable that the meal which is here described ought to be identified with the supper at which our Lord was anointed.

x. 38 Ἐν δὲ τῷ πορεύσει αὐτὸς εἰσῆλθεν εἰς κώμην τινα· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν· 39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαρίας, (ἡ) καὶ παρακαθίσασα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· 40 ἡ δὲ Μάρθα περισπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλειπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα ἔμεινε με κατέλειπεν· 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ Ὁ κύριος Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάῃς περὶ πολλὰ, 42 ὅτι ἕστιν χρεια ἡ ἐνός· Μαρίας γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς·

1 (CD II Ἐγένετο δὲ ἐν) 2 (C II + και) 3 (D αὐτὸν εἰσελθεῖν) 4 B omits, D II εἰς τὸν οἶκον αὐτῆς 5 (BD Μαρία) 6 N ss omit 7 (D II omit) 8 (D παρακαθίσασα) 9 (D παρὰ) 10 (A I s\* Ἰησοῦ) 11 (U I τῶν λόγων) 12 (D omits) 13 (D † ἐπιστάσεις) 14 (C? τε) 15 (ND κατέλειπεν) 16 D εἶπὸν 17 (D μου ἀντιλάβηται) 18 (s\* omits) 19 (CD II s\* ὁ Ἰησοῦς, s\* omits) 20 D omits 21 (N † omits) 22 (C? II s\* ἐνός δὲ ἐστὶν χ.) D II omit, (6 II omit μεριμνᾷς—πολλά, s\* omits μεριμνᾷς—ἐνός) 23 (D Μαρία) 24 D II ss omit (C II δὲ) 25 (D ἡ) 26 (C II + ἀπ')

## 5. THE STORY OF THE IMPORTUNATE FRIEND.

S. Luke three times uses bad men to represent God or to be examples to us, (1) here, (2) the unjust steward (xvi. 1 ff.), (3) the unjust judge (xviii. 1 ff.).

x. 5 [Καὶ εἶπεν πρὸς αὐτοῦ] Ἐξ ὑμῶν ἐστὶς φίλον καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ

1 (D I omit) 2 (II habet) 3 (I abiiit) 4 (D \* μεσονυκτίου) 5 (D II ερεῖ)



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xi. (5) 'Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἔπειδὴ φίλος μου<sup>6</sup> παρεγένετο<sup>7</sup> ἐξ ὁδοῦ<sup>18</sup> πρὸς με<sup>19</sup> καὶ οὐκ ἔχω δὲ παραθήσω<sup>2</sup> αὐτῷ.'<sup>7</sup> κακείνος ἔσθωθεν ἄποκριθεις εἶπῃ<sup>6710</sup> 'Μῆ μοι κόπους παρέχε<sup>8</sup>. ἦδη<sup>11</sup> ἡ θύρα κέκλεισται, καὶ τὰ παῖδια μου<sup>12</sup> μετ' ἐμοῦ εἰς τὴν κοίτην<sup>13</sup> εἰσίν<sup>14</sup>. οὐ δύναμαι ἀναστὰς δοῦναί σοι.'<sup>8</sup> <sup>15</sup> λέγω ὑμῖν, εἰ καὶ<sup>16</sup> οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι<sup>17</sup> φίλον αὐτοῦ, διὰ γε<sup>18</sup> τὴν ἀναιδίαν<sup>19</sup> αὐτοῦ ἐγερθεὶς δώσει αὐτῷ<sup>20</sup> ὅσων<sup>21</sup> χρήζει."

6 (D1 μοι, Cs omit) 7 (Ds παρέσται, I omits) 8 (D ἀπ' ἀγροῦ) 9 (D 2ll omit) 10 (I respondeat) 11 (I ss +enim) 12 (Cll ss omit) 13 (D ll ἐν τῇ κοίτῃ) 14 (D ἐστίν, & +καὶ) 15 (ll +et ille si perseveraverit pulsans,) 16 (D omits, ss? omit καὶ) 17 (D +αὐτὸν) 18 (N ll δέ) 19 (B ἀναιδεῖαν) 20 (Ds omits) 21 (D ὅσων)

(Here follows "ASK AND IT SHALL BE GIVEN YOU" =Matt. vii. 7—11.)

## 6. THE STORY OF THE RICH FOOL.

xii. <sup>13</sup> Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ<sup>1</sup> "Διδάσκαλε, εἰπέ<sup>2</sup> τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ<sup>3</sup> τὴν κληρονομίαν."<sup>4</sup> <sup>14</sup> ὁ δὲ εἶπεν αὐτῷ "Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ ἡ μεριστῆν<sup>14</sup> ἐφ' ὑμᾶς<sup>5</sup>;" <sup>15</sup> εἶπεν δὲ πρὸς αὐτοῦ<sup>6</sup> "Ὁρᾶτε καὶ φυλάσσεσθε<sup>7</sup> ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ<sup>8</sup> ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ<sup>9</sup>."<sup>10</sup> <sup>16</sup> Εἶπεν δὲ παραβολὴν πρὸς αὐτοῦ λέγων "Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. <sup>17</sup> καὶ διελογίζετο ἐν αὐτῷ<sup>10</sup> λέγων 'Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;' <sup>18</sup> καὶ<sup>11</sup> εἶπεν 'Τούτο ποιήσω<sup>17</sup>. καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω<sup>12</sup>, καὶ συναξέω ἐκεῖ πάντα<sup>7</sup> τὸν σίτον<sup>13</sup> καὶ τὰ ἀγαθὰ μου<sup>14</sup>, <sup>19</sup> καὶ ἐρῶ<sup>16</sup> τῇ ψυχῇ μου 'Ψυχῇ<sup>16</sup>, ἔχεις πολλὰ ἀγαθὰ (κείμενα εἰς ἔτη πολλά<sup>15</sup> ἀναπαύου, φάγε, πίε)<sup>17</sup>, εὐφραίνου<sup>17</sup>.' <sup>20</sup> εἶπεν δὲ αὐτῷ ὁ θεὸς 'Ἀφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν<sup>18</sup> ἀπὸ σοῦ<sup>19</sup>. ἃ δὲ<sup>19</sup> ἠτοίμασας, τίνοι<sup>20</sup> ἔσται;' <sup>21</sup> (Οὕτως ὁ θησαυρίζων<sup>11</sup> αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν)<sup>21</sup>."

1 (4ll omit) 2 (D εἶπεν) 3 (s+ the land and) 4 (D1 s<sup>o</sup> omit) 5 (N ὑμῶν) 6 (ss the multitude or multitudines) 7 (ss omit) 8 (D omits) 9 (N αὐτοῦ) 10 (ND εἰν αὐτῷ) 11 (l+ cogitans) 12 (N ἀνοικ., D ll ποιήσω αὐτάς) 13 (ND ll τὰ γενήματά μου, lss fructus meos) 14 (ND ll ss omit) 15 (s<sup>o</sup> he said...his) 16 (ll omit, ss Behold) 17 (D ll omit (4ll omit κείμενα only, 2 ll omit ἀναπαύου φάγε πτε only) 18 (ND s ll ἀπ-) 19 (D ll οὐν) 20 (D ll τίνοι) 21 (D 2 ll omit

† Compare Matt. vi. 19, 20; Luke xii. 33, 34.

<sup>a</sup> παραθεῖναι of putting food on the table occurs in Mark vi. 41 (=Luke ix. 16), Mark viii. 6.

<sup>b</sup> κόπους παρέχειν occurs in Mark xiv. 6 (=Matt. xxvi. 10), Luke xviii. 5, Gal. vi. 17.

<sup>c</sup> Translate "Because, when a man has more than enough, it is not true that his life is derived from his possessions." Else the rich would have fuller and better lives than the poor. A certain *minimum* of food is essential to preserve life; anything beyond that is useless or mischievous.

<sup>d</sup> Translate "And I will say to myself, Sir, thou hast &c.," for ἡ ψυχὴ μου is a Hebraism for 'myself' as S. Luke renders it in ix. 25.

<sup>e</sup> "This night are men demanding thy life from thee." The peasants, whom you have irritated beyond endurance by your selfishness, are rising in mass against you. They will murder you, fire your barns and destroy your corn, so that no one will be the better for it.

<sup>f</sup> Cf. John ix. 2, "Ραββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἢ α τυφλὸς γεννηθῆν;" <sup>g</sup> ἀπεκρίθη Ἰησοῦς "Οὗτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ."

<sup>h</sup> For the three years compare Luke xiii. 32, "Ἴδου ἐκβάλλω δαίμονια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχόμενῃ πορεύεσθαι."

<sup>i</sup> ἀμπελοφυγῶν and κόπριον occur here only (κοπρία in xiv. 35), σκάπτω in vi. 48, xvi. 3, καταργεῖ in Heb. ii. 14, and 25 times in S. Paul. ἔτος once in S. Matt., twice in S. Mark, 26 times in S. Luke.

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## 7. GALILEANS MURDERED AND THE TOWER IN SILOAM FALLING.

xiii. <sup>1</sup> Παρήσαν δὲ τινες [ἐν<sup>1</sup> αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμειξεν μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς "Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα<sup>2</sup> πεπόνθασιν<sup>3</sup>;" <sup>3</sup> οὐχί, λέγω ὑμῖν<sup>4</sup>, ἀλλ'<sup>5</sup> ἔάν μὴ μετανοήτε<sup>7</sup> πάντες<sup>8</sup> ὁμοίως ἀπολείσθε. <sup>4</sup> ἢ ἐκείνοι οἱ δέκα ὀκτώ<sup>9</sup> ἐφ' οὓς ἔπεσαν<sup>10</sup> ὁ πύργος ἐν τῷ<sup>11</sup> Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ<sup>12</sup> ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας<sup>13</sup> Ἱερουσαλὴμ; <sup>5</sup> οὐχί, λέγω<sup>14</sup> ὑμῖν<sup>4</sup>, ἀλλ'<sup>15</sup> ἔάν μὴ μετανοήσητε<sup>16</sup> πάντες<sup>5</sup> ὡσαύτως<sup>17</sup> ἀπολείσθε."

1 (D 3ll omit) 2 (All τοιαῦτα) 3 (D \* πεπόνθ.) 4 (I omits) 5 (ll omit) 6 (I non; dico enim vobis) 7 (D ll μετανοήσητε) 8 (2ll omit) 9 (l+ millia) 10 (N ἐπέπεσαν) 11 (D s τοῦ) 12 (D 1 ss? omit) 13 (D s † ἔνοιουντα, N ll + ἐν) 14 (D 1 + δέ) 15 (D ὅτι, ll omit) 16 (B μετανοήτε) 17 (D ὁμοίως)

## 8. THE PARABLE OF THE BARREN FIG-TREE.

xiii. <sup>6</sup> [Ἐλεγεν δὲ ταύτην τὴν<sup>11</sup> παραβολὴν.] "Συκὴν εἶχεν τις πεφυτευμένη ἐν τῷ<sup>2</sup> ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ<sup>3</sup> καὶ οὐχ εὔρεν. <sup>7</sup> εἶπεν δὲ<sup>4</sup> πρὸς τὸν ἀμπελοφυγῶν 'Ἴδου τρία ἔτη<sup>5</sup> ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ<sup>6</sup> εὗρισκω<sup>6</sup>. ἔκκοπον<sup>7</sup> αὐτήν. ἵνα τί καὶ τὴν γῆν<sup>8</sup> καταργεῖ;' <sup>8</sup> ὁ δὲ<sup>9</sup> ἀποκριθεὶς<sup>10</sup> λέγει αὐτῷ 'Κύριε, ἄφες αὐτήν<sup>11</sup> καὶ τοῦτο τὸ<sup>11</sup> ἔτος<sup>12</sup>, ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλα κόπρια <sup>13</sup>. <sup>9</sup> κἂν μὲν ποιήσῃ καρπὸν<sup>9</sup> εἰς τὸ μέλλον<sup>14</sup>—εἰ δὲ μήγε, ἐκκόψεις αὐτήν<sup>11</sup>."

1 (I illis) 2 (N omits) 3 (Ds ἀπ' αὐτῆς) 4 (D 2ll μὴ εὗρων εἶπεν) 5 (D \* οὐκ) 6 (D + φέρε (adfers) τὴν ἀξέλιπην) 7 (All + οὐν) 8 (B τὸν τόπον) 9 (ss + dresser) 10 (ss omit) 11 (N † + το) 12 (D ἔτι τοῦτον τὸν ἐνιαυτὸν) 13 (D ll κόπριον κοπρίων) 14 (D ll ss put this after μήγε)

(Compare I. § 37 a.)

## 9. THE PARABLE OF THE LOST SHEEP.

The idea of joy at the recovery of what was lost connects the three following parables. There are other connexions also which are probably editorial.

xv. [x<sup>1</sup> Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες<sup>1</sup> οἱ τελῶναι καὶ οἱ<sup>2</sup> ἀμαρτωλοὶ ἀκούειν αὐτοῦ. <sup>2</sup> καὶ διεγόγγυζον ὅς τε Φαρισαῖοι καὶ οἱ

1 (ll ss omit) 2 (D omits)

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xv. (2) γραμματεῖς λέγοντες ὅτι “Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς<sup>a</sup>.” 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων<sup>3</sup> 4 “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων<sup>4</sup> ἑκατὸν πρόβατα καὶ ἀπολέσας<sup>5</sup> ἐξ αὐτῶν ἓν<sup>6</sup> οὐ καταλείπει<sup>7</sup> τὰ ἐνεήκοντα ἑνέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς<sup>8</sup> ἕως<sup>9</sup> εὕρη αὐτό; 5 καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ἄμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν<sup>10</sup> εἰς τὸν<sup>11</sup> οἶκον συνακαλεῖ<sup>12</sup> τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς ‘Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.’ 7 λέγω<sup>13</sup> ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεήκοντα ἑνέα δικαίους οὔτινες οὐ χρεῖαν ἔχουσιν<sup>14</sup> μετανοίας<sup>b</sup>.

3 (D 2 ll ss omit) 4 (D δς ἔξει) 5 (D ἀπολέση, ll erravit, l perierit) 6 (l † omits) 7 (D οὐκ ἀφήσει) 8 (D ll ss ἀπελθὼν τὸ ἀπ. ζητεῖ) 9 (K + οὐ) 10 (D\* † ἐλθω δέ) 11 (D omits) 12 (D συνακαλεῖται) 13 (D s<sup>o</sup> + δέ, l + ergo) 14 (D \* οὐχ ἔχουσι χρεῖαν)

(For the connexion of this narrative with S. Matthew see II. § 12.)

## 10. THE PARABLE OF THE LOST DRACHMA.

The word δραχμῆ occurs nowhere else in N.T., being superseded by the Latin word δηνῆριον. Probably the coins here described were only used as ornaments and the loss of one would spoil the set.

xv. 8 “[H] τίς γυνή δραχμὰς ἔχουσα δέκα, ἂν ἀπολέσῃ<sup>1</sup> δραχμὴν<sup>2</sup> μίαν<sup>3</sup>, οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς<sup>4</sup> ἕως οὗ<sup>5</sup> εὕρη; 9 καὶ εὕροῦσα συνακαλεῖ<sup>6</sup> τὰς φίλας καὶ γείτονας λέγουσα ‘Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπόλεσα.’<sup>7</sup> 10 οὕτως, λέγω ὑμῖν, γίνεται<sup>8</sup> χαρὰ ἐνώπιον τῶν<sup>9</sup> ἀγγέλων τοῦ θεοῦ<sup>a</sup> ἐπὶ ἐνὶ<sup>9</sup> ἁμαρτωλῷ μετανοοῦντι.<sup>c</sup>”

1 (D καὶ ἀπολέσασα) 2 (D ll ss omit) 3 (l ss + ex illis) 4 (D omits) 5 (D -λείται) 6 (D l ἦν ἀπ. δραχ.) 7 (D ll ἔσται) 8 (B omits) 9 (B † ἀν)

## 11. THE STORY OF THE PRODIGAL SON.

## 11. A. The prodigal.

The brevity of the introduction is exceeded in xvi. 19, and is probably due to lack of information.

I am told that in some provinces of India, as soon as the youngest son reaches manhood, any of the sons can demand a

<sup>a</sup> Cf. Luke v. 30 (|| Mark, Matt.), καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες “Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;”

Acts xi. 2, ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν αὐτοῖς.

Luke xix. 7, καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι “Ἰαὶ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι.”

<sup>b</sup> The word διαγογγύζω occurs here and xix. 7; γέτων is peculiar to S. Luke and S. John, ἄμος to S. Luke and S. Matt., συνεσθίω and συχαίρω to S. Luke and S. Paul. προσδέχομαι in this sense is found in S. Paul and Heb.

<sup>c</sup> The word ἐπιμελῶς occurs here only in N.T.

<sup>d</sup> Cf. Luke xii. 9, “ὁ δὲ ἀρρησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.” Cf. xii. 8, ix. 26.

<sup>e</sup> Cf. Matt. ix. 13, “οὐ γὰρ ἦλθον καλεῖσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.” Cf. Luke vii. 36—50, xviii. 9—14, Rom. ii. 17—24.

<sup>f</sup> λιμός is fem. in Doric, masc. in Attic. In the LXX. it is rarely fem. S. Luke makes it fem. here and in Acts xi. 28, but masc. in Luke iv. 25.

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division of the property. The same law seems to be alluded to here. The father in such cases simply takes one share, which on his death passes to the eldest son (v. 31), who thus gets the usual double portion, combined however with the duty of maintaining the widow and the unmarried daughters, if there are any.

xv. 11 [Ἐἶπεν δέ<sup>1</sup>] “Ἀνθρωπὸς τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν<sup>2</sup> τῷ πατρὶ<sup>3</sup> ‘Πάτερ<sup>4</sup>, δός μοι τὸ ἐπιβάλλον<sup>5</sup> μέρος τῆς οὐσίας.’ ὁ δὲ<sup>6</sup> διέειλεν αὐτοῖς τὸν βίον<sup>7</sup>. 13 καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα<sup>8</sup> ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν<sup>9</sup> αὐτοῦ<sup>10</sup> ζῶν ἀσώτως<sup>11</sup>. 14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμός<sup>f</sup> ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι<sup>12</sup>. 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς<sup>13</sup> αὐτοῦ<sup>14</sup> βόσκειν χοίρους. 16 καὶ ἐπεθύμει χορτασθῆναι ἐκ<sup>15</sup> τῶν κεραιῶν ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ<sup>16</sup>.

1 (l ergo, ss to them) 2 (2 ll omit) 3 (ll s<sup>c</sup> illi) 4 (K omits) 5 (D ll ss? + μοι) 6 (K D ll καὶ) 7 (ll substantiam) 8 (K ἅπαντα) 9 (D\* τὸν βίον) 10 (K D ἑαυτοῦ) 11 (K † εἰς χώραν μακράν) 12 (ss omit) 13 (ll villam or villa) 14 (D ss omit) 15 (A ll γεμισαὶ τὴν κοιλίαν αὐτοῦ ἀπὸ) 16 (D † τῷ)

## 11. B. Repentance.

xv. 17 “Εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη<sup>1</sup> ‘Πόσοι<sup>2</sup> μίσθιοι<sup>3</sup> τοῦ πατρός μου περισσεύονται<sup>4</sup> ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι. 18 ἀναστὰς<sup>5</sup> πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. ποιήσόν με ὡς ἓνα τῶν μισθίων σου.’” 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ<sup>7</sup>.

1 (D εἶπεν) 2 (L ss + ἄρτι) 3 (ss + in the house) 4 (ND -ουσι) 5 (K ss + δέ, l + itaque) 6 (l ss + et) 7 (ND αὐτοῦ)

## 11. C. The father's love.

xv. (20) “Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν<sup>1</sup> ἐπὶ τὸν τράχηλον αὐτοῦ καὶ<sup>2</sup> κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱός<sup>3</sup> αὐτῷ<sup>4</sup> ‘Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου (ποιήσόν

1 (D l ἐπέπ.) 2 (D\* † omits) 3 (l ille) 4 (l eius)

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xv. (21) με ὡς ἕνα τῶν μισθίων σου<sup>5</sup>.<sup>22</sup> εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ<sup>6</sup>· Ἐταχῦ<sup>7</sup> ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑπόδηματα εἰς τοὺς πόδας<sup>18</sup>,<sup>23</sup> καὶ φέρετε<sup>8</sup> τὸν μίσχον τὸν σιτευτόν<sup>10</sup>,<sup>11</sup> θύσατε καὶ<sup>11</sup> φαγόντες<sup>12</sup> εὐφρανθῶμεν,<sup>24</sup> ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν<sup>13</sup>, ἦν<sup>14</sup> ἀπολωλὼς<sup>15</sup> καὶ<sup>16</sup> εὐρέθη,<sup>17</sup> καὶ<sup>17</sup> ἤρξαντο εὐφραίνεσθαι.

5 ll ss omit 6 (N εἰς αὐτοῦ) 7 (D Ταχέως) 8 (l omits, D ll + αὐτοῦ) 9 (D ἐνέγκατε) 10 (D ll σιτ. μίσχον καὶ) 11 (l ut) 12 (D ll φάγωμεν καὶ) 13 B ἐζησεν 14 (D omits) 15 (N + ἀπολωλὸς) 16 (D + ἀρι) 17 (N omits)

11. D. Pharisaic jealousy.

xv. 25 “Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν<sup>11</sup> τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,<sup>26</sup> καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν ἐπυνθάνετο τί<sup>12</sup> ἂν εἴη ταῦτα<sup>13</sup>.<sup>27</sup> ὁ δὲ εἶπεν αὐτῷ<sup>4</sup> ὅτι· Ὁ ἀδελφός σου ἤκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μίσχον τὸν σιτευτόν<sup>15</sup>, ὅτι ἠγαλιόνητα αὐτὸν ἀπέλαβεν.<sup>28</sup> ὠργίσθη δὲ καὶ οὐκ ἤθελεν<sup>6</sup> εἰσελεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει<sup>7</sup> αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ<sup>8</sup>· Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον<sup>9</sup>, καὶ ἔμοι οὐδέποτε<sup>10</sup> ἔδωκας<sup>11</sup> ἔριφον<sup>12</sup> ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ<sup>13</sup>.<sup>30</sup> ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον<sup>14</sup> μετὰ<sup>15</sup> πορνῶν ἤλθεν<sup>16</sup>, ἔθυσας αὐτῷ<sup>17</sup> τὸν σιτευτόν μίσχον.<sup>2</sup> <sup>31</sup> ὁ δὲ εἶπεν αὐτῷ· Τέκνον<sup>18</sup>, σὺ πάντοτε<sup>19</sup> μετ’ ἐμοῦ εἶ<sup>20</sup>, καὶ πάντα τὰ ἐμὰ σά ἐστιν.<sup>32</sup> εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει<sup>21</sup><sup>22</sup>, ὅτι ὁ ἀδελφός σου οὗτος<sup>23</sup> νεκρὸς ἦν καὶ ἐζησεν<sup>24</sup>, καὶ<sup>25</sup> ἀπολωλὼς<sup>26</sup> καὶ εὐρέθη.”

1 (D1 ἔλθων δὲ καὶ ἐγγίσας) 2 (N omits) 3 (D θέλει τοῦτο εἶναι) 4 (D omits) 5 (D σιτ. μίσχον αὐτῷ) 6 (All ἠθέλησεν) 7 (D<sup>8</sup> † ἤρξατο, ll coepit rogare) 8 (N omits) 9 (D παρέβην) 10 (H1 οὐκ) 11 (D οὐδ. ἔδωκός μοι) 12 B ἐρίφον (D + ἐξ αἰγῶν) 13 (D ἀριστήσω) 14 (D1 s<sup>8</sup> τῷ δὲ υἱῷ σου τῷ καταφαγόντι πάντα, l + tua) 15 D + τῶν 16 (D1 καὶ ἐλθόντι) 17 (D 2 ll omit) 18 (D1 omit) 19 (l omits) 20 (5 ll fuisti et es or eris) 21 (H11 δεῖ) 22 (l iucundatus sum autem et gavisus sum) 23 (4 ll omit) 24 (D ll ἀνέξ.) 25 (ND ll omit) 26 (N + ἦν)

12. THE PARABLE OF THE UNJUST STEWARD.

The position of an Oriental steward is best seen in the history of Joseph (Gen. xxxix.—l.). Joseph acted as steward (1) to Potiphar, who “left all that he had in Joseph’s hand; and he knew not aught that was with him, save the bread which he did eat,” (2) to the keeper of the prison, who “committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it,” (3) to Pharaoh, who gave him his signet ring with the power to make contracts, saying “without thee shall no man lift up

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his hand or foot in all the land of Egypt.” Such stewards were invariably slaves and had the faults of a slave. Such masters were too indolent and too ignorant to investigate charges of dishonesty. They resorted to dismissal on the first suspicion without any attempt to discover the truth. The “debts” here spoken of are probably accumulated arrears rather than annual rents. The poor tenants are crushed beneath them, the rents having always been far too high. To reduce the arrears was not to rob the master but to do tardy justice to the peasantry. The master could not prosper while his tenants were oppressed and the unrighteous demands had not gone into his pocket. The steward’s motive was bad, but his conduct was wise. It may be compared with the laws to relieve the *nevi* at Rome or the tenants in Ireland. The master approves of the measures of relief and apparently revokes his sentence of dismissal.

12. A. Loss of office.

xvi. 1 [Ἐλεγεν δὲ καὶ<sup>1</sup> πρὸς τοὺς μαθητάς<sup>2</sup>] “Ἀνθρωπὸς τις ἦν πλούσιος ὃς<sup>3</sup> εἶχεν οἰκονόμον<sup>4</sup>, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ<sup>5</sup>.<sup>2</sup> καὶ φωνήσας αὐτόν<sup>6</sup> εἶπεν αὐτῷ<sup>7</sup>· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου<sup>8</sup>, οὐ γὰρ δύνη<sup>9</sup> ἔτι οἰκονομεῖν.<sup>3</sup> εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν<sup>10</sup> ἀπ’ ἐμοῦ<sup>11</sup>; σκάπτει οὐκ ἰσχύω<sup>12</sup>, ἐπαιτεῖν αἰσχύνομαι.<sup>4</sup> ἔγνω τί ποιήσω, ἵνα ὅταν<sup>13</sup> μετασταθῶ ἐκ<sup>14</sup> τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν<sup>15</sup>.”

1 (ll omit) 2 (All + αὐτοῦ) 3 (N + omits) 4 (B † -μου) 5 (B + ὑπάρχων) 6 (D<sup>8</sup> omits, 2 ll ss + dominus suus) 7 (N omits) 8 (D omits) 9 (All δυνατή) 10 (l + μου) 11 (D μου, l omits) 12 (B + καὶ) 13 (N ἂν) 14 (L ll ἀπὸ) 15 (D αὐτῶν)

12. B. Provision against beggary.

xvi. 5 “Καὶ προσκαλεσάμενος ἕνα ἑκάστον<sup>15</sup> τῶν χροοφιλετῶν τοῦ κυρίου ἑαυτοῦ<sup>1</sup> ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; <sup>6</sup> ὁ δὲ εἶπεν<sup>2</sup>· Ἐκατὸν βάτους<sup>3</sup> ἐλαίου.<sup>1</sup> ὁ δὲ εἶπεν<sup>14</sup> αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας<sup>5</sup> ταχέως<sup>5</sup> γράψον πεντήκοντα<sup>16</sup>.<sup>7</sup> <sup>7</sup> ἔπειτα <sup>7</sup> ἑτέρῳ εἶπεν· Ὁ δὲ πόσον ὀφείλεις<sup>8</sup>; ὁ δὲ εἶπεν<sup>19</sup>· Ἐκατὸν κόρους σίτου.<sup>1</sup> λέγει<sup>10</sup> αὐτῷ· Δέξαι σου τὰ γράμματα καὶ<sup>11</sup> γράψον ὀγδοήκοντα<sup>12</sup>.<sup>8</sup> <sup>8</sup> καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι<sup>13</sup> οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν<sup>14</sup> εἰσιν.

1 (ND αὐτοῦ) 2 (N s<sup>8</sup> + αὐτῷ) 3 (N βάτους, D<sup>8</sup> ll κάδους, ll siclos, vasos, vatos, vathos &c.) 4 (D ll εἶπεν δὲ) 5 (D omits) 6 (s<sup>8</sup> and he sat down quickly and wrote them fifty) 7 (D + τῷ) 8 (3 ll s<sup>8</sup> + domino meo) 9 (D<sup>8</sup> † omits) 10 (N1 + δὲ, D ὁ δὲ λ.) 11 (l + καθίσας) 12 (s<sup>8</sup> and he sat down at once and wrote them eighty) 13 (D διό, D1 + λέγω ὑμῖν, ll dixit autem ad discipulos suos) 14 (ll ταύτην, N + ταύτην ἑαυτῶν, but corrector alters) 15 (ss omit)

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12. C. *The right use of money.*

xvi. 9 "Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ ἡμαμωνᾶ<sup>a</sup> τῆς ἀδικίας<sup>11</sup>, ἵνα ὅταν ἐκλίπῃ<sup>2</sup> δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.<sup>3</sup> 10 ὁ πιστὸς ἐν ἐλαχίστῳ<sup>4</sup> καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ<sup>5</sup> ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν.<sup>6</sup> 11 εἰ οὖν ἐν τῷ ἀδικῷ ἡμαμωνᾶ<sup>7</sup> πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον<sup>8,9</sup> τίς δώσει ὑμῖν<sup>b</sup>;"

1 (D I ἀδικου μαμ.) 2 (F II -πηρε, I defecerint) 3 (P I ss + αὐτῶν) 4 (3 II δλιγφ) 5 (D II δλιγφ) 6 (D γινεται) 7 (D μαμωνᾶ) 8 ND II ss ἡμέτερον, (3 II Marcion ἐμῶν) 9 (I omits)

(Here follows "YE CANNOT SERVE GOD AND MAMMON.")

## 13. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke's sympathy with the poor, the despised, the lost, the despairing, widows, parents who have lost an only child, &c., is very striking and distinguishes his Gospel from the others. On the other hand he pronounces woes against the rich, the full, the smiling, the popular. He records the precept to sell our possessions and not to invite our rich neighbours. He preserves the story of the Rich Fool and of the Rich Man and Lazarus. He does not say (as S. Matthew does) that Joseph of Arimathea was rich. He twice says that the Apostles forsook all before they followed Christ. But to accuse him of Ebionism is manifestly wrong. Zachæus was rich and did not part with everything. The sternest saying of our Lord against the Rich (The Camel and the needle's eye) is found in three Gospels.

This parable, like that of the Prodigal Son, has neither introduction nor conclusion. Both parables are inserted with startling abruptness, but the whole of chapters xv.—xvii. is more than usually unfinished; probably S. Luke was hoping to collect more information about these the most striking of his new materials and so left them incomplete.

13. A. *The two men contrasted.*

xvi. 19 "Ἄνθρωπος δέ<sup>2</sup> τις ἦν πλούσιος<sup>3</sup>, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον<sup>4</sup> εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις<sup>5</sup> ὀνόματι<sup>c</sup> Λάζαρος<sup>6</sup> ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος<sup>7</sup> 21 καὶ<sup>7,8</sup> ἐπιθυμῶν<sup>9</sup>

1 (D + ἔπεν δὲ καὶ ἕτεραν παραβολήν) 2 (D II s<sup>9</sup> omit) 3 (Sahidic + whose name was Nineue, Clem. Recogn. + whose name was Phinees) 4 (D<sup>8</sup> II + καὶ) 5 (A II + ἦν) 6 (2 II Cyprian, Tertullian, Eleazarus, A II + δς) 7 (s<sup>8</sup> omits) 8 (I omit) 9 (X I ἐπεθύμει)

<sup>a</sup> Compare Luke xvi. 13.

<sup>b</sup> *οἰκονόμος* occurs again Luke xii. 42, but not in the other Gospels. *ἐπάρχω* occurs 40 times in S. Luke, thrice in S. Matt. *διαβάλλω* is not found elsewhere in N.T.

<sup>c</sup> The dative *ὀνόματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel and 22 times in the Acts; not elsewhere in N.T.

<sup>d</sup> *ἐπάρχω* occurs 40 times in S. Luke, thrice in S. Matt., never in S. Mark or S. John.

<sup>e</sup> The form *ὀδυνᾶσαι* = *ὀδυνᾶσαι* (cf. *τίθεισαι*) is archaic, *τύπτοιμαι*, *τύπτεσαι*, *τύπτεται* being the primitive conjugation. Cf. *καυχᾶσαι* Rom. ii. 17, &c. So also *φάγεσαι* and *πίεσαι*, Luke xvii. 8. The Attic form (*ὀδυνᾶν*) is not found in N.T.

<sup>f</sup> Contrast John v. 39, 40.

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xvi. (21) *χορτασθῆναι ἀπὸ<sup>10</sup> τῶν πιπτότων ἀπὸ τῆς τραπέζης τοῦ πλουσίου<sup>11</sup>. ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον<sup>12</sup> τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.*

10 (D II + τῶν ψυχῶν) 11 (2 II + καὶ οὐδεὶς ἐδίδου αὐτῷ) 12 (D II λειχον)

13. B. *Reversal in the other world.*

xvi. 23 "Καὶ<sup>1</sup> ἐν τῷ ᾄδῃ<sup>2</sup> ἐπάρας<sup>3</sup> τοὺς ὀφθαλμοὺς αὐτοῦ, ἰπάρχων<sup>d</sup> ἐν βασάνοις, ὄρα Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις<sup>4</sup> αὐτοῦ<sup>5</sup>. 24 καὶ αὐτὸς φωνήσας<sup>6</sup> εἶπεν Ἰάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος<sup>7</sup> καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ Ἰέκνον, μνήσθητι ὅτι ἀπέλαβες<sup>9</sup> τὰ ἀγαθὰ σου<sup>10</sup> ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὀδὲ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι<sup>8</sup>. 26 καὶ ἐν<sup>11</sup> πᾶσι τούτοις<sup>12</sup> μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν<sup>13</sup> πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ<sup>14</sup> ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν<sup>15</sup>."

1 (N II omit, connecting ἐτάφη ἐν τῷ ᾄδῃ?) 2 (I + et, I + et de inferno) 3 (II + autem) 4 (D<sup>8</sup> II τῷ κόλπῳ) 5 (D II + ἀναπαύμενον) 6 (D<sup>8</sup> ἐν φ., II excl.) 7 (N ὕδατι) 8 (A II + αὐτῷ) 9 (I + tu) 10 (II omit) 11 (D<sup>8</sup> II s<sup>8</sup> ἐπι) 12 (I omits) 13 (D II omit) 14 (D † μήτε) 15 (D II ὡς διαπεράσαι)

13. C. *Scripture study the proper means for salvation<sup>f</sup>.*

xvi. 27 "Εἶπεν δὲ Ἐρωτῶ σε<sup>1</sup> οὖν<sup>2</sup>, πᾶτερ<sup>3</sup>, ἵνα πέμψῃς αὐτὸν<sup>4</sup> εἰς τὸν οἶκον τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα<sup>5</sup> μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει<sup>6</sup> δὲ Ἀβραάμ<sup>1</sup> Ἐχουσι Μωυσέα<sup>8</sup> καὶ τοὺς προφήτας<sup>7</sup> ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν Οὐχί, πᾶτερ<sup>9</sup> Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ<sup>10</sup> νεκρῶν πορευθῇ πρὸς αὐτοὺς<sup>11</sup> μετανοήσουσιν<sup>12</sup>. 31 εἶπεν δὲ αὐτῷ Ἐὶ Μωυσέως<sup>13</sup> καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ<sup>14</sup> νεκρῶν ἀναστῇ<sup>15</sup> πεισθήσονται<sup>16</sup>."

1 (I omits) 2 (2 II omit) 3 (I omits, D + Ἀβραάμ) 4 (2 II Eleazarum, II omit) 5 (D omits) 6 (D 2 II εἶπεν) 7 (I omits, D<sup>8</sup> II + αὐτῷ) 8 (N Μωσέα) 9 (D πατήρ) 10 (D II ἐκ) 11 (N † ἀναστῇ πρὸς αὐτ., II surrexerit or resurr., I surrexerit et abierit, I + persuadere illis et) 12 (II persuadebit illis or eis or eos) 13 (B<sup>8</sup> Μωσέως) 14 (I a) 15 (I ad illos ierit (or abierit), D Irenaeus + καὶ ἀπέλθη πρὸς αὐτοὺς) 16 (D II πιστεύσουσιν, I credunt)

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14. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

The Samaritans are not mentioned by S. Mark. S. Matthew only records of them the command "Into any city of Samaritans enter ye not (x. 5)." S. John quotes the saying "Thou art a Samaritan and hast a devil," but tells also of the Woman of Samaria and the evangelization of the village where she dwelt (iv.). S. Luke in addition to this passage speaks of Samaritans in the case of SS. James and John wishing to call down fire (ix. 51 ff.) and in that of the Good Samaritan (x. 30 ff.). He also records the evangelizing of many of their villages, Acts viii. 25. See 'Comp. of the Gospels,' p. 88.

xvii. 11 [Καὶ ἐγένετο ἐν τῷ πορεύεσθαι<sup>1</sup> εἰς Ἱερουσαλὴμ ἡ καὶ αὐτὸς<sup>12</sup> διήρχετο διὰ<sup>3</sup> μέσον Σαμαρίας καὶ Γαλιλαίας<sup>4</sup>.] 12 Καὶ εἰσερχομένον αὐτοῦ εἰς τινα κώμην ἀπήντησαν<sup>5</sup> δέκα λεπροὶ<sup>2</sup> ἄνδρες, ἃ<sup>6</sup> ἀέστησαν<sup>7</sup> πόρρωθεν<sup>8</sup>, 13 καὶ αὐτοὶ<sup>9</sup> ἤραν<sup>10</sup> φωνήν<sup>11</sup> λέγοντες<sup>12</sup> "Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς." 14 καὶ ἰδὼν<sup>13</sup> εἶπεν αὐτοῖς<sup>14</sup> "Πορευθέντες ἐπιδείξατε ἑαυτοὺς. τοῖς ἱερεῦσιν<sup>15</sup> b." καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ<sup>16</sup> ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη<sup>17</sup>, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον<sup>18</sup> παρὰ<sup>19</sup> τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ<sup>20</sup>. καὶ αὐτὸς<sup>21</sup> ἦν<sup>22</sup> Σαμαρείτης<sup>23</sup>. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν<sup>24</sup> "Οὐχ οἱ<sup>25</sup> δέκα ἐκαθαρίσθησαν; οἱ (δὲ)<sup>26</sup> ἐννέα<sup>27</sup> ποῦ<sup>28</sup>; 18 οὐχ εἰ<sup>29</sup> ἄλλοθεν<sup>30</sup> οὗτος; [19 καὶ εἶπεν αὐτῷ "Ἀναστὰς πορεύου<sup>31</sup>. ἡ πίστις σου σέσωκέν σε<sup>32</sup> c.]"

1 (D + αὐτὸν) 2 (ll omit) 3 (D †omits) 4 (ll s<sup>c</sup> + et Iericho) 5 (N ἰπήρ. (N1 + αὐτῷ, D1 ὅπου ἦσαν, ll s<sup>c</sup> et ecce) 6 (D καὶ, ll s<sup>c</sup> omit) 7 D ἔστησαν 8 (N omits) 9 (D ll s<sup>c</sup> omit) 10 (N + τὴν) 11 (D1 ἔκραξαν φωνῇ μεγάλῃ) 12 (D omits) 13 (D ll s<sup>c</sup> + αὐτοῖς) 14 (ll omit, D + \* Τεθεραπεύεσθε) 15 (l sacerdoti) 16 (D + τις) 17 (D ll s<sup>c</sup> ἐκαθαρίσθη) 18 (D πρὸς) 19 (ll hic) 20 (D ἦν δὲ) 21 (N †repeats v. 16) 22 (D + αὐτοῖς) 23 (D ll ss Οὗτοι, N Οὐχί οἱ) 24 D ll s<sup>c</sup> omit 25 (1 + ex illis, 1 + ex his) 26 (l omits) 27 (D ll ἐξ αὐτῶν οὐδεὶς εὐρέθη ὑποστρέφων δὲ δώσει, ll s<sup>c</sup> not one of them returned &c.) 28 (D ll + ὅτι) 29 (B omits)

15. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

On the use of a bad man as an example, see § 5 note.  
 On widows, see p. 126 note.

xviii. 1 ["Ἐλεγεν δὲ<sup>1</sup> παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς<sup>2</sup> καὶ μὴ ἐγκακεῖν, 2 λέγων<sup>3</sup>] "Κριτὴς τις ἦν ἐν τινὶ<sup>4</sup> πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. 3 χήρα δὲ<sup>5</sup> ἦν ἐν τῇ πόλει ἐκείνῃ καὶ

<sup>a</sup> For a note on the nature of leprosy see p. 19.  
<sup>b</sup> Cf. Luke v. 14, "ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ."  
<sup>c</sup> This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.  
<sup>d</sup> παρέχειν κόπον occurs in Luke xi. 7, Mark xiv. 6 (=Matt. xxvi. 10), Gal. vi. 17.  
<sup>e</sup> ὑπωπιάζω occurs in 1 Cor. ix. 27.  
<sup>f</sup> For the despondent question cf. John vi. 67.  
<sup>g</sup> This refrain occurs also in Matt. xxiii. 12, Luke xiv. 11.

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xviii. (3) ἤρχετο πρὸς αὐτὸν<sup>6</sup> λέγουσα "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου." 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον<sup>7</sup>, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ<sup>8</sup> "Εἰ καὶ<sup>9</sup> τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον<sup>10</sup> ἐντρέπομαι, 5 διὰ γε τὸ παρέχειν<sup>11</sup> μοι κόπον<sup>12</sup> τὴν χήραν ταύτην<sup>13</sup> ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ<sup>14</sup> με." 6 Ἐἶπεν δὲ ὁ κύριος "Ἀκούσατε<sup>15</sup> τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν<sup>16</sup> βουόντων αὐτῷ<sup>17</sup> ἡμέρας καὶ νυκτός, καὶ<sup>18</sup> μακροθυμεί<sup>19</sup> ἐπ' αὐτοῖς<sup>20</sup>; 8 λέγω<sup>21</sup> ὑμῖν ὅτι<sup>22</sup> ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν<sup>23</sup> ἄρα<sup>24</sup> εὐρήσει τὴν<sup>25</sup> πίστιν ἐπὶ τῆς γῆς<sup>26</sup>;"

1 (l omits, D ll ss + καὶ) 2 (D ll omit) 3 (D ss omit) 4 (D s<sup>c</sup> τῇ) 5 (A ll s<sup>c</sup> + τις) 6 (s<sup>c</sup> + for a long time) 7 (D + τινά, ll per multum tempus, l longo tempore, ss omit) 8 (D ἤθελεν εἰς ἑαυτὸν καὶ λέγει, s<sup>c</sup> the judge said in himself) 9 (D ll ss omit) 10 (D l καὶ ἀνθ. οὐκ) 11 (N παρενοχλεῖν) 12 (N κόπος, s<sup>c</sup> + always) 13 (D + ἀπελθὼν) 14 (E 3 ll ὑπωπιάξῃ) 15 (N omits, Γ l Ἠκούσατε) 16 (D omits) 17 (D s<sup>c</sup> αὐτῶν, ll omit, A ll πρὸς αὐτὸν) 18 (ll omit) 19 (Γ ll μῶν, l patientiam habebit) 20 (D s<sup>c</sup> ll ἐν αὐτοῖς, l in illis diebus) 21 (1 + enim) 22 (ll putas)

16. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

xviii. 9 [Ἐἶπεν δὲ καὶ<sup>1</sup> πρὸς τινὰ τοὺς πεποιοῦστας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας<sup>2</sup> τοὺς λοιποὺς<sup>3</sup> τὴν παραβολὴν ταύτην<sup>4</sup>.] 10 "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, 5 εἰς Φαρισαῖος καὶ ὁ ἕτερος<sup>6</sup> τελώνης<sup>7</sup>. 11 ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν<sup>8</sup> προσηύχετο "Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ<sup>9</sup> οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω δις τοῦ σαββάτου, ἀποδοκατεύω<sup>11</sup> πάντα ὅσα κτῶμαι." 13 ὁ δὲ<sup>12</sup> τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν<sup>13</sup>, ἀλλ' ἔνυπτε τὸ στῆθος ἑαυτοῦ<sup>14</sup> λέγων "Ὁ θεός<sup>15</sup>, ἰλάσθητί μοι<sup>16</sup> τῷ ἁμαρτωλῷ." 14 λέγω ὑμῖν<sup>16</sup>, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ<sup>17</sup> παρ' ἐκείνων<sup>18</sup>. [ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν<sup>19</sup> ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." E]

1 (ll ss omit) 2 (B †-τες) 3 (D + ἀνθρώπους) 4 (D omits) 5 (N + ὁ) 6 (D ll εἰς) 7 (D †τελωνῆνης) 8 (ll + itaque) 9 (N ll omit, D καθ' ἑαυτὸν) 10 D ὡς 11 (D -δεκατώ) 12 (D ll καὶ ὁ) 13 (2 ll omit) 14 (N D αὐτοῦ) 15 (N omits) 16 (K ll + ἔτι) 17 (D μάλλον) 18 (D ll + τὸν Φαρισαῖον) 19 (D αὐτὸν) 20 (s<sup>c</sup> omits)

With Luke xviii. 9 compare Luke xx. 20, ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι.

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## 17. THE NARRATIVE OF ZACCHÆUS.

(For the teaching about the rich see § 13 note.)

xix. 1 [Καὶ εἰσελθὼν δὴρῆχετο τὴν Ἱερειχώ.] 2 Καὶ ἰδοὺ ἄνθρωπος ὀνόματι καλούμενος<sup>2</sup> Ζακχαῖος, καὶ<sup>2</sup> αὐτὸς<sup>3</sup> ἦν ἀρχιτελώνης καὶ<sup>4</sup> αὐτὸς<sup>5</sup> πλούσιος. 3 καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν<sup>6</sup>, καὶ οὐκ ἠδύνατο<sup>7</sup> ἀπὸ τοῦ ὄχλου<sup>8</sup> ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν<sup>9</sup> εἰς τὸ<sup>10</sup> ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν<sup>9</sup> ἵνα ἴδῃ<sup>10</sup> αὐτόν, ὅτι ἐκείνης<sup>11</sup> ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας (ὁ)<sup>12</sup> Ἰησοῦς<sup>13</sup> εἶπεν πρὸς αὐτόν<sup>14</sup> “Ζακχαῖε, σπεύσας<sup>15</sup> κατὰβηθι, σήμερον γὰρ<sup>16</sup> ἐν τῷ οἴκῳ σου δεῖ με μείναι.” 6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. 7 καὶ ἰδόντες πάντες<sup>17</sup> διεγόγγυζον λέγοντες<sup>18</sup> ὅτι “Παρὰ ἁμαρτωλῶ ἄνδρ<sup>19</sup> εἰσῆλθεν καταλῦσαι<sup>20</sup>.” 8 σταθεὶς δὲ<sup>20</sup> Ζακχαῖος εἶπεν πρὸς τὸν κύριον<sup>21</sup> “Ἴδὼν τὰ ἡμισία<sup>22</sup> μου<sup>23</sup> τῶν ὑπαρχόντων<sup>24</sup>, κύριε, (τοῖς)<sup>12</sup> πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα<sup>25</sup> ἀποδίδωμι τετραπλοῦν.” 9 εἶπεν δὲ πρὸς αὐτόν<sup>24</sup> (ὁ)<sup>12</sup> Ἰησοῦς ὅτι “Σήμερον σωτηρία<sup>25</sup> τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ (ἐστίν)<sup>26</sup>.” 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ΖΗΤΗΣΑΙ καὶ ΣΩΣΑΙ τὸ ἀπολωλός<sup>27</sup>.”

1 (ss omit) 2 (D ll omit) 3 (D ll οὗτος) 4 (D l omit) 5 (D 3 ll omit, A l οὗτος, 4 ll + erat), K ἦν 6 (s<sup>c</sup> omits) 7 (B ἐδύνατο) 8 (D<sup>s</sup> προλαβὼν) 9 (D ss συκομορέαν) 10 (K τοῦ ἰδεῖν) 11 (D<sup>s</sup> ll ἐκείνη) 12 B omits 13 (D ll s<sup>c</sup> ἐγένετο ἐν τῷ διέρχεσθαι αὐτόν (ll ± respiciens) εἶδεν (± eum, 1 + respicientem) καὶ) 14 (D 2 ll αὐτῷ, s<sup>c</sup> omits) 15 (D<sup>s</sup> 2 ll σπεύσων) 16 (D ll ὅτι σ.) 17 (s<sup>c</sup> omits) 18 (D ll s<sup>c</sup> omit) 19 (L ll ἀνθρώπῳ) 20 (ND + δ) 21 (l Iesum) 22 (D † ἡμισιοῖ) 23 (D μοι) 24 (2 ll omit, ll ad illos) 25 (D + ἐν) 26 K omits

## 18. THE NARRATIVE OF THE PENITENT ROBBER.

Although we cannot claim for this incident the highest historical attestation, it possesses great intrinsic probability. S. Peter stood afar off and did not hear this conversation. If both robbers were companions of Barabbas, we see a contrast between the true Messiah who died to save His followers and the false, who accepted life and allowed them to perish. A leader like Barabbas would attract the worst of the Jews who were bent on looting, but also a few of the best who were real patriots. Too late did this man find that they who take the sword must perish by the sword. By freely confessing that he is only meeting with his deserts he gives the signs of true repentance, by turning to the Saviour he shews triumphant faith. Of all the men who surrounded him our Lord appeared least able to do anything to relieve his pain.

xxiii. 39 Εἰς δὲ τῶν κρεμασθέντων<sup>1</sup> κακούργων ἐβλασφήμει αὐτόν<sup>2</sup> “Οὐχί<sup>3</sup> σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν

1 (D omits) 2 (NC ll + λέγων) 3 (A 3 ll El)

<sup>a</sup> For the syntax cf. Luke v. 19 note, p. 19.

<sup>b</sup> For the thought compare Luke xv. 2, Acts xi. 2, 3.

<sup>c</sup> ὑπάρχω occurs thrice in Matthew, 40 times in Luke.

<sup>d</sup> συκοφαντῶ occurs in Luke iii. 14.

<sup>e</sup> LXX. Ezek. xxxiv. 16, Τὸ ἀπολωλός ζητήσω.

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xxiii. (39) καὶ ἡμᾶς<sup>14</sup>.” 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἔπιτιμῶν αὐτῷ ἔφη<sup>15</sup> “Οὐδέ<sup>16</sup> φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;” 41 καὶ<sup>17</sup> ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὡς ἐπράξαμεν ἀπολαμβάνομεν<sup>18</sup>. οὗτος δὲ οὐδὲν ἄτοπον<sup>19</sup> ἔπραξεν.” 42 καὶ<sup>11</sup> ἔλεγεν<sup>12</sup> “Ἰησοῦ<sup>13</sup>, μνήσθητί μου ἔσταν ἔλθης εἰς τὴν βασιλείαν<sup>14</sup> σου<sup>15</sup>.” 43 καὶ<sup>16</sup> εἶπεν αὐτῷ<sup>17</sup> “Ἄμην σοι λέγω<sup>18</sup>, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ<sup>19</sup>.”

4 (D l omit, l Qui destruebas templum et in tribus diebus reedificabas \*illum, saluum te fac nunc et descende de cruce) 5 (D ll ss ἐπετίμα...λέγων ± στι) 6 (ND 2 ll Οὐ) 7 (l omits, C ss ἐσμεν, D + καὶ ἡμεῖς ἐσμέν) 8 (C omits) 9 (C ll ἀπελάβαμεν) 10 (D πονηρόν) 11 (D + στραφεὶς πρὸς τὸν κύριον) 12 (D ll εἶπεν) 13 (A ll ss τῷ Ἰησοῦ, D αὐτῷ, A ll ss + Κύριε) 14 NC ll ἐν τῇ βασιλείᾳ 15 (D ἐν τῇ ἡμέρᾳ τῆς ἐλευθεώσεώς σου) 16 (D ἀποκριθεὶς δὲ ὁ Ἰησοῦς) 17 (D + τῷ \*ἐπλήσονται, 1 + “Credis?”) 18 (D Θάρσει, L 2 ll + στι) 19 (1 + patris)

(For the connexion of this narrative with the other Gospels see I. § 51 h.)

## 19. THE NARRATIVE OF TWO MEN JOURNEYING TO EMMANUS.

(For the connexions with the other Gospels see pp. 175 ff.)

## 19. A. The journey.

xxiv. 13 Καὶ ἰδοὺ<sup>1</sup> δύο ἐξ αὐτῶν<sup>2</sup> ἐν αὐτῇ τῇ ἡμέρᾳ<sup>3</sup> ἦσαν<sup>4</sup> πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου<sup>5</sup> ἐξήκοντα<sup>6</sup> ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα<sup>7</sup> Ἐμμαούς<sup>8</sup>, 14 καὶ αὐτοὶ ὄμιλον<sup>9</sup> πρὸς ἀλλήλους<sup>10</sup> περὶ πάντων τῶν<sup>11</sup> συμβεβηκότων τούτων. 15 καὶ ἐγένετο<sup>1</sup> ἐν τῷ ὄμιλῳ αὐτοῦς<sup>2</sup> καὶ συνζητεῖν<sup>3</sup> (καὶ)<sup>13</sup> αὐτὸς<sup>14</sup> Ἰησοῦς ἐγγύσας συνεπορεύετο αὐτοῖς<sup>16</sup>, 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

1 (ss omit) 2 (K ss ἐν τῇ αὐτῇ ἡμ., 1 omits) 3 (D l ἦσαν δὲ δύο κ.τ.λ. ss And He appeared to two etc.) 4 (K † + δὲ) 5 (K l Euseb + ἐκατὸν) 6 (l septem) 7 (D ll ὀνόματι) 8 (D Οὐλαμμοῦς, ll Ammaus ± et Cleopas) 9 (D 2 ll ὄμιλον δὲ) 10 (D πρὸς ἑαυτοῦς, ll omit) 11 (D † omits) 12 (s<sup>c</sup> omits) 13 B ss omit 14 (D ὁ, 1 ss omit, B αὐτοῦς) 15 (2 ll omit) 16 (K \* αὐτοῖσιν)

## 19. B. The Conversation.

xxiv. 17 Ἐἶπεν δὲ<sup>11</sup> πρὸς αὐτούς<sup>12</sup> “Τίνες οἱ λόγοι οὗτοι ὅς ἀντιβάλλετε πρὸς ἀλλήλους<sup>13</sup> περιπατοῦντες;” καὶ<sup>2</sup> ἐστάθησαν<sup>4</sup> σκυθρωποί<sup>5</sup>. 18 ἀποκριθεὶς δὲ<sup>16</sup> εἰς<sup>7</sup> ὄνο-

1 (D ll Ὁ δὲ εἶπεν) 2 (D omits) 3 (D πρὸς ἑαυτοῦς, K + † λους, ss omit) 4 (N ll ἐστὲ, D omits) 5 (ss which ye speak being sad, 6 ll omit περιπατοῦντες) 6 (ss omit) 7 (A ὁ εἰς, ll ss + ex eis)

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xxiv. (18) ματι<sup>8</sup> Κλεόπας εἶπεν πρὸς αὐτόν “Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ<sup>10</sup> ἐν ταῖς ἡμέραις ταύταις<sup>16</sup>,” 19 ἢ καὶ εἶπεν<sup>11</sup> αὐτοῖς<sup>11</sup> “Ποῦα;” οἱ δὲ εἶπαν αὐτῷ<sup>12</sup> “Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ<sup>13</sup>, ὃς ἐγένετο ἀνὴρ<sup>14</sup> προφήτης<sup>10</sup> δυνατὸς ἐν ἔργῳ καὶ<sup>15</sup> λόγῳ ἐναντίον<sup>19</sup> τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅπως τε<sup>17</sup> παρέδωκεν αὐτὸν<sup>18</sup> οἱ ἀρχιερεῖς ἢ καὶ οἱ ἀρχοντες ἡμῶν<sup>19</sup> εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν<sup>20</sup> ὅτι αὐτὸς ἐστίν<sup>21</sup> ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ ἄσυν<sup>22</sup> πάνσιν τούτοις<sup>23</sup> τρίτην ταύτην<sup>23</sup> ἡμέραν ἀγει<sup>24</sup> ἀφ’ οὗ ταῦτα<sup>25</sup> ἐγένετο<sup>26</sup>. 22 ἀλλὰ καὶ γυναῖκες τινες ἕξ ἡμῶν<sup>22</sup> ἐξέστησαν ἡμᾶς, γενόμεναι<sup>21</sup> ὀρθριναὶ<sup>8</sup> ἐπὶ τὸ μνημεῖον<sup>23</sup> 23 καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ<sup>23</sup> ὀπτασίαν ἀγγέλων ἐωρακέναι<sup>29</sup>, οἱ<sup>20</sup> λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπήλθάν τινες<sup>31</sup> τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς<sup>32</sup> αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον<sup>33</sup>.”

8 (D ll φ ὄνομα) 9 (D ll omit, N+ταῦτα) 10 (l omits) 11 (D αὐτῷ) 12 (D omits, ll omit αὐτῷ) 13 (D1 Ναζωραλου, ll Nazoreno, &c.) 14 (ll omit) 15 (A1+έν) 16 (D ll ἐνώπιον) 17 (D ὡς, ll quomodo, ss and) 18 (D ll τοῦτον, l omits) 19 (3 ll omit, l et \* omnes populus, s<sup>2</sup> omits ἡμῶν) 20 (N 2? ll ελπ-, B \* ἠλπίζομεν) 21 (D 2 ll ἦν) 22 (2 ll ss omit) 23 (D ll omit) 24 (N † omits, D ll \* σημεῖον ἀγει) 25 (1 ss + omnia) 26 (D γέγονεν) 27 (B \* γενόμεναι) 28 (ss + where He had been laid) 29 (ss had seen angels there) 30 (s<sup>2</sup> and) 31 (D ll + ἐκ) 32 (D ὡς, N + καὶ) 33 (D l εἶδομεν)

19. C. *The recognition.*

xxiv. 25 ἢ καὶ αὐτὸς<sup>11</sup> εἶπεν πρὸς αὐτούς “Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν<sup>12</sup> ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ<sup>3</sup> ταῦτα εἶδε παθεῖν τὸν χριστὸν καὶ εἰσελεῖν εἰς τὴν δόξαν αὐτοῦ<sup>4</sup>,” 27 καὶ<sup>5</sup>

1 (D ll Ὁ δὲ, ss Then Jesus) 2 (D omits) 3 (D ὅτι) 4 (s<sup>2</sup> omits) 5 (D ll + ἦν)

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xxiv. (27) ἀρξάμενος<sup>6</sup> ἀπὸ Μωυσέως<sup>7</sup> καὶ ἀπὸ<sup>8</sup> πάντων τῶν προφητῶν διερμήνευσεν<sup>9</sup> αὐτοῖς<sup>10</sup> ἐν πάσαις<sup>11</sup> ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ<sup>12</sup>. 28 Καὶ ἤγγισαν<sup>13</sup> εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο<sup>14</sup> πορρώτερον<sup>15</sup> πορεύεσθαι. 29 καὶ παρεβίασαντο<sup>16</sup> αὐτὸν λέγοντες “Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν<sup>17</sup> ἐστὶν καὶ<sup>18</sup> κέκλικεν ἡδὴ<sup>8</sup> ἡ ἡμέρα.” καὶ εἰσῆλθεν<sup>17</sup> τοῦ<sup>2</sup> μείναι<sup>17</sup> ἄσυν αὐτοῖς<sup>118</sup>.

6 (ss + to speak to them) 7 (N D Μωσέως) 8 (D ll omit) 9 (N † καὶ † διερμήνευσεν, D ἐρμήνευσεν, A1 διερμήνευσεν, ll interpretans) 10 (N + τί ἦν) 11 (N D l omit) 12 (D l αὐτοῦ) 13 (B ἤγγικαν) 14 (P1 προσεποιήσατο) 15 (N D πορρωτέρω, N † + τερῶ) 16 (D \* παραβ-) 17 (2 ll omit) 18 (D μετ’ αὐτῶν)

19. D. *Revelation in the Eucharist.*

xxiv. 30 Καὶ ἐγένετο<sup>1</sup> ἐν τῷ κατακλιθῆναι αὐτὸν ἢ μετ’ αὐτῶν<sup>2</sup> λαβῶν τὸν<sup>3</sup> ἄρτον εὐλόγησεν καὶ ἔκλασας ἐπέδιδου<sup>4</sup> αὐτοῖς· 31 αὐτῶν δὲ<sup>16</sup> διηνοίχθησαν<sup>6</sup> οἱ ὀφθαλμοί<sup>7</sup> ἢ καὶ ἐπέγνωσαν αὐτόν<sup>16</sup>. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν. 32 καὶ<sup>9</sup> εἶπαν πρὸς ἀλλήλους<sup>10</sup> “Οὐχὶ ἡ καρδία ἡμῶν καιομένη<sup>11</sup> ἦν<sup>13</sup> ὡς ἐλάλει ἡμῖν<sup>13</sup> ἐν τῇ ὁδῷ, ὡς διηνοίχθη<sup>14</sup> ἡμῖν τὰς γραφάς;” 33 Καὶ ἀναστάντες<sup>15</sup> αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας<sup>16</sup> ὅτι “Ὁντως<sup>17</sup> ἠγέρθη ὁ κύριος καὶ ὤφθη<sup>18</sup> Σίμωνι.” 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς<sup>19</sup> ἐγνώσθη αὐτοῖς<sup>1</sup> ἐν τῇ κλάσει τοῦ ἄρτου.

1 (ss omit) 2 (D l omit) 3 (D omits) 4 (D προσεδ-, N κλ. εἶδου) 5 (D 2 ll Origen λαβόντων δὲ αὐτῶν τὸν ἄρτον ἀπ’ αὐτοῦ, ss + immediately) 6 (D \* ἠνόγησαν, N \* διηνόγησαν) 7 (D ll + αὐτῶν) 8 (N omits) 9 (D 2 ll οἱ δὲ) 10 (D ἐαυτούς) 11 (D ll κεκαλυμμένη, ss heavy or unveiling? only the difference of a dot) 12 (N ll + ἐν ἡμῖν) 13 (ll ss omit) 14 (BN \* διηνοίχθη, D \* ἠνοίχθη) 15 (D ll + λυπούμενοι) 16 (D λέγοντες) 17 (3 ll omit) 18 (N + τῷ) 19 (D 2 ll ὅτι)

(Fuller annotations on the sections of the Third Division may be seen in my edition of S. Luke.)

## FOURTH DIVISION

ONE HUNDRED AND FORTY FRAGMENTS.

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- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
  - (a) Historical incidents.
  - (b) Sayings.
  - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
  - (a) Historical incidents.
  - (b) Sayings.
- (4) Fragments outside the Gospels.
  - (a) From the Acts of the Apostles.
  - (b) From extra-canonical sources.



S. MATTHEW.

S. LUKE.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

I. THE HEALING OF THE CENTURION'S SERVANT (OR SON?)<sup>¶</sup>.

The reasons for suspecting that this section once belonged to the proto-Mark are given in the Introduction. If it did, S. Matthew has greatly curtailed it, as he does several other Marcan sections; even if it did not, S. Luke's circumstantial account seems more original than S. Matthew's.

The *Logion* which S. Matthew inserts (11) is by S. Luke embedded in the Lesson on the Miseries of the Lost. We must not assume that either Evangelist knew the real occasion on which our Lord spoke it.

*παρέξη* is the Attic *παρέξει* Mid. Indic. Fut. 2.

The position of the Centurion is the same as that of Cornelius in Acts x. xi.

I. A. The narrative.

Conflate.

viii. 5 <sup>1</sup>Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ<sup>2</sup> <sup>3</sup>προσῆλθεν αὐτῷ ἑκατόνταρχος<sup>4</sup> παρακαλῶν αὐτὸν <sup>5</sup>καὶ λέγων “Κύριε<sup>6</sup>, ὁ παῖς μου βέβηλται ἐν τῇ οἰκίᾳ [παραλυτικός, δεινῶς βασανιζόμενος].” <sup>7</sup>λέγει αὐτῷ<sup>7</sup> “Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.”

(S. Matthew's abbreviation has led to contradiction as in Matt. ix. 18=Mark v. 23=Luke viii. 42.)

<sup>8</sup> ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος<sup>4</sup> ἔφη<sup>8</sup> “Κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· † ἀλλὰ μόνον εἰπέ λόγῳ<sup>9</sup>, καὶ ἰαθήσεται ὁ παῖς μου<sup>10</sup>. <sup>9</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (τασσόμενος)<sup>11</sup>, ἔχων ὑπ' ἐμαντὸν στρατιώτας, καὶ λέγω τούτῳ ‘Πορεύθητι,’ καὶ πορεύεται, καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται, καὶ τῷ δούλῳ μου<sup>12</sup> ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.” <sup>10</sup> ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν<sup>13</sup> “Ἀμὴν λέγω ὑμῖν, ὅτι <sup>14</sup>παρ' οὐδενὶ<sup>14</sup> τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.†

1 (ll ss + Post haec... ± δέ) 2 (C Καπερ.) 3 (s<sup>o</sup> omits)  
4 (N -ἀρχης, s<sup>o</sup> chiliarch) 5 (N ss omit) 6 (N C + και)  
7 (N + Ἀκολουθεῖ μοι) 8 (N C εἶπεν) 9 (Γ 2 ll λόγον)  
10 (2 ll omit) 11 C 2 ll omit 12 (ll ss + dico) 13 (C ll ss + αὐτῷ) 14 (N C 1 οὐδὲ, ll non)

vii. 1 [<sup>1</sup>Ἐπειδὴ<sup>1</sup> ἐπλήρωσεν<sup>2</sup> πάντα<sup>3</sup> τὰ ῥήματα αὐτοῦ<sup>4</sup> εἰς τὰς ἀκοὰς τοῦ λαοῦ<sup>5</sup>,] εἰσῆλθεν<sup>6</sup> εἰς Καφαρναοὺμ. <sup>7</sup> Ἐκατοντάρχου δὲ τινος δούλου<sup>7</sup> κακῶς ἔχων<sup>7</sup> ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος<sup>9</sup>. <sup>3</sup> ἀκούσας δὲ<sup>10</sup> περὶ τοῦ Ἰησοῦ ἀπέστειλεν ἑαυτὸν<sup>11</sup> πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως<sup>12</sup> ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. <sup>4</sup> οἱ δὲ παραγενόμενοι ἑρῶν τὸν Ἰησοῦν<sup>13</sup> παρεκάλουν<sup>14</sup> αὐτὸν<sup>15</sup> σπουδαίως λέγοντες<sup>16</sup> ὅτι “Ἀξιὸς ἐστὶν ὃ παρέξη<sup>17</sup> τοῦτο, <sup>5</sup> ἀγαπᾶ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὑποκόδομησεν<sup>17</sup> ἡμῖν.” <sup>6</sup> ὁ δὲ Ἰησοῦς ἐπορεύετο ἑρῶν αὐτοῖς<sup>18</sup>. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ<sup>19</sup> τῆς οἰκίας ἐπεμψεν<sup>20</sup> φίλους ὁ ἑκατοντάρχης<sup>21</sup> λέγων αὐτῷ<sup>22</sup> “Κύριε, μὴ σκύλλου, οὐ γὰρ ἰκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· <sup>7</sup> διὸ οὐδὲ ἐμαντὸν ἤξίωσα πρὸς σὲ ἐλθεῖν<sup>23</sup>· ἀλλὰ<sup>24</sup> εἰπέ λόγῳ<sup>25</sup>, καὶ ἰαθήτω<sup>26</sup> ὁ παῖς μου· <sup>8</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας, καὶ λέγω τούτῳ ‘Πορεύθητι<sup>27</sup>,’ καὶ πορεύεται, καὶ ἄλλῳ ‘Ἐρχου,’ καὶ ἔρχεται, καὶ τῷ δούλῳ μου ‘Ποίησον τοῦτο,’ καὶ ποιεῖ.” <sup>9</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν<sup>11</sup>, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ<sup>22</sup> ὄχλῳ εἶπεν <sup>28</sup> “Ἄγω ὑμῖν, οὐδὲ<sup>29</sup> ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.”

1 N ll Ἐπει δὲ (D ll Καὶ ἐγένετο ὅτε) 2 (D 2 ll ἐτέλεσεν)  
3 (N 1 omit, D ταῦτα) 4 (M 1 ταῦτα, D ll s<sup>o</sup> omit) 5 (D λαλῶν) 6 (D ἤλθεν) 7 (D<sup>e</sup> † τις, l puer) 8 (N omits)  
9 (D τιμος) 10 (2 ll omit) 11 (D ll omit) 12 (N + αὐτὸς)  
13 (C πρὸς αὐτόν, D ll omit) 14 (N D ἠρώτων) 15 (ll Iesum) 16 (C 1 + αὐτῷ) 17 (CD \* οἰκ.) 18 (D μετ' αὐτῶν) 19 (N D omit) 20 (CD ll + πρὸς αὐτόν) 21 (N CD -τόνταρχος) 22 (D omits) 23 (N 2 ll omit) 24 (C 1 + μόνον)  
25 (Γ 2 ll λόγον) 26 (N CD ἰαθήσεται) 27 (D Πορεύου) 28 (D ll + Ἀμὴν) 29 (D οὐδέποτε, ll in nullo)

¶ Some critics compare with this S. John iv. 46—54.

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S. LUKE.

1. B. An independent Logion: in a different context in S. Luke.

viii. 11 “[Λέγω δὲ ὑμῶν ὅτι]  
πολλοὶ ἀπὸ ἀνατολῶν καὶ ἀγερμῶν<sup>a</sup> ἤξουσιν (1)  
καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ<sup>1</sup> καὶ  
Ἰακώβ (2)  
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (3)  
12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται<sup>2</sup> (4)  
εἰς τὸ σκοτὸς τὸ ἐξώτερον<sup>b</sup>.  
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δόδοντων<sup>c</sup>.” (5)  
1 (N II Ἰσαὰκ) 2 (N? 1ss? ἐξελεύσονται, II ibunt)

With Luke xiii. 29 c compare Luke xiv. 15 “Μακάριος ὅστις  
φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.”

(From THE MISERIES OF THE LOST.)  
xiii. 28 “Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
δόδοντων<sup>c</sup>, (5)  
ὅταν ὄψεσθε<sup>1</sup> Ἀβραὰμ καὶ Ἰσαὰκ<sup>2</sup> καὶ Ἰακώβ (2)  
[καὶ πάντας τοὺς προφῆτας<sup>3</sup>]  
ἐν τῇ βασιλείᾳ τοῦ θεοῦ,  
ὑμᾶς δὲ ἐκβαλλομένους ἕξω. (4)  
29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ ἀγερμῶν<sup>a</sup> (1)  
[καὶ ἀπὸ<sup>4</sup> βορρᾶ καὶ νότου]  
καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)  
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι,  
καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι<sup>d</sup>.”  
1 (N II Ἰσητε) 2 (N D II Ἰσαὰκ, I Sahak) 3 (I + dei,  
II + introcuntes) 4 (ND<sup>2</sup> II omit)

1. C. Independent editorial conclusions.

[viii. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη “Ἐπαγε<sup>1</sup>, ὡς ἐπι-  
στευσας γεννηθήτω σοι”  
καὶ ἰάθη ὁ παῖς<sup>2</sup> ἐν τῇ ὥρᾳ ἐκελευ<sup>3</sup>.]  
1 (C II + καὶ) 2 (C SS + αὐτοῦ) 3 (C II ἀπὸ τῆς κ.τ.λ.,  
N C I + καὶ ὑποστρέψας ὁ ἑκατοντάρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ  
τῇ ὥρᾳ εὗρεν τὸν παῖδα ὑγιαίνοντα)

[vii. 10 Καὶ ὑποστρέψαντες ἔειπεν τὸν<sup>1</sup> οἶκον<sup>2</sup> οἱ πεμφθέντες<sup>3</sup> εὗρον  
τὸν<sup>4</sup> δοῦλον<sup>1</sup> ὑγιαίνοντα.]  
1 (D omits) 2 (2 II omit) 3 (D + δοῦλοι) 4 (CD 2 II  
+ ἀσθενοῦντα)

2. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew works up this Logion into the Marcan narrative of the Paralytic healed on the Sabbath; S. Luke into the Fourth Division narratives of the Dropsical Man and the Crooked Woman healed on the Sabbath. We infer that the saying had no proper preface, but each Evangelist saw that it was adapted to some Sabbath day healing and acted accordingly.

(From the Marcan section of THE MAN WITH THE  
WITHERED HAND.)

xii. 11 “Ὁ δὲ<sup>11</sup> εἶπεν αὐτοῖς  
“Τίς<sup>2</sup> (ἔσται)<sup>3</sup> ἔξ ὑμῶν<sup>4</sup> ἄνθρωπος<sup>5</sup> ὃς ἔξει<sup>6</sup> πρόβατον ἐν<sup>7</sup>,  
καὶ ἐὰν<sup>8</sup> ἐμπέσῃ<sup>9</sup> τοῦτο<sup>10</sup> τοῖς σάββασιν εἰς βόθυνον,  
οὐχὶ κρατήσῃ<sup>11</sup> αὐτὸ καὶ ἐγείρῃ<sup>12</sup>;  
12 πόσω οὖν διαφέρει ἄνθρωπος<sup>13</sup> προβάτου.  
ὥστε ἔξεστιν τοῖς σάββασιν<sup>14</sup> καλῶς ποιεῖν.”  
1 (SS omit) 2 (D<sup>8</sup> † Tt) 3 C II omit (D II SS ἔστω)  
4 (D ἐν ὑμῶν) 5 (2 II omit) 6 (D II SS ἔχει) 7 (I SS omit)  
8 (D I omit) 9 (N πέση) 10 (D II omit) 11 (D I κρατεῖ,  
N II κρατήσας... - καὶ) 12 (CD I ἐγείρει) 13 (D + τοῦ)  
14 (B σαββάτοις)

(From THE DISCOURSE AT A PHARISEE'S DINNER  
TABLE.)

xiv. 5 Καὶ<sup>1</sup> πρὸς αὐτοὺς<sup>2</sup> εἶπεν †  
“Τίνος<sup>3</sup> ὑμῶν υἱὸς<sup>4</sup> ἡ βοῦς  
εἰς φρέαρ πεσεῖται<sup>5</sup>,  
καὶ οὐκ εὐθέως<sup>6</sup> ἀνασπάσει αὐτὸν ἐν<sup>7</sup> ἡμέρᾳ τοῦ  
σαββάτου<sup>8</sup> ;” †  
[6 Ἐκαὶ οὐκ ἔσχεσαν ἀναποκριθῆναι<sup>9</sup> πρὸς ταῦτα.]

Compare (from THE CROOKED WOMAN HEALED)  
xiii. 15 Ἀπεκρίθη δὲ<sup>10</sup> αὐτῷ ὁ κύριος<sup>11</sup> καὶ εἶπεν “Ἐπο-  
κριταί<sup>12</sup>, ἕκαστος ὑμῶν τῷ σαββάτῳ<sup>13</sup> οὐ λύει τὸν βού-  
ν αὐτοῦ ἢ<sup>14</sup> τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων<sup>15</sup> ποτίζει ;”  
1 (N I + ἀποκριθεὶς) 2 (N † αὐτὸν) 3 (D + ἐξ) 4 (N II SS  
ὄνος, S<sup>2</sup> + ἡ ὄνος, D πρόβατον) 5 (D ἐν πεσ.) 6 (S<sup>2</sup> omits)  
7 (D τῷ, 3 II omit) 8 (I omits) 9 (D οἱ δὲ οὐκ ἀπεκρίθησαν,  
A II SS + αὐτῷ) 10 (A I οὖν, SS omit) 11 (D<sup>8</sup> SS Ἰησοῦς)  
12 (D I SS Ἐποκριτά) 13 (N † omits) 14 (D καὶ) 15 D  
ἀπαγαγῶν

<sup>a</sup> LXX. Mal. i. 11, διότι ἀπ' ἀνατολῶν ἦλλου καὶ ἔως δυσμῶν τὸ ὄνομα μου δεδόξασται ἐν τοῖς ἔθνεσιν. Isai. lix. 19, καὶ  
φοβηθήσονται οἱ ἀπὸ δυσμῶν τὸ ὄνομα Κυρίου, καὶ οἱ ἀπ' ἀνατολῶν ἦλλου τὸ ὄνομα τὸ ἐνδοξόν.  
<sup>b</sup> This phrase occurs in Matt. viii. 12, xxii. 13, xxv. 30.  
<sup>c</sup> This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.  
<sup>d</sup> This refrain occurs in Matt. xix. 30 = Mark x. 31; Matt. xx. 16; Luke xiii. 30.

C lacks Matt. xvii. 27—xviii. 27.  
 ——— Matt. xxiv. 11—44.  
 ——— Luke xii. 4—xix. 41.  
 s<sup>c</sup> ——— Matt. xxiii. 25—xxviii. 20.  
 ——— Luke iii. 16 b—vii. 33 a.

FOURTH DIVISION.

S. MATTHEW.

S. LUKE.

3. BLIND LEADERS OF THE BLIND.

S. Matthew inserts this *Logion* in the midst of the Marcan section about Eating with unwashed hands. In his edition it is conflated with another *Logion* and with some editorial connecting links. S. Luke puts it into the Sermon on the Mount [Plain]. We infer that neither Evangelist had any real knowledge of the occasion on which our Lord spoke it.

(From the Marcan section of *EATING WITH UNWASHED HANDS*.)

xv. 12 Τότε προσελθόντες<sup>1</sup> οἱ μαθηταὶ<sup>2</sup> λέγουσιν<sup>3</sup> αὐτῷ  
 “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-  
 λίσθησαν;” 13 ὁ δὲ ἀποκριθεὶς εἶπεν “Πᾶσα φυτεία ἣν  
 οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωθήσεται.  
 14 ἄφετε αὐτοὺς<sup>4</sup>. Ἐκρίζωθὶς ὁδῆγός<sup>5</sup> αὐτῶν.  
 τυφλὸς δὲ τυφλὸν εἰς ὄδηγόν<sup>6</sup>,  
 ἀμφότεροι εἰς βόθυνον<sup>7</sup> πεσοῦνται<sup>8</sup>.”

1 (F 2 ll + αὐτῷ) 2 (C ll ss + αὐτοῦ) 3 (NC ll εἶπαν)  
 4 (D τοὺς τυφλοὺς) 5 NC 1 s<sup>c</sup> ὁδῆγός εἰσιν, NC 1 τυφλοί,  
 C ll s<sup>a</sup> + τυφλῶν 6 (D \* ὄδαγῆ) 7 (D βόθρον) 8 (D ἐνπεσ.,  
 ss shall fall with him)

(From *THE SERMON ON THE MOUNT [PLAIN]*.)

vi. 39 [Ἐπεὶ<sup>1</sup> δὲ καὶ παραβολὴν αὐτοῖς]  
 “Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν<sup>2</sup>;  
 οὐχὶ<sup>3</sup> ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται<sup>4</sup>;”

1 (D ll \* Ἐλεγεν) 2 (D ὄδαγεῖν) 3 (N οὐκ) 4 (NC ll  
 πεσοῦνται)

4. FAITH LIKE A GRAIN OF MUSTARD SEED.

This *Logion* is inserted by SS. Mark and Matthew into the narrative of the Cursing of the barren fig-tree, but S. Matthew also appends it to the Marcan section of the Demoniac boy at the mount of Transfiguration, making it serve as our Lord's answer to the question of the disciples “Why could not we cast it out?” S. Luke is not acquainted with either of the above connexions, but strings together four disconnected *Logia* without attempting to work them, as usual, into a conflation, but with the mere prefix of an editorial note.

The change of the mountain into a tree may have been made in a mountainless country, cf. Luke vi. 47. S. Paul agrees with SS. Matthew and Mark against S. Luke in 1 Cor. xiii. 2, κἄν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

(From the Marcan section of *THE DEMONIAIC BOY*.)

xvii. 20 Ὁ δὲ λέγει<sup>1</sup> αὐτοῖς “Διὰ τὴν ὀλιγοπιστίαν<sup>2</sup> ὑμῶν  
 ἀμὴν γὰρ λέγω ὑμῖν<sup>3</sup>,  
 εἰ ἂν ἔχητε πίστιν ὡς κόκκον<sup>4</sup> σινάπεως,  
 ἐρεῖτε τῷ ὄρει τούτῳ  
 ‘Μετὰβα<sup>5</sup> ἐνθεν<sup>6</sup> ἐκεῖ<sup>7</sup>,  
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν<sup>8</sup>.”

1 (C ll εἶπεν) 2 (CD ll ἀπιστίαν) 3 (C + ὅτι) 4 (D  
 κόκκος) 5 (CD -βηθι) 6 (C ἐντεθεν) 7 (2 ll ss omit)  
 8 (CD ll + 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ  
 καὶ νηστείᾳ)

(One of four disconnected *Logia*.)

xvii. 5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ “Πρόσθεσ ἡμῖν πίστιν.”  
 6 Ἐπεὶ δὲ ὁ κύριος<sup>1</sup>]  
 “Εἰ ἔχετε<sup>2</sup> πίστιν ὡς κόκκον σινάπεως,  
 ἐλέγετε ἂν<sup>3</sup> τῇ συκαμίνῳ (ταύτῃ)<sup>4</sup>  
 ‘Ἐκρίζωθι καὶ<sup>5</sup> φυτεῖθι<sup>6</sup> ἐν τῇ θαλάσῃ<sup>7</sup>.  
 καὶ ὑπήκουσεν ἂν ὑμῖν.”

1 (D ll ὁ δὲ εἶπεν αὐτοῖς) 2 (D ll εἔχετε) 3 (D + τῷ ὄρει  
 τούτῳ ‘Μετὰβα ἐντεθεν ἐκεῖ’ καὶ μετέβαιων, καὶ) 4 ND 1  
 omit 5 (D omits) 6 (D ll μεταφ., 1 omits καὶ φ.)  
 7 (D ll εἰς τὴν θάλασσαν, 2 ll omit)

(For a doublet and S. Mark's parallel see I. § 37 c.)

5. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Luke prefixes this, S. Matthew affixes it, to the Marcan saying about being ‘drowned in the depths of the sea with a millstone round your neck.’ We infer that the connecting link is the word *σκανδαλίζω* in S. Mark with the noun *σκάνδαλον* here. The false metaphor of a trap ‘coming’ is faithfully preserved in both Gospels.

(From the Marcan section of *CAUSING SCANDALS*.)

xviii. 7 “Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων<sup>1</sup>. ἀνάγκη  
 γὰρ<sup>2</sup> ἔλθειν τὰ σκάνδαλα, πλὴν<sup>3</sup> οὐαὶ τῷ ἀνθρώπῳ<sup>4</sup> δι’ οὗ  
 τὸ σκάνδαλον ἔρχεται.”

1 (ss + which are coming) 2 (ND ll + ἔστιν) 3 (D † + δὲ)  
 4 (B ll + ἐκεῖν)

(One of four disconnected *Logia*.)

xviii. 1 [Ἐπεὶ δὲ πρὸς τοὺς μαθητὰς αὐτοῦ<sup>1</sup>] “Ἀνένδεκτόν  
 ἔστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν, πλὴν οὐαὶ<sup>2</sup> δι’ οὗ  
 ἔρχεται.”

1 (1 omits) 2 (A ll οὐαὶ δὲ)

\* Cf. Rom. ii. 19, πέποιθάς τε σεαυτὸν ὀδηγὸν εἶναι τυφλῶν.

S. MATTHEW.

S. LUKE.

6. IF THY BROTHER SIN, HOW TO TREAT HIM.

The phrase *προσέχετε ἑαυτοῖς* occurs in Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28, but not in any other N.T. author.

The *Logia* here are much altered in wording and are put in entirely different contexts. In S. Matthew especially there seems to be much editorial change.

(Appended to the parable of *THE LOST SHEEP*.)

xviii. 15 “Ἐὰν δὲ ἁμαρτήσῃ<sup>1</sup> ὁ ἀδελφός σου, ὑπάγε<sup>2</sup> ἐλεγξὸν αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου<sup>3</sup>. ἔάν σου ἀκούσῃ, ἐκέρδησας<sup>4</sup> τὸν ἀδελφόν σου.”

(Introduction to the parable of *THE UNMERCIFUL SERVANT*.)

xviii. 21 Τότε προσελθὼν ὁ<sup>5</sup> Πέτρος εἶπεν (αὐτῷ)<sup>6</sup> “Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;”<sup>7</sup> 22 λέγει αὐτῷ ὁ Ἰησοῦς “Ὅν ἴλεω σοι<sup>7</sup> ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἐπτά<sup>8</sup>.”

1 (D11ss + *els se*) 2 (ss omit, ll + et) 3 (s<sup>s</sup> omits) 4 (D \* -ses) 5 (D omits) 6 (K s<sup>s</sup> omit) 7 (ss omit) 8 (D ἐπτάκις, ss † + ἐπτά)

(One of four disconnected *Logia*.)

xvii. 3 “[Προσέχετε ἑαυτοῖς.] ἔὰν ἁμαρτή<sup>1</sup> ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.]”

4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ<sup>2</sup> εἰς σέ<sup>3</sup> καὶ<sup>4</sup> ἐπτάκις<sup>5</sup> ἐπιστρέψῃ ἔπος σέ<sup>6</sup> λέγων ‘Μετανοῶ’, ἀφήσεις<sup>8</sup> αὐτῷ.”

1 (D ἁμαρτήσῃ, D11 + *els se*) 2 (K ἁμαρτη) 3 (211 s<sup>s</sup> omit) 4 (D + τὸ, A1 + ἐάν) 5 (A11 + τῆς ἡμέρας) 6 (311 omit) 7 (D<sup>s</sup> -ήσω) 8 (D11 s<sup>s</sup> ἄφες)

7. “YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL.”

S. Matthew inserts this *Logion* into the midst of the Marcan section “Behold, we have forsaken all and followed thee,” but S. Luke conflates it into the discourse at the last Supper. For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, xiv. 15, and the parable of the Great Supper.

(From the Marcan section of *THE REWARDS OF DISCIPLESHIP*.)

xix. (28) “Ἔμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,

καθήσεσθε<sup>1</sup> καὶ ὑμεῖς<sup>2</sup> ἐπὶ δώδεκα<sup>3</sup> θρόνων κρίνοντες τὰς<sup>4</sup> δώδεκα φυλὰς τοῦ Ἰσραήλ.”

1 (CD καθίσεσθε) 2 (KD αὐτοὶ) 3 (D δεκαδύο) 4 (D omits)

(From *THE DISPUTE FOR PRECEDENCE*.)

xxii. 28 “Ἔμεῖς δὲ ἐστε<sup>1</sup> οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου<sup>2</sup> καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου<sup>3</sup> βασιλείαν, ἵνα ἔσθητε<sup>3</sup> καὶ πίνητε<sup>4</sup> ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου<sup>5</sup>,

καὶ καθήσεσθε<sup>6</sup> ἐπὶ<sup>7</sup> θρόνων<sup>8</sup>

τὰς<sup>9</sup> δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.”

1 (D † Καὶ ὑμεῖς ἠξήθητε ἐν τῇ διακονίᾳ μου, ὡς ὁ διακονῶν) 2 (D1 omit) 3 (K -λητε) 4 (ss + *with me*) 5 (D211 s<sup>s</sup> omit) 6 (K11 καθήσεσθε (D<sup>s</sup> καθέζησθε)) 7 (D11ss + δώδεκα) 8 (D θρόνους) 9 (D omits)

8. WHERE THE CARCASE IS, THERE THE VULTURES WILL GATHER.

*ἀετοὶ* seems to stand for *γῦπες* as in Micah i. 16.

(From the discourse on *THE LAST DAYS*.)

xxiv. 28 “Ὅπου<sup>1</sup> ἔάν ᾖ τὸ πτώμα<sup>2</sup>, ἐκεῖ συναχθήσονται<sup>3</sup> οἱ ἀετοί.”

1 (K + Που, X11 + γὰρ) 2 (N11 σῶμα) 3 (1 + et)

(From a discourse about *THE LAST DAYS*.)

xvii. 37 “Καὶ ἀποκριθέντες<sup>1</sup> λέγουσιν αὐτῷ<sup>2</sup> “Ποῦ, κύριε;” Ἦ δὲ εἶπεν αὐτοῖς<sup>3</sup>”

“Ὅπου τὸ σῶμα<sup>5</sup>,

ἐκεῖ καὶ<sup>6</sup> οἱ ἀετοὶ ἐπισυναχθήσονται.” †

1 (211 omit) 2 (311 Respondentes autem, ss omit) 3 (D omits) 4 (1 dixit) 5 (E1 πτώμα) 6 (D<sup>s</sup>11 omit) 7 (D συναχ.)

FOURTH DIVISION.

S. MATTHEW.

THE ACTS.

9. THE DEATH OF JUDAS ISCARIOT.

S. Matthew makes Judas fling thirty shekels into the sanctuary beyond the veil and then hang himself. S. Luke says nothing about suicide. Judas fell flat upon his face, cracked asunder with a loud noise and all his inwards were poured forth. The cause of death is not explained. The description is merely horrible. S. Matthew says that after Judas's death the chief priests bought a field for a cemetery with the thirty shekels; S. Luke says that Judas bought the field for his own enjoyment before his death. S. Matthew says that the field was called the Bloody Field because it was bought with blood money; S. Luke, because it was stained with Judas's blood.

Plainly we have discrepant traditions here. There was a field and it was called the Bloody Field, but who bought it and why it was so named was not certain, nor can we now settle the point. On the difficulty about the price paid for it, see Mark xiv. 11 note.

xxvii. 3 Τότε ἰδὼν Ἰούδας ὁ παραδοὺς<sup>1</sup> αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς<sup>2</sup> ἔστρεψεν<sup>3</sup> τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις<sup>4</sup> λέγων “Ἡμᾶρτον παραδοὺς αἷμα δίκαιον.” οἱ δὲ εἶπαν “Τί πρὸς ἡμᾶς; σὺ ὄψη.”<sup>5</sup> καὶ ῥίψας τὰ ἀργύρια<sup>6</sup> εἰς τὸν ναὸν<sup>7</sup> ἀνεχώρησεν<sup>7</sup>, καὶ ἀπελθὼν ἀπήγγαστο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν “Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανῶν<sup>8</sup>, ἐπεὶ τιμὴ αἵματος ἐστίν.”<sup>7</sup> συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος<sup>9</sup> Ἄγρος Αἵματος ἕως τῆς σήμερον.

Acts i. 18, 19.

[18 Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας<sup>1</sup>, καὶ πρηνὴς<sup>2</sup> α γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχώθη πάντα τὰ σπλάγχνα<sup>3</sup> αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῆς διαλέκτου αὐτῶν Ἀκελδαμάχ<sup>6</sup>, τοῦτ' ἐστὶν Χωρίον Αἵματος.]

1 (D+αὐτοῦ) 2 (NC \*πρηνῆς) 3 (C \*σπλάγχνα)  
 4 (ND<sup>ε</sup>+δ) 5 (C+ἰδίῃ) 6 (N' Ἀχελ. D -δαιμάχ, C -δαμά)

(For vv. 9, 10, see § 63.)

1 NC παραδιδούς 2 (N μετεμελήθη καὶ) 3 (CII ἀπ-)  
 4 NBC ἀθῶνον 5 (N+τριάκοντα) 6 (CII ἐν τῷ ναῷ)  
 7 (C ἀπεχ.) 8 (BII Κορβάν) 9 (II+Acheldemach, quod est)

(2) FRAGMENTS PECULIAR TO S. MATTHEW.

(a) HISTORICAL.

10. THE GENEALOGY<sup>b</sup>.

The Biblical part of this Genealogy is probably taken direct from the book of Chronicles, which was the great storehouse for literature of this kind, but it rests also on Ruth iv. 18 ff., Genesis xxxviii. 16 ff., 2 Sam. xii. 24 and many other passages of the O.T.

The Genealogy bears traces of having been prepared to be learned by heart, for it contains many devices to assist the memory. A certain number of words are enclosed in square brackets as editorial additions, unnecessary to the true purpose, yet providing resting-places for the weary memory by dwelling on something of special interest. The division into three groups with fourteen names in each group, together with the concluding note which draws attention to this fact, is a notable help in *memoriter* repetition.

There are some peculiarities to be noticed: (1) Ἐσράμ for יְרָמְיָה, (2) Ἰωβήδ for יוֹבָד, (3) Ἀσάφ for אֲסָפָה, (4) Ἀμὼς for אֲמוֹן. These are slips of memory. The following are more serious. (5) Ὁξεία is an error of the LXX. for Ὁχοξεία (=Ahaziah), the first two letters having been omitted by a clerical oversight. But Ὁξεία frequently stands for Uzziiah in the LXX. (as in Isaiah i. 1). Elsewhere Uzziiah is called Azariah. This double confusion has led to the omission of three generations. (6) Jehoiakim son of Josiah is confused with Jehoiachin of the next generation. In Hebrew these names are much alike; in Greek they are quite different. The mistake therefore dates from the Hebrew original. There ought to have been at least eighteen names in the second division.

Shealtiel and Zerubbabel are the last Biblical names. After that everything rests on uncertain tradition, which we can only test by arithmetic and by comparison with S. Luke.

It must be admitted that the Genealogy is not one that would satisfy a modern herald. But the most serious difficulty about it is not noticed by harmonists. We are assured by it that in the royal David's line father was succeeded by son without fail for at least twenty generations. This is quite contrary to experience. In the kings of England the direct succession is never maintained for more than four generations. The Editor has too readily accepted the Hebrew "his son,"

<sup>a</sup> Papias adds πρηνεὶς ἐπὶ τοσοῦτον τὴν σάρκα, ὥστε μηδέ, ὄψθεν ἄμαξα ῥαδίως διέρχεται, ἐκεῖνον δύνασθαι διελθεῖν.

<sup>b</sup> In Cod. D the harmonists went so far as to cancel S. Luke's Genealogy over that portion of it which is also found in S. Matthew, and to substitute for it S. Matthew's list of names, but in the inverted order which S. Luke gives.

S. MATTHEW.

I. CHRONICLES.

which often means no more than 'his heir.' For example, Hezekiah cannot have been the son of Ahaz unless we are to set aside the dates which are given us in the O.T. Ahaz burnt his son and was succeeded by his brother, or cousin, or other relative. Probably there are many other examples of this.

A study of the Genealogies teaches us not to worship the letter of Scripture. "The letter killeth: the Spirit giveth life." Of the differences between S. Matthew's genealogy and S. Luke's we shall speak hereafter. We have no reason to doubt that these genealogies were the best work of the kind which that age could produce and that they were carefully done, but we must not demand more. They seem to have been, as we should expect, the work of Hebrew Christians, probably of Ebionites who held that our Lord was the son of Joseph.

10. A. Preface to the Genealogy.

i. 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ  
 υἱοῦ Δαυεὶδ<sup>c</sup> υἱοῦ Ἀβραάμ<sup>d</sup>.

(Names or parts of names which are not found in S. Luke's genealogy (V. § 14) are printed in thick type.)

10. B. First Division: fourteen Generations.

I Chronicles i. 34—iii. 19.

(Common O.T. form)

i. 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ<sup>1</sup>, (1) (2)  
 Ἰσαάκ<sup>2</sup> δὲ ἐγέννησεν τὸν Ἰακώβ, (3)  
 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν (4)  
 [καὶ τοὺς ἀδελφοὺς αὐτοῦ],  
 3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες (5)  
 [καὶ τὸν Ζάρα<sup>3</sup> ἐκ τῆς Θαμάρ]<sup>4</sup>,  
 Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ<sup>5</sup>, (6)  
 Ἑσρώμ<sup>5</sup> δὲ ἐγέννησεν τὸν Ἀράμ, (7)  
 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ, (8)  
 Ἀμειναδάβ<sup>6</sup> δὲ ἐγέννησεν τὸν Ναασσών, (9)  
 Ναασσών δὲ ἐγέννησεν τὸν Σαλμών<sup>7</sup>, (10)  
 5 Σαλμών<sup>7</sup> δὲ ἐγέννησεν τὸν Βόες<sup>8</sup> [ἐκ τῆς Ῥαχάβ<sup>9</sup>]<sup>4</sup>, (11)  
 Βόες<sup>8</sup> δὲ ἐγέννησεν τὸν Ἰωβῆδ<sup>10</sup> [ἐκ τῆς Ῥούθ], (12)  
 Ἰωβῆδ<sup>10</sup> δὲ ἐγέννησεν τὸν Ἰεσσαί, (13)  
 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα]. (14)  
 1 (N<sup>1</sup> Ἰσακ) 2 (N<sup>2</sup> omit, ss omit throughout vv. 2—16)  
 3 (B Ζάρε) 4 (I omits) 5 (I Efron) 6 (N<sup>1</sup> †-δάμ)  
 7 (ss Sela) 8 (C Βόος, E II Βόος) 9 (I †Pacham)  
 10 (II Obeth or Obed)

34 Καὶ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ. Abraham  
 καὶ υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἠσαὺ. Isaac  
 ii. 1 Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ... Jacob  
 Ἰουδά..... Judah  
 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν  
 Φάρες καὶ τὸν Ζάρα. Pharez  
 5 υἱοὶ Φάρες· Ἀρσὼν καὶ Ἰεμονήλ. Hezron  
 9 καὶ υἱοὶ Ἑσερῶν... Ῥὰμ καὶ... Ἀράμ. Ram  
 10 καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ, Amminadab  
 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών... Nahshon  
 11 καὶ Ναασσών ἐγέννησεν τὸν Σαλμών, Salma  
 καὶ Σαλμών ἐγέννησεν τὸν Βόος. Boaz  
 12 καὶ Βόος ἐγέννησεν τὸν Ὠβηδ, Obed  
 καὶ Ὠβηδ ἐγέννησεν τὸν Ἰεσσαί, Jesse  
 13 καὶ Ἰεσσαί ἐγέννησεν... 15 Δαυεὶδ. David

There is no O.T. authority for making Rahab mother of Boaz.

10. C. Second Division: fourteen Generations.

i. (6) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα<sup>2</sup> (15)  
 [ἐκ τῆς τοῦ Οὐρελου],  
 7 Σολομῶν<sup>3</sup> δὲ ἐγέννησεν τὸν Ῥοβοάμ, (16)  
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβειά<sup>4</sup>, (17)  
 Ἀβειά<sup>4,5</sup> δὲ ἐγέννησεν τὸν Ἀσάφ<sup>6</sup>, (18)  
 8 Ἀσάφ<sup>6</sup> δὲ ἐγέννησεν τὸν Ἰωσαφάτ<sup>7</sup>, (19)  
 Ἰωσαφάτ<sup>7</sup> δὲ ἐγέννησεν τὸν Ἰωράμ, (20)  
 Ἰωράμ δὲ ἐγέννησεν<sup>8</sup> \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* τὸν Ὁζεάν, (21)  
 1 (I omits, C II + δ βασιλεὺς) 2 (N<sup>1</sup> Σαλωμών, II Salomonem)  
 3 (I Salamon) 4 (D in Luke I Ἀβιοῦδ, II Abiu or Abiuth)  
 5 (N<sup>1</sup> Ἀβιάς) 6 (E II ss Ἀσά) 7 (C -φά, D in Luke -άδ)  
 8 (ss † + Ahazia; Ahazia begat Joash; Joash begat Amazia;  
 Amazia begat, D in Luke also gives these names)

iii. 1 Υἱοὶ Δαυεὶδ..... 5 Σαλωμών. Solomon  
 10 υἱοὶ Σαλωμών· Ῥοβοάμ, Rehoboam  
 Ἀβειὰ υἱὸς αὐτοῦ, Abijah  
 Ἀσὰ υἱὸς αὐτοῦ, Asa  
 Ἰωσαφάτ υἱὸς αὐτοῦ, Jehoshaphat  
 11 Ἰωράμ υἱὸς αὐτοῦ, Jehoram  
 Ὁζεὶα υἱὸς αὐτοῦ (error for Ὁχοζεὶα), Ahaziah  
 Ἰωὰς υἱὸς αὐτοῦ, Joash  
 12 Ἀμαζίας υἱὸς αὐτοῦ, Amaziah  
 Ἀζαριὰ υἱὸς αὐτοῦ (variant for Ὁζεὶα) Uziah

<sup>c</sup> Rom. i. 1, Ἰησοῦ Χριστοῦ... 3 τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.  
<sup>d</sup> Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

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- i. 9 Ὁζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, (22)
- Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάς<sup>9</sup>, (23)
- Ἀχάς<sup>10</sup> δὲ ἐγέννησεν τὸν Ἐζεκίαν, (24)
- 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσή, (25)
- Μανασσή<sup>11</sup> δὲ ἐγέννησεν τὸν Ἀμώς<sup>12</sup>, (26)
- Ἀμώς<sup>12</sup> δὲ ἐγέννησεν τὸν Ἰωσειαν, (27)
- 11 Ἰωσειάς δὲ ἐγέννησεν<sup>13</sup> \* \* \*

\* \* \* τὸν Ἰεχονίαν (28)  
[καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.]

- 9 (B<sup>s</sup> Ἀχάξ)      10 (B Ἀχάξ)      11 (B \* Μανασσή)
- 12 (E 2ll Ἀμῶν)      13 (s<sup>i</sup> p + Jehoiakim; Jehoiakim begat)

10. D. *Third Division: thirteen ¶ Generations.*

- i. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος]
- Ἰεχονίας ἐγέννησεν<sup>1</sup> τὸν Σαλαθιήλ<sup>2</sup>, (29)
- Σαλαθιήλ<sup>2</sup> δὲ ἐγέννησεν<sup>1</sup> τὸν Ζοροβάβελ, (30)
- 13 Ζοροβάβελ δὲ ἐγέννησεν<sup>1</sup> τὸν Ἀβιούδ<sup>3</sup>, (31)
- Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, (32)
- Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, (33)
- 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ<sup>4</sup>, (34)
- Σαδώκ<sup>4</sup> δὲ ἐγέννησεν τὸν Ἀχείμ<sup>5</sup>, (35)
- Ἀχείμ<sup>5</sup> δὲ ἐγέννησεν τὸν Ἐλιοῦδ<sup>6</sup>, (36)
- 15 Ἐλιοῦδ<sup>7</sup> δὲ ἐγέννησεν τὸν Ἐλεάζαρ, (37)
- Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν<sup>8</sup>, (38)
- Μαθθάν<sup>8</sup> δὲ ἐγέννησεν τὸν Ἰακώβ, (39)
- 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, (40)
- ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος<sup>9</sup> Χριστός<sup>10</sup>. (41)

- 1 (B γενῶ)      2 (B1 Σελαθ., ss Shealtiel)      3 (B -ούτ,
- 11 -υθ)
- 4 (B11 Σαδώχ)      5 (D in Luko ss Ἀχείμ)      6 (B -ούτ,
- 1 -υθ, 1 -um)      7 (B -ούτ, 1 -υθ, 2ll -um)      8 (B<sup>c</sup> Μαθθάν)
- 9 (2ll s<sup>o</sup> omit)      10 (ll cui desponsata virgo (l omits virgo)
- Maria genuit (or peperit) &c., s<sup>o</sup> Joseph, to whom was espoused
- Mary the virgin, begat Jesus &c.)

10. E. *Editorial Conclusion.*

[i. 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες<sup>1</sup>.]

1 (ll + omnes itaque generationes ab Abraham usque in (or ad) adventum Iesu Christi generationes sunt XLII)

¶ One line seems to have been lost from the third Division.

11. THE BETROTHAL OF MARY TO JOSEPH.

Six inspired dreams are narrated in S. Matthew, always with the formula κατ' ὄναρ, three times with the addition of "an angel of Jehovah." Five of these dreams occur in these first two chapters, one (that of Pilate's wife) in the 27th chapter. There is nothing exactly like them elsewhere in N.T.

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- iii. (12) Ἰωαθὰν υἱὸς αὐτοῦ, Jotham
- 13 Ἀχὰς υἱὸς αὐτοῦ, Ahaz =
- Ἐζεκίας υἱὸς αὐτοῦ, Hezekiah
- Μανασσῆς υἱὸς αὐτοῦ, Manasseh
- 14 Ἀμὼν υἱὸς αὐτοῦ, Amon
- Ἰωσειὰ υἱὸς αὐτοῦ. Josiah
- 15 καὶ υἱοὶ Ἰωσειά·... ὁ δεῦτερος Ἰωακείμ. Jehoiakim
- 16 καὶ υἱοὶ Ἰωακείμ· Ἰεχονίας υἱὸς αὐτοῦ·..... Jehoiachin

- iii. 17 Σαλαθιήλ υἱὸς αὐτοῦ. Shealtiel
- 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ·..... Zerubbabel

There are many indications that S. Matthew's Gospel was not merely the product of oral teaching, but was written to be committed to memory. Not the least of these are the editorial notes in the Genealogy, which are clearly aids to the memory. So too is the division into three groups of fourteen generations.

Visions are found and angels. Practically the same thing may be intended, but it is not expressed in the same way. Identity of authorship seems to be indicated. The same person probably contributed the whole of these two chapters and also the remarkable information about Pilate's wife.

The Hebrew  $\eta\eta\eta\eta$ , "And she shall call" may be pointed  $\eta\eta\eta\eta$  "And thou shalt call."

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The meaning of *v.* 25 seems clear if only we could approach the subject without prepossessions, but it has been keenly debated in the Church. For opposite views of it see Lightfoot's essay on the 'Brethren of our Lord' in his Commentary on Galatians, and Mayor in his Commentary on S. James.

i. 18 Τοῦ δὲ Χριστοῦ (Ἰησοῦ)<sup>11</sup> ἣ γένεσις οὕτως ἦν. Μνηστευθείσης<sup>2</sup> τῆς μητρὸς αὐτοῦ<sup>13</sup> Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς<sup>22</sup>, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι<sup>4</sup>, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων "Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν<sup>5</sup> τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου<sup>6</sup> ἐστὶν ἅγιον. 21 τέξεται δὲ υἱόν, καὶ καλέσεις<sup>7</sup> τὸ ὄνομα αὐτοῦ<sup>8</sup> Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ<sup>9</sup> ἀπὸ τῶν ἁμαρτιῶν αὐτῶν." [22 Τοῦτο δὲ ὄλον<sup>10</sup> γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ Κυρίου διὰ<sup>11</sup> τοῦ προφήτου λέγοντος<sup>3</sup> 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίόν, καὶ καλέσουσιν<sup>12</sup> τὸ ὄνομα αὐτοῦ<sup>8</sup> Ἐμμανουήλ. α. ὅ ἐστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.] 24 Ἐγερθεῖς<sup>13</sup> δὲ (ὁ)<sup>14</sup> Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ<sup>15</sup>. 25 καὶ οὐκ ἐγένωσκεν<sup>16</sup> αὐτὴν ἕως (οὐ)<sup>17</sup> 17<sup>18</sup> ἔτεκεν<sup>10</sup> υἱόν<sup>20</sup>. καὶ ἐκάλεσεν<sup>21</sup> τὸ ὄνομα αὐτοῦ Ἰησοῦν<sup>β</sup>.

1 NC + Ἰησοῦ Χριστοῦ, 11 ss omit Ἰησοῦ 2 (E1 + γὰρ) 3 (1 omits) 4 (NC παραδ.) 5 NCD Μαρίαμ 6 (ss + to thee) 7 (L1 -σει) 8 (N? omits) 9 (ss the world) 10 (ss omit) 11 (D11 ss + Ησαίου) 12 (D<sup>s</sup> καλέσεις) 13 (D Διευ.) 14 N omits 15 (s<sup>c</sup> Μαργ) 16 (D11 ἔγνω) 17 B omits 18 (1<sup>s</sup> omit) 19 (CD + τὸν, s<sup>a</sup> + to him) 20 (CD11 + αὐτῆς τὸν πρῶτον, 1 + unigenitum) 21 (ss she called) 22 (s<sup>c</sup> omits)

12. THE WISE MEN FROM THE EAST.

Here only (3) is Ἱεροσόλυμα treated as feminine singular. Elsewhere it is a neuter plural. Beside it exists the indeclinable Ἱερουσαλήμ.

The quotation from Micah does not come from the LXX. (in which ἐξ οὐ probably = ἐκ σου as often in MSS.). The Hebrew reads "And thou, Bethlehem Ephrathah, art too small to be among the thousands of Judah; from thee shall One come forth for Me to be a ruler in Israel." The LXX. reads "And thou, Bethlehem [house of] Ephrathah, art one of a few to be amongst the thousands of Judah, &c." Our Gospel, probably reproducing some Palestinian Midrash, gives "land of Judah" instead of the unintelligible "Ephrathah," inserts the negative οὐδαμῶς and points  $\text{קָטָנִים}$  "thousands" as  $\text{קָטָנִים}$  "leaders." To insert a negative, when the sense seemed to require it, was regarded as quite legitimate in ancient exegesis, and was frequently done, though we cannot allow it.

Kepler's idea that 'the star' was not a luminous body moving in the earth's atmosphere, but a new star combined with a conjunction of the planets Jupiter, Venus and Mars in

<sup>a</sup> LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.  
<sup>b</sup> Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον. Cf. Rom. viii. 3; Phil. ii. 7; 1 Tim. i. 15, iii. 16; Heb. ii. 14.  
<sup>c</sup> LXX. Micah v. 2, Καὶ σύ, Βηθλέεμ οἶκος Ἐφραθά, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιᾶσιν Ἰούδα, ἐξ οὐ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἀρχὸν τοῦ Ἰσραήλ.

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the sign *pisces* which signified Judæa, the whole being interpreted by the Chaldean astrologers according to the rules of their art, has been too hastily set aside on the ground that the language does not express that idea. But surely we have no right to look for mathematical precision of language in such a case. The narrator tells the story in his own words, according to his own crude ideas. The duty of the exegete is to discover what objective reality lay beneath the words. To sweep the whole thing away as mythical is unscientific. We may not perhaps attach as much historical veracity to every detail in these two chapters, as we do to the body of the Gospel. The events are further removed and the narrator is unknown to us. But we have no grounds for rejecting them without examination from a *priori* prejudice.

ii. 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας<sup>11</sup> ἐν ἡμέραις Ἡρώδου<sup>9</sup> τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα<sup>2</sup> λέγοντες "Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν<sup>14</sup> τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσαι αὐτῷ." 3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα<sup>5</sup> Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν<sup>15</sup> ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ "Ἐν Βηθλέεμ τῆς Ἰουδαίας<sup>16</sup>. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

6 Καὶ σύ, Βηθλέεμ γῆ<sup>7</sup> Ἰούδα<sup>18</sup>, οὐδαμῶς<sup>9</sup> ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. ἔκ σοῦ<sup>10</sup> γὰρ<sup>11</sup> ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ<sup>12</sup> τὸν λαόν μου τὸν Ἰσραήλ.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν<sup>13</sup> παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστερος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ<sup>14</sup> εἶπεν<sup>15</sup> "Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου. ἐπὰν<sup>16</sup> δὲ εὕρητε ἀπαγγείλατέ<sup>17</sup> μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ." 9 οἱ δὲ ἀκούσαντες<sup>18</sup> τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστᾶθι ἐπάνω οὗ ἦν τὸ παιδίον<sup>19</sup>. 10 ἰδόντες δὲ τὸν ἀστέρα<sup>20</sup> ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον<sup>21</sup> τὸ παιδίον<sup>22</sup> μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς<sup>23</sup> αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν<sup>24</sup>. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν<sup>25</sup>.

1 (211 ss Iudae) 2 (D \*Ἡρώδους) 3 (C Ἱερουσαλήμ) 4 (N? \*ἀστέραν) 5 (D omits) 6 (211 ss Iudae, 1 Iuda) 7 (ss omit) 8 (D11 τῆς Ἰουδαίας, 1 Iudaea, 1 terra Iudeorum) 9 (D<sup>s</sup> 1 μῆ, 11 ss? non) 10 (B \*ἐξ σοῦ, NC †ἐξ οὐ, D<sup>s</sup> †ἐκ οὐ) 11 (N omits, C + μοι) 12 (D<sup>s</sup> ποιμαίνει, 1 regat) 13 (D ἠκρίβωσεν) 14 (D \*Βεθλέεμ) 15 (D ss + αὐτοῖς) 16 (D ὅταν) 17 (D ἐπαγγ.) 18 (D<sup>s</sup> †ἀκούσαν) 19 (D11 τοῦ παιδίου) 20 (NC \*ἀστέραν) 21 (11 εἶδον) 22 (D τὸν παῖδα) 23 (D11 θησαυ.) 24 (D σμύρναν) 25 (N εἰσὶν αὐτῶν)



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13. THE FLIGHT INTO EGYPT.

The tourist in Cairo is taken a pleasant drive to the spot where the Virgin dwelt, is shown a tree under which she sat and a fount in which she washed the Infant's clothes. It is needless to say that all these sacred sites are mediæval inventions.

It is to be noticed that S. Matthew clearly teaches that our Lord was born before Herod's death: how many months or years before, he does not define. S. Luke, we shall see, appears to teach that our Lord was born after Herod's death.

ii. 13 Ἀναχωρησάντων δὲ αὐτῶν<sup>1</sup> ἰδοὺ ἄγγελος Κυρίου φαίνεται<sup>2</sup> κατ' ὄναρ τῷ Ἰωσήφ λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον<sup>3</sup> καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον<sup>4</sup> τοῦ ἀπολέσαι αὐτό<sup>5</sup>.” 14 ὁ δὲ ἐγερθεὶς<sup>6</sup> παρέλαβε τὸ παιδίον<sup>7</sup> καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ<sup>8</sup> τοῦ προφήτου λέγοντος ἘΞ Αἰγύπτου ἐκάλεσα τὸν γιόν μου<sup>9</sup>.]

1 (B + εἰς τὴν χώραν αὐτῶν) 2 B II ἐφάνη 3 (D τὸν παῖδα) 4 (D αὐτόν) 5 (D διεγ.) 6 (s<sup>o</sup> by the mouth of *Isaiah*)

14. THE MURDER OF THE INNOCENTS.

ii. 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθιμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ<sup>1</sup> καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς ἀπὸ διετούς<sup>2</sup> καὶ κατωτέρω<sup>3</sup>, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν<sup>4</sup> παρὰ τῶν μάγων. [17 Τότε ἐπληρώθη τὸ ῥηθὲν<sup>5</sup> διὰ Ἱερεμίου<sup>6</sup> τοῦ προφήτου λέγοντος

18 Φωνὴ ἔν Ῥαμὰ ἠκούσθη,  
ἦ κλαυθμὸς καὶ ὀδυρμὸς πολλός·  
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς,  
καὶ οὐκ ἤθελεν<sup>8</sup> παρακληθῆναι ὅτι οὐκ εἰσίν<sup>9</sup>.]

1 (D \* Βεθλέαιμ) 2 (D II διετίας) 3 (D II κάτω) 4 (D ἠκρίβασεν) 5 (D + ὑπὸ Κυρίου) 6 (D \* Ἱερεμίου) 7 (CD ss + θρήνος καὶ) 8 (D II ἠθέλησεν)

15. THE RETURN TO NAZARETH.

βασιλεύει is correctly applied to Archelaus, who would by his father's will hold the title of king, until Augustus refused it.

It seems clear that the narrator had no notion that Nazareth was Joseph's residence of old. S. Luke's knowledge about Nazareth is unique and is always to be preferred.

ii. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων “Ἐγερθεὶς παράλαβε τὸ παιδίον<sup>1</sup> καὶ τὴν μητέρα αὐτοῦ

<sup>a</sup> LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)  
<sup>b</sup> LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμού· Ῥαχὴλ ἀποκλειομένη οὐκ ἠθέληεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

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καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητούντες τὴν<sup>2</sup> ψυχὴν τοῦ παιδίου.” 21 ὁ δὲ ἐγερθεὶς<sup>3</sup> παρέλαβε τὸ παιδίον<sup>4</sup> καὶ τὴν μητέρα αὐτοῦ καὶ εἰσήλθεν<sup>5</sup> εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος<sup>6</sup> βασιλεύει<sup>7</sup> τῆς Ἰουδαίας<sup>8</sup> ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη<sup>9</sup> ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζάρετ<sup>10</sup>, [ὅπως πληρωθῇ τὸ ῥηθὲν διὰ<sup>11</sup> τῶν προφητῶν<sup>12</sup> ὅτι Ναζωραῖος<sup>13</sup> κληθήσεται.]

1 (D τὸν παῖδα) 2 (C † + τὴν) 3 (D διεγ.) 4 (D II ἦλθεν) 5 (D τὴν) 6 (D Ἀρχί-) 7 (CD + ἐπι, II + in) 8 (s<sup>o</sup> omits) 9 (D † ἐφοβήθη) 10 (C II Ναζάρεθ, I Nazarein) 11 (C ὑπὸ) 12 (II ss singular) 13 (II Nazareus)

16. THE FAME OF OUR LORD SPREADS ABROAD.

This passage reads like an editorial note and hardly deserves to be regarded as a new contribution.

The mention of the Roman province of Syria is a most noteworthy fact, full of suggestion. Does the author mean that our Lord's fame (or 'teaching') spread to Antioch and the Cilician gates and that all the sick from Damascus and the other cities were brought to him? I trow not. 'Syria' is probably used to designate Palestine only, precisely as S. Luke uses 'Judæa.' From this I infer that the author lived in Alexandria or some other town of the Roman empire. Had he lived in Palestine, he must have used stricter terms.

The frequent use of πάντας when he only means πολλούς is commented on under Mark i. 5.

Decapolis is mentioned in *Matto*-Mark v. 20, vii. 31.

iv. 24 Καὶ ἀπήλθεν<sup>1</sup> ἡ ἀκοὴ αὐτοῦ εἰς ὄλην<sup>2</sup> τὴν Συρίαν<sup>3,4</sup> καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις<sup>5</sup> συνεχομένους,<sup>6</sup> δαιμονιζομένους<sup>7</sup> καὶ σεληνιαζομένους καὶ παραλυτικούς<sup>8</sup>, καὶ<sup>9</sup> ἑθεράπευσεν αὐτούς<sup>10,11</sup>. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

1 (NC ἐξῆλθεν) 2 (N πάσαν) 3 (I\* Blass *συνορίαν*) 4 (s<sup>o</sup> omits) 5 (N † -ρους) 6 (ND II + καὶ) 7 (N \* δαιμονιαζ.) 8 (s<sup>o</sup> omits) 9 (ss + *He laid His hand upon each of them and*) 10 (D II ss πάντας) 11 (I omits)

17. TWO BLIND MEN HEALED.

(Placed after *THE RAISING OF JAIRUS'S DAUGHTER*.)

This narrative demands careful study, because of its numerous affinities with others. The "two blind men" are transferred to Matt. xx. 30, where the other Gospels have only one

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(Bartimæus). The title "Son of David" has been borrowed from the mouth of Bartimæus and has been repeated in Matt. xii. 23, xv. 22, xxi. 9, 15. The question "Do you believe?" reminds us of the father of the demoniac boy (Mark ix. 24). 'Touching their eyes' is a commonplace (p. 108, note) and has been transferred from here into S. Matthew's account of Bartimæus. The phrase "according to your faith be it done unto you" not only reminds us of the refrain "Thy faith hath saved thee," but is almost reproduced in Matt. xv. 28 where the Marcan tradition is deserted for it. The expression "their eyes were opened" is transferred to Bartimæus (xx. 33). Finally the whole concluding sentence with the striking words *ἐνεβριμήθη, ὁράτε, ἐξελθόντες, διεφήμισαν*, is moulded on trito-Mark i. 43 ff., where the same strict charge is followed by the same defiant disobedience. Can it be that the trito-Mark has borrowed it from this passage?

Some critics would argue that the whole narrative is un-historical, being a mere cento of other passages, but in truth other passages seem to be affected by it quite as much as it is by them. We are at liberty to suppose that an inexperienced narrator, who had a story to tell, would naturally draw extensively upon his predecessors: but how would it be possible for him to alter the wording of older and well-established narratives? Clearly that is impossible, and we must therefore regard most of the changes as editorial. For only an editor could alter right and left. The assimilations are so numerous and complex that we attribute them partly to conscious, partly to unconscious, mental action during years of oral repetition, and find it very hard to imagine how they could have been made under the rival hypothesis.

ix. 27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν<sup>1</sup> δύο τυφλοὶ κρᾶζοντες<sup>2</sup> καὶ λέγοντες<sup>3</sup> "Ἐλέησον ἡμᾶς, υἱὲ<sup>4</sup> Δαυεὶδ ¶." 28 Ἐλθόντι<sup>5</sup> δὲ<sup>6</sup> εἰς τὴν οἰκίαν προσήλθαν αὐτῷ οἱ<sup>7</sup> τυφλοὶ, καὶ λέγει αὐτοῖς ὁ<sup>8</sup> Ἰησοῦς "Πιστεύετε ὅτι δύναμαι<sup>9</sup> τοῦτο ποιῆσαι;" λέγουσιν αὐτῷ "Ναί, κύριε." 29 τότε ἤψατο τῶν ὀφθαλμῶν<sup>10</sup> αὐτῶν λέγων<sup>11</sup> "Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν." 30 καὶ ἠνεψύχθησαν<sup>12</sup> αὐτῶν<sup>8</sup> οἱ ὀφθαλμοί<sup>13</sup>. Καὶ ἐνεβριμήθη<sup>14</sup> αὐτοῖς ὁ<sup>15</sup> Ἰησοῦς λέγων "Ὁράτε μηδεὶς γινωσκέτω." 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὄλῃ<sup>3</sup> τῇ γῆ ἐκείνῃ.

1 NC+αὐτῷ 2 (κ κραυγᾶς.) 3 (C? 2ll s<sup>8</sup> omit)  
4 B υἱός 5 (κ εἰσελθ.) 6 (D ll καὶ ἔρχεται...καί, κ+αὐτῷ)  
7 (ND ll + δύο) 8 (κ omits) 9 (κ ll + ὑμῶν) 10 (D ὀμμάτων)  
11 (D1 καὶ εἶπεν) 12 (κ ἀνεψύχ., C ἠνοίχ.)  
13 (s<sup>8</sup> + immediately) 14 (CD -μήσατο) 15 (D omits)

¶ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

18. THE (BLIND AND) DUMB DEMONIAIC.

Many critics regard these as dittographies, the same event being twice narrated, and some would attribute this to the accident that both sources, S. Mark and the *Logia*, contained the miracle. Under the oral hypothesis it is more probable that the events are distinct, but that they have been assimilated. There is however a doubt about the genuineness of

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ix. 34: if that be spurious, the assimilation is reduced. For further annotation see Mark iii. 22, note.

ix. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ<sup>1</sup> κωφὸν δαιμονιζόμενον<sup>2</sup> καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες<sup>3</sup> "Οὐδέποτε ἐφάνη οὕτως ἐν τῷ<sup>3</sup> Ἰσραήλ."

34 ([οἱ δὲ Φαρισαῖοι

ἔλεγον

"Ἐν<sup>4</sup> τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."])<sup>5</sup>

Doublet:

xii. 22 Τότε ἔπροσῆνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν<sup>16</sup> καὶ ἐθεράπευσεν αὐτόν<sup>7</sup>, ὥστε τὸν<sup>8</sup> κωφόν<sup>9</sup> λαλέειν καὶ βλέπειν<sup>10</sup>. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον "Μήτι<sup>11</sup> οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;"

[24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

"Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοῦλ<sup>12</sup> ἄρχοντι τῶν δαιμονίων."]

1 (CD ll + ἀνθρωπον) 2 (V l + ὅτι) 3 (D omits)  
4 (κ omits, ll + Belzebul or -ut, l + Beelzebub) 5 D ll s<sup>8</sup> omit  
6 NCD ll προσηρέχθη αὐτῷ δαιμονιζόμενος (± τυφλός καὶ) κωφός  
7 (κ ± αὐτοῖς) 8 (C + τυφλὸν καὶ) 9 (ll omit, C + καὶ)  
10 (ll s<sup>8</sup> + et audiret) 11 (D<sup>8</sup> + ὅτι) 12 (CD ll Βεεζεβοῦλ, ll Belzebul, ll s<sup>8</sup> Beelzebub)

19. SHEEP WITHOUT A SHEPHERD.

(Prefixed to *THE MISSION OF THE TWELVE*.)

In Mark vi. 34 the trito-Mark appears to have borrowed the concluding clause of this passage.

ix. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσकुλμένοι καὶ ἐριμμένοι<sup>1</sup> ὡσεὶ<sup>2</sup> πρόβατα μὴ ἔχοντα ποιμένα<sup>3</sup>.

1 (D ῥεριμμένοι) 2 (CD ὡς)

20. S. PETER WALKS ON THE WATER.

This narrative and that in § 22 exactly agree with S. Peter's character, as set forth in the Gospels. The phrase *ἐπι τὰ ὕδατα* (bis) does not occur elsewhere; *καταποντίζεσθαι* is found only in Matt. xviii. 6 where S. Mark has *βέβληται* and S. Luke *ῥριπται; ἐκτείνας τὴν χεῖρα* is used of our Lord in Matt. viii. 3 || and xii. 49; *ὀλιγόπιστος* occurs in Matt. vi. 30=Luke xii. 28, Matt. viii. 26, xiv. 31, xvi. 8; *διστάζω* is found only in Matt. xxviii. 17.

There is not much thought for the credit of S. Peter in this narrative.

xiv. 28 Ἀποκριθεὶς δὲ ὁ<sup>1</sup> Πέτρος εἶπεν αὐτῷ<sup>2</sup> "Κύριε<sup>3</sup>, εἰ σὺ εἶ, κέλευσόν με<sup>4</sup> ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα." 29 ὁ δὲ εἶπεν "Ἐλθέ." καὶ καταβάς ἀπὸ τοῦ πλοίου<sup>5</sup>

1 (D omits, ss + Simon) 2 (3 ll omit) 3 (s<sup>8</sup> omits)  
4 (C μοι) 5 (C + ὁ)

° LXX. Numb. xxvii. 17, "καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὡσεὶ πρόβατα οἷς οὐκ ἔστιν ποιμήν."

C lacks Matt. xvii. 27—xviii. 27.  
 ——— xxvii. 12—44.  
 ——— xxviii. 14—20.  
 s<sup>a</sup> ——— xx. 25—xxi. 20.  
 ——— xxviii. 8—20.  
 s<sup>c</sup> ——— xxiii. 25—xxviii. 20.

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xiv. (29) Πιέρρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἡλθεν<sup>7</sup> πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων δὲ τὸν ἄνεμον<sup>7</sup> ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων “Κύριε, σῶσόν με.” <sup>31</sup> εὐθέως<sup>8</sup> δὲ ὁ<sup>9</sup> Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ “Ὀλιγόπιστε, εἰς τί ἐδίστασας;”

6 ND II ἐλθεῖν (N+ἦλθεν οὖν) 7 (CD II ss+ισχυρὸν)  
 8 (N εὐθὺς) 9 (D omits)

21. MANY HEALINGS OF DIVERS SICK FOLK.

This fragment is probably an editorial note like § 16. The phrase ἐδόξασαν τὸν θεὸν [Ἰσραήλ] is found in Mark ii. 12 ||, but S. Luke gives it eight times, so anxious is he to impress the truth that our Lord did not work miracles by His own power, but simply as God's delegate on earth, by virtue of the κένωσις. With 81 compare Mark vii. 37.

xv. 29 [Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν<sup>1</sup> παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,] καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. <sup>30</sup> καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ<sup>2</sup> ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς<sup>3</sup>, καὶ ἐτέρους πολλοὺς, καὶ ἔρψαν αὐτοὺς παρὰ<sup>4</sup> τοὺς πόδας αὐτοῦ<sup>5</sup>, καὶ ἐθεράπευσεν αὐτούς<sup>6</sup>. <sup>31</sup> ὥστε τὸν ὄχλον<sup>7</sup> θαυμάσαι βλέποντας ἡ κωφὸς λαλοῦντας<sup>8</sup> καὶ<sup>9</sup> χωλοὺς περιπατοῦντας καὶ<sup>10</sup> τυφλοὺς βλέποντας<sup>11</sup>. καὶ ἐδόξασαν<sup>11</sup> τὸν θεὸν Ἰσραήλ.

1 (I+iterum) 2 (I omit) 3 (D II omit) 4 (D I ὑπὸ)  
 5 (C †πόδας, C II τοῦ Ἰησοῦ) 6 (C αὐτοῖς, D II+πάντας)  
 7 B II ss τοὺς ὄχλους 8 B ἀκούοντας, (D+καὶ) κυλλοὺς ὑγιεῖς  
 9 (D+τοὺς) 10 (I omits) 11 N II ἐδόξαζον

22. THE COIN IN THE FISH'S MOUTH.

It is not said that S. Peter obeyed, but the narrator hardly can have intended to suggest a doubt. Many persons however have felt a difficulty about this narrative. Bishop Westcott indeed classed this amongst the “Miracles of Providence” as though there were nothing miraculous about it except that it happened at the moment predicted. But is that true? A bright piece of tin makes an excellent bait for cod and other fish, which greedily snap at a coin. But as soon as they discover their mistake they must surely eject it. It would be strange to hook a fish while it held the coin in its mouth. It is not for us to argue that He who refused to turn stones into bread to supply His own need, would never have resorted to this unusual way of procuring a stater, still less are we entitled with Blass to omit the words “when thou hast opened its mouth” and alter εὐρήσει into εὐρήσει ‘it will fetch,’ making S. Peter sell the fish for the stater. But we may point out that this incident is not narrated by S. Peter himself, but by an unknown contributor. We cannot attach to it the highest historical attestation.

A stater is a trifle (about three pence) more than a shekel. The Temple tax was half a shekel for every full grown male Israelite, who however did not pay half a shekel but half a stater (two drachmas). The difference, amounting to about three half pence, was given as a perquisite to the chief priests, who collected the tax all over the world. The tax was compulsory on all Jews in Judæa, voluntary on Jews of the dispersion or Gallileans.

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Our Lord's question means ‘Does the Emperor of Rome collect taxes from his own subjects or from conquered nations?’ It was notorious that Roman citizens were in those days exempt. Therefore, our Lord argues, a compulsory Church-rate is indefensible. Churches should be supported by voluntary offerings.

xvii. 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ<sup>1</sup> προσῆλθον οἱ τὰ δίδραγμα<sup>2</sup> λαμβάνοντες τῷ Πιέρρῳ καὶ εἶπαν “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραγμα<sup>3</sup>,” <sup>25</sup> λέγει “Ναί<sup>5</sup>” καὶ ἐλθόντα<sup>6</sup> εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων “Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων<sup>7</sup> λαμβάνουσιν τέλη ἢ κῆνον; ἀπὸ τῶν υἰῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλοτρίων;” <sup>26</sup> εἰπόντος δέ<sup>10</sup> “Ἀπὸ τῶν ἄλλοτρίων,” ἔφη αὐτῷ ὁ Ἰησοῦς “Ἀραγε ἐλεύθεροὶ εἰσιν οἱ υἱοί<sup>7</sup> ἵνα δὲ μὴ σκανδαλισωμεν<sup>10</sup> αὐτούς, πορευθεῖς εἰς<sup>11</sup> θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις<sup>12</sup> στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

1 (C1 Καπερν.) 2 (D τὰ \*διδράγματα, II didragma or dragma) 3 (ND omit) 4 (D 3 II \*διδραγμα) 5 (I Uti que non) 6 (N εἰσελθ., (D II εἰσελθόντι, C s<sup>c</sup> ἔτε ἦλθον, I intrantes, E II ἔτε εἰσῆλθεν) 7 B τίνος 8 (N+ὁ δὲ ἔφη, C+λέγει αὐτῷ ὁ Πιέρρος, NC+“Ἀπὸ τῶν ἄλλοτρίων”) 9 (D II ss λέγει αὐτῷ (±ὁ Πιέρρος), C+αὐτοῦ) 10 (N-ζωμεν 11 (D+τῆν) 12 (D II+ἐκεῖ, I+in eo, I+in illum)

(From the narrative of THE TRIUMPHAL ENTRY, 23, 24.)

23. “WHO IS THIS?”

This seems to be little more than an editorial note.

xxi. 10 [Καὶ εἰσελθόντος<sup>1</sup> αὐτοῦ εἰς Ἱερουσόλυμα] ἐσείσθη πᾶσα ἡ πόλις λέγουσα “Τίς ἐστὶν οὗτος;” <sup>11</sup> οἱ δὲ ὄχλοι<sup>2</sup> ἔλεγον<sup>3</sup> “Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ<sup>4</sup> ἀπὸ Ναζάρεθ τῆς Γαλιλαίας.”

1 (N ἐλθόντος) 2 (D II πολλοὶ) 3 (D II εἶπον) 4 (D omits)

24. BLIND AND LAME HEALED IN THE TEMPLE.

This is an editorial note, but one of supreme interest; for, unless I am mistaken, the plural is put for the singular, as it so often is in S. Matthew, to indicate an important act; and the allusion is to the man blind from his birth (John ix.) and the lame man at the pool of Bethzatha (John v.). S. Matthew, like all the other Synoptists, brings our Lord to Jerusalem, for the first time in His ministry, at the Passion. Whatever, therefore, he has to narrate of ministerial acts in the holy city must be thrust into Holy Week. Some rumour of these two great miracles had reached Alexandria from S. John's oral teaching, and though the details could not be given the fact must be stated.

xxi. 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

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(From the narrative of *THE CRUCIFIXION*, 25—27.)

25. PILATE'S WIFE'S DREAM.

On inspired dreams, see above, Matt. i. 18, note (p. 258).

This intensely interesting paragraph is the only explanation which the Gospels give of Pilate's extraordinary conduct in hesitating to sign the death warrant (see Mark xiv. 53, note). That a man in his position should have troubled himself in behalf of a poor and friendless convict demands some reason, and that which is here given accords perfectly with the age.

xxvii. 19 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.”

26. PILATE WASHES HIS HANDS.

ἀποιῶ occurs here only, ἀφῶς only as a variant in Matt. xxvii. 4. On the use of πᾶς see Mark i. 5 note.

xxvii. 24 Ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβῶν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι<sup>1</sup> τοῦ ὄχλου λέγων “Ἀθῶός εἰμι<sup>2</sup> ἀπὸ τοῦ αἵματος<sup>3</sup> τούτου ἕως<sup>4</sup> ὄψεσθε.”<sup>5</sup> 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν<sup>a</sup>.”

1  $\aleph$  ἀπ. 2 (D11+ἐγώ) 3  $\aleph$ 11+τοῦ δικαίου 4 ( $\aleph$ +δὲ)

27. THE ROCKS RENT AND THE TOMBS OPENED.

Jerusalem is called “the holy city” in Dan. iii. 28 and Matt. iv. 5. *ἔγερσις* is unique in N.T.

xxvii. (51) Καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψέχθησαν<sup>17a</sup> καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν<sup>3b</sup>, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον<sup>2,4</sup> εἰς τὴν ἁγίαν πόλιν καὶ<sup>3</sup> ἐνεφανίσθησαν<sup>5</sup> πολλοῖς.

1 (C ἠνεψέχθη) 2 ( $\aleph$  omits) 3 (C ἠγέρθη) 4 (D11 ἦλθον) 5 (D ἐφάνησαν)

(From the narrative of *THE RESURRECTION*, 28, 29.)

28. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

The word *παρασκευή* (= ‘Friday’) is mentioned three times by S. John, once in the trito-Mark and once in S. Luke. Probably both the latter got their information from S. John's oral teaching. S. Matthew mentions the word here, not only without interpretation, but (it would seem) without understanding it himself, for otherwise surely he would have used the natural phrase ‘which was the Sabbath.’ It may possibly be pleaded that a Jew would not profane the Sabbath even by saying that Pilate and the chief priests did so, but that is hard to believe, while it is quite possible that foreigners understood

<sup>a</sup> 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ’ αὐτοὺς [sc. τοὺς Ἰουδαίους] ἡ ὀργὴ εἰς τέλος.

<sup>b</sup> LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται (Theod. ἐξεγερθήσονται).

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by it not ‘Friday,’ but ‘the preparation for the Passover,’ as Bishop Westcott also maintained.

The Latin word *custodia* is found only here and in the next paragraph. *πλάνος* and *πλάνη* are frequent in the Epistles, but not found elsewhere in the Gospels.

To our minds the phrase “After three days I rise again” is indefinite and may mean a month or year after: but it is clear from what follows that the reader understood it as identical with ‘on the third day.’ See Mark viii. 31, note.

xxvii. 62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον 63 λέγοντες “Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἐτι ζῶν<sup>1</sup> ‘Μετὰ τρεῖς ἡμέρας ἐγείρομαι’ 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς<sup>2</sup> τρίτης ἡμέρας, μή ποτε ἔλθόντες οἱ μαθηταὶ<sup>3</sup> κλέψωσιν<sup>4</sup> αὐτὸν καὶ εἰπωσιν<sup>5</sup> τῷ λαῷ<sup>6</sup> ‘Ἠγέρθη ἀπὸ τῶν νεκρῶν,’ καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν<sup>7</sup> τῆς πρώτης.” 65 ἔφη<sup>8</sup> αὐτοῖς ὁ Πειλᾶτος “Ἐχετε κουστωδίας<sup>9</sup> ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.” 66 οἱ δὲ πορευθέντες ἠσφάλισαντο<sup>10</sup> τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας<sup>11</sup>.

1 (D+8τι) 2 (D omits) 3 CD11+αὐτοῦ 4 ( $\aleph$ +κλέψουσιν) 5 (D+ἐροῦσιν) 6 (211+8τι) 7 ( $\aleph$  χείρων, D\* χείρω) 8  $\aleph$ CD+δὲ 9 (D11 φύλακας, 1 milites) 10 (D-φάλισαν) 11 (D11 τῶν φυλάκων)

29. APPEARANCE TO WOMEN AND THE BRIBING OF THE WATCH.

The phrase *συμβούλιον λαβεῖν* occurs five times in S. Matthew, S. Mark twice writes *συμβούλιον ποιεῖν*. *συνάγω* is used twenty-four times in S. Matthew, five times in S. Mark, seven times in S. Luke, eight times in S. John. *ἀμερίμνος* is found in 1 Cor. vii. 32.

xxviii. 9<sup>1</sup> Καὶ ἰδοὺ<sup>2</sup> Ἰησοῦς ὑπήντησεν<sup>3</sup> αὐταῖς λέγων “Χαίρετε.” αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς<sup>14</sup> “Μὴ φοβείσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου<sup>5</sup> ἵνα ἀπέλθωσιν<sup>6,7</sup> εἰς τὴν<sup>8</sup> Γαλιλαίαν, κακεῖ με ὄψονται<sup>9</sup>.” 11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἔλθόντες εἰς τὴν πόλιν ἀπήγγειλαν<sup>10</sup> τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε<sup>8</sup> λαβόντες<sup>11</sup> ἀργύρια ἰκανά<sup>12</sup> ἔδωκαν τοῖς στρατιώταις 13 λέγοντες “Εἶπατε ὅτι ‘Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἔλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων’ 14 καὶ ἔαν ἀκουσθῇ τοῦτο ἐπὶ<sup>13</sup> τοῦ ἡγεμόνος, ἡμεῖς πείσομεν<sup>14</sup> καὶ ὑμᾶς ἀμερίμνους ποιήσομεν<sup>15</sup>.” 15 οἱ δὲ λαβόντες<sup>16</sup> ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη<sup>17</sup> ὁ λόγος οὗτος παρὰ<sup>18</sup> Ἰουδαίους μέχρι<sup>19</sup> τῆς σήμερον (ἡμέρας)<sup>20</sup>.

1 (C 211+ὄς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς ± αὐτοῦ) 2 (D+ὲ) 3 (D ἀπῆντ.) 4 (211 omit) 5 ( $\aleph$  omits) 6 ( $\aleph$ 11 ἐλθωσιν) 7 (1 quia praecedo vos) 8 (D omits) 9 (D 211 ὄψεσθε) 10 ( $\aleph$ D ἀνήγγ.) 11 ( $\aleph$  ἐποίησαν) 12 (D11 ἀργύριον ἰκανόν) 13 BD11 ὑπὸ 14 (CD11+αὐτὸν) 15 ( $\aleph$  ± ποιήσομεν) 16 D+τὰ 17  $\aleph$  ἔφημ. 18 (D+τοῖς) 19 ( $\aleph$ D ἕως) 20  $\aleph$ 1 omit

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

(From the narrative of *OUR LORD'S BAPTISM*.)

**30. JOHN THE BAPTIST'S SCRUPLE.**

Many critics regard this scruple as unhistorical, the expression of the difficulties of a later age, but from what the fourth Gospel tells us of the Baptist's feeling we must admit that it is perfectly natural. S. Mark's account of the Baptist is extraordinarily meagre, and the Baptist's disciples, who were very numerous, must have been exceedingly dissatisfied with it. They were powerful enough to make themselves heard, for every one of my divisions except the third gives us most interesting details about him; this not the least so.

iii. 14 Ὁ δὲ διεκώλυεν αὐτὸν λέγων "Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;" 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ<sup>1</sup> "Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν<sup>2</sup> πληρῶσαι πᾶσαν δικαιοσύνην." τότε ἀφίγησιν αὐτόν<sup>3</sup>.

1 NC πρὸς αὐτόν (1 omits) 2 (N ἡμᾶς) 3 (ss+to be baptized)

(See I. § 2 a, 9 a.)

(At *THE FEAST IN S. MATTHEW'S HOUSE*.)

**31. "I DESIRE MERCY AND NOT SACRIFICE."**

S. Matthew conflates this quotation from Hosea into two Marcan sections, (1) on Eating with taxgatherers, (2) on Plucking the ears of corn. S. Matthew's Gospel is studded with quotations from the Old Testament to connect our Lord's works and words with prophecy. We incline to regard this case as parallel to the others, making it not an utterance of our Lord, but a product of Biblical research, to which the Apostolic age was devoted. Cf. § 35.

ix. 13 "Πορευθέντες δὲ μάθετε τί ἐστίν Ἐλεος θέλω καὶ οὐ ὄψιν θυσίας<sup>a</sup> [οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς<sup>1</sup>.]"

Doublet:

xii. 7 "Εἰ δὲ ἐγνώκειτε τί ἐστίν Ἐλεος θέλω καὶ οὐ ὄψιν θυσίας, οὐκ ἂν καταδικάσατε τοὺς ἀναίτιους."

1 (C 3 lts<sup>b</sup> + eis μετάνοιαν)

(See I. §§ 7 b, 9 a.)

(From *THE CHARGE TO THE TWELVE*, 32, 33.)

**32. AVOID GENTILES AND SAMARITANS.**

The sayings 32, 33, 38, 49 should be examined together. They may well have come from the same spectator and were certainly used in the Church of Jerusalem to convict S. Paul.

It might be pleaded that 32 was temporary, but that plea would hardly apply to 33, while 38 and 49 seem fatal to S. Paul's contention. It is important frankly to admit the difficulty which this saying must have produced. He who thinks that the Church had no burning questions in the time of the Apostles, shuts his eyes to the facts of history. On the other hand it is important to notice that S. Matthew's Gospel contains 47, as well as the parables of the Discontented Labourers and the Great Supper, in both of which the rejection of the Jews and the acceptance of the Gentiles are clearly taught. Time alone could solve the enigma. In S. Mark too we read "καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον" (xiii. 10 = Matt. xxiv. 14).

For a note on the Samaritans see III. § 2.

The phrase "lost sheep of the house of Israel" is repeated in § 38, cf. the parable of the Lost Sheep II. § 12, and Luke xix. 10.

x. (5) "Εἰς ὄδον ἐθνῶν<sup>1</sup> μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν<sup>2</sup> μὴ εἰσέλθῃτε· ὁ γὰρ πορεύεσθε δεῖ<sup>3</sup> μᾶλλον<sup>4</sup> πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

1 (N †omits) 2 (D ll Σαμαριτανῶν) 3 (D ὑπάγετε) 4 (8<sup>c</sup> omits)

**33. EVANGELISE ISRAEL ONLY.**

x. 23 "Ὅταν δὲ διώκωσιν<sup>1</sup> ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν<sup>2</sup>. ἀμὴν γὰρ<sup>3</sup> λέγω ὑμῖν<sup>4</sup>, οὐ μὴ τελέσητε<sup>5</sup> τὰς πόλεις (τοῦ)<sup>6</sup> Ἰσραὴλ ἕως<sup>7</sup> ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου."

1 (D †διώκουσιν) 2 (CD<sup>b</sup> ll ἄλλην, D ll 8<sup>c</sup>+ἐν δὲ ἐν τῇ ἄλλῃ +διώκουσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην) 3 (D ll omit) 4 (C+8<sup>c</sup>) 5 (8<sup>c</sup>+all) 6 (BD omit (8<sup>c</sup> of the house of)) 7 (CD+8<sup>c</sup>)

(From the *Matthæan Logia* about John.)

**34. JOHN THE BAPTIST IS ELIJAH.**

When the Jewish rulers sent to the Baptist to ask "Art thou Elijah?" he answered, "I am not" (John i. 21). Either he was not aware of the honour laid upon him, or he was rebuking the Jews for their carnal expectations of a *metempsychosis*, or he interpreted Malachi's last prophecy like all other prophecies Messianically, the Messiah Himself being the true forerunner. S. Matthew alone teaches clearly that our Lord held John to be Elijah. This he does by appending this saying to the *Logion* about men of violence taking the kingdom of heaven by force, and by an editorial note in Matt. xvii. 13, "Then understood the disciples that He spake to them of John the Baptist."

<sup>a</sup> LXX, Hosea vi. 6, διότι ἐλεος θέλω ἢ θυσίαν.

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Notice the usual Biblical teaching that prophecy is conditional. If the Jews were obdurate, Malachi's prophecy could not be fulfilled ('N.T. Problems,' pp. 322—330).

On the concluding refrain see Mark iv. 9 note.

xi. 14 "Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι.<sup>b</sup> [15 Ὁ ἔχων ὦτα<sup>1</sup> ἀκούτωc.]"

1 (NC s<sup>o</sup> + ἀκούειν)

## 35. "THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH."

(Added to DAVID'S EATING THE SHEWBREAD.)

This is conflated into the Marcan section of Plucking the ears of corn on the Sabbath, I. § 9 a. The example of the priests doing butchers' work in the Temple is appended to that of David eating the shewbread. We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than the utterance of our Lord, cf. § 31. This view is confirmed by the fact that the refrain with which this sentence is rounded off is not new, but is a reproduction of the refrains "πλείον Ἰωνᾶ ὤδε," "πλείον Σολομῶνος ὤδε" II. § 10.

xii. 5 "Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι<sup>1</sup> τοῖς σάββασι<sup>2</sup> οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; ἔλεγω δὲ<sup>3</sup> ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν<sup>4</sup> ἐστὶν ὤδε."

1 (CD + ἐν) 2 (s<sup>o</sup> omits, s<sup>o</sup> illegible) 3 (D1 s<sup>o</sup> γάρ, s<sup>o</sup> illegible) 4 (C11 μεῖζων)

## 36. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

(Added to "THE TREE IS KNOWN BY ITS FRUITS.")

This striking utterance, to which I can find no parallel except the inadequate one of S. Paul's condemnation of *μωρολογία* and *εὐτραπελία* in Eph. v. 4, is appended to the second edition of the doublet about Making the tree good and its fruit good, p. 204. The phrase *ἀποδοῦναι λόγον* occurs in the parable of the Unjust Steward (Luke xvi. 2). *δικαίω* is a standard word with S. Paul, but *καταδικάζω* is found in § 31 and in Luke vi. 37.

xii. 36 "Ἄλεγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ<sup>1</sup> λαλήσουσιν<sup>2</sup> οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ<sup>3</sup> ἐκ τῶν λόγων σου<sup>4</sup> καταδικασθήσῃ."

1 (C1 + ἐάν) 2 (D λαλοῦσιν) 3 (D<sup>8</sup> § 11 ἦ) 4 (N omits)

<sup>b</sup> Compare Matt. xvii. 10—13. Contrast John i. 21, καὶ ἠρώτησαν αὐτὸν "Τὴν ὄν; (σὺ) Ἡλείας εἶ;" καὶ λέγει "Οὐκ εἰμὶ."  
<sup>c</sup> This refrain occurs in Mark iv. 9, 23; Matt. xi. 15, xiii. 9, 43; Luke viii. 8, xiv. 35 "and in some MSS., through liturgical use, in Luke xv. 10, xvi. 18, xviii. 8" Nestle.

<sup>d</sup> LXX. Is. vi. 9, ἀκοῆ ἀκούσατε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε. 10 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοὺς ὀφθαλμοὺς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἴσωμαι αὐτοῦ.

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## 37. A FULFILMENT OF PROPHECY.

(Added to THE REASONS FOR SPEAKING IN PARABLES.)

This fulfilment does not belong to the great group which is classed together §§ 54 ff., (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

It is conflated with other matter into the Marcan section of Reasons for speaking in parables. We regard it as purely editorial. S. Mark gives an allusion to Isaiah's prophecy; S. Matthew gives the allusion and then quotes the whole prophecy at length; cf. Luke iii. 4 ff.

The form *ἐκάμμυσαν* for *κατέμυσαν* should be noticed. *καταμύω* becomes *καμμύω* in Homer, but the augment must not be prefixed, nor should Homeric forms be used at all.

xiii. 14 "Καὶ ἀναπληροῦται<sup>2</sup> αὐτοῖς<sup>3</sup> ἡ προφητεία<sup>4</sup> Ἡσαίου<sup>5</sup> ἣ<sup>6</sup> λέγουσα<sup>7</sup>

Ἦ ἀκοῆ ἀκούσατε<sup>8</sup> καὶ οὐ μὴ συνῆτε,  
καὶ βλέποντες βλέπετε<sup>9</sup> καὶ οὐ μὴ ἴδητε<sup>10</sup>.  
15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,  
καὶ τοῖς ὤσιν<sup>10</sup> βαρέως ἤκουσαν,  
καὶ τοὺς ὀφθαλμοὺς ἀγμάτων ἐκάμμυσαν·  
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς  
καὶ τοῖς ὤσιν ἀκούσωσιν<sup>11</sup>  
καὶ τῇ καρδίᾳ συνώσιν<sup>12</sup> [καὶ ἐπιστρέψωσιν,  
καὶ ἴσωμαι ἀγμάτων<sup>a</sup>.]"

1 (D11 + τότε, 211 s<sup>o</sup> ut *with subj.*) 2 (D11 πληρωθήσεται ἐπ') 3 (311 omit) 4 (D + τοῦ) 5 (1 omits) 6 (D omits) 7 (D11 + Πορεύθητι καὶ εἶπε τῷ λαῷ τούτῳ) 8 (B ἀκούσατε) 9 (N † βλέψατε) 10 (NC11 + αὐτῶν) 11 (C † omits) 12 (C? συνώσω)

## 38. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

(Inserted in the narrative of the SYROPHENICIAN WOMAN.)

On the teaching and the phrase see § 32.

The passage is conflated into the deutero-Markan section of the Syrophenician woman's daughter. That S. Peter's recollections of conversations (if the deutero-Markan sections can be referred to S. Peter) should be supplemented occasionally by others who were present, is in no way improbable, but there is nothing new in the additions.

xv. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτησαν αὐτὸν λέγοντες "Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν." 24 ὁ δὲ ἀποκριθεὶς εἶπεν "Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα<sup>1</sup> τὰ ἀπωλωλότα οἴκου Ἰσραὴλ." 25 ἡ δὲ ἐλθοῦσα προσεκύνη<sup>2</sup> αὐτῷ λέγουσα "Κύριε, βοήθει μοι."

1 (D + ταῦτα) 2 (C11 προσεκύνησεν)

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39. "UPON THIS ROCK WILL I BUILD MY CHURCH."

(From S. Peter's Confession.)

Μακάριος is not found in S. Mark and only twice in S. John. It is frequent in SS. Matthew and Luke, especially in the Beatitudes. The Rabbinic phrase "flesh and blood" is used thrice by S. Paul and once in Hebrews. The same word כְּסָפָא in Aramaic would stand for Πέτρος and πέτρα. Christ did not build His Church upon confessions of faith but upon living men, as S. Paul teaches, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, Eph. ii. 20. The expression "Gates of Sheol" is unique in N.T. but cf. Is. xxxviii. 10, Ecclus. (Heb.) li. 9.

xvi. 17 Ἐπεκρίθει<sup>1</sup> δὲ<sup>2</sup> ὁ Ἰησοῦς εἶπεν αὐτῷ<sup>3</sup> "Μακάριος εἶ, Σίμων Ἐβραίου, ὅτι<sup>4</sup> σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν (τοῖς)<sup>5</sup> οὐρανοῖς· 18 καὶ γὰρ δέ<sup>6</sup> σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρῃ<sup>7</sup> οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ καταχύσουσιν αὐτήν."

1 (2 ll omit) 2 (s<sup>o</sup> omits) 3 (D omits) 4 (B? †Βαριω) 5 B omits 6 (ll omit) 7 (D ll τούτην τὴν πέτραν)

(See I. § 27 a.)

40. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

Every scribe received at his ordination authority to lock and unlock the treasures of God (Matt. xxiii. 14=Luke xi. 52), and every ordained teacher is entrusted with the keys of the kingdom of heaven. S. Peter had no more monopoly there than he had in binding and loosing. In Rabbinic 'to bind' means 'to forbid' and 'to loose' means 'to allow.' The power of legislation is therefore conferred by these words. But who were the legislators? In the earliest days Church government was sometimes oligarchical, as at Jerusalem where S. James and his presbyters legislated (Acts xv.), sometimes democratical, as at Corinth where S. Paul's express commands in 1 Cor. about the treatment of the incestuous person were overridden and set aside by the vote of the whole body of Christians, and S. Paul acquiesced in their verdict (2 Cor.). But we have no trace even in the earliest days of monarchical government. S. Peter is *primus inter pares*, but the twelve Apostles appoint (Acts vi.).

With these *Logia* compare

S. John xx. 22, καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς "Λάβετε πνεῦμα ἅγιον· ἃν τινων ἀφήτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἃν τινων κρατήτε κεκράτηται."

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While S. Matthew's *Logia* speak of legislative power, S. John refers rather to the right of excommunication.

xvi. 19 "Ἄδωσω σοι<sup>12</sup> τὰς κλείδας<sup>3</sup> τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ<sup>4</sup> ἐὰν δήσῃς ἐπὶ τῆς γῆς<sup>5</sup> ἔσται δεδεμένον<sup>4</sup> ἐν τοῖς οὐρανοῖς, καὶ ὃ<sup>4</sup> ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον<sup>4</sup> ἐν τοῖς οὐρανοῖς."

Doublet:

(From a collection of *Logia* respecting the Church.)

xviii. 18 "Ἀμὴν<sup>6</sup> λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς<sup>5</sup> ἔσται δεδεμένα ἐν οὐρανῷ<sup>7</sup> καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς<sup>5</sup> ἔσται λελυμένα ἐν οὐρανῷ<sup>8</sup>."

1 (C ll + Καί) 2 (D ll Σοὶ δάσω) 3 (C D κλεῖς) 4 (ll plural) 5 (K τὴν γῆν) 6 (M l + ἀμὴν) 7 (K l τοῖς οὐρανοῖς, l omits all that follows) 8 (D † omits) 9 (D l τοῖς οὐρανοῖς)

41. THE CHILDLIKE WILL INHERIT THE KINGDOM.

This striking utterance has no parallel, but self-abasement is commended in the *Logion* II. § 17 c "ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται."

xviii. (3) "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά<sup>1</sup>, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

1 (s<sup>o</sup> Jerome one of these children, ll infans iste)

42. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

This saying is unique. It seems to teach that every soul upon earth has a representative angel in heaven who suffers when the soul sins. The angels of "these little ones" are never compelled to veil their faces for shame in the presence of God. In Rev. ii., iii. the "angels of the Churches" do not represent before God individuals, but whole assemblies. The thought however is exactly the same. They are praised or blamed in proportion as their Church does well or ill. To suppose that Bishops are meant seems to us impossible.

The phrase "these little ones" is found in Mark ix. 42 || Matt. x. 42, xviii. 14. It links together the *Logia* in the conflation Matt. xviii. 1—4, and no doubt determines the place of this particular utterance.

xviii. 10 "Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων<sup>1</sup>, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς<sup>2</sup> διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν<sup>3</sup> οὐρανοῖς<sup>4</sup>."

1 (2 ll omit, D ll s<sup>o</sup> + τῶν πιστευόντων εἰς ἐμέ) 2 B ἐν τῷ οὐρανῷ, 2 ll s<sup>o</sup> omit 3 (D + τοῖς) 4 (D ll s<sup>o</sup> + 11 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός)

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## 43. "TELL IT TO THE ASSEMBLY."

S. Paul seems to be thinking of the Mosaic rule rather than of this utterance when he wrote 1 Tim. v. 19.

xviii. 15 "Ἐὰν δὲ ἀμαρτήσῃ<sup>1</sup> ὁ ἀδελφός σου, ὑπαγε<sup>2</sup> ἔλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου<sup>3</sup>. ἔὰν σου ἀκούσῃ, ἐκέρδησας<sup>4</sup> τὸν ἀδελφόν σου· 16 ἔὰν δὲ μὴ<sup>5</sup> ἀκούσῃ, παράλαβε μετὰ σοῦ<sup>6</sup> ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος λόγου μαρτύρων<sup>7</sup> ἢ τριῶν σταθῆ<sup>8</sup> πᾶν ῥήμα<sup>9</sup>. 17 ἔὰν δὲ παρακούσῃ αὐτῶν, εἰπέ<sup>9</sup> τῇ ἐκκλησίᾳ· ἔὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ<sup>9</sup> ὁ τελώνης."

1 (D ll ss + eis se) 2 (ss omit, Ill + kal) 3 (s<sup>o</sup> omits)  
4 (D \* -ses) 5 (L ll ss + σου) 6 (N σεαυτοῦ) 7 (D omits)  
8 N εἰπόν 9 (D ll ss + ὡς)

Compare IV. § 6.

## 44. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

Compare the Oxyrhynchus fragment No. iv. quoted on p. 289.

xviii. 19 "Πάλιν<sup>1</sup> (ἀμὴν)<sup>2</sup> λέγω ὑμῖν ὅτι ἔὰν δύο συμφωνήσωσιν<sup>3</sup> ἐξ ὑμῶν<sup>4</sup> ἐπὶ τῆς γῆς περὶ παντὸς<sup>5</sup> πράγματος οὐ<sup>6</sup> ἔὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 ὅτι γὰρ εἰσὶν<sup>6</sup> δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ<sup>7</sup> εἰμὶ<sup>8</sup> ἐν μέσῳ αὐτῶν<sup>9</sup>."

1 (l omits) 2 ND ll omit, (l audite) 3 (ND -σουσιν)  
4 (3 ll omit) 5 (D + τοῦ) 6 (D s<sup>o</sup> οὐκ εἰσιν γὰρ) 7 (D s<sup>o</sup> παρ' οὗ οὐκ)  
8 (l + et ego) 9 (l + Non enim sunt congregati in nomine meo, inter quos ego non sum)

## 45. EUNUCHS.

(After our Lord's denunciation of Divorce.)

This is conflated into the Marcan section on Divorce. If the marriage-tie can only be broken by death, the disciples argue that it is expedient not to marry. Our Lord replies (as we understand Him) that not all men are in a position to marry. (We take τὸν λόγον to mean the rule "that a man should leave his father and mother and be joined to his wife," which our Lord had just cited.) In three different cases, which He quotes, celibacy is necessary, but for other men the rule is to marry. This interpretation restores coherence to the passage.

xix. 10 Λέγουσιν αὐτῷ<sup>1</sup> οἱ μαθηταί<sup>2</sup> "Εἰ<sup>1</sup> οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου<sup>3</sup> μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι." 11 ὁ δὲ εἶπεν αὐτοῖς "Οὐ πάντες χωροῦσι τὸν λόγον<sup>4</sup>, ἀλλ' οἷς δέδοται<sup>5</sup>. 12 εἰσὶν γὰρ<sup>1</sup> εἰνούχοι οἷτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εἰνούχοι

1 (N omits) 2 (CD ll ss + αὐτοῦ) 3 (D ll ἀνδρός)  
4 (NCD ll + τούτου) 5 (s<sup>o</sup> + by God)

<sup>a</sup> Cf. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορεῖται μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· τοὺς (δὲ) ἀμαρτάνοντας ἐνώπιον πάντων ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενεί μάρτυς εἰς μαρτυρῆσαι κατὰ ἀνθρώπου..... ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥήμα.

<sup>b</sup> LXX. Ps. cxviii. 25, ὦ Κύριε, σώσον. δὴ.

<sup>c</sup> LXX. Ps. viii. 2, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

<sup>d</sup> See Matt. xix. 24 note, p. 103.

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οἷτινες εἰνούχισθησαν<sup>6</sup> ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εἰνούχοι<sup>7</sup> οἷτινες εἰνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος<sup>8</sup> χωρεῖν χωρεῖτω."

6 (D ἡν.) 7 (l ss omit) 8 (B \* δυνῆμ.)

## 46. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

(From the narrative of *THE TRIUMPHAL ENTRY*.)

Another allusion to the fulfilment of Scripture. Although the words are, as usual, put into our Lord's mouth, we prefer to regard them as editorial.

xxi. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς<sup>1</sup> κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας "Ὡσαννά<sup>2</sup> τῷ υἱῷ<sup>3</sup> Δαυεὶδ" ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ "Ἀκούεις τί οὗτοι λέγουσιν;" ὁ δὲ Ἰησοῦς λέγει αὐτοῖς<sup>4</sup> "Ναί· οὐδέποτε ἀνέγνωτε ὅτι<sup>5</sup> Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον<sup>6</sup>;"

1 (C omits) 2 (D Ὅσανά) 3 Origen οὐκω 4 (D<sup>s</sup> αὐτῷ) 5 (ND ll omit) 6 (s<sup>o</sup> \*I will make praise)

## 47. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

This utterance is conflated into the Parable of the Vine-dressers slaying the heir. That parable does not need it, the lesson being sufficiently clear without it, but no more suitable place could be found. For the teaching compare Matt. vii. 19, and S. Paul's teaching about national sins Romans ix.—xi. See also § 32 note.

xxi. 43 "Διὰ τοῦτο λέγω ὑμῖν ὅτι<sup>1</sup> ἀρθήσεται ἀπ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ<sup>2</sup> καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς<sup>2</sup>."

1 BN omit 2 (N αὐτοῦ, l s<sup>o</sup> omit)

## 48. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Paul writes, Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, and our Lord says "πάντα οὖν ὅσα ἔὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιείτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται." In both the above passages the duty towards God is strangely forgotten: in this passage it is recognized. We suspect that καὶ οἱ προφῆται is added by the usual assimilation of oral teaching.

xxii 40 "Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος<sup>1</sup> ὁ νόμος κρέμαται καὶ οἱ προφῆται."

Doublet:

vii. (12) "Οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται."

1 (N ss omit)



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49. "THE SCRIBES SIT IN MOSES' SEAT."

The principle of obedience to ecclesiastical rulers, in spite of their moral shortcomings, may be compared with S. Paul's doctrine about obedience to civil rulers although they were heathens (Rom. xiii. 1 ff.). In both cases it is a duty to obey the rulers because of their office, for anarchy is always wrong. But you must not make them your examples when you have a far higher standard of your own. Cf. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye will in no case enter into the kingdom of heaven" (Matt. v. 20 ff.). Of course a point comes at which the duty to obey may cease. When the Scribes crucified Christ, they forfeited their office, cf. § 47, but this saying would be used in the controversy against S. Paul (Acts xv. 5).

xxiii. 1 [Τότε (δ)<sup>1</sup> Ἰησοῦς ἐλάλησεν<sup>2</sup> τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων<sup>3</sup>]<sup>4</sup> 2 "Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν<sup>5</sup> ὅσα ἐὰν εἴπωσιν ὑμῖν<sup>6</sup> ποιήσατε<sup>7</sup> καὶ τηρεῖτε<sup>8</sup>, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν<sup>a</sup>."

1 B omits 2 (ss? λέγει) 3 (ss omit) 4 (I Et dixit illis) 5 (D †+ πάντα οὖν) 6 (D<sup>s</sup> omits, 2?ll+ τηρεῖν) 7 (D ποιείτε, s<sup>o</sup> hear and do) 8 (S<sup>s</sup> omit)

50. "THE SIGN OF THE SON OF MAN IN THE SKY."

Compare Rev. i. 7, Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἴτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.

xxiv. 30 "Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ<sup>1</sup>, καὶ τότε<sup>2</sup> κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς<sup>3</sup>."

1 (D τοῦ ἐν οὐρανοῖς) 2 (S1 omit) 3 (S<sup>s</sup> omits)

51. JUDAS ASKS, "IS IT I?"

We learn from S. John that S. Peter did not sit near our Lord at the Last Supper, as Judas did. Others were there and overheard this whisper.

<sup>a</sup> Cf. Rom. xiii. 1, 2; Acts xv. 5.

<sup>b</sup> LXX. Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλάς φυλάς.

<sup>c</sup> LXX. Ps. xxii. 8, Ἠλάπισεν ἐπὶ Κύριον ῥυσάσθω αὐτὸν, σωσάτω αὐτὸν, ὅτι θέλει αὐτόν.

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xxvi. 25 Ἀποκριθεὶς δὲ<sup>1</sup> Ἰούδας ὁ παραδιδὸς αὐτὸν εἶπεν "Μῆτι ἐγὼ εἰμι, ῥαββεί;" λέγει αὐτῷ "Σὺ εἶπας."

1 (D+δ)

52. "TWELVE LEGIONS OF ANGELS."

This follows the Cutting off of the ear of Malchus: a conflation.

The first sentence is found in a different version in S. John, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ "Βάλε τὴν μάχαιραν εἰς τὴν θήκην" (xviii. 11). The next two sentences are unique and particularly striking. The word λεγεὼν is used by SS. Mark and Luke in the case of the Gerasene demoniac, "My name is Legion." The thought of angels protecting is found in Ps. xxxiv. 7; 2 Kings vi. 17. The thought of the necessity of the fulfilment of Scripture is repeated xxvi. 56 ||.

πλείω stands for πλείους irregularly.

xxvi. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς "Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ<sup>1</sup> ἀπολοῦνται 53 ἢ δοκεῖς<sup>2</sup> ὅτι οὐ δύναμαι<sup>3</sup> παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι<sup>4</sup> ἄρτι<sup>5</sup> πλείω<sup>6</sup> δώδεκα λεγιῶνας<sup>7</sup> ἀγγέλων<sup>8</sup>; 54 πῶς οὖν πληρωθῶσιν<sup>9</sup> αἱ γραφαὶ ὅτι οὕτως δεῖ<sup>10</sup> γενέσθαι;"

1 (D μαχαίρα) 2 (C? δοκεῖ σοι) 3 (B \*δύνομαι) 4 (S+δδε) 5 (2ll omit) 6 (Cll πλείους ἢ) 7 (D \*λεγειῶνης, S λεγιῶνων, C λεγιῶνων) 8 (C ἀγγέλους) 9 (Dll πληρωθήσονται) 10 (C δεῖ)

53. "HE TRUSTED IN GOD."

Another fulfilment of Scripture, probably editorial, for it is not in the least degree probable that the Scribes would quote Scripture for such a purpose.

xxvii. 43 "Ἰπέποιθεν ἐπὶ τὸν θεόν<sup>1</sup>, ῥγσάσθω νῦν<sup>2</sup> εἰ θέλει ἀγτόν<sup>3</sup>. εἶπεν γὰρ ὅτι 'Θεοῦ εἰμι υἱός.'"

1 (Dll+El) 2 B ll τῷ θεῷ (ll domino) 3 (l omits, Dll+αὐτόν) 4 (3ll omit)

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(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(c) FULFILMENTS OF SCRIPTURE.

These ten fulfilments of Scripture are put together here for comparison. They are all introduced by nearly the same formal phrases. They are all conflated with other narratives. They are all taken from the Hebrew or from a Palestinian Targum, not from the LXX., and therefore composed in Palestine. They are all, I believe, comparatively late additions to the text, the result of Biblical study, worked in by an editor. Those critics therefore who argue that, whenever we are told that anything was done in order that the scripture might be fulfilled, we are entitled to reject the whole section as unhistorical, are simply dogmatizing, for as a general rule the section is much older than the clause about the fulfilment. Some of these fulfilments are conflated into proto-Marcian sections. S. Matthew's Gospel is studded with allusions to Scripture and the fulfilment of prophecy, but this group stands apart. In some cases the history has been slightly altered to secure a better fulfilment; in other cases the wording of the prophecy has been altered for the same purpose. Neither of these things would be regarded as legitimate now, but we must allow for the feeling of the age. Again, some of the fulfilments have no meaning for us, but they served their purpose at the time. For details see the notes which follow. On the whole we regard this group as containing some of the very weakest parts of the Gospel, and it is essential in apologetics to acknowledge this fact.

54. THE VIRGIN BEARING A SON.

S. Luke never quotes this prophecy, yet he teaches the Virgin birth as decidedly as S. Matthew does. S. Paul simply says (Gal. iv. 4) *ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός*. S. John is silent, except that he frequently mentions our Lord's mother. See the Introduction, chapter xviii.

i. 22 Τοῦτο δὲ ὄλον<sup>1</sup> γέγονεν ἵνα πληρωθῆ ἡ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ<sup>2</sup> τοῦ προφήτου λέγοντος<sup>3</sup>

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γίον, καὶ καλέσουσιν<sup>4</sup> τὸ ὄνομα αὐτοῦ<sup>5</sup> Ἐμμανουήλ<sup>d</sup>.  
ὃ ἐστὶν μεθερμηνευσόμενον Μεθ' ἡμῶν ὁ θεός.

1 (ss omit) 2 (D11ss+Hσαλου) 3 (I omits) 4 (D<sup>e</sup> καλέσεις, II vocabit, -bitis, -bitur) 5 (N<sup>2</sup> omits)

55. "OUT OF EGYPT DID I CALL MY SON."

Hosea writes "When Israel was a child I loved him and called my son out of Egypt." The general sense is correctly given by the LXX. "I called *his children* out of Egypt." The allusion is historical, to the great deliverance in the time of Moses. But because "my son" is poetically put into the singular to correspond to Israel, some Christian exegete has perceived a Messianic meaning. Christ must needs be the Son and the allusion is to His return from Egypt. Such a fulfilment of Scripture was thoroughly in accordance with the principles of exegesis then universal, and would bring conviction to the minds of all who had been trained by Rabbis, but truth compels us to assert that it has lost all meaning now. Cf. § 57.

<sup>d</sup> LXX. Is. vii. 14, ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

<sup>e</sup> LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ. (Hebr.)

<sup>f</sup> LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, θρήνου καὶ κλαυθμοῦ καὶ ὄδυρου, Ῥαχὴλ ἀποκλαιμένη οὐκ ἠθέλει παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσὶν.

ii. 15 Ἴνα πληρωθῆ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ<sup>1</sup> τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν γίον μου<sup>e</sup>.

1 (ss<sup>e</sup> by the mouth of Isaiah)

56. THE VOICE IN RAMA.

Rachel's tomb is now shown near Bethlehem, S. of Jerusalem; but this can hardly be the true site, though supported by an editorial note in Gen. xxxv. 19. Rachel died and was buried at Ramah, N. of Jerusalem, on the great highway to Damascus, and in Jeremiah the Jewish captives on their road to Babylon halt for their first night's rest at Ramah, where the poet represents Rachel as weeping over the death of her children. In our Lord's time of course Bethlehem was believed to be the scene of Rachel's death.

ii. 17 Τότε ἐπληρώθη τὸ ῥηθὲν<sup>1</sup> διὰ Ἱερεμίου<sup>2</sup> τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,  
3 κλαυθμὸς καὶ ὄδυρος πολὺς.  
Ῥαχὴλ κλαύουσα τὰ τέκνα αὐτῆς,  
καὶ οὐκ ἠθέλει<sup>4</sup> παρακληθῆναι ὅτι οὐκ εἰσὶν<sup>f</sup>.

1 (D+ὐπὸ Κυρίου) 2 (D<sup>e</sup> Ἱερεμίου) 3 (CDss+θρήνου καὶ) 4 (D11 ἠθέλησεν)

57. "HE SHALL BE CALLED A NAZARENE."

In Isaiah xi. 1 we read "There shall come a branch (ῥαβδί) from the stem of Jesse." And in Jeremiah and Zechariah there are many prophecies about THE BRANCH, which has become a Messianic term. In Hebrew *צֶמַח* is used, but in practically the same sense. In the LXX. *ἄνθος* is used or Ἀνατολή, which last is reproduced in Luke i. 78 in that sense (see notes *ad loc.*).

D lacks Matt. vi. 20 b—ix. 2a.  
 xxvii. 2—12 a.  
 s<sup>a</sup> ——— xx. 25—xxi. 20.  
 s<sup>b</sup> ——— xxiii. 25—xxviii. 20.

FOURTH DIVISION.

S. MATTHEW.

S. MATTHEW.

The word Nazareth does not occur in O.T. but the Syriac versions testify to the fact that ܢܙܪܬ and ܢܙܪܬ were the Hebrew forms. THE BRANCH (גִּזְרֵן) therefore of Isaiah suggests the name *Nazareth*, and though this to our minds is no more than a pun, still there are many prophecies in the O.T. where a pun is at the base of an argument, and we must admit it here. Others have endeavoured to connect Ναζωραῖος with Nazirite; but though John the Baptist was a Nazirite, our Lord was not; and Nazirite is spelt נַזִּיר.

ii. (23) Ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν<sup>12</sup> ὅτι Ναζωραῖος κληθήσεται.

1 (C ὑπὸ) 2 (ll ss singular)

58. LIGHT FOR HEATHEN GALILEE.

The construction is not clear. Probably ὁ λαὸς is in apposition with γῆ and with Γαλιλαία, being resumptive of them; ὁδὸν, like πέραν, is used as a preposition in literal translation of the Hebrew. "Galilee of the Gentiles" means 'heathenish Galilee.' Even in O.T. times the country had an ill repute. In our Lord's time it had only been held by Jews for one century.

iv. 14 Ἴνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου<sup>1</sup> λέγοντος

15 ΓΑ Ζαβογλῶν καὶ ΓΑ<sup>2</sup> Νεφθαλείμ,  
 ὁδὸν<sup>3</sup> θαλάσσης, πέραν τοῦ Ἰορδάνου<sup>4</sup>,  
 Γαλιλαία<sup>5</sup> τῶν ἔθνων,

16 ὁ λαὸς ὁ καθήμενος ἐν<sup>6</sup> σκοτίᾳ<sup>7</sup> φῶς εἶλεν<sup>8</sup> μέγα<sup>9</sup>,  
 καὶ τοῖς καθήμενοις<sup>10</sup> ἐν ἠχώρα καὶ<sup>11</sup> σκιᾷ θανάτου  
 φῶς<sup>12</sup> ἀνέτειλεν αὐτοῖς<sup>a</sup>.

1 (D+τοῦ) 2 (D omits) 3 (ll via) 4 (ss+river)  
 5 (D ll Γαλιλαίας) 6 (D+τῆ) 7 (NC σκότει) 8 (D ll εἶδον)  
 9 (D ἠμέγαν) 10 (D ll οἱ καθήμενοι) 11 (s<sup>a</sup> in sadness and, 3 ll s<sup>a</sup> omit, D omits καὶ) 12 (s<sup>a</sup>+a great)

59. HE BARE OUR SICKNESSES.

This is conflated into the Marcan section of Healings at sunset.

viii. 17 Ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου<sup>1</sup> λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν<sup>b</sup>.

1 (s<sup>a</sup> omits)

60. "A BRUISED REED WILL HE NOT BREAK."

This is conflated with the Marcan section where Jesus peremptorily ordered the recipients of His mercies not to make Him known. ἀπερτίειν is a late form of ἀπεῖσθαι. κατεάζει is a curious augmented future of καταγνυμι to distinguish it from κατάγω.

xii. 17 Ἴνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου<sup>1</sup> ὃν ἠρέτικα,  
 ὁ ἀγαπητὸς μου ὃν<sup>2</sup> εὐλόκησεν<sup>3</sup> ἡ ψυχὴ μου.  
 ἠέσω τὸ πνεῦμά μου ἐπ' αὐτόν,  
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ<sup>4</sup>.

19 Οὐκ ἐρίσει οὐδὲ κραγήσει,  
 οὐδὲ ἀκοῦσει<sup>5</sup> τις ἔν ταῖς πλατείαις<sup>6</sup> τὴν φωνὴν  
 αὐτοῦ.

20 Κάλαμον συντετριμμένον οὐ κατεάζει  
 καὶ λίνον τυφόμενον οὐ σβέσει<sup>8</sup>,  
 ἕως ἄν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

21 καὶ<sup>9</sup> τῷ ὀνόματι αὐτοῦ ἔσθνη ἔλπιουσιν<sup>10 c</sup>.

1 (D+eis) 2 (C? D ll ἐν ᾧ) 3 (NC ἠῦδ.) 4 (D<sup>s</sup> ἀπαγγέλλει)  
 5 (D<sup>s</sup> ἀκούει) 6 (s<sup>a</sup> omits) 7 (D+μή)  
 8 (D ἰβέσει) 9 (D ll +ἐν) 10 (D<sup>s</sup> ἐλπίζουσιν)

61. "I WILL OPEN MY MOUTH IN PARABLES."

Dr Hort held that the true reading here is Ἡσαίου τοῦ προφήτου, the editor not recollecting whence the quotation came. In days when the Bible was not divided into chapter and verse and no concordance existed, a week might be spent in finding a quotation. Men therefore trusted largely to memory. If we consider the context "Hear my law, O my people, incline your ear unto the words of my mouth. I will open my mouth in a parable, I will declare hard sentences of old, which we have seen and heard and such as our fathers have told us," we must admit that to our minds there is no real fulfilment of Scripture here. It would be a degradation of Scripture to think otherwise. The fulfilment belongs to the infancy of theology.

<sup>a</sup> LXX. Is. ix. 1, [τοῦτο πρῶτον πτε, ταχὺ ποιεῖ], χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων. 2 ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

<sup>b</sup> LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνάται.  
<sup>c</sup> LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσω τοῖς ἔθνεσιν ἐξοίσει· 2 οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἕξ ἡ φωνὴ αὐτοῦ. 3 κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσω. 4 [ἀναλάμψει καὶ οὐ θρασυθήσεται, ἕως ἄν θῆ ἐπὶ τῆς γῆς κρίσω], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔσθνη ἔλπιουσιν.

## S. MATTHEW.

xiii. 35 Ὅπως πληρωθῆ τὸ ῥηθὲν διὰ<sup>1</sup> τοῦ προφήτου λέγοντος

<sup>1</sup> Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,  
ἔρεξζομαι κεκρυμμένα ἀπὸ καταβολῆς<sup>2</sup> α.

1 N+ Ἡσαίου 2 (NCD11+κβσμου)

## 62. "BEHOLD, THY KING COMETH TO THEE."

S. John also quotes this prophecy. He agrees with S. Matthew in omitting the second clause "Shout, daughter of Jerusalem," and his "Fear not" is as far removed from the O.T. "Rejoice greatly" as S. Matthew's "Tell ye." For the rest he gives a brief *midrash*, S. Matthew a full *targum*.

Zechariah probably intended only one animal, yet because he seems to name two, S. Matthew has brought two into the procession. See Mark xi. 2 note. This also must be pronounced to be illegitimate.

xxi. 4 Τοῦτο δὲ<sup>1</sup> γέγονεν ἵνα πληρωθῆ τὸ ῥηθὲν διὰ<sup>2</sup> τοῦ προφήτου λέγοντος

<sup>3</sup> Εἶπατε τῇ θυγατρὶ Σειῶν  
<sup>4</sup> Ἰδοὺ ὁ βασιλεὺς σοῦ ἔρχεται σοι  
πραῦς καὶ<sup>5</sup> ἐπιβεβηκὼς ἐπὶ ὄνον  
καὶ ἐπὶ<sup>6</sup> πῶλον γιόν<sup>5</sup> ἴποζυγίου<sup>6</sup> e.

1 (B 211+δλον) 2 (311+Ζαχαρίου) 3 (D11 omit)  
4 (CD11 omit) 5 (211 omit) 6 (D11 †-ύγιον)

## S. MATTHEW.

## 63. THE THIRTY PIECES OF SILVER.

This is appended to the narrative of the compact of Judas Iscariot with the chief priests for [thirty shekels]. The original prophecy is obscure. Perhaps the Hebrew means "Fling them to the potter! A goodly price at which I was estimated by them!" The potter is taken for a low class artisan—like a tinker with ourselves—who will be glad of money however insultingly given him. The LXX., missing the true sense, paraphrases "Drop them into the melting-pot, and I will test whether it is genuine coin in the way in which I was tested by them." Our editor gives a different *midrash* "They took the thirty shekels...and gave them for the potter[']s field." This is somewhat stretching a point, especially if the thirty shekels are, as is suspected, introduced from Zechariah.

S. Matthew names Jeremiah three times (ii. 17, xvi. 14, xxvii. 9). No other N.T. author names him. The Massoretic text assigns this verse to Zechariah, O.T. critics put it even later, in the time of the Seleucidae.

xxvii. 9 Τότε<sup>1</sup> ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου<sup>2</sup> τοῦ προφήτου λέγοντος

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,  
τὴν τιμὴν τοῦ τετιμημένου  
ὄν ἑτιμῆσαντο ἀπὸ<sup>3</sup> γίων Ἰσραὴλ,  
<sup>4</sup> καὶ ἔδωκαν<sup>4</sup> αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως,  
καθὰ κυνέταξεν μοι Κύριος<sup>5</sup>.

1 (N Kal) 2 (C Ἱηρημ., 211 s<sup>o</sup> omit, 1 Esaiam) 3 (s<sup>o</sup> I held more dear than) 4 (N s<sup>o</sup> ἔδωκα)

(For S. Matthew xiii. 14, 15, see § 37.)

## (3) FRAGMENTS PECULIAR TO S. LUKE.

## (a) HISTORICAL.

## 64. THE MIRACULOUS DRAUGHT OF FISHES.

For reasons for believing that S. Luke has misplaced this section, see Mark i. 16 note.

S. John's account contradicts S. Luke's in many important details. Thus S. Luke says that our Lord was in the boat, S. John that He was standing on the shore. In S. Luke S. Peter objects to obey: in S. John the disciples obey without demur. In S. Luke they filled two boats till they were ready to sink. In S. John they drew the net to the shore. In S. Luke S. Peter bids Jesus depart from him. In S. John he swims to join him. In S. Luke the nets were breaking with an indefinite haul; in S. John 153 fishes were caught and the nets sustained no injury.

These variations are partly due to the usual imperfections of testimony, but chiefly to the fact that S. Luke is conflating two narratives into one.

<sup>1</sup> LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέξσομαι προβλήματα ἀπ' ἀρχῆς.

<sup>2</sup> Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σειῶν· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. LXX. Zech. ix. 9, χαῖρε σφόδρα, θυγάτηρ Σειῶν, [κῆρυσσε, θυγάτηρ Ἱερουσαλήμ·] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δίκαιος καὶ σώζων], αὐτὸς πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέου.

<sup>3</sup> LXX. Zech. xi. 12, καὶ ἔρω πρὸς αὐτοὺς "Ἐὶ καλὸν ἐνώπιον ἡμῶν ἔστιν, δότε τὸν μισθὸν μου ἢ ἀπέπασθε" καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. 13 καὶ εἶπεν Κύριος πρὸς με "Κάθεσθε αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δίκαιόν ἐστιν, ὃν τρόπον ἔδοκίμασθη ὑπὲρ αὐτῶν." καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

S. LUKE.

v. 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἔπικεῖσθαι αὐτῷ<sup>1</sup> καὶ<sup>2</sup> ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς<sup>3</sup> παρὰ τὴν λίμνην<sup>4</sup> Γεννησάρε<sup>5</sup>, 2 καὶ εἶδεν πλοῖα<sup>6</sup> δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ ἄλειψ<sup>7</sup> ἀπ' αὐτῶν ἀποβάαντες ἐπλυνον<sup>8</sup> τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων<sup>9</sup>, ὃ ἦν<sup>10</sup> Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν δλίγον<sup>11</sup>, καθίσας δὲ ἐκ τοῦ πλοίου<sup>12</sup> ἐδίδασκεν τοὺς ὄχλους. 4 ὡς<sup>13</sup> δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα “Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.” 5 καὶ ἀποκριθεὶς<sup>14</sup> Σίμων εἶπεν<sup>15</sup> “Ἐπιστάτα<sup>16</sup>, δι' ὄλης<sup>17</sup> νυκτὸς κοπίασαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα<sup>18</sup>.” 6 καὶ τοῦτο ποιήσαντες<sup>19</sup> συνέκλεισαν πλῆθος ἰχθύων πολὺ, διεμήριστο<sup>20</sup> δὲ<sup>21</sup> τὰ δίκτυα<sup>18</sup> αὐτῶν. 7 καὶ κατένευσαν<sup>22</sup> τοῖς μετόχοις<sup>23</sup> ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβεσθαι<sup>24</sup> αὐτοῖς· καὶ<sup>25</sup> ἦλθαν, καὶ<sup>26</sup> ἐπλησαν ἀμφοτέρα<sup>27</sup> τὰ πλοῖα ὡστε<sup>28</sup> βυθίζεσθαι αὐτά<sup>29</sup>. 8 ἰδὼν<sup>30</sup> δὲ Σίμων Πέτρος<sup>31</sup> προσέπεσεν τοῖς γόνασιν<sup>32</sup> Ἰησοῦ λέγων “Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε<sup>34</sup>.” 9 θάμβος γὰρ περιέσχεν αὐτὸν<sup>35</sup> καὶ πάντας τοὺς σὺν αὐτῷ<sup>36</sup> ἐπὶ τῇ ἄγρα τῶν ἰχθύων ὧν<sup>37</sup> συνέλαβον<sup>37</sup>.

- 1 (N συναχθῆναι) 2 (CD 11 s<sup>o</sup> τοῦ) 3 (D 1 ἐστῶτος αὐτοῦ) 4 (N omits) 5 (1 s<sup>o</sup> Γεννησάρ, D -ἐδ) 6 (C 11 πλοῖαρια) 7 (BD ἀλειψ) 8 (NC ἐπλυναν) 9 (D 11 πλοῖον) 10 (C + τοῦ) 11 (D ὅσον ὅσον) 12 (ND 1 ἐν τῷ πλοίῳ) 13 (D 2 11 ὄρε) 14 (1 omits, CD + ὁ) 15 (CD 11 + αὐτῷ) 16 (D 1 Διδάσκαλε) 17 (CD + τῆς) 18 (C 11 singular) 19 (D 1 οὐ μὴ παρακούσομαι, D 1 s<sup>o</sup> + καὶ εὐθὺς χαλάσαντες τὰ δίκτυα) 20 (N διεμήριστο, C \*διέρρητο) 21 (D 11 ὡστε ῥήσασθε) 22 (N κατένευσεν, D 11 κατένευσεν) 23 (C + τοῖς) 24 (N συναμβάνεσθαι, D βοηθεῖν) 25 (D omits) 26 (1 omits, D 1 ἐλθόντες οὖν) 27 (N ἀμφοτέροι) 28 (C + ἦδη, D 11 s<sup>o</sup> + παρὰ τι) 29 (D 11 omit) 30 (D ὁ) 31 (C + τοῦ) 32 (D 2 11 s<sup>o</sup> αὐτοῦ τοῖς ποσίν) 33 (D 11 + Παρακαλῶ) 34 (N 1 omit) 35 (N αὐτοῖς) 36 (NAC 11 ἦ) 37 (S 2 11 -βεν)

(See I. § 3 b.)

S. JOHN.

xxi. 1 [Μετὰ<sup>1</sup> ταῦτα ἐφανερώσεν ἑαυτὸν πάλιν<sup>2</sup> Ἰησοῦς<sup>4</sup> τοῖς μαθηταῖς<sup>5</sup> ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανερώσεν δὲ οὐτως<sup>6</sup>. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος<sup>12</sup> καὶ Ναθαναήλ<sup>7</sup> ὁ<sup>8</sup> ἀπὸ Κανὰ<sup>9</sup> τῆς Γαλιλαίας καὶ οἱ τοῦ<sup>10</sup> Ζεβεδαίου<sup>11</sup> καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ<sup>12</sup> δύο. 3 λέγει αὐτοῖς<sup>13</sup> Σίμων Πέτρος<sup>2</sup> “Ἰπτάγω ἀλειύειν.” λέγουσιν αὐτῷ “Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.”<sup>14</sup> ἔξῆλθαν<sup>15</sup> καὶ<sup>16</sup> ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐκεῖνη τῇ νυκτὶ ἐπίασαν<sup>16</sup> οὐδέν. 4 πρῶτα δὲ ἦδη<sup>17</sup> γνωμένης<sup>18</sup> ἔστη Ἰησοῦς εἰς<sup>19</sup> τὸν ἀλγιάλον· οὐ μέντοι ᾔδεισαν<sup>20</sup> οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν<sup>21</sup> αὐτοῖς<sup>22</sup> Ἰησοῦς “Παιδιά, μὴ τι<sup>23</sup> προσφάγιον ἔχετε;” ἀπεκρίθησαν αὐτῷ “Ὁ, ὄ.” 6 ὁ δὲ εἶπεν<sup>24</sup> αὐτοῖς “Βάλετε<sup>25</sup> εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.”<sup>26</sup> ἔβαλον οὖν<sup>27</sup>, καὶ οὐκέτι αὐτὸ ἐλκύσαι<sup>28</sup> ἴσχυον ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ<sup>29</sup> Ἰησοῦς τῷ Πέτρῳ “Ὁ κύριός ἐστιν<sup>30</sup>.”]

- 1 (1 + δέ) 2 (s<sup>o</sup> omits) 3 (N + ὁ) 4 (D 1 omit) 5 (D 11 s<sup>o</sup> + αὐτοῦ) 6 (1 omits) 7 (C Ναθανήλ) 8 (D 11 ὁ) 9 (1 Chanana, s<sup>o</sup> Catne) 10 (ND 11 υἱοί) 11 (C + υἱοί) 12 (s<sup>o</sup> omits, D + τοῦ) 13 (D s<sup>o</sup> τοῦτοις) 14 (A 11 + καὶ) 15 (N + οὖν) 16 (N † ἐκοπίασαν) 17 (N 11 s<sup>o</sup> omit) 18 (ND 11 γεν-) 19 (ND 1 ἐπὶ) 20 (N 11 ἔγνωσαν) 21 (D s<sup>o</sup> † οὐ) 22 (11 omit) 23 (CD + ὁ) 24 (N omits) 25 (N λέγει, 11 omit ὁ δέ, C omits εἶπεν) 26 (1 Mitte) 27 (Cyril 1 + οἱ δὲ εἶπον “Δὲ ὄλης τῆς νυκτὸς κοπίασαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ σῶ ῥήματι βαλοῦμεν 1 + rete”) 28 (ND οἱ δὲ ἔβαλον, s<sup>o</sup> + as He had said unto them) 29 (ND \*εἰκύσαι) 30 (D omits)

xxi. (7) [Σίμων οὖν Πέτρος, ἀκούσας ὅτι “Ὁ κύριός ἐστιν,” ἰτὸν ἐπενοῦτην διεζῶσατο, ἦν γὰρ γυμνός<sup>12</sup>, καὶ ἔβαλεν ἑαυτὸν<sup>13</sup> εἰς τὴν θάλασσαν<sup>4</sup>. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ<sup>5</sup> πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἄλλὰ ὡς ἀπὸ πηχῶν διακοσίων<sup>6</sup>, σύροντες τὸ δίκτυον τῶν ἰχθύων<sup>12</sup>. 9 ὡς οὖν ἀπέβησαν<sup>7</sup> εἰς τὴν γῆν βλέψουσιν<sup>8</sup> ἀνθρακίαν κειμένην<sup>10</sup> καὶ ὄψαριον ἐπικειμενον καὶ ἄρτον<sup>10</sup>. 10 λέγει αὐτοῖς ὁ<sup>11</sup> Ἰησοῦς “Ἐνέγκατε ἀπὸ<sup>12</sup> τῶν ὄψαριων ὧν ἐπίασατε νῦν.” 11 ἀνέβη<sup>13</sup> οὖν<sup>14</sup> Σίμων Πέτρος<sup>2</sup> καὶ ἐλκυσεν τὸ δίκτυον εἰς<sup>15</sup> τὴν γῆν μεστὸν ἰχθύων μεγάλων<sup>16</sup> 17 ἑκατὸν πενήκοντα τριῶν καὶ τοσοῦτων ὕψων οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς ὁ<sup>11</sup> Ἰησοῦς “Δεῦτε ἀριστήσατε.” οὐδεὶς<sup>18</sup> ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν “Σὺ τίς εἶ;” εἰδότες<sup>19</sup> ὅτι ὁ κύριός<sup>20</sup> ἐστίν. 13 ἔρχεται<sup>21</sup> Ἰησοῦς καὶ λαμβάνει<sup>22</sup> τὸν ἄρτον καὶ<sup>23</sup> διδωσιν<sup>24</sup> αὐτοῖς, καὶ τὸ ὄψαριον ὁμοίως<sup>2</sup>. 14 Τοῦτο<sup>25</sup> ἦδη<sup>2</sup> τρίτον ἐφανερώθη<sup>26</sup> Ἰησοῦς τοῖς μαθηταῖς<sup>28</sup> ἐγερθεὶς ἐκ νεκρῶν].

- 1 (s<sup>o</sup> + took...and) 2 (s<sup>o</sup> omits) 3 (D s<sup>o</sup> ἦλατο, 1 + et \*salivit) 4 (s<sup>o</sup> + and was swimming and came) 5 (N + ἄλλω) 6 (1 viginti) 7 (N ἀν-) 8 (P 11 εἶδαν, s<sup>o</sup> they found before Jesus) 9 (11 s<sup>o</sup> carbones incensos = ἀνθρ. καιομένην) 10 (s<sup>o</sup> + τὰ) 11 B omits 12 (D s<sup>o</sup> ἐκ) 13 (N ἐν-) 14 (D 11 omit, s<sup>o</sup> δέ) 15 (D ἐπὶ) 16 (D \*μεγῶν) 17 (s<sup>o</sup> and they found in it great fishes) 18 (ND 11 s<sup>o</sup> + δέ) 19 (s<sup>o</sup> believing) 20 (s<sup>o</sup> He) 21 (s<sup>o</sup> omits, A 2 11 + οὖν, N + ὁ) 22 (s<sup>o</sup> and Jesus took) 23 (D s<sup>o</sup> † omits) 24 (D 11 s<sup>o</sup> εὐχαριστήσας ἔδωκεν) 25 (N + δέ) 26 (X 4 11 ἐφανερώσεν ἑαυτὸν) 27 (N + ἐ) 28 (D 11 s<sup>o</sup> + αὐτοῦ)

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**65. OUR LORD SPENDS A NIGHT IN A SYNAGOGUE.**

The fragment is prefixed to the Marcan section of the Choice of twelve Apostles; there is not the smallest reason to doubt that S. Luke had good information. *προσευχή* in the sense of Synagogue occurs in Acts xvi. 13, 16 and in Juvenal.

vi. <sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις<sup>1</sup> [ἐξελεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι<sup>2</sup>,] καὶ ἦν διανυκτερεύων ἐν<sup>3</sup> τῇ προσευχῇ<sup>4</sup> τοῦ θεοῦ<sup>4</sup>. <sup>13</sup> [καὶ] ὅτε ἐγένετο ἡμέρα, [προσεφώνησεν<sup>5</sup> τοὺς μαθητὰς αὐτοῦ.]

1 (D II s<sup>a</sup> ἐκείνας) 2 (D καὶ προσεύχεσθαι) 3 (N ἐπι)  
4 (D omits) 5 (D ἐφώνησεν)

**66. THE PHARISEES REFUSED JOHN'S BAPTISM.**

S. Matthew (iii. 7, p. 188 note) represents the Pharisees and Sadducees as coming—many of them—to John's baptism, but S. Luke does not, and S. Matthew asserts in xxi. 25, 32, that the Chief Priests and Elders did not believe John.

vii. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν<sup>1</sup> τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου. <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ<sup>2</sup> νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν<sup>3</sup> εἰς ἑαυτούς<sup>3</sup>, μὴ βαπτισθέντες ὑπ' αὐτοῦ<sup>4</sup>.

1 (D + ἐδικαίωσε) 2 (D omits) 3 (ND omit)  
4 (I omit)

**67. THE MINISTERING WOMEN.**

This note, which is probably editorial, is placed by S. Luke immediately after the narrative of Anointing our Lord's feet by a woman who had been a sinner. Commentators have rashly inferred that Mary of Magdala must have been that woman, and as "seven demons had been cast out of her," they conclude that the demon of unchastity was one of them. Hence she is branded as a harlot, and refuges for fallen women are called Magdalene hospitals. All this is unwarranted.

In Pseudo-Mark xvi. 9 we read *Μαρία τῇ Μαγδαληνῇ παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.*

Joanna is mentioned again by S. Luke, xxiv. 10.

viii. <sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθέξῃς καὶ<sup>1</sup> αὐτὸς διώδεν<sup>2</sup> κατὰ πόλιν καὶ κώμην<sup>3</sup> κηρύσσων καὶ<sup>4</sup> εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ ὅτι δώδεκα<sup>4</sup> σὺν αὐτῷ<sup>5</sup>, <sup>2</sup> καὶ γυναῖκες τινες<sup>6</sup> αἱ ἦσαν<sup>7</sup> τετραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, *Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ<sup>9</sup> ἐξεληλύθει,* <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλάι, αἵτινες<sup>10</sup> διηκόνουν αὐτοῖς<sup>11</sup> ἐκ τῶν ὑπαρχόντων αὐταῖς<sup>12</sup>.

1 (I ss omit) 2 (N -ευσεν) 3 (ss omit) 4 (I discipuli, II + discipuli) 5 (D μετ' αὐτοῦ) 6 (I omit) 7 (D \* ἡσα)  
8 (D II ἐξ) 9 (I duodecim) 10 (D II + καὶ) 11 (N II αὐτῶ)  
12 (ND αὐτῶν)

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**68. DETAILS IN THE TRANSFIGURATION.**

This passage accords with S. Luke's invariable insistence on the *κένωσις*, for Moses and Elijah did not talk about His *exodus*, but described it to Him in detail, as though His human mind stood in need of the information which was thus vouchsafed it. The drowsiness of the disciples is peculiar to S. Luke. Possibly it has been borrowed from Gethsemane.

ix. <sup>31</sup> Οἱ<sup>1</sup> ἀφθέντες ἐν δόξῃ ἔλεγον<sup>2</sup> τὴν ἔξοδον αὐτοῦ ἢ ἡμελλεν<sup>3</sup> πληροῦν<sup>4</sup> ἐν<sup>4</sup> Ἱερουσαλήμ<sup>5</sup>. <sup>32</sup> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἀνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι<sup>6</sup> αὐτοὺς ἀπ' αὐτοῦ....

1 (D II omit) 2 (CD II + δὲ) 3 (D μέλλει) 4 (D els)  
5 (I omits) 6 (D -ρισθῆναι)

**69. THE MISSION OF THE SEVENTY.**

Nothing is recorded about the Seventy elsewhere, but that is no sufficient reason for concluding that their appointment is unhistorical. S. Luke had sources of information which are closed to us.

x. <sup>1</sup> Μετὰ δὲ ταῦτα ἀπέδειξεν<sup>11</sup> ὁ κύριος<sup>12</sup> ἑτέρους ἑβδομήκοντα (δύο)<sup>3</sup> καὶ ἀπέστειλεν αὐτούς<sup>4</sup> ἀνὰ δύο (δύο)<sup>5</sup> πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον<sup>6</sup> οὗ ἡμελλεν αὐτὸς<sup>7</sup> ἔρχεσθαι<sup>8</sup>.

1 (D II Ἀπέδειξεν δὲ) 2 (D II ss omit, NCD II s<sup>a</sup> + καὶ, s<sup>a</sup> + from His disciples) 3 (NCD II omit) 4 (B omits)  
5 (NCD omit) 6 (D II ss πάντα τόπον καὶ πόλιν) 7 (D II omit) 8 (A 2 II εἰσέρχ.)

**70. JOHN THE BAPTIST TAUGHT A FORM OF PRAYER.**

That John taught a prayer to his disciples is asserted here only, nor is the prayer preserved in Greek MSS. Yet we can have no reasonable doubt that Apollon or some other of John's numerous disciples furnished this information to S. Luke and probably repeated John's prayer. S. Luke records the fact, but has forgotten or cannot find room for the prayer.

xi. <sup>1</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν "Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ<sup>2</sup> Ἰωάνης<sup>3</sup> ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ."

1 (D II + καὶ) 2 (I omit) 3 (N † omits)

**71. A PHARISÉE INVITES OUR LORD TO BREAKFAST.**

S. Luke stands alone in telling us that our Lord on three occasions accepted hospitality from Pharisees (cf. vii. 36, xiv. 1). We cannot help thinking that in this conflation the machinery of the breakfast table is inferential and unhistorical,

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being transferred from vii. 36; still more so in xiv. 1 ff. The same speeches are recorded in S. Matthew, but without the banquets.

xi. 37 Ἐν δὲ τῷ λαλήσαι<sup>1</sup> ἐρωτᾷ<sup>2</sup> αὐτὸν Φαρισαῖος<sup>3</sup> ὅπως<sup>4</sup> ἀριστήσῃ<sup>5</sup> παρ' αὐτῷ<sup>6</sup>. εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι<sup>7</sup> οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

1 (H+hæc) 2 (CII ἡρώτα) 3 (CDII s<sup>a</sup>+tis)  
4 (D s<sup>a</sup> Ἐδεήθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα) 5 (DII μετ' αὐτοῦ)  
6 (DII ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν " Διὰ τῆ)

72. THE SCRIBES OPPOSE BUT THE MASSES CROWD.

This conclusion is perhaps editorial. There is nothing new in it except the words ἀποστοματίζω and θηρεύω. ἐνεδρεύω, like ἐνέδρα, is peculiar to S. Luke. Cf. Mark iii. 6 = Mark xii. 13, and Luke vi. 11.

xi. 53 Ἐκείθεν ἐξεληθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν<sup>1</sup> καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν<sup>2</sup> θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ<sup>3</sup>. xii. 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους<sup>4</sup>, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ<sup>5</sup> πρῶτον<sup>6</sup>....

1 (C ἐπέχειν) 2 (S omits, CII + ζητούντες) 3 (DII ss Λέγοντος δὲ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικοὶ δεινῶς ἔχειν καὶ συνβάλλειν αὐτῷ περὶ πλειόνων, ζητούντες ἀφορμὴν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσιν κατηγορήσαι αὐτοῦ, CII ss + ἵνα κατηγορήσωσιν αὐτοῦ) 4 (DII II ολλῶν δὲ ὄχλων συνπεριεχόντων κύκλω, D ὥστε ἀλλήλους συνπιεῖν) 5 (DII omit) 6 (I omits)

73. THE CROOKED WOMAN HEALED.

Our Lord's habit of teaching in synagogues is alluded to in Mark i. 21 ||, 39 ||, iii. 1 ||; Matt. iv. 23, ix. 35; Luke iv. 16, xiii. 10; John vi. 59, xviii. 20.

This woman's infirmity is attributed to demoniacal possession. Speechlessness is attributed to the same cause in Mark ix. 17, dumbness in Matt. ix. 32, epileptic fits in Mark ix. 22 and melancholia in Mark v. 1 ff.

Our Lord's habit of laying His hands on the sick is noticed in Mark i. 41 note.

παραχρήμα is a favourite word with S. Luke and ἐδόξαζεν τὸν θεόν is a commonplace.

The word ὑποκρίτης is used in Mark vii. 6. S. Matthew has it 13 times, of which vii. 5 = Luke vi. 42. S. Luke also has it here and xii. 56.

On Leading the ox to water see IV. § 2.

This afflicted woman, whom the Scribes regarded as punished for her sins, our Lord pronounces to be a daughter of Abraham, exactly as he called Zachæus a son of Abraham (xix. 9).

φάτνη is used of the manger in which the infant Jesus lay (Luke ii. 7 ff.).

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xiii. 10 Ἦν δὲ διδάσκων ἔν μᾶ τῶν συναγωγῶν<sup>1</sup> ἐν<sup>2</sup> τοῖς σάββασι<sup>3</sup>. 11 καὶ ἰδοὺ<sup>4</sup> γυνή<sup>5</sup> πνεῦμα ἔχουσα ἀσθενείας<sup>6</sup> ἔτη<sup>7</sup> δέκα<sup>8</sup> ὀκτώ<sup>9</sup>, καὶ ἦν συνκύπτουσα<sup>10</sup> καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ<sup>11</sup> εἶπεν αὐτῇ " Ἰῦναι, ἀπολέλυσαι<sup>12</sup> τῆς ἀσθενείας σου," 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρήμα ἀνωρθώθη<sup>13</sup>, καὶ ἐδόξαζεν<sup>14</sup> τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγός, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ<sup>15</sup> Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι<sup>16</sup> " Ἐξ ἡμέραι εἰσὶν ἔν αἷς<sup>16</sup> δεῖ ἐργάζεσθαι<sup>17</sup>. ἐν αὐταῖς<sup>19</sup> οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου." 15 ἀπεκρίθη δὲ<sup>20</sup> αὐτῷ ὁ κύριος<sup>21</sup> καὶ εἶπεν " Ὑποκριταί<sup>22</sup>, ἕκαστος ὑμῶν τῷ σαββάτῳ<sup>18</sup> οὐ λύει τὸν βόυν αὐτοῦ ἢ<sup>23</sup> τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων<sup>24</sup> ποτίζει; 16 ταύτην δὲ θυγατέρα<sup>25</sup> Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς<sup>26</sup> ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;" 17 Καὶ ταῦτα λέγοντος αὐτοῦ<sup>11</sup> κατησχύνοντο<sup>27</sup> πάντες<sup>2</sup> οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ<sup>28</sup> πᾶσιν<sup>29</sup> τοῖς ἐνδόξοις<sup>30</sup> τοῖς<sup>15</sup> γινομένοις<sup>31</sup> ἐπ' αὐτοῦ.

1 (2II in synagoga ± eorum) 2 (DII omit) 3 (DI τῷ σαββάτῳ) 4 (ss omit) 5 (A1 + ἦν) 6 (D ἐν ἀσθενείᾳ ἣν πνεύματος) 7 (B † omits) 8 (AII + καὶ) 9 (I novem) 10 (D † συνκύπτουσα) 11 (D1 omit) 12 (SDII + ἀπὸ) 13 (BD \* ἀνορθ.) 14 (D1 ἐδόξασεν) 15 (D omits) 16 (B † omit) 17 (I curari) 18 (S † omits) 19 (DII ταύταις) 20 (A1 ὄν) 21 (D<sup>s</sup> ss Ἰησοῦς) 22 (D1 ss Ὑποκριτά) 23 (D καὶ) 24 (D ἀπαγών) 25 (D + τοῦ) 26 (S<sup>a</sup> δευῖ) 27 (D<sup>s</sup> I κατησχύνθησαν) 28 (DII ἐν) 29 (II omit) 30 (I omits, DII οἷς ἐθεώρου ἐνδ.) 31 (B γενομ. S λεγομ.)

74. THE DROPSICAL MAN HEALED.

For the Dinner see IV. § 71 note.

The question in v. 3 is found also in Mark iii. 4 = Matt. xii. 10 = Luke vi. 9.

For the Son falling into a well see IV. § 2.

xiv. 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν<sup>1</sup> αὐτὸν εἰς οἰκόν τινος τῶν ἀρχόντων (τῶν)<sup>2</sup> Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ<sup>3</sup> ἄνθρωπός τις<sup>4</sup> ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων<sup>5</sup> " Ἐξεστὼ τῷ σαββάτῳ θεραπεύσαι ἢ οὐ<sup>6</sup>;" οἱ δὲ ἠσύχασαν. 4 καὶ ἐπιλαβόμενος<sup>7</sup> ἴασατο αὐτόν καὶ<sup>8</sup> ἀπέλυσεν. 5 καὶ<sup>9</sup> πρὸς αὐτούς<sup>10</sup> εἶπεν " Τίνος<sup>11</sup> ὑμῶν υἱός<sup>12</sup> ἢ<sup>13</sup> βούς<sup>14</sup> εἰς φρέαρ πεσέται<sup>15</sup>, καὶ οὐκ εὐθέως ἀνασπᾶσει αὐτόν ἔν<sup>16</sup> ἡμέρᾳ τοῦ σαββάτου<sup>17</sup>;" 6 καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι<sup>18</sup> πρὸς ταῦτα.

1 (DII εἰσελθ.) 2 B<sup>s</sup> omit 3 (ss' omit) 4 (DII s<sup>a</sup> omit) 5 (DII ss omit, AII ss + Et) 6 (II omit) 7 (D † II + αὐτόν) 8 (D καὶ λαβόμενος) 9 (S1 + ἀποκριθεὶς) 10 (S † αὐτόν) 11 (D + εἶ) 12 (SII ὄνος, D πρόβατον) 13 (S<sup>a</sup> omits) 14 (ss + or his ass) 15 (D ἐμπερ.) 16 (D τῇ, II omit) 17 (I omits) 18 (S ἀποκρ.) 19 (D οὐ δὲ οὐκ ἀπεκρίθησαν)

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## 75. OUR LORD BIVOUACKED ON THE MOUNT OF OLIVES.

Our Lord's habit of teaching in the Courts of the Temple is alluded to in Matt. xxvi. 55=Mark xiv. 49; Mark xii. 35; Luke xix. 47 and often in S. John.

Cf. Luke xxii. 39 *ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν*. The other Gospels do not mention this as a custom.

xxi. 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος<sup>11</sup> ἠυλλίζετο<sup>2</sup> εἰς τὸ ὄρος τὸ καλούμενον<sup>13</sup> Ἐλαιῶν. 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ<sup>4</sup> ἀκούειν αὐτοῦ.

1 (D † omits) 2 (D<sup>s</sup> \*ηυλλίζετο) 3 (I omits)  
4 (C? δρει)

## 76. MALCHUS'S EAR HEALED.

xxii. 51 Ἀποκριθεὶς<sup>1</sup> δὲ<sup>2</sup> (ὁ)<sup>3</sup> Ἰησοῦς εἶπεν<sup>4</sup> “Ἐὰτε<sup>5</sup> ἔως τούτου.” καὶ ἀψάμενος τοῦ ὠτίου<sup>6</sup> ἴασατο αὐτόν<sup>7</sup>.

1 (II omit) 2 (I omits) 3 B omits 4 (2II+III)  
5 (II Sine) 6 (AII+αὐτοῦ) 7 (DII ἐκτείνας τὴν χεῖρα ἡψατο αὐτοῦ καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ)

## 77. “THE LORD TURNED AND LOOKED ON PETER.”

xxii. 61 Καὶ στραφεὶς ὁ κύριος<sup>1</sup> ἐνέβλεψεν τῷ Πέτρῳ.

1 (D ss Ἰησοῦς)

## 78. THE ACCUSATION BEFORE PILATE.

S. Luke formulates an accusation on the usual lines, S. Mark says nothing about it, S. John says that the chief priests refused to bring it, when challenged by Pilate to do so, standing on their rights and demanding execution for their own verdict. We have little doubt that S. John is right. This verse therefore is editorial, expressing S. Luke's sense of what history demanded; but S. Luke was neither Jew nor Roman and seems never to have grasped the political situation. Special irony is intended in accusing of hindering the tax-collector Him who so lately had said “Pay back Caesar's coins to Caesar.”

xxiii. 2 Ἡρξάντο δὲ κατηγορεῖν αὐτοῦ λέγοντες “Τοῦτον εὔραμεν<sup>1</sup> διαστρέφοντα τὸ ἔθνος ἡμῶν<sup>2</sup> καὶ κωλύοντα φόρους Καίσαρι διδόναι<sup>3</sup> καὶ<sup>4</sup> λέγοντα αὐτὸν<sup>5</sup> χριστὸν βασιλέα εἶναι.”

1 (D<sup>s</sup> † εὔρον) 2 (Marcion II+καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας)  
3 (Marcion+καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα) 4 (2II omit) 5 (ND εἰπόντων)

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## 79. PILATE AND HEROD.

If the coolness between Pilate and Herod arose when Pilate “mingled the blood of some of Herod's subjects with their sacrifices” (Luke xiii. 1) for which atrocious act Herod would as certainly demand explanations as Pilate with Roman haughtiness would refuse to give them, then by sending our Lord to Herod Pilate opened the way to a reconciliation and Herod proved that he was satisfied by sending the Prisoner back.

The phrase *ἐσθῆς λαμπρά* is used only by SS. Luke and James, *ἐχθρα* by SS. Luke, Paul and James. In Mark xv. 17 (=Matt. xxvii. 28) the soldiers clothed our Lord in a purple (or scarlet) *paludamentum* in mockery. S. Luke makes our Lord silent before Herod, but not before Pilate, as in Mark xv. 5 (=Matt. xxvii. 14, cf. John xix. 9).

This mission to Herod is alluded to in Acts iv. 27 “*συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πειλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ προώρυσεν γενέσθαι.*”

Barabbas is mentioned in all four Gospels, but S. Luke is alone in telling us that the sedition which he led was made in Jerusalem.

xxiii. 4 Ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους “Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.” 5 οἱ δὲ ἐπίσχυον<sup>1</sup> λέγοντες ὅτι<sup>2</sup> “Ἀνασειεί<sup>3</sup> τὸν λαόν<sup>4</sup> διδάσκων<sup>5</sup> καθ’ ὅλης τῆς Ἰουδαίας<sup>6</sup>, καὶ<sup>7</sup> ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε<sup>7</sup>.” 6 Ἡρώδης δὲ ἀκούσας<sup>9</sup> ἐπήρωτήσεν εἰ τὸ<sup>10</sup> ἀνθρώπος<sup>11</sup> Γαλιλαῖός<sup>12</sup> ἐστίν<sup>13</sup>, 7 καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνεπεμψεν αὐτὸν πρὸς<sup>14</sup> Ἡρώδη, ὄντα καὶ αὐτὸν<sup>15,16</sup> ἐν Ἱεροσολύμοις ἐν ταύταις<sup>17</sup> ταῖς ἡμέραις<sup>18</sup>. 8 Ὁ δὲ<sup>19</sup> Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων<sup>20</sup> θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν<sup>21</sup> περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον. 9 ἐπῆρώτα δὲ<sup>10</sup> αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν<sup>22</sup> ἀπεκρίνατο αὐτῷ<sup>23</sup>. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>24</sup> εὐτόμως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ<sup>25</sup> αὐτὸν<sup>26</sup> ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν<sup>27</sup> ἐσθήτα λαμπρὰν ἀνεπέμψεν<sup>28</sup> αὐτὸν τῷ Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ<sup>29</sup> μετ’<sup>30</sup> ἀλλήλων<sup>30</sup>. προὔπηρχον<sup>31</sup> γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτοῦς<sup>32</sup>.

1 (D ἐπίσχυ.) 2 (DII omit) 3 (N † Ανασι) 4 (N ὄχλον)  
5 (NII omit) 6 (D γῆς) 7 (2II+et filios nostros et uxores avertit a nobis, non enim baptizantur (-atur) sicut (±et) nos ± nec se mundant, see v. 2) 8 (D+δ) 9 (DII s<sup>o</sup>+τὴν Γαλιλαίαν) 10 B omits 11 (I omits) 12 (DII ἀπὸ τῆς Γαλιλαίας) 13 (s<sup>o</sup> omits) 14 (B+τὸν) 15 (N \*ταυτὸν) 16 (D τῷ Ἡρώδῃ ὄντι αὐτῷ) 17 (N αὐταῖς, DII s<sup>o</sup> ἐκεῖνας) 18 (s<sup>o</sup>+of unloavened bread) 19 (N omits) 20 (AII ἐξ ἱκανῶν χρόνων, I omits) 21 (AII+πολλά) 22 (ND οὐκ) 23 (D+οὐδὲν, 2II omit, 1+quasi non audiens, s<sup>o</sup>+as though He had not been there) 24 (s<sup>o</sup> rulers) 25 (N τε) 26 (N omits), NII+καὶ 27 (DII+αὐτὸν) 28 (NII ἐπέμψεν) 29 (I hora) 30 (II omit) 31 (N \*ἡρχοντο) 32 (DII ὄντες δὲ ἐν ἀγῆα ὁ Πειλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ (s<sup>o</sup> omits vv. 10—12))



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xxiii. 13 <sup>1</sup> Πειλάτος δὲ<sup>11</sup> συνακαλεσάμενος<sup>2</sup> τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας <sup>3</sup> καὶ<sup>3</sup> τὸν λαὸν<sup>14</sup> <sup>4</sup> εἶπεν πρὸς αὐτοὺς “ Προσηνέγκατέ<sup>5</sup> μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, <sup>6</sup> καὶ ἰδοὺ ἐγὼ<sup>7</sup> ἐνώπιον ὑμῶν ἀνακρίνας<sup>7</sup> οὐθέν<sup>8</sup> εὔρον ἐν <sup>9</sup> τῷ ἀνθρώπῳ τούτῳ<sup>9</sup> αἴτιον <sup>10</sup> ὧν κατηγορεῖτε κατ’<sup>10</sup> αὐτοῦ<sup>11</sup>. <sup>15</sup> ἀλλ’ οὐδὲ Ἡρῴδης, <sup>12</sup> ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς<sup>12</sup>. καὶ ἰδοὺ<sup>11</sup> οὐδὲν ἄξιον θανάτου <sup>13</sup> ἔστιν πεπραγμένον<sup>13</sup> αὐτῷ. <sup>16</sup> παιδεύσας οὖν αὐτὸν ἀπολύσω<sup>14</sup>. ” <sup>18</sup> ἀνέκραγον<sup>15</sup> δὲ πανπληθεῖ [λέγοντες] “ Ἄλῃε τοῦτον<sup>16</sup>, [ἀπόλυσον δὲ ἡμῶν τὸν Βαραββᾶν.” <sup>19</sup> ὅστις ἦν διὰ στάσιν <sup>17</sup> τινὰ] γενομένην ἐν τῇ πόλει<sup>17</sup> [καὶ φόνον βληθεῖς<sup>18</sup> ἐν τῇ φυλακῇ<sup>19</sup>].

1 (D δὲ Π.) 2 (D -εσας) 3 (D 1+πάντα) 4 (ll populi or plebis, l omits) 5 (D<sup>s</sup> 1 Κατ-) 6 (D κἀγὼ δὲ) 7 (l omits) 8 (D οὐδὲν) 9 (D αὐτῷ) 10 (N omits) 11 (D omits) 12 (D ll ss ἀπέπεμψα γὰρ ὑμᾶς (ss αὐτὸν) πρὸς αὐτόν) 13 (l invenimus in, D +ἐν) 14 (N D ll ss + 17 ἀνάγκην δὲ εἶχεν (ss he was wont) κατὰ ἑορτὴν ἀπολύειν αὐτοῖς ἕνα,—D<sup>s</sup> put this after verse 19—, 2 ll + δέσμιον, 1 + quemcumque voluisset populus) 15 (D ll ἀνέκραξαν) 16 (D + αἴρε τοῦτον) 17 (ss omit) 18 (D βεβλημένος, N omits) 19 (D eis φυλακὴν + v. 17, see above)

80. PILATE'S SENTENCE.

S. Mark makes Pilate ask “What evil did He do?” but adds no formal declaration of innocence. S. Matthew also puts the question but represents Pilate as washing his hands and saying “I am innocent of the blood of this just man.” S. John makes Pilate twice declare our Lord innocent. S. Luke insists on three declarations of innocence and refers to them in Acts xiii. 28. “καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἤτήσαντο Πειλάτον ἀναιρεθῆναι αὐτόν.” S. Paul alludes to the whole scene 1 Tim. vi. 13 Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν. The passage contains little that is new, yet S. Luke contrives with Thucydidean brevity to brand the whole action as it deserves.

xxiii. (22) “Οὐδὲν<sup>1</sup> αἴτιον<sup>2</sup> θανάτου εὔρον<sup>3</sup> ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.” <sup>23</sup> [οἱ δὲ ἐπέκειντο<sup>4</sup> φωναῖς μεγάλας] αἰτούμενοι [αὐτὸν σταυρωθῆναι<sup>5</sup>], καὶ κατίσχυον αἱ φωναὶ αὐτῶν<sup>6</sup>. <sup>24</sup> [καὶ Πειλάτος] ἐπέκρινεν<sup>7</sup> γενέσθαι τὸ αἴτημα αὐτῶν<sup>8</sup>. <sup>25</sup> [ἀπέλυσεν] δὲ<sup>8</sup> τὸν <sup>9</sup> διὰ στάσιν καὶ φόνον<sup>9</sup> βεβλημένον εἰς<sup>10</sup> φυλακὴν <sup>11</sup> ὃν ἤτοῦντο<sup>11</sup>, [τὸν δὲ Ἰησοῦν παρέδωκεν] τῷ θελήματι αὐτῶν<sup>12</sup>.

1 (ll + enim) 2 (D ll Οὐδεμίαν αἰτίαν) 3 (D ll εὐρσχω) 4 (N † ἐκείντο) 5 B σταυρῶσαι (ll crucifige) 6 (D ll ss + καὶ τῶν ἀρχιερέων) 7 (D 1 ἐπέκρινεν δὲ δὲ Π.) 8 (K ll + αὐτοῖς) 9 (D ἐνεκα φόνου) 10 (C + τὴν) 11 (ll omit) 12 (3 ll + susceperunt ergo Iesum, et portans (± sibi or suam) crucem ducebatur)

81. TWO MALEFACTORS LED WITH HIM.

xxiii. 32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο<sup>1</sup> σὺν αὐτῷ ἀναιρεθῆναι.

1. (l + Iothas et Maggathas)

<sup>a</sup> LXX. Ps. lxi. 22, καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

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82. MOCKERY OF THE SOLDIERS.

Wine was twice offered to our Lord on the cross, (1) just when the nails were driven in, (2) just before He gave up His Spirit. But in neither case was there mockery. The mockery comes from the Ps. “They gave me gall to eat, and when I was thirsty they gave me vinegar to drink” (lxix. 21). See ‘Composition of the Four Gospels,’ pp. 121—127.

xxiii. 36 Ἐνέπαιξαν<sup>1</sup> δὲ αὐτῷ καὶ<sup>2</sup> οἱ στρατιῶται προσερχόμενοι, ὄζος<sup>3</sup> προσφέροντες αὐτῷ<sup>3</sup> <sup>37</sup> καὶ<sup>4</sup> λέγοντες<sup>5</sup> “Ἐἰ<sup>6</sup> σὺ εἶ<sup>7</sup> ὁ βασιλεὺς τῶν Ἰουδαίων, <sup>8</sup> σῶσον σεαυτὸν<sup>8</sup>.”

1 (CD ll Ἐνέπαιζον) 2 (N omits) 3 (D ll ὄξος τε προσέφερον αὐτῷ, ss omit) 4 (D ll omit) 5 (D 1 ss + Χαῖρε) 6 (3 ll omit) 7 (D 1 omit) 8 (D ss \* περιθέντες αὐτῷ (ss upon His head) καὶ ἀκάνθινον στέφανον, 1 + imposuerunt autem &c.)

83. THE DARKNESS WAS DUE TO AN ECLIPSE.

We take this to be an editorial note and to be a mistaken explanation. The period of totality in an eclipse cannot last more than eight minutes, and an eclipse cannot take place at the Paschal full moon. See ‘Comp. of Gospels,’ p. 119.

xxiii. 45 <sup>1</sup> Τοῦ ἡλίου ἐκλείποντος<sup>1,2</sup>.

1 (NC? ἐκλείποντος) 2 (D ll ss Ἐσκοτίσθη δὲ ὁ ἥλιος)

84. “THEY SMOTE THEIR BREASTS AND RETURNED.”

S. Luke’s contempt for the rabble is finely expressed in the word θεωρία, which does not occur elsewhere. The action of striking the breast as a mark of contrition is repeated in the case of the Publican (Luke xviii. 13). ὑποστρέφω is used 21 times in S. Luke’s Gospel and 11 times in the Acts, not elsewhere in the Gospels, once by S. Paul, once in Hebrews and once in 2 Peter.

xxiii. 48 Καὶ πάντες οἱ συνπαραγερόμενοι ὄχλοι <sup>1</sup> ἐπὶ τὴν θεωρίαν ταύτην<sup>1</sup>, θεωρήσαντες<sup>2</sup> τὰ γενόμενα, τύπτοντες <sup>3</sup> τὰ στήθη<sup>3</sup> ὑπέστρεφον<sup>4</sup>.

1 (D 1 ἐπὶ θεωρία, ss omit) 2 (P ll θεωροῦντες) 3 (D + καὶ τὰ μέτωπα, 1 frontes suas) 4 (ss omit, 1 ss + dicentes “Vae nobis, quae facta sunt [ss + Vae nobis, 1 + hodie] propter peccata nostra! 1 + appropinquavit enim desolatio Hierusalem”)

85. PRAISE OF JOSEPH OF ARIMATHAEA.

ὑπάρχω occurs 40 times in S. Luke, thrice in S. Matthew, never in SS. Mark or John.

xxiii. (50) Ὑπάρχων<sup>1</sup> ἀνὴρ<sup>2</sup> ἀγαθὸς <sup>3</sup> καὶ<sup>3</sup> δίκαιος<sup>4</sup>,—<sup>5</sup> οὗτος οὐκ ἦν συνακατατεθειμένος<sup>5</sup> τῇ βουλή<sup>6</sup> <sup>7</sup> καὶ τῇ πράξει<sup>7</sup> αὐτῶν,—...

1 (NC 1 + καὶ, C + ὁ) 2 (D ll omit) 3 B omits 4 (l omits) 5 NCD -τιθέμενος 6 (ss omit)

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86. THE SEPULCHRE WAS A NEW ONE.

S. Luke seems to have borrowed this from S. John's oral teaching, xix. 41 *μνημείον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.*)

xxiii. (53) Οὗ οὐκ ἦν οὐδεὶς οὐπω<sup>1</sup> κείμενος<sup>2</sup>.

1 (NC οὐδέπω) 2 (D1+καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον ὃν μόγις εἴκοσι ἐκύλιον, 1+ibi sepelierunt corpus Ihesu)

87. THE RESURRECTION.

87. A. Women visit the tomb.

S. Luke had the proto-Marcan brief account, but he has conflated with it much new matter. Two angels appear, as against one in SS; Mark and Matthew. He omits Salome, but adds Joanna as in viii. 3. The incredulity of the Apostles reappears in Pseudo-Mark xvi. 11 and the two angels in S. John.

xxiii. 56 [Ἐποστρέψασαι δὲ<sup>1</sup> ἠτοίμασαν ἀρώματα] καὶ μύρα. Καὶ τὸ μὲν σάββατον ἠσύχασαν ἑκατὸς τὴν ἐντολήν<sup>2</sup>,  
xxiv. 1 [Ἐτῆ δὲ μὲν<sup>3</sup> τῶν σαββάτων ὄρθρου<sup>4</sup> βαθέως ἐπὶ τὸ μνήμα<sup>5</sup> ἦλθον<sup>6</sup>] φέρουσαι ἃ ἠτοίμασαν ἀρώματα<sup>7</sup>. 2 [εὗρον δὲ<sup>8</sup> τὸν λίθον ἀποκεκλισμένον ἄπο τοῦ μνημείου<sup>9</sup>,

1 (C omits) 2 (D omits) 3 (D μὲν δὲ) 4 (NC † ὄρθρου) 5 (NC μνημείον) 6 (D ἤρχοντο) 7 (D1 ss καὶ τινας (ss other women came or were) σὺν αὐταῖς) 8 (D1 ἐλογίζοντο δὲ ἐν ἑαυταῖς "Τίς ἄρα ἀποκυλλοῦσι τὸν λίθον;" ἐλθοῦσαι δὲ εὗρον) 9 (1 omits, C ἐκ for ἀπο)

87. B. Vision of two angels.

xxiv. 3 [Ἐσελθοῦσαι δὲ] οὐχ<sup>1</sup> εὗρον τὸ σῶμα<sup>2</sup>. 4 καὶ ἐγένετο<sup>3</sup> ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου<sup>4</sup> ἑκατὸς ἰδοὺ [ἄνδρες δύο ἐπέστησαν<sup>5</sup> αὐταῖς<sup>7</sup> ἐν ἐσθῆτι<sup>8</sup> ἀστραπτούσῃ<sup>8</sup>. 5 ἑμφύβων δὲ γενομένων αὐτῶν] καὶ κλινοῦσῶν<sup>9</sup> τὰ πρόσσωπα<sup>10</sup> εἰς τὴν γῆν<sup>11</sup> [ἔειπαν πρὸς αὐτάς "Ἦτε ζῆτε" τὸν

1 (NC \* οὐκ) 2 (NC 211+τοῦ κυρίου Ἰησοῦ (1 ss + of Jesus) 3 (ss omit) 4 (D αὐτοῦ) 5 (D11 ss omit) 6 (C παρ-ειστήκεισαν) 7 (s<sup>o</sup> there appeared to them two men, s<sup>o</sup> they saw two men) 8 (C plural) 9 (D1 ἐν φοβοὶ δὲ γενόμεναι ἐκλιναί) 10 (A11 τὸ πρόσωπον, C1+αὐτῶν) 11 (ss + for their fear) 12 (D1+οὶ δὲ, ss + the men)

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ζῶντα μετὰ τῶν νεκρῶν<sup>13</sup>; 6 μνήσθητε<sup>14</sup> ὡς<sup>15</sup> ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων<sup>16</sup> τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι ἑῖς χεῖρας ἀνθρώπων ἁμαρτωλῶν<sup>17</sup> καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ<sup>18</sup>,

13 (1 Quem quaeritis Iesum Nazarenum, resurrexit a mortuis.) (NC 11 ss + οὐκ ἔστιν ἄλλο (C1 omit ἀλλὰ) ἠγέρθη 14 (D1+δὲ) 15 (D1 ss ὡς) 16 (D1 omit) 17 (1 omits, D11 omit ἁμαρτωλῶν) 18 (11 ss horum)

87. C. Report to the Twelve.

xxiv. 9 [Καὶ ὑποστρέψασαι (ἀπο τοῦ μνημείου)<sup>1</sup> ἀπήγγειλαν ταῦτα πάντα<sup>2</sup> τοῖς ἑνδεκά καὶ πᾶσιν τοῖς λοιποῖς<sup>3</sup>. 10 ἦσαν δὲ<sup>4</sup> ἡ Μαγδαληνὴ Μαρία<sup>5</sup> καὶ Ἰωάννα [καὶ Μαρία ἡ<sup>6</sup> Ἰακώβου]· καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς<sup>8</sup> ἀποστόλους ταῦτα<sup>9</sup>. 11 καὶ ἐφάνησαν ἑνώπιον αὐτῶν<sup>10</sup> ὡσεὶ λῆρος τὰ ῥήματα ταῦτα<sup>11</sup>, καὶ ἠπίστουν αὐταῖς.<sup>12</sup>

1 (D11 omit) 2 (ss + of the disciples) 3 (D ss omit, K11 ἦν δὲ) 4 (NC Μαριάμ) 5 (ss + daughter of) 6 (K11 + αἱ) 7 (D<sup>s</sup> † αὐτοῦ) 8 (1 omits) 9 (1 Apostolis) 10 (A1 αὐτῶν) 11 (B<sup>s</sup> 11 ss + 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθῆνα μόνον (NC omits μόνον)· καὶ ἀπήλθεν πρὸς αὐτὸν (NC ἑαυτὸν) θαυμάζων τὸ γεγονός.)

88. SEPARATION AT BETHANY.

All the appearances recorded in this chapter probably took place on the Resurrection day itself. This parting therefore according to the true text must not be confounded with the Ascension of which the record is given in Acts i.

xxiv. 50 Ἐξήγαγεν δὲ αὐτοὺς<sup>1</sup> ἕως<sup>2</sup> πρὸς<sup>3</sup> Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ<sup>4</sup> εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο<sup>5</sup> ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη<sup>6</sup> ἀπ' αὐτῶν<sup>7</sup>. 52 καὶ αὐτοὶ<sup>8</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης<sup>9</sup>, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες<sup>10</sup> τὸν θεόν<sup>11</sup>.

1 (D11+ἐξω) 2 (D11 omit) 3 (A11 εἰς, 1 omits) 4 (D1 omit) 5 (s<sup>o</sup> omits) 6 (D11 ἀπέστη) 7 (BC11 + καὶ ἀνεφέρετο εἰς τὸν οὐρανὸν) 8 (B<sup>s</sup> NC11+προσκυνήσαντες αὐτὸν) 9 (B omits) 10 (D11 αἰνοῦντες, A11 αἰνοῦντες καὶ εὐλογοῦντες) 11 (B11+ἀμήν)

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(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

89. THE BAPTIST'S PREACHING TO THE DIFFERENT CLASSES.

Elsewhere the Baptist figures as a sensational preacher: here he gives practical advice. Apollos or some of the twelve at Ephesus (Acts xix. 1—7) may have preserved these remarkable sentences (cf. Luke xi. 1).

The luxury of wearing two tunics at once is condemned by our Lord Mark vi. 9 ||: in S. Matthew the possession of two is forbidden.

The Jews on account of their Sabbath were excused from serving in the Roman army, but there would be nothing to prevent renegade Jews from volunteering. These or Samaritans may be meant here. "Make both ends meet with your pay" cautions them against running into debt.

iii. 10 Καὶ ἐπηρώτων<sup>1</sup> αὐτὸν οἱ ὄχλοι λέγοντες "Τί οὖν<sup>2</sup> ποιήσωμεν<sup>3</sup>;" 11 ἀποκριθεὶς<sup>15</sup> δὲ ἔλεγεν<sup>4</sup> αὐτοῖς "Ὁ ἔχων δύο χιτῶνας μεταδότω<sup>5</sup> τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω." 12 ἦλθον δὲ καὶ τελῶναι<sup>6</sup> βαπτισθῆναι<sup>7</sup> καὶ εἶπαν πρὸς αὐτόν "Διδάσκαλε, τί ποιήσωμεν<sup>8</sup>;" 13 ὁ δὲ ἔειπεν πρὸς αὐτούς<sup>9</sup> "Μηδὲν πλέον<sup>10</sup> παρὰ τὸ διατεταγμένον ὑμῖν<sup>11</sup> πράσσετε." 14 ἐπηρώτων<sup>12</sup> δὲ<sup>13</sup> αὐτὸν<sup>14</sup> καὶ στρατεούμενοι λέγοντες<sup>15</sup> "Τί ποιήσωμεν<sup>8</sup> καὶ ἡμεῖς<sup>16</sup>;" καὶ<sup>17</sup> εἶπεν αὐτοῖς<sup>18</sup> "Μηδένα διασεύσητε μηδὲ<sup>19</sup> συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν."

1 (D II ἐπηρώτησαν) 2 (D II omit) 3 (D s<sup>a</sup> + ἵνα σωθῶμεν, 2 ll + ut vivamus) 4 (D<sup>s</sup> ss λέγει) 5 (ss + one, s<sup>c</sup> + of them) 6 (D I + ὁμοίως) 7 (C + ἕπ' αὐτοῦ) 8 (D + ἵνα σωθῶμεν) 9 (N † omits, D II εἶπεν = αὐτοῖς) 10 (C πλέον) 11 (D + πράσσειν) 12 (CD II ἐπηρώτησαν) 13 (C omits) 14 (D I omit) 15 (I omits) 16 (D omits) 17 (D I ὁ δὲ, 2 ll omit) 18 (N πρὸς αὐτούς) 19 (N μηδένα)

90. "THE OLD WINE IS GOOD."

This utterance is appended to the saying about "Old wine in new skins" I. § 8 c, probably because in both sayings the similitude is taken from wine.

v. 39 "(<sup>1</sup>Οὐδείς πιὼν παλαιὸν<sup>2</sup> θέλει νέον. λέγει γάρ '<sup>3</sup>Ὁ παλαιὸς χρηστός<sup>3</sup> ἐστίν<sup>4</sup>.)"

1 N C II + Καὶ 2 (A II + εὐθέως) 3 (C II s<sup>p</sup> χρηστότερός) 4 D II omit

(From *THE SERMON ON THE MOUNT [PLAIN]*, §§ 91—94.)

91. "WOE TO THE RICH, THE FULL, &C."

S. Luke's four beatitudes are followed by four woes, which so closely correspond to the beatitudes, that we may suspect editorial work. S. Matthew gives no woes in this place, but

he makes our Lord elsewhere pronounce woes on the Pharisees, on the world, on Chorazin and Bethsaida and on the man from whom occasion of stumbling cometh: S. Luke's woes emphasize the beatitudes but give no new teaching.

vi. 24 "Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 'οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν<sup>1</sup>, ὅτι πεινάσετε<sup>12</sup>. οὐαὶ<sup>3</sup>, οἱ γελώντες νῦν<sup>4</sup>, ὅτι πενήθησете καὶ κλαύσετε. 26 οὐαὶ<sup>5</sup> ὅταν καλῶς ὑμᾶς<sup>6</sup> εἴπωσιν πάντες<sup>7</sup> οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ<sup>18</sup> γὰρ<sup>1</sup> ἐποίουν<sup>9</sup> τοῖς ψευδοπροφήταις<sup>10</sup> 'οἱ πατέρες αὐτῶν<sup>11</sup>."

1 (D II omit) 2 (s<sup>a</sup> omits) 3 (D II s<sup>a</sup> + ὑμῖν) 4 (I omits) 5 (D I s<sup>a</sup> + ὑμῖν) 6 (D ὑμῖν, 1 omits) 7 (D s<sup>a</sup> omit) 8 (N II ταῦτα) 9 (I + et) 10 (3 ll † προφήταις) 11 (B s<sup>a</sup> omit)

92. "DO GOOD TO THEM THAT HATE YOU."

These two lines are conflated between two other lines of S. Matthew (II. § 3 e). They were probably spoken on a different occasion and brought here because of the similarity of thought.

vi. (27) "Καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς."

93. "DO NOT LEND HOPING TO RECEIVE BACK."

S. Matthew gives καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς (v. 42). The rest of what S. Luke writes may be editorial, for it is largely a repetition of vv. 32, 33.

δανείζω is 'to lend money for the sake of usury.' Usury might be taken by Jews from Gentiles or *vice versa* (Luke xix. 23), but amongst brethren usury was forbidden (Ps. xv. 5) and so δανείζω in N.T. often means to lend without it. The context requires that μηδὲν ἀπελπίζοντες should mean 'without hoping to get usury,' the other rendering 'despairing' or 'driving to despair,' though classical, is plainly unsuitable here.

vi. 34 "Καὶ ἐὰν δανίσγη<sup>1</sup> παρ' ὧν ἐλπίζετε λαβεῖν<sup>2</sup>, ποῖα ὑμῖν χάρις (ἐστίν)<sup>3</sup>; καὶ<sup>4</sup> ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα<sup>14</sup>. 35 πλὴν<sup>6</sup> ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν<sup>7</sup> ἀπελπίζοντες<sup>8</sup>. καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς<sup>9</sup>...."

1 (D + δανίζετε) 2 (D ἀπολ.) 3 B I omit 4 (D II + γὰρ) 5 (D II omit) 6 (I + dico) 7 N s<sup>a</sup> μηδένα 8 (D \* ἀφελπ., II s<sup>a</sup> desperantes) 9 (A I s<sup>a</sup> + ἐν τοῖς οὐρανοῖς, 2 ll + in caelo)

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**94. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."**

This again is conflated between two Matthaean lines, with the result of expelling a third which stands between them, "with what judgement ye judge ye will be judged." There is much rhetorical amplification, but no new teaching.

vi. (37) "Καὶ<sup>1</sup> μὴ καταδικάζετε<sup>2</sup>, καὶ οὐ<sup>3</sup> μὴ καταδικασθῆτε<sup>4</sup>. ἀπολύετε, καὶ ἀπολυθήσεσθε·<sup>5</sup> 38 δίδετε, καὶ δοθήσεται ὑμῖν<sup>6</sup> μέτρον καλὸν<sup>7</sup> πεπιεσμένων<sup>8</sup> σεσαλευμένων<sup>9</sup> ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον<sup>7</sup> ὑμῶν."

1 (CD II omit) 2 (B δικάζετε) 3 (D II s<sup>a</sup> ἴνα) 4 (B δικασθῆτε) 5 (N πεπιεσμένων, C1+ και) 6 (s<sup>a</sup> και, C+ και) 7 (D † κολμων)

**95. "HE THAT IS BUT LITTLE AMONGST YOU, IS GREAT."**

The same thought is expressed in Matt. xi. 11 ||, p. 215, so this may be an editorial addition.

ix. (48) "Ὁ γὰρ μικρότερος ἐν πᾶσιν<sup>1</sup> ὑμῖν ὑπάρχων<sup>2</sup> οὗτος ἐστίν<sup>3</sup> μέγας<sup>4</sup>."

1 (ss omit) 2 (D<sup>s</sup> 1 omit, s<sup>a</sup>+like this boy, s<sup>a</sup>+and is a child) 3 (D 2 II ἐστίν) 4 (II maior)

**96. THE THIRD ASPIRANT.**

This is appended to the Matthaean narrative of the Two aspirants, II. § 4. See notes there.

The ploughs in Palestine are so small that only one hand is used in directing them.

ix. 61 εἶπεν δὲ καὶ ἕτερος "Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν<sup>1</sup> οἶκόν μου<sup>2</sup>." 62 εἶπεν δὲ (πρὸς αὐτὸν)<sup>3</sup> ὁ Ἰησοῦς "Οὐδέεις ἐπιβαλὼν<sup>4</sup> τὴν χεῖρα<sup>5</sup> ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω<sup>6</sup> εὐθετός ἐστίν<sup>7</sup> τῆ βασιλείᾳ<sup>7</sup> τοῦ θεοῦ."

1 (D omits) 2 (ss+and I will come) 3 B omits (D<sup>s</sup> 1 αὐτῷ, 1 illis) 4 (D ἐπιβάλλον) 5 (NCD II ss+αὐτοῦ) 6 (D II invert the order of these clauses) 7 (CD I εἰς τὴν βασιλείαν)

(From *THE HISTORY OF THE SEVENTY*, §§ 97—100.)

**97. "SALUTE NO ONE ON THE HIGHWAY."**

Oriental salutations are formal and take a long time.

x. (4) "Καὶ<sup>1</sup> μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε."

1 (N omits)

**98. ACCEPT HOSPITALITY.**

There is little that is really new in this passage. "The workman is worthy of his wages" occurs in a slightly different form in Matt. x. 10, and in Matt. x. 7 we read "πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι "Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν." ἀσθενοῦντας θεραπεύετε κ.τ.λ."

x. 7 "Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθοντες<sup>1</sup> καὶ πίνοντες τὰ παρ' αὐτῶν, [ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ<sup>2</sup> αὐτοῦ<sup>3</sup>.] μὴ μεταβαίνετε ἐξ<sup>4</sup> οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς<sup>5</sup> ἐν αὐτῇ ἀσθενεῖς<sup>6</sup>, καὶ λέγετε αὐτοῖς<sup>7</sup> "Ἠγγικεν ἡ βασιλεία τοῦ θεοῦ."

1 (NCD ἐσθοντες) 2 (s<sup>a</sup> food) 3 (CII+ἐστίν) 4 (D<sup>s</sup> ἀπὸ, II δε) 5 (D<sup>s</sup> † οὓς) 6 (D<sup>s</sup> II ἀσθενοῦντας) 7 (ss omit) 8 (I omits)

**99. INSULTS TO YOU ARE INSULTS TO ME.**

This is a doublet of Luke ix. 48 = Matt. x. 40. For parallels from SS. Mark and John see I. § 30 b. Compare also 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα ἀγτοῦ τὸ ἅγιον εἰς ὕμῶν.

x. 16 "Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ<sup>1</sup>. Ἦ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με<sup>2</sup>."

1 (B II +et eum qui me misit) 2 (D II s<sup>a</sup> ὁ δὲ ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με, s<sup>a</sup> conflates, giving both clauses, 1 omits)

**100. THE RETURN OF THE SEVENTY.**

In Mark vi. 13 the twelve are said to have cast out many demons, and in Mark ix. 18 to have failed. In Matt. vii. 22 "Many will say in that day '.....Did we not in Thy name cast out demons?'"

The scorpion is mentioned again in Luke xi. 12 "ἐπιδώσει αὐτῷ σκορπιον;" but not elsewhere in the Gospels.

Compare Luke xxi. 18 "καὶ θριξέκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται."

The idea of a book in which the names of the saints are written is found in Exodus xxxii. 32 "Blot me...out of Thy book which Thou hast written," and in Malachi iii. 16.

x. 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα (δύο)<sup>1</sup> μετὰ χαρᾶς λέγοντες "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου." 18 εἶπεν δὲ αὐτοῖς "Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέδωκα<sup>2</sup> ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω<sup>3</sup> ὄφειων<sup>3</sup> καὶ<sup>2</sup> σκορπιῶν, καὶ ἐπὶ πᾶσαν τὴν δύναμιν<sup>4</sup> τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς ἰσχύει μὴ<sup>5</sup> ἀδικήσῃ<sup>6</sup>. 20 πλὴν ἐν τούτῳ μὴ χαιrete ὅτι τὰ πνεύματα<sup>7</sup> ὑμῖν ὑποτάσσεται, χαιrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράπται<sup>8</sup> ἐν τοῖς οὐρανοῖς<sup>9</sup>."

1 NCD II s<sup>a</sup> omit (s<sup>a</sup>+whom He sent) 2 (D I δίδωμι, 1 dico) 3 (D+τῶν) 4 (B+τῆν) 5 (ND omit) 6 ND -σει 7 (D 2 II δαιμόνια) 8 (CD ἐγράφη) 9 (D II τῷ οὐρανῷ)

<sup>a</sup> LXX. Ps. xci. 13, ἐπ' ἀσπίδα καὶ βασιλισκὸν ἐπιβήση.

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**101. "BLESSED IS THE WOMB THAT BARE THEE."**

For the repudiation of earthly ties compare Mark iii. 35, "ὅς ἐν ποίησιν τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν," and for the importance of doing rather than hearing God's will, II. § 3, 1.

xi 27 [Ἐγένετο<sup>1</sup> δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρασά τις φωνὴν γυνῆ ἔκ τοῦ ὄχλου<sup>2</sup> εἶπεν αὐτῷ "Μακαρία ἡ κοιλία ἢ βαστάσασά<sup>4</sup> σε καὶ<sup>5</sup> μαστοί<sup>6</sup> οὗς ἐθήλασας." 28 αὐτὸς<sup>7</sup> δὲ εἶπεν "Μενοῦν<sup>8</sup> μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες<sup>9</sup>."

1 (ss omit) 2 (4 ll omit) 3 (N † omits) 4 (B \* βαστάσα) 5 (C † + η) 6 (D μαστοί) 7 (D ὁ) 8 (CD + γε, ll s<sup>c</sup> omit) 9 (N + τὸν λόγον τοῦ θεοῦ)

**102. THE WHOLE BODY ILLUMINATED.**

This is appended by conflation to the difficult *Logion* "The light of the body is the eye" II. § 3 g. Dr Hort considered that there was some primitive corruption in the words. φωτίζω occurs here only in the Synoptists and ἀστραπή is elsewhere used of the lightning flash.

xi. 36 "Ἐὶ οὖν τὸ σῶμά σου ὄλον φωτεινόν, μὴ ἔχον μέρος τι<sup>1</sup> σκοτεινόν, ἔσται φωτεινὸν ὄλον ὡς ὅταν ὁ<sup>2</sup> λύχνος<sup>3</sup> τῆ ἀστραπῆ φωτίζη σε<sup>4</sup>."

1 C omits 2 (N omits) 3 B + ἐν 4 D ll omit, (2 ll s<sup>c</sup> Therefore also thy body, when there is in it no lamp that shines, becomes dark; thus, when thy lamp has become shining, it gives light to thee, s<sup>c</sup> And if the light that is in thee be darkness, how great shall be thy darkness)

(From the ADDRESS TO THE TWELVE, §§ 103—106.)

**103. THREE CONFLATE LOGIA.**

**103. A. "Fear not, little Flock."**

μη φοβοῦ is a common-phrase (Luke i. 13, 30, ii. 10, v. 10, viii. 50, xii. 7 &c.). ποιμνιον in this sense occurs in Acts xx. 28 f., 1 Pet. v. 2 f.

xii. 32 "Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι<sup>1</sup> εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

1 (D1 + ἐν αὐτῷ)

**103. B. "Sell your Possessions."**

The duty of parting with riches is insisted on in Luke xiv. 33, "οὕτως οὖν πᾶς ἐξ ὑμῶν ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής." The conclusion of the second *Logion* is given in Matt. vi. 20.

xii. 33 "Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [θησαυρὸν ἀνεκλείπτου<sup>1</sup> ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει<sup>2</sup> 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν<sup>3</sup>, ἐκεῖ καὶ ἡ καρδία ὑμῶν<sup>4</sup> ἐστίν.]

1 (D\* ἀνεκλείπτου) 2 (D\* -φθερεῖ) 3 (2 ll tuus) 4 (D\* † ἡμῶν, 2 ll tuum)

**103. C. "Let your Loins be girded and your Lamps burning."**

This section reminds us of the parable of the Ten Virgins (Matt. xxv. 1 ff.) and of the trito-Marcian section which we hold to be based on several *Logia* (Mark xiii. 33—37), also of Matt. xxiv. 43. The idea of the Master waiting on the disciples is found in Luke xxii. 27, it is declared to be abnormal in Luke xvii. 7 ff.

xii. 35 "Ἔστωσαν<sup>1</sup> ὑμῶν αἰ<sup>1</sup> ὀσφύες<sup>1</sup> περιέζωσμέναι<sup>1</sup> καὶ οἱ λύχνοι<sup>2</sup> καιόμενοι<sup>3</sup>, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν<sup>4</sup> πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοιξώσιν<sup>5</sup> αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὗς ἐλθὼν ὁ κύριος εὐρήσει<sup>6</sup> γρηγοροῦντας. ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτοὺς<sup>7</sup> καὶ παρελθὼν<sup>7</sup> διακονήσει αὐτοῖς<sup>8</sup>. 38 κἂν ἐν τῇ δευτέρῃ<sup>9</sup> κἂν<sup>10</sup> ἐν τῇ τρίτῃ<sup>9</sup> φυλακῇ<sup>9</sup> ἔλθῃ καὶ εὐρῆ οὕτως<sup>11</sup>, μακάριοί εἰσιν ἐκεῖνοι<sup>12</sup>."

1 (D singular) 2 (D † λύχνοι) 3 (1 + in manibus vestris) 4 (D αὐτῶν) 5 (D ἀνοίξουσιν) 6 (D\* ll † εὐρή) 7 (s<sup>c</sup> omits) 8 (N omits, D ll s<sup>c</sup> + καὶ ἐὰν ἔλθῃ τῇ ἐσπερινῇ φυλακῇ καὶ εὐρήσει (s<sup>c</sup> + them watching), D + οὕτως ποιήσει, ll s<sup>c</sup> + beati sunt, quia iubebit illos discumbere et transiet et ministrabit illis) 9 (1 vespertina) 10 (D καὶ) 11 (D omits) 12 (N ll omit)

**104. THREE CONFLATE LOGIA.**

**104. A. Many Stripes or few according to Position of Trust.**

This is appended by conflation to the *Logion* of the Punishment of the unfaithful servant, II. § 18 g. The slave that knew his Lord's will is the trusted head slave or grand vizier, like the Trusty Steward (Luke xii. 42), the Unjust Steward (xvi. 1 ff.), or the Unmerciful Servant (Matt. xviii. 23 ff.). The inferior slaves receive orders from the head slave (xii. 42) and are not in their master's confidence.

xii. 47 "Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ<sup>1</sup> καὶ μὴ ἐτοιμάσας<sup>1</sup> ἢ<sup>2</sup> ποιήσας<sup>3</sup> πρὸς τὸ θέλημα αὐτοῦ<sup>4</sup> δαρήσεται πολλάς. 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ<sup>5</sup> ᾧ ἐδόθη<sup>6</sup> πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ<sup>7</sup>, καὶ ᾧ παρέθεντο πολὺ, περισσότερον<sup>8</sup> αἰτήσουσιν<sup>9</sup> αὐτόν.

1 (D omits, ll paruerit or paruit) 2 (D ll ss omit, A1 μηδὲ) 3 (ll ss omit) 4 (l omits) 5 (N omits) 6 (D ἔδωκαν) 7 (D1 ζητήσουσιν ἀπ' αὐτοῦ περισσότερον) 8 (D πλέον) 9 (D ἀπαίτ.)

**104. B. "I came to bring Fire upon Earth."**

The contrast between the divine purpose of love in the Incarnation and the inevitable result of hatred through human wilfulness is illustrated by the teaching in S. John about judgement. On the one hand "I came not to judge the

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world, but to save the world," on the other "For judgement have I come into this world": "The Father sent not His Son into the world to judge the world," "The Father hath committed all judgement unto the Son." The idea is frequently dwelt on in S. John, and with just the same shrinking and dissatisfaction of our Lord's human soul.

xii 49 "Ἦὺρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἶ ἦδη ἀνήφθη;

1 (XII + Οὐκ οἶδατε ὅτι) 2 (DII els)

104. C. "I have a baptism to be baptized."

The idea of the baptism occurs in Mark x. 39, "τὸ βάπτισμα δ' ἐγὼ βαπτίζομαι βαπτισθήσεσθε."

συνέχω is used nine times by S. Luke, once by S. Matthew, twice by S. Paul. Cf. Phil. i. 23, συνέχομαι δὲ ἐκ τῶν δύο.

xii. 50 "Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆῃ."

1 (IIss omit)

105. "YE CAN DISCERN THE FACE OF THE SKY."

This passage is strangely like and unlike to a Western addition to Matt. xvi. 2, "Ὁψίας γενομένης λέγετε 'Εὐδία, πυρράζει γὰρ ὁ οὐρανός,' καὶ πρωὶ 'Σήμερον χειμῶν, πυρράζει γὰρ στυγρᾶζών ὁ οὐρανός.' τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε."

On S. Luke's transference to the rabble of what S. Matthew assigns to the upper classes see II. § 1 note.

καύσω occurs in Matt. xx. 12 and James i. 11.

On ὑποκριτής see I. § 21 b note.

xii. 54 ["Ἐλεγεν δὲ καὶ τοῖς ὄχλοις] "Ὅταν ἴδητε<sup>1</sup> νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν<sup>2</sup>, εὐθέως<sup>3</sup> λέγετε ὅτι<sup>4</sup> "Ὀμβρος ἔρχεται," καὶ γίνεται οὕτως<sup>5</sup>. 55 καὶ ὅταν νότον πνέοντα<sup>6</sup>, λέγετε ὅτι<sup>6</sup> "Καύσων ἔσται,"<sup>7</sup> καὶ<sup>8</sup> γίνεται. 56 ὑποκριταί, τὸ<sup>9</sup> πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον<sup>10</sup> πῶς<sup>11</sup> οὐκ οἶδατε<sup>12</sup> δοκιμάζειν<sup>13</sup>;"

1 (D+τῆν) 2 (DIIss ἀπὸ δ., II ab oriente ad occasum) 3 (s<sup>o</sup> omits) 4 (DII omit) 5 (D † πνέοντα) 6 (ND omit) 7 (D \* ἔσεται, N1 ἔρχεται) 8 (II+ sic) 9 (D 2II+ μὲν) 10 (D 2II πλὴν τὸν κ. τοῦτον, I signa autem temporum, ss+and its signs) 11 (DIIss omit) 12 (2II potestis, s<sup>o</sup> will) 13 (DIIss<sup>o</sup>? οὐ δοκιμάζετε)

106. "ARE THERE FEW THAT BE SAVED?"

xiii. 22 [Καὶ διεπορεύετο<sup>1</sup> κατὰ πόλεις καὶ κώμας διδάσκων Ἐκ πορείαν<sup>2</sup> ποιούμενος<sup>3</sup> εἰς Ἱερουσόλυμα<sup>4</sup>. 23 Ἐπὶεν δὲ τις αὐτῷ "Κύριε, εἰ ὀλίγοι<sup>5</sup> οἱ σφθόμενοι;" δὲ δὲ<sup>6</sup> εἶπεν Ἐπὶεν αὐτοῦς<sup>7</sup>]"

1 (HII ἐπορ.) 2 (B † + πορείαν) 3 (I omits) 4 (B \* Ἱεροσόλ., DII Ἱερουσαλήμ) 5 (DII+ εἰσιν) 6 (D+ ἀποκριθεῖς) 7 (ss singular) 8 (D omits)

<sup>a</sup> LXX. Proverbs xxv. 6, μὴ ἀλαζονεῖς ἐνώπιον βασιλέως, μηδὲ ἐν τόποις δυναστῶν ὑψίστασο· ἡ κρείσσον γὰρ σοὶ τὸ ῥηθῆναι "Ἀνάβαινε πρὸς μέ," ἢ ταπεινώσαι σε ἐν προσώπῳ δυναστοῦ.

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24 "Ἀγωνίζεσθε<sup>7</sup> εἰσελθεῖν διὰ τῆς στενῆς θύρας<sup>9</sup>, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν<sup>10</sup>, 25 ἀφ' οὗ<sup>11</sup> ἀν ἐγερθῆ<sup>12</sup> ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ<sup>13</sup> κρούειν<sup>13</sup> τὴν θύραν<sup>16</sup> λέγοντες 'Κύριε<sup>16</sup>, ἄνοιξον ἡμῖν<sup>17</sup> καὶ ἀποκριθεῖς ἐρεῖ ὑμῖν<sup>17</sup> 'Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.'"

9 (A ss πύλης, II portam, ianuam, or ostium) 10 (D οὐχ εὐρήσουσιν) 11 (D οὗ) 12 (D εἰσελθῃ, I incipiet surgere &c.) 13 (2II omit) 14 (N omits) 15 (D 4II omit) 16 (DII s<sup>o</sup>+ κύριε) 17 (II omit)

107. "HEROD WILL KILL THREE."

ἀλώπηξ is always feminine in Greek. There is therefore no special insult in making it feminine here. Cf. "αἱ ἀλώπεκες φωλεὺς ἔχουσιν" (Matt. viii. 20=Luke ix. 58). On the use of animals to indicate types of human character see II. § 5 i, note. For the number 'three' to indicate completion cf. Luke xiii. 7, "τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ σικκῇ ταύτῃ." On our Lord's assertion that the ruling classes in Jerusalem were the real cause of the Baptist's death see I. § 19 b, note.

S. Luke makes this section the Introduction to the Wail over Jerusalem (II. § 17 p) which S. Matthew embeds amongst the Woos against the Pharisees.

xiii. 31 Ἐν αὐτῇ<sup>1</sup> τῇ ὥρᾳ<sup>2</sup> προσῆλθάν τινες Φαρισαῖοι<sup>3</sup> λέγοντες αὐτῷ "Ἐξέλθε καὶ πορεύου ἐντευθεν, ὅτι Ἡρώδης θέλει<sup>4</sup> σε ἀποκτεῖναι." 32 καὶ<sup>5</sup> εἶπεν αὐτοῖς "Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ 'Ἴδὸν ἐκβάλλω δαιμόνια καὶ ἰάσεις<sup>6</sup> ἀποτελῶ<sup>7</sup> σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ<sup>8</sup> τελειοῦμαι.' 33 Ἐπὶεν δὲ με σήμερον καὶ<sup>9</sup> αὔριον καὶ τῇ ἑχομένῃ<sup>10</sup> πορεύεσθαι<sup>11</sup>, ὅτι οὐκ ἐνδέχεται προφήτην<sup>13</sup> ἀπολέσθαι ἔξω Ἱερουσαλήμ."

1 (D ταύτῃ, ss those, G 3IIss+ δὲ) 2 (ΓII ἡμέρα, ss days) 3 (DIIss τῶν Φαρισαίων) 4 (D ss ζητεῖ) 5 (MII δ δὲ) 6 (ss my healings) 7 (D ἀποτελοῦμαι) 8 (BIIss+ ἡμέρα) 9 (D+τῇ) 10 (ND ἔρχ.) 11 (I omits) 12 (II πορεύεσθε, 2II omit, N omits καὶ αὔριον) 13 (D † προτην)

(From the DISCOURSE AT A PHARISEE'S BREAKFAST TABLE, §§ 108—110.)

108. TWO CONFLATE LOGIA.

108. A. "Sit down in the lowest Room."

On the editorial note see IV. § 70 note.

Cod. D adds to Matt. xx. 28 an utterance which much resembles this. "ὁμοίως δὲ ζητεῖτε ἐκ μικροῦ ἀξῆσαι καὶ ἐκ μεγάλου ἔλαττον εἶναι· εἰσερχόμενοι δὲ καὶ παρακληθέντες δεῖπνήσαι, μὴ ἀνακλίσεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δεῖπνοκλήτωρ εἴπῃ σοι "Ἐπι κάτω χῶρει," καὶ κατασχυνήσῃ. ἐὰν δὲ ἀναπέσης εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σοῦ ἥττων, ἐρεῖ σοι ὁ δεῖπνοκλήτωρ 'Σύναγε ἔτι ἄνω' καὶ ἔσται σοὶ τοῦτο χρήσιμον<sup>a</sup>."

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Our Lord, knowing what is in man, does not shrink from appealing occasionally to the lower motives, cf. Luke vi. 37, 38.

This section is concluded with the commonplace "He that exalts himself will be abased &c."

xiv. 7 [Ἐλεγεν δὲ<sup>1</sup> πρὸς τοὺς κεκλημένους παραβολὴν, ἑπέχων πῶς<sup>2</sup> τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς<sup>3</sup>] 8 "Ὅταν κληθῆς<sup>4</sup> ὑπὸ τινος<sup>5</sup> εἰς γάμους<sup>6</sup>, μὴ κατακληθῆς εἰς τὴν πρωτοκλισίαν, μὴ ποτε ἐντιμότερός σου ᾖ<sup>7</sup> κεκλημένος<sup>8</sup> ὑπὸ<sup>9</sup> αὐτοῦ<sup>10</sup>, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι 'Δὸς τούτῳ τόπον,' καὶ τότε ἄρξῃ<sup>11</sup> μετὰ αἰσχύνῃς τὸν<sup>12</sup> ἔσχατον τόπον κατέχειν<sup>13</sup>. 10 ἀλλ' ὅταν κληθῆς<sup>14</sup> πορευθεὶς<sup>15</sup> ἀνάπεσε<sup>16</sup> εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ<sup>17</sup> σοι 'Φίλε, προσανάβηθι ἀνώτερον'<sup>18</sup>. τότε ἔσται σοι<sup>19</sup> δόξα ἐνώπιον πάντων<sup>20</sup> τῶν συνανακειμένων σοι<sup>21</sup>. 11 [ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται<sup>22</sup> καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται<sup>23</sup>."]

1 (D 1 + καὶ) 2 (ss and) 3 (l omits) 4 (l plural, II invitatus quis (aliquis) fuerit) 5 (D 1 ss omit) 6 (D εἰς γάμων, l omits) 7 (s<sup>o</sup> omits) 8 (D ἤξει) 9 (N 1 † omit) 10 (D 11 omit, ss there) 11 (D<sup>s</sup> 1 † ἔση, ss thou sit down in) 12 (D omits) 13 (ss omit) 14 (B † κληθεὶς) 15 (D ἀνάπειπε) 16 (D εἴπη) 17 (B † δ, D + καὶ) 18 (N omits) 19 (D 11 s<sup>o</sup> omit) 20 (D 11 ss omit) 21 (D<sup>s</sup> -οῦται)

103. B. "Do not invite the Rich."

S. Luke, as usual, makes our Lord's teaching about the rich unsparring. The list "πτωχοί, ἀναπείροι, χωλοί, τυφλοί" is repeated with only one inversion of order in the parable of the Great Dinner which immediately follows. Perhaps its presence in both sections will account for their location side by side: perhaps there has been some assimilation.

The resurrection of the righteous is alluded to in Acts xxiv. 15 "ἐλπίδα ἔχων εἰς τὸν θεόν... ἀνάστασιν μέλλειν ἔσσεσθαι δικαίων τε καὶ ἀδίκων" and John v. 29 "ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως."

xiv. 12 [Ἐλεγεν δὲ καὶ τῷ κεκληκῶτι αὐτόν] "Ὅταν ποιῆς ἄριστον ἢ<sup>1</sup> δεῖπνον, μὴ φάνει τοὺς φίλους σου<sup>2</sup> μηδὲ τοὺς ἀδελφούς σου<sup>3</sup> μηδὲ τοὺς συγγενεὶς σου<sup>4</sup> μηδὲ<sup>5</sup> γείτονας<sup>6</sup> πλουσίου, μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται<sup>7</sup> ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν ποιῆς<sup>8</sup>, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς<sup>9</sup>, τυφλοὺς<sup>10</sup>. 14 καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γὰρ<sup>15</sup> σοι ἐν τῇ ἀναστάσει τῶν δικαίων." 15 [Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα<sup>16</sup> εἶπεν αὐτῷ<sup>17</sup> "Μακάριος ὅστις<sup>18</sup> φάγεται ἄρτον<sup>19</sup> ἐν τῇ βασιλείᾳ τοῦ θεοῦ<sup>20</sup>"]].

1 (s<sup>o</sup> omits) 2 (D 1 omit) 3 (2 11 omit) 4 (N 3 11 omit) 5 (D 2 11 omit) 6 (B μὴ, D + τοὺς) 7 (D 11 + μηδὲ τοὺς) 8 (A 11 γενήσεται) 9 (N ποιήσης) 10 (ss the suffering) 11 (s<sup>o</sup> + and the contemned and many others) 12 (N 11 δέ) 13 (N 2 11 s<sup>o</sup> omit) 14 (s<sup>o</sup> to them) 15 (D 11 δς) 16 (B ss ἄριστον) 17 (N † omits)

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109. EXCUSES FOR DECLINING THE BANQUET.

This remarkable section from the parable of the Great Dinner has no parallel in S. Matthew or elsewhere. The phrase "ἔχε με παρητημένον" seems to be a translation of the Latin "habe me excusatum." In v. 20 there may be an allusion to Deut. xxiv. 5, in which it is directed that a bridegroom shall not be required to go out to war or to do public business for a whole year.

xiv. 18 "Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. 1<sup>o</sup> πρῶτος εἶπεν αὐτῷ<sup>2</sup> 'Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκη<sup>3</sup> ἐξελθὼν ἰδεῖν αὐτόν. ἐρωτῶ σε<sup>4</sup>, ἔχε με παρητημένον.' 19 καὶ ἕτερος εἶπεν 'Ζεύγη βοῶν ἡγόρασα<sup>5</sup> πέντε καὶ πορεύομαι δοκιμάσαι αὐτά. ἔρωτῶ σε<sup>6</sup>, ἔχε με παρητημένον<sup>7</sup>.' 20 καὶ ἕτερος<sup>8</sup> εἶπεν 'Γυναικὰ ἔγημα<sup>9</sup> καὶ διὰ τοῦτο<sup>10</sup> οὐ δύναμαι ἐλθεῖν.'"

1 (P 2 11 + καὶ) 2 (D 11 omit) 3 (B † ἀνάγκη) 4 (N omits) 5 (D † ἡγορα) 6 (l omits) 7 (D 11 διὰ οὐ δύναμαι ἐλθεῖν, l non possum) 8 (D 11 ἄλλος) 9 (D 11 ἔλαβον) 10 (D διὰ, 11 et, ss omit)

110. "COMPEL THEM TO COME IN."

v. 23 does not materially differ from S. Matthew's "πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν οὐδῶν καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους," yet in the hands of S. Augustine it has had a melancholy history as justifying the Inquisition and the burning of heretics. *Corruptio optimi pessima*. v. 24 is perhaps editorial to round off the section.

xiv. 23 "Καὶ εἶπεν ὁ κύριος<sup>1</sup> πρὸς τὸν δούλον<sup>2</sup> 'Ἐξέλθε εἰς τὰς οὐδοὺς καὶ φραγμούς καὶ ἀνάγκασον εἰσελθεῖν<sup>3</sup>, ἵνα γεμισθῇ μου ὁ οἶκος.' 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν<sup>4</sup> ἐκείνων<sup>5</sup> τῶν κεκλημένων<sup>6</sup> γεύσεται μου τοῦ δείπνου."

1 (s<sup>o</sup> omits) 2 (D 11 ss + αὐτοῦ, N † + ι) 3 (1 + quoscumque inveneris) 4 (N D 2 11 ss ἀνθρώπων) 5 (D<sup>s</sup> omits) 6 (2 11 qui vocati sunt et non venerunt)

111. "THIS MAN BEGAN TO BUILD."

The words *δαπάνη*, *ἀπαρτισμός*, *εκτελέω* do not occur elsewhere in N.T.; *συμβάλλω*, *πρεσβεία* are peculiar to S. Luke; *θεμέλιος* and *ψηφίξω* are not found in the other Gospels.

Luke xix. 14, "καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ." Cf. Luke v. 11, καὶ... ἀφέντες πάντα (sc. Σίμων καὶ Ἰάκωβος καὶ Ἰωάννης) ἠκολούθησαν αὐτῷ, v. 28, καὶ καταλιπὼν πάντα (sc. Λευεὶς) ἀναστὰς ἠκολούθη αὐτῷ.

*ὑπάρχω* is used 40 times by S. Luke, thrice by S. Matt., 17 times in the epistles.

The concluding verse is a refrain repeated from the preceding section.

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xiv. 28 "Τίς γὰρ<sup>1</sup> ἐξ ὑμῶν θέλων ὑπόγειον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει<sup>2</sup> εἰς ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον ἔχει μὴ ἰσχύοντος ἐκτελέσαι<sup>3</sup> πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαιζέω 30 λέγοντες<sup>4</sup> ὅτι<sup>5</sup> 'Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν<sup>6</sup> καὶ οὐκ ἴσχυσε ἐκτελέσαι.' 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλεμον οὐχὶ<sup>7</sup> καθίσας<sup>8</sup> πρῶτον βουλευέσεται<sup>9</sup> εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος<sup>10</sup> πρεσβείαν ἀποστείλας ἐρωτᾷ<sup>11</sup> πρὸς<sup>12</sup> εἰρήνην. [33 οὕτως οὖν πᾶς<sup>13</sup> ἐξ ὑμῶν<sup>14</sup> ὅς οὐκ ἀποτάσσειται πᾶσιν<sup>15</sup> τοῖς ἑαυτοῦ<sup>16</sup> ὑπάρχουσιν οὐ δύναται εἶναι μὴ μαθητής.]"

1 (D1 δὲ, ll omit) 2 (8 2 ll + τὰ) 3 (D +1 μὴ ἰσχύση οἰκοδομήσαι καὶ) 4 (D1 + μελλουσιν λέγειν, ll + dicent, l dicant, ss *moek him sayings*) 5 (D11 omit) 6 (s<sup>a</sup> + a *town*) 7 (D οὐκ εὐθέως) 8 (ss omit) 9 (D1 -εῖται) 10 (s<sup>a</sup> + from the place of war) 11 D1 + τὰ 12 B *els* (ll omit) 13 (ll omit) 14 (D καὶ ἐξ ὑ. πᾶς) 15 (D omits) 16 (D αὐτοῦ)

## 112. "GOD KNOWETH YOUR HEARTS."

This is appended by S. Luke to the *Logion* "No man can serve two masters,"

The Scribes are condemned for greed in Mark xii. 40 = Luke xx. 47, "οἱ κατασθλοῦσιν τὰς οὐκίας τῶν χρηρῶν."

ἐκμυκτηρίζω occurs elsewhere only in Luke xxiii. 35, but S. Paul uses *μυκτηρίζω* Gal. vi. 7. Compare *χλευάζω* which is found twice in the Acts.

δικαῖός is a Pauline word, and the same thought occurs in 2 Cor. x. 18, οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνιστῆσιν.

βδέλυγμα occurs in Mark xiii. 14 = Matt. xxiv. 15, and thrice in the Apocalypse; not elsewhere in N.T. S. Luke probably derived it from the LXX. where it is very frequent.

xvi. 14 [Ἦκουον δὲ ταῦτα πάντα<sup>1</sup> Ἰοὺ Φαρισαῖοι<sup>2</sup> φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτηρίζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] "Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις<sup>3</sup> ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ<sup>4</sup>."

1 (D1 omit) 2 (8 omits) 3 (B ἀνθρώπων) 4 (B Κυρίου, E11 + ἐστίν)

## 113. "UNPROFITABLE SERVANTS."

A remarkable utterance respecting a poor proprietor with only one slave, who works in the field all day, but acts as cook and waiter at night. The idea of feeling gratitude to such a slave is scouted, partly from the feeling of the age, but chiefly because the case is used to set forth our relationship with God. Our Lord Himself has taught us to feel gratitude to servants, for He acted as a servant Himself. "I have been amongst you as he that serveth."

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The forms *φάγεσαι* and *πίεσαι* are archaic. Originally *τύπτομαι*, *τύπτεσαι*, *τύπτεται* existed, as in *τίθεμαι*, *τίθεσαι*, *τίθεται*. Later the *σ* was lost from verbs in *ω* and a contraction took place in Attic into *τύπτω* which was soon sharpened into *τύπτει*. In the verb *ἐσθίω* however *ἐδει* was used in Attic.

xvii. 7 "Τίς δὲ ἐξ<sup>1</sup> ὑμῶν δοῦλον ἔχων ἀποτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ<sup>2</sup> ἐρεῖ αὐτῷ 'Εὐθέως<sup>3</sup> παρελθὼν ἀνάπεσε,' 8 ἀλλ'<sup>4</sup> οὐχὶ<sup>5</sup> ἐρεῖ αὐτῷ 'Ἐτοίμασον<sup>6</sup> τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ'; 9 μὴ ἔχει χάριν τοῦ δούλου<sup>7</sup> ὅτι ἐποίησεν τὰ διαταχθέντα<sup>8</sup>; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα<sup>10</sup> τὰ διαταχθέντα ὑμῖν<sup>11</sup>, λέγετε ὅτι<sup>10</sup> 'Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιθήκαμεν.'"

1 (D8 ll omit) 2 (D ll + + μὴ) 3 (ll omit) 4 (2 ll et) 5 (D ll s<sup>a</sup> omit) 6 (8 ll + μοι) 7 (1 omits) 8 (8 omits, K 2 ll s<sup>a</sup> + ἐκεῖνῳ) 9 (D ll + αὐτῷ; οὐ δοκῶ, 8 omits v. 10 from οὕτως το -χθέντα) 10 (ll s<sup>a</sup> omit) 11 (D ὅσα λέγω, l quae mando vobis)

(From the *DISCOURSE ABOUT THE LAST DAYS*, §§ 114—117.)

## 114. TWO CONFLATE LOGIA.

## 114. A. "The Kingdom of God is within you."

Writing probably after the destruction of Jerusalem, S. Luke carefully collects our Lord's sayings about the 'Last days' into a conflation distinct from the sayings about the Destruction of the Temple, and prefaces it by this utterance, in which we are cautioned not to look for a visible kingdom but for the reign of Christ in the hearts of the faithful. The teaching is unique, but some of the language in which it is expressed is borrowed from the second *Logion*, the latter part of which is Matthaean (II. § 18 b). Here S. Luke has put them together.

xvii. 20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] "Οὐκ ἔρχεται ἡ βασιλεία<sup>1</sup> τοῦ θεοῦ<sup>2</sup> μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν 'Ἴδου ὄδε' ἢ<sup>3</sup> 'Ἐκεῖ<sup>4</sup>.' ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν."

1 (D † βασιεῖα) 2 (1 omits) 3 (D ll + Ἰδοὺ) 4 (D † + μὴ πιστεύσητε)

## 114. B. "Ye will desire to see one of the Days of the Son of Man."

For the thought compare Mark ii. 20, "Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκλείῳ τῇ ἡμέρᾳ."



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xvii. 22 [Ἐἶπεν δὲ<sup>1</sup> πρὸς τοὺς μαθητὰς<sup>2</sup>] “Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε<sup>3,4</sup> μίαν τῶν ἡμερῶν<sup>5</sup> τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν<sup>6</sup> καὶ οὐκ ὄψεσθε. [23 καὶ ἐροῦσιν ὑμῖν ‘Ἴδου ἐκεῖ’<sup>7</sup> ἢ<sup>8</sup> ‘Ἴδου ὧδε’<sup>9</sup> μὴ (ἀπέλθῃτε [μὴδέ<sup>9</sup>] <sup>10</sup>διώξητε<sup>11</sup>].”

1 (D οὖν) 2 (A ll + αὐτοῦ) 3 (B †-σητε) 4 (D ll τοῦ ἐπιθυμήσαι ὑμᾶς) 5 (D + τοῦτων) 6 (D ll omit) 7 (B ὧδε) 8 (N ll καὶ), D<sup>s</sup> ll omit 9 (N † μήτε, l ne) 10 B omits (ss invert order of verbs) 11 (S<sup>c</sup> let them not deceive you and go not)

115. “HE MUST FIRST BE REJECTED.”

This is probably an editorial addition, being a commonplace, cf. Mark viii. 31, ix. 31, x. 33 &c.

xvii. 25 “Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκίμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.”

116. “AS IT WAS IN THE DAYS OF LOT.”

We incline to think this fulfilment of Scripture an editorial note, the fruit of Biblical study, rather than an utterance of our Lord (cf. IV. §§ 31, 35), for it is not found in S. Matthew and is rhetorically similar to the preceding illustration of “the days of Noah.”

xvii. 28 “Ὁμοίως<sup>1</sup> καθὼς<sup>2</sup> ἐγένετο ἐν ταῖς ἡμέραις Λῶτ<sup>3</sup>. ἦσθιον, ἔπινον, ἠγόραζον, ἐπάλουν, ἐφύτευον<sup>4</sup>, ψόδομον<sup>5</sup>. 29 ἦ δὲ<sup>6</sup> ἡμέρα ἐξῆλθεν Λῶτ<sup>7</sup> ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον<sup>8</sup> ἀπ’ οὐρανοῦ<sup>9</sup> καὶ ἀπώλεσεν πάντας<sup>8</sup>. 30 [κατὰ τὰ αὐτὰ<sup>9</sup> ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται<sup>10,11</sup>].”

1 (1<sup>s</sup> Et) 2 (D καὶ ὡς, 3 ll et, 4 ll omit) 3 (ll Loth) 4 (S<sup>c</sup> omits) 5 (B \*olk., S<sup>c</sup> omits) 6 (D ll omit) 7 (1<sup>s</sup> omit) 8 (N ἅπαντας) 9 (N ll ταῦτα) 10 (B -πτηται, l venerit) 11 (D ll ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου ἦ (l qui) † ἀποκαλυφθῆ)

117. “REMEMBER LOT’S WIFE.”

xvii. 32 “Μνημονεύετε τῆς γυναικὸς Λῶτ<sup>1</sup> a.”

1 (D ll Λῶθ)

(From the PARABLE OF THE POUNDS.)

118. ALLUSIONS TO ARCHELAUS.

118. A. “We will not have this man to reign over us.”

This utterance and the next are inserted into the parable of the Pounds to connect it still further than the preface does with the history of Archelaus. There is no trace of this thought in S. Matthew’s edition of the parable.

xix. 14 “Οἱ δὲ πολλοὶ αὐτοῦ<sup>1</sup> ἐμίσην αὐτόν, καὶ ἀπέσταν<sup>2</sup> πρεσβείαν ὀπίσω αὐτοῦ λέγοντες ‘Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.’”

1 (D ll S<sup>c</sup> omit) 2 (D ἐπέπεψαν)

<sup>a</sup> LXX. Gen. xix. 24, καὶ Κύριος ἔβρεξεν ἐπὶ Σδόμα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ....  
<sup>26</sup> καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω, καὶ ἐγένετο στήλη ἄλος.

<sup>b</sup> LXX. Ps. cxxxvii. 9, μακάριος ὃς κρατήσῃ καὶ ἐδαφίῃ τὰ νηπιά σου πρὸς τὴν πέτραν.

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118. B. “Slay my enemies.”

xix. 27 “Πλὴν τοὺς ἐχθροὺς μου τούτους<sup>1</sup> τοὺς μὴ θελήσαντάς<sup>2</sup> με βασιλεῦσαι<sup>3</sup> ἐπ’ αὐτοὺς ἀγάγετε<sup>4</sup> ὧδε καὶ κατασφάξατε<sup>5</sup> αὐτούς<sup>6</sup> ἔμπροσθέν μου<sup>7</sup>.”

1 (D ll ss ἐκείνους) 2 (D<sup>s</sup> 1 θέλουτάς) 3 (D βασιλεύειν) 4 (D \*ἀγάγατε) 5 (N \*-σφάξετε) 6 (D ll S<sup>c</sup> omit) 7 (D + καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον<sup>7</sup>. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων<sup>7</sup>)

(From the TRIUMPHAL ENTRY.)

119. TWO CONFLATE LOGIA.

119. A. “If these be silent, the Stones will cry out.”

xix. 39 Καί τινες τῶν Φαρισαίων<sup>1</sup> ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν “Διδάσκαλε<sup>2</sup>, ἐπιτίμησον τοῖς μαθηταῖς σου<sup>3,4</sup>.” 40 καὶ ἀποκριθεὶς<sup>5</sup> εἶπεν<sup>6</sup> “Λέγω ὑμῖν<sup>7</sup>, ἐὰν οὐτοὶ σιωπήσουσιν<sup>8</sup>, οἱ λίθοι κρᾶξουσιν<sup>9</sup>.”

1 (S<sup>c</sup> of the people) 2 (S<sup>c</sup> Good Teacher) 3 (l omits) 4 (ll illos, ss + that they may not cry out) 5 (ll omit) 6 (D<sup>s</sup> ll S<sup>c</sup> λέγει, D<sup>s</sup> ll ss + αὐτοῖς, ss + “Amen”) 7 (ND + ὅτι) 8 (D σιγήσουσιν) 9 (D κρᾶξονται)

119. B. He beheld the City and wailed over it.

κλαίω to ‘wail’ or ‘sob’ is used of our Lord here only. δακρῶν ‘to weep’ is used only in John xi. 35.

For the tendency to change the vague language of prophecy into something more precise after the event see Mark xiii. 14 note. As there is no doubt that S. Luke has altered the language of that passage, so it may fairly be suspected that he has done the same here, though we have no desire to minimise the predictive element or deny its reality.

xix. 41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν, 42 λέγων ὅτι “Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ<sup>1</sup> ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην<sup>2</sup>— νῦν<sup>3</sup> δὲ ἐκρίβη ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι ἐπὶ<sup>4</sup> σε<sup>4</sup> καὶ παρεμβαλοῦσιν<sup>5,6</sup> οἱ ἐχθροὶ σου χάρακά σοι<sup>7</sup> καὶ<sup>7,8</sup> περικυκλώσουσίν<sup>8</sup> σε<sup>9</sup> καὶ συνέξουσίν σε<sup>10,11</sup> πάντοθεν, 44 καὶ ἐδαφιογείν σε καὶ τὰ τέκνα σοῦ<sup>12</sup> ἐν σοὶ<sup>12</sup>, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον<sup>13</sup> ἐν σοὶ<sup>14</sup>, ἀνθ’ ὧν οὐκ ἔγνωσ τὸν<sup>15</sup> καιρὸν τῆς<sup>12</sup> ἐπισκοπῆς<sup>16</sup> σου.”

1 (E 3 ll + σου) 2 (D ll + σοι, A ll ss + σου) 3 (4 ll ss omit) 4 (ss omit) 5 (B ll περιβαλοῦσιν) 6 (D καὶ βαλοῦσιν ἐπὶ σε) 7 (D ll omit) 8 (D<sup>s</sup> † περικυκλωσιν) 9 (N omits) 10 (N l omit) 11 (5 ll omit) 12 (D omits) 13 (C λίθω) 14 (D ll ἐν ὄλῃ σοι, ll in tota terra) 15 (C omits, D † εἰς) 16 (S<sup>c</sup> greatness)

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(From the *VINEDRESSERS SLAYING THE HEIR.*)

**120.** "WHOSOEVER SHALL FALL ON THIS STONE  
WILL BE BROKEN."

This is a hard saying worth pondering, inserted by conflation into the Vinedressers slaying the heir. (We assume that the verse is spurious in S. Matthew's parallel, see I. § 39 b, note.) S. Luke seems to have put it here because "The stone which the builders rejected" has just been mentioned and here is another similitude of a stone. Cf. II. § 3 g, note. In the parable the Messiah is the head corner-stone, triumphantly exalted by God into that proud position in spite of the builders of this world. But now the Messiah is hurled from His place and crushes those upon whom He falls.

Some other occasion would suit the utterance better. But S. Paul produces the same incongruity by mixture, "As it is written, Behold I lay in Sion—a stone of stumbling and a rock of offence—and he that believeth thereon shall not be put to shame," Rom. ix. 33.

xx. 18 "Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν."

(From the *DISCOURSE ON THE FALL OF THE TEMPLE*, §§ 121—126.)

**121.** "FEARFUL SIGHTS AND SIGNS FROM  
HEAVEN."

v. 12 may be an editorial connecting link, for it contains no new thought, but the preceding words have no exact parallel. S. Matthew's "Sign of the Son of Man in the sky" is more definite.

xxi. (11) "Φόβηθρά<sup>1</sup> τε καὶ ἀπ' οὐρανοῦ<sup>2</sup> σημεῖα μεγάλα ἔσται<sup>3</sup>.<sup>4</sup> 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἔφ' ὑμᾶς<sup>4</sup> τὰς χεῖρας αὐτῶν καὶ διώξουσιν."

1 (N Φόβηθρά) 2 (D ll ss ἀπ' οὐρανοῦ καὶ) 3 (ll + et tempestates, I + et hiemes, s<sup>a</sup> + and great storms or winters) 4 (N † ἐπ' αὐτοὺς)

**122.** "I WILL GIVE YOU A MOUTH AND  
WISDOM."

This is only a doublet (I. § 44 d), though somewhat differently worded. ἀπολογεῖσθαι, ἀπολογία and ἀντικείμενοι are not used by the other evangelists. For "θέτε ἐν ταῖς καρδίαις," cf. Luke i. 66 ἔθεντο... ἐν τῇ καρδίᾳ αὐτῶν, ix. 44 "θέσθε ὑμεῖς εἰς τὰ ὄρα ὑμῶν," Acts v. 4 "ἔθου ἐν τῇ καρδίᾳ σου." Lastly προμελετᾶν and δώσω στόμα are unique in N.T., but the latter is found in Ezek. xxix. 21.

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xxi. 14 "Θέτε οὖν<sup>1</sup> ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν<sup>2</sup> ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστηῆναι<sup>3</sup> ἢ<sup>3</sup> ἀντιπεῖν<sup>4</sup> ἅπαντες<sup>5</sup> οἱ ἀντικείμενοι ὑμῖν."

1 (N omits, ss "And") 2 (D † -τωντες) 3 (I omits) 4 (D<sup>e</sup> ll ss omit) 5 (ll omit) ND πάντες

**123.** "A HAIR OF YOUR HEAD SHALL NOT  
PERISH."

This utterance is strangely placed immediately after the saying "they will put some of you to death," for it does not easily admit of transcendental interpretation. For the promise cf. Luke x. 19 "καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει," John x. 28 "κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου," Acts xxvii. 34 "οὐδενὸς γὰρ ὑμῶν θριξὶ ἀπὸ τῆς κεφαλῆς ἀπολείται." Matt. x. 30 = Luke xii. 7 "ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημένοι εἰσιν."

xxi. 18 "Καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται<sup>1</sup>."

1 (s<sup>a</sup> omits)

**124.** "JERUSALEM WILL BE TRODDEN DOWN  
BY THE GENTILES."

The basis is Marcan and the bracketed words are found in S. Mark, but there is much new matter.

Doublet:

Luke xvii. 31, "ἐν ἐκείνῃ τῇ ἡμέρᾳ δεῖ ἔσται ἐπὶ τοῦ δόματος καὶ τὰ σκευῆ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτὰ, καὶ ὁ ἐν ἀργῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω."

Cf. Luke xviii. 7, "ὁ δὲ θεὸς οὐ μὴ ποιῆσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιῆσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει." Rom. xii. 19, Ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Cf. Luke xxii. 37, "λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει." xxiv. 44, "δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ." John x. 35, "οὐ δύναται λυθῆναι ἡ γραφή," &c.

Cf. 1 Thess. v. 3, ὅταν λέγωσιν "Εἰρήνη καὶ ἀσφάλεια," τότε αἰφνίδιος αὐτοῖς ἐπίσταται ὀλεθρος ὡσπερ ἡ ὄδῃ τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν.

For the divine wrath, cf. Romans i. 18, ii. 5, 8, iii. 5, &c. For wrath against the Jews, cf. 1 Thess. ii. 16, ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

The slaughter of some Jews on the capture of their city and captivity of others are foretold here only. Heb. xi. 34, ἐφυγον στόματα μαχαίρης. στόμα μαχαίρας, ῥομφαλας, ξίφους are frequent in LXX.

Cf. Rom. xi. 25, οὐ γὰρ θέλω ὑμᾶς ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε ἐν ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

FOURTH DIVISION.

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xxi. 20 "[Όταν δὲ ἔλθῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ,] τότε γνώτε<sup>1</sup> ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.  
21 [τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν<sup>2</sup> εἰς τὰ ὄρη,] καὶ οἱ ἐν μέσῳ<sup>3</sup> αὐτῆς<sup>4</sup> ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώρας μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως<sup>5</sup> αὐτὰ εἰσὺ<sup>6</sup> τοῦ πλησθῆναι<sup>7</sup> πάντα τὰ γεγραμμένα.  
23 [οὐαὶ<sup>8</sup> ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις<sup>9</sup> ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ<sup>10</sup> ἀνάγκη μεγάλη] Ἐπὶ τῆς γῆς<sup>11</sup> καὶ ὄργῃ<sup>12</sup> τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται<sup>13</sup> στόματι μαχαίρης<sup>14</sup> καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα<sup>15</sup>, καὶ Ἱεροσολαίμη ἔσται πατογυμνή ὑπὸ ἐθνῶν<sup>16</sup>, ἄχρι<sup>17</sup> οὗ πληρωθῶσιν (καὶ ἔσονται)<sup>18</sup> καὶ οἱ οὐρανοὶ<sup>19</sup>. 25 [καὶ ἔσονται<sup>20</sup> σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις,] καὶ ἐπὶ τῆς γῆς συνοχῇ<sup>21</sup> ἐθνῶν<sup>22</sup> ἐν ἀπορίᾳ<sup>23</sup> ἡχοῦ<sup>24</sup> θαλάσσης καὶ<sup>25</sup> ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων<sup>26</sup> τῇ οἰκουμένῃ, [αἱ γὰρ ἀγνάμεις τῶν οὐρανῶν<sup>27</sup> ἀλεγεθήσονται<sup>28</sup>].

1 (D ll γνώσεσθε) 2 (l+a facie eius) 3 (C ἐμμέσῳ)  
4 (D+μὴ) 5 (N omits) 6 (C πληρωθῆναι) 7 (NC lss + δὲ)  
8 (D\* \*θηλαζομένας) 9 (N+ἐν ἐκείναις ταῖς ἡμέραις)  
10 (s<sup>o</sup> omits) 11 (s<sup>o</sup>+might) 12 (D ll+ἐν) 13 (NC -as, D ῥομφαίαις)  
14 (s<sup>o</sup> to every place) 15 (ss+πάντων)  
16 (CD ἔχρησι) 17 NCD ss omit 18 (D †omits) 19 (C ἔσται)  
20 (ss?+καὶ) 21 (ND+καὶ) 22 (D ss? ἀπορία)  
23 (D ἡχοῦσης) 24 (l omits) 25 (N †ἐπαρχ.) 26 (D † ἡ ἐν τῷ οὐρανῷ)

125. "YOUR REDEMPTION DRAWETH NIGH."

In SS. Mark and Matthew the day of the Lord is a terrible day, with woes and anxiety and distress; here only is it a day of triumph to believers. For the word ἀπολύτρωσις cf. Rom. viii. 23, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, Eph. iv. 30, εἰς ἡμέραν ἀπολυτρώσεως.

xxi. 28 "Ἀρχομένων<sup>1</sup> δὲ τούτων γίνεσθαι ἀνακούφατε<sup>2</sup> καὶ ἐπάρατε<sup>3</sup> τὰς κεφαλὰς ὑμῶν<sup>4</sup>, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν."

1 (D\* † ἔρχ.) 2 (ll respirabitis, l omits) 3 (ll levabitibus) 4 (D omits)

126. "BEWARE OF DRUNKENNESS AND THE CARES OF LIFE."

ἀγρυπνεῖτε is Marcan, but the rest is new. κρεπάλη is not found elsewhere. ἐπίσημι is used 18 times by S. Luke, three by S. Paul. 1 Thess. v. 3, ὅταν λέγωσιν "Ἐιρήνη καὶ ἀσφάλεια,"

<sup>a</sup> LXX. Hosea ix. 7, ἦκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἦκασιν αἱ ἡμέραι τῆς ἀναποδόσεώς σου.  
<sup>b</sup> LXX. Zech. xii. 3, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ θῆσομαι τὴν Ἱερουσαλήμ λίθον καταπατούμενον πᾶσιν τοῖς ἔθνεσιν.  
<sup>c</sup> LXX. Ps. lxxv. 8, ὁ συνταράσσων τὸ ὕδωρ τῆς θαλάσσης, ἤχους κυμάτων αὐτῆς.  
<sup>d</sup> LXX. Is. xxxiv. 4, καὶ τακῆσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγῆσεται ὡς βιβλίου ὁ οὐρανός, καὶ πάντα τὰ ἄστρα πεσέονται ὡς φύλλα ἐξ ἀμπέλου.  
<sup>e</sup> LXX. Is. xxiv. 17, φόβος καὶ βόθνος καὶ παγίς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

τότε ἀφνίδιος αὐτοῖς ἐπίσταται ἄεθρος ὡσπερ ἡ ὄδιον τῇ ἐν γαστρὶ ἐχούσῃ. 2 Pet. iii. 10,

παγίς is used four times by S. Paul.

For prayer cf. Eph. vi. 18, for keeping awake 1 Thess. v. 2—6, Rev. iii. 3, xvi. 15.

xxi. 34 "Προσέχετε δὲ<sup>1</sup> ἑαυτοῖς<sup>2</sup> μὴ ποτε βαρηθῶσιν<sup>3</sup> αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῆ<sup>4</sup> ἐφ' ὑμᾶς ἐφνίδιος<sup>5</sup> ἡ<sup>6</sup> ἡμέρα ἐκείνη<sup>7</sup> ὡς παγίς· ἐπεισελεύσεται<sup>8</sup> γὰρ<sup>9</sup> ἐπὶ πάντας<sup>10</sup> τοὺς καθήμενους ἐπὶ πρόσωπον πάσης<sup>11</sup> τῆς γῆς<sup>12</sup>. 35 [ἀγρυπνεῖτε δὲ<sup>10</sup>] ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε<sup>11</sup> ἐκφυγεῖν ταῦτα<sup>12</sup> πάντα<sup>13</sup> τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι<sup>14</sup> ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου."

1 (ND lss omit) 2 (C αὐτοῖς) 3 (D βαρυνθῶσιν)  
4 (D\* \*ἐνφνίδιος) 5 (D †omits) 6 (C ll ἐπελ.) 7 (l omits)  
8 (C ll ss ὡς παγίς γὰρ ἐπ.) 9 (D s<sup>o</sup> omits) 10 (C ll ss οὐν)  
11 (CD ll ss καταξιώθητε) 12 (N omits) 13 (ss omit)  
14 (D ll στήσεσθε)

127. "WITH DESIRE HAVE I DESIRED TO EAT THIS PASSOVER."

This verse may be editorial, for it exactly corresponds to the Marcan utterance respecting the cup "λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ," Luke xxii. 18=Mark xiv. 25=Matt. xxvi. 29), and S. Luke is fond of Semitic parallels (IV. § 89). If we are right in holding that the Last Supper was no Paschal feast τούτο τὸ πάσχα must be changed to τούτων τὸν ἄρτον and will apply to the Eucharist. But as the early Christians were taught to regard Christ as their "Passover sacrificed for them," it was natural for them to write thus.

xxii. 14 [Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.] 15 καὶ εἶπεν πρὸς αὐτούς "Ἐπιθυμῶ ἐπιθύμησα τούτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι<sup>2</sup> οὐ μὴ φάγω<sup>3</sup> αὐτὸ<sup>4</sup> ἕως ὅτου πληρωθῶ<sup>5</sup> ἐν τῇ βασιλείᾳ<sup>6</sup> τοῦ θεοῦ."

1 (C ll + δώδεκα) 2 (C? D omit, D ll + οὐκέτι) 3 (D μὴ φάγομαι)  
4 (D ἀπ' αὐτοῦ, l ex hoc) 5 (D καὶ οὐκ ἐπιθύμησα, l adimplem) 6 (s<sup>o</sup> ἡ βασιλεία)

128. THREE CONFLATE LOGIA.

128. A. The Dispute for Precedence.

This passage forms a remarkable conflation. v. 24 is a doublet of Luke ix. 46 ||. The next two verses belong to the deuter-Mark (x. 42 ff.) and are not more misplaced by S. Luke than usual. The first half of v. 27 is probably editorial, the rest is Marcan. The concluding words are found in Matt. xix. 28 in a different context. We cannot think that S. Luke's arrangement of this weighty saying is the true one.

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For the Jewish idea of a banquet to represent the future life, cf. Luke xiii. 29, "ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ," xiv. 15, "μακάριος ὁστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

[xxii. 24 Ἐγένετο δὲ καὶ<sup>1</sup> φιλονεικία ἔν αὐτοῖς<sup>2</sup>, τὸ τίς αὐτῶν<sup>3</sup> δοκεῖ εἶναι<sup>4</sup> μείζων.] [25 ὁ δὲ εἶπεν αὐτοῖς "Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἔξουσιάζοντες αὐτῶν<sup>5</sup> ἐυεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος<sup>6</sup>, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν<sup>7</sup>.] 27 τίς γὰρ<sup>8</sup> μείζων<sup>9</sup>, ὁ ἀνακείμενος ἢ ὁ διακονῶν<sup>10</sup>; οὐχὶ ὁ ἀνακείμενος<sup>11</sup>; ἐγὼ δὲ<sup>12</sup> ἐν μέσῳ ὑμῶν εἰμὶ<sup>13</sup> ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἐστὲ<sup>14</sup> οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου<sup>15</sup> βασιλείαν, 30 ἵνα ἔσθητε<sup>16</sup> καὶ πίνητε<sup>17</sup> ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου<sup>18</sup>, καὶ καθήσθε<sup>19</sup> ἐπὶ<sup>20</sup> θρόνων<sup>21</sup> τὰς<sup>22</sup> δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ.

1 (N ll ss omit) 2 (N eis εαυτούς) 3 (D l omit) 4 (D 3 ll ἂν εἴη) 5 (N † ἀρχοντες τῶν ἐξουσιάζουσιν αὐτῶν καὶ, ss + and who do well) 6 (D 8 ll μικρότερος, l minus) 7 (D ll διάκονος, s<sup>o</sup> + and not as one that sits at meat) 8 (N + ὁ) 9 (D μάλλον ἢ, F ll + ἐστίν) 10 (D s<sup>o</sup> omits, ll in gentibus quidem qui recumbit, in vobis autem non sic sed qui ministrat) 11 (D s<sup>o</sup> ἐγὼ γὰρ, s<sup>o</sup> omits γὰρ, s<sup>o</sup> Am I not &c.) 12 (D l Origen ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ') 13 (D † καὶ ὑμεῖς ἠθέληθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν) 14 (D l omit) 15 (N -ιγητε) 16 (ss + with me) 17 (D 2 ll s<sup>o</sup> omit) 18 (N ll καθήσθεθε (D s<sup>o</sup> καθέξθεθε) 19 (D ll ss + δώδεκα) 20 (D θρόνους) 21 (D omits)

128. B. "I have prayed for thee."

Instead of the unique metaphor in 31, S. Mark gives the commonplace πάντες σκανδαλισθήσθε. The thought in 32 is unparalleled. The rest of the passage differs a good deal in wording from the Marcan record. σινιάζω is not found elsewhere but στηρίζω is used four times by S. Luke.

S. John xiii. 36, [Λέγει αὐτῷ Σίμων Πέτρος "Κύριε, ποῦ ὑπάγεις;" ἀπεκρίθη Ἰησοῦς "Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον."]

xxii. 31 "† Σίμων Σίμων<sup>1</sup>, ἰδοὺ<sup>2</sup> ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι<sup>3</sup> ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε<sup>4</sup> ἐπιστρέψας<sup>5</sup> στηρίσῃς<sup>6</sup> τοὺς ἀδελφούς σου<sup>7</sup>." 33 [ὁ δὲ εἶπεν αὐτῷ] "Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι." 34 [ὁ δὲ εἶπεν "Λέγω σοι,] Πέτρε<sup>8</sup>, [οὐ<sup>9</sup> φωνῆσει σήμερον ἀλέκτωρ<sup>10</sup> ἕως<sup>11</sup> τρίς με ἀπαρνήσῃ<sup>12</sup> εἰδέναί<sup>13</sup>."

1 (N D ll s<sup>o</sup> + εἶπεν δὲ ὁ κύριος l s<sup>o</sup> + Simoni ll + Petro) 2 (N l s<sup>o</sup> omit) 3 (l Ille autem dixit Petro quoniam) 4 (N ξω-corrected to σω-) 5 (D l σὺ δὲ) 6 (D ll ss ἐπίστρεψον καὶ) 7 (D στηρίξον) 8 (ll + et rogate ne intretis in temptationem) 9 (s<sup>o</sup> omits) 10 (D + μῆ) 11 (s<sup>o</sup> + twice) 12 (D + ἔτου) 13 (ll omit, D + με)

128. C. "Let him that hath no Money sell his Cloak and buy a Sword."

The meaning of this very difficult utterance is fully discussed in 'N.T. Problems,' pp. 104—114.

The archaic ἄτερ occurs elsewhere in N.T. only in Luke xxii. 6, ἄτερ ἔχλου.

In Luke x. 4 the Seventy were charged "not to take purse, wallet, or shoes." In ix. 3 the Twelve were told "to take nothing for their journey, neither staff nor wallet nor bread nor money nor two tunics to wear." Yet here what was said to the Seventy is transferred to the Twelve, a good example of S. Luke's neglect of accuracy in details.

ὁ μὴ ἔχων = 'the poor man' as in Luke viii. 18 ||.

xxii. 35 Καὶ εἶπεν αὐτοῖς "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας<sup>1</sup> καὶ ὑποδημάτων, μὴ τινος<sup>2</sup> ὑστερήσατε;" οἱ δὲ εἶπαν "Ὁ ὑθενός<sup>3</sup>." 36 εἶπεν δὲ<sup>4</sup> αὐτοῖς<sup>5</sup> "Ἀλλὰ<sup>6</sup> νῦν ὁ ἔχων βαλλάντιον ἀράτω<sup>7</sup>, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων<sup>8</sup> πωλησάτω<sup>9</sup> τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω<sup>10</sup> μάχαιραν. 37 λέγω γὰρ ὑμῖν<sup>11</sup> ὅτι<sup>12</sup> τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό<sup>13</sup> καὶ μετὰ<sup>14</sup> ἀνόμων ἐλογίσθη<sup>15</sup>· καὶ γὰρ<sup>16</sup> τὸ<sup>17</sup> περὶ ἐμοῦ τέλος ἔχει." 38 οἱ δὲ εἶπαν "Κύριε<sup>18</sup>, ἰδοὺ μάχαιραι ὡδε<sup>19</sup> δύο." ὁ δὲ εἶπεν αὐτοῖς "† Ἰκανόν ἐστιν<sup>20</sup>."

1 (N † πήρας) 2 (N † τι) 3 (N D Ουθενός) 4 (N D l ὁ δὲ ε., A ll εἶπεν οὖν) 5 (D ll omit, l iterum) 6 (ss omit) 7 (D ἀρεῶ) 8 (s<sup>o</sup> + μάχαιραν) 9 (D † πωλήσαι) 10 (D ἀγοράσει) 11 (D l omit) 12 (F ll s<sup>o</sup> + ἔτι) 13 (A ll ὅτι) 14 (D + τῶν) 15 (D ll ss omit, l nuno) 16 (A ll τὰ) 17 (s<sup>o</sup> And they say to Jesus, "Lo) 18 (l omits) 19 (D ll Ἄρκεί, s<sup>o</sup> + Arise, let us go)

129. TWO CONFLATE LOGIA.

129. A. "Betrayest thou the Son of Man with a Kiss?"

S. Mark attributes no speech to our Lord at this moment. S. Matthew gives "Comrade, for what a deed art thou come!" There were many persons present and the hour was one of intense interest.

xxii. 48 Ἰησοῦς δὲ<sup>1</sup> εἶπεν αὐτῷ<sup>2</sup> "Ἰούδα<sup>3</sup>, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;"

1 (D 'O δὲ 'I.) 2 (2 ll omit) 3 (N omits) 4 (D τῷ Ἰούδα)

129. B. "Shall we smite with the Sword?"

xxii. 49 Ἰδόντες δὲ<sup>1</sup> οἱ περὶ αὐτὸν<sup>2</sup> τὸ ἐσόμενον<sup>3</sup> εἶπαν<sup>4</sup> "Κύριε<sup>5</sup>, εἰ πατάξομεν ἐν μαχαίρῃ;"

1 (s<sup>o</sup> His disciples) 2 (D τὸ γινόμενον, l quod fiebat, ll omit) 3 (A ll + αὐτῷ) 4 (D τῷ Κυρίῳ)

<sup>a</sup> LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνόμοις ἐλογίσθη.

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130. "THIS IS YOUR HOUR."

John ii. 4 "ἡ ὥρα μου," vii. 30, viii. 20, xiii. 1 ἡ ὥρα αὐτοῦ, xvi. 21 "ἡ ὥρα αὐτῆς."

ἐξουσία usually means lawful authority, but it is used of tyranny here and Acts xxvi. 18, Eph. ii. 2, vi. 12 πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

xxii. (53) "Ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους."

1 (N omits) 2 (D omits) 3 (D † τὸ σκότος)

131. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

xxii. (67) "Ἐὰν ὑμῖν εἶπω οὐ μὴ πιστεύσητε." 68 "Ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε."

1 (N omits) 2 (s<sup>g</sup>+μοι) 3 (D ll omit, A 1+καὶ)  
4 (l omits, D ll ss +μοι ἢ ἀπολύσητε ± me)

132. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

κόπτεσθαι is found in Matt. xi. 17, xxiv. 30, Luke viii. 52. θρηνῶν is joined with it in the first of these passages, but used without it in S. Luke's parallel (vii. 32).

The sentiment "Blessed are the barren" is unique.

The metaphor of green sap-filled wood to represent the righteous and dry sapless wood to represent the wicked is taken from Ezekiel xx. 47.

For the Homeric subjunctive γένηται cf. Luke xi. 5, "Τὸς ἐξ ὑμῶν ἔξει φίλον...καὶ εἴπη αὐτῷ;"

xxiii. 27 Ἦκολούθει δὲ αὐτῷ πολλὸν πλήθος τοῦ λαοῦ καὶ γυναικῶν αἷ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν "Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ. πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν 'Μακάριαι αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οὐκ ἔθρεψαν.' 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν 'Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς 'Καλύψατε ἡμᾶς.' 31 ὅτι εἰ ἐν ἡμέρῳ ξύλω ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;"

1 (D ll τὸ) 2 (D ll ss γυναῖκες) 3 (l et, N † omits)  
4 (ll omit) 5 (CD+δ) 6 (D<sup>s</sup> † Ἰερουερουσαλήμ, l+ tacete)  
7 (D ll omit) 8 (D+μηδὲ πενθέτε) 9 (D ll ἄλλ')  
10 (D ll ss omit) 11 (D ll ss ἐλεύσονται) 12 (N omits)  
13 (D omits) 14 (D μαστοί, O μαστοί) 15 (D ἐξ.) 16 (ss ye will begin)  
17 ND+τῷ 18 (C τούτου) 19 (D ll γενήσεται)

133. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Stephen's dying words "Lord Jesus, receive my spirit" seem to be modelled on this passage, but according to S. John

<sup>a</sup> LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν "Καλύψατε ἡμᾶς," καὶ τοῖς βουνοῖς "Πέσατε ἐφ' ἡμᾶς."

<sup>b</sup> LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Cf. Acts vii. 59, "Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου."

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our Lord's last cry was "It is finished." Probably S. John's memory was at fault, this cry being really the last.

xxiii. 46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν "Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου." τούτου δὲ εἰπὼν ἐξέπνευσεν.

1 (D παρατίθημι) 2 (A 2 ll ταῦτα) 3 (l et, ss omit)

134. TWO CONFULATE LOGIA.

134. A. "Behold, My Hands and My Feet."

S. John xx. 19—23 gives an account of this appearance which has some things in common with S. Luke. Jesus said "Peace be unto you" and "shewed them His hands and His side." Instead of the vague promise "I will send the promise of the Father upon you," S. John writes "Receive the gift of the Holy Spirit. If you shall remit the sins of any, those sins have been remitted to them; if you shall retain the sins of any, they have been retained." On καὶ τοὺς πόδας see p. 176 note.

xxiv. 36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν. 37 ἵπτοθέντες δὲ καὶ ἔμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς "Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός. 10 ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστά οὐκ ἔχει καθὼς ἐμε θεωρεῖτε ἔχοντα."

1 (H 1+ὁ κύριος, A 1+ὁ Ἰησοῦς, l Iesus, ss omit) 2 (D ἐστάθη, ss was found standing) 3 B<sup>h</sup>G ll ss+καὶ λέγει αὐτοῖς "Εἰρήνη ὑμῖν" (G ll +ἐγὼ εἰμι, μὴ φοβεῖσθε") 4 B θρηθέντες δὲ (D αὐτοὶ δὲ ἵπτοθ-, N φοβηθέντες δὲ) 5 (D φάντασμα, Gosp. Hebr. incorporale daemonium) 6 (D 2 ll ὁ δὲ) 7 (D ἴνα, B omits) 8 (N 1 ss? ταῖς καρδίαις) 9 (ll omit) 10 (l . Αὐτοὶ) 11 (D ll ss omit) 12 (D<sup>s</sup>. T<sup>d</sup>) 13 (B+καὶ) 14 (ND σάρκας) 15 (D ὀστά) 16 (D βλέπετε) 17 B<sup>h</sup> 3 ll+40 καὶ τούτου εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας

134. B. Eating before them.

S. Luke is the only writer who distinctly states that our Lord ate food after His resurrection. He refers to the subject again in Acts x. 41, "ὄψιντες συνεφέγομεν καὶ συνεπιλομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν." Acts i. 4 συναλιζόμενος (?).

xxiv. 41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς "Ἐχετέ τι βρώσιμον ἐνθάδε;" 42 "οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος. 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν."

1 (D ll omit, s<sup>g</sup>+αγαῖν) 2 (N ὄδε) 3 (D 1 καὶ)  
4 (E ll s<sup>g</sup>+καὶ ἀπὸ μελισσίου κηρίου) 5 (l s<sup>g</sup>+and He took that which was over and gave to them)

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xxiv. 44 Εἶπεν δὲ ἑπὶ αὐτοῖς<sup>71</sup> “Οὗτοι οἱ λόγοι μου<sup>9</sup> οὓς ἐλάλησα πρὸς ὑμᾶς ἑπὶ ὧν<sup>73</sup> σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι<sup>4</sup> πάντα<sup>5</sup> τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως<sup>6</sup> καὶ<sup>7</sup> τοῖς<sup>8</sup> προφήταις καὶ<sup>9</sup> Ψαλμοῖς περὶ ἐμοῦ.” 45 τότε διήνοιξεν<sup>10</sup> αὐτῶν τὸν νοῦν τοῦ συνιέναι<sup>11</sup> τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι “Οὕτως γέγραπται<sup>12</sup> παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἑκ νεκρῶν<sup>13</sup> τῇ τρίτῃ ἡμέρᾳ<sup>14</sup>, 47 καὶ

1 (D 2 ll αὐτοῖς) 2 (N ll omit) 3 (D ἐν φ ἡμῶν) 4 (D πληρωθῆναι) 5 (B ἅπαντα) 6 (N Μωσέως) 7 (N ἐν, 1+in) 8 (D omits) 9 (1+in) 10 (N \*διήνοιξεν) 11 (B συνιέναι) 12 (S<sup>9</sup> εἶπει, A 2 ll +καὶ οὕτως εἶπει) 13 (ll omit)

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κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ<sup>14</sup> μετάνοιαν εἰς<sup>15</sup> ἄφεσιν ἁμαρτιῶν εἰς<sup>16</sup> πάντα τὰ ἔθνη, ἀρξάμενοι<sup>17</sup> ἀπὸ Ἱερουσαλήμ. 48 ὑμεῖς<sup>18</sup> μάρτυρες τούτων. 49 καὶ ἰδοὺ<sup>19</sup> ἐγὼ ἐξαποστέλλω<sup>20</sup> τὴν ἐπαγγελίαν τοῦ πατρὸς<sup>21</sup> μου<sup>22</sup> ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει<sup>23</sup> ἕως οὗ<sup>24</sup> ἐνδύσηθε ἐξ ὑψους δύναμιν.”

14 (S<sup>9</sup> μου) 15 CD ll καὶ 16 (D<sup>8</sup> ὡς ἐπι, 1 super) 17 (D? ll -μένων, A ll -μενον) 18 (D? καὶ ὑμεῖς δὲ, A ll ὑμεῖς δὲ, NC ll ὑμεῖς ἐστὲ) 19 (N D? ll S<sup>9</sup> omit) 20 (NC D? ἀποστέλλω, 2 ll mittam) 21 (D l omit) 22 (l omits) 23 (A 2 ll +Ἱερουσαλήμ) 24 (D στου)

(4) FRAGMENTS OUTSIDE THE GOSPELS.

(a) FROM THE ACTS OF THE APOSTLES.

**135.** “IT IS HAPPY TO BE A GIVER RATHER THAN A RECEIVER.”

This is the only saying attributed to our Lord in the N.T. which is not found in the Gospels. I know no argument in favour of the existence of oral teaching stronger than this. If

that teaching had not been complete, the epistles must have been full of our Lord's sayings.

xx. (35) “Μακάριόν<sup>1</sup> ἐστὶν μᾶλλον διδόναι ἢ λαμβάνειν.”

1 (D<sup>8</sup> Μακάριος)

(b) FROM EXTRA-CANONICAL SOURCES.

(From the Clementine Homilies.)

**136.** “SHOW YOURSELVES APPROVED MONEY-CHANGERS.”

Εὐλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν  
“Γίνεσθε τραπεζίται δόκιμοι.”

*Clem. Hom. ii. 51 &c.*

(From the Oxyrhynchus Fragment of Sayings of Jesus, §§ 137—140.)

**137.** “ALL DRUNKEN, NONE ATHIRST.”

Λέγει Ἰησοῦς  
“Ἔσθην ἐν μέσῳ τοῦ κόσμου,  
καὶ ἐν σαρκὶ ὤφθην αὐτοῖς  
καὶ εὔρον πάντας μεθύοντας  
καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς.  
καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων  
ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν  
καὶ [οὐ] βλέ[πουσιν οὐδὲ γινώσκουσιν] τὴν [ἐαυτῶν]  
πτωχείαν.”

Frag. iii.

**138.** “LIFT THE STONE AND YOU WILL FIND ME.”

Λέγει Ἰησοῦς  
“Ὅπου ἐὰν ὦσιν [δύο  
οὐκ] εἰ[σι]ν ἄθεοι,  
καὶ [ὁ]που εἰ[ς] ἐστὶν ὀνομα  
[λέ]γω Ἐγὼ εἶμι μετ' αὐτ[οῦ].”  
Ἐγειρον τὸν λίθον, κάκει εὐρήσεις με,  
σχίσον τὸ ξύλον, καὶ γὰρ ἐκεῖ εἶμι.”

Frag. iv.

**139.** “A PHYSICIAN DOES NOT HEAL THOSE WHO KNOW HIM.”

Λέγει Ἰησοῦς  
“Ὅκ ἐστὶν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ,  
οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.”

Frag. v.

**140.** “YOU HEAR IN ONE EAR.”

Λέγει Ἰησοῦς  
“Ἀκούεις εἰς τὸ [ἐν ᾧ] σον σου,  
τὸ [δὲ ἕτερον συνέκλεισας].”

Frag. vii.

141. SECOND SERIES OF OXYRHYNCHUS FRAGMENTS, AS EDITED BY THE REV. C. TAYLOR, D.D., MASTER OF S. JOHN'S COLLEGE, CAMBRIDGE.

Οὗτοι οἱ λόγοι οἱ [ἀληθινοὶ] οὓς ἐλά-  
 λησεν Ἰησοῦς ὁ ζῶν κ[ύριος τοῖς μαθηταῖς]  
 καὶ Θωμᾶ, καὶ εἶπεν· [Ἄμην λέγω, ὅστις]  
 ἂν τῶν λόγων τούτ[ων ἀκούσῃ θανάτου]  
 5 οὐ μὴ γεύσῃται.—[λέγει Ἰησοῦς·]  
 Μὴ παυσάσθω ὁ ζῆ[των τὴν σοφίαν] ἕως ἂν  
 εὐρῆ, καὶ ὅταν εὐρῆ [θαμβείσθω· καὶ θαμ-]  
 βηθεὶς βασιλεύσει, καὶ βασιλεύσας ἀναπα-  
 ῆσεται.—[λέγει Ἰησοῦς· Ἐρωτᾶτε τίνες]  
 10 οἱ ἔλκοντες ἡμᾶς [ἄνω εἰς οὐρανόν, εἰ]  
 ἡ βασιλεία ἐν οὐρα[νῷ ἐστίν; Ἄμην λέγω,]  
 τὰ πετεινὰ τοῦ οὐρ[ανοῦ, καὶ πᾶν κτίσμα ὁ-]  
 τι ὑπὸ τὴν γῆν ἐστ[ίν ἢ ἐπὶ τῆς γῆς, καὶ]  
 οἱ ἰχθύες τῆς θαλά[σσης, οὗτοι οἱ ἔλκον-]  
 15 τες ὑμᾶς. καί· Ἡ βασι[λεία τῶν οὐρανῶν]  
 ἐντὸς ὑμῶν ἐστίν· [καὶ ὅστις ἂν ἑαυτὸν]  
 γνῶ ταύτην εὐρή[σει, καὶ εὐρόντες]  
 ἑαυτοὺς γνώσεσθε [ὅτι υἱοὶ καὶ θυγατέρες]  
 ἐστὲ ὑμεῖς τοῦ πατρὸς τοῦ [παντοκράτορος, καὶ]

20 γνώσεσθε ἑαυτοὺς ἐν [τοῖς αὐτοῦ ὄντας,]  
 καὶ ὑμεῖς ἐστὲ ἡ πτό[λις.—λέγει Ἰησοῦς·]  
 Οὐκ ἀποκνήσει ἀνθ[ρωπος πλήρης ἡμε-]  
 ρῶν ἐπερωτῆσαι πα[ρὰ τῶν πρεσβυτέ-]  
 ρων περὶ τοῦ τόπου τῆ[ς μονῆς αὐτοῦ· ἀλλ' εὐρή-]  
 25 σετε ὅτι πολλοὶ ἔσονται π[ρῶτοι ἔσχατοι καὶ]  
 οἱ ἔσχατοι πρῶτοι, καὶ [ὀλίγοι κλητοὶ εἰ-]  
 σιν.—λέγει Ἰησοῦς· [Πᾶν τὸ μὴ ἔμπροσ-]  
 θεν τῆς ὀψέως σου καὶ [τὸ κεκρυμμένον]  
 ἀπὸ σοῦ ἀποκαλυφθήσεται[αἰ σοι. οὐ γὰρ ἔσ-]  
 30 τιν κρυπτὸν ὃ οὐ φανε[ρὸν γενήσεται,]  
 καὶ τεθαμμένον ὃ οὐκ ἐγερθήσεται.—  
 ἐξ]ετάζουσιν αὐτὸν οἱ [μαθηταὶ αὐτοῦ καὶ]  
 λέγουσιν· Πῶς νηστεύ[σομεν, καὶ πῶς προσ-]  
 ευξό[μεθα, καὶ πῶς [ἐλεημοσύνην δώ-]  
 35 σομεν, κ]αὶ τί παρατηρησ[όμεθα καὶ ποι-]  
 ῆσομε[ν; λέγει Ἰησοῦς· [Οὐκ ἔσεσθε ὡς οἱ  
 ὑποκρ]ιταί. μὴ ποιεῖτ[ε ὑμεῖς ψεῦδος,  
 ἀλλὰ τ]ῆς ἀληθείας ἂν[τέχεσθε. ἔστω δὲ  
 ἡ ζωὴ ὑμῶν] ἀποκεκρ[υμμένη ἀπὸ τοῦ  
 40 κόσμου.] μακάριός ἐστιν . . . . .  
 . . . . ἐν οὐραν]ῷ ἐστ . . . . .  
 . . . . . ἡ . . . . .

## FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.



1. PROMISE OF THE BAPTIST'S BIRTH.

1. A. *Zachariah's vision.*

The unusually Semitic style of these first two chapters of S. Luke, in striking contrast to the classical style of the Preface, may be due to direct translation from an Aramaic or New Hebrew document. If so, the translator was very familiar with the LXX. Much however is to be said for the contention of the Dean of Westminster that they were originally put into literary form by one who designedly imitated the style and diction of the LXX. But those who believe that the narrative rests upon the testimony of the Virgin Mary or of one of her personal friends, must maintain that the story was originally told in Aramaic.

S. Luke says that Zachariah saw the vision in the temple in the days of Herod the Great. He does not say (as S. Matthew does, ii. 1) that our Lord was born during the life of Herod. There is reason to think that he thought otherwise (see § 5).

v. 5. The dative *ὄνοματι* is used in this sense once by S. Matthew, once by S. Mark, seven times in S. Luke's Gospel, and 22 times in Acts; not elsewhere in N.T.

v. 6. It is startling to find a disciple of S. Paul, who taught *οὐκ ἔστιν δίκαιος οὐδὲ εἰς* (Rom. iii. 10), writing "they were both righteous before God," i.e. so righteous that God Himself could see no fault in them.

i. 5 [Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου<sup>1</sup> βασιλέως τῆς Ἰουδαίας] ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίδας Ἀβιά<sup>2</sup>, καὶ γυνὴ αὐτοῦ<sup>3</sup> ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβετ<sup>4</sup>. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον<sup>5</sup> τοῦ θεοῦ<sup>6</sup>, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἀμεμπτοί<sup>7</sup>. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν (ἡ)<sup>8</sup> Ἐλεισάβετ<sup>9</sup> στῆρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι<sup>9</sup> τοῦ θεοῦ<sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ<sup>10</sup> θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου<sup>11</sup>, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρῃ τοῦ θυμιάματος. 11 ὦψθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

1 (CD+τοῦ) 2 (A 3 II ἡ γυνὴ αὐτοῦ) 3 (D II -βεθ, 1 -bel) 4 (D II ἐνώπιον) 5 (I domini, 2 II dominum deum) 6 (D \*ἀμεμπτοί) 7 B omits 8 (II -beth, 1 -bel) 9 (NC ἐναντίον, KI ἐνώπιον) 10 (C τὸ) 11 (CD<sup>8</sup> θεοῦ)

<sup>a</sup> LXX. 1 Chron. xxiv. 2, καὶ ἱεράτευον Ἐλεάζαρ καὶ Ἰθαμάρ... 3 καὶ διεῖλεν αὐτοὺς Δαυεὶδ... 7 καὶ ἐξῆλθεν ὁ κληρὸς ὁ πρῶτος τῷ Ἰαρεμ... 10 τῷ Ἀβιά ὁ ὄγδοος.  
<sup>b</sup> LXX. Ex. vi. 23, ἔλαβεν δὲ Ἀαρὼν τὴν Ἐλεισάβεθ... αὐτῷ γυναικᾶ.  
<sup>c</sup> LXX. Ex. xxx. 1, καὶ ποιήσεις θυσιαστήριον θυμιάματος ἐκ ξύλων ἀσήπτων\* 2 καὶ ποιήσεις αὐτὸ πῆχεος τὸ μῆκος καὶ πῆχεος τὸ εὖρος\* τετραγώνων ἔσται, καὶ δύο πῆχων τὸ ὕψος\* ἐξ αὐτοῦ ἔσται τὰ κέρατα αὐτοῦ. 3 καὶ καταχρυσώσεις αὐτὰ χρυσίῳ καθαρῷ... 6 καὶ θήσεις αὐτὸ ἀπέναντι τοῦ καταπετάσματος τοῦ ὄντος ἐπὶ τῆς κιβωτοῦ τῶν μαρτυριῶν, ἐν οἷς γνωσθήσομαι σοὶ ἐκείθεν. 7 καὶ θύσει ἐπ' αὐτοῦ Ἀαρὼν θυμίαμα σύνθετον λεπτὸν τὸ πρῶτον πρῶτῷ\* ὅταν ἐπισκευάσῃ τοὺς λύχνους, θυμιάσει ἐπ' αὐτοῦ. 8 καὶ ὅταν ἐξάπτῃ Ἀαρὼν τοὺς λύχνους, ὅψθ' ἐπ' αὐτοῦ, θυμίαμα ἐνδελειχισμῷ διὰ παντὸς ἐναντι Κυρίου εἰς γενεὰς αὐτῶν.  
<sup>d</sup> LXX. Numb. vi. 2, ἀνὴρ ἡ γυνὴ δς ἐὰν μεγάλους εὐχῆται εὐχὴν ἀφαγρίσασθαι ἀγρίαν Κυρίῳ 3 ἀπὸ οἴνου καὶ σίκερα, ἀγρισθήσεται ἀπὸ οἴνου, καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σίκερα οὐ πίεται. 1 Sam. i. 11, καὶ οἶνον καὶ μέθυσμα οὐ πίεται. Judg. xiii. 4, καὶ νῦν φύλαξαι δὴ καὶ μὴ πῆξαι οἶνον καὶ μέθυσμα.  
<sup>e</sup> LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἴλιαν τὸν Θεοσβίτην πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, 5 δς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.  
<sup>f</sup> LXX. Dan. viii. 15, καὶ ἐγένετο ἐν τῷ θεωρεῖν με, ἐγὼ Δανιὴλ τὸ ὄραμα ἐξήτουν διανοηθῆναι\* καὶ ἰδοὺ ἔστη κατεναντίον μου ὡς ὄρασις ἀνθρώπου. 16 καὶ ἤκουσα φωνῆν ἀνθρώπου ἀπὸ μέσον τοῦ Οὐλαί, καὶ ἐκάλεσε καὶ εἶπεν "Γαβριήλ, συνέτισον ἐκέκων τὴν ὄρασιν." καὶ ἀναβήσας εἶπεν ὁ ἀνθρώπος "Ἐπὶ τὸ πρόσταγμα ἐκέκων ἡ ὄρασις."

<sup>12</sup> καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

1. B. *Conversation with the Archangel.*

v. 13. *δέησις* occurs in Luke ii. 37, v. 33 and 15 times in the Epistles.

v. 15. The phrase *ἐπλήσθη* (or *πλήρης*) *πνεύματος ἁγίου* is peculiar to S. Luke, who uses it 13 times, generally of sudden inspiration which forces a person to speak. The Acts of the Apostles has been well called the Gospel of the Holy Ghost, and S. Luke's Gospel also has been permeated with the teaching about the Holy Ghost, to which SS. Matt. and Mark seldom allude.

v. 17. That John the Baptist was the Elijah of Malachi's prophecy is taught in Mark ix. 13=Matt. xi. 14. Also in Matt. xvii. 12 f. John himself denies it John i. 21.

v. 18. For the thought compare Gen. xviii. 11—15.

v. 19. Gabriel is mentioned Dan. viii. 16, ix. 21.

i. 13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος<sup>1</sup> "Μὴ φοβοῦ, Ζαχαρία, διότι<sup>2</sup> εἰσηκούσθη ἡ δέησις σου, καὶ ἡ γυνὴ σου Ἐλεισάβετ<sup>3</sup> γεννήσει<sup>4</sup> υἱὸν σοὶ<sup>5</sup>, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην<sup>6</sup> 14 καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται<sup>15</sup> 15 ἔσται γὰρ μέγας<sup>6</sup> ἐνώπιον<sup>7</sup> Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη<sup>8</sup>, καὶ πνεύματος ἁγίου πλησθήσεται<sup>9</sup> ἔτι<sup>9</sup> ἐκ κοιλίας<sup>10</sup> μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν<sup>17</sup> καὶ αὐτὸς προελεύσεται<sup>9</sup> ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεὶα<sup>10</sup>, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα<sup>6</sup> καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον." 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον<sup>11</sup> "Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς." 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ "Ἐγὼ εἰμι Γαβριήλ<sup>12</sup> ὁ παρῆστικός<sup>13</sup> ἐνώπιον τοῦ θεοῦ<sup>13</sup>, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαι σοὶ ταῦτα. 20 καὶ ἰδοὺ ἔσθ' ἰσιπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι<sup>14</sup> ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἴτινες πληρωθήσονται<sup>15</sup> εἰς τὸν καιρὸν αὐτῶν."

1 (II+domini) 2 (C ὅτι) 3 (D -βεθ, II -beth, 1 -bel) 4 (C †γενήσει) 5 (D<sup>8</sup> omits) 6 (D<sup>8</sup> †μέγας) 7 BD+τοῦ 8 (II in utero or ventre) 9 BC \*προσ- 10 (CD Ἡλίου) 11 (C? αὐτόν) 12 (D παρεστῆς) 13 (II dominum) 14 (D ἄχρις) 15 (D πλησθήσονται)

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1. C. *Elisabeth's conception.*

v. 22. κωφός means 'dumb' (Luke xi. 14), 'deaf' (Luke vii. 22). It commonly describes those who are both deaf and dumb. That Zachariah suffered in both ways is implied in vv. 62, 63.

i. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν<sup>1</sup> τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν<sup>2</sup> τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν<sup>3</sup>. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο<sup>4</sup> λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασίαν εώρακεν<sup>5</sup> ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενον<sup>6</sup> κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ<sup>7</sup>, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ<sup>8</sup> ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25 ὅτι "Οὕτως μοι πεποίηκεν<sup>9</sup> Κύριος ἐν ἡμέραις αἰς ἐπεῖδεν<sup>10</sup> ἀφελεῖν<sup>11</sup> ὄνειδος μου ἐν ἀνθρώποις."

1 (D προσδεχόμενος) 2 (D ἐπι) 3 (3 ll omit) 4 (CD ἠδύνατο) 5 (B εώρακεν) 6 (D\* ll διέμενον) 7 (D + τῆς) 8 (D -βεθ, ll -beth, l -bel) 9 B + δ 10 (D \* ἐφείδεν) 11 (C + τὸ)

2. THE ANNUNCIATION.

Nazareth is mentioned as our Lord's home in Mark i. 9. Joseph is never mentioned by S. Mark. Of the Virgin Mary S. Mark only records that she came with His brethren to interfere with His work and was renounced (iii. 31—35). It was impossible that Christians should rest satisfied with this, and the additions which are made in the later records indicate the demand for further information. S. John tells how she was present at the first miracle (ii. 1 ff.) and at the foot of the cross (xix. 25—27). S. Matthew narrates her betrothal, reception of the wise men and flight into Egypt. S. Luke adds the Annunciation, the visit to Elizabeth, the Birth at Bethlehem, the Presentation in the Temple, the journey to keep the Passover and the subjection of the Son to the mother.

Matt. i. 18, Μηστευθεσίης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Matt. i. 21, "τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν."

Matt. i. 23, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται γιόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἔστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

John i. 45, "εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ." 46 ... "ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;"

Gal. iv. 4, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμου.

Acts i. 14, σὺν γυναιξὶν καὶ Μαρίας τῇ μητρὶ (τοῦ) Ἰησοῦ.

The 'Mother of Jesus' is frequently mentioned by S. John but never by her name.

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Heb. vii. 14, πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

Rev. xi. 15, καὶ ἐγένοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ, λέγοντες

"Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων."

v. 37. Cf. Luke xviii. 27=Mark x. 27=Matt. xix. 26, "τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν."

i. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ<sup>1</sup> ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ<sup>2</sup> τοῦ θεοῦ<sup>3</sup> εἰς πόλιν τῆς Γαλιλαίας<sup>4</sup> ἣ ὄνομα Ναζαρέτ<sup>5</sup> πρὸς παρθένον ἐμνηστευμένην<sup>6</sup> ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου<sup>7</sup> Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ εἰσελθὼν<sup>8</sup> πρὸς αὐτήν<sup>9</sup> εἶπεν "Χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ<sup>11</sup>." 29 ἡ<sup>12</sup> δὲ<sup>13</sup> ἐπὶ τῷ λόγῳ<sup>14</sup> διεταράχθη<sup>15</sup> καὶ διελογίζετο<sup>16</sup> ῥοταπὸς<sup>17</sup> εἶη ὁ ἀσπασμὸς οὗτος<sup>18</sup>. 30 καὶ εἶπεν ὁ ἄγγελος<sup>19</sup> αὐτῇ<sup>20</sup> "Μὴ φοβοῦ, Μαρίας<sup>21</sup>, εἶδες γὰρ χάριν παρὰ τῷ θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ<sup>3</sup> τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει<sup>10</sup> ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας<sup>4</sup>, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." 34 εἶπεν δὲ Μαρίας<sup>22</sup> πρὸς τὸν ἄγγελον "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ "Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον<sup>24</sup> ἄγιον κληθήσεται<sup>25</sup>, υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλισάβετ<sup>26</sup> ἡ συγγεῖνός σου καὶ αὐτὴ συνέλαβεν<sup>27</sup> υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρῃ· 37 ὅτι οὐκ ἀδυνατήσεται<sup>28</sup> παρὰ τοῦ θεοῦ<sup>29</sup> πᾶν ῥῆμα<sup>1</sup>." 38 εἶπεν δὲ Μαρίας<sup>23</sup> "Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου<sup>30</sup>." καὶ ἀπῆλθεν<sup>31</sup> ἀπ' αὐτῆς ὁ ἄγγελος.

1 (D Ἐν δὲ τῷ ἕκτῳ μηνὶ, ll Eodem autem tempore) 2 (CD ὑπὸ) 3 (ll domino) 4 (N τῆς Ἰουδαίας, D Γαλιλαίαν) 5 (C ll -εθ) 6 (D omits) 7 (C μεμν., D \* μεμνησμένην) 8 (NCD + καὶ πατριᾶς) 9 (NCD ll + ὁ ἄγγελος) 10 (A ll + εὐγγελλισατο αὐτήν καὶ) 11 (CD ll + εὐλογημένη σὺ ἐν γυναιξίν) 12 (D\* † ἦν) 13 (C ll + ἰδοῦσα, 4 ll + eum, 1 + angelum) 14 (C omits, ll in (ad) introitu (-um) eius) 15 (D ἔταρ.) 16 (D + ἐν ἑαυτῇ) 17 (D ποδαπὸς ἂν) 18 (ll quia (quod) sic benedixisset (-xit) eam, 2 ll + quod sic &c.) 19 (l + domini) 20 (C ll πρὸς αὐτήν) 21 (D ll Μαρία) 22 (l omits vv. 34—37) 23 (CD ll Μαρία) 24 (C ll + ἐκ σοῦ) 25 (D ll -βεθ, l -bel) 26 (C -νῆς) 27 (C \* -φνεῖα, D -φύια) 28 (B † + ἔτι οὐκ ἀδυνατήσεται) 29 (C παρὰ τῷ θεῷ, ll deo) 30 (2 ll omit) 31 (D ll ἀπέστη)

<sup>3</sup> LXX. Is. ix. 7, μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον, ἐπὶ τὸν θρόνον Δαυεὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτήν καὶ ἀντιλαβέσθαι ἐν κρίματι καὶ ἐν δικαιοσύνῃ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. Cf. 2 Sam. vii. 12—16; Dan. ii. 44, vii. 13, 14.

<sup>4</sup> LXX. Ex. xiii. 12, καὶ ἀφελεῖς πᾶν διανοίγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ.

<sup>1</sup> LXX. Gen. xviii. 14, "μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;"

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3. MARY'S VISIT TO ELIZABETH.

3. A. *The Meeting.*

v. 39. The "hill country" is mentioned 38 times in the LXX., chiefly in Joshua and Judges; for the "hill country of Judah" (v. 65) see Josh. xi. 21, xx. 7, xxi. 11, 2 Chron. xxvii. 4, and Hastings' *Dict. of Bible*, ii. 384.

v. 41<sup>o</sup>. On ἐπλήσθη κ.τ.λ. see note on i. 15, p. 292.

v. 45. John xx. 29, "μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες."

i. 39 Ἀνασταῖσα δὲ Μαριάμ<sup>1</sup> [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη<sup>2</sup> εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα<sup>3</sup>,  
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ<sup>4</sup>.  
41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλεισάβετ<sup>4</sup>, ἐσκίρτησεν<sup>5</sup> α ἡ τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς<sup>6</sup>, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἐλεισάβετ,  
42 καὶ ἀνεφώνησεν<sup>7</sup> κραυγῆ<sup>8</sup> μεγάλη καὶ εἶπεν<sup>9</sup> "Ἐὐλογημένη σὺ ἐν γυναῖξίν<sup>10</sup>, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.  
43 καὶ πόθεν μοι τοῦτο ἵνα ζῴῃ ἢ μήτηρ τοῦ κυρίου μου ἢ πρὸς ἐμέ<sup>11</sup>; 44 ἰδοὺ γὰρ ὡς ἐγένετο ἢ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν<sup>2</sup> ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.  
45 καὶ<sup>11</sup> μακαρία ἢ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου."

1 (D II Μαρία) 2 (Σ ἐπορεύετο) 3 (II Iudaeae) 4 (D<sup>s</sup> -βεδ, II -beth, I -bel) 5 (Σ + ἐν ἀγαλλιάσει) 6 (D ἐν τῇ κοιλίᾳ τῆς Ἐλισάβετ τὸ βρέφος αὐτῆς) 7 (ΣC ἀνεβόησεν) 8 (ΣCD II s<sup>a</sup> φωνῆ) 9 (s<sup>a</sup> + to Mary) 10 (CD πρὸς με) 11 (C? omits)

3. B. *The Magnificat.*

v. 46. Herodotus and Thucydides brightened their historic pages by inserting oracles and speeches. S. Luke therefore had good artistic authority for doing the same, but in the three hymns of these two chapters there is a more evident imitation of the hymns of Hannah, Deborah, Moses, &c., in the O.T. All such hymns are represented as spoken spontaneously under inspiration, yet, like the Psalms, they bear internal evidence of careful composition. These three hymns, though pre-christian, are used in the daily services of the Church and prove by their simple and unfeigned piety that

Pharisaism had by no means destroyed all religious life in the nation. Had it done so, Christ could not have been revealed. Mary's hymn teems with personal feeling, Zachariah's with national aspirations, Symeon's with cosmopolitan hope.

v. 47. The conjecture ἡγαλλιάσατο seems to be unnecessary, for the active occurs in 1 Pet. i. 8, if the reading there be correct.

Gal. iii. 16, τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει "καὶ τοῖς σπέρμασιν," ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, "καὶ τῷ σπέρματί σου," ὅς ἐστιν Χριστός.

Heb. ii. 16, σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

Gal. iii. 29, εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

i. 46 Καὶ εἶπεν Μαριάμ<sup>1</sup>

"Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον<sup>o</sup>,

47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου

ἐπὶ<sup>2</sup> τῷ θεῷ τῷ σωτήρι μου<sup>o</sup>.

48 ὅτι ἐπέβλεψεν<sup>3</sup> ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ<sup>d</sup>,

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί<sup>e</sup>

49 ὅτι ἐποίησέν μοι μεγάλα<sup>4</sup> ὁ δυνατός,

καὶ ἄγιον τὸ ὄνομα<sup>5</sup> αὐτοῦ<sup>o</sup>,

50 καὶ τὸ ἔλεος αὐτοῦ<sup>6</sup> εἰς γενεὰς<sup>c</sup> καὶ γενεὰς<sup>c</sup> τοῖς φοβουμένοις αὐτόν<sup>f</sup>.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ<sup>g</sup>,

διεσκόρπισεν ὑπερηφάνους<sup>h</sup> διανοίᾳ καρδίας αὐτῶν

52 καθείλεν δυνάστας<sup>h</sup> ἀπὸ θρόνων<sup>9</sup> καὶ ὕψωσεν ταπεινοῦς<sup>ci</sup>,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν<sup>10</sup> c k,

καὶ πλοῦτοῦντας ἐξάπέστειλεν κενούς<sup>ci</sup>.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ<sup>m</sup>,

μνησθῆναι ἐλέους<sup>n</sup>,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν<sup>o</sup>,

τῷ Ἀβραὰμ καὶ τῷ σπέρματι<sup>m</sup> αὐτοῦ<sup>g</sup> εἰς τὸν αἰῶνα<sup>11</sup>."

56 Ἐμεινεν δὲ Μαριάμ<sup>12</sup> σὺν αὐτῇ ὡς<sup>13</sup> μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

1 (CD II Μαρία, 3 II Irenaeus Elisabet (-el)) 2 (D II ἐν)

3 (D + Κύριος) 4 (C μεγαλεῖα, D + ὁ θεός) 5 (Σ † ἔλεος)

6 (s<sup>a</sup> omits) 7 (Σ II singular) 8 (D II γενεῶν, I omits)

9 (II sede, s<sup>a</sup> + their) 10 (s<sup>a</sup> with His goodness) 11 (C ἕως αἰῶνος)

12 (D II Μαρία) 13 (C ὥσε, D II omit)

<sup>a</sup> LXX. Gen. xxv. 21, καὶ ἔλαβεν ἐν γαστρὶ Ῥεβέκκα ἢ γυνὴ αὐτοῦ. 22 ἐσκίρτων δὲ τὰ παιδιά ἐν αὐτῇ.

<sup>b</sup> LXX. Judg. v. 24, ἐβλογηθεῖν ἐν γυναῖξίν Ἰαήλ.

<sup>c</sup> LXX. 1 Sam. ii. 1, ἐστερέωθη ἡ καρδία μου ἐν Κυρίῳ, [ὑψώθη κέρασ μου] ἐν θεῷ μου...εὐφράνθη ἐν σωτηρίᾳ σου... 5 πλήρεις ἄρτων ἡλαττώθησαν... 7 Κύριος πτωχίζει καὶ πλουτίζει, ταπεινοὶ καὶ ἀνυψοί, 8 ἀνιστᾷ ἀπὸ γῆς πένθητα...καθίσει μετὰ δυναστῶν λαῶν.

<sup>d</sup> LXX. 1 Sam. i. 11, ἐὰν ἐπιβλέπων ἐπιβλέψῃς τὴν ταπεινώσιν τῆς δούλης σου.

<sup>e</sup> LXX. Ps. cxi. 9, ἄγιον [καὶ φοβερόν] τὸ ὄνομα αὐτοῦ.

<sup>f</sup> LXX. Ps. ciii. 17, τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν.

<sup>g</sup> LXX. Ps. lxxxix. 11, σὺ ἐταπεινώσας [ὡς τραυματίαν] ὑπερήφανον, καὶ ἐν τῇ βραχίονι τῆς δυνάμεώς σου διεσκόρπισας τοὺς ἐχθρούς σου.

<sup>h</sup> LXX. Job xii. 19, δυνάστας δὲ γῆς κατέστρεψεν.

<sup>i</sup> LXX. Job v. 11, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος.

<sup>k</sup> LXX. Ps. cvii. 9, ὅτι ἐχόρτασεν ψυχὴν κενὴν, καὶ ψυχὴν πεινώσαν ἐνέπλησεν ἀγαθῶν.

<sup>l</sup> LXX. Job xxii. 9, [χῆρας δὲ] ἐξαπέστειλας κενάς.

<sup>m</sup> LXX. Is. xii. 8, σὺ δὲ, Ἰσραὴλ, παῖς μου [Ἰακώβ δὲ ἐξελεξάμην], σπέρμα Ἀβραὰμ [δὲν ἡγάπησα]· οὐ ἀντελάβομαι.

<sup>n</sup> LXX. Ps. cxviii. 3, ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ.

<sup>o</sup> LXX. Micah vii. 20, δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραὰμ, καθῆτι ὥμοσας τοῖς πατράσιν ἡμῶν κατὰ τὰς ἡμέρας τὰς ἐμπροσθεν.

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## 4. THE BAPTIST'S BIRTH.

## 4. A. Naming of the Child.

v. 62. *ὄν* with the optative is found also in vi. 11, ix. 46, xv. 26 and five times in the Acts, but not elsewhere in the N.T.

v. 64. The word *παραχρήμα* occurs 16 times in S. Luke, twice in Matt. xxi. 19 f., not elsewhere in N.T. but occasionally in LXX. S. Mark's favourite *εὐθὺς* is only used once in S. Luke's Gospel and once in the Acts, but *εὐθέως* is found oftener.

v. 65<sup>b</sup>. On the "hill country of Judaea" see v. 39 note.

i. 57 Τῇ δὲ Ἐλεισάβετ<sup>1</sup> ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ<sup>2</sup> συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν<sup>3</sup> τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον<sup>4</sup>, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα<sup>5</sup> ἡ μήτηρ αὐτοῦ εἶπεν "Οὐχί, ἀλλὰ κληθήσεται<sup>6</sup> Ἰωάνης." 61 καὶ εἶπαν πρὸς αὐτήν ὅτι<sup>6</sup> "Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας<sup>7</sup> σου ὃς καλεῖται τῷ ὀνόματι τούτῳ<sup>8</sup>." 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί<sup>9</sup> ἂν θέλοι<sup>10</sup> καλεῖσθαι αὐτό<sup>11</sup>. 63 καὶ αἰτήσας πινακίδιον<sup>12</sup> ἔγραψεν λέγων<sup>3</sup> "Ἰωάνης ἐστὶν<sup>13</sup> ὄνομα αὐτοῦ<sup>14</sup>." Ἦ καὶ ἐθαύμασαν πάντες<sup>15</sup>. 64 Ἄνεψχθη δὲ τὸ στόμα αὐτοῦ<sup>14</sup> παραχρήμα καὶ ἡ γλῶσσα αὐτοῦ<sup>16,17</sup>, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος<sup>18</sup> τοὺς περιουκούντας αὐτούς<sup>19</sup>, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο<sup>4</sup> πάντα<sup>20</sup> τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες<sup>4</sup> οἱ ἀκούσαντες<sup>21,22</sup> ἐν τῇ καρδίᾳ<sup>23</sup> αὐτῶν<sup>24</sup>, λέγοντες "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" καὶ γὰρ χεῖρ Κυρίου ἦν<sup>25</sup> μετ' αὐτοῦ.

1 (ll -beth, l -bel) 2 (D omits) 3 (D1 omit) 4 (s<sup>o</sup> omits) 5 (CD+τὸ ὄνομα αὐτοῦ) 6 (ll omit) 7 (D ll s<sup>o</sup> ἐν ἡμετέροις, l ἡμετέροις) 8 (D τὸ ὄνομα τοῦτο, s<sup>o</sup>+Joh<sup>n</sup>) 9 (D<sup>s</sup> †δ τι δ, ll quem) 10 (l †vult) 11 (C αὐτόν) 12 (C? D πινακίδα) 13 (C ἔσται, NCD+τὸ) 14 (D ll s<sup>o</sup>+καὶ παραχρήμα ἐλάλη (s<sup>o</sup>+the string of) ἡ γλῶσσα αὐτοῦ) 15 (Transposed by s<sup>o</sup> to end of v. 64) 16 (C omits) 17 (D ll s<sup>o</sup> omit) 18 (D 2 ll+μέγας) 19 (D αὐτόν) 20 (N δὲ) 21 (CD<sup>s</sup> ἀκούσαντες) 22 (l s<sup>o</sup> omit) 23 (D l plural) 24 (B εἰσὶν) 25 (D 2 ll s<sup>o</sup> omit, l est)

## 4. B. The Benedictus.

v. 67. On ἐπλήσθη κ.τ.λ. see i. 15<sup>b</sup> note.

v. 68<sup>b</sup>. Cf. vii. 16, "ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ."

Mark x. 45 (=Matt. xx. 28), "δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν." Luke ii. 38, προσδεχομένοις λύτρωσιν Ἰερουσαλήμ. xxiv. 21, "ὁ μέλλων λυτρωθῆναι τὸν Ἰσραήλ." Tit. ii. 14, ἵνα λυτρωσῶνται ἡμᾶς ἀπὸ πάσης ἀνομίας. 1 Pet. i. 18, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς.

v. 70. Acts iii. 21, ["ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν] ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

v. 76. καὶ σὺ δέ. This combination, which is very common in Xenophon, and occasional in other authors, is found as a variant in ii. 35. δέ has its primitive adverbial meaning, like δή.

This prophecy of Malachi (iii. 1) is also applied to the Baptist in Mark i. 2=Matt. xi. 10=Luke vii. 27.

ἡσυστος as a title of God occurs once in S. Mark v. 7 (=Luke viii. 28), seven times in S. Luke, not elsewhere in N.T. except in a quotation in Heb. vii. 1. Frequent in LXX.

v. 77. That John's baptism was for the forgiveness of sins is taught in Mark i. 4=Luke iii. 3.

v. 78. Cf. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχχνος Χριστοῦ Ἰησοῦ. The word σπλάγχχνα is not applied to God in the LXX.

v. 78<sup>b</sup>. In what sense S. Luke understood the Ἀνατολή of the LXX. may be doubted; but that he is alluding to the BRANCH group of prophecies, seems hardly doubtful. See footnote b, p. 296.

v. 79. This prophecy (Is. ix. 2) is also quoted in Matt. iv. 16.

v. 79<sup>b</sup>. Cf. Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

i. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων<sup>11</sup>

68 "Εὐλογητός Κύριος<sup>2</sup> ὁ θεὸς τοῦ Ἰσραήλ<sup>b</sup>, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ<sup>c</sup>

69 καὶ ἤγειρεν κέρασ σωτηρίας<sup>d</sup> ἡμῖν ἐν οἴκῳ Δαυεὶδ<sup>3</sup> παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων<sup>4</sup> ἀπ' αἰῶνος προφητῶν αὐτοῦ<sup>5,6</sup>,

71 σωτηρίαν ἐξ<sup>7</sup> ἐχθρῶν ἡμῶν

καὶ ἐκ χειρὸς<sup>78</sup> πάντων τῶν μισούντων ἡμᾶς<sup>e</sup>,

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν<sup>f</sup>

καὶ<sup>9</sup> μνησθῆναι διαθήκης<sup>g</sup> ἁγίας αὐτοῦ,

73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ<sup>h</sup> τὸν πατέρα ἡμῶν,

1 (D εἶπεν) 2 (ll s<sup>o</sup> omit) 3 (C+τοῦ) 4 (l omits, C ll+τῶν) 5 (l omits) 6 (D transposes ἀγ. προφ. αὐτοῦ τῶν ἀπ' αἰ.) 7 (D s<sup>o</sup> ἐκ χειρὸς) 8 (D s<sup>o</sup> omit) 9 (D omits)

<sup>a</sup> LXX. Gen. xvii. 10, καὶ αὕτη ἡ διαθήκη ἦν διατηρήσεις ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, καὶ ἀνὰ μέσον τοῦ σπέρματός σου μετὰ σέ εἰς τὰς γενεὰς αὐτῶν περιτηθήσεται ὑμῶν πᾶν ἀρσενικόν. 11 καὶ περιτηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημεῖω διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν. 12 καὶ παιδίον ὀκτῶ ἡμερῶν περιτηθήσεται ὑμῖν πᾶν ἀρσενικόν εἰς τὰς γενεὰς ὑμῶν.

<sup>b</sup> LXX. Ps. xli. 14, εὐλογητός Κύριος ὁ θεὸς Ἰσραήλ. lxxii. 18, cvi. 48.

<sup>c</sup> LXX. Ps. cxi. 9, λύτρωσιν ἀπέστειλεν τῷ λαῷ αὐτοῦ.

<sup>d</sup> LXX. Ps. cxxxii. 17, ἐκεί ἐξανατελῶ κέρασ τῷ Δαυεὶδ. Ps. xviii. 2, Κύριος...κέρασ σωτηρίας.

<sup>e</sup> LXX. Ps. cvi. 10, καὶ ἔσωσεν αὐτοὺς ἐκ χειρῶν μισούντων, καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ.

<sup>f</sup> LXX. Micah vii. 20, δώσει...ἔλεον τῷ Ἀβραάμ, καθὼτι ὤμοσας τοῖς πατράσιν ἡμῶν. Gen. xxii. 16, 17.

<sup>g</sup> LXX. Ps. cv. 8, ἐμνήσθη εἰς τὸν αἰῶνα διαθήκης αὐτοῦ...9 ὃν διέθετο τῷ Ἀβραάμ, καὶ τοῦ ὄρκου αὐτοῦ [τῷ Ἰσαάκ].

FIFTH DIVISION.

S. LUKE.

i. 74 " τοῦ δοῦναι ἡμῖν  
 ἀφόβως ἐκ χειρὸς ἐχθρῶν<sup>10</sup> ῥυσθέντας  
 λατρεύειν αὐτῷ<sup>75</sup> ἐν δσιότητι καὶ δικαιοσύνη  
 ἐνώπιον αὐτοῦ ἵπασαις ταῖς ἡμέραις<sup>711</sup> ἡμῶν.  
 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ,  
 προπορεύσῃ γὰρ<sup>12</sup> ἐνώπιον<sup>13</sup> Κυρίου ἐτοιμάσαι ὁλοῦς  
 αὐτοῦ<sup>72</sup>, 77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ  
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν<sup>14</sup>,  
 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,  
 ἐν οἷς ἐπισκέπεται<sup>15</sup> ἡμᾶς Ἀνατολὴ<sup>16</sup> ἐξ ὕψους,  
 79 ἐπιφᾶναι<sup>18</sup> τοῖς ἐν σκότει καὶ κκιᾷ θανάτου καθη-  
 μένοις<sup>9</sup>,  
 τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁλὸν εἰρήνης<sup>17</sup>.  
 [80 Τὸ δὲ παιδίον ἠξανε<sup>17</sup> καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς  
 ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.]

10 (D \*ἐκθρῶν, C τῶν ἐχ., CD11+ἡμῶν) 11 NCD1  
 accusative 12 (8<sup>s</sup> omits) 13 (CD11 πρὸ προσώπου)  
 14 (C ἡμῶν) 15 (CD11 ἐπισκέψατο) 16 (D+φῶς)  
 17 (D ἠξάνετο)

5. THE BIRTH OF OUR LORD.

vv. 1—3. Quirinius was propraetor of Syria in A.D. 6, which is at least 9 years after the death of Herod the Great, who died B.C. 4. It is however not improbable that he was twice propraetor of Syria, but not before the death of Herod. Either therefore, it would appear, S. Luke placed our Lord's birth after the death of Herod in contradistinction to S. Matthew who clearly places it before the death of Herod, perhaps several years before; or S. Luke has confused the propraetors, putting Quirinius for Varus who was propraetor of Syria 6—3 B.C. or, more probably, for Saturninus, who was propraetor 9—6 B.C.

Professor Ramsay in 'Was Christ born in Bethlehem?' has endeavoured to defend S. Luke against Schürer in all the statements of this section, but he passes over many difficulties which are still unsolved. An examination of these is given in the Introduction to my edition of S. Luke, page xx. f.

v. 1. ἡ οἰκουμένη (= 'the civilized world' = 'the Roman empire,') is used once by S. Matthew (xxiv. 14), eight times by S. Luke, not at all by S. Mark, once by S. Paul in a quotation, twice in Hebrews and three times in Rev.

<sup>a</sup> LXX. Mal. iii. 1, ἰδοὺ ἐξαποστέλλω τὸν ἀγγελόν μου, καὶ ἐπιβλέψεται ὁδοὺν πρὸ προσώπου μου.  
<sup>b</sup> Ἀνατολή in LXX. represents "the BRANCH" of prophecy. Zech. iii. 9, ἐγὼ ἀγα τὸν δούλον μου Ἀνατολήν. vi. 12, Ἀνατολή ὄνομα αὐτοῦ. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Cf. Ezek. xvi. 7, καθὼς ἡ ἀνατολή τοῦ ἀγροῦ.  
<sup>c</sup> LXX. Is. ix. 2, ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρα σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.  
<sup>d</sup> LXX. Is. lix. 8, ὁδοὺν εἰρήνης οὐκ οἶδασιν.

S. LUKE.

v. 4.

John vii. 41, [“ μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης οὗτου ἦν Δαυεὶδ ἔρχεται ὁ χριστός;”]

vv. 6, 7.

Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου.  
 Rom. viii. 3, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμφσας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.  
 Phil. ii. 6, ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμῶν ἠγήσατο τὸ εἶναι ἴσα θεῷ 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφῇ δούλου λαβῶν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι ἐδρεθείς ὡς ἄνθρωπος.  
 1 Tim. i. 15, Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοῦς σῶσαι.  
 1 Tim. iii. 16, Ὅς ἐφανερώθη ἐν σαρκί.  
 Heb. ii. 14, ἐπεὶ οὖν τὰ παιδιὰ κεκοινωνήκειν αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν.  
 John i. 14, καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήρυσεν ἐν ἡμῖν.

[ii. 1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου<sup>1</sup> ἀπογράφεσθαι ἵπασαν τὴν οἰκουμένην·<sup>2</sup> ἠαυτῆ<sup>2</sup> ἀπογραφῆ<sup>3</sup> πρώτη ἐγένετο<sup>4</sup> ἡγεμονεύοντος τῆς Συρίας Κυρηνοῦ<sup>5</sup>.<sup>3</sup> καὶ ἐπορευόντο πάντες<sup>6</sup> ἀπογράφεσθαι<sup>7</sup>, ἕκαστος εἰς τὴν ἑαυτοῦ<sup>8</sup> πόλιν<sup>9</sup>.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ<sup>10</sup> εἰς τὴν Ἰουδαίαν<sup>11</sup> εἰς<sup>12</sup> πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλέεμ, [διὰ τὸ εἶναι αὐτὸν<sup>13</sup> ἐξ οἴκου καὶ πατριᾶς<sup>14</sup> Δαυεὶδ, 5 ἀπογράψασθαι<sup>15</sup>] ἵπασαν Μαριάμ<sup>16</sup> τῇ ἐμνηστευμένῃ αὐτῷ<sup>17</sup>, οὕσῃ ἐν κύψ<sup>18</sup>. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ<sup>19</sup> ἐπλήσθησαν<sup>20</sup> αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς<sup>21</sup> τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν<sup>22</sup> φάτρῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἵπασαν καταλύματι<sup>23</sup>.

1 (NC1 Ἀγούστου) 2 (C+ἡ) 3 (N † αὐτὴν ἀπογραφῆν)  
 4 (I omits) 5 B11 Κυρηνοῦ 6 (N omits) 7 (I † omits)  
 8 (N ἑαυτῶν, C ἰδίων) 9 (D πατριδα, C χώραν) 10 (N -ρεθ, C -ραθ) 11 (D1 γῆν Ἰουδα, I terram Iudaeam) 12 (N+τῆν)  
 13 (8<sup>s</sup> they both) 14 (8<sup>s</sup> of the family) 15 (ND -φασθαι)  
 16 (D11 Μαρία) 17 (8<sup>s</sup> he and Mary his wife, A11+γυναικί)  
 18 (B \* ἐγγύψ) 19 (D 8<sup>s</sup> ὅς δὲ παρεγείνοντο, 211...oum esset)  
 20 (D ἐτελέσθησαν) 21 (11 omit) 22 (N ἐπί, corrected to ἐν)  
 23 (8<sup>s</sup> omits)

S. LUKE.

## 6. THE SHEPHERDS.

6. A. *The Vision.*

v. 9. ἐπιστήναι is used 18 times by S. Luke, thrice by S. Paul, but not elsewhere.

v. 14. Contrast

Luke xii. 51 = Matt. x. 34, "δοκεῖτε ὅτι εἰρήνην παρεγενόμενη δοῦναι ἐν τῇ γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν." (Matt. μάχαιραν.)

ii. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ<sup>11</sup> ἀγραυλοῦντες καὶ φυλάσσοντες<sup>2</sup> φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. 9 καὶ<sup>3</sup> ἄγγελος Κυρίου<sup>4</sup> ἐπέστη αὐτοῖς καὶ δόξα Κυρίου<sup>5</sup> περιέλαμψεν αὐτούς<sup>6</sup>, καὶ ἐφοβήθησαν φόβον μέγαν<sup>7</sup>. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος "Μὴ φοβείσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται<sup>8</sup> παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος<sup>9</sup> ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο ὑμῖν<sup>10</sup> σημεῖον<sup>11</sup>, εὐρήσετε βρέφος ἑσπαργαμένον<sup>12</sup> καὶ<sup>4</sup> κείμενον<sup>13</sup> ἐν<sup>14</sup> φάτνῃ." 13 καὶ ἐξαίφνης<sup>15</sup> ἔγένετο σὺν τῷ ἀγγέλῳ<sup>16</sup> πλῆθος στρατιᾶς οὐρανόυ<sup>17</sup> αἰνοῦντων<sup>18</sup> τὸν θεὸν καὶ λεγόντων

14 "Δόξα ἐν ὑψίστοις θεῷ

καὶ ἐπὶ γῆς εἰρήνῃ ἐν<sup>19</sup> ἀνθρώποις εὐδοκίας<sup>20</sup>."

|   |                                   |                                 |
|---|-----------------------------------|---------------------------------|
| 1 (D <sup>s</sup> †χαρὰ ταύτη)            | 2 (D + τὰς)                       | 3 (D II + ἰδοὺ)                 |
| 4 (I omits)                               | 5 (D II omit, 2 II deī)           | 6 (K ἐπέλ. αὐτοῖς)              |
| 7 (B σφόδρα)                              | 8 (K <sup>1</sup> ἐστίν, D + καί) | 9 (I Iesus, 1 + Iesus)          |
| 10 (K † ἡμῖν) ND + τὸ                     | 11 (D + ἐστω)                     | 12 (K * ἑσπαργ.)                |
| 13 (ND omit)                              | 14 (K ἐπὶ, corrected to ἐν)       | 15 K ἐξέφνης                    |
| 16 (S <sup>s</sup> there appeared to him) | 17 BD οὐρανοῦ                     | 18 (D <sup>s</sup> † αἰτούντων) |
| 19 (II S <sup>s</sup> omit)               | 20 S <sup>s</sup> εὐδοκία         |                                 |

6. B. *Visit of the Shepherds.*

v. 19.

Luke ii. 51, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

v. 20. The phrase δοξάζειν τὸν θεόν is used once by S. Mark, twice by S. Matthew, but eight times by S. Luke with whom it forms a refrain to conclude a narrative.

ii. 15 Καὶ ἔγένετο ὡς ἀπῆλθον<sup>1</sup> ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ<sup>1</sup> ἄγγελοι<sup>1</sup>, <sup>2</sup>οἱ<sup>3</sup> ποιμένες ἐλάλουν<sup>4</sup> πρὸς ἀλλήλους<sup>5</sup> "Διέλθωμεν δὴ ἕως<sup>6</sup> Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός<sup>7</sup> ὃ ὁ κύριος ἐγνώρισεν ἡμῖν." 16 καὶ ἦλθαν σπεύσαντες<sup>8</sup> καὶ ἀνεύραν<sup>9</sup> τὴν τε<sup>10</sup> Μαριάμ<sup>11</sup> καὶ τὸν Ἰωσήφ

|                   |                           |                        |
|-------------------|---------------------------|------------------------|
| 1 (6 II singular) | 2 (D I + καὶ οἱ ἀνθρώποι) | 3 (K omits, 1 et illi) |
| 4 (D 3 II εἰπον)  | 5 (K II + λέγοντες)       | 6 (I omits)            |
| 7 (D † γεγονώς)   | 8 (D σπεύδοντες)          | 9 (D εὐρον)            |
| 10 (D II omit)    | 11 (D Μαρίαν)             |                        |

<sup>a</sup> LXX. Gen. xvii. 12, καὶ παιδίον ὀκτὼ ἡμερῶν περιμηθήσεται ὑμῖν πᾶν ἀρσενικὸν εἰς τὰς γενεὰς ὑμῶν.

<sup>b</sup> LXX. Lev. xii. 2, Γυνὴ ἣτις ἐὰν σπερματισθῇ καὶ τέκνη ἔρσεν, καὶ ἀκάθαρτος ἔσται ἑπτὰ ἡμέρας, κατὰ τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφόδου αὐτῆς ἀκάθαρτος ἔσται· 3 καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ περιτεμεῖ τὴν σάρκα τῆς ἀκροβυστίας αὐτοῦ· 4 καὶ τριὰς ἡμέρας καὶ τρεῖς καθίσταται ἐν αἵματι ἀκαθάρτῳ αὐτῆς· παντὸς ἀγγίου οὐχ ἄφεται, καὶ εἰς τὸ ἀγιαστήριον οὐκ εἰσελεύσεται, ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς· 6 καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ἑπὶ θυγατρὶ, προσοίσει ἄμωρον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσσοῦν περιστερᾶς ἢ τρυγῶνα περὶ ἁμαρτίας· 8 ἐὰν δὲ μὴ εὐρίσκη ἢ χεῖρ αὐτῆς τὸ ἱκανὸν εἰς ἄμωρον, καὶ λήμψεται δύο τρυγῶνας ἢ δύο νοσσοῦς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξελίσσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

<sup>c</sup> LXX. Exod. xiii. 12, καὶ ἀφελείς πᾶν διανοίγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡ ἑπὶ θυγατρὶ, προσοίσει ἄμωρον ἐνιαύσιον ἄμωμον εἰς ὀλοκαύτωμα καὶ νοσσοῦν περιστερᾶς ἢ τρυγῶνα περὶ ἁμαρτίας· 8 ἐὰν δὲ μὴ εὐρίσκη ἢ χεῖρ αὐτῆς τὸ ἱκανὸν εἰς ἄμωρον, καὶ λήμψεται δύο τρυγῶνας ἢ δύο νοσσοῦς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξελίσσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

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ii. (16) καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ<sup>12</sup> ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου<sup>10</sup>. 18 καὶ πάντες οἱ ἀκούσαντες<sup>13</sup> ἐθαύμασαν<sup>14</sup> περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα<sup>15</sup> συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

12 (S<sup>s</sup> and) 13 (D I oi ἀκούοντες, I qui aderant) 14 (D II -μαζον) 15 (B omits)

## 7. THE CIRCUMCISION.

vv. 21—39. Christ's submission to the Law of Moses is emphasized in these verses. Cf. Gal. iv. 4, ἐπαπέτευεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμου, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

v. 21. πλημπημι is used 22 times by S. Luke, twice by S. Matthew; but not elsewhere in N.T.

v. 21<sup>b</sup>. καὶ introduces the apodosis Luke vii. 12, Acts i. 10.

ii. 21 Καὶ ὅτε ἐπλήσθησαν<sup>1</sup> ἡμέραι<sup>2</sup> ὀκτὼ τοῦ περιτεμεῖν αὐτὸν<sup>3</sup>, καὶ<sup>4</sup> ἐκλήθη<sup>5</sup> τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν<sup>6</sup> ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν<sup>7</sup> ἐν τῇ<sup>8</sup> κοιλίᾳ<sup>9</sup>.

|                            |                |                                      |
|----------------------------|----------------|--------------------------------------|
| 1 (D II συνετελέσθησαν αἱ) | 2 (D + αἱ)     | 3 (D 2 II S <sup>s</sup> τὸ παιδίον) |
| 4 (D II omit)              | 5 (D ὠνομάσθη) | 6 (K <sup>1</sup> λεχθῆν)            |
| 7 (K † αὐτήν)              | 8 (D omits)    | 9 (D + μητρός)                       |

## 8. THE PRESENTATION IN THE TEMPLE.

v. 22. S. Luke apparently infers from the O.T. that every male child needed purification as well as every mother, both being brought to the Temple for that purpose (vv. 27, 39). This may well have been customary with those who lived near Jerusalem, but it is not commanded in the Law (Lev. xii. 1—8), and perhaps indicates S. Luke's ignorance of Jewish legal details. The holy Child was brought to the Temple, but not in obedience to the written Law. Cf. 1 Sam. i. 21—28.

v. 22<sup>c</sup>. Cf. Rom. xii. 1, παρακαλῶ οὖν ὑμᾶς... παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἄγλιαν τῷ θεῷ ἐν εὐχαρίστῳ.

ii. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ<sup>1</sup> καθαρικομοῦ<sup>2</sup> αὐτῶν<sup>3</sup> κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι<sup>3</sup> τῷ<sup>4</sup> κυρίῳ, 23 καθὼς γέγραπται ἐν<sup>5</sup> νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον<sup>6</sup> μήτραν ἄγιον τῷ<sup>4</sup> κυρίῳ κληθήσεται<sup>7</sup>, 24 καὶ τοῦ δοῦναι θυσίαν

|             |                                      |                      |
|-------------|--------------------------------------|----------------------|
| 1 (B omits) | 2 (D II αὐτοῦ, S <sup>s</sup> omits) | 3 (K † παραστήσεται) |
| 4 (D omits) | 5 (D + τῷ)                           | 6 (K † οίγον)        |

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ii. (24) κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῖγος  
τρύγνων ἢ ἄγο νοκοῦς<sup>7</sup> περιστερῶν<sup>a</sup>.

7 (D νεοσσούς)

9. SYMEON.

v. 25.

Acts ii. 5, Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους.  
Acts viii. 2, συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς.  
Acts xxii. 12, "Ἀνανίας δέ τις ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον."

v. 25b.

Luke xxiv. 21, "ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἔστω ὁ μέλλων  
λυτροῦσθαι τὸν Ἰσραήλ."

Acts i. 6, "Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίσταναι τὴν  
βασιλείαν τῷ Ἰσραήλ;"

ii. 25 Καὶ ἰδοὺ<sup>1</sup> ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα<sup>2</sup>  
Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος<sup>3</sup> δίκαιος καὶ εὐλαβῆς<sup>4</sup>,  
προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν  
ἅγιον ἐπ' αὐτόν·<sup>5</sup> καὶ ἦν αὐτῷ κεχρηματισμένον<sup>6</sup> ὑπὸ  
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον ἄν<sup>7</sup> ἄν<sup>8</sup>  
ἰδοὺ τὸν χριστὸν Κυρίου<sup>9</sup>.<sup>10</sup> καὶ ἦλθεν ἐν τῷ πνεύματι εἰς  
τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον  
Ἰησοῦν<sup>11</sup> τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον<sup>12</sup> τοῦ  
νόμου<sup>13</sup> περὶ αὐτοῦ<sup>14</sup> καὶ αὐτὸς<sup>15</sup> ἐδέξατο αὐτὸ εἰς τὰς  
ἀγκάλας<sup>16</sup> καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

29 "Νῦν ἀπολύεις<sup>16</sup> τὸν δούλόν σου, δέσποτα,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου<sup>b</sup>

31 ὃ ἤτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν<sup>b</sup>,

32 φῶς εἰς ἀποκάλυψιν ἔθνων<sup>16c</sup>

καὶ δόξαν λαοῦ σου Ἰσραὴλ<sup>d</sup>."

33 καὶ ἦν ὁ πατὴρ αὐτοῦ<sup>17</sup> καὶ ἡ μήτηρ<sup>18</sup> θαυμάζοντες  
ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν  
αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαρῖαν<sup>19</sup> τὴν μητέρα  
αὐτοῦ "Ἰδοὺ οὗτος κείμενος εἰς πτώσει καὶ<sup>20</sup> ἀνάστασιν  
πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς<sup>21</sup> σημεῖον ἀντιλεγόμενον,  
35 καὶ σου<sup>22</sup> αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως  
ἂν ἀποκαλυφθῶσι<sup>23</sup> ἐκ<sup>24</sup> πολλῶν καρδιῶν διαλογισμοί<sup>25</sup>."

1 (D s<sup>c</sup> omit) 2 (N<sup>+</sup> + αὐτοῦ) 3 (s<sup>c</sup> omits) 4 (N  
εὐσεβῆς) 5 (D II κεχρηματισμένος δὲ ἦν) 6 B omits  
7 (N I εὐως) 8 (D + omits) 9 (A 2 II κύριον) 10 (N omits)  
11 (D II εἶδος) 12 (I legem) 13 (N + δέ) 14 (I omits,  
D II + αὐτοῦ) 15 (N<sup>+</sup> ἀπολύεις) 16 (D omits, 2 II oculorum)  
17 (A II Ἰωσήφ) 18 (N II + αὐτοῦ) 19 (D Μαρῖαν) 20 (D II  
+ εἰς) 21 (N omits) 22 (D II + δέ) 23 (D ἀνακ.)  
24 (D II omit) 25 (N + ποιηροί)

<sup>a</sup> See note <sup>b</sup> on p. 297.

<sup>b</sup> LXX. Is. xl. 5, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Is. lii. 10, καὶ ἀποκαλύψει Κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων τῶν ἔθνων, καὶ ὀψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν.

<sup>c</sup> LXX. Is. xlix. 6, ἰδοὺ δέδωκά σε [εἰς διαθήκην γένους], εἰς φῶς ἔθνων, [τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς].

<sup>d</sup> LXX. Is. xlv. 13, δέδωκα ἐν Σειῶν σωτηρίαν τῷ Ἰσραήλ εἰς δόξασμα.

<sup>e</sup> LXX. Gen. xxxv. 26, υἱοὶ δὲ Ζέλφας παιδικῆς Λέλας Γὰδ καὶ Ἀσὴρ. Gen. xlix. 20, Ἀσὴρ, πῖνον αὐτοῦ ὁ ἄρτος, καὶ αὐτὸς δώσει τρυφήν ἀρχουσιν. Deut. xxxiii. 24, καὶ τῷ Ἀσὴρ εἶπεν "Εὐλογητὸς ἀπὸ τέκνων Ἀσὴρ, καὶ ἔσται δεκτὸς τοῖς ἀδελφοῖς αὐτοῦ."

<sup>f</sup> LXX. Cf. 1 Sam. iii. 3, καὶ Σαμουὴλ ἐκάθευden ἐν τῷ ναῷ οὐ ἦ κιβωτὸς τοῦ θεοῦ.

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10. HANNAH.

v. 37. S. Luke in his Gospel mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note, p. 126.

v. 38. ἐπιστῆναι is used 18 times by S. Luke, thrice by S. Paul, not elsewhere.

For λύτρωσι see ii. 25 note.

ii. 36 Καὶ ἦν<sup>1</sup> Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ  
φυλῆς Ἀσὴρ<sup>2</sup>, αὐτῆ προβεβηκυῖα ἐν ἡμέραις πολλαῖς<sup>3</sup>,  
ζήσασα μετὰ ἀνδρὸς<sup>4</sup> ἔτη<sup>5</sup> ἑπτὰ ἀπὸ τῆς παρθενείας  
αὐτῆς, καὶ αὐτῆ χήρα ἕως<sup>6</sup> ἐτῶν ὀγδοήκοντα<sup>7</sup> τεσ-  
σάρων<sup>8</sup>, ἣ οὐκ ἀφίστατο<sup>9</sup> τοῦ ἱεροῦ<sup>10</sup> νηστειαῖς<sup>11</sup> καὶ  
δεήσεσιν<sup>12</sup> λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ  
ᾧρα ἐπιστᾶσα ἀνωμολογεῖτο τῷ θεῷ<sup>13</sup> καὶ ἐλάλει περὶ  
αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν<sup>14</sup> Ἱερου-  
σαλήμ<sup>15</sup>.

1 (D I omit) 2 (D + καὶ) 3 (N<sup>+</sup> + χηρ) 4 (II cum  
viro suo) 5 (s<sup>c</sup> days) 6 (D II omit) 7 (N<sup>+</sup> ἐβδομήκοντα)  
8 (s<sup>c</sup> the rest of her life in widowhood was 84 years) 9 (B + ἀ-  
φίστα, N II + ἐκ) 10 (D + ναοῦ) 11 (N<sup>+</sup> νηστειας) 12 (N?  
+ δεήσων) 13 (A II s<sup>c</sup> κυριῶ) 14 (D + ἐν) 15 (2 II Israel)

11. THE RETURN TO NAZARETH.

With v. 40 compare

Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ  
χάρτι παρὰ θεῶ καὶ ἀνθρώποις.

(Editorial?)

ii. 39 [Καὶ ὡς ἐτέλεσαν<sup>1</sup> πάντα<sup>2</sup> τὰ<sup>3</sup> κατὰ τὸν νόμον Κυρίου, ἐπέ-  
στρεψαν<sup>4</sup> εἰς τὴν<sup>5</sup> Γαλιλαίαν εἰς πόλιν ἐαυτῶν Ναζαρέθ<sup>6</sup>. 40 Τὸ  
δὲ παιδίον<sup>7</sup> ἠῤῥαξαν<sup>8</sup> καὶ ἐκραταιούτο<sup>9</sup> πληρούμενον σοφίᾳ<sup>10</sup>, καὶ  
χάρτι θεοῦ ἦν ἐπ' αὐτό<sup>11</sup>.]

1 (N<sup>+</sup> ἐτέλεσεν, s<sup>c</sup> + Joseph and Mary) 2 (D ἅπαντα)  
3 (N D II omit) 4 (N - ψεν, D ὑπέστρ.) 5 (N omits)  
6 N - ρετ, (D I + καθὼς ἐρέθη διὰ τοῦ προφήτου ὅτι Ναζωραῖος κλη-  
θήσεται) 7 (D + Ἰησοῦς) 8 (D - ἄνετο) 9 (A 2 II  
+ πνεύματι) 10 (N<sup>?</sup> D σοφίας) 11 (D<sup>e</sup> II ἐν αὐτῷ, II cum eo)

12. THE CONVERSATION WITH THE DOCTORS.

v. 50.

S. Luke does not assert that there was on this occasion any supernatural blinding of their understanding, yet from the parallels quoted below he perhaps meant that. Such blinding is peculiar to S. Luke amongst the Evangelists. It

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is probably based on Isaiah vi. 9 f., and is confirmed by S. Paul (Rom. xi. 8, &c.).

Luke ix. 45, οἱ δὲ ἤγρουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό.

Luke xviii. 34, καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Luke xxiv. 16, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

v. 51<sup>b</sup>.

Luke ii. 19, ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

ii. 41 Καὶ ἐπορεύοντο ἄνθρωποι γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ ἡμέρας ἑορτῆς τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἑπτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἧλθον ἡμέρας ὀδῶν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς, καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ

1 (D Ἐπορ. δὲ καὶ) 2 (I Ioseph et Maria ± mater eius) 3 (N ἔθος) 4 (D II + ἐν) 5 (D II αὐτῷ ἔτη) 6 (N + καὶ) 7 (E II ἀναβάντων) 8 (D I ἀνέβησαν οἱ γονεῖς αὐτοῦ ἔχοντες αὐτόν, C II + εἰς Ἱεροσόλυμα) 9 (D III + τῶν ἀζύμων) 10 (D τελειωσάντων) 11 (D ἀπ.) 12 (N omits) 13 (2 II omit) 14 (C II ἔγνω Ἰωσήφ καὶ ἡ μήτηρ) 15 (I omit, 1 s<sup>e</sup> enim) 16 (I domi) 17 B συγγενέσιν 18 (D I + ἐν) 19 (D II εὐρίσκοντες, A II + αὐτόν) 20 (N II ζητοῦντες)

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ii. (46) ἡμέρας τρεῖς εἶρον αὐτόν ἐν τῷ ἱερῷ καθελόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν σε.” 49 καὶ εἶπεν πρὸς αὐτούς “Τί ὅτι ἐζητεῖτε με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με;” 50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

21 (D καθήμενον) 22 (D II omit) 23 (2 II omit, I illum) 24 (N \* ἐπηρ.) 25 (B omits) 26 (I prudentiam et os et responsa) 27 (4 II s<sup>e</sup> omit, C ἰδοὺ οἱ συγγενεῖς καὶ ὁ πατήρ σου καὶ ἐγὼ) 28 (D II s<sup>e</sup> + καὶ λυπούμενοι, s<sup>e</sup> in great trouble) 29 (CD II ἐζητ.) 30 (N I s<sup>e</sup> ζητεῖτε) 31 (D II οἰδατε) 32 (CD omit) 33 N Ναζάρεθ (D s<sup>e</sup> † Ναρεθ) 34 (C II s<sup>e</sup> + ταῦτα) 35 (s<sup>e</sup> omits)

## 13. GROWTH IN WISDOM AND STATURE.

(Editorial?)

[ii. 52 Καὶ Ἰησοῦς προέκοιπεν τῆς σοφίας καὶ ἡλικίας καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώπων.]

1 (N + ὁ) 2 (N + ἐν) 3 (CD omit) 4 (N † θεῶν) 5 (D + παρὰ)

## 14. THE GENEALOGY.

(Names which are not found in S. Matthew's Genealogy are printed in thick type. Differences in spelling are also thus marked. When the names come direct from the O.T., the English equivalents are given in the margin.)

It has not been deemed necessary to record all the variations in the spelling of these names which are found in the Old Latin and Old Syriac versions.)

Luke iii. 23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἑτῶν τριάκοντα, ὡν υἱὸς, ὡς ἐνομίζετο.]<sup>a</sup> Ἰωσήφ<sup>b</sup>

τοῦ Ἡλεὶ

24 τοῦ Ματθᾶ<sup>4</sup>

τοῦ Λευεῖ<sup>5</sup>

τοῦ Μελχί<sup>3</sup>

τοῦ Ἰανναί

τοῦ Ἰωσήφ

25 τοῦ Ματθαίου

τοῦ Ἀμὸς

1 (s<sup>e</sup> He was called) 2 (D<sup>e</sup> H<sup>e</sup>ν δὲ IHC ὡς ἐτῶν λ' ἀρχόμενος, ὡς ἐνομίζετο εἶναι, υἱὸς) 3 (From Joseph to David D substitutes the names from S. Matthew's Genealogy supplemented from and harmonized to the LXX.) 4 (N Ματθά) 5 (B Ἡλειε, s<sup>e</sup> omits this name or the next. Julius Africanus omits Matthat and Levi.)

John viii. 57 [εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν “Πεντήκοντα ἔτη οὐπω ἔχεις.”]

1 D (οὐδέπω)

S. Matthew gives the list of kings (imperfect) during the regal period and perhaps an (imperfect) list of claimants of the throne subsequently. Mr E. B. Nicholson, librarian of the Bodleian at Oxford, suggests that possibly S. Luke gives a list of names (imperfect) from the Bethlehem land-register of owners of Jesse's property. This would account for the presence of Zerubbabel and Shealtiel in both lists, for during the captivity no Jew occupied the land and to fill the gap David's known heirs for the time might be inserted.

The popular idea that S. Luke gives Mary's genealogy was unknown to the ancients, who said that Joseph was the real son of Jacob as S. Matthew states, but the legal son of Heli as S. Luke states, in consequence of Levirate marriage (Eusebius II. E. i. 7. 4).

<sup>a</sup> LXX. Deut. xvi. 16 [τρεῖς καιροὺς τοῦ ἐνιαυτοῦ] ὀφθῆσται πᾶν ἀρσενικόν σου ἐναντίον Κυρίου... ἐν τῇ ἑορτῇ τῶν ἀζύμων, [καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων, καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας.] Cf. Exod. xxiii. 14—17, xxxiv. 23.

<sup>b</sup> LXX. 1 Sam. ii. 26 [καὶ τὸ παιδάριον Σαμουὴλ] ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.



S. LUKE.

I CHRONICLES.

|           |                           |                    |
|-----------|---------------------------|--------------------|
| iii. (25) | τοῦ Ναούμ                 | (Common O.T. form) |
|           | τοῦ Ἑσλεί                 |                    |
|           | τοῦ Ναγκαί                |                    |
| 26        | τοῦ Μαάθ                  |                    |
|           | τοῦ Ματταθίου             |                    |
|           | τοῦ Σεμεέν                |                    |
|           | τοῦ Ἰωσήχ                 |                    |
|           | τοῦ Ἰωδά                  |                    |
| 27        | τοῦ Ἰωανάν <sup>6</sup>   |                    |
|           | τοῦ Ῥησά <sup>7</sup>     |                    |
|           | τοῦ Ζοροβάβελ             | Zerubbabel         |
|           | τοῦ Σαλαθιήλ              | Shealtiel          |
|           | τοῦ Νηρεί                 |                    |
| 28        | τοῦ Μιχέι                 |                    |
|           | τοῦ Ἀδδέι                 |                    |
|           | τοῦ Κωσάμ <sup>8</sup>    |                    |
|           | τοῦ Ἑλμαδάμ               |                    |
|           | τοῦ Ἦρ                    |                    |
| 29        | τοῦ Ἰησοῦ                 |                    |
|           | τοῦ Ἑλιεζέρ <sup>9</sup>  |                    |
|           | τοῦ Ἰωρέμ                 |                    |
|           | τοῦ Μαθθάτ <sup>10</sup>  |                    |
|           | τοῦ Λευεί <sup>11</sup>   |                    |
| 30        | τοῦ Συμεών                |                    |
|           | τοῦ Ἰούδα                 |                    |
|           | τοῦ Ἰωσήφ                 |                    |
|           | τοῦ Ἰωνάμ                 |                    |
|           | τοῦ Ἑλιακέμ               |                    |
| 31        | τοῦ Μελεά <sup>12</sup>   |                    |
|           | τοῦ Μεννά                 |                    |
|           | τοῦ Ματταθά <sup>13</sup> |                    |
|           | τοῦ Ναθάμ <sup>14</sup>   | Nathan             |
|           | τοῦ Δαυεῖδ <sup>a</sup>   | David              |
| 32        | τοῦ Ἰεσσαί                | Jesse              |
|           | τοῦ Ἰωβήλ <sup>15</sup>   | Obed               |
|           | τοῦ Βόος <sup>16</sup>    | Boaz               |
|           | τοῦ Σαλά <sup>17</sup>    | Salma              |
|           | τοῦ Ναασσών <sup>18</sup> | Nahshon            |
| 33        | τοῦ Ἀδμεν <sup>19</sup>   | Amminadab          |
|           | τοῦ Ἀρνεί <sup>20</sup>   | Ram                |
|           | τοῦ Ἑσρών <sup>21</sup>   | Hezron             |

6 (N Ἰωανάν) 7 (S<sup>c</sup> Kasha) 8 (N II Κωσά) 9 (N Ἑλιεζέρ)  
 10 (N Μαθθαθ) 11 (I omits) 12 (4 ll omit) 13 (B  
 Μετταθά) 14 (A II S<sup>c</sup> Ναθάν) 15 (D<sup>c</sup> Ἰωβήλ) 16 (N \* Βαλλς)  
 17 (D II Σαλμών) 18 N + τοῦ Ἀδάμ 19 (D Ἀμειναδάβ)  
 20 (D II Ἀράμ, K 2 II + τοῦ Ἰωράμ) 21 (N II Ἑσρώμ, D<sup>c</sup> Ἀσρώμ)

<sup>a</sup> In Cod. D of S. Luke iii. 23—38, although S. Luke's inverted order is preserved and the genealogy has been carried back, as S. Luke carries it, to Adam, yet in the part between Joseph and David all the names have been borrowed from S. Matthew except that the four kings—Jehoiakim, Uzziiah, Amaziah and Joash—whom S. Matthew omits, are given in their proper places. This codex is unfortunately mutilated at the beginning of S. Matthew and does not now contain his genealogy there except in the post-exile period.

I Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ Ζοροβάβελ.....

According to the Hebrew Massoretic text Zerubbabel was Shealtiel's nephew, being the son of Pedaiah; hence some infer that Shealtiel was childless. S. Luke has followed the LXX., or he has followed Ezra iii. 2, Haggai i. 1 &c., in which Zerubbabel is called son (=heir?) of Shealtiel.

v. 31.

Rom. i. 1, Ἰησοῦ Χριστοῦ... 3 τοῦ γενομένου ἐκ σπέρματος Δαγείδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

2 Tim. ii. 8, μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαγείδ.

[John vii. 42, "οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαγείδ;"]

v. 33.

Heb. vii. 14, πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

v. 34.

Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

The Old Testament names in this genealogy, as in S. Matthew's, may be best seen in 1 Chronicles, as given below. Other authorities however are Ezra iii. 2, 1 Sam. xvi. 1—13, 2 Sam. v. 14, Ruth iv. 18—22, Gen. xxix. 35, xxv. 26, xxi. 2, 3, xi. 10—26, v. 3—32, iv. 25, v. 1—3, &c.

1 Chronicles i. 1—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν αὐτῷ [sc. τῷ Δαυεῖδ] ἐν Ἱερουσαλήμ· Σάμαν, Σωβάν, Ναθάν καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν.....<sup>15</sup> Δαυεῖδ

<sup>12</sup> καὶ Ἰωβὴδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ἰωβὴδ

<sup>11</sup> καὶ Σαλμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλμών

<sup>10</sup> καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ

<sup>9</sup> καὶ υἱοὶ Ἑσρών... ὁ Ῥάμ... καὶ Ἀράμ.

<sup>5</sup> υἱοὶ Φάρες· Ἀρσών...

S. LUKE.

I CHRONICLES.

|                                |            |
|--------------------------------|------------|
| iii. (33) τοῦ Φάρες            | Pharez     |
| τοῦ Ἰουδα                      | Judah      |
| 34 τοῦ Ἰακώβ                   | Jacob      |
| τοῦ Ἰσαάκ <sup>22</sup>        | Isaac      |
| τοῦ Ἀβραάμ                     | Abraham    |
| τοῦ Θάρα                       | Terah      |
| τοῦ Ναχώρ                      | Nahor      |
| 35 τοῦ Σερούχ <sup>23</sup>    | Serug      |
| τοῦ Ῥαγαύ                      | Reu        |
| τοῦ Φάλεκ                      | Peleg      |
| τοῦ Ἔβερ                       | Eber       |
| τοῦ Σαλά                       | Shelah     |
| 36 τοῦ Καινάμ <sup>24 a</sup>  | *          |
| τοῦ Ἀρφαξάδ                    | Arphaxad   |
| τοῦ Σήμ                        | Shem       |
| τοῦ Νῶε                        | Noah       |
| τοῦ Λάμεχ <sup>25</sup>        | Lamech     |
| 37 τοῦ Μαθουσάλα <sup>26</sup> | Methuselah |
| τοῦ Ἐνώχ                       | Enoch      |
| τοῦ Ἰάρετ <sup>27</sup>        | Jared      |
| τοῦ Μαλελεήλ <sup>28</sup>     | Mahalaleel |
| τοῦ Καινάν <sup>29</sup>       | Cainan     |
| 38 τοῦ Ἐνώσ                    | Enos       |
| τοῦ Σήθ                        | Seth       |
| τοῦ Ἀδάμ                       | Adam       |
| τοῦ θεοῦ.                      |            |

|  |  |
|--|--|
| ii. 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.     |  |
| καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ· Ῥουβὴν...Ἰουδά.... |  |
| i. 34 υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαύ.                        |  |
| 23 υἱοὶ δὲ Ἀβραάμ· Ἰσαάκ καὶ Ἰσμαὴλ.                     |  |
| 27 Ἀβραάμ  |  |
| 26 Θάρα  |  |
| Ναχώρ  |  |
| Σερούχ   |  |
| 25 Ῥαγαύ   |  |
| Φάλεχ  |  |
| Ἔβερ   |  |
| 24 Σαλά  |  |
| *  |  |
| 17 υἱοὶ Σήμ·.....Ἀρφαξάδ                                 |  |
| 4 Σήμ  |  |
| Νῶε  |  |
| 3 Λάμεχ  |  |
| Μαθουσάλα  |  |
| Ἐνώχ   |  |
| 2 Ἰάρεδ  |  |
| Μαλελεήλ   |  |
| Καινάν   |  |
| 1 Ἐνώσ   |  |
| Σήθ  |  |
| Ἀδάμ   |  |

22 (ND II Ἰσαάκ) 23 (D1 Σερούκ) 24 (D omits, All τοῦ Καινάν, s<sup>s</sup> son of Eliam) 25 (D 2 II Λάμεκ) 26 (B Μαθουσάλα) 27 (D Ἰάρεδ) 28 (N Μελ.) 29 N Καινάμ

If we divide S. Luke's genealogy into four sections corresponding to the divisions in S. Matthew's genealogy, we find in the first section (Jesus to Salathiel, about 4—597 B.C.) 22 names to cover a period of 593 years, giving an average of 27 years to a generation. S. Matthew in this section gives 13 names with an average of 40 years to a generation. In the second section (Neri to Nathan, about 597—980 B.C.) S. Luke gives 20 names to cover 383 years, with an average of 19 years to a generation. S. Matthew meanwhile gives 14 names with an average of 27 years. In the third section (David to Abraham, about 980—1920 (?) B.C.) both give 14 names with an average of 67 years to a generation. The fourth section is peculiar to S. Luke and carries us back into the period when dates are uncertain.

15. THE SERMON PREACHED AT NAZARETH.

S. Luke has combined some new non-Marcian matter with fragments of the deutero-Mark which he has taken out of their proper order, probably because he did not know that order. We cannot positively say whether there were two visits paid to Nazareth or only one, but the probability is always in favour of one; whether S. Mark or S. Luke has misplaced it, or both of them, we cannot determine, but it is clear from Luke iv. 21, 23 that the sermon consisted of a narrative of the mighty works recently wrought by our Lord in Capernaum: yet S. Luke has not yet recorded any such works.

v. 18. On πνεῦμα κ.τ.λ. see i. 15, note, p. 292.

v. 20. On ὑπηρέτης see i. 2, note, p. 3.

\* Cainan is found in the LXX. of Gen. xi. 12, 13, but not in the Hebrew nor in the Samaritan text, nor is this name found in 1 Chronicles even in the LXX.

v. 22.  
John i. 45, “Ἰησοῦν υἱὸν τοῦ Ἰωσήφ.”  
John vi. 42, “οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ;”  
Luke iii. 23, ὡν υἱὸς, ὡς ἐνομίζετο, Ἰωσήφ.  
See also Introduction, Chap. xviii.

v. 24<sup>b</sup>.  
John iv. 44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. (See p. 55.)

v. 25.  
James v. 17, Ἥλεις ἀνθρώπος ἦν ὁμοιοπαθὴς ἡμῶν, καὶ προσευχῇ προσήξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοῦς τρεῖς καὶ μῆνας ἕξ.

S. Luke in his Gospel mentions widows nine times, against S. Mark's thrice and S. Matthew's not once. See xxi. 2 note, p. 126.

vv. 29, 30.  
John viii. 59, ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτὸν Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.  
Luke xxiv. 31, καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν.



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