

HORAE SYNOPTICAE

HAWKINS

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PUBLISHER TO THE UNIVERSITY OF OXFORD  
LONDON, EDINBURGH, NEW YORK  
TORONTO AND MELBOURNE

# HORAE SYNOPTICAE

CONTRIBUTIONS TO THE STUDY OF  
THE SYNOPTIC PROBLEM

BY THE

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HONORARY CANON OF ST. ALBANS

SECOND EDITION, REVISED AND SUPPLEMENTED

OXFORD  
AT THE CLARENDON PRESS

1909

OXFORD  
PRINTED AT THE CLARENDON PRESS  
BY HORACE HART, M.A.  
PRINTER TO THE UNIVERSITY

## PREFACE TO THE FIRST EDITION

THE origin, mode of composition, and mutual relations of the three Synoptic Gospels form so obscure and so complex a subject of inquiry that it has come to be generally known as the 'Synoptic Problem'. Among the many modern attempts to deal with it, this volume has a limited and merely preparatory purpose, which I have tried to indicate upon its title-page. It is called by the plural name 'Horae Synopticae', because, while it is the outcome of a good many hours spent in examination of the Synoptic Gospels and in tabulation of the results thus obtained, those results are presented separately and almost independently in the successive sections of the book, no attempt being made to combine them as foundations or supports of any system or theory. And the sub-title is 'Contributions to the study'—rather than to the solution—'of the Synoptic Problem', because I have only been trying to help in that preliminary process of collecting and sifting materials which must be carried much further than it has yet been before we can be ready for the solution of the Problem—or, as I would rather express it, of such parts of it as are not now insoluble. For while it seems to me, on the one hand, that there are some aspects of it as to which we are not likely to advance beyond statements of conflicting probabilities, unless there are some fresh discoveries of documents in Egypt or elsewhere, on the other hand I believe that not a few conclusions—and those of the most important kinds—are likely to be made so clear

and so practically certain by the patient and careful investigations of the language of the Gospels which are now being carried on, that before very long they will meet with general acceptance.<sup>1</sup>

My object, then, has been to collect and to exhibit facts with as small an admixture of theory as possible. In Part I there is, I think, scarcely anything that can be called theory. In Parts II and III, however, it was found that the occasional use of a 'working hypothesis' could not be dispensed with (as on p. 111<sup>2</sup>); and I have several times (as on pp. 81, 128, 152, 162, 185, 212, and in the Concluding Summary) briefly stated or implied some inferences, without which the reason for introducing the facts and figures could hardly have been made clear. But I have suppressed, or at least reserved for another opportunity, some more detailed hypotheses and conjectures which had occurred to me, or had been recalled to me, in the course of the preparation of these pages. For some of them I think I could have claimed a fair amount of probability, and they might have made the book more interesting; but they would certainly have obscured its designed character of being mainly a collection of materials.

It may be said, perhaps, that these materials are not of a very solid and trustworthy nature, or at least that they are of such a kind that their value is likely to be over-rated, especially by the compiler of them. For they are to a large extent statistical: and statistics are proverbially misleading, and proverbially liable to be made to 'prove anything' that is wished. No doubt there is this danger,

<sup>1</sup> Professor Sanday speaks hopefully of the prospects of solution, both in his important supplement to the article 'Gospels' in Smith's *Dict. of the Bible*, ed. 2, p. 1228, and in *Inspiration*, p. 282.

<sup>2</sup> [These references are now made to the pages of the second edition.]

however cautious and free from prejudice the compiler may try to be: and he should remember that he is particularly exposed to it when the field from which the statistics are collected is so small as it is in the present case. I can only say, first, that I have done my best to guard against this danger in various ways, and especially by bracketing words on which stress should not be laid, although their insertion in the lists was necessary (cf. pp. 2, 178). Secondly, I would say that however misleading statistics may be, conjectures unsupported by statistics are likely to be still more so, unless they are supported by evidence of other kinds, such as contemporary, or nearly contemporary, historical testimonies: and as to the Synoptic Gospels such evidence is very slight, being almost limited to St. Luke's Preface (i. 1-4)<sup>1</sup> and to the well-known passage of Papias about Mark as the interpreter of Peter, and Matthew as the composer of the Logia.<sup>2</sup> Thirdly, some confidence in the statistical method, as here used, may be inspired by the general accordance of its results with such intimations as we gather from the words of St. Luke and of Papias, and (I venture to add, though the matter is too wide and too vague for proof, or even for discussion, here) with the general probabilities of the case, as they are suggested to us through such other means as we have at our command.<sup>3</sup>

If I seem to have devoted a disproportionately large amount of space to some apparently minor matters, such as the use of the Historic Present<sup>4</sup> and of Conjunctions<sup>5</sup>

<sup>1</sup> Of course these verses have been abundantly and minutely discussed by many commentators and others, as their unique importance and interest demand. A fresh and interesting examination of them will be found in Blass, *Philology of the Gospels*, pp. 7-20 [also, since then, in *Expos. Times*, xviii. 395].

<sup>2</sup> The passage is given below, p. xiii.

<sup>3</sup> See e.g. the remark on the use of the Gospels in sub-apostolic times, p. 218, paragraph D.

<sup>4</sup> pp. 143 ff.

<sup>5</sup> pp. 137, 150 ff.

in St. Mark, and the comparatively slight differences between the language of St. Luke's Gospel and of Acts,<sup>1</sup> it is because I wished to dwell especially on those points which, so far as I knew, had either been insufficiently worked out, or at least had not been put before English students in a distinct and easily available form. On the other hand, some important departments of the Synoptic Problem—such as the number and nature of the sources used by St. Luke only—have been passed over, merely because I could not see that any light would be thrown upon them by such statistics and observations as I had been able to put together. For of course the volume is far too small to make any pretensions to completeness, or to due proportion of contents, even as a collection of materials for students.

Most of the following materials were originally drawn up for my own use. But Professor Sanday, having seen some of my papers, advised and encouraged the publication of them, as being likely to be useful to others who are working at the same subject. He has also very kindly read the proof-sheets of the book, and has made many helpful and valuable suggestions, for which I am extremely grateful.

My study of the language of the Gospels has generally been independent; but of course I have sometimes corrected or supplemented my own results by those of other writers. In so doing, I think my chief obligations have been to Dr. E. A. Abbott's well-known article 'Gospels' in *Enc. Brit.*, vol. x, and to Dr. Plummer's *Commentary on St. Luke*, which enabled me to add about fifteen entries to the list of 'words and phrases characteristic of' that Gospel.

<sup>1</sup> pp. 177 ff.

In such lists as that to which I have just referred, there are probably many deficiencies and imperfections; but perhaps other workers may be able to make use of them as foundations of more complete lists, or, if they are unwilling to do so themselves, may help me to do so by sending me notices of errors and omissions.

J. C. H.

KELSTON LODGE, OXFORD,  
*October, 1898.*

## PREFACE TO THE SECOND EDITION

VERY few prefatory words are required. For, although many more hours have been spent over the Synoptic Gospels with a view to this edition, it has not been with the intention of working in any fresh directions, but only with the hope of supplying some of the 'deficiencies' and removing some of the 'imperfections' which, in the last words of the preceding preface, were spoken of as likely to be found in a work of this kind.

Numerous small supplements have been made to many of the lists, and especially to those concerned with the characteristics of the three Synoptists, in order to render them as nearly complete as possible.

I could not find more than a very few modifications or withdrawals that I ought to make, the only two of any importance being those referred to on pages 174 f. and 214.

The Section (Pt. II, Sect. V) on the chief non-Markan source used in the First and Third Gospels has been very

largely rewritten, not because of much change of opinion on my own part, but in order to avoid the appearance of a claim to more certainty than has yet been reached on this subject.

I have only found occasions for a few references to the illustrations of the *Koinḗ* Greek of the New Testament and LXX which are being drawn from the Papyri. No doubt many more will be suggested by such a work as the Lexicon which is promised by Drs. J. H. Moulton and G. Milligan, and some of the materials for which they are gradually publishing in the *Expositor*.

J. C. H.

KELSTON LODGE, OXFORD,  
*September, 1909.*

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## PRELIMINARY NOTICES AND EXPLANATIONS

AN 'Introduction' of the usual kind is needless here, since the Table of Contents sufficiently indicates the nature of the separate 'Contributions to the study of the Synoptic Problem' which the following pages contain. But the attention of those who use the book is called to these notices and explanations:—

### 1.

The passage of Papias, which contains considerably the earliest external mention of any of the writers whose names are connected with our Gospels, is so often alluded to that it will be well to print it here for convenience of reference. Both text and translation are taken from Bishop Lightfoot's *Apostolic Fathers* (1 vol. 1891), pp. 517, 529.

Καὶ τοῦτο ὁ πρεσβύτερος  
ἔλεγε· Μάρκος μὲν ἐρμηνευτῆς  
Πέτρου γενόμενος, ὅσα ἐμνημό-  
νευσεν, ἀκριβῶς ἔγραψεν, οὐ  
μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ  
ἢ λεχθέντα ἢ πραχθέντα. οὔτε  
γὰρ ἤκουσε τοῦ Κυρίου, οὔτε  
παρηκολούθησεν αὐτῷ, ὕστερον

And the Elder said this  
also: Mark having become  
the interpreter of Peter,  
wrote down accurately  
everything that he remem-  
bered,<sup>1</sup> without however re-  
cording in order what was  
either said or done by Christ.  
For neither did he hear the  
Lord, nor did he follow Him;  
but afterwards, as I said,

<sup>1</sup> Dr. E. A. Abbott, in *Enc. Bibl.*, ii. 1811, proposes and defends 'mentioned', or 'taught from memory', as a preferable translation of ἐμνημόνευσεν here, and also of ἀπεμνημόνευσεν a few lines further on.

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δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς  
 χρείας ἐποιεῖτο τὰς διδασκαλίας,  
 ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν  
 κυριακῶν ποιούμενος λόγων,  
 ὥστε οὐδὲν ἤμαρτε Μάρκος,  
 οὕτως ἔνια γράψας ὡς ἀπεμνη-  
 μόνευσεν. ἐνὸς γὰρ ἐποιήσατο  
 πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε  
 παραλιπεῖν ἢ ψεύσασθαι τι ἐν  
 αὐτοῖς . . . Ματθαῖος μὲν οὖν  
 Ἑβραϊδὶ διαλέκτῳ τὰ λόγια  
 συνεγράψατο, ἡρμήνευσε δ' αὐτὰ  
 ὡς ἦν δυνατὸς ἕκαστος.

(attended) Peter, who adapted  
 his instructions to the needs  
 (of his hearers), but had no  
 design of giving a connected  
 account of the Lord's oracles.<sup>1</sup>  
 So then Mark made no mis-  
 take, while he thus wrote  
 down some things as he  
 remembered them; for he  
 made it his one care not to  
 omit anything that he heard,  
 or to set down any false  
 statement therein . . . So  
 then Matthew composed the  
 oracles in the Hebrew lan-  
 guage, and each one inter-  
 preted them as he could.

The passage is preserved for us by Eusebius (*Hist. Eccl.*, iii. 39), and his context makes it probable that the Presbyter John was the 'Elder' on whose authority Papias gives his notice of Mark, and presumably of Matthew also. The approximate date of the work of Papias may be given as A.D. 130.

2.

Nearly all the following tables were drawn up before the publication of Moulton and Geden's *Concordance*. But they have been revised and checked with the help of it, and it is adopted as the standard as to orthography, order of words, &c. Where no other Concordance is named, it is assumed that this one will be in use: but in a few instances there will be found a reference to Bruder (ed. 1888), because in those cases his arrangement brings out more fully or clearly or conveniently the usage to which attention is being called.

<sup>1</sup> Or 'sayings', if with Lightfoot we read λόγων, and not λογίων.

3.

The text used is Westcott and Hort's (WH), with occasional reference to Tischendorf's (Tisch, or T) and to that of the English Revisers (R). Various readings are noticed only in the most important cases, as where WH's margin (mg) agrees with Tisch against their text, or where the matter in hand is directly affected by the variants. Attention has been also called to a few specially interesting Western readings, and some references made to the Sinaitic-Syriac version.

4.

In the Tables on pp. 4-29 'Acts' and 'Paul' are placed in the columns next after 'Luke', in order to draw attention throughout to the strong affinities which exist between the members of the Lucano-Pauline group of writings, and upon which more is said on pp. 189 ff.

5.

When 'John' is referred to, or placed at the head of a column, only the fourth Gospel is meant: for it is important sometimes to bring out a similarity or contrast between this and the other *historical* books. Therefore the three Epistles of St. John, as well as the Apocalypse, had to be placed in the column headed 'Rest of N. T.' But no expression of opinion as to the authorship of any of those books is thus intended. Again, it has been found convenient to class thirteen Epistles under the heading 'Paul', but no assumption is thus made as to the authorship and integrity of all those Epistles. And on pp. 191 f. a distinctive mark has been placed against words found only in the Pastoral Epistles.

6.

An inconsistent way of using the names of the Evangelists (or the abbreviations Mt, Mk, Lk) has been found unavoidable: sometimes the Gospel itself as it stands, sometimes

the author or compiler of it, is thus denoted. But I hope that the context will always show at a glance which is meant.

**7.**

The figures in **thick type** after the name of a book or writer (e. g. Matthew **6**, Paul **12**, Rev **3**) mean that a word or phrase is used so many times in that book or by that writer. (In such cases 'Luke' includes only the third Gospel, the occurrences in Acts being enumerated separately; and, as has been already said, 'John' includes only the fourth Gospel.) Similarly **LXX 4**, **LXX 22**, &c., denote that the word or phrase is used so many times in the Septuagint.

# HORAE SYNOPTICAE

## PART I

### WORDS AND PHRASES CHARACTERISTIC OF EACH OF THE SYNOPTIC GOSPELS

THAT two at least of the Synoptic Gospels are compilations is evident upon the face of them, because of the different ways in which the same materials are used. And there are other less obvious phenomena which support this conclusion.

But before attempting to discover the number and the nature of the sources used by the compilers, and so to enter upon the most obscure part of the Synoptic Problem, the ground should be cleared as far as possible by a careful endeavour to discover how much in the Gospels is owing to those who used the sources.

In trying thus to mark and to estimate the additions made independently by each of the authors or compilers, it is the most obvious and most usual course to lay stress on the words peculiar to each Gospel, and from them to judge of the style of the several writers. But though these are not to be overlooked (and lists of them, drawn up for another purpose, can be referred to on pages 199 ff. of this book), their importance for our present purpose may easily be over-estimated. For by far the larger number of them—viz. five-sevenths of those in Matthew and six-sevenths of those in Mark and Luke—are used only once; and in all three Gospels a smaller proportion than ten per cent. is used more than twice (viz. in Matthew 10 words out of 112, in Mark 4 out of 71, and in Luke 10 out of 261).

Now words that are not used more than once or twice cannot have very much weight as proofs of the habitual style of any writer. It is, therefore, much more important to examine words which are used more frequently, though it may not be exclusively, and to see which of them are used so predominantly in each Gospel as to be apparently characteristic of each compiler, and therefore presumably due to him.

To bring together such 'characteristic words and phrases' is the object of the first and most elaborate series of tables in this book. It will be seen that the number of them in Luke (151) exceeds by more than one-third the number in the slightly shorter Gospel of Matthew (95), which is more than twice as large as the number in the very much shorter<sup>1</sup> Gospel of Mark (41).

In the case of each Gospel a few words are placed in brackets ( ) as being less important than the rest, because they are mainly or entirely accounted for by the subject-matter, and therefore give little or no indication of the author's style, although their insertion in the lists was required by the rules here adopted.<sup>2</sup> And there are some other entries marked †, on which, for various reasons, but little stress can be laid. On the other hand an asterisk \* is prefixed to the most distinctive and important instances.

In the columns headed 'Peculiar' and 'Common' it is shown how often each word or phrase occurs respectively in those portions of each Gospel which have not, and in

<sup>1</sup> Nestle gives, on the authority of 'American scholars', the number of words in the Greek N. T. as being in Luke 19,209, in Matthew 18,222, in Mark 11,158. *Textual Criticism of N. T.*, p. 48.

<sup>2</sup> No such rules can be quite satisfactory means of excluding all non-characteristic, and including all characteristic words. But of course it was necessary to adopt rules of some kind (and I think those here employed are as fair tests of what is 'characteristic' as can be devised), in order that the lists may be unaffected by one's own views or opinions or 'personal equation'. I see that very similar rules were adopted in Carpenter and Harford-Battersby's *Hexateuch* (1900) for the purpose of distinguishing words and phrases characteristic of the various documentary sources (i. 183 f.).

those portions which have, parallels in one or both of the other Synoptic Gospels: and in the cases of Matthew and Luke, chapters i and ii have been kept separate from the other 'peculiar' portions, and placed in a column of their own. For some of the results which are thus brought out, see pages 9, 14, 24, 26.

## SECTION I

### WORDS AND PHRASES CHARACTERISTIC OF ST. MATTHEW'S GOSPEL

I propose to take as 'characteristic', words or phrases which *occur at least four times* in this Gospel, and which either (a) *are not found at all in Mark or Luke*, or which (b) *are found in Matthew at least twice as often as in Mark and Luke together*.

95 such words and phrases are here collected and tabulated. On the grounds explained on page 2, 15 of them are bracketed, 9 are marked with †, and 14 with \*.

Chapters i and ii, containing 48 verses, have a column to themselves. The other passages regarded as 'peculiar' to Matthew, because without parallels in Mark or Luke, contain about 290 verses, viz. iii. 14, 15; iv. 13 *b*-16; v. 7-10; 14; 16, 17; 19-24; 27, 28; 31; 33-38; 41; 43; vi. 1-8; 16-18; 34; vii. 6; 12 *b*; 15; viii. 17; ix. 13 *a*; 27-33; x. 5, 6; 8 *b*; 16 *b*; 23; 36; 41; xi. 28-30; xii. 5-7; 17-21; 36, 37; 40; xiii. 14 *a*; 24-30; 35; 36-53; xiv. 28-31; xv. 12, 13; xvi. 17-19; xvii. 24-27; xviii. 10; 14; 16-20; 23-35; xix. 10-12; xx. 1-16; xxi. 4, 5; 10, 11; 14-16; 28-32; 43; xxii. 1-14 (?)<sup>1</sup>; 40; xxiii. 1-3; 5; 7-10; 15-22; 24; 30; 32, 33; xxiv. 11, 12; 20 *b*; 30 *a*; xxv. 1-12; 14-30 (?) ; 31-46; xxvi. 15 *b*; 25; 50; 52-54; xxvii. 3-10; 19; 24, 25; 36; 43; 51 *b*-53; 62-66; xxviii. 2-4; 9-20.

<sup>1</sup> The doubt only extends to verses 1-10.

Words and Phrases characteristic of St. Matthew's Gospel

	MATTHEW				MARK	LUKE	ACTS	PAUL	JOHN	REST OF N. T.	NOTES.
	Total	Chaps. i, ii Other Peculiar Parts	Common Parts								
(ἀνατολή) . . . . .	5	3 <sup>a</sup>	...	2	...	2	...	...	...	3	* All in ii. 1-9.
* ἀναχωρέω . . . . .	10	4	1	5	1	...	2	...	1	...	
ἀνομία . . . . .	4	...	2	2	...	...	...	6	...	4	<sup>b</sup> 7 times in xviii. 25-34.
(ἀποδίδωμι)	18	...	14 <sup>b</sup>	4	1	8	4	8	...	9	<sup>c</sup> Never in LXX, where the sing. is used more than 350 times. In N. T. the sing. occurs in Mt 1 (xxv. 18 of the one talent), Mk 1, Lk 4, Acts 5, Paul 1, Rest 1.
5 ἀργύρια plural <sup>c</sup> . . . . .	8	1	7	...	...	...	...	...	...	...	<sup>d</sup> ἀπ' ἀργι Mt 3, Jn 2, Rev 1. Cf. ἀπὸ τότε, s.v. τότε below.
ἀργι <sup>d</sup> . . . . .	7	...	2	5	...	...	...	12	12	5	<sup>e</sup> Cf. ἄστρον, Lk 1, Acts 2, Heb 1.
ἄστήρ <sup>e</sup> . . . . .	5	4	...	1	1	...	...	3	...	15	<sup>f</sup> Always with κλαυθμός.
* βασιλεία τῶν οὐρανῶν (p. 30)	32	...	15	17	...	...	...	...	...	...	<sup>g</sup> 7 times in xxii. 2-12.
βρυγμός τῶν ὀδόντων <sup>f</sup> . . . . .	6	...	4	2	...	1	...	...	...	...	<sup>h</sup> 40 times in i. 2-16, as continually in the LXX genealogies, Gen v, xi, 1 Chro i-ix.
10 (γάμος) . . . . .	8	...	8 <sup>g</sup>	...	...	2	...	...	2	3	<sup>i</sup> All in xxv. 36-44.
γενηθῆτω (p. 30) . . . . .	5	...	1	4	...	...	1	1	...	...	
(γεννάω) . . . . .	45	43 <sup>h</sup>	1	1	1	4	7	7	18	15	
(γυμνός) . . . . .	4	...	4 <sup>i</sup>	...	2	...	1	2	1	5	
δέυτε . . . . .	6	...	3	3	3	...	...	...	2	1	
15 δικαιοσύνη . . . . .	7	...	5	2	...	1	4	56	2	20	
(διψάω) . . . . .	5	...	4 <sup>k</sup>	1	...	...	...	2	6	3	<sup>k</sup> All in xxv. 35-44.
†διώκω . . . . .	6	...	2	4	...	3	9	21	3	3	
	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>g</i>	<i>h</i>	<i>i</i>	<i>k</i>	

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>g</i>	<i>h</i>	<i>i</i>	<i>k</i>
δῶρον . . . . .	9	1	6	2	1	2	...	1	...	6
ἐγερθείς (p. 30) . . . . .	8	5	...	3	...	1	...	4	1	...
20 εἷς = τις (p. 30) . . . . .	4	...	1	3	1	...	...	...	...	4
ἐκέθεν in narrative <sup>1</sup> . . . . .	11	...	2	9	3	...	4	...	2	...
ἐνδυμα . . . . .	7	...	3	4	...	1	...	...	...	...
(ἐνοχος) . . . . .	5	...	4 <sup>m</sup>	1	2	...	...	1	...	2
†ἐργάζομαι . . . . .	4	...	2	2	1	1	3	18	7	6
25 ἐρρέθη (p. 31) . . . . .	6	...	6	...	...	...	...	2	...	2
†εὐώνυμος <sup>n</sup> . . . . .	5	...	2	3	2	...	1	...	...	1
(ζιζάνιον) . . . . .	8 <sup>o</sup>	...	8 <sup>o</sup>	...	...	...	...	...	...	...
ἡγεμών <sup>p</sup> . . . . .	10	1	1	8	1	2	6	...	...	1
ἡμέρα κρίσεως (p. 31) . . . . .	4	...	1	3	...	...	...	...	...	3
30 θυσιαστήριον . . . . .	6	...	5	1	...	2	...	4	...	11
*ιδού after gen. absolute (p. 31) . . . . .	11	4	2	5	...	1	...	...	...	...
κελεύω . . . . .	7	...	3	4	...	1	18	...	...	...
κερδαίνω . . . . .	6	...	4 <sup>q</sup>	2	1	1	1	6	...	2
κλαυθμός . . . . .	7	1	4	2	...	1	1	...	...	...
35 †κλέπτω . . . . .	5	...	2	3	1	1	...	4	1	...
κρίσις <sup>r</sup> . . . . .	12	...	6	6	...	4	1	2	11	17
κρύπτω . . . . .	7	...	6	1	...	3	...	2	3	4
(λαμπάς) . . . . .	5 <sup>s</sup>	...	5 <sup>s</sup>	...	...	...	1	...	1	2
*λεγόμενος, used with names (p. 31) . . . . .	13	2	...	11	1	2	2	...	8	...
40 λυπέω . . . . .	6	...	1	5	2	...	...	14	2	1
(μάγος) . . . . .	4 <sup>t</sup>	4 <sup>t</sup>	...	...	...	...	2	...	...	...

<sup>1</sup> Also in sayings Mt 1, Mk 2, Lk 3, and in description Rev 1.

<sup>m</sup> All in v. 21, 22.

<sup>n</sup> Cf. ἀριστερός Mt 1, Mk 1, Lk 1, Paul 1.

<sup>o</sup> All in xiii. 25-40.

<sup>p</sup> Used of Pilate Mt 8, Lk 1.

<sup>q</sup> 4 times in xxv. 16-22.

<sup>r</sup> See also ἡμέρα κρίσεως, above.

<sup>s</sup> All in xxv. 1-8.

<sup>t</sup> All in ii. 1-16.

Words and Phrases characteristic of St. Matthew's Gospel (continued)

	MATTHEW				MARK	LUKE	ACTS	PAUL	JOHN	REST OF N. T.	NOTES.
	Total	Chaps. i, ii	Other Peculiar Parts	Common Parts							
μεταβαίνω . . . . .	6	...	...	6	...	1	1	...	3	1	
(μετοικεσία) . . . . .	4 <sup>a</sup>	4 <sup>a</sup>	...	...	...	...	...	...	...	...	* All in i. 11, 12, 17.
μισθός . . . . .	10	...	7	3	1	3	1	6	1	7	
45 μόνον, adverb . . . . .	7	...	...	7	2	1	8	36	5	7	
μωρός . . . . .	6	...	5	1	...	...	...	6	...	...	
(ξένος) . . . . .	5 <sup>b</sup>	...	5 <sup>b</sup>	...	...	...	2	3	...	4	<sup>b</sup> 4 times in xxv. 35-44.
ὄθεν . . . . .	4	...	2	2	...	1	3	...	...	7	
ὀλιγόπιστος <sup>c</sup> . . . . .	4	...	1	3	...	1	...	...	...	...	<sup>c</sup> Cf. ὀλιγόπιστία in Mt xvii. 20 only.
50 ὀμνῶ <sup>d</sup> . . . . .	13	...	12	1	2	1	1	...	...	9	<sup>d</sup> ὀμνῶ ἐν (= 'by') Mt 11 only: contrast Heb vi. 13, 16 κατὰ.
ὁμοιόω . . . . .	8	...	4	4	1	3	1	1	...	1	<sup>e</sup> All κατ' ὄναρ. Ἐνύπνιον and -άζομαι are used in the other two mentions of dreams in the N. T., Acts ii. 17 (quotation from Joel ii. 28) and Jude 8.
ὁμολογέω . . . . .	4	...	...	4	...	2	3	4	4	9	<sup>f</sup> Contrast the use of ἴνα, for which see p. 14.
ὄναρ . . . . .	6 <sup>e</sup>	5	1	...	...	...	...	...	...	...	
ὅπως <sup>f</sup> . . . . .	17	2	8	7	1	7	14	9	1	4	
55 ὄρκος . . . . .	4	...	1	3	1	1	1	...	...	3	
ὅσος ἂν ἢ ἑάν (p. 31) . . . . .	6	...	4	2	2	1	2	...	1	2	
(παρθένος) . . . . .	4	1	3 <sup>g</sup>	...	...	2	1	7	...	1	<sup>g</sup> All in xxv. 1-16.
παρουσία . . . . .	4	...	...	4	...	...	...	14 <sup>h</sup>	...	6	<sup>h</sup> 7 times in 1 and 2 Thess.
	a	b	c	d	e	f	g	h	i	k	

	a	b	c	d	e	f	g	h	i	k	
*Πατήρ ἡμῶν, ὑμῶν, σου, αὐτῶν (p. 31) . . . . .	20	...	10	10	1	3	...	14	1	...	
60 *Πατήρ ὁ ἐν (τοῖς) οὐρανοῖς (p. 32) . . . . .	13	...	6	7	1	...	...	...	...	...	
*Πατήρ ὁ οὐράνιος (p. 32) . . . . .	7	...	3	4	...	...	...	...	...	...	
*πληρῶν, used of Scriptures (p. 32) . . . . .	12	4	7	1	1	2	3	...	6	1	
πονηρός, ὁ; πονηρόν, τό (p. 32)	5	...	2	3	...	...	...	3	1	5	
πρόβατον . . . . .	11	...	4	7 <sup>i</sup>	2	2	1	1	17 <sup>b</sup>	3	<sup>i</sup> Including Mt x. 16; and xv. 24, q.v.
65 πρὸς τό with infinitive (p. 32)	5	...	4	1	1	1	1	4	...	...	<sup>k</sup> Or 19, if <i>προβάτια</i> is not read in xxi. 16, 17.
*προσέρχομαι . . . . .	5 <sup>2</sup>	...	14	3 <sup>8</sup>	5	10	10	1 (?) <sup>l</sup>	1	8	<sup>l</sup> 1 Tim vi. 3, where Tisch reads <i>προσέχεται</i> with <i>ν*</i> .
προσκυνέω . . . . .	13	3	3	7	2	3 <sup>m</sup>	4	1	11 <sup>n</sup>	26 <sup>o</sup>	<sup>m</sup> Or 2, omitting xxiv. 52.
προσφέρω . . . . .	14	1	4	9	3	4	3	...	2	20 <sup>p</sup>	<sup>n</sup> 9 times in iv. 20-24.
*ῥηθέν, and once ῥηθείς (p. 33)	13	4	6	3	...	...	...	...	...	...	<sup>o</sup> 24 times in Rev.
70 Σαδδουκαῖοι . . . . .	8	...	...	8	1	1	5	...	...	...	<sup>p</sup> All in Heb.
†σαπρός . . . . .	5	...	1	4	...	2	...	1	...	...	
σεισμός . . . . .	4	...	1	3	1	1	1	...	...	7	
†σκανδαλίζομαι ἐν (p. 33) (συλλέγω) . . . . .	4	...	...	4	1	1	...	...	...	...	
	7	...	6 <sup>q</sup>	1	...	1	...	...	...	...	<sup>q</sup> All in xiii. 28-48.
75 συμβούλιον λαμβάνω (p. 33)	5	...	2	3	...	...	...	...	...	...	
συμφέρει (p. 33) . . . . .	4	...	1	3	...	...	...	3	3	...	
συνάγω <sup>r</sup> . . . . .	24	1	12	11	5	6	11	1	7	5	<sup>r</sup> In narrative Mt 10, Mk 5, Lk 1, Acts 9, Jn 3.
(σύνδουλος) . . . . .	5	...	4 <sup>s</sup>	1	...	...	...	2	...	3	<sup>s</sup> All in xviii. 28-33.
συντέλεια <sup>t</sup> . . . . .	5	...	4	1	...	...	...	...	...	1	<sup>t</sup> Always with <i>αἰῶνος</i> in Mt; with <i>αἰώνων</i> in Heb ix. 26. (Never with either of these in LXX.)
80 σφόδρα . . . . .	7	1	1	5	1	1	1	...	...	1	
(τάλαντον) . . . . .	14 <sup>u</sup>	...	14 <sup>u</sup>	...	...	...	...	...	...	...	<sup>u</sup> 13 times in xxv. 16-28.

Words and Phrases characteristic of St. Matthew's Gospel (continued)

	MATTHEW				MARK	LUKE	ACTS	PAUL	JOHN	REST OF N. T.	NOTES.
	Total	Chaps. i, ii	Other Peculiar Parts	Common Parts							
τάφος <sup>a</sup>	6	...	2	4	...	...	...	1	...	...	<p><sup>a</sup> Also <i>ταφή</i> Mt xxvii. 7 only. Mk and Lk use only <i>μνήμα</i> and <i>μνημείον</i>: Jn only <i>μνημείον</i>, which Mt uses also.</p> <p><sup>b</sup> In the narrative Mt 60, Mk 0, Lk 2 (viz. xxi. 10 and xxiv. 45): in discourses Mt 30, Mk 6, Lk 13. <i>Ἀπὸ τότε</i> is in Mt 3, Lk 1 only. On such combinations in Hellenistic Gk, see J. H. Moulton, <i>Gram.</i>, i. 99.</p> <p><sup>c</sup> But in Appendix to Mk xvi. 14.</p> <p><sup>d</sup> 4 times in xxv. 1-9.</p> <p><sup>e</sup> WH have <i>χρυσόν</i> Acts 2, Paul 2, Heb 1, 1 Pet 3, Rev 5, but some of the readings are very doubtful.</p>
τηρέω	6	...	4	2	1	...	8	7	18	29	
*τί σοι, οὐ ὑμῖν, δοκεῖ; (p. 33)	6	...	2	4	...	...	...	...	1	...	
85 *τότε <sup>b</sup>	90	3	24	63	6	15	21	14	10	5	
τροφή	4	...	...	4	...	1	7	...	1	3	
τυφλός used metaphorically (p. 33)	6	...	4	2	...	...	...	1	3	2	
*ὑποκριτής	13	...	4	9	1	3	...	...	...	...	
ὑσπερον	7	...	3	4	...	1	...	...	1		
90 φαίνομαι (p. 34)	13	4	6	3	1	2	...	3	...	3	
φονεύω	5	...	2	3	1	1	...	1	...	4	
φρόνιμος <sup>d</sup>	7	...	5	2	...	2	...	5	...	...	
χρυσός <sup>e</sup>	5	1	3	1	...	...	1	...	...	3	
ᾠρα with ἐκείνη in narrative (p. 34)	6	...	...	6	...	1	1	...	2	...	
95 *ᾠσπερ	10	...	7	3	...	2	3	14	2	5	
Total	904	107	375	422	70	134	187	339	185	344	
		482									

Other words and phrases, which do not fall under the above rules, but nevertheless are to be noted as more or less characteristic of St. Matthew's Gospel, are διὰ τοῦτο, ἐθνικός, ἑταῖρος, κατά = 'against', κόσμος, μαθητεύω, μαλακία, οὐκ or οὐδέποτε ἀνέγνωτε; ὄχλοι, πονηρός (besides the cases with the article noticed above), σεῖω, φημί. And see additional note on the fewness of imperfect tenses (p. 51).

*Some Remarks on the above Matthaean Words and Phrases.*

**A**

Out of the 95 different words and phrases, 25 are found once or more in chapters i, ii; 42 of them in Mark and 56 in Luke; 46 of them in Acts, and 11 in the 'We'-Sections of that book (see pp. 176, 184).

**B**

Chapters i, ii contain 48 of the 1,068<sup>1</sup> verses of this Gospel, i. e. only about one twenty-second part of the whole. But they contain considerably more than one-ninth of the occurrences of the 'characteristic' words and phrases, viz. 107 out of 904. This is partly accounted for by the use of γεννάω 40 times in the genealogy; but even if those 40 items are deducted from both numbers, chapters i, ii are found to contain upwards of one-thirteenth of such occurrences, viz. 67 out of 864. It appears, then, that these 'characteristic' words and phrases are used considerably more freely in these two chapters than in the rest of the book.

<sup>1</sup> According to the ordinary numbering 1,071; but the best texts and R. V. omit xvii. 21; xviii. 11; xxiii. 13 or 14, thus reducing the number to 1,068.

## C

Taking the whole of the 'peculiar' or unparalleled matter in this Gospel, including chapters i, ii,<sup>1</sup> it fills about 338 out of the 1,068 verses, i. e. less than one-third, which would be 356 verses. It thus appears that the occurrences of 'characteristic' words and phrases are very much more abundant in the 'peculiar' than in the 'common' portions of the Gospel; for there are 482 of them in the 'peculiar' division and only 422 of them in the 'common' division, while the latter is more than twice as large as the former.

It should be observed, however, that several of the words which do most in producing this predominance (e. g. ἀποδίδομι, γάμος, γεννάω, ζιζάνιον, δμνύω, τάλαντον) are words which are required by the subject-matter, and which therefore are not important as evidences of style.

## SECTION II

WORDS AND PHRASES CHARACTERISTIC OF  
ST. MARK'S GOSPEL

As this Gospel is shorter than either of the other two by more than one-third, the standard for determining what words and phrases are 'characteristic' of it should be different from that which is applied to Matthew and Luke. I will therefore take as such the words and phrases which *occur at least three times* in Mark, and which either (a) *are not found at all in Matthew or Luke*, or (b) *occur in Mark more often than in Matthew and Luke together*.

Of these, 41<sup>2</sup> are here collected and tabulated: 2 of them

<sup>1</sup> For the differences both in form and substance between the two genealogies are so great that they cannot be regarded as dependent on a common source, though they contain many of the same names.

<sup>2</sup> This number would be reduced from 41 to 31 if we took (as in Matthew and Luke) only those occurring 4 times and upwards.

are bracketed, 5 are marked †, and 7 are marked \* (see on these marks p. 2 above).

The parts of the Gospel here regarded as 'peculiar', because without parallels in Matthew or Luke, amount to about 50 verses, viz. i. 1; 33; ii. 27; iii. 9; 17 *b*; 20, 21; iv. 26-29; 36 *b*; vi. 20 *b*; 31; 37 *b*; 52; vii. 2-4; 24 *b*; 32-37; viii. 14 *b*; 22-26; ix. 15; 21; 23, 24; 30; 48, 49; 50 *b*; x. 10; 32 *b* (not *c*); xi. 16; xii. 32, 33; xiii. 34 *b*; xiv. 51, 52; 56 *b*; 59; xv. 8; 21 *b*; 25; 44, 45; xvi. 8 *b*.

Words and Phrases characteristic of St. Mark's Gospel

	MATTHEW	MARK		LUKE	ACTS	PAUL	JOHN	REST OF N. T.	NOTES.	
		Total	Peculiar Parts							Common Parts
ἀκάθαρτος . . . . .	2	11	...	11	6	5	3	...	4	
ἄλαλος . . . . .	...	3	1	2	...	...	...	...	...	
ἀπὸ μακρόθεν . . . . .	2 <sup>(?)</sup>	5	...	5	2 <sup>a</sup>	...	...	...	3 <sup>b</sup>	<sup>a</sup> Lk has also μακρόθεν without ἀπό twice.
διαστέλλομαι . . . . .	...	5	2	3	...	1	...	...	1	<sup>b</sup> All in Rev.
5 διδαχή <sup>d</sup> . . . . .	3	5	...	5	1	4	6	3	8	<sup>c</sup> But WH mg and Tisch have it in Mt xvi. 20.
εἰσπορεύομαι . . . . .	1	8	...	8	5	4	...	...	...	<sup>d</sup> It is remarkable that the word is used most often by Mk, who records so little of what was taught. The verb διδάσκω is used of Jesus in narrative Mt 7, Mk 13, Lk 10; see esp. Mk x. 1 (ὡς εἰώθει) and vi. 34.
*ἐκθαμβέομαι . . . . .	...	4	1	3	...	...	...	...	...	
ἐκπορεύομαι . . . . .	5	11	...	11	3	3	1	2	8	
ἔλεγεν, ἔλεγον, third persons imperfect <sup>e</sup> . . . . .	10	50	5	45	23	11 <sup>f</sup>	18	46	2	<sup>e</sup> Only 40 times at most in LXX, 14 of the cases being in 4 Macc. See Additional Note (p. 52).
10 ἐν τῇ ὁδῷ = on the journey <sup>h</sup> . . . . .	3	6	...	6	2	2	...	...	...	<sup>f</sup> And first pers. sing. in xxv. 20.
*ἔρχεται, ἔρχονται, historic presents (p. 34) . . . . .	3	24	2	22	1	...	...	16	...	<sup>g</sup> And first pers. sing. 3.
εὐαγγέλιον <sup>i</sup> . . . . .	4 <sup>k</sup>	7 <sup>l</sup>	1	6	...	2	60	...	2	<sup>h</sup> Mt xxi. 8 bis and Lk xix. 36 of spreading garments, &c., in the way are not included.
*εὐθὺς, εὐθύς <sup>m</sup> . . . . .	18	41	3	38	7	10	1	6	3	<sup>i</sup> Cf. the absence of εὐαγγέλιον, but the frequency of εὐαγγελίζομαι, in Lk.
θαμβέομαι . . . . .	...	3	1	2	...	...	...	...	...	<sup>k</sup> Always with τ. βασιλείας, except in xxvi. 13.
15 ἑκατάκειμαι . . . . .	...	4	...	4	3	2	1	2	...	<sup>l</sup> Also in Appendix, xvi. 15.
κεντυρίων . . . . .	...	3	2	1	...	...	...	...	...	<sup>m</sup> In the narrative Mt 12, Mk 34, Lk 1 (viz. v. 13). In LXX only 21. WH have the form εὐθύς in Mk always, Mt 7, Lk 1.
ἑκλάσμα . . . . .	2	4	...	4	1	...	...	2	...	
	a	b	c	d	e	f	g	h	i	

	a	b	c	d	e	f	g	h	i
κράβατος . . . . .	...	5	...	5	...	2	...	4	...
†κρατέω . . . . .	12	15	4	11	2	4	2	2	10
20 κύκλω . . . . .	...	3	...	3	1	...	1	...	3
μάστιξ. . . . .	...	3	...	3	1	1	...	...	1
μεθερμηνεύομαι . . . . .	1	3	...	3	...	2	...	2	...
ξηραίνω . . . . .	3	6	...	6	1	...	...	1	4
*ὅ ἐστιν (p. 34) . . . . .	...	6	2	4	...	...	1(?)	...	2(?)
25 †τοικία and οἶκος without men- tion of owner (p. 35)	...	5	7	3	4	...	...	...	...
ὄταν with indicative (p. 35)	...	3	...	3	...	...	...	...	2
ὅτι = why? (p. 35)	...	3	...	3	...	...	...	...	...
οὐκέτι <sup>u</sup> . . . . .	2	7	...	7	3	3	15	12	5
οὐπω . . . . .	2	5	...	5	1	...	3	13	5
30 πάλιν <sup>o</sup> . . . . .	17	28	3	25	3	5	28	44 <sup>p</sup>	15
(παράδοσις) . . . . .	3	5 <sup>q</sup>	1	4	...	...	5	...	...
παρίστημι, intransitive (p. 35)	...	6	1	5	2	8	3	2	...
*περιβλέπομαι . . . . .	...	6	...	6	1	...	...	...	...
πλήρωμα . . . . .	1	3	...	3	...	...	12	1 <sup>r</sup>	...
35 *πολλά, adverbial (p. 35)	...	9	1	8	...	...	4	...	1
πρωί . . . . .	2 <sup>s</sup>	5 <sup>t</sup>	...	5	...	1	...	2	...
σιωπάω. . . . .	2	5	...	5	2	1	...	...	...
(στάχυς) . . . . .	1	3	2 <sup>u</sup>	1	1	...	...	...	...
*συνζητέω . . . . .	...	6	...	6	2	2	...	...	...
40 †τοιούτος . . . . .	3	6	...	6	2	4	3 <sup>2</sup>	2	7
φέρω . . . . .	5	15	2	13	4	10	2	17	14
Total . . . . .	112	357	37	320	80	87	181	179	100

<sup>u</sup> With another negative Mt 1, Mk 6, Lk 1, Acts 1, Rev 2.

<sup>o</sup> In the narrative Mt 6, Mk 26, Lk 2.

<sup>p</sup> Also twice in *Pericope de Adullera*, Jn viii. 2, 8.

<sup>q</sup> All in vii. 3-13.

<sup>r</sup> Used theologically in Jn i. 16.

<sup>s</sup> Also in the doubtful passage Mt xvi. 3.

<sup>t</sup> Also in Appendix, xvi. 9.

<sup>u</sup> Both in iv. 28.

There are some other words, &c., which do not quite fall under the above rules, yet which deserve consideration as being characteristic of Mark, viz. ἀλλά, ἐκ (compared with ἀπό), ἐπερωτάω, ἴνα,<sup>1</sup> καί where Matthew and Luke have δέ, the historic present in other words besides ἔρχομαι (e.g. λέγω, φέρω, συνάγω, &c.), πωροῦν, and πώρωσις.

The omission of πορεύομαι,<sup>2</sup> except in ix. 30 WH (not Tisch or R) is remarkable, since it occurs in Matthew 28, Luke 50, Acts 37, John 13; also in Appendix to Mark 3, and in *Pericope de Adultera* 3. Observe also the entire omission of καὶ ἰδοῦ, and, in narrative, of ἰδοῦ<sup>3</sup>; and the absence of the form ἐστῶς and of the word νόμος; also the rarity of καλεῖν (Matthew 26, Mark 4, Luke 43, but cf. also John 2), and of οἶν (Matthew 56, Mark 4, Luke 31, John 194).<sup>4</sup>

*Some Remarks on the above Marcan Words and Phrases.*

**A**

Out of the 41 different words and phrases, 16 are found in the 50 'peculiar' verses, while 25 of them are found in Matthew, 22 in Luke, 22 in Acts, and 7 in the 'We'-Sections of that book (see pp. 176, 184).

**B**

The 50 verses which have been regarded as 'peculiar' to this Gospel constitute nearly one-thirteenth of the 661<sup>5</sup> verses contained in the whole Gospel (excluding the Appendix, xvi. 9-20). But they contain nearly one-tenth

<sup>1</sup> The numbers in the historical books are Mt 41, Mk 65, Lk 45, Acts 15, John 145. It must be remembered always, in estimating the significance of such numbers, that Mk is less than two-thirds of the length of Mt or Lk. Bearing this in mind, we may notice that ἤρξατο, ἤρξαντο are found in Mt 9 times, Mk 25, Lk 19, Acts 5, Jn 1.

<sup>2</sup> The simple verb is not used; but on the other hand we have seen above that εἰσπορεύομαι and ἐκπορεύομαι are more or less characteristic of Mark, and he uses also παρα-, προσ-, συν-, and probably διαπορεύομαι.

<sup>3</sup> On ἰδοῦ see J. H. Moulton, *Gram. of N. T. Greek*, i. 11.

<sup>4</sup> See Abbott, *Joh. Gram.*, 2191, and *Joh. Voc.*, 1885 d.

<sup>5</sup> According to the usual numbering 666; but the best texts and R. V. omit vii. 16; ix. 44, 46; xi. 26; xv. 28, thus reducing the number to 661.

of the occurrences of the characteristic words and phrases, viz. 37 out of 357. So those words and phrases are rather more frequent in the 'peculiar' than in the 'common' parts of the Gospel.

For further discussion of the language of this Gospel, see below, Part III, especially pp. 143 ff. on the uses of the historic present and *καί*.

### SECTION III

#### WORDS AND PHRASES CHARACTERISTIC OF ST. LUKE'S GOSPEL

Here, as in the case of Matthew, I take as 'characteristic' the words and phrases which *occur at least four times* in this Gospel, and which either (a) *are not found at all in Matthew or Mark*, or (b) *are found in Luke at least twice as often as in Matthew and Mark together*.

Of these 151 will be found here: 8 of them are bracketed, 11 are marked †, and 21 are marked \*, for the reasons given on p. 2.

Chapters i and ii, containing 132 verses, are placed in a column by themselves. The other portions of the Gospel which are here regarded as 'peculiar', because without parallels in Matthew or Mark, amount to about 367 verses, viz. iii. 10-14; 23-38; iv. 16-30 (?); v. 1-11 (?); vi. 24-26; vii. 11-17; 36-50 (?); viii. 1-3; ix. 31; 51-56; 61, 62; x. 1; 17-20; 28-42; xi. 5-8; 12; 27, 28; 37, 38; xii. 13-21; 47-50; 57; xiii. 1-17; 31-33; xiv. 1-14; 15-24 (?); 28-33; xv. 6-32; xvi. 1-12; 14, 15; 19-31; xvii. 7-19; 28, 29; 32; xviii. 1-14; xix. 1-10; 11-27 (?); 39-44; xxi. 23 *b*, 24; 28; xxii. 15; 27-32; 35-38; 51; 53 *b*; xxiii. 7-12; 27-31; 39-43; 46; xxiv. 13-53.<sup>1</sup> (See also pp. 194 ff. on some smaller Lucan additions not included here.)

<sup>1</sup> xii. 54, 55 and xx. 18 have to be added (bringing up the number of verses to 370), if the parallels to them in Mt xvi. 2, 3 and xxi. 44 are rejected from the text. Perhaps, indeed, the former passage should be added in any case.

Words and Phrases characteristic of St. Luke's Gospel

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We' Sections				
ἀγαθοποιέω . . . . .	...	I	4	...	...	4	...	...	...	...	...	...	5	<p><sup>a</sup> 4 times in x. 16; with which cf. Thes. iv. 8.</p> <p><sup>b</sup> Cf. <i>ἄνθρωπος</i>, Mt 112, Mk 56, Lk 95, Acts 46, Paul 124, Jn 58, rest of N. T. 53; and contrast especially the figures as to Acts.</p> <p><sup>c</sup> Cf. Hort, <i>The Christian Ecclesia</i>, p. 26.</p> <p><sup>d</sup> Or I; for Tisch and R omit the clause in Mk iii. 14.</p> <p><sup>e</sup> With <i>ἡμέρα</i>, <i>ἡμέρα</i> or <i>καρπῶ</i> Lk 6, Acts 2 only.</p> <p><sup>f</sup> Also in Appendix to Mk xvi. 14.</p> <p><sup>g</sup> See p. 58, below.</p>
ἀδικία . . . . .	...	...	4	...	3	I	2	2	...	...	12	I	6	
ἄδικος . . . . .	I	...	4	...	4	...	I	...	I	...	3	...	3	
ἄθετέω . . . . .	...	2	5 <sup>a</sup>	...	...	5 <sup>b</sup>	...	...	...	...	6	I	2	
5 ἄν with optative (p. 35) . . . . .	...	...	4	I	I	2	5	3	2	...	...	...	...	
ἀναστάς, ἀναστάντες (p. 35) . . . . .	2	6	16	I	7	8	18	12	6	...	...	...	...	
ἀνῆρ <sup>b</sup> . . . . .	8	4	27	3	6	18	100	49	51	4	59	8	10	
ἄνθρωπε (p. 36) . . . . .	...	...	4	...	I	3	...	...	...	...	3	...	I	
ἀπὸ τοῦ νῦν (p. 36) . . . . .	...	...	5	I	I	3	I	...	I	...	I	...	...	
10 ἀπολαμβάνω . . . . .	...	I	4	...	3	I	...	...	...	...	3	...	I	
ἀπόστολος <sup>c</sup> . . . . .	I	2 <sup>d</sup> (?)	6	...	...	6	28	20	8	...	34	I	8	
ἄρχοντες, of the Jews (p. 36) . . . . .	...	...	4	...	2	2	5	4	I	...	...	3	...	
αὐτὸς ὁ <sup>e</sup> . . . . .	I	I <sup>f</sup>	11	2	5	4	2	...	2	...	11	4	6	
ἀφαιρέω <sup>g</sup> . . . . .	I	I	4	I	2	I	...	...	...	...	I	...	3	
15 ἀφίστημι . . . . .	...	...	4	I	...	3	6	3	3	...	3	...	I	
ἄχρι . . . . .	...	I	4	I	I	2	15	5	10	3	14	...	14	
βαλλάντιον . . . . .	...	...	4	...	2	2	...	...	...	...	...	...	...	
	a	b	c	d	e	f	g	h	i	k	l	m	n	

		a	b	c	d	e	f	g	h	i	k	l	m	n		
HAWKINS	βίος . . . . .	...	I	4	...	2	2	...	...	...	...	2	...	2		
	βρέφος . . . . .	...	...	5	4	...	I	I	I	...	...	I	...	I		
	20 γε <sup>h</sup>	4	...	8	...	5	3	4	2	2	...	I3	I	...	<sup>b</sup> Including εἰ δὲ μήγε, Mt 1, Lk 5, Paul 1.	
	γεγονός, τό (p. 36)	...	I	4	I	...	3	3	2	I	...	...	...	...		
	γίνουαι with ἐπί and acc. (p. 36)	...	I	I	6	I	2	3	5	4	I	...	...	...		
	γονεῖς . . . . .	...	I	I	6	3	...	3	...	...	...	...	6	6 <sup>i</sup>	...	<sup>1</sup> All in Jn ix.
	δέομαι . . . . .	...	I	...	8	...	I	7	7	5	2	...	6	...	...	
	25 (δέκα)	3	I	10 <sup>k</sup>	...	10 <sup>k</sup>	...	I	...	I	...	...	...	...	9	<sup>k</sup> 6 times in xix. 13-25. —δέκα ὀκτώ in Lk xiii. 4, 11, 16 is not included.
	*δὲ καί (p. 37)	3	2	25	I	9	15	7	2	5	I	22	8	5	5	<sup>1</sup> From Ex xiii. 2 (LXX).
	διαλογισμός . . . . .	...	I	I	6	I	I	4	...	...	...	...	5	...	I	
διανοίγω . . . . .	...	...	I	4	I <sup>1</sup>	3	...	3	I	2	I	...	...	...		
διατάσσω . . . . .	...	I	...	4	...	3	I	5	I	4	I	6	...	...		
C	30 διέρχομαι . . . . .	...	I	2	10	2	4	4	20	7	13	I	5	2	I	
	δικαιῶ . . . . .	...	2	...	5	...	3	2	2	...	2	...	27	...	3 <sup>m</sup>	<sup>m</sup> All in James.
	δοξάζω τὸν Θεόν (p. 37)	2	I	8	I	3	4	3	2	I	...	6	2	3	3	
	*ἐγένετο followed by καί (p. 37)	...	I	...	11	...	7	4	I(?)	I(?)	...	...	...	...	...	
	* " " finite verb (p. 37)	5	2	22	8	5	9	...	...	...	...	...	...	...	...	
	35 * " " infinitive (p. 37)	...	I	5	...	I	4	16	6	10	5	...	...	...	...	
	εἰ δὲ μήγε (p. 38)	2	...	5	...	2	3	...	...	...	...	...	I	...	...	
	εἴη, optative (p. 38)	...	...	7	I	I	5	4	2	2	...	...	...	...	...	
	εἰμί with dative (p. 38)	3	2	15	3	4	8	10	5	5	I	3	2	3	3	
	εἶναι after preposition and article (p. 39)	...	...	7	2	2	3	3	...	3	I	9	I	I	I	
40 εἶπεν παραβολήν (p. 39)	...	...	I	7	...	3	4	...	...	...	...	...	...	...		
*εἶπεν δέ, εἶπαν δέ (p. 39)	...	...	59	3	26	30	15	10	5	...	...	...	...	...	<sup>n</sup> Not including xxiv. 36.	
εἰρήνη . . . . .	4	I	13 <sup>n</sup>	3	3	7	7	4	3	...	42	6	17	17		

Words and Phrases characteristic of St. Luke's Gospel (continued)

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We' Sections				
εισφέρω . . . . .	1	...	4	...	...	4	1	...	1	...	1			
ελάχιστον, neuter without noun (p. 39) . . . . .	...	...	4	...	3(?)	1	...	...	...	1	...	...		
45 ἔλεγεν δέ; ἔλεγον δέ (p. 39) .	1	1	9	...	5	4	...	...	...	...	2	...		
ἔλεος . . . . .	3	...	6	5	1	...	...	...	...	10	...	8		
ἐν μιᾷ τῶν (p. 40) . . . . .	...	...	5	...	1	4	...	...	...	...	...	...		
ἐν ταῖς ἡμέραις ταύταις (p. 40)	...	...	4	1	2	1	3	3	...	...	...	...		
* ἐν τῷ with infinitive (p. 40) .	3	2	32	5	13	14	7	6	1	...	4	...	4	
50 * ἐνώπιον . . . . .	...	...	22	5	7	10	13	10	3	1	17	1	39 <sup>a</sup>	
ἐξαποστέλλω . . . . .	...	...	4	1 <sup>b</sup>	1	2 <sup>b</sup>	7	4	3	...	2	...	...	
ἐξέρχομαι ἀπό (p. 40) . . . . .	5	1	13	...	3	10	3	...	3	1	2	2	1	
ἐπαίρω <sup>c</sup> . . . . .	1	...	6	...	5	1	5	2	3	1	3	4	...	
ἐπιδίδωμι . . . . .	2	...	5	...	3	2	2	...	2	1	...	...	...	
55 † ἐπιθυμέω . . . . .	2	...	4	...	3	1	1	...	1	...	5	...	4	
ἐπιλαμβάνομαι . . . . .	1	1	5	...	1	4	7	1	6	...	2	...	3	
* ἐπιστάτης . . . . .	...	...	7	...	2	5	...	...	...	...	...	...	...	
ἐρωτάω <sup>d</sup> . . . . .	4	3	15	...	7	8	7	3	4	...	4	27 <sup>e</sup>	2	
	a	b	c	d	e	f	g	h	i	k	l	m	n	

<sup>a</sup> 33 times in Rev.

<sup>b</sup> 3 times with *κενούς* or *κενόν*.

<sup>c</sup> With *φωνήν* Lk 1, Acts 3 only.

<sup>d</sup> Cf. *ἐπερωτάω* Mt 8, Mk 25, Lk 17, Acts 2, Jn 2 (?).

<sup>e</sup> Also in *Peric. de Adultera*, Jn viii. 7.

	<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>g</i>	<i>h</i>	<i>i</i>	<i>k</i>	<i>l</i>	<i>m</i>	<i>n</i>	
ἕτερος <sup>f</sup>	8	... <sup>g</sup>	33	...	12	21	17	8	9	3	30	1	7	† Cf. ἄλλος Mt 30, Mk 22, Lk 10, Acts 5, Paul 30, Jn 32, Rest 21.
60 ἔτος	1	2	15	4	8	3	11	6	5	...	6	3	11	
εὐαγγελίζομαι <sup>h</sup>	1	...	10	2	2	6	15	8	7	1	21	...	7	¶ But in Appendix to Mkxvi. 12.
εὐφραίνω	...	...	6 <sup>i</sup>	...	6 <sup>i</sup>	...	2	2	...	...	3	...	3	¶ Cf. the absence of this verb, but the frequency of εὐαγγέλιον, in Mk.
ἐφίστημι	...	...	7	2	1	4	11	5	6	1	3	...	...	† All in the Lucan parables. Very frequent in LXX.
ἔχω with infinitive (p. 40)	1	...	5	...	4	1	6	1	5	...	2	2	1	
65 θανατάω ἐπί (p. 41)	...	...	4	1	1	2	1	1	...	...	...	...	...	
θεραπεύω ἀπό (p. 41)	...	...	4 <sup>(?)</sup>	...	1	3 <sup>(?)</sup>	...	...	...	...	...	...	...	
(θύω).	1	1	4	...	3 <sup>k</sup>	1	4	2	2	...	2	1	...	¶ All in xv. 23-30.
ἰάομαι	4	1	11	...	3	8	4	2	2	1	...	3	3	
ἰδὸν γάρ (p. 41)	...	...	5	3	...	2	1	1	...	...	1	...	...	
70 *Ἱερουσαλήμ <sup>1</sup>	2 <sup>m</sup>	...	27	5	14	8	36	22	14	3	7	...	4	† Cf. Ἱεροσόλυμα Mt 11, Mk 10, Lk 4, Paul 3, Jn 12.
καθ' ἡμέραν (p. 41)	1	1	5	...	1	4	6	3	3	...	2	...	2	¶ Both in Mt xxiii. 37. Ἱερουσαλήμ always in LXX, except Tob, Macc (and 1 Esdr A).
καί in apodosis (p. 41)	...	...	4	1	1	2	1	1	...	...	1	...	2	
καὶ αὐτός, &c., nom. (p. 41)	4	5	41	6	25	10	8	1	7	1	12	7	25	
καὶ οὗτος, &c., nom. (p. 42)	...	1	8	2	1	5	1	...	1	...	2	1	2	
75 *καλούμενος with names or appellations (p. 42)	...	...	11	1	4	6	13	7	6	3	...	...	4 <sup>n</sup>	¶ All in Rev.
κατακλίνω	...	...	5	...	3	2	...	...	...	...	...	...	...	
κατανοέω	1	...	4	...	...	4	4	3	1	1	1	...	4	
†κείμαι <sup>o</sup>	3	...	6	3	1	2	...	...	...	...	5	7	3	° κείμαι eis Lk 2, Paul 2 only.
κλαίω <sup>p</sup>	2	3	11	...	6	5	2	1	1	1	3	8	8	¶ With ἐπί Lk 3 only.
80 κλίνω <sup>a</sup>	1	...	4	...	1	3	...	...	...	...	1	1	1	¶ Used of ἡμέρα Lk 2 only.
κοιλία = 'womb' (p. 43)	1	...	7	5	2	...	2	1	1	...	1	1	...	
†κριτής	3	...	6	...	3	3	4	1	3	...	1	...	5	
†κρούω	2	...	4	...	...	4	2	2	...	...	...	...	1	

Words and Phrases characteristic of St. Luke's Gospel (continued)

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We' Sections				
* Κύριος, ὁ, used of Jesus in narrative (p. 43)	...	...	13	...	7	6	...	...	...	...	5	...		
85 λαός <sup>a</sup> .	14	2	36	8	4	24	48	29	19	...	11	2 <sup>b</sup>	26 <sup>c</sup>	<sup>a</sup> See also πᾶς ὁ λαός below.
λέγω παραβολήν (p. 43)	...	...	6	...	3	3	...	...	...	...	...	...	...	<sup>b</sup> Also in <i>Peric. de Adultera</i> , Jn viii. 2 (?).
* λίμνη	...	...	5	...	2	3	...	...	...	...	...	...	6 <sup>d</sup>	<sup>c</sup> 13 times in Heb.
(λίμνος)	1	1	4 <sup>e</sup>	...	3	1	2	2	...	...	2	...	2	<sup>d</sup> All in Rev.
λόγος τοῦ Θεοῦ, ὁ (p. 43)	1(?)	1	4	...	2	2	13	5	8	...	11	1	9	<sup>e</sup> Twice in xv. 14, 17.
90 † λύχνος	2	1	6	...	1	5	...	...	...	...	...	1	4	
μετὰ ταῦτα (p. 43)	...	...	5	...	3	2	4	1	3	...	...	8	11	
(μήν).	...	...	5	4 <sup>f</sup>	1	...	5	1	4	1	1	...	7	<sup>f</sup> All in i. 24-56.
† μμνήσκομαι	3	...	6	2	2	2	2	2	...	...	2	3	7	
(μνᾶ).	...	...	7 <sup>g</sup>	...	7 <sup>g</sup>	...	...	...	...	...	...	...	...	<sup>g</sup> All in xix. 13-25.
95 νομικός	1	...	6	...	1	5	...	...	...	...	2	...	...	
νῦν <sup>h</sup>	4	3	14	2	6	6	25	9	16	1	52	28	...	<sup>h</sup> Including ἀπὸ τοῦ νῦν as given above, and τὰ νῦν Acts 5, τὸ νῦν Acts 1.
(οἰκονόμος).	...	...	4	...	3 <sup>i</sup>	1	...	...	...	...	5	...	1	<sup>i</sup> All in xvi. 1-8.
οἶκος = 'household' or 'family' (p. 44)	2	...	7(?)	4	2(?)	1(?)	7	4	3	1	8 <sup>k</sup>	...	4	<sup>k</sup> 7 times in Pastoral Epistles.
	a	b	c	d	e	f	g	h	i	k	l	m	n	

	a	b	c	d	e	f	g	h	i	k	l	m	n
ὁμοίως . . . . .	3	2	11	...	8	3	...	...	...	...	4	3	8
100 ὄνομα nom., in 'whose name was', &c. (p. 44) . . . . .	1	1	7	5	1	1	1	...	1	...	...	3	3
ὄνοματι = by name (p. 44) . . . . .	1	1	7	1	4	2	22	11	11	5	...	...	...
ὄς in attraction (p. 44) . . . . .	2	1	11	2	4	5	23	11	12	...	18	8	10
οὐχί, ἀλλά (p. 45) . . . . .	...	...	5	1	3	1	...	...	...	...	2	1	...
παρά = beyond (p. 45) . . . . .	...	...	4	...	4	...	...	...	...	...	8	...	9
105 παρὰ τοὺς πόδας (p. 45) . . . . .	1	...	4	...	2	2	5	4	1	...	...	...	...
παραγίνομαι . . . . .	3	1	8	...	3	5	20	7	13	1	2	1 <sup>1</sup>	1
*παραχρῆμα . . . . .	2 <sup>m</sup>	...	10	1	2	7	6	3	3	...	...	...	...
†παρέχω <sup>n</sup> . . . . .	1	1	4	...	2	2	5	...	5	2	5	...	...
πᾶς, οἱ ἅπας, ὁ λαός (p. 45) . . . . .	1	...	10	1	1	8	6	5	1	...	...	...	1
110 †πειρασμός . . . . .	2	1	6	...	1	5	1	...	1	...	4	...	7
†πέμπω . . . . .	4	1	10	...	4	6	11	4	7	...	15	3 <sup>2</sup>	6
πίμπλημι <sup>o</sup> . . . . .	2	...	13	8	2	3	9	6	3	...	...	...	...
πλήθος <sup>p</sup> . . . . .	...	2	8	2	2	4	16	6	10	1	...	2	3
πλήν . . . . .	5	1	15	...	6	9	4	1	3	1	5	...	1
115 πλούσιος . . . . .	3	2	11	...	8	3	...	...	...	...	3	...	9
πράσσω . . . . .	...	...	6	...	4	2	13	2	11	...	18	2	...
*πρός, used of speaking to (p. 45) . . . . .	...	5	99	12	34	53	52	27	25	1	2	19	4
προσδέχομαι . . . . .	...	1	5	2	...	3	2	...	2	...	3	...	3
προσδοκάω . . . . .	2	...	6	1	...	5	5	2	3	3	...	...	3
120 προστίθημι <sup>q</sup> . . . . .	2	1	7	...	1	6	6	5	1	...	1	...	1
προσφωνέω . . . . .	1	...	4	...	1	3	2	...	2	...	...	...	...
ῥῆμα . . . . .	5	2	19	9	1	9	14	10	4	..	9	12	8

<sup>1</sup> Also in *Peric. de Adultera*, Jn viii. 2 (?).

<sup>m</sup> Both in Mt xxi. 19, 20.

<sup>n</sup> With κόπον or κόπους, Mt 1, Mk 1, Lk 2, Paul 1.

<sup>o</sup> In Bruder, s. v. πλήθειν.

<sup>p</sup> πᾶν, or ἅπαν, τὸ πλήθος Lk 4, Acts 3 only.

<sup>q</sup> προσέτετο with infinitive Lk 2, Acts 1 only.

Words and Phrases characteristic of St. Luke's Gospel (continued)

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We'-Sections				
στραφεῖς (p. 46)	3	...	7	...	3	4	...	...	...	...	2	...		
συγγενεύς, συγγενής, συγγενίς <sup>a</sup>	...	I	5	3	I	I	I	I	...	4	I	...	<sup>a</sup> Cf. also συγγένεια Lk 1, Acts 2 only.	
125 (συλλαμβάνω) <sup>b</sup>	I	I	7	4	2	I	4	2	2	...	I	I	<sup>b</sup> Used in three senses, viz. Lk 4, Jam 1 of conception, Lk 1, Paul 1 of assisting, and elsewhere of capturing.	
σύν	4	6	23	3	10	10	52	20	32	5	38	3	2	
συνέχω	I	...	6	...	2	4	3	I	2	I	2	...	...	
συνκαλέω	...	I	4	...	2	2	3	2	I	...	...	...	...	
σωτηρία <sup>c</sup>	...	...	4	3	I	...	6	2	4	2	18	I	16	
130 τε	3	...	9	I	2	6	134 <sup>d</sup>	45	89	15	23	3	22	
τίς; with optative (p. 46)	...	I (?)	7	I	I	5	4	2	2	...	...	...	...	
τίς ἐξ ὑμῶν; (p. 46)	2	...	5	...	3	2	...	...	...	...	...	...	...	
*τίς with nouns (p. 47)	I	2	38	I	22	15	63	18	45	13	28	7	10	
τό before τίς; or τί; (p. 47)	...	...	5	I	...	4	18	6	12	2	10	...	5	
135 τό, τά, before prepositions (p. 47)	I	2	8	I	5	2	15	2	13	3	23	...	8	
*τοῦ before infinitives (p. 48)	6	...	20	6	8	6	...	...	...	...	...	...	...	
τοῦτον = 'him' (p. 48)	I	...	7	...	I	6	10	6	4	...	4	7	I	
	a	b	c	d	e	f	g	h	i	k	l	m	n	

<sup>a</sup> Cf. also συγγένεια Lk 1, Acts 2 only.

<sup>b</sup> Used in three senses, viz. Lk 4, Jam 1 of conception, Lk 1, Paul 1 of assisting, and elsewhere of capturing.

<sup>c</sup> See also σωτήρ Lk 2, Acts 2, Paul 12, Jn 1, Rest of N. T. 7, and σωτήριον Lk. 2, Acts 2, Paul 1, and σωτήριος Paul 1.

<sup>d</sup> The readings are in several cases doubtful, so the exact numbers are uncertain in Acts.

	a	b	c	d	e	f	g	h	i	k	l	m	n
*ὑπάρχω <sup>g</sup> . . . . .	3	...	15	...	7	8	25	10	15	4	12	...	5
*ὑποστρέφω . . . . .	...	...	21	4	6	11	11	4	7	1	1	...	2
140 ὕψιστος . . . . .	1	2	7	4	...	3	2	1	1	1	...	...	1
†ὕψω . . . . .	3	...	6	1	5 <sup>f</sup>	...	3	2	1	...	1	5	2
(φάνη) . . . . .	...	...	4	3 <sup>g</sup>	1	...	...	...	...	...	...	...	...
*φίλος . . . . .	1	...	15	...	11	4	3	1	2	1	...	6	4
φοβέομαι, of fearing God (p. 49) . . . . .	1	...	6	1	3	2	5	3	2	...	1	...	2
145 φυλάσσω . . . . .	1	1	6	1	2	3	8	2	6	1	8	3	4
φωνή with γίνομαι (p. 49) . . . . .	...	2(?)	4	1	...	3	4	3	1	...	...	1	4
χαίρω, of 'rejoicing', not of 'greeting' (p. 49) . . . . .	3	1	11	1	6	4	5	3	2	...	28	8	5
*χάρις . . . . .	...	...	8	3	2	3	17	6	11	...	99	4	27
χῆρα . . . . .	...	3	9	1	5	3	3	3	...	...	8 <sup>h</sup>	...	2
150 *ὡς = 'when' (p. 49) . . . . .	...	1	19	5	8	6	29	8	21	8	3	16	...
ὡσεί . . . . .	3	1	9 <sup>i</sup>	...	3 <sup>i</sup>	6	6	4	2	...	1	...	1
Total . . . . .	216	116	1483	212	565	706	1270	574	696	111	964	317	539
			777										

<sup>g</sup> τὰ ὑπάρχοντα Mt 3, Lk 8, Acts 1, Paul 1, Heb. 1.

<sup>f</sup> Lk xiv. 11; xviii. 14, are counted in this column, though the words are also used in Mt xxiii. 12.

<sup>g</sup> All in ii. 7-16.

<sup>h</sup> 7 times in 1 Tim.

<sup>i</sup> This includes the doubtful passage, Lk xxii. 44.

And, besides the instances which will be found entered in two subsidiary lists in an Appendix (pp. 27, 28), there are some other words and phrases which, though not quite falling under the above rules, are to be observed as more or less characteristic of Luke, viz. ἀκούω with τὸν λόγον, ἀληθῶς with λέγω ὑμῖν, ἁμαρτωλός, ἀνθ' ὧν, ἅπας (but the readings are often uncertain), δεῖ, διὰ τὸ with infinitive, ἐγγίξω (especially in narrative), ἐξῆς, αἱ ἔρημοι, εὐλογέω, ἦν and ἦσαν with participles, Θεός,<sup>1</sup> καθεξῆς, καθώς, καὶ γάρ, κατέχω, μετάνοια, μονογενής (always with datives), ὀδυνάομαι, οἶκος (as against οἶκλα), προσέχετε ἑαυτοῖς, σπεύδω, συнχαίρω, ὑγιαίνω, φόβος.

Observe also the extreme rarity of the historic present in the narrative (only in vii. 40 ; viii. 49 ; xi. 37, 45 ; xxiv. 12 (?), 36 (?), in contrast with Matthew 78, Mark 151)<sup>2</sup>; the rarity of ἀμήν (Matthew 31, Mark 13, Luke 6), and of πάλιν (Matthew 17, Mark 28, Luke 3), and of ὑπάγω (Matthew 19, Mark 16, Luke 5 ; see Abbott, *Joh. Voc.*, 1653 f.); the absence of ῥαββεῖ (Matthew 4, Mark 3, John 8 only).

*Some Remarks on the above Lucan Words and Phrases.*

**A**

Of the 151 different words and phrases, no less than 77, being more than half of them, occur once or more in chapters i, ii ; 91 of them are found in Matthew and 69 of them in Mark ; and there are no less than 115 of them in Acts, and 45 in the brief 'We'-Sections of that book (see pp. 176, 184).

**B**

74 of them are absent from chapters i, ii ; only 15 of them are absent from the 'other peculiar' portions (see below), and only 6 of them from the whole of the 'peculiar'

<sup>1</sup> There are some uncertainties as to readings, but the numbers in the historical books are approximately Matthew 52, Mark 47, Luke 122, Acts 162, John 77. (Only the references to the One God are included.)

<sup>2</sup> See more on this below, pp. 149 ff.

portions including chapters i, ii; and only 12 of them from the 'common' portions.

### C

The number of verses in Luke i, ii is 132, being rather more than one-ninth of the 1,149<sup>1</sup> verses into which the Gospel is divided. But they contain 212, i. e. almost exactly one-seventh, of the occurrences of the 'characteristic' words and phrases. So we find here (as in the case of Matthew, but not to so large an extent) that such expressions are used more abundantly in the first two chapters than in the rest of the Gospel.

### D

In the other 22 chapters there are 367 verses which have here been classed as 'peculiar' to Luke, as being apparently drawn from sources not used by Matthew or Mark. When the 132 verses of chapters i, ii are added to these, we have altogether 499 'peculiar' verses against 650 'common' verses in this Gospel. That is to say, the peculiar portions constitute very little more than three-sevenths of the whole 1,149 verses. But they are found to contain 777, or more than half of the 1,483 occurrences of the 140 'characteristic' words and phrases, which are thus seen to be scattered considerably more thickly over the 'peculiar' than the 'common' portions.

And here we find, to a much larger extent than we found in the case of Matthew, that the 'characteristic' expressions which thus predominate are on the whole<sup>2</sup> such as are indications of the author's style, not being merely words required or suggested by the subject-matter: see e. g. *ἐγένετο καί*; *καὶ αὐτός*; *Κύριος*; *ὁμοίως*; *τις* with nouns; *τοῦ* before infinitives; *ὥς* = when.<sup>3</sup>

<sup>1</sup> According to the ordinary numbering 1,151; but the best texts and R. V. omit xvii. 36 and xxiii. 17, bringing down the number to 1,149.

<sup>2</sup> Not exclusively, for *δέκα* and *μνᾶ* are exceptions.

<sup>3</sup> See also *ἔτος*, *εὐφραίνω*, *κοιλία*, *πίμπλημι*, *πλούσιος*, *φίλος*.

## SECTION IV

GENERAL REMARKS ON THE WORDS AND PHRASES  
CHARACTERISTIC OF THE THREE SYNOPTIC GOSPELS

## A

The chief result of an examination of the above lists is a very strong impression that the compilers (or at any rate Matthew and Luke, for probably Mark is mainly a source) dealt very freely with the sources which they used. To a large extent they clothed the narratives, and to some extent they clothed the sayings,<sup>1</sup> which they derived from those sources, in their own favourite language.

Therefore it is less surprising to me than it would otherwise be to fail, as after a careful search I have failed, to find any expressions which can be certainly set down as characteristic of any *source* (whether Logian, Marcan, or specially Lucan). See also p. 113 below.

## B

The following is a comparative summary of results as to the distribution of the characteristic words and phrases:—

1. In Matthew, they are scattered more than twice as thickly over the peculiar portions (including chapters i–ii) as they are over the common portions.<sup>2</sup>

2. In Mark, they are rather more thickly scattered over the small peculiar portions than they are over the large common portions.

3. In Luke, they are scattered slightly more than half as thickly again (but very much less than twice as thickly) over the peculiar portions as they are over the common portions.

<sup>1</sup> On the far greater frequency of verbal coincidences in the recitative than in the narrative portions of the Gospels, see Westcott, *Introduction to Study of Gospels*, pp. 198–200 (8th ed. 1895).

<sup>2</sup> But this is largely caused by the special subject-matter of some of the parables, and by *γεννάω*: therefore 15 of the Matthaean words are bracketed, as comparatively unimportant, against 2 of the Marcan and 8 of the Lucan ones.

# APPENDIX I TO PART I

## TWO SUBSIDIARY LISTS OF LUCAN CHARACTERISTICS

THE object of these lists is to exhibit some words and phrases, which though not meeting all the requirements of the rules above given for defining characteristics of Matthew's and of Luke's Gospels, yet are decidedly characteristic of Luke as a writer, if he is regarded as the author of the Acts of the Apostles as well as of the Third Gospel.

### SUBSIDIARY LIST A

Words and phrases occurring upwards of four times in Luke's Gospel, which do not occur there *twice as often* as in Matthew and Mark together, but which are found *in Luke and Acts together four times as often as in Matthew and Mark together*.

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We'-Sections				
ἅγιος <sup>a</sup> . . . . .	10	7	20	11	...	9	53	37	16	1	77	5	62	<sup>a</sup> With <i>πνεῦμα</i> Mt 5, Mk 4, Lk 13, Acts 41, Paul 17, Jn 3, Rest of N. T. 8 (not in Rev): of these <i>πν.</i> has the article in Mt 2, Mk 3, Lk 5, Acts 23, Paul 4, Jn 1, Rest 3—(ἅγιοι not in Gospels except Mt xxvii. 52, but Acts 4, Paul 39, Rest of N. T. 17).
ἅγιω . . . . .	4	3	13	...	4	9	26	9	17	2	7	12 <sup>b</sup>	1	
ικανός <sup>c</sup> . . . . .	3	3	9	...	4	5	18	6	12	4	7	...	...	
ὁ, with words inserted between the art. and noun (p. 50) . . . . .	1	3	7	1	2	4	20	3	17	1	57	1	33(?)	
5 οὐ = where . . . . .	3	...	5	...	5	...	9	4	5	4	6	...	2	
Total . . . . .	21	16	54	12	15	27	126	59	67	12	154	18	98	<sup>b</sup> Also in <i>Peric. de Adultera</i> , Jn viii. 3. <sup>c</sup> Used of time Lk 3, Acts 8 (including 'We'-Sections 3), Paul 1 (?), only.
				27										

Appx. I. Lk of each of the Synoptic Gospels 27

SUBSIDIARY LIST B

Words and phrases which are found only two or three times in Luke's Gospel, but which either (a) occur at least six times in Luke and Acts taken together while not occurring at all in Matthew or Mark, or else (b) occur in Luke and Acts taken together at least 4 times as often as in Matthew and Mark together. (It happens that there is no instance of any of them in Mark.)

Some of these words and phrases are referred to again in the Sections on 'the linguistic relations between St. Luke's Gospel and Acts' (pp. 174 ff.).

	MATTHEW	MARK	LUKE				ACTS				PAUL	JOHN	REST OF N. T.	NOTES
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i-xii	Chaps. xiii-xxviii	The 'We' Sections				
αἰνέω . . . . .	...	...	3	2	...	1	3 <sup>a</sup>	3	...	...	1	...	1	<sup>a</sup> Not including xxiv. 53.
†ἀνάγω <sup>b</sup> . . . . .	1	...	3	1	...	2	17	3	14	9	1	...	1	<sup>b</sup> ἀνάγομαι is used of launching forth in Lk viii. 22, as 13 times in Acts.
ἀναιρέω . . . . .	1	...	2	...	...	2	19	11	8	...	1	...	1	
ἀποδέχομαι . . . . .	...	...	2	...	...	2	5	1	4	1	...	...	...	
5 ἀπολογέομαι . . . . .	...	...	2	...	...	2	6	..	6	...	2	...	...	
ἀτενίζω . . . . .	...	...	2	...	1	1	10	7	3	...	2	...	...	<sup>c</sup> βουλή τ. Θεοῦ in Lk vii. 30, Acts ii. 23, xiii. 36, xx. 27 only; cf. Eph i. 11, Heb vi. 17.
βουλή <sup>c</sup> . . . . .	...	...	2	...	...	2	7	3	4	2	2	...	1	
γνωστός <sup>d</sup> . . . . .	...	...	2	1	...	1	10	5	5	...	...	...	...	<sup>d</sup> But used in masc. only in Lk and Jn; in neut. only in Acts and Paul.
διότι . . . . .	...	...	3	2	1	...	5	...	5	...	9	...	6	
	a	b	c	d	e	f	g	h	i	k	l	m	n	

	a	b	c	d	e	f	g	h	i	k	l	m	n
10 εάω . . . . .	I	...	2	...	I	I	7	...	7	3	I	...	...
ξθος . . . . .	...	...	3	2	...	I	7	I	6	...	...	...	I
εισάγω . . . . .	...	...	3	I	I	I	6	2	4	...	...	I	I
ἐπέρχομαι . . . . .	...	...	3	I	...	2	4	2	2	...	I	...	I
ἡμέρα with γίνομαι (p. 50)	...	...	3	...	...	3	6	I	5	3	...	...	I
15 κατέρχομαι <sup>e</sup> . . . . .	...	...	2	...	...	2	12	4	8	3	...	...	I
λατρεύω <sup>f</sup> . . . . .	I	...	3	2	...	I	5	2	3	I	4	...	8
οἰκουμένη, ἡ . . . . .	I	...	3	I	...	2	5	I	4	...	I	...	5
παράκλησις . . . . .	...	...	2	I	I	...	4	2	2	...	20	...	3
παύομαι . . . . .	...	...	3	...	I	2	6	2	4	...	3	...	3
21 †περιτέμνω <sup>g</sup> . . . . .	...	...	2	2	...	...	5	I	4	...	9	I	...
πόλιν οἱ πόλεις after κατά distributive (p. 51)	...	...	3	...	I	2	3	...	3	...	I	...	...
†πυνθάνομαι <sup>h</sup> . . . . .	I	...	2	...	I	I	7	3	4	...	...	...	...
σιγάω . . . . .	...	...	3	...	...	3	3	I	2	...	4	...	...
25 σταθεῖς, σταθέντες (p. 51)	...	...	3	...	2	I	6	3	3	I	...	...	...
στρατηγός <sup>i</sup> . . . . .	...	...	2	...	...	2	8	3	5	...	...	...	...
συνβάλλω . . . . .	...	...	2	I	I	...	4	I	3	I	...	...	...
χαρίζομαι . . . . .	...	...	3	...	2	I	4	I	3	I	16	...	...
29 χρόνοι, plural (p. 51)	...	...	3	...	2	I	3	2	I	...	4	...	I
Total . . . . .	6	0	71	17	15	39	187	65	122	25	82	2	34

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<sup>e</sup> Of arriving by ship in Acts xviii. 22, xxi. 3, xxvii. 5 only.

<sup>f</sup> In Mt iv. 10 and Lk iv. 8 quoted from Deut vi. 13; in Acts vii. 7 suggested by Ex iii. 12.

<sup>g</sup> περιτομή is used in Acts 3, John 2, Paul 30 only.

<sup>h</sup> With τῖς or τί and εἶη Lk 2, Acts 1.

<sup>i</sup> Plural both times in Lk and 5 times in Acts xvi.

The obelus † is used here as in the previous lists (p. 2).

## APPENDIX II TO PART I

I HERE give the references to the occurrences of those of the 'characteristic words and phrases' on pp. 4-21, which do not stand consecutively in a Concordance, and which therefore cannot be quite easily traced there.

I. WORDS AND PHRASES CHARACTERISTIC  
OF ST. MATTHEW'S GOSPEL

## βασιλεία τῶν οὐρανῶν.

Mt iii. 2; iv. 17; v. 3, 10, 19 *bis*, 20; vii. 21; viii. 11; x. 7; xi. 11, 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xvi. 19; xviii. 1, 3, 4, 23; xix. 12, 14, 23; xx. 1; xxii. 2; xxiii. 14; xxv. 1.

Compare βασιλεία τοῦ Θεοῦ, or Θεοῦ, Mt 4, Mk 14, Lk 32, Acts 6, Paul 8, Jn 2, Rev 1. See Allen, *Intr. to Matt.*, lvi and lxxi.

See additional note, p. 52, on the use of οὐρανός and οὐρανοί.

## γενηθήτω.

Mt vi. 10; viii. 13\*; ix. 29\*; xv. 28\*; xxvi. 42.

Acts i. 20 (LXX).

Rom xi. 9 (LXX).

\* These three times with reference to miracles of healing.

## ἐγερθείς.

Mt i. 24; ii. 13, 14, 20, 21; viii. 26; ix. 7, 19 (also 6 in TRWH mg).

Lk xi. 8.

Jn xxi. 8 of the risen Christ.

Rom vi. 9; vii. 4 (-ντι); viii. 34; 2 Cor v. 15 (-ντι): all of the risen Christ.

Compare the Lucan ἀναστάς.

εἷς = τις (or our indefinite article).

Mt viii. 19; xviii. 24 (?); xxi. 19; xxvi. 69. (Perhaps also ix. 18, which, if εἷς is the right reading, would correspond to εἷς τῶν in Mk v. 22 as xxvi. 69 does to μία τῶν in Mk xiv. 66.)

Rev viii. 13; ix. 13; xviii. 21; xix. 17.

See 𐤅𐤓𐤕 (under headings 3 and 4) in *BDB Heb. Lex.*; also Blass, *Gram.*, p. 144; J. H. Moulton, *Gram.*, i. 96 f.

Compare the use of εἰς τῆς in Mk xiv. 47 (?), Lk xxii. 50, Jn xi. 47, and δύο τῶς in Lk vii. 18.

ἐρρέθη.

Mt v. 21, 27, 31, 33, 38, 43.

Rom ix. 12, 26 (LXX). (Also ἐρρέθησαν in Gal iii. 16.)

Rev vi. 11; ix. 4.

ἡμέρα κρίσεως.

Mt x. 15; xi. 22, 24; xii. 36.

2 Pet ii. 9; iii. 7; 1 Jn iv. 17.

See also κρίσις.

ἰδοῦ after genitive absolute.

Mt i. 20; ii. 1, 13, 19; ix. 10 [WH καὶ ἰδοῦ, Tisch with 𐤃𐤃 latt &c. ἰδοῦ] 18, 32; xii. 46; xvii. 5; xxvi. 47; xxviii. 11.

Lk xxii. 47.

λεγόμενος, used with names.

Mt i. 16; ii. 23; iv. 18; ix. 9; x. 2; xxvi. 3, 14, 36; xxvii. 16, 17, 22, 33 *bis*.

Mk xv. 7.

Lk xxii. 1, 47.

Acts iii. 2; vi. 9.

Jn iv. 5, 25; ix. 11; xi. 16, 54; xix. 13, 17; xxi. 2.

ὅσος ἂν ὀρ ἑάν.

Mt vii. 12; xviii. 18 *bis*; xxi. 22; xxii. 9; xxiii. 3.

Mk iii. 28; vi. 56.

Lk ix. 5.

Acts ii. 39; iii. 22.

Jn xi. 22.

Rev. iii. 19; xiii. 15.

Πατήρ ἡμῶν, ὑμῶν, σου, αὐτῶν.

Mt v. 16, 45, 48; vi. 1, 4, 6 *bis*, 8, 9 (*ἡμῶν* here only), 14, 15, 18 *bis*, 26, 32; vii. 11; x. 20, 29; xiii. 43; xxiii. 9.

Mk xi. 25 (on this case as unique in Mk, see Abbott, *Joh. Vocab.*, §§ 1697, 1711 a).

Lk vi. 36; xii. 30, 32.

Rom i. 7; 1 Cor i. 3; 2 Cor i. 2; Gal i. 4; Eph i. 2; Phil i. 2;  
iv. 20; Col i. 2; 1 Thes i. 3; iii. 11, 13; 2 Thes i. 2; ii. 16;  
Philem 3. (Always ἡμῶν in Paul.)

Jn xx. 17.

Πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς.

Mt v. 16, 45; vi. 1, 9; vii. 11, 21; x. 32, 33; xii. 50; xvi. 17;  
xviii. 10, 14, 19.

Mk xi. 25.

Πατὴρ ὁ οὐράνιος.

Mt v. 48; vi. 14, 26, 32; xv. 13; xviii. 35; xxiii. 9.

(οὐράνιος besides in N. T. only Lk 1 (?), Acts 1.)

Altogether Πατήρ is used of God in the Synoptic Gospels

Mt 45, Mk 5, Lk 17. (See Dalman, *Words of Jesus*, E. T.,  
pp. 184 ff.)

πληρῶ, of Scriptures being fulfilled.

Mt i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4;  
xxvi. 54, 56; xxvii. 9.

Mk xiv. 49 (parallel to Mt xxvi. 56).

Lk iv. 21; xxiv. 44.

Acts i. 16; iii. 18; xiii. 27.

Jn xii. 38; xiii. 18; xv. 25; xvii. 12; xix. 24, 36.

Jam ii. 23.

πονηρός, ὁ; πονηρόν, τό, of the evil one, or evil.

Mt v. 37\*, 39\*; vi. 13\*; xiii. 19, 38\*.

Rom xii. 9; Eph vi. 16\*; 2 Thes iii. 3\*.

Jn xvii. 15\*.

1 Jn ii. 13, 14; iii. 12\*; v. 18, 19\*.

\* In these cases the word may be either masculine or neuter.

Lk vi. 45; 1 Cor v. 13 refer to men, so are not included here:  
see however the former passage.

(We have now seen that the parts of the Lord's Prayer which  
are peculiar to Mt contain three expressions which are  
'characteristic' of him, viz. γεννηθῆτω, Πατὴρ ὁ ἐν τοῖς οὐρανοῖς  
and this one.)

πρὸς τό with infinitive.

Mt v. 28; vi. 1; xiii. 30; xxiii. 5; xxvi. 12.

Mk xiii. 22.

Lk xviii. 1.

Acts iii. 19.

2 Cor iii. 13 ; Eph vi. 11 ; 1 Thes ii. 9 ; 2 Thes iii. 8.

(*εἰς τό* with infinitive occurs Mt 3, Mk 1, Lk 1, viz. Mt xx. 19 ; xxvi. 2 ; xxvii. 31 ; Mk xiv. 55 ; Lk v. 17 ; also Acts 1, viz. vii. 19 ; and frequently in the Pauline and other Epistles.)

*ῥηθέν*, and once *ῥηθείς*.

Mt i. 22 ; ii. 15, 17, 23 ; iii. 3 (*ῥηθείς*) ; iv. 14 ; viii. 17 ; xii. 17 ; xiii. 35 ; xxi. 4 ; xxii. 31 ; xxiv. 15 ; xxvii. 9.

Cf. *τὸ εἰρημένον* Lk 1, Acts 2, Paul 1 only.

*σκανδαλίζομαι ἐν*.

Mt xi. 6 ; xiii. 57 ; xxvi. 31, 33.

Mk vi. 3.

Lk vii. 23.

*συμβούλιον λαμβάνω*.

Mt xii. 14 ; xxii. 15 ; xxvii. 1, 7 ; xxviii. 12.

*συμφέρει*.

Mt v. 29, 30 ; xviii. 6 ; xix. 10.

1 Cor vi. 12 ; x. 23 ; 2 Cor viii. 10.

Jn xi. 50 ; xvi. 7 ; xviii. 14.

The participle is used in the same sense in Acts xx. 20 ; 1 Cor xii. 7 ; 2 Cor xii. 1 ; Heb xii. 10.

*τί σοι, ἢ ὑμῖν, δοκεῖ ;*

Mt xvii. 25\* ; xviii. 12\* ; xxi. 28\* ; xxii. 17, 42\* ; xxvi. 66.

Jn xi. 56.

\* These four in sayings of Jesus.

Compare also *τίς . . . δοκεῖ σοι κτλ.* in Lk x. 36.

*τυφλός* used metaphorically.

Mt xv. 14 *a* [in Tisch and WH mg *bis*] ; xviii. 16, 17, 19, 24, 26.  
Rom ii. 19.

Jn ix. 39, 40, 41.

2 Pet i. 9 ; Rev iii. 17.

Mt xv. 14 *b* (*bis*) and Lk vi. 39 *bis* are not included, because they form part of the material of a 'parable', and thus are used in the literal sense.

## φαίνομαι.

Mt i. 20 ; ii. 7, 13, 19 ; vi. 5, 16, 18 ; ix. 33 ; xiii. 26 ; xxiii. 27, 28 ; xxiv. 27, 30.

Mk xiv. 64. (Also in Appendix, xvi. 9.)

Lk ix. 8 ; xxiv. 11.

Rom vii. 13 ; 2 Cor xiii. 7 ; Phil ii. 15.

Heb xi. 3 ; Jam iv. 14 ; 1 Pet iv. 18.

The active φαίνω is used Jn 2, 2 Pet 1, 1 Jn 1, Rev 4. See Thayer's *Lex.*, s. v.

## ᾧρα with ἐκείνη, in narrative.

Mt viii. 13\* ; ix. 22\* ; xv. 28\* ; xvii. 18\* ; xviii. 1 ; xxvi. 55.

Lk vii. 21.

Acts xvi. 33.

Jn iv. 53 ; xix. 27.

Elsewhere only in discourses Mt x. 19 ; xxiv. 36 ; Mk xiii. 11, 32 ; and in Rev xi. 13.

\* In these 4 cases used of instantaneous cures : cf. also Jn iv. 53.

## II. WORDS AND PHRASES CHARACTERISTIC OF ST. MARK'S GOSPEL.

## ἔρχεται, ἔρχονται, historic presents.

Mt xxvi. 36, 40, 45.

Mk i. 40 ; ii. 3, 18 ; iii. 20, 31 ; v. 15, 22, 35, 38 ; vi. 1, 48 ; viii. 22 ; x. 1, 46 ; xi. 15, 27 *δὲ* ; xii. 18 ; xiv. 17, 32, 37, 41, 66 ; xvi. 2.

Lk viii. 49.

Jn iv. 5, 7 ; vi. 5 (?) ; xi. 20 (?), 38 ; xii. 12 (?), 22 *δὲ* ; xiii. 6 ; xviii. 3 ; xx. 1, 2, 6, 18, 26 ; xxi. 13.

In LXX (B-text) only 27 times, of which 26 are in Kingdoms and 18 of these in 1 Ki.

## ὃ ἔσται, without a participle.

Mk iii. 17 ; vii. 11, 34 ; xii. 42 ; xv. 16, 42.

Col i. 24 (?).

Heb vii. 2 ; Rev xxi. 17 (?).

οικία and οίκος without mention of owner.

Mt ix. 28 ; xiii. 1, 36 ; xvii. 25.

Mk ii. 1 ; iii. 20 ; vii. 17, 24 ; ix. 28, 33 ; x. 10.

ἔταν with indicative.

Mk iii. 11 ; xi. 19, 25.

Rev iv. 9 ; viii. 1.

WH mg and Tisch also have the indic. future after ἔταν in Lk xiii. 28.

Compare ἔπου ἄν with indic. in Mk vi. 56 and perhaps in Rev xiv. 4.

ἔτι = τί interrogative (why?).

Mk ii. 16 (but the reading and the interrogative sense are not beyond doubt) ; ix. 11, 28.

See Thayer's *Lex.*, s. v. ἔστις (4) ; Abbott, *Corr. of Mark*, § 357 a ; Moulton's *Winer*, p. 208 note.

παρίστημι, intransitive.

Mk iv. 29 ; xiv. 47, 69, 70 ; xv. 35 (?), 39.

Lk i. 19 ; xix. 24.

Acts i. 10 ; iv. 10, 26 (LXX) ; ix. 39 ; xxiii. 2, 4 ; xxvii. 23, 24.

Rom xiv. 10 ; xvi. 2 ; 2 Tim iv. 17.

Jn xviii. 22 ; xix. 26.

πολλά, adverbial.

Mk i. 45 ; iii. 12 ; v. 10, 23, 38, 43 ; vi. 20 ; ix. 26 ; xv. 3.

Rom xvi. 6, 12 ; 1 Cor xvi. 12, 19.

Jam iii. 2.

In all other cases πολλά is more probably an accusative.

### III. WORDS AND PHRASES CHARACTERISTIC OF ST. LUKE'S GOSPEL.

ἄν with optative (see Additional Note, p. 53).

Lk i. 62 ; vi. 11 ; ix. 46 ; xv. 26.

Acts v. 24 ; viii. 31 ; x. 17 ; xvii. 18 ; xxvi. 29.

ἀναστάς, ἀναστάντες.

Mt ix. 9 ; xxvi. 62.

Mk i. 35 ; ii. 14 ; vii. 24 ; x. 1 ; xiv. 57, 60. (Also in Appendix, xvi. 9.)

Lk i. 39; iv. 29, 38, 39; v. 25, 28; vi. 8; xi. 7, 8; xv. 18, 20; xvii. 19; xxii. 45, 46; xxiii. 1; xxiv. 33. (Also in the very doubtful verse, xxiv. 12.)

Acts i. 15; v. 6, 17, 34; viii. 27; ix. 18, 39; x. 13, 20, 23; xi. 7, 28; xiii. 16; xiv. 20; xv. 7; xxii. 10, 16; xxiii. 9.

ἄνθρωπε.

Lk v. 20; xii. 14; xxii. 58, 60.

Rom ii. 1, 3; ix. 20.

Jam ii. 20.

In Paul and James with, in Luke without, ὦ.

Also in the addition to Lk vi. 5 in Codex D.

ἀπὸ τοῦ νῦν.

Lk i. 48; v. 10; xii. 52; xxii. 18, 69.

Acts xviii. 6.

2 Cor v. 16.

(Also in *Pericope de Adullera*, Jn viii. 11.)

ἄρχοντες, of the Jews.

Lk xiv. 1; xxiii. 13, 35; xxiv. 20.

Acts iii. 17; iv. 5, 8, 26; xiii. 27.

Jn vii. 26, 48; xii. 42. (Cf. also iii. 1.)

And it is Lk only (xviii. 18) who speaks of the rich (in Mt young) man as ἄρχων.

γεγονός, τό.

Mk v. 14 (= Lk viii. 34).

Lk ii. 15 (with ῥῆμα); viii. 34, 35, 36. (xxiv. 12 is not reckoned.)

Acts iv. 21; v. 7; xiii. 12.

γίνομαι with ἐπί and accusative.

Mt xxvii. 45.

Mk xiv. 33.

Lk i. 65\*; iii. 2; iv. 25, 36†; xxiii. 44 (the parallel to Mt and Mk); xxiv. 22.

Acts iv. 22; v. 5\*, 11\*; x. 10; xxi. 35.

\* φόβος ἐγένετο (cf. also Acts ii. 43). † θάμβος ἐγένετο.

Acts iv. 5 and xix. 10, referring to time, are not included here; see p. 187.

γίνομαι ἐπί is followed by a genitive in Lk xxii. 40; Jn vi. 21; Rev xvi. 18 (Acts xi. 28 is not in point).

δὲ καί.

Mt x. 30; xviii. 17; xxv. 24. (xxiv. 49 is not reckoned.)

Mk xiv. 31 (?); xv. 40.

Lk ii. 4; iii. 9, 12; iv. 41; v. 10, 36; vi. 39; ix. 61; x. 32; xi. 18; xii. 54, 57; xiv. 12; xvi. 1, 22; xviii. 9; xix. 19; xx. 11, 12, 31; xxi. 16; xxii. 24; xxiii. 32, 35, 38.

Acts ii. 26; v. 16; xiii. 5; xix. 31; xxi. 16; xxii. 28; xxiv. 9.

Rom viii. 26; 1 Cor i. 16; iv. 7; vii. 3, 4, 28; xiv. 15; xv. 15 (?); 2 Cor iv. 3; v. 11; vi. 1; viii. 11; xi. 6; Eph v. 11; Phil iii. 18; iv. 15; 1 Tim v. 13, 24; 2 Tim ii. 5; Tit iii. 14; Philem 9, 22.

Jn ii. 2; iii. 23; xv. 24; xviii. 2, 5; xix. 19, 39; xxi. 25.

Jam ii. 2, 25; 2 Pet i. 15; ii. 1; Jude 14.

These references can only be verified in Bruder, for Moulton and Geden's *Concordance* omits both δέ and καί.

δοξάζω τὸν Θεόν.

Mt ix. 8; xv. 31 adding Ἰσραήλ. (Cf. also v. 16.)

Mk ii. 12.

Lk ii. 20; v. 25, 26 (the parallel to Mt and Mk); vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47.

Acts iv. 21; xi. 18; xxi. 20. (Cf. also xiii. 48.)

Rom i. 21; xv. 6, 9; 1 Cor vi. 20; 2 Cor ix 13; Gal. i. 24.

Jn xiii. 31; xxi. 19. (Cf. also xiv. 13; xv. 8; xvii. 1, 4.)

ἐγένετο, followed by καί.

Mt ix. 10.

Lk v. 1, 12, 17; viii. 1, 22; ix. 51; xiv. 1; xvii. 11; xix. 15; xxiv. 4, 15.

Acts v. 7 (?).

ἐγένετο, followed by finite verb.

Mt vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1. (In all 5 cases with ὅτε ἐτέλεσεν, after discourses of Jesus.)

Mk i. 9; iv. 4.

Lk i. 8, 23, 41, 59; ii. 1, 6, 15, 46; vii. 11; ix. 18, 28, 33, 37; xi. 1, 14, 27; xvii. 14; xviii. 35; xix. 29; xx. 1; xxiv. 30, 51.

ἐγένετο, followed by infinitive.

Mk ii. 23. (Cf. also γίνεται, Mk ii. 15.)

Lk iii. 21; vi. 1, 6, 12; xvi. 22.

Acts iv. 5; ix. 3, 32, 37, 43; xi. 26; xiv. 1; xvi. 16; xix. 1; xxi. 1, 5; xxii. 6, 17; xxvii. 44; xxviii. 8, 17.

The total occurrences of *ἐγένετο* in the historical books are Mt 13, Mk 16, Lk 71, Acts 52 (besides *ἐγένετο* 2), Jn 17. We find *ἐγένετο δέ* Lk 17, Acts 21 only. Cf. Plummer's note in *Int. Crit. Commentary* on Luke, p. 45; and Dalman's *Words of Jesus*, E. T., p. 32; and J. H. Moulton, *Gram. of N. T.*, i. 16, 70.

εἰ δὲ μήγε.

Mt vi. 1; ix. 17.

Lk v. 36, 37; x. 6; xiii. 9; xix. 32.

2 Cor xi. 16.

εἰ δὲ μή occurs Mk 2, Jn 2, Rev 2.

εἴη, optative (see Additional Note, p. 53).

Lk i. 29; iii. 15; viii. 9; ix. 46\* : xv. 26\* ; xviii. 36; xxii. 23.

Acts viii. 20; x. 17\* ; xx. 16; xxi. 33.

\* With *ἄν*; see p. 35.

εἰμί, &c., with dative.

Mt xii. 45; xvi. 22; xix. 27.

Mk xi. 23, 24.

Lk i. 14; ii. 7, 10; vi. 32, 33, [34]; vii. 41; viii. 30, 42; ix. 13, 38; x. 39; xii. 20, 24; xiv. 10.

Acts iv. 32; vii. 5, 44; viii. 21; x. 6; xviii. 10; xxi. 9; xxiv. 10 (?), 11; xxv. 16.

Rom ix. 2, 9; 1 Cor ix. 16.

Jn xviii. 10; xix 40.

Jam iv. 17; Rev xxi. 7 *dis*.

In this case the classification of instances is uncertain and unsatisfactory, because of the difficulty of determining whether the dative is governed by the verb or by the accompanying noun. Therefore such passages as Lk i. 45; Acts ii. 39; xxii. 15; Rom ii. 14; 1 Cor i. 18; ii. 14; xi. 14, 15; 2 Cor ix. 1; Phil i. 28; iii. 7 are omitted here, though suggested by Bruder, pp. 244-260. But it is clear that this use of the verb substantive is characteristic of Luke and Acts.

As is often the case with Lucan characteristics, it is frequent in LXX; see, e. g., *ἦν* and *ἦσαν* in Gen xi. 3 *b*; xii. 20;

xiii. 5; xvi. 1; xxiii. 20; xxiv. 29, 36; xxv. 24; xxix. 16; xxxviii. 27; xxxix. 4, 5, 6; xl. 5; xlvii. 26.

**εἶναι**, after preposition and article.

Lk ii. 4, 6; v. 12; ix. 18; xi. 1, 8; xix. 11.

Acts xviii. 3; xix. 1; xxvii. 4.

Rom i. 20; iii. 26; iv. 11, 16; viii. 29; xv. 16; 1 Cor x. 6;

Eph i. 12; Phil i. 23. (In Paul always *εἰς τό*.)

Jn xvii. 5.

Jam i. 18.

**εἶπεν παραβολήν**.

Mk xii. 12.

Lk vi. 39; xii. 16; xv. 3; xviii. 9; xix. 11; xx. 19; xxi. 29.

**εἶπεν δέ, εἶπαν δέ**.

[Mt xii. 47 is excluded, being placed in margin by WH and bracketed by Tisch.]

Lk i. 13, 34, 38; iv. 3, 24; vi. 8, 9, 39; vii. 48, 50; viii. 25; ix. 9, 13, 14, 20, 50, 59, 60, 61, 62; x. 18, 28; xi. 2, 39; xii. 13, 15, 16, 20, 22, 41; xiii. 7, 23; xv. 3, 11, 21, 22; xvi. 3, 25, 27, 31; xvii. 1, 6, 22; xviii. 6, 9, 19, 26, 28; xix. 9, 19; xx. 13, 41; xxii. 36, 52, 60, 67, 70; xxiv. 17, 44.

Acts iii. 6; v. 3; vii. 1, 33; viii. 29; ix. 5, 15; x. 4; xi. 12; xii. 8; xviii. 9; xix. 4; xxi. 39; xxiii. 20; xxv. 10. (Cf. also *εἶπον* δέ, xi. 8; xxii. 10.)

Jn xii. 6. (Also in *Pericope de Adullera*, viii. 11.)

See some remarks on this usage in Lake, *The Resurrection, &c.*, p. 108.

**ἐλάχιστον**, neuter without noun.

Lk xii. 26; xiv. 10 *bis*; xix. 17.

1 Cor iv. 3.

**ἔλεγεν δέ, ἔλεγον δέ**.

Mt xxvi. 5.

Mk vii. 20.

Lk v. 36\*; ix. 23; x. 2; xii. 54\*; xiii. 6; xiv. 7, 12; xvi. 1\*; xviii. 1.

Jn vi. 71; x. 20.

\* δὲ καί.

## ἐν μιᾷ τῶν.

Lk v. 12, 17\*; viii. 22\*; xiii. 10; xx. 1\*.

\* ἐν μιᾷ τῶν ἡμερῶν.

## ἐν ταῖς ἡμέραις ταύταις.

Lk i. 39; vi. 12; xxiii. 7; xxiv. 18. (Cf. also i. 24 *μετά*.)

Acts i. 15; vi. 1; xi. 27.

(ἐν ταῖς ἡμ. ἐκείναις is more usual, viz. Mt 3, Mk 4, Lk 5, Acts 3, Rev 1; but of these 16 only 7 are in narrative, viz. Mt iii. 1; Mk i. 9; viii. 1; Lk ii. 1; iv. 2; ix. 36; Acts ix. 37.)

## ἐν τῷ, with infinitive.

Mt xiii. 4, 25; xxvii. 12.

Mk iv. 4; vi. 48.

Lk i. 8, 21; ii. 6, 27, 43; iii. 21; v. 1, 12; viii. 5, 40, 42; ix. 18, 29, 33, 34, 36, 51; x. 35, 38; xi. 1, 27, 37; xii. 15; xiv. 1; xvii. 11, 14; xviii. 35; xix. 15; xxiv. 4, 15, 30, 51.

Acts ii. 1; iii. 26; iv. 30; viii. 6; ix. 3; xi. 15; xix. 1.

Rom iii. 4 (LXX); xv. 13; 1 Cor xi. 21; Gal iv. 18.

Heb ii. 8; iii. 12, 15; viii. 13.

For ἐν τῷ in LXX see Hatch and Redpath's *Concordance*, s.v. ἐν; and for statistics of the 'articular infinitive' in the N. T. generally, J. H. Moulton, *Gram.*, i. 216.

## ἐξέρχομαι ἀπό.

Mt xii. 43; xv. 22 (?); xvii. 18; xxiv. 1, 27.

Mk xi. 12.

Lk iv. 35 *ἔξ*, 41; v. 8; viii. 2, 29, 33, 35, 38, 46; ix. 5; xi. 24; xvii. 29.

Acts xvi. 18, 40; xxviii. 3.

1 Cor xiv. 36; Phil iv. 15.

Jn xiii. 3; xvi. 30.

Rev xix. 5.

Cf. ἐξέρχομαι ἐκ Mt 5, Mk 10, Lk 0, Acts 4, Paul 2, Jn 5, Heb 2, Jam 1, 1 Jn 1, Rev 8.

## ἔχω, with infinitive. --

Mt xviii. 25.

Lk vii. 40, 42; xii. 4, 50; xiv. 14.

Acts iv. 14; xxiii. 17, 18, 19; xxv. 26; xxvii. 19.

Eph iv. 28; Tit ii. 8.

Jn viii. 26; xvi. 12. (Also *Pericope de Adultera*, viii. 6 (?).)

Heb vi. 13. (See also 1 Pet iv. 5 in Tisch, &c.)

θαυμάζω ἐπί.

Lk ii. 33; iv. 22; ix. 43; xx. 26.

Acts iii. 12.

Cf. ἐκθαυμάζω ἐπί, Mk xii. 17.

θεραπεύω ἀπό.

Lk v. 15; vi. 18 (?); vii. 21; viii. 2.

In vi. 18 ἀπό may perhaps depend on ἐνοχλούμενοι. viii. 43 is not a parallel case. The phrase is only found once in LXX.

ἰδοὺ γάρ.

Lk i. 44, 48; ii. 10; vi. 23; xvii. 21.

Acts ix. 11.

2 Cor vii. 11.

καθ' ἡμέραν.

Mt xxvi. 55.

Mk xiv. 49.

Lk ix. 23; xi. 3; xvi. 19; xix. 47; xxii. 53.

Acts ii. 46, 47; iii. 2; xvi. 5; xvii. 11; xix. 9. (Cf. also xvii. 17 *κατὰ πᾶσαν ἡμέραν*.)

1 Cor xv. 31; 2 Cor xi. 28.

Heb vii. 27; x. 11. (Cf. also iii. 8, 13.)

καί, in apodosis.

Lk ii. 21; vii. 12; xi. 34 *bis* (?). (Cf. also xiii. 25.)

Acts i. 10.

2 Cor ii. 2.

Jam iv. 15; Rev xiv. 10 (?).

For other cases in Luke, see under ἐγένετο followed by καί.

καὶ αὐτός, &c. (nominatives).

Mt xx. 10; xxi. 27; xxv. 44; xxvii. 57.

Mk iv. 38; vi. 47; viii. 29; xiv. 15; xv. 43.

Lk i. 17\*, 22\*, 36; ii. 28\*, 37, 50; iii. 23\*; iv. 15\*; v. 1\*, 14\*, 17\*, 37; vi. 20\*; vii. 12; viii. 1\*, 22, 42; ix. 36, 51\*; xi. 46; xiv. 1, 12; xv. 14\*; xvi. 24\*, 28; xvii. 11, 13\*, 16; xviii. 34; xix. 2 *bis*\*, 9; xxii. 23, 41; xxiv. 14\*, [15], 25, 28, 31, 35, 52.

Acts viii. 13; xv. 32; xxi. 24; xxii. 20; xxiv. 15, 16; xxv. 22; xxvii. 36.

Rom viii. 23 *bis*; xi. 31; xv. 14 *bis*; Gal ii. 17; Eph iv. 11; Phil ii. 24; Col i. 17, 18; 1 Thes ii. 14; 2 Tim ii. 10.

Jn iv. 12, 45; vii. 10; xvii. 8, 19, 21; xviii. 28.

Heb i. 5; ii. 14; iv. 10; v. 2; viii. 10; xi. 11 (?); xiii. 3; Jam ii. 6; 1 Pet i. 15; ii. 5; 1 Jn ii. 2, 6; iv. 13, 15; Rev iii. 20; vi. 11; xii. 11; xiv. 10, 17; xvii. 11; xviii. 6; xix. 15 *bis*; xxi. 3, 7.

It is the use of *καὶ αὐτός* where no special emphasis is intended that is specially characteristic of Lk. Instances of this may, I think, be seen in the passages marked \* above; but it is sometimes difficult to decide which cases should be distinguished as emphatic and unemphatic. In the other historical books the only case that can be decidedly called unemphatic is Mk viii. 29. And it is remarkable that there are no such cases in Acts.

The preponderance in Lk of the nominatives *αὐτός*, &c., without *καὶ* is perhaps too slight to be significant; the numbers in the historical books are Mt 17, Mk 11, Lk 23, Acts 19, Jn 16.

*καὶ οὗτος*, &c. (nominatives).

Mk iv. 16.

Lk i. 36; ii. 12; viii. 13 (?), 41 (?); xvi. 1; xx. 28; xxii. 56, 59.

Acts xvii. 7.

Rom xi. 31; 1 Tim. iii. 10.

Jn xvii. 25.

Heb xi. 39; 1 Jn iv. 3.

Cf. also *καὶ τοῦτο* in Rom xiii. 11; 1 Cor. vi. 6, 8; Eph ii. 8; Phil i. 28; 3 Jn 5, and *καὶ ταῦτα* in Heb xi. 12.

*καλούμενος*, with names or appellations.

Lk i. 36\*; vi. 15; vii. 11; viii. 2; ix. 10; x. 39; xix. 2, 29; xxi. 37; xxii. 3; xxiii. 33.

Acts i. 12, 23; iii. 11; vii. 58; viii. 10\*; ix. 11; x. 1; xiii. 1; xv. 22, 37; xxvii. 8, 14, 16.

Rev i. 9; xii. 9; xvi. 16; [xix. 11\*].

Always with proper names, except in the three cases marked \*.

In Heb v. 4 and xi. 8 the meaning is different, viz. 'summoned'.

κοιλία = 'womb'.

Mt xix. 12.

Lk i. 15, 41, 42, 44; ii. 21; xi. 27; xxiii. 29.

Acts iii. 2; xiv. 8.

Gal i. 15.

Jn iii. 4.

In this sense frequent in LXX, but 'very rare in classical Greek' (Plummer on Lk i. 15).

Κύριος, ὁ, in narrative.

Lk vii. 13, 19; x. 1, 39, 41; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xix. 8; xxii. 61 *δὶς*.

Jn iv. 1; vi. 23; xi. 2; xx. 20; xxi. 12.

Also in Appendix to Mk xvi. 19, 20: in the former verse perhaps with Ἰησοῦς, as in the doubtful passage Lk xxiv. 3. It is the constant title in the 'Gospel of Peter', being used 13 times in the fragment known to us.

It is very often used of the risen and ascended Christ in the other books of the N.T.: perhaps Acts 20, Epistles 46, Rev 2, but it is sometimes difficult to say whether Christ or the Father is referred to. All these are cases in which ὁ Κύριος stands alone, not with Ἰησοῦς or Ἰησοῦς Χριστός.

λέγω παραβολήν.

Lk v. 36; xii. 41; xiii. 6; xiv. 7; xviii. 1; xx. 9.

λόγος τοῦ Θεοῦ, ὁ.

Mt xv. 6 (?).

Mk vii. 13.

Lk v. 1; viii. 11, 21; xi. 28.

Acts iv. 31; vi. 2, 7; viii. 14; xi. 1; xiii. 5, 7, 44 (?), 46, 48 (?); xvi. 32; xvii. 13; xviii. 11. (Perhaps also xii. 24.)

Rom ix. 6; 1 Cor xiv. 36; 2 Cor ii. 17; iv. 2; Phil i. 14; Col i. 25; 1 Thes ii. 13 *δὶς*; 1 Tim iv. 5; 2 Tim ii. 9; Tit ii. 5.

Heb iv. 12; xiii. 7; 1 Pet i. 23; 2 Pet iii. 5; 1 Jn ii. 14; Rev i. 2; vi. 9; xix. 13; xx. 4.

μετὰ ταῦτα.

Lk v. 27; x. 1; xii. 4; xvii. 8; xviii. 4.

Acts vii. 7 (LXX); xiii. 20; xv. 16; xviii. 1.

Jn iii. 22; v. 1, 14; vi. 1; vii. 1; xiii. 7; xix. 38; xxi. 1. (Cf. μετὰ τοῦτο, ii. 12; xi. 7, 11; xix. 28.)

Heb iv. 8; 1 Pet i. 11; Rev i. 19; iv. 1, 2; vii. 9; ix. 12; xv. 5; xviii. 1; xix. 1; xx. 3. (Cf. *μετὰ τοῦτο*, vii. 1.)

Also in Appendix to Mk xvi. 12.

**οἶκος** = 'household' or 'family'.

Mt x. 6; xv. 24 (both *οἶκου* 'Ισραήλ).

Lk i. 27, 33, 69; ii. 4; x. 5 (?); xvi. 27 (?); xix. 9.

Acts ii. 36; vii. 42 (LXX), (both *οἶκος* 'Ισραήλ); x. 2; xi. 14; xvi. 15, 31; xviii. 8.

1 Cor i. 16; 1 Tim iii. 4, 5, 12; v. 4; 2 Tim i. 16; iv. 19; Tit i. 11.

Heb viii. 8 *bis* (LXX), 10 (LXX, all three of Israel and Judah); xi. 7.

**ὄνομα**, nom., in 'whose name was', &c.

Mt xxvii. 57 (*τοῦνομα*, perhaps an accusative).

Mk xiv. 32.

Lk i. 5, 26, 27 *bis*; ii. 25; viii. 41; xxiv. 13.

Acts xiii. 6.

Jn i. 6; iii. 1; xviii. 10.

Rev vi. 8; viii. 11; ix. 11.

**ὀνόματι** = by name.

Mt xxvii. 32.

Mk v. 22.

Lk i. 5; v. 27; x. 38; xvi. 20; xix. 2 (with *καλούμενος*); xxiii. 50; xxix. 18.

Acts v. 1, 34; viii. 9; ix. 10, 11, 12, 33, 36; x. 1; xi. 28; xii. 13; .xvi. 1, 14; xvii. 34; xviii. 2, 7, 24; xix. 24; xx. 9; xxi. 10; xxvii. 1; xxviii. 7.

**ὄς**, in attraction.

Mt xviii. 19; xxiv. 50.

Mk vii. 13.

Lk i. 4; ii. 20\*; iii. 19\*; v. 9 (?); ix. 36, 43\*; xii. 46; xv. 16; xix. 37\*; xxiii. 41; xxiv. 25\*.

Acts i. 1\*, 22; ii. 22; iii. 21\*, 25; vii. 16, 17, 45; viii. 24; ix. 36; x. 39\*; xiii. 39\*; xvii. 31; xx. 38; xxi. 19, 24; xxii. 10\*, 15; xxiv. 21; xxv. 18; xxvi. 2, 16, 22.

Rom iv. 17; xv. 18; 1 Cor vi. 19; vii. 1, 39; 2 Cor i. 4, 6; x. 8, 13; xii. 17, 21; Eph i. 6, 8; ii. 10; iii. 20; iv. 1; 2 Thes i. 4; Tit iii. 6.

Jn iv. 14; vii. 31, 39 (?); xv. 20; xvii. 5 (?), 9, 11; xxi. 10.  
 Heb v. 8; vi. 10; ix. 20 (LXX); Jam ii. 5; 1 Pet iv. 11;  
 2 Pet ii. 12; 1 Jn iii. 24; Jude 15 *bis*; Rev xviii. 6.

The only 'attraction' here considered is that of the relative pronoun to a noun (expressed or understood). On the various kinds of attraction see Winer, § xxiv. 1-3.

\* In these cases with πάντων, πασῶν, or πᾶσιν: cf. also Jude 15.

οὐχί, ἀλλά.

Lk i. 60; xii. 51; xiii. 3, 5; xvi. 30.

Rom iii. 27; 1 Cor x. 29.

Jn ix. 9.

παρά = beyond.

Lk iii. 13; xiii. 2, 4; xviii. 14 (but with some doubt as to the text).

Rom i. 25; iv. 18; xii. 3; xiv. 5; 1 Cor iii. 11; 2 Cor viii. 3;  
 Gal i. 8, 9 (see Lightfoot, *in loc.*).

Heb i. 4, 9; ii. 7, 9; iii. 3; ix. 23; xi. 4, 11; xii. 24.

Acts xviii. 13; Rom i. 26; xi. 24; xvi. 17 are omitted, because the sense seems rather to be 'contrary to'; and this may possibly be the case also as to one or two of the cases given above from the Epistles.

παρὰ τοὺς πόδας.

Mt xv. 30.

Lk vii. 38; viii. 35, 41; xvii. 16.

Acts iv. 35, 37; v. 2; vii. 58; xxii. 3.

Cf. πρὸς τοὺς πόδας Mk 2, Lk 1, Acts 1, Jn 1, Rev 1.

πᾶς, or ἅπας, ὁ λαός.

Mt xxvii. 25.

Lk ii. 10; iii. 21\*; vii. 29; viii. 47; ix. 13; xviii. 43; xix. 48\*; xx. 6\*; xxi. 38; xxiv. 19.

Acts iii. 9, 11; iv. 10†; v. 34; x. 41; xiii. 24†.

Heb ix. 19.

Also in *Pericope de Adultera*, Jn viii. 2.

\* ἅπας. † πᾶς ὁ λαὸς Ἰσραὴλ.

πρός, used of speaking to.

Mk iv. 41\*; x. 26; xii. 7\*; xv. 31\*; xvi. 3\*. (xii. 12 is excluded.)

Lk i. 13, 18, 19, 34, 55, 61; ii. 15\*, 18, 20, 34, 48, 49; iii. 12,

13; iv. 4, 21, 23, 36\*, 43; v. 4, 10, 22, 31, 33, 34, 36; vi. 3, 9, 11; vii. 24, 40, 50; viii. 21, 22, 25\*; ix. 3, 13, 14, 23, 33, 43, 50, 57, 59, [62]; x. 2, 26, 29; xi. 1, 5, 39; xii. 1, 3 (?), 15, 16, 22, 41 *bis* (?); xiii. 7, 23; xiv. 3, 5, 7 *bis*, 23, 25; xv. 3, 22; xvi. 1; xvii. 1, 22; xviii. 9, 31; xix. 5, 8, 9, 13, 33, 39; xx. 2, 3, 9, 23, 25, 41; xxii. 15, 52, 70; xxiii. 4, 14, 22; xxiv. 5, 10, 14\*, 17, 18, 25, 32, 44. (i. 28 and xx. 19 are excluded.)  
 Acts i. 7; ii. 12, 29, 37, 38†; iii. 12, 22, 25; iv. 1, 8, 19, 23; v. 8, 9†, 35; vii. 3; viii. 20, 26; ix. 10, 11†, 15; x. 28; xi. 14, 20; xii. 8, 15, 21 (?); xv. 7, 36; xvi. 37; xviii. 6, 14; xix. 2, 2†; xxi. 37, 39; xxii. 8, 10, 21, 25; xxiii. 3; xxv. 16, 22†; xxvi. 1, 14, 26, 28†, 31\*; xxviii. 4\*, 17, 21, 25. (xxiii. 30 is excluded.)

Rom x. 21; 1 Thes ii. 2.

Jn ii. 3; iii. 4; iv. 15, 33\*, 48, 49; vi. 5, 28, 34; vii. 3, 35\*, 50; viii. 31, 33, 57; xi. 21; xii. 19\*; xvi. 17\*; xix. 24\*.

Heb v. 5; vii. 21 (?); 2 Jn 12 (?); 3 Jn 14 (?). (Heb i. 7, 8, 13; xi. 18 are excluded.)

In Mt iii. 15 WH mg and Tisch have *ειπεν προς αυτον*.

\* *προς αλληλους, εαυτους, εαυτας*. † In these 6 cases in Acts the verb is understood, not expressed.

#### στραφεῖς.

Mt vii. 6 (*στραφέντες*); ix. 22; xvi. 23.

Lk vii. 9, 44; ix. 55; x. 23; xiv. 25; xxii. 61; xxiii. 28.

Jn i. 38; xx. 16 (*στραφείσα*).

Always used of Jesus, except in Mt vii. 6 and Jn xx. 16.

Mk, who never uses *στραφεῖς*, has *επιστραφεῖς* twice (v. 30; viii. 33); Jn also has it in xxi. 22.

*τις*; with optative (see Additional Note, p. 53).

Mk viii. 37 (?).

Lk i. 62; vi. 11; viii. 9; ix. 46; xv. 26; xviii. 36; xxii. 23.

Acts v. 24; x. 17; xvii. 18; xxi. 33.

Mk viii. 37 is more probably a subjunctive. So Swete and Gould, *in loc.*, WH *Notes*, p. 168, and Moulton's note on Winer, p. 360.

#### *τις ἐξ ὑμῶν*;

Mt vi. 27; vii. 9 (with *ἄνθρωπος*).

Lk xi. 5; xii. 25; xiv. 28; xv. 4 (with *ἄνθρωπος*); xvii. 7. (Cf. also xi. 11 *τινα ἐξ ὑμῶν*; and xiv. 5 *τινος ὑμῶν*);

τις, with nouns.

Mt xviii. 12. (Contrast his more frequent use of εἶς with nouns, p. 30.)

Mk xiv. 51; xv. 21.

Lk i. 5; vii. 2, 41; viii. 2, 27 (?); ix. 8, 19; x. 25, 30, 31, 33, 38 *δῖς*; xi. 1, 27, 36; xii. 4, 16; xiii. 31; xiv. 2, 16; xv. 11; xvi. 1, 19, 20; xvii. 12; xviii. 2, 18, 35; xix. 12; xxi. 2; xxii. 56, 59 (*ἄλλος τις*); xxiii. 8, 19, 26; xxiv. 22, 41.

Acts iii. 2; v. 1, 2; viii. 9 *δῖς*, 34 (*ἐτέρου τινός*), 36; ix. 10, 19\*, 33, 36, 43; x. 1, 5, 6, 11, 48\*; xi. 5; xiii. 6, 15; xiv. 8; xv. 2 (*τινας ἄλλους*), 36\*; xvi. 1, 9, 12\*, 14, 16; xvii. 5, 6, 20, 21, 34; xviii. 2, 14, 23, 24; xix. 1, 14, 24, 32 (*ἄλλο τι*); xx. 9; xxi. 10 (?), 16, 34 (*ἄλλο τι*); xxii. 12; xxiv. 1 *δῖς*, 18, 24\*; xxv. 13\*, 14, 16, 19 *δῖς*, 26; xxvii. 1, 8, 16, 26, 27, 39; xxviii. 3.

Rom i. 11, 13; viii. 39; ix. 11; xiii. 9; xv. 26; 1 Cor i. 16 (*τινα ἄλλον*); vii. 12; ix. 12; xi. 18; xiv. 24; xvi. 7; 2 Cor x. 8; xi. 1, 16; Gal vi. 1; Eph vi. 8; Phil ii. 1 *quater*; iii. 4 (*τις . . . ἄλλος*); iv. 8 *δῖς*; Col ii. 23; 1 Tim v. 4, 16, 24.

Jn i. 46; iv. 46; v. 5, 14; xi. 1; xii. 20; xxi. 5.

Heb ii. 7, 9 (both LXX); iv. 7; x. 27; xi. 40; xii. 15 (LXX), 16; Jam i. 18; v. 12; Jude 4.

\* With *ἡμέραι* in these 6 places only.

Some adjectives as well as substantives are here included under 'nouns'.

τις is also used with εἶς in Lk xxii. 50; Jn xi. 49; and perhaps in Mk xiv. 47, 51; and with δύο in Lk vii. 19; Acts xxiii. 23.

τό before the interrogative τίς or τί;

Lk i. 62; ix. 46; xix. 48; xxii. 23, 24.

Acts xxii. 30.

Rom viii. 26.

And there is a similar use of τό before πῶς in Lk xxii. 2, 4; Acts iv. 21. Cf. also 1 Thes iv. 1.

τό, τῷ, before prepositions.

Mt xxiv. 17.

Mk ii. 2.

Lk ii. 39; viii. 15 (?); x. 7; xix. 42; xxii. 37\*; xxiv. 19\*, 27\*, 35. Acts i. 3\*; (iv. 24; xiv. 15; xvii. 24 LXX); xviii. 25\*; xxiii. 11\*, 15\*; xxiv. 10\*, 14, 22\*, 22; xxv. 14; xxviii. 7\*, 10, 15\*.

Rom i. 15; ix. 5; xii. 18; xv. 17; 1 Cor xiii. 10; 2 Cor v. 10; x. 7; Eph i. 10 *bis*; vi. 21, 22\*; Phil i. 12, 27\*, 29; ii. 19\*, 20\*, 23\*; iv. 18; Col i. 20 *bis*; iii. 2; iv. 7, 8\*.

Heb ii. 17; v. 1; 2 Pet i. 3; 1 Jn ii. 15, 16; (Rev x. 6 *ter* LXX).

\* τὰ περί (in Lk xxii. 37 τὸ περί).

τοῦ, before infinitives.

Mt ii. 13; iii. 13; xi. 1; xiii. 3; xxi. 32; xxiv. 45.

Lk i. 74, 77, 79; ii. 21 *a* (?), 24, 27; iv. 10 (LXX); v. 7; viii. 5; ix. 51; x. 19 (?); xii. 42; xvii. 1; xxi. 22; xxii. 6 (?), 31; xxiv. 16, 25, 29, 45.

Acts iii. 2, 12; [v. 31;] vii. 19; ix. 15; x. 47; xiii. 47 (LXX); xiv. 9; xv. 20; xviii. 10; xx. 20 (?), 27 (?), 30; xxi. 12; xxiii. 20; xxvi. 18 *bis*; xxvii. 1.

Rom i. 24; vi. 6; vii. 3; viii. 12; xi. 8 *bis*, 10 (LXX); 1 Cor x. 13; Gal iii. 10; Phil iii. 10.

Heb x. 7 (LXX), 9 (LXX); xi. 5; Jam v. 17; 1 Pet iii. 10 (LXX).

From the above list are excluded 14 cases (viz. Mt vi. 8; Lk ii. 21 *b*; xxii. 15; Acts viii. 40; xxiii. 15; 2 Cor vii. 12; viii. 11 *b*; Gal ii. 12; iii. 23; Jn i. 48; xiii. 19; xvii. 5; Heb ii. 15; Jam iv. 15) in which the τοῦ is governed by a preposition (usually πρό) or by ἐως used as a preposition; also 16 cases (viz. Lk i. 9, 57; ii. 6; iv. 42; Acts xiv. 18; xx. 3; xxvii. 20; Rom xv. 22, 23; 1 Cor ix. 10; xvi. 4; 2 Cor i. 8; viii. 11 *a*; Phil iii. 21; Heb v. 12; 1 Pet iv. 17) in which this genitive is mainly or entirely dependent upon the previous noun or verb, which may perhaps be more or less true of the cases marked (?) above. But even so the telic use of τοῦ with the infinitive remains a decidedly Lucan characteristic.

The Grammars of Winer (§ xlv. 4), Blass (p. 235), J. H. Moulton (i. 216-18) may be consulted.

τούτων = 'him'.

Mt xxvii. 32.

Lk ix. 26; xii. 5; xix. 14; xx. 12, 13; xxiii. 2, 18.

Acts ii. 23; iii. 16; v. 31, 37; (vii. 35 *b*); x. 40; xiii. 27; xv. 38; xvi. 3; xxv. 24.

1 Cor ii. 2; iii. 17; Phil ii. 23; 2 Thes iii. 14.

Jn v. 6; vi. 27; vii. 27; ix. 29; xviii. 40; xix. 12; xxi. 21.

Heb viii. 3.

So also *ταύτην*, Lk xiii. 16; and cf. the use of *τούτου*, Acts xiii. 23, 38.

**φοβέομαι**, used of fearing God.

Mt x. 28.

Lk i. 50; xii. 5 *bis*; xviii. 2, 4; xxiii. 40.

Acts x. 2, 22, 35; xiii. 16, 26.

Col iii. 22 (where, however, *τὸν Κύριον*, not *τὸν Θεόν*, is the better reading).

Rev xiv. 7; xix. 5. (Cf. also xv. 4.)

**φωνή**, with **γίνομαι**.

Mk i. 11 (?).

Lk i. 44; iii. 22; ix. 35, 36.

Acts ii. 6; vii. 31; x. 13; xix. 34. (Cf. also ii. 2 ἤχος.)

Jn xii. 30.

Rev viii. 5; xi. 15, (19); (xvi. 18).

Plural in Rev.

**χαίρω**, of rejoicing, not of greeting.

Mt ii. 10; v. 12; xviii. 13.

Mk xiv. 11.

Lk i. 14; vi. 23; x. 20 *bis*; xiii. 17; xv. 5, 32; xix. 6, 37; xxii. 5; xxiii. 8.

Acts v. 41; viii. 39; xi. 23; xiii. 48; xv. 31.

Rom xii. 12, 15 *bis*; xvi. 19; 1 Cor vii. 30 *bis*; xiii. 6; xvi. 17; 2 Cor ii. 3; vi. 10; vii. 7, 9, 13, 16; xiii. 9; Phil i. 18 *bis*; ii. 17, 18, 28; iii. 1 (?); iv. 4 *bis* (?), 10; Col i. 24; ii. 5; 1 Thes iii. 9; v. 16.

Jn iii. 29; iv. 36; viii. 56; xi. 15; xiv. 28; xvi. 20, 22; xx. 20.

1 Pet iv. 13; 2 Jn 4; 3 Jn 3; Rev xi. 10; xix. 7.

Bp. Lightfoot renders 'farewell' in Phil iii. 1, and suggests a combination of the two senses in iv. 4.

Cf. *εὐφραίνω* on p. 19 above. And see Harnack, *Acts of App.*, Excursus III (E. T., pp. 277 ff.).

**ὡς** = 'when'.

Mk ix. 21.

Lk i. 23, 41, 44; ii. 15, 39; iv. 25; v. 4; vii. 12; xi. 1; xii. 58; xv. 25; xix. 5, 29, 41; xx. 37 (?); xxii. 66; xxiii. 26; xxiv. 32 *bis*.

Acts i. 10; v. 24; vii. 23; viii. 36; ix. 23; x. 7, 17, 25; xiii. 25,

29; xiv. 5; xvi. 4, 10, 15; xvii. 13; xviii. 5; xix. 9, 21; xx. 14, 18; xxi. 1, 12, 27; xxii. 11, 25; xxv. 14; xxvii. 1, 27; xxviii. 4.

Rom xv. 24; 1 Cor xi. 34; Phil ii. 23: with *ἄν* in all three cases. Jn ii. 9, 23; iv. 1, 40; vi. 12, 16; vii. 10; xi. 6, 20, 29, 32, 33; xviii. 6; xix. 33; xx. 11; xxi. 9. (Also in *Pericope de Adultera*, viii. 7.)

In some of these cases *ὡς* can be best rendered by 'as', but in all of them there is some reference to time.

Harnack (*Sayings of Jesus*, E. T., p. 160) observes that such 'temporal clauses with *ὡς* are entirely absent from' the passages which he assigns to 'Q'.

δ, &c., with words inserted between the article and noun.

Mt vii. 3.

Mk iv. 19; v. 26; vi. 36.

Lk i. 70; vi. 42; ix. 12, 37; xvi. 10, 15; xix. 30.

Acts v. 16; viii. 14; x. 45; xiii. 42; xv. 23; xvi. 2; xvii. 13, 28; xix. 25, 38; xx. 21, 26; xxi. 21, 27; xxii. 1; xxiii. 21; xxv. 27; xxvi. 3, 11; xxvii. 2.

Rom i. 12; ii. 27 *bis*; iii. 26; iv. 12; vii. 22; viii. 18; ix. 11, 25 (LXX); xi. 5, 8, 21, 27; xvi. 5, 14, 15; 1 Cor iv. 11; vi. 19; xvi. 19; 2 Cor i. 11; iv. 16; vii. 10 *bis*; viii. 2, 7, 14; ix. 2; xii. 11; Gal i. 2, 17; iv. 25, 26; Eph i. 15; iii. 16; Phil ii. 30 *bis*; iii. 14; iv. 21; Col i. 2; ii. 5, 14; iii. 22; iv. 15 *bis*; 1 Tim iv. 14; v. 3, 5, 16; vi. 3, 19; 2 Tim i. 3, 5; iv. 9; Tit i. 9; ii. 12; iii. 15; Philem 2.

Jn ix. 13.

Heb ii. 2; ix. 15; x. 32; xi. 7; Jam iii. 17; 1 Pet i. 11 *ter*, 14; iii. 2, 3, 15, 16, 19; iv. 2, 8, 12; v. 2, 9; 2 Pet i. 4, 9; ii. 7, 13; iii. 6, 7, 10; Jude 7; Rev ii. 12 (?); iii. 1 (?), 7 (?), 14 (?); v. 13; xvii. 14 (?).

This list, mainly derived from Bruder, p. 598, might perhaps be enlarged. Adjectives agreeing with the substantive are not included among the 'words inserted', nor are conjunctions and particles.

*ἡμέρα* with *γίνομαι*.

Lk iv. 42; vi. 13; xxii. 66.

Acts xii. 18; xv. 35; xxiii. 12; xxvii. 29, 33, 39.

πόλιν or πόλεις after κατά distributive.

Lk viii. 1, 4; xiii. 22 (the only plural).

Acts xv. 21, 36; xx. 23.

So κατ' ἐκκλησίαν, Acts xiv. 23; and perhaps κατ' οἶκον Acts ii. 46; v. 42.

σταθείς, σταθέντες.

Lk xviii. 11, 40; xix. 8.

Acts ii. 14; v. 20; xi. 13; xvii. 22; xxv. 18; xxvii. 21.

χρόνοι (plural).

Lk viii. 29; xx. 9; xxiii. 8.

Acts i. 7; iii. 21; xvii. 30.

Rom xvi. 25; 1 Thes v. 1; 2 Tim i. 9; Tit i. 2.

1 Pet i. 20.

χρόνοι καὶ καιροί are coupled together in Acts i. 7 and 1 Thes v. 1 only.

#### ADDITIONAL NOTES TO PART I.

*Additional Note on the use of the Imperfect Tense (p. 9).*

(a) The comparatively unfrequent use of this tense by Matthew deserves notice, the numbers (excluding for the present the verb substantive) being in the historical books Mt 94, Mk 228, Lk 259, Acts 329, Jn 163. These figures include ἔφη, though it is imperfect in form only and not in force; the occurrences of it are in Mt 15, Mk 6, Lk 7, Acts 15, Jn 12.

No doubt the rarer use of the imperfect in Mt and Jn than in the other historical books is in a considerable degree due to the larger amount of discourse in proportion to narrative which they contain.

(b) The imperfect of the verb substantive with participles is also rare in Mt, the numbers being—

	Mt	Mk	Lk	Acts	Jn
With any participles	6	22	45	36	17
With present participles only	4	16	28	24	8

For some of the many instances of this in LXX see Gen iv. 2, 17; vi. 12\*; xiii. 10; xiv. 12; xviii. 22\*; xxvi. 35; xxxix. 23; xl. 6\*; in all these cases except the three marked \* the present participle is used.

On the subjects of this note may be consulted Allen's *St. Matthew*, pp. xx-xxiii (showing Mt's changes from Mk); Dalman, *W. J.*, pp. 35 f.; besides the usual Grammars (J. H. Moulton's figures slightly differ from the above, *Gr.*, i. 227).

*Additional Note on ἔλεγεν, ἔλεγον* (p. 12).

The extremely few<sup>1</sup> occurrences of these imperfects in LXX are as follows:—ἔλεγεν or ἔλεγε is found in Judg xix. 30; 2 Ki xv. 2; xvi. 7; [3 Ki iii. 22;] 2 Chro xx. 21; 1 Esdr viii. 70 (74); [Esther ii. 15; iii. 4;] Job i. 5; [Tobit x. 6;] 2 Macc iii. 13; xiv. 26; xv. 22; 4 Macc iv. 2, 6, 12; ix. 28; xi. 12, 20; xiii. 11, 12; xviii. 6, 12 (23 cases). And the plural ἔλεγον is found in Gen xix. 5; Numb xxxii. 5, 16; Deut i. 25; [Judg xviii. 8;] 1 Ki xii. 10; xviii. 7; xix. 24; 2 Chro v. 13; Prov iv. 4; Is vi. 3; Jer xlv. 22; Dan Theod vii. 5; 4 Macc vi. 13; xiii. 13, 18; xvii. 1 (17 cases).

The five cases enclosed in square brackets are not found in the B-text. Pss lxxii. (lxxiii.) 15 and xciii. (xciv.) 16 and 2 Macc iv. 47 were purposely omitted as conditional sentences; and 4 Macc xvi. 15 as being a mere mistake for ἔλεγες.

The above list of (23 + 17 =) 40 cases is of interest as showing in the later books, as compared with the earlier, the gradual loss on the whole (for Numb xxxii. 5, 16; Deut i. 25 may be exceptions) of the 'imperfect' sense of continuity or repetition in ἔλεγεν and ἔλεγον in narrative. It is to be remembered as to 4 Macc, in which 14 out of the 40 instances are found, that according to the latest and best authority it 'must be placed at the close of the first century of our era' (Thackeray, *Gram. of O. T. in Greek*, p. 6).

Compare the use of εἶφη, mentioned in the preceding note.

*Additional Note on οὐρανός and οὐρανοί* (p. 30).

The singular and plural are used as follows by the various writers in the New Testament. It will be seen that Matthew, Hebrews, and 2 Peter are the only books in which the plural is more frequent than the singular; but in the Pauline Epistles they are almost equal.

<sup>1</sup> Extremely few in comparison with εἶπεν, &c., as may be seen by glancing at the 50 columns occupied by εἶπεῖν in Hatch and Redpath's *Concordance*.

	Mt	Mk	Lk	Acts	Paul	Jn	Heb	Jam	1 Pet	2 Pet	Jn <sup>1,2,3</sup>	Rev
οὐρανός	27	12	31	24	11	18	3	2	2	1	0	51
οὐρανοί	55	5	4	2	10	0	7	0	1	5	0	1

The one case in Rev is xii. 12, a quotation from or reminiscence of LXX, in which οὐρανοί occurs 4 times with εὐφραίνειν, viz. Deut xxxii. 43; Ps xcvi. 11; Is xlv. 23; xlix. 13 (εὐφρ. is also found with the singular in 1 Chro xvi. 31; Is xlv. 8).

The plural is not frequent in LXX: it only occurs about 50 times against more than 600 occurrences of the singular. It is least uncommon in the Psalms, where it is used about 30 times, and the singular about 50 times.

*Additional Note on the use of the Optative Mood.*

Besides the 17 (? 18) instances of the optative which have been entered once or more under the headings of ἄν (p. 35), εἴη (p. 38), and τίς (p. 46), the only cases of that mood in the historical books are Mk xi. 14 (φάγοι, see p. 133), Lk i. 38 (γένοιτο) and xx. 16 (μὴ γένοιτο), and Acts xvii. 11, 27 bis, xxiv. 19, xxv. 16 bis, 20, xxvii. 12, 39 (the last two cases being in a 'We-Section'). When we add together all these occurrences of optative forms, they amount to Mt 0, Mk 1 (? 2), Lk 11, Acts 17, Jn 0—a remarkable result. In the Epistles there are about 34 instances, of which the Pauline exclamation μὴ γένοιτο supplies 14. It is well known that the optative was obsolescent in the ordinary Greek of N. T. times.

## PART II

### INDICATIONS OF SOURCES

#### SECTION I

##### IDENTITIES IN LANGUAGE

THESE are so numerous and so close, and in many cases they contain constructions or words which are so very unusual or even peculiar, that the use of written Greek documents is *prima facie* suggested by them. Certainly they throw very serious difficulties in the way of an exclusively 'oral theory'.<sup>1</sup> And, so far as they extend, they render the hypothesis of independent translations<sup>2</sup>

<sup>1</sup> They would make such a theory impossible if we did not know that the memories of teachers and learners were trained and cultivated in Judaea to an extent far beyond anything within our own experience. See Schürer, *Hist. of Jewish People*, II. i. 324 (E. T.); and Schiller-Szinessy on the Mishnah in *Enc. Brit.*, xvi. 504. Some interesting parallels and illustrations from the East may be seen in Driver's *Genesis*, p. xlv; Max Müller's *Last Essays*, Series I, pp. 122-37; Geden's *Studies in Eastern Religions*, pp. 13, 26, 251. And there is a western parallel in Caesar's account (*B. G.*, vi. 14) of the exclusively oral teaching of 'a great number of verses' by the Druids, referred to by York Powell (*Life*, ii. 242), who thought that 'in these days of print we are apt to undervalue the possibilities of human memory' (*ib.* i. 206). But it may be doubted whether the matter committed to memory in these cases was often parallel in kind to the contents of our historical Gospels; see Burkitt, *The Gospel History*, &c., p. 145.

<sup>2</sup> The past tense used by Papias (*ἠρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος*, see p. xiii above) tells us that such independent translations of the Matthaean *Logia* had been made at first, but does not say that they continued in use during his own time (and we must remember that Eusebius may be giving us but a very small and incomplete fragment of what Papias wrote). Josephus tells us at the beginning of his *Jewish War* that he himself translated it into Greek, after writing it in the language of his country (*τῆ πατρίῳ*). And 1 Macc 'was written originally in Hebrew (or Aramaic)', though 'it has come down to us only in the form of a Greek translation, which was probably in existence as early as the time of Josephus' (Schürer, *op. cit.*, II. iii. 8 f.). So there may have been similarly an early and generally accepted translation of the *Logia*.

from the *Logia*, or from any other Aramaic source, extremely improbable.

These identities are of three kinds (A, B, C):—

### A. In the construction of sentences.

(i) In Mark, Matthew, and Luke (Mark is placed first, as being admittedly the oldest document):—

#### 1.

Mk ii. 10 ἵνα δὲ εἰδῆτε κτλ.—λέγει τῷ παρα- λυτικῷ· Σοὶ λέγω, ἔγειρε κτλ.	Mt ix. 6 ἵνα δὲ εἰδῆτε κτλ.—τότε λέγει τῷ παραλυτικῷ· ἔγειρε κτλ.	Lk v. 24 ἵνα δὲ εἰδῆτε κτλ.—εἶπεν τῷ παρα- λελυμένῳ· Σοὶ λέγω, ἔγειρε κτλ.
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#### 2.

Mk iii. 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρα- έδωκεν αὐτόν.	Mt x. 4 καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παρα- δοὺς αὐτόν.	Lk vi. 16 καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.
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Observe also in Mk xiv. 10; Mt xxvi. 14; Lk xxii. 3, and again in Mk xiv. 43; Mt xxvi. 47; Lk xxii. 47 the repetition of the fact that Judas was 'one of the twelve' or 'of the number of the twelve'.

#### 3.

Mk xii. 14; Lk xx. 21 ἐπ' ἀλη- θείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.	Mt xxii. 16 τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις.
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(ii) In Mark and Matthew:—

#### 1<sup>1</sup>.

Mk i. 16; Mt iv. 18 ἦσαν γὰρ ἀλλεῖς.

#### 2<sup>1</sup>.

Mk v. 28 ἔλεγεν γὰρ ὅτι Ἐὰν ἄψω- μαι κτλ.	Mt ix. 21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι κτλ.
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<sup>1</sup> Parenthetical additions of explanations.

## 3.

Mk viii. 2 ; Mt xv. 32 ἤδη ἡμέραι τρεῖς προσμένουσίν μοι κτλ.

On the construction see Winer's *Grammar*, § lxii. 2 and note ; Blass, p. 85 ; J. H. Moulton, i. 70. In Mk WH mg has ἡμέραις τρισίν with B only.

## 4.

Mk xiii. 14 ; Mt xxiv. 15 ὁ ἀναγιώσκων νοεῖτω.

5<sup>1</sup>.

<p>Mk xiv. 2 ἔλεγον γάρ, Μὴ ἐν τῇ ἐορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.</p>	<p>Mt xxvi. 5 ἔλεγον δέ, Μὴ ἐν τῇ ἐορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</p>
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6<sup>1</sup>.

<p>Mk xv. 10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνου παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.</p>	<p>Mt xxvii. 18 ἦδει γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν.</p>
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(iii) In Mark and Luke :—

## 1.

<p>Mk i. 7 οὐδ' οὐκ εἰμι ἰκανὸς κύψαι λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.</p>	<p>Lk iii. 16 οὐδ' οὐκ εἰμι ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.</p>
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[But D and other Western authorities omit αὐτοῦ.]

Cf. also Jn i. 27. The only other instances of this construction (οὐδ' . . . αὐτοῦ) seem to be Mk vii. 25 ; Acts xv. 17 ; [1 Pet ii. 24 Tisch but not WH or R ;] Rev iii. 8 ; vii. 2, 9 ; xiii. 8, 12 ; xx. 8. See Blass's *Gram.*, p. 175, and J. H. Moulton's, i. 94, 237.

2<sup>1</sup>.

<p>Mk v. 8 ἔλεγεν γὰρ αὐτῷ *Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.</p>	<p>Lk viii. 29 παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου.</p>
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The appeal of the demons having been first recorded, the cause of it is thus added afterwards, in both Gospels.

<sup>1</sup> Parenthetical additions of explanations. Also notice ἦν γάρ κτλ. in Mk x. 22, Mt xix. 22, and (though not with identical words following) Lk xviii. 23.

(iv) In Matthew and Luke:—

<p style="text-align: center;">1.</p> <p>Mt vii. 3 τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκόν.</p>		<p style="text-align: center;">1.</p> <p>Lk vi. 42 τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν.</p>
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Such an insertion of words between the article and its noun is found here only in Matthew, but 3 times in Mark, and frequently in Luke, Acts, and other books. See pp. 27 and 50.

### B. In single words and short phrases.<sup>1</sup>

(i) In Mark, Matthew, and Luke:—

1.

ἀπαρθῆ Mk ii. 20; Mt ix. 15; Lk v. 35.  
ἀπαίρω or ἀπαίρομαι here only in N. T.: but the active ἀπαίρω is frequent in LXX.

2.

ἐπίβλημα Mk ii. 21; Mt ix. 16; Lk v. 36 *bis*.  
Here only in N. T.: LXX 1. Used in Classical Greek of a cloak or of hangings, not of a patch.

3.

σπορίμων Mk ii. 23; Mt xii. 1; Lk vi. 1.  
σπόριμος here only in N. T.: LXX 4.

4.

τίλλοντες Mk ii. 23; τίλλειν Mt xii. 1; ἔτιλλον Lk vi. 1.  
τίλλω here only in N. T.: LXX 3. In Greek generally, τίλλω is used of hair, δρέπω of flowers and fruit.

<sup>1</sup> As a rule, the identities in language which seem to the compiler most remarkable have been placed first in the following lists. But this rule has not been uniformly observed, for it has been thought best to group together instances taken from the same passage, e.g. the two from Mk ii. 20, 21, and the four from Mk viii. 3-7. The appended notes draw attention to the rarity of the word, and to the consequent degree of unlikelihood that anything but a common written origin can account for its use in more than one Gospel. In these notes, as elsewhere, the figures printed in thick type denote that the word or phrase occurs so many times in the New Test. or its various books, or in the Septuagint.

## 5.

*εύκοπότερον* { Mk ii. 9; Mt ix. 5; Lk v. 23.  
 { Mk x. 25; Mt xix. 24; Lk xviii. 25.

*εύκοπος* only once besides in N. T. (*εύκοπότερον* Lk xvi. 17):  
 LXX 2. Apparently not common in Classical Greek.

## 6.

*δυσκόλως* Mk x. 23; Mt xix. 23; Lk xviii. 24.

The adverb here only in N. T.: *δύσκολος* only in the following  
 verse of Mark: LXX 1. But both adjective and adverb  
 are in classical use.

## 7.

*κατασκευάσει τὴν ὁδὸν σου* Mk i. 2; Mt xi. 10; Lk vii. 27.

In quotation from Mal iii. 1 where LXX has *ἐπιβλέψεται*.—  
*κατασκευάζω* also Lk 1, Heb 6, 1 Pet 1, LXX 30, but nowhere  
 with *ὁδός* or any similar word.

## 8.

*ζημιωθῆναι* Mk viii. 36; *ζημιωθῆ* Mt xvi. 26; *ζημιωθείς* Lk ix. 25.

*ζημιώω* elsewhere only Paul 3; LXX 7.

## 9.

*ἐντραπήσονται* Mk xii. 6; Mt xxi. 37; Lk xx. 13.

*ἐντρέπομαι* elsewhere in this sense with acc. only Lk 2, Heb 1,  
 and LXX about 6 times.

## 10.

*κατεγέλων αὐτοῦ* Mk v. 40; Mt ix. 24; Lk viii. 53.

*καταγελάω* here only in N. T.: LXX about 22.

## 11.

*οὐ μὴ γεύσονται θανάτου* Mk ix. 1; Mt xvi. 28; Lk ix. 27.

The phrase is also used in Jn viii. 52 and Heb ii. 9: never in  
 LXX, but cf. 2 Ki iii. 35 *οὐ μὴ γεύσωμαι ἄρτον*.

## 12.

*ἀφείλεν* Mk xiv. 47; Mt xxvi. 51; Lk xxii. 50, with *ῥάριον*, *ῥάτιον*,  
 and *οὐς* respectively.

*ἀφαιρέω* also Lk 3, Paul 1, Heb 1, Rev 2, but never in a physical  
 sense as here. *ἀποκόπτω* would have seemed a more likely  
 word, as in Jn xviii. 10, 26, and in Judg i. 6, 7. In

LXX, however, ἀφαιρέω is used of cutting off the head in Gen xl. 19; 1 Ki xvii. 46, 51; 2 Ki iv. 7 (?); xvi. 9; xx. 22; 4 Ki vi. 32; Judith xiii. 8; xiv. 15; 1 Macc vii. 47 (of right hand also); xi. 17; 2 Macc i. 16 (?). Cf. also Lev: 16; 1 Ki xxiv. 5, 6, 12.

## 13.

μετὰ μαχαιρῶν καὶ ξύλων Mk xiv. 43, 48; Mt xxvi. 47, 55; Lk xxii. 52. ξύλον in this sense here only in N. T.: and very rare in LXX, ῥάβδος and βακτηρία being the usual words: see, however, 2 Ki xxiii. 21; Is x. 15; also 2 Ki xxi. 19; xxiii. 7; 1 Chro xx. 5 of the staff of a spear.

## 14.

ἀνέξομαι ὑμῶν Mk ix. 19; Mt xvii. 17; Lk ix. 41.

Here only in Gospels: but Acts 1, Paul 10, Heb 1: LXX 12.

15<sup>1</sup>.

υἱοὶ τοῦ νυμφῶνος Mk ii. 19; Mt ix. 15; Lk v. 34.

νυμφῶν here and Mt xxii. 10 (?) only in N. T.: in LXX only Tobit 2.

16<sup>1</sup>.

ἐξέδετο Mk xii. 1; Mt xxi. 33; Lk xx. 9; also ἐκδύσεται Mt xxi. 41.

ἐκδίδομαι here only in N. T.: LXX 18, but not in this sense of 'letting out', which, however, is classical (Swete on Mk xii. 1).

The unusual grammatical form ἐξέδετο (see WH, *Notes*, pp. 167 f.) occurs in the A-text of Ex ii. 21 and 1 Macc x. 58: it is also paralleled in the papyri (J. H. Moulton, *Gram.*, i. 55).

17<sup>1</sup>.

κατασκηνοῖν Mk iv. 32; Mt xiii. 32; κατασκήνωσεν Lk xiii. 19.

κατασκηνώω besides in N. T. only Acts ii. 26 from LXX: in LXX it is very frequent.

<sup>1</sup> These three words or phrases being such as would be required, or at least such as would be naturally suggested, by the subject-matter, not much stress is laid upon them.

(ii) In Mark and Matthew <sup>1</sup>:—

1.

*κατεξουσιάζουσιν αὐτῶν* Mk x. 42 ; Mt xx. 25.*κατεξουσιάζω* is not quoted as occurring anywhere else.

2.

*ἀκυροῦντες* Mk vii. 13 ; Mt xv. 6.*ἀκυρόω* besides in N. T. only Gal iii. 17. In LXX 7 (6 of the cases being in 2 Macc); and several times in the fragments of the other Greek versions.

3.

*κυναρίους* Mk vii. 27 ; Mt xv. 26 ; *κυνάρια* Mk vii. 28 ; Mt xv. 27.*κυνάριον* here only in N. T., and never in LXX.

4.

*ἀπὸ τῶν ψυχίων* Mk vii. 28 ; Mt xv. 27.*ψυχίον* here only in N. T.: never in LXX or in Classical Greek.

5.

*νήστεις* Mk viii. 3 ; Mt xv. 32.*νήστις* here only in N. T.: *νήστης* or *νήστις* LXX 1.

6.

*ἐκλυθήσονται ἐν τῇ ὁδῷ* Mk viii. 3 ; *ἐκλυθῶσιν ἐν τῇ ὁδῷ* Mt xv. 32.*ἐκλύω* besides also Paul 1, Heb 2: frequent in LXX, and about 8 times in exactly the same sense as here.

7.

*ἐπ' ἐρημίας* Mk viii. 4 ; *ἐν ἐρημίᾳ* Mt xv. 33.*ἐρημία* here only in Gospels, and Paul 1, Heb 1: LXX 7. In N. T. *ἔρημος τόπος* and *ἡ ἔρημος* are the usual forms.

8.

*ἰχθύδια* Mk viii. 7 ; Mt xv. 34.*ἰχθύδιον* here only in N. T., and never in LXX.

9.

*ὁ ἐμβαπτόμενος* Mk xiv. 20 ; *ὁ ἐμβάψας* Mt xxvi. 23.*ἐμβάπτω* here only in N. T., and never in LXX.<sup>1</sup> It would be very easy to lengthen this list.

## 10.

εἰς τὸ τρύβλιον Mk xiv. 20 ; ἐν τῷ τρυβλίῳ Mt xxvi. 23.  
 τρύβλιον here only in N. T. : LXX 19.

## 11.

μύλος ὀνικός Mk ix. 42 ; Mt xviii. 6.  
 ὀνικός here only in N. T. and never in LXX or elsewhere.  
 But J. Lightfoot (quoted by Swete on Mk) and others show  
 that there was a Jewish phrase of which this would be  
 an obvious rendering. (See *Enc. Bibl.*, iii. 3094.) And  
 the word itself occurs in the papyri cited as *BU* 913  
 (1st century A. D.).

## 12.

ἐκολόβωσεν Mk xiii. 20 *his* ; ἐκολοβώθησαν, κολοβωθήσονται  
 Mt xxiv. 22.  
 κολοβόω here only in N. T. : LXX 1, but more frequent in the  
 fragments of the other Greek versions.

## 13.

προεῖρηκα ὑμῖν Mk xiii. 23 ; Mt xxiv. 25.  
 προερῶ here only in Gospels : Paul 4, Heb 1 (?), 2 Pet 1,  
 Jude 1 : LXX 12.

## 14.

ἀντάλλαγμα Mk viii. 37 ; Mt xvi. 26.  
 Here only in N. T. : LXX 10. The parallel in Sir xxvi. 14  
 is remarkable.

## 15.

ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ Mk vi. 14 ; αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ  
 Mt xiv. 2.  
 ἐνεργέω here only in Gospels, but in Epistles 18 : LXX 7.

## 16.

φρονεῖς Mk viii. 33 ; Mt xvi. 23.  
 φρονέω here only in Gospels ; but Acts 1, Paul 23 : LXX 15.

## 17.

πολέμους καὶ ἀκοὰς πολέμων Mk xiii. 7 ; Mt xxiv. 6.  
 In this sense, the plural ἀκοαί here only in N. T., and LXX 2.

18.

μνημόσυνον Mk xiv. 9 ; Mt xxvi. 13.

Besides this, in N. T. only Acts x. 4. But LXX 70 : so it is perhaps the obvious word here ; cf. e. g. Ex xvii. 14 LXX.

19.

συλλαβεῖν με Mk xiv. 48 ; Mt xxvi. 55.

συλλαμβάνω here only in Mark and Matthew ; but also in this sense Lk 2, Jn 1, Acts 4, and frequently in LXX.

20.

προσλαβόμενος αὐτόν Mk viii. 32 ; Mt xvi. 22.

προσλαμβάνω here only in Gospels ; also Acts 5, Paul 5, and LXX 8, but never with exactly this meaning.

21.

ἤδη ὥρας πολλῆς γενομένης . . . ἤδη ὥρα πολλή Mk vi. 35 ; ἡ ὥρα ἤδη παρήλθεν Mt xiv. 15.

ὥρα, with this meaning of 'daytime', apparently here only in N. T. (cf., however, Mk xi. 11).

22.

οὐ βλέπεις εἰς πρόσωπον Mk xii. 14 ; Mt xxii. 16.

Here only in N. T., and not in LXX, for 1 Sam xvi. 7 is not an exact parallel. Lk has the more usual οὐ λαμβάνεις πρόσωπον (Gal ii. 6 and LXX).

23.

ἀδημονεῖν Mk xiv. 13 ; Mt xxvi. 37.

ἀδημονέω in N. T. only here and Phil ii. 26. Not in LXX, but Aq. and Symm.

(iii) In Mark and Luke :—

1.

ματισμένον Mk v. 15 ; Lk viii. 35.

ίματίζω here only in N. T. : not in LXX, nor elsewhere.

2.

σωφρονοῦντα Mk v. 15 ; Lk viii. 35.

σωφρονέω here only in Gospels : also Paul 3, 1 Pet 1. Not in LXX.

3.

κατέκλασεν Mk vi. 41; Lk ix. 16 (Mt xiv. 19 has the more usual κλάσας).

κατακλάω here only in N. T.: LXX 1.

4.

ἀνάγειον Mk xiv. 15; Lk xxii. 12.

Here only in N. T.: not in LXX. (ὑπερῶον is used for an 'upper room', Acts 4; also LXX 24.)

5.

τί ἐτι σκύλλεις Mk v. 35; μηκέτι σκύλλε Lk viii. 49.

σκύλλω besides in N. T. only Lk vii. 6 (μὴ σκύλλου) and Mt ix. 36: not in LXX. In Classical Greek usually in a physical sense.

6.

φιμώθητι Mk i. 25; Lk iv. 35.

φιμώω also Mt 2, Mk 1, Paul 2, 1 Pet 1: LXX 3.

7.

εἰς τις Mk xiv. 47; Lk xxii. 50.

A remarkable case, *ἰφ τις* is genuine in both places, for it is only found elsewhere in N. T. with a numeral in Lk vii. 19; Jn xi. 49; Acts xxiii. 23 and perhaps Mk xiv. 51: but WH bracket it in Mk xiv. 47, it being omitted by  $\aleph$ AL and a few other authorities.

(iv) In Matthew and Luke :—

1.

ἐπιούσιον Mt vi. 11; Lk xi. 3.

ἐπιούσιος not elsewhere in N. T., nor in LXX, nor anywhere else. But perhaps this identity may be accounted for by liturgical use.

2.

φωλεούς Mt viii. 20; Lk ix. 58.

φωλέος here only in N. T.: not in LXX.

3.

κατασκηνώσεις Mt viii. 20; Lk ix. 58.

κατασκήνωσις here only in N. T.: LXX 5, but always of the temple or of the Divine Presence.

## 4.

ἐν γεννητοῖς γυναικῶν Mt xi. 11; Lk vii. 28.

γεννητός never elsewhere in N. T.: in LXX only γεννητός γυναικός  
Job 5.

5, 6<sup>1</sup>.

κάρφος, δοκός, each 3 times in Mt vii. 3-5; Lk vi. 41, 42.

Both here only in N. T.: in LXX κάρφος 1, δοκός 10.

7<sup>1</sup>.

διαβλέψεις Mt vii. 5; Lk vi. 42.

διαβλέπω besides in N. T. only Mk viii. 25: not in LXX.

## 8.

ἀπλοῦς Mt vi. 22; Lk xi. 34.

Here only in N. T.: LXX 1, but more frequent in Aq.,  
Symm., Theod.

## 9.

φωτινόν Mt vi. 22; Lk xi. 34; also 36 *bis*.

φωτινός besides in N. T. only Mt xvii. 5: LXX 2.

## 10.

σκοτινόν Mt vi. 23; Lk xi. 34; also 36.

σκοτινός here only in N. T.: LXX. 16.

## 11.

σεσαρωμένον Mt xii. 44; Lk xi. 25.

σαρώ besides in N. T. only Lk xv. 8: not in LXX.

## 12.

ικανός ἵνα . . . εἰσελθῆς Mt viii. 8; Lk vii. 6.

ικανός with ἵνα here only in N. T.: not in LXX.

## 13.

μὴ φοβηθῆτε ἀπὸ τῶν Mt x. 28; Lk xii. 4.

φοβέομαι ἀπὸ here only in N. T.: but in LXX 49 times (25 of  
them with προσώπου) out of about 440 occurrences of the  
verb.

<sup>1</sup> It is remarkable that in this list these are the only cases found in the Sermons on the Mount and on the Level Place.

## 14.

ὁμολογήσει ἐν ἐμοί . . . ὁμολογήσω καὶ γὰρ (Lk ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει) ἐν αὐτῷ, Mt x. 32; Lk xii. 8.

ὁμολογέω ἐν here only in N. T. (for the sense is different in Rom x. 9); and not in LXX. See J. H. Moulton, *Gram.*, i. 104, and Allen on Mt x. 32.

## 15.

ἴνα μου ὑπὸ τὴν στέγην εἰσέλθῃς Mt viii. 8; ἴνα ὑπὸ τὴν στέγην μου εἰσέλθῃς Lk vii. 6.

στέγη besides in N. T. only Mk ii. 4: LXX 5.

## 16.

εἰπέ λόγῳ Mt viii. 8; Lk vii. 7.

There seems to be no close parallel to this dative in N. T.: Alford refers only to Gal vi. 11 γράμμασιν ἔγραψα.

## 17.

ἐρημῶνται Mt xii. 25; Lk xi. 17.

ἐρημῶ besides in N. T. only Rev 3: frequent in LXX.

## 18.

ἔφθασεν ἐφ' ὑμᾶς Mt xii. 28; Lk xi. 20.

φθάνω besides in N. T. only Paul 5: LXX 29: with ἐπί only Paul 1, LXX 6.

### C. Longer passages in which many words are identical.

Here especially it should be borne in mind that in the earliest Christian days there was undoubtedly a habit and a power of accurate oral transmission, to which there is no parallel now. We therefore may not say of any closely similar passages that they *cannot* be thus accounted for. If however such passages as the following are examined together, as they may be, e. g. in Tischendorf's *Synopsis Evangelica*, or, better still, in Rushbrooke's *Synopticon*, it seems difficult to believe that they owe nothing to a written Greek source. As to the narratives especially, it

appears very unlikely that they could have been handed on so exactly without the use of documents, even if this was the case with the discourses.

(i) Narratives (including sayings).	Tisch Syn. Ev. §	Synop- ticon. Page
Mk i. 16-20; Mt iv. 18-22: Calling of Peter, Andrew, James, and John . . . . .	31	4
Mk i. 21-8; Lk iv. 31-7: The Demoniac in the Synagogue at Capernaum . . . . .	32	5
Mk i. 40-4; Mt viii. 2-4; Lk v. 12-14: Cleansing of the Leper . . . . .	35	8
Mt viii. 9, 10; Lk vii. 8, 9: The Centurion's Faith <sup>1</sup>	42	148
Mk vi. 41; Mt xiv. 19; Lk ix. 16: Feeding the 5,000 . . . . .	59	41
Mk viii. 1-9; Mt xv. 32-9: Feeding the 4,000 . . . . .	66	49f.
Mk xiv. 32-4; Mt xxvi. 36-8: Gethsemane . . . . .	153	108
Mk xiv. 48, 49; Mt xxvi. 55, 56: 'Are ye come out,' &c. (cf. Lk xxii. 52, 53) . . . . .	154	111
Mk xv. 29-32; Mt xxvii. 39-44: Jesus mocked on the Cross . . . . .	165	121

(ii) Discourses.

Mk ii. 9, 10; Mt ix. 5, 6; Lk v. 23, 24: 'Whether is easier,' &c. . . . .	36	10
Mk ii. 19, 20; Mt ix. 15; Lk v. 34, 35: 'Can the children of the bridechamber,' &c. . . . .	37	12
Mk xiii. 19-23; Mt xxiv. 21-5: 'Shall be tribula- tion, such as,' &c. . . . .	139	95f.
Mt xii. 27, 28; Lk xi. 19, 20: 'By whom do your sons,' &c. . . . .	47	17
Mt xii. 41, 42; Lk xi. 31, 32: 'The men of Nineveh' and 'the queen of the south' <sup>2</sup> . . . . .	91	158
Mt xxiv. 43-51; Lk xii. 39-46: 'If the master of the house had known,' &c. . . . .	95	168

The above are instances which have impressed the compiler of these lists, but there are other similarities as prolonged.<sup>3</sup>

<sup>1</sup> This is the only non-Marcian narrative.

<sup>2</sup> But with change of order.

<sup>3</sup> Some of them are named by Bacon, *Introd. to N. T.*, p. 179 note.

From these 'identities of language', which seem all but unaccountable unless we admit *some* use of written Greek documents, we have now to turn to other phenomena, which point, at least as distinctly, to the influences of oral transmission.<sup>1</sup>

## SECTION II

### WORDS DIFFERENTLY APPLIED

WE not infrequently find the same, or closely similar, words used with different applications or in different connexions, where the passages containing them are evidently parallel. How could these variations have arisen? Copying from documents does not seem to account for them;<sup>2</sup> but it is not at all difficult to see how they might have arisen in the course of oral transmission. Particular words might linger in the memory, while their position in a sentence was forgotten; and in some cases they might become confused with other words of similar sound.<sup>3</sup>

<sup>1</sup> On the combined use of these two kinds of sources see p. 217.

<sup>2</sup> I do not forget the valuable caution against making *a priori* assertions 'as to what a serious writer will do, or will not do, in the way of dealing with the documents which he embodies in his work', which is supplied by the Rev. C. Plummer's article in the *Expositor*, July, 1889 (3rd Series, vol. x. pp. 23 ff.), entitled 'A Mediaeval Illustration of the Documentary Theory of the Origin of the Synoptic Gospels'. But after carefully examining his illustrations of the freedom which mediaeval chroniclers allowed themselves in adapting, altering, and combining the MSS. which lay before them, I still hold that the numerous instances of '*words differently applied*' which I have collected in this Section (though Mr. Plummer does at the bottom of p. 28 give one interesting parallel to them), and the '*transpositions*' which I have collected in the next Section, are, on the whole and when taken together, inexplicable on any exclusively documentary theory. See Moffatt's *Historical N. T.*<sup>1</sup>, p. 616, notes; also E. D. Burton, *Principles of Literary Criticism, &c.*, pp. 20-2, referring to the literary methods (1) of N. T. writers as to quotations from O. T., (2) of the author of the Appendix to Mark, (3) of Tatian in his Diatessaron; and Hobson, *The Diat. of Tatian and the Synoptic Problem* (Chicago, 1904), especially pp. 10 and 75 ff.

<sup>3</sup> Some of the cases are such as might be 'clerical errors', arising either in the first MSS. or more probably afterwards, if the scribes wrote *from dictation*. 'The ear would not always be a certain guide to the sense. One

Special attention will here be called to words of these kinds by the use of thick type.

We may trace such variations :—

- A. In the reports of the sayings of Jesus (though on the whole these are more accordant than any other parts of the Synoptic Gospels).
- B. In the attribution of the same, or very similar, words to different speakers.
- C. In the use of the same, or very similar, words as part of a speech and as part of the Evangelist's narrative.
- D. In the rest of the Synoptic narratives.

The cases which seem to the present compiler most forcible will, as a rule, be placed first in the four lists ; but no stress is to be laid on this order.

#### A. In the reports of the sayings of Jesus.

1.

Mk iv. 19 <i>ἐπιθυμῖαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον.</i> (Mt xiii. 22 <i>συνπνίγει τὸν λόγον.</i> )		Lk viii. 14 <i>οὗτοι . . . πορευόμενοι συνπνίγονται.</i>
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2.

Mk xii. 20 <i>οὐκ ἀφήκεν σπέρμα.</i>		Mt xxii. 25 <i>μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ.</i>
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3.

Mk xiii. 9, 10 . . . <i>εἰς μαρτύριον αὐτοῖς. καὶ εἰς πάντα τὰ ἔθνη . . . δεῖ κηρυχθῆναι κτλ.</i>		Mt xxiv. 14 <i>καὶ κηρυχθήσεται . . . εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν.</i> (Cf. also x. 18, which more nearly resembles Mk xiii. 9.)		Lk xxi. 13 . . . <i>ἀποβήσεται ὑμῖν εἰς μαρτύριον.</i>
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Thus the words *εἰς μαρτύριον* have different applications in all three Gospels.

word would sometimes be mistaken for another of similar sound but different meaning.'—G. L. Cary, *The Synoptic Gospels*, p. 334.

4.

Mk xiii. 14 ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως.	Mt xxiv. 15 ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως.	Lk xxi. 20 ὅταν δὲ ἴδῃτε . . . γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
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ἐρήμωσις is used here only in N. T.

5.

Mt x. 27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.	Lk xii. 3 ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτί ἀκουσθήσεται, καὶ ὁ πρὸς τὸ οὐς ἐλάλησατε ἐν τοῖς ταμίοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
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These two sayings are assigned to different occasions by Mt and Lk, Mt giving them in a charge to 'the twelve', and Lk in an address to 'disciples', which starts from a warning against hypocrisy; but the immediate contexts are the same in both Gospels.

6.

Mt xii. 33 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν.	Lk vi. 43 οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. And so ποιεῖ twice and ποιεῖν once in Mt vii. 17, 18.
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See also in Doublets.

7.

Mt v. 45 ὅπως γένησθε υἱοὶ κτλ.	Lk vi. 35 καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ κτλ.
Mt v. 46 τίνα μισθὸν ἔχετε;	Lk vi. 32 ποία ὑμῖν χάρις ἐστίν;

See also Transposition, p. 78.

8.

Mt xxiii. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.	Lk xi. 40, 41 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἕξωθεν καὶ τὸ ἔσωθεν ἐποίησε; πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν.
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καθαρός is only used twice besides by the Synoptists (viz. Mt v. 8; xxvii. 59).

9.

Mt x. 25 . . . ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ.	Lk vi. 40 . . . κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
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10.

Mk xiv. 8 ὁ ἔσχεν ἐποίησεν· προ- έλαβεν μυρίσαι . . . εἰς τὸν ἐν- ταφιασμόν.	Mt xxvi. 12 βαλοῦσα . . . τὸ μύρον . . . πρὸς τὸ ἐνταφιάσαι με ἐποίη- σεν.
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11.

Mk xi. 3 καὶ εὐθὺς αὐτὸν ἀπο- στέλλει πάλιν ὧδε.	Mt. xxi. 3 εὐθὺς δὲ ἀποσπελεῖ αὐτούς.
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In Mk these words are apparently meant to be said by the disciples to the owner of the colt as a promise that it should be returned: in Mt they are a prediction of the promptness with which the request would be granted. See also p. 120.

12 (?).

Mt xi. 27 . . . οὐδὲ τὸν πατέρα τῆς ἐπιγινώσκει.	Lk x. 22 οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς . . . τίς ἐστίν ὁ πατήρ . . .
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13 (?).

Mk iii. 28 πάντα ἀφε- θήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτή- ματα καὶ αἱ βλασφη- μῖαι κτλ.	Mt xii. 31, 32 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώ- ποις . . . καὶ ὁς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.	Lk xii. 10 καὶ πᾶς ὁς ἔρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθή- σεται αὐτῷ.
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The plural 'sons of men' is noticeable as being used in N. T. only here and in Eph iii. 5; but often in LXX, e.g. Gen xi. 5; Ps iv. 3; lvii. (lviii.) 2. (It occurs in the first Oxyrhynchus *Sayings of Jesus*, No. III.) See Dr. Abbott in *Enc. Brit.*, x. 792; Schmiedel in *Enc. Bibl.*, ii. 1848 (d), where a deliberate alteration by Mk is suggested; Drummond in *J. T. S.*, ii. 551.

**B. The attribution of the same, or very similar, words to different speakers.**

## 1.

In Mk xv. 36 ἄφετε ἴδωμεν is said by the man who brings the vinegar: in Mt xxvii. 49 ἄφες ἴδωμεν is said by οἱ λοιποί. (See J. H. Moulton, *Gram. of N. T.*, i. 175.)

## 2.

In Mk x. 3 Jesus asks the Pharisees τί (= 'what') ὑμῖν ἐνετείλατο Μωυσῆς: in Mt xix. 7 they ask Him τί (= 'why') οὖν Μωυσῆς ἐνετείλατο κτλ.

## 3.

In Mt xxi. 41 ἀπολέσει (τοὺς γεωργούς) κτλ. is a reply from the hearers of the parable: in Mk xii. 9; Lk xx. 16 it is the answer given by Jesus to His own question.

## 4.

In Mt xix. 20 the young ruler asks τί ἔτι ὑστερῶ: in Mk x. 21 Jesus says to him εἶν σε ὑστερεῖ (and so Lk xviii. 22 ἔτι εἶν σοι λείπει).

## 5.

In Mk vi. 16; Mt xiv. 2 Herod himself says, in Lk ix. 7 others have said (διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν), that John was risen from the dead. (But see Field, *Notes on Transl. of N. T.*, on Mk vi. 14, where WH have ἔλεγον.)

## 6.

In Mt viii. 8 the centurion himself says (ἀποκριθεὶς ἔφη), in Lk vii. 6 his friends say as a message from him, the words which show his great faith.

## 7.

In Mt xviii. 21 Peter asks how often he shall forgive, and whether until seven times (ἕως ἑπτάκις); in Lk xvii. 4 Jesus tells the disciples to forgive seven times (ἑπτάκις).

## 8.

In Mt vii. 14 the mention of ὄλιγοι οἱ forms part of a warning given by Jesus: in Lk xiii. 23 it forms part of a question put to Him.

**C. The use of the same, or very similar, words as part of a speech and as part of the Evangelist's narrative.**

## 1.

In Lk iv. 43 Jesus says *εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ*: in Mt iv. 23 He is spoken of as *κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας*.

## 2.

In Lk viii. 46 Jesus says *ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ*: in Mk v. 30 the Evangelist says of Him *ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληλυθούσαν*.

## 3.

In Mt xxvi. 1, 2 Jesus says *οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται*: in Mk xiv. 1; Lk xxii. 1 the Evangelists speak of the feast as approaching (*Μκ μετὰ δύο ἡμέρας*).

## 4.

In Mt xviii. 1 the disciples come and ask Jesus *τίς ἄρα μείζων*: in Mk ix. 34; Lk ix. 46 the Evangelists state that they had been, or were, disputing among themselves as to *τίς μείζων*.

## 5.

In Mt xix. 24 Jesus says *πάλιν δὲ λέγω ὑμῖν*: in Mk x. 24 the Evangelist writes *ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς*.

## 6.

In Mk xiv. 49 it seems that Jesus says *ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί*: in Mt xxvi. 56 the Evangelist adds *τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν*.

Other such cases may be seen by comparing Mk i. 37 with Lk iv. 42; Mt x. 7 with Lk ix. 2; Mk iii. 30 with Lk xi. 18; Mk xiv. 23 with Mt xxvi. 27; Mk ix. 9, Mt xvii. 9 with Lk ix. 36 (i. e. the command to the Apostles to be silent with the fact of their silence about the Transfiguration).

## D. Variations in the rest of the Synoptic narratives.

1.

Mt iii. 5 ἐξεπορεύετο πρὸς αὐτὸν . . . πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.		Lk iii. 3 καὶ ἦλθεν εἰς πᾶσαν περί- χωρον τοῦ Ἰορδάνου.
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2.

Mk vi. 19, 20 Ἡρῳδιάς . . . ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύ- νατο· ὁ γὰρ Ἡρώδης ἐφοβείτο τὸν Ἰωάνην.		Mt xiv. 5 [Ἡρώδης] . . . θέλων αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον.
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3.

Mk xvi. 7; Mt xxviii. 7 προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν.		Lk xxiv. 6 μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ.
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4.

Mk xvi. 7 καθὼς εἶπεν ὑμῖν.		Mt xxviii. 7 ἰδοὺ εἶπον ὑμῖν.
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WH suggest that εἶπον is perhaps a primitive error for εἶπεν.

5.

Mk vi. 48 ἰδὼν αὐτοὺς βασιανίζο- μένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς.		Mt xiv. 24 τὸ δὲ πλοῖον . . . βασα- νιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.
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6.

Mk x. 17, 18; Lk xviii. 18, 19 διδάσκαλε ἀγαθέ, τί ποιήσω (Lk ποιήσας) . . . τί με λέγεις ἀγαθόν;		Mt xix. 16, 17 διδάσκαλε, τί ἀγα- θὸν ποιήσω . . . τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;
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7.

Mk xiv. 71 οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.		Mt xxvi. 74 οὐκ οἶδα τὸν ἄνθρωπον.		Lk xxii. 60 ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.
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The vocative ἄνθρωπε occurs in Lk 4, Paul 3, Jam 1, and not elsewhere in N. T. (pp. 16, 36).

8.

Mk xi. 10 ὡσαννὰ . . . εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ.		Mt xxi. 9 ὡσαννὰ τῷ υἱῷ Δαυεὶδ.
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Lk has no mention of Δαυεὶδ.

9.

Mk xv. 17 περιτιθέασιν αὐτῷ πλέξαντες ἀκίνθινον στέφανον.

Mt xxvii. 28 χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον κτλ.

Cf. also ἐνδιδύσκουσιν in Mk with ἐκδύσαντες in Mt.

10.

Mk xv. 21 ; Lk xxiii. 26 . . . Σίμωνα . . . ἐρχόμενον ἀπ' ἀγροῦ.

Mt xxvii. 32 ἐξερχόμενοι δὲ εὗρον . . . Σίμωνα.

11.

Mk iii. 8 ἀκούοντες ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.

Lk vi. 17 ἦλθαν ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι κτλ.

12.

Mk v. 3 τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν.

Lk viii. 27 ἐν οἰκίᾳ οὐκ ἔμενον ἀλλ' ἐν τοῖς μνήμασιν.

13.

Mk v. 4 οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι.

Mt viii. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν.

14.

Mk i. 23 καὶ ἀνέκραξεν.  
Mk i. 26 φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

Lk iv. 33 καὶ ἀνέκραξεν φωνῇ μεγάλῃ.  
[Lk mentions no cry after the command φιμώθητι.]

15.

Mk vi. 16 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἠγέρθη.

Mt xiv. 2 οὗτός ἐστιν Ἰωάνης ὁ βαπτιστῆς, αὐτὸς ἠγέρθη κτλ.

Lk ix. 9 Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος κτλ.

16.

Mk vi. 20 Ἡρώδης . . . ἀκούσας αὐτοῦ πολλὰ ἠπόρει.

Lk ix. 7 Ἡρώδης . . . διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν κτλ.  
[Lk does not give the part of the narrative in which Mk uses ἠπόρει.]

17.

Mk xv. 37 ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

Mt xxvii. 50 κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

18.

Mk v. 24 καὶ ἠκολούθει αὐτῷ ὄχλος  
πολὺς, καὶ συνέθλιβον αὐτόν.

Mt ix. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς  
ἠκολούθει αὐτῷ, καὶ οἱ μαθηταὶ  
αὐτοῦ.

19.

Mt iv. 13 ἔλθων κατώκησεν εἰς  
Καφαρναούμ.

Lk iv. 31 κατήλθεν εἰς Καφαρ-  
ναοῦμ.

20.

Mt xi. 12 ἡ βασιλεία τῶν οὐρανῶν  
βιάζεται, καὶ βιασταὶ ὑρπάζουσιν  
αὐτήν.

Lk xvi. 16 ἡ βασιλεία τοῦ Θεοῦ  
εὐαγγελίζεται, καὶ πᾶς εἰς αὐτήν  
βιάζεται.

Lk's is the general classical use of the verb (see instances in Thayer, and Lid. and Sc.).

21.

Mk i. 45 ὁ δὲ ἐξελθὼν ἤρξατο . . .  
διαφημίζειν τὸν λόγον.

Lk v. 15 διήρχετο δὲ μᾶλλον ὁ  
λόγος περὶ αὐτοῦ.

There must also have been similarity in sound between ἤρξατο and -ήρχετο.

22.

Mk ix. 6 οὐ γὰρ ἤδει τί  
ἀποκριθῆ· ἔκφοβοι γὰρ  
ἐγένοντο.

Mt xvii. 6 καὶ ἀκού-  
σαντες [τὴν φωνήν] . . .  
ἐφοβήθησαν σφόδρα.

Lk ix. 34 ἐφοβήθησαν  
δὲ ἐν τῷ εἰσελθεῖν αὐ-  
τοὺς εἰς τὴν νεφέλην.

Thus the 'fear' is placed at three different points in the narrative by the three writers.

23.

Mk v. 31 βλέπεις τὸν ὄχλον συν-  
θλίβοντά σε.

Lk viii. 45 οἱ ὄχλοι συνέχουσιν σε  
καὶ ἀποθλίβουσι.

This, however, is only a different arrangement of parts of words.

24.

Mk vi. 3 οὐχ οὐτός ἐστιν ὁ τέκτων,  
ὁ υἱὸς τῆς Μαρίας . . . ;

Mt xiii. 55 οὐχ οὐτός ἐστιν ὁ τοῦ  
τέκτονος υἱός ; οὐχ ἡ μήτηρ αὐτοῦ  
λέγεται Μαριάμ . . . ; Cf. Lk  
iv. 22.

But there is another explanation of this variation ; see below on Mark, p. 119. Also see *Enc. Bibl.*, ii. 2598.

25.

Mk i. 38 . . . εἰς τοῦτο γὰρ ἐξῆλθον.		Lk iv. 43 . . . ὅτι ἐπὶ τοῦτο ἀπεστάλην.
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This instance is placed here on the assumption that ἐξῆλθον in Mk i. 38 must be used as in verse 35 and merely with reference to that departure (ἐξῆλθεν) from Capernaum, and not as in Jn xvi. 27, 28. So both Gould and A. B. Bruce, *in loc.*; Plummer considers this interpretation 'inadequate', but not impossible (*Comm.* on Lk iv. 43); and see Swete on Mk i. 38.

Among many other instances which have been collected and examined, but dismissed as not sufficiently certain or definite for inclusion under any of the above four headings, the following may be worth mention as perhaps deserving further consideration:—(a) Mk iii. 12; Mt xii. 16, where the charge of Jesus 'that they should not make him known' is in Mark addressed to the unclean spirits who had confessed Him as Son of God (so also Mk i. 25, 34; Lk iv. 41), but in Matthew to the many persons who had been healed by Him; (b) Mk iv. 17; Lk viii. 12, where εἴτα (a word used only once besides by the Synoptists) is applied to different matters; (c) Mk vi. 35; Lk ix. 12, where the ὅτι introducing the mention of the 'desert place' is in Mark recitative, in Luke causal; (d) in Mk xiv. 35; Mt xxvi. 39, the application of παρέλθῃ and παρελθάτω to the 'hour' and the 'cup' respectively; (e) in Mk xiv. 39; Mt xxvi. 44, the employment of the phrase τὸν αὐτὸν λόγον εἰπὼν with reference to the second and to the third respectively of the prayers in Gethsemane; (f) ἀπεκρίνατο οὐδέν used in Mk xiv. 61; Mt xxvii. 12; Lk xxiii. 9, of the silences before the High Priest, Pilate and Herod respectively (this first aorist middle being used besides only in Lk iii. 16; Jn v. 17, 19; Acts iii. 12 instead of the far more common passive forms ἀπεκρίθη, &c.<sup>1</sup>); (g) the

<sup>1</sup> In LXX it is proportionately still rarer, being used only four or five

introduction of 'the sword' in Mk xiv. 47; Mt xxvi. 51 compared with that in Lk xxii. 49; (*h*) Mk xv. 9; Mt xxvii. 17, 21 θέλετε ἀπολύσω compared with Lk xxiii. 20 θέλων ἀπολύσαι, where Luke alone gives Pilate's own wish, but omits his question as to the wish of the people; (*i*) the verb ἀνασείω used with different applications in Mk xv. 11 and Lk xxiii. 5, but nowhere else in N. T., nor in LXX (but in Aq. and Symm.); (*k*) πάντα applied in Mk i. 32 to those who were brought to Jesus, and in Mt viii. 16 to those who were healed by Him (cf. Lk iv. 40, and see p. 117, below); (*l*) the different locations of ἐκεῖ in Mt xxvii. 36 and Lk xxiii. 33; (*m*) the applications of the word πονηρόν in Mt v. 11 and Lk vi. 22 respectively; (*n*) perhaps also ἐκ νεότητος in Mk x. 20; Lk xviii. 21 compared with νεανίσκος in Mt xix. 20, 22. Such variant utilizations of the same or similar expressions in parallel passages may seem trifling when regarded separately, and some of them may be accidental; but on the whole, and when taken together with the more important instances on the preceding pages, they convey an impression of having arisen in the course of oral transmission, during which (as often happens) the round of the words adhered to the speaker's mind more distinctly than the recollection of their original position and significance.

### SECTION III

#### TRANSPOSITIONS OF THE ORDER OF WORDS AND SENTENCES

THE influence of oral transmission is suggested by transpositions even more forcibly than by the variations collected in Section II, though the number of the former is much smaller. There is nothing to make copyists and compilers likely to invert, either intentionally or accidentally, the times (Ex xix. 19; 3 Ki ii. 1; 1 Chro x. 13; Ezek ix. 11; also ἀνταπεκρίναντο in Judg v. 29).

order of the materials before them, whatever omissions or abbreviations or adaptations they may make in dealing with those materials; but such inversions would take place naturally and easily in the course of *memoriter* narration and instruction.<sup>1</sup>

The most important transpositions may be arranged in five classes:—

### A. Transpositions of order in Mark and Matthew.

1. Mk vii. 6–13; Mt xv. 3–9: the quotation from Is xxix. 13 and the reference to Corban.
2. Mk ix. 12, 13; Mt xvii. 12: the rejection of the Son of Man and of ‘Elijah’.<sup>2</sup>
3. Mk x. 3–9; Mt xix. 4–8: the references to the permission of divorce by Moses and to Gen i. 27.

### B. Transpositions of order in Matthew and Luke.

1. Mt iv. 5–10; Lk iv. 5–12: the second and third temptations.
2. Mt v. 40; Lk vi. 29: *χιτῶν* and *ἱμῆτιον*.
3. Mt v. 42, 44; Lk vi. 30, 27, 28: ‘Give to him that asketh,’ &c., and ‘Love your enemies and pray for,’ &c.
4. Mt v. 45–7; Lk vi. 35, 32, 33: sonship to God who is kind to good and evil, and ‘What thank (or reward) have ye?’
5. Mt vi. 20; Lk xii. 33: ‘moth’ and ‘thief’ (Lk omits ‘rust’).
6. Mt vii. 16; Lk vi. 44: ‘grapes’ and ‘figs’.
7. Mt viii. 21 f.; Lk ix. 59 f.: the command ‘Follow me’, and the aspirant’s plea for delay.
8. Mt xi. 12, 13; Lk xvi. 16: the kingdom of heaven suffering violence (*βιάζεσθαι*), and the law and the prophets being ‘until John’.<sup>3</sup>
9. Mt xii. 34, 35; Lk vi. 45: ‘Out of the abundance of the heart,’ &c., and ‘The good man out of the good treasure’, &c.

<sup>1</sup> Cf. Wright, *Some N. T. Problems*, pp. 91, 136 f., and his *St. Luke*, p. xxii.

<sup>2</sup> The passage thus becomes much clearer and easier in Mt than in Mk (see p. 124).

<sup>3</sup> Lk’s order seems to be the better, and to be more suitable to the context in Mt than Mt’s own order is. (Cf. Harnack, *Sayings of Jesus*, E. T., p. 16.)

10. Mt xii. 41, 42; Lk xi. 31, 32: 'the men of Nineveh' and 'the queen of the south'.

11. Mt xviii. 6, 7; Lk xvii. 1, 2: the millstone round the neck, and the necessity for offences.

Also compare the order in Mt xi. 21-4 with that in Lk x. 12-15 as to Sodom and Tyre, and note the different positions of Mt xii. 43-5 and Lk xi. 24-6.

The transpositions of order in Mk and Lk are merely small matters of arrangement not worth recording.

### C. Mark and Matthew agree, against Luke, as to order.

1. In Mk vi. 44; Mt xiv. 21 the number 5,000 is given *after*, in Lk ix. 14 *before*, the account of the feeding.

2. In Mk xiv. 12; Mt xxvi. 17 the disciples ask 'Where wilt thou that we make ready' *before*, in Lk xxii. 9 *after*, they are told to go and prepare the Passover.

3. According to the shorter text preferred by WH in Lk xxii. 17-19, the cup is given *before* the bread at the Last Supper, and not *after* it as in Mk and Mt.<sup>1</sup>

4. In Mk xiv. 18; Mt xxvi. 21 the prediction of betrayal is given *before*, in Lk xxii. 21 *after*, the institution of the Lord's Supper.

5. In Mk xiv. 29-31; Mt xxvi. 33-5 Peter's denial is foretold *after*, in Lk xxii. 33, 34 *before*, the departure from the supper room.

6. In Mt xxvii. 51; Mk xv. 38 the rending of the veil of the temple is recorded *after*, in Lk xxiii. 45 *before*, the death of Jesus.

### D. Mark and Luke agree, against Matthew, as to order.

1. In Mt viii. 26 the disciples are rebuked for want of faith *before*, in Mk iv. 36, 40; Lk. viii. 24, 25 *after*, the stilling of the storm.

2. In Mt xiii. 12 'Whosoever hath, to him', &c., is placed *before*, in Mk iv. 25; Lk viii. 18 it is placed *after*, the explanation of the Parable of the Sower.

<sup>1</sup> If with Tischendorf and the English Revisers we adhere to the longer and better known text, we have also a transposition to note; for the saying 'I will not drink from henceforth', &c., occurs in Mk xiv. 25 and Mt xxvi. 29 *after*, but in Lk xxii. 18 *before*, the institution of the Lord's Supper. (In the shortened text of Lk, it occurs between the two parts of that institution.)

**E. Matthew and Luke agree, against Mark, as to order.**

1. In Mt iii. 11, 12; Lk iii. 16 'I indeed baptize you with water', &c., comes *before*, in Mk i. 7, 8 it comes *after*, the description of Jesus as 'He that is mightier than I', &c.

The above are only the principal cases of transposition. Other and briefer instances may be conveniently examined in Veit's *Die synoptischen Parallelen*, or in Wright's *Synopsis of the Gospels in Greek*. They are particularly characteristic of St. Luke's Passion-narrative, and as such are fully dealt with in the forthcoming volume of *Studies in the Synoptic Problem* referred to below (p. 108, note).

## SECTION IV

## DOUBLETS

THE 'doublets', or repetitions of the same or closely similar sentences in the same Gospel, are of great value in supplying hints as to the sources and composition of the Gospels, especially when a comparison can be made with parallels in one or two other Gospels, which is fortunately the case in most instances (*viz.* Nos. 1-20 in Matthew and all the 11 in Luke). These doublets will therefore be brought together here, with a few comments pointing out their bearing upon the Synoptic Problem.<sup>1</sup> Most of them contain sayings of Jesus only, but in Matthew there are four pairs of narrative passages which may also rank as doublets (Nos. 15-18).

The doublets, or two passages taken from the same Gospel, are marked **A** and **B**, and are placed in the same column. And the passages from different Gospels which

<sup>1</sup> Only one addition to the list (No. 8 in Luke) has been made in the second edition. For I have thought it best to restrict the name 'doublet' to such important cases as are collected here, and not to include under it smaller similarities (see pp. 99, 106), as some other writers would do. See, for instance, Badham, *Formation of the Gospels*, pp. 12 ff. It is interesting to compare the doublets in Tatian, as collected by Hobson, *op. cit.*, pp. 69-74.

occur in parallel places (or very nearly so) in the narratives, are placed opposite to one another. Thus the arrangement of the passages themselves is quite independent of any hypothesis or theory, though the 'two-document hypothesis' is referred to in some of the comments.

No attempt has been made to illustrate by various types and colours the amounts of resemblance and difference between the parallel passages in the different Gospels. This has been done in Rushbrooke's *Synopticon*, to which students must be referred for the verification of most of the following remarks, unless they will go through the very instructive process of marking for themselves the resemblances, &c., in a Greek Harmony, such as Tischendorf's *Synopsis Evangelica*. But *Synopticon* does not denote the words that are peculiar to similar passages *in the same Gospel*, so such words are here printed in thick type. And this last matter is of course an important one, because of its bearing on that use of their own favourite expressions by the three writers, which occupied us in Part I of this book.

On the whole I think the evidence from the doublets will be found to point in these three directions:—

1. Doublets in Matthew Nos. 2, 7, 10 (cf. also 1, 11, 12) and doublets in Luke Nos. 2 and 7 suggest the general use of two sources (probably Marcan and Logian).<sup>1</sup>
2. But doublets in Matthew Nos. 3, 5, 6, and perhaps 17, show the occasional use of the same source twice over.
3. Doublets in Matthew Nos. 1, 2, 4, 8, 9, 10, 11 and doublet in Luke No. 10 seem to show that freedom of editors in using their own phraseology which has just been referred to.

<sup>1</sup> For I venture still to retain the useful adjective Logian as a means of referring to the source (mainly consisting of sayings) which is known to us through Mt and Lk only, and which is now (1909) called Q much more often than *Logia* (see p. 107).

4. Doublets in Matthew Nos. 8, 11, 13 and doublet in Luke No. 10 contain divergences between Matthew and Luke which may perhaps imply the use of a 'special source' by the latter.
5. But the absence of triplets (except as shown in the brief saying on p. 106) seems to indicate that there were only two main sources.

### Doublets in Matthew.

#### No. 1.

##### Mt A.

Mt v. 29, 30 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον τὸ σῶμά σου βληθῆ εἰς γέενναν· καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

##### Mt B.

Mt xviii. 8, 9 εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

Mk ix. 43, 45, 47 καὶ ἐὰν σκανδαλίση σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου σκανδαλίση σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίση σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς γέενναν.

Mt **B**, which is parallel in position to Mk,<sup>1</sup> is much more similar to it than is Mt **A** (which may probably be Logian). In **A** there are hardly twenty words or parts of words, in **B** there are more than fifty, which agree with the language of Mk, an excess which is only partially caused by the greater length of the passage: observe also specially the addition of *δεξιός, δεξιά* in **A** only, and its inversion of the order of the eye and hand, besides its omission of the foot.

It will be seen that a few words are printed in thick type as peculiar to **A** and **B**, but, though worth notice, they are not very important, or distinctive, especially as in the case of the eye *ἔξελε* . . . *καὶ βάλε* has to be compared with Mk's *ἔκβαλε*.

See Bacon's *Sermon on the Mount*, pp. 140-3.

## No. 2.

Mt **A**.

Mt v. 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι  
πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ  
παρεκτὸς λόγου πορνείας ποιεῖ  
αὐτὴν μοιχευθῆναι[, καὶ ὃς ἂν  
ἀπολελυμένην γαμήσῃ μοιχᾶται].

Lk xvi. 18 πᾶς ὁ ἀπολύων τὴν  
γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν  
μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ  
ἀνδρὸς γαμῶν μοιχεύει.<sup>2</sup>

Mt **B**.

Mt xix. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν  
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ  
ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην  
μοιχᾶται.

Mk x. 11, 12 ὃς ἂν ἀπολύσῃ τὴν  
γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην  
μοιχᾶται ἐπ' αὐτήν, καὶ ἂν αὐτὴ  
ἀπολύσασα τὸν ἄνδρα αὐτῆς  
γαμήσῃ ἄλλον μοιχᾶται.

In the form of the sentence Mt **A** corresponds with Lk and Mt **B** with Mk, as appears in *πᾶς ὁ ἀπολύων* and in the whole of the second clause. Probably therefore the latter have their source in

<sup>1</sup> In these comments the abbreviations Mt, Mk, Lk are often used for 'the above passage from Mt', &c.

<sup>2</sup> It is to be observed that the preceding verse is parallel to the apparently Logian Mt v. 18 which stands at the commencement of the contrast between old and new, of which the subject of adultery forms one.

the Marcan, and the former in the Logian document, though they are differently placed in Mt and Lk, as we shall see to be the case more often than not with presumably Logian sayings (pp. 108 ff.).

Yet Lk resembles B and Mk in the mention of marrying another (Lk *ἐτέραν* as so often, B and Mk *ἄλλην*). And the whole difficult matter is further complicated by differences of reading: see especially WH mg of B, and observe that the words in A which are bracketed by WH form a strongly attested Western omission (om. D, a b k, *codd. Gr. et Lat.* ap. Aug.). On Mk see Swete, and Menzies, *The Earliest Gospel, in loc.*, and Jülicher, *Intr. to N. T.*, E. T., p. 323.

Observe the very important exception as to *πορνεία* among the purely Matthaean points. Wright in *Synopsis*<sup>2</sup>, p. 99, and Allen *in loc.*, are among many writers who regard it as an editorial or later interpolation in both places.

## No. 3.

## Mt A.

Mt vii. 16-18 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν.

## Mt B.

Mt xii. 33-5 ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. γεννήματα ἐχιδνῶν,

Lk vi. 43-5 οὐ γὰρ ἔστιν δένδρον καλὸν ποιῶν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιῶν καρπὸν καλόν. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ  
 ὄντες; ἐκ γὰρ τοῦ περισσεύματος  
 τῆς καρδίας τὸ στόμα λαλεῖ. ὁ  
 ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
 θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ  
 ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονη-  
 ροῦ θησαυροῦ ἐκβάλλει πονηρά.

Here Lk has been printed opposite Mt **A** and **B**, as it partly agrees with each of them: its agreement with **A** is chiefly as to the similitude of the grapes and figs, and with **B** chiefly as to the mouth speaking out of the abundance of the heart.<sup>1</sup>

Is it not possible that Lk may here give the passage of the Logia from which Mt drew on both occasions, choosing and adapting its words in **A** so as to bring out the criterion of true and false teachers, and in **B** so as to bring out the importance of words as proofs of the state of all men's hearts? The contexts seem to suggest this.

There are no peculiarly Matthaean points here.

## No. 4.

Mt **A**.

Mt x. 15 ἀμὴν λέγω ὑμῖν, ἀνεκτό-  
 τερον ἔσται γῆ Σοδόμων καὶ  
 Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ  
 πόλει ἐκείνῃ.

Mt **B**.

Mt xi. 24 πλὴν λέγω ὑμῖν ὅτι γῆ  
 Σοδόμων ἀνεκτότερον ἔσται ἐν  
 ἡμέρᾳ κρίσεως ἢ σοί.

Lk x. 12 λέγω ὑμῖν ὅτι Σοδόμοις  
 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον  
 ἔσται ἢ τῇ πόλει ἐκείνῃ.

Mt **A** and Lk are placed opposite, as those passages come from the charges to the Twelve and the Seventy which are so closely connected. Their origin is probably Logian, and the rare word ἀνεκτότερον suggests that **B** may come from the same source.

<sup>1</sup> It is worth notice that the passage in Mt vii is not nearly so closely parallel to Lk in wording as that in Mt xii; for there are but 15 words or parts of words identical in the former case, while there are 35 in the latter. Similarly, in No. 17 we shall find that Mt, apparently using twice the material which Lk uses only once, is verbally closer to him in the case in which he differs from him in locating the material than in that in which they agree in attributing it to the same occasion.

*κρίσις*, one of the two peculiarities of **A** and **B**, is characteristic of Mt, both with *ἡμέρα* and alone (pp. 5, 31).

## No. 5.

## Mt A.

Mt x. 22 *α* καὶ ἔσεσθε μισούμενοι  
ὑπὸ πάντων διὰ τὸ ὄνομά μου.

## Mt B.

Mt xxiv. 9 *δ* καὶ ἔσεσθε  
μισούμενοι ὑπὸ πάντων  
τῶν ἐθνῶν διὰ τὸ ὄνομά  
μου.

Mk xiii. 13 *α* καὶ ἔσεσθε  
μισούμενοι ὑπὸ πάντων  
διὰ τὸ ὄνομά μου.

Lk xxii. 17 καὶ ἔσεσθε  
μισούμενοι ὑπὸ πάντων  
διὰ τὸ ὄνομά μου.

All four are identical, except for the addition of *τῶν ἐθνῶν* in Mt B.

## No. 6.

## Mt A.

Mt x. 22 *δ* ὁ δὲ ὑπομείνας εἰς τέλος  
οὗτος σωθήσεται.

## Mt B.

Mt xxiv. 13 ὁ δὲ ὑπομείνας εἰς τέλος  
οὗτος σωθήσεται.

Mk xiii. 13 *δ* ὁ δὲ ὑπομείνας εἰς  
τέλος οὗτος σωθήσεται.

All identical: so here, as in No. 5, no inferences can be drawn.

## No. 7.

## Mt A.

Mt x. 38 καὶ ὃς οὐ λαμβάνει τὸν  
σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω  
μου, οὐκ ἔστιν μου ἀξίος.

## Lk B.

Lk xiv. 27 ὅστις οὐ βαστάζει τὸν  
σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω  
μου, οὐ δύναται εἶναι μου μαθητής.

## Mt B.

Mt xvi. 24 εἴ τις θέλει  
ὀπίσω μου ἐλθεῖν,  
ἀπαρνησάσθω ἑαυτὸν  
καὶ ἀράτω τὸν σταυρὸν  
αὐτοῦ καὶ ἀκολουθεῖτω  
μοι.

Mk viii. 34 εἴ τις θέλει  
ὀπίσω μου ἐλθεῖν,  
ἀπαρνησάσθω ἑαυτὸν  
καὶ ἀράτω τὸν σταυρὸν  
αὐτοῦ καὶ ἀκολουθεῖτω  
μοι.

## Lk A.

Lk ix. 23 εἴ τις θέλει  
ὀπίσω μου ἔρχεσθαι,  
ἀρνησάσθω ἑαυτὸν καὶ  
ἀράτω τὸν σταυρὸν  
αὐτοῦ καθ' ἡμέραν, καὶ  
ἀκολουθεῖτω μοι.

Mt **A** and Lk **B**, though differently placed, agree against the other three in giving a negative form to the precept, and in omitting the mention of self-denial. And they both follow immediately upon the non-Marcian sayings about natural affection in comparison with loyalty to Christ. So they may be Logian, and the other three Marcan in origin.

Neither Mt **A** and **B** nor Lk **A** and **B** have any distinctive characteristics of their own, unless the substitution of *ἔρχεσθαι* for *ἐλθεῖν* in Lk **B**, as being more similar to *ἔρχεται* in Lk **A**, may be taken as having any significance.

Observe in Lk **A** the characteristically Lucan *καθ' ἡμέραν* (pp. 19, 41).

## No. 8.

Mt **A**.

Mt x. 39 ὁ εὐρῶν τὴν ψυχὴν  
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπο-  
λέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν  
ἐμοῦ εὐρήσει αὐτήν.

Mt **B**.

Mt xvi. 25 ὁς γὰρ ἐὰν  
θέλῃ τὴν ψυχὴν αὐτοῦ  
σῶσαι ἀπολέσει αὐτήν·  
ὁς δ' ἂν ἀπολέσῃ τὴν  
ψυχὴν αὐτοῦ ἕνεκεν  
ἐμοῦ εὐρήσει αὐτήν.

Mk viii. 35 ὁς γὰρ ἐὰν  
βέλῃ τὴν ἑαυτοῦ ψυχὴν  
σῶσαι ἀπολέσει αὐτήν·  
ὁς δ' ἂν ἀπολέσει τὴν  
ψυχὴν αὐτοῦ ἕνεκεν  
[ἐμοῦ καὶ] τοῦ εὐαγγελ-  
ίου σώσει αὐτήν.

Lk **A**.

Lk ix. 24 ὁς γὰρ ἂν  
θέλῃ τὴν ψυχὴν αὐτοῦ  
σῶσαι ἀπολέσει αὐτήν·  
ὁς δ' ἂν ἀπολέσῃ τὴν  
ψυχὴν αὐτοῦ ἕνεκεν  
ἐμοῦ, οὗτος σώσει αὐ-  
τήν.

Lk **B**.

Lk xvii. 33 ὁς ἐὰν ζητήσῃ τὴν  
ψυχὴν αὐτοῦ περιποιήσασθαι ἀπο-  
λέσει αὐτήν, ὁς δ' ἂν ἀπολέσει  
ζωογονήσει αὐτήν.

In this case, unlike the preceding one, there are no special similarities between Mt **A** and Lk **B**: indeed the latter differs remarkably from all the other versions of the saying, by containing the unusual verbs *περιποιέομαι* and *ζωογονέω*, both which occur in N. T. elsewhere only once in Acts and once in 1 Tim.<sup>1</sup>

<sup>1</sup> But *ζωογονέω* occurs in LXX 11 times (in 3 Ki xxi. (xx.) 31 with *ψυχάς*); and *περιποιέω* (usually in middle voice) 33 times (in Ezek xiii. 18, 19, with *ψυχάς*).

But between Mt **B**, Mk, and Lk **A**, there is sufficient similarity to support the suggestion of a Marcan origin; for *θέλω* and *σώζω* are used only in these three versions.

The use of *εὐρίσκω* twice in Mt **A** and once in Mt **B** may be a sign of Matthaean editorship, though the verb is in more general use by Lk than by Mt.

Observe the characteristic addition of 'the Gospel' in Mk: it is one of the few instances in which a later editorial insertion is probable, for it could hardly have been omitted both by Mt and Lk (cf. p. 152). Syr<sup>sin</sup> has 'for my Gospel's sake'.

This is the most important saying found in all four Gospels<sup>1</sup>: see Jn xii. 25, where however *ἀπόλλυμι* is the only verb used in common with any of the Synoptists.

## No. 9.

Mt **A**.

Mt xii. 39 *γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῶνᾶ τοῦ προφήτου.*

Mt **B**.

Mt xvi. 4 *γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῶνᾶ.*

Lk xi. 29 *ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστὶν σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῶνᾶ.*

Mk viii. 12 *τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.*

For the introductory narratives, see No. 18 on p. 96 below. And observe that Mt **A** and Lk, Mt **B** and Mk, are respectively followed by similar contexts; for the mention of Jonah is not enlarged upon after Mt **B** as it is after Mt **A** and Lk. Perhaps in **B** it may have been an importation into a Marcan record from the Logian **A** and Lk; and this may also have been the case with *πονηρά*. Such transferences are exactly such as would be made naturally and unconsciously in the course of oral teaching, or even by copyists familiar with the substance of both documents.

The two peculiarities marked by thick type as Matthaean are noticeable, though not very important. It is remarkable that the only other occurrence of *μοιχαλὶς* is not in Mt but in Mk viii. 38.

<sup>1</sup> The only other case of any importance is that in Mt x. 40 *b*, Mk ix. 37, Lk ix. 48 (cf. also x. 16), Jn xiii. 20 (where, however, *λαμβάνει* and not *δέχεται* is the verb), 'He that receiveth me receiveth him that sent me.'

Mk and Lk only have ἡ αὐτή with γενεά; this agreement, though trifling in itself, may be worth notice in connexion with the other small similarities between them which occur in No. 18.

## No. 10.

Mt A.		Lk A.
Mt xiii. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	Mk iv. 25 ὁς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	Lk viii. 18 ὁς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ, καὶ ὁς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
Mt B.		Lk B.
Mt xxv. 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.		Lk xix. 26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται.

The three passages have been printed as parallel, though Mt **A** occurs before, and Mk and Lk **A** after, the explanation of the Parable of the Sower.

And the same course has been adopted with Mt **B** and Lk **B**, since they are attached to two parables which have very much in common, whether they are versions of one parable or not.

The use of the verb (ἔχει or ἔχη) twice in Mt **A**, in Mk, and in Lk **A**, where the participle (ἔχοντι or ἔχοντος) is twice used in Mt **B** and in Lk **B**, seems to point to a different origin, the former group being presumably Marcan, and the latter Logian. And παντί is a further peculiarity of the latter pair of sayings.

In the Matthaean pair *περισσευθήσεται* is the only editorial characteristic; and in the Lucan pair there is none.

## No. 11.

Mt A.
Mt xvii. 20 ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σιναπῶς, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβιθθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

## Mt B.

Mt xxi. 21 ἀμὴν λέγω ὑμῖν, εἰ ἔχετε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς σικκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.

Though other things are uncertain here, it is at once evident that Mt B and Mk have strong points of agreement, and cannot but be derived from the same (probably Marcan) source.

Lk has been placed near Mt A (though a sycamine tree is instanced in Lk instead of a mountain as in the other three cases), because those two passages agree in the unique expression *πίστιν ὡς κόκκον σινάπεως*.

With the concluding words of Mt A, compare in the parallel narrative of Mk ix. 23 the similar saying πάντα δυνατὰ τῷ πιστεύοντι. This suggests that Mt A as well as Mt B may be Marcan in origin, and that *ὡς κόκκον σινάπεως* may have been casually introduced into it from the (probably Logian) passage in Lk.

ἀμὴν λέγω ὑμῖν (or σοι) is decidedly characteristic of Mt, being found Mt 31, Mk 12 or 13, Lk 6 times (in Jn 25 times with the double ἀμὴν).

Lk xvii. 6 εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

Mk xi. 23 ἔχετε πίστιν θεοῦ· ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.

## No. 12.

## Mt A.

Mt xix. 30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

## Mt B.

Mt xx. 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

Mk x. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

Lk xiii. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

Here again Mt A and Mk, which are parallel in position, agree exactly, and probably come from the Marcan document.

Mt **B** might either be repeated by the editor after the Parable of the Labourers in the Vineyard, which illustrates this saying, or might be brought in with the parable from the Logian source. The latter is rendered the more probable alternative by the fact that the clauses are here transposed from the order in Mt **A** and Mk, and agree with that in Lk.

**A** and **B** have nothing distinctive of Mt.

## No. 13.

Mt **A**.

Mt xx. 26, 27 οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος.

Mt **B**.

Mt xxiii. 11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

Mk **B**.

Mk x. 43, 44 οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δούλος.

Mk **A**.

Mk ix. 35 εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

Lk xxii. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

Here again the identity of language in Mt **A** and Mk **B** is almost complete, and points decidedly to a common source, which would be generally held to be a Marcan one.

In this one case a doublet in Mk is entered, *πρῶτος* and *διάκονος* being used in both passages though not in the same order. The combination *πάντων διάκονος* occurs only in Mk **A**: it is one of the very few expressions peculiar to Mk which are found in sub-apostolic writings, being applied to Christ in *Ep. Polycarp*, v. 2.

The passage from Lk has a link to Mt **A** and Mk **B** in its context and opening, but to Mt **B** (a probably Logian passage) in ὁ μείζων; so its origin is very doubtful.

*πάντων* is used only in Mk **A** and **B**: the Matthaean sayings have nothing peculiar to them.

With Lk's *νεώτερος*, cf. Acts v. 6.

## No. 14.

## Mt A.

Mt xxiv. 42 γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

## Mt B.

Mt xxv. 13 γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

Mk xiii. 35 γρηγορεῖτε οὖν, οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται . . .

Mt A and Mk are very similar, and are found in the concluding part of the same discourse, though not exactly in the same connexion. If that discourse comes from the Marcan source, Mt A may have been modified by ποία ἡμέρα as a reminiscence of the τὴν ἡμέραν in the other or Logian version of the saying in Mt B, which may have been brought from the Logia with the Parable of the Ten Virgins. But this is only a doubtful matter of detail.

It will have been seen that the use of ἡμέρα is a mark, though not an important one, of Mt A and B only.

Observe that Mt here encloses the Parable of the Ten Virgins between these two almost identical sayings, exactly as he encloses the Parable of the Labourers in the Vineyard between the two which form doublet No. 12.

The 14 doublets from St. Matthew that have been given are records of sayings of Jesus; the next 4 are historical passages.

## No. 15.

## Mt A.

Mt iv. 23 καὶ περιῆγεν ἐν ὄλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

## Mt B.

Mt ix. 35 καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐ-

Mk i. 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὄλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

Lk iv. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆν Ἰουδαίας.

(So WH with  $\aleph$ BC $\zeta$  QR, 1, &c. [and so Syr<sup>sin</sup>]; but Tisch and Revisers Γαλιλαίας.)

Mk vi. 6 ὁ δὲ καὶ περιῆγεν τὰς κόμας κύκλῳ διδάσκων.

τῶν καὶ κηρύσσων τὸ εὐαγγέλιον  
τῆς βασιλείας καὶ θεραπεύων  
πᾶσαν νόσον καὶ πᾶσαν μαλα-  
κίαν. (And the words *θερα-*  
*πέειν πᾶσαν νοσ. καὶ πᾶσαν μαλ.*  
occur again in x. 1.)

These very similar summaries of the ministrations of Jesus occur in Mt immediately before the first two of the great collections of His sayings, viz. those in Mt v–vii and x.

The agreement of *περιῆγεν* both in Mt **A** and Mt **B**, and of *τὰς κόμας* also in **B**, with Mk vi. 6 gives some slight probability to the suggestion that **B** gives the passage in its original situation, and that in the course of oral teaching its phraseology may have been made use of to describe the other similar circumstances to which **A** refers. Dr. Salmon has made a different suggestion, viz. that Mt in **A** ‘broke off the use of one document to turn to another; and that the verse is repeated when he turns back to the former document’, i.e. in **B** (*Introd. to N. T.*, p. 580).

No. 16.

Mt **A**.<sup>1</sup>

Mt ix. 27–31 καὶ παράγοντι ἐκεῖ-  
θεν τῷ Ἰησοῦ ἠκολούθησαν δύο  
τυφλοὶ κράζοντες καὶ λέγοντες  
Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ. ἐλ-  
θόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν  
αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς  
ὁ Ἰησοῦς Πιστεῦετε ὅτι δύναμαι  
τοῦτο ποιῆσαι; λέγουσιν αὐτῷ  
Ναί, κύριε. τότε ἤψατο τῶν  
ὀφθαλμῶν αὐτῶν λέγων Κατὰ  
τὴν πίστιν ὑμῶν γενηθήτω  
ὑμῖν. καὶ ἠνεώχθησαν αὐτῶν οἱ  
ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐ-  
τοῖς ὁ Ἰησοῦς λέγων Ὁρᾶτε μη-  
δεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες  
διεφήμισαν αὐτὸν ἐν ὄλῃ τῇ γῆ  
ἐκείνῃ.

<sup>1</sup> The difficulties connected with the records of this and the following miracle, as given in Mt ix. 27–34, are very serious. I have attempted to deal with them in *Exp. Times*, xiii. 24 f., and more briefly on p. 167 below.

## Mt B.

Mt xx. 29-34 και ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. και ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. και στὰς [ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς και εἶπεν Τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὤματων αὐτῶν, και εὐθέως ἀνέβλεψαν και ἠκολούθησαν αὐτῷ.

Mk x. 46-52 και ἔρχονται εἰς Ἱερειχῶ. και ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ και τῶν μαθητῶν αὐτοῦ και ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν. και ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν και λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με. και ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραξεν Υἱὲ Δαυεὶδ, ἐλέησόν με. και στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. και φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. και ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουεὶ, ἵνα ἀναβλέψω. και ὁ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, ἡ πίστις σου σέσωκέν σε. και εὐθὺς ἀνέβλεψεν, και ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

Lk xviii. 35-43 ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱερειχῶ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαίτων. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυθάνετο τί εἶη τοῦτο· ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. και ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. και οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραξεν Υἱὲ Δαυεὶδ, ἐλέησόν με. σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω. και ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀναβλέψον· ἡ πίστις σου σέσωκέν σε. και παραχρῆμα ἀνέβλεψεν, και ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. Και πᾶς ὁ λαὸς θιδῶν ἔδωκεν αἶνον τῷ θεῷ.

The resemblances between Mt A and Mt B are such as to suggest strongly that the same miracle may be twice recorded by Mt.

Besides those which are printed in thick type as peculiar to him,<sup>1</sup> there are some remarkable ones which are common to **A** and the synoptic narrative generally, viz. *υιέ* (or *υιός*) *Δαυεΐδ*, and *ἐλέησον*, both used twice in **B**, **Mk**, and **Lk**, and the use of *κράζειν* twice in **B** and **Mk**, and once in **Lk**; also the reference to 'faith' in **Mk** and **Lk**.

On the other hand an earlier date for **A** is suggested by the command not to make the miracle known, as well as by the probable reference of *ἐκείθεν* to the house of Jairus; and it may be that **Mt** in describing that miracle made use of phraseology familiar to him in the Marcan account of the later one.

## No. 17.

Mt **A**.

Mt ix. 32-4 *αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.]<sup>2</sup>*

Lk xi. 14, 15 *καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.*

Mt **B**.

Mt xii. 22-4 *τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ*

<sup>1</sup> *ἠκολούθησαν* and *-σεν* should also be noticed; but they have not been printed in thick type because at the beginning of the narrative the verb is used by **A** of the blind men and by **B** of the multitude: at the end all the Synoptists use it of the blind man or men.

<sup>2</sup> The bracketed words are a 'Western omission' (WH, *Introd.*, p. 176). Syr<sup>sin</sup> also omits them.

ἄλλοι καὶ ἔλεγον Μῆτι οὗτός ἐστιν  
ὁ υἱὸς Δανεῖδ; οἱ δὲ Φαρισαῖοι  
ἀκούσαντες εἶπον Οὗτος οὐκ ἐκ-  
βάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ  
Βεεζεβούλ ἄρχοντι τῶν δαιμονίων.

Lk has not been printed exactly opposite Mt **A** or Mt **B**; for while on the one hand it corresponds to **B** in being given as the occasion for the 'defensive discourse' in Mt xii and Lk xi, on the other hand it more closely resembles **A** in wording.<sup>1</sup> For the verb ἐκβάλλω, the use of the genitive absolute, and the sentence καὶ ἐθαύμασαν οἱ ἄλλοι are found only in Lk and **A**.

Here, as in the preceding case (No. 16), Mt may have used in **A** language which was familiar to him in the record of another miracle. On the other hand, the mention of blindness as well as dumbness in Mt xii. 22 has suggested to some writers that Mt may be there combining reminiscences of the two miracles in ix. 27-34.

## No. 18.

Mt **A**.

Mt xii. 38, 39 τότε ἀπεκρίθησαν  
αὐτῷ τινὲς τῶν γραμματέων καὶ  
Φαρισαίων λέγοντες Διδάσκαλε,  
θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ὁ  
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς κτλ.

Mt **B**.

Mt xvi. 1, 2 καὶ προσελθόντες [οἱ]  
Φαρισαῖοι καὶ Σαδδουκαῖοι πειρά-  
ζοντες ἐπρώτησαν αὐτὸν σημεῖον  
ἐκ τοῦ οὐρανοῦ ἐπιδειξάι αὐτοῖς.  
ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς  
κτλ.

Lk xi. 16 ἕτεροι δὲ πειράζοντες  
σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ'  
αὐτοῦ . . . v. 29 τῶν δὲ ἄλλων  
ἐπαθροισομένων ἤρξατο λέγειν  
κτλ.

Mk viii. 11, 12 καὶ ἐξῆλθον οἱ  
Φαρισαῖοι καὶ ἤρξαντο συζητεῖν  
αὐτῷ, ζητοῦντες παρ' αὐτοῦ ση-  
μεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζον-  
τες αὐτόν. καὶ ἀναστενάξας τῷ  
πνεύματι αὐτοῦ λέγει κτλ.

For the words of Jesus which follow in each case, see above, No. 9, on p. 88.

Judging from the position and contexts of the two pairs of records, it would be natural to class Mt **A** and Lk as Logian, Mt **B** and Mk as Marcan in origin. Probably we are right in doing so, notwithstanding the fact that as to two expressions, πειράζοντες and ἐξ οὐρανοῦ, Lk agrees with Mt **B** and Mk in having them, while

<sup>1</sup> Compare the note on doublet No. 3, p. 85.

Mt **A** is without them. Also *ἐξήτουν παρ' αὐτοῦ* in Lk only is similar to *ζητοῦντες παρ' αὐτοῦ* in Mk only. But all these three expressions are so common, and so much in place here that, as in the case of No. 9, no importance can be attached to the insertion of them.

And, as in No. 9 again, the words marked in thick type as peculiar to Mt **A** and **B** are also unimportant.

The two following doublets differ from the preceding ones, in that they bring out identities between Matthew's records of the Baptist's ministry and that of Jesus.

## No. 19.

Mt **A**.

Mt iii. 2 . . . κηρύσσω ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων Μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Mt **B**.

Mt iv. 17 . . . ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

Mk i. 4, Lk iii. 3 . . . κηρύσσω βάπτισμα μετανοίας . . .

Mk i. 14, 15 . . . ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσειν τὸ εὐαγγέλιον τοῦ θεοῦ [καὶ λέγων] ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἡγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

Mt seems in **A** to be expanding, in **B** to be summarizing, the corresponding passages of Mk, but in both he attributes identically the same proclamation to the Baptist and to Jesus respectively.

Thus it appears that it is only Mt who attributes to the Baptist the mention of the 'kingdom of heaven' (or 'of God'). Mk first names it in i. 15, as above, but Lk not until iv. 43.

See also Mt x. 7; Lk x. 9, 11.

## No. 20.

Mt **A**.

Mt iii. 10 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Lk iii. 9 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν [καλὸν] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

## Mt B.

Mt vii. 19 *πάν δένδρον μὴ ποιῶν  
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς  
πῦρ βάλλεται.*<sup>1</sup>

Except the omission of the conjunction *οὖν* in Mt B, which is closely connected with a passage discussed as No. 3 above (p. 84), there is no difference in these three sayings.

Compare also Mt's use of *γεννήματα ἐχιδνῶν* in xii. 34 and xxiii. 33, as well as in iii. 7 = Lk iii. 7.

The two remaining doublets in Matthew are not so interesting to students of the Synoptic Problem as the preceding twenty, because there are no parallels in Mark or Luke with which they can be compared.

## No. 21.

## Mt A.

Mt ix. 13 *πορευθέντες δὲ μάθετε τί ἐστὶν Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι κτλ.*

## Mt B.

Mt xii. 7 *εἰ δὲ ἐγνώκειτε τί ἐστὶν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.*

Both these are Matthaean additions to narratives which are placed consecutively in Mk and Lk, and which are apparently Marcan in origin.

On the quotations from O. T. in Mt, see pp. 154 ff.

## No. 22.

## Mt A.

Mt xvi. 19 *καὶ ὁ ἐὰν δέσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.*

## Mt B.

Mt xviii. 18 *ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δέσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.*

This promise given to Peter in A, is repeated in B to all whom Jesus is addressing, apparently 'the disciples' who came to Him

<sup>1</sup> The saying seems to break the connexion here, whereas it agrees well with its context in the Baptist's teaching.

in xviii. 1. It occurs each time in close connexion with one or other of the only passages in the Gospels in which the word *ἐκκλησία* is found.

The resemblances between Mt v. 34 and xxiii. 22 ; x. 17 and xxiv. 9a ; x. 40 and xviii. 5 ; xi. 27 a and xxviii. 18 ; xxiv. 23 and 26 ; xxviii. 7 and 10,<sup>1</sup> though worth notice, have not been regarded as sufficient to constitute doublets. For shorter repetitions in Matthew, see pp. 168, 170.

### Doublet in Mark.

Mk ix. 35 with x. 43, 44<sup>2</sup>: for this see Matthew No. 13, on p. 91 above.

There is no other instance to be entered here, as it has been decided to treat 'He that hath ears, &c.', separately from the doublets: see p. 106 below. And the resemblances between Mk ix. 23 and xi. 23, and between xiii. 5, 6 and 21-3 do not come up to the standard of closeness adopted in these lists.<sup>3</sup>

### Doublets in Luke.

#### No. 1.

#### Lk A.

Lk viii. 16 οὐδεὶς δὲ λύχνον ἄψας  
καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω  
κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας  
τίθησιν, ἵνα οἱ εἰσπορευόμενοι  
βλέπωσιν τὸ φῶς.

#### Lk B.

Lk xi. 33 οὐδεὶς λύχνον ἄψας εἰς  
κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν  
μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα  
οἱ εἰσπορευόμενοι τὸ φῶς βλέ-  
πωσιν.

Mk iv. 21 μήτι ἔρχεται ὁ λύχνος  
ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν  
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν  
τεθῆ ;

<sup>1</sup> Treated by Prof. Lake as a doublet, *Resurrection of J. C.*, p. 86.

<sup>2</sup> On the complications of Mk ix. 33-42 see *Enc. Bibl.*, ii. 1864-6.

<sup>3</sup> The three predictions of the Passion, &c. (Mk viii. 31, ix. 31, x. 33, and parallels; Tisch, *Syn. Evang.*, §§ 70, 73, 116), are omitted from notice, because they are so expressly assigned to three distinct occasions.

Mt v. 15 οὐδὲ καίουσιν λύχνον καὶ  
τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον  
ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει  
πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Here, as the thick type shows, the strongest similarities are the editorial ones between **A** and **B**. To the last clause in them Mt has a parallel in substance, but it is so adapted as to lead on to his next sentence οὕτως λαμψάτω κτλ.

As to the source of the original form of the saying, no decided conclusion can be drawn.<sup>1</sup> For though Lk **A** and Mk are found in the same place and connexion, they do not coincide more exactly than the other passages do, their agreement as to κλίη being balanced by the agreement of Lk **B** with Mk and Mt as to μῶδιος.

But the consideration of No. 2 will lend some probability to a Marcan origin for at least Lk **A** here, as the passages are consecutive both in Lk **A** and in Mk.

## No. 2.

Lk **A**.

Lk viii. 17 οὐ γὰρ ἔστιν κρυπτόν  
ὃ οὐ φανερόν γενήσεται, οὐδὲ  
ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ  
εἰς φανερόν ἔλθῃ.

Lk **B**.

Lk xii. 2 οὐδὲν δὲ συγκαλυμ-  
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθή-  
σεται, καὶ κρυπτόν ὃ οὐ γνωσθή-  
σεται.

Mk iv. 22 οὐ γὰρ ἔστιν κρυπτόν ἐὰν  
μὴ ἴνα φανερωθῆ, οὐδὲ ἐγένετο  
ἀπόκρυφον ἀλλ' ἴνα ἔλθῃ εἰς  
φανερόν.

Mt x. 26 οὐδὲν γὰρ ἐστὶν κεκαλυμ-  
μένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ  
κρυπτόν ὃ οὐ γνωσθήσεται.

Here the wording is so very similar in Lk **A** and Mk, and in Lk **B** and Mt respectively, and the difference in wording between the two pairs is so wide, that we seem to have two versions of the saying, the former handed down through the Marcan, the latter through the Logian document.

<sup>1</sup> See Bacon, *Sermon on the Mount*, p. 132, on the connexions in which the saying is found.

Here as so often (see pp. 122, 131) Mk has the most harsh and difficult form of the saying, for his purposive *ἵνα* is in Lk **A** replaced by a future, the tense which we find in Lk **B** and Mt.

There is nothing to be marked as limited to Lk **A** and **B**, as *γινώσκω* is also used in Mt.

The variation of this saying in No. IV of the *New Sayings of Jesus* from Oxyrhynchus (1904) should be compared.

## No. 3.

Lk viii. 18 with xix. 26.

For this see Mt No. 10, on p. 89 above.

## No. 4:

Lk A.		Mt x. 10 . . . μὴ πή- ραν . . .	Mk vi. 8 . . . μὴ πή- ραν . . .
v. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.		v. 11, 12 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε . . . κακεῖ μέinate ἕως ἂν ἐξέλθητε.	v. 10 ὅπου εἰάν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.
v. 5 καὶ ὅσοι ἂν μὴ δέχονται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.		v. 14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἕξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κοινορτὸν τῶν ποδῶν ὑμῶν.	v. 11 καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

## Lk B.

Lk x. 4 . . . μὴ πῆραν . . .  
 v. 5 εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, . . .  
 v. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.  
 vv. 10, 11 εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς

εἶπατε Καὶ τὸν κοινορτὸν τὸν  
κολληθέντα ἡμῖν ἐκ τῆς πόλεως  
ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα  
ὑμῶν· πλὴν τοῦτο γινώσκετε ὅτι  
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

We have come to the complicated matter of the charges to the Twelve and the Seventy,<sup>1</sup> but here we are only concerned with those portions of them which Lk substantially repeats. Except the trifling change to the plural which is marked above (cf. ἀκούσωσιν in Mk), there is nothing exclusively belonging to Lk A and Lk B.

## No. 5.

Lk ix. 23 with xiv. 27.

For this see Mt No. 7, on p. 86 above.

## No. 6.

Lk ix. 24 with xvii. 33.

For this see Mt No. 8, on p. 87 above.

## No. 7.

## Lk A.

Lk ix. 26 ὃς γὰρ ἂν ἐπαισχυθῆ με  
καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ  
υἱὸς τοῦ ἀνθρώπου ἐπαισχυθή-  
σεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ  
καὶ τοῦ πατρὸς καὶ τῶν ἁγίων  
ἀγγέλων.

## Lk B.

Lk xii. 9 ὁ δὲ ἀρνησάμενός με ἐνώ-  
πιον τῶν ἀνθρώπων ἀπαρνηθήσεται  
ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Mk viii. 38 ὃς γὰρ ἐὰν ἐπαισχυθῆ  
με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ  
γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ  
ἀμαρτωλῶ, καὶ ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐπαισχυθήσεται αὐτὸν ὅταν  
ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
μετὰ τῶν ἀγγέλων τῶν ἁγίων.

Mt x. 33 ὅστις δὲ ἀρνήσῃται με  
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσο-  
μαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ  
πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

<sup>1</sup> It is to be observed that Luke in xxii. 35 refers to the words βαλλάντιον and ὑποδήματα, besides πήρα, as having belonged to the charge to the Apostles, whereas he himself had only recorded them as part of the charge to the Seventy (in Mt x. 10 ὑποδήματα is used to the Twelve).

With some hesitation I have included these verses among the Lucan doublets, although the leading verb is not the same.

The position of Lk **A** and Mk, and their general similarity, point to a Marcan origin. But Lk **A** has (i) the remarkable addition of *αὐτοῦ*, and (ii) the omission of *ἐν τῇ γενεᾷ ταύτῃ κτλ.*, a limitation which would be likely to fall out in the course of oral teaching.

It seems likely that in the second pair we have one of many cases in which Mt collected into his chief bodies of discourse various Logian sayings which Lk records separately (see pp. 161 ff.).

Though Lk has one of his 'characteristic' expressions in **A** (*τοῦτον*, pp. 22, 48), and another in **B** (*ἐνώπιον*, p. 18), there is none to be noted both in **A** and **B**.

No. 8.<sup>1</sup>

<p style="text-align: center;">Lk <b>A</b>.</p> <p>Lk ix. 46 <i>εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.</i></p>	<p style="text-align: center;">Mt xviii. 1 <i>προσῆλθον οἱ μαθηταὶ . . . λέ- γοντες, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;</i></p>	<p style="text-align: center;">Mk ix. 34 <i>πρὸς ἀλλή- λους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.</i></p>
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<p style="text-align: center;">Lk <b>B</b>.</p> <p>Lk xxii. 24 <i>ἐγένετο δὲ καὶ φιλονεικία ἐν αὐ- τοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.</i></p>
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The *τό* before *τίς* is a Lucan characteristic, see pp. 22, 47.

There is not much similarity in the sequels of the two Lucan verses; compare, however, ix. 48 and xxii. 26.

## No. 9.

<p style="text-align: center;">Lk <b>A</b>.</p> <p>Lk xi. 43 <i>οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσ- πασμούς ἐν ταῖς ἀγοραῖς.</i></p>
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<sup>1</sup> This is the only Lucan doublet in narrative, the other ten being in discourse.

## Lk B.

Lk xx. 46 προσέχετε ἀπὸ τῶν γραμματέων τῶν θελότων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

Mt xxiii. 6, 7 (οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι v. 2) φιλοῦσι . . . τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς . . .

Mk xii. 38, 39 βλέπετε ἀπὸ τῶν γραμματέων τῶν θελότων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

Lk B is Marcan in character and presumably in origin: note the analogous *προσέχετε ἀπό* and *βλέπετε ἀπό* in it and in Mk, and the most complete identity in the rest of the passages.

But Mt, though agreeing with Lk B and Mk in having *πρωτοκλισίαν* (they have -ας) ἐν τ. δείπνοις, omits their *περιπατεῖν ἐν στολαῖς*; also he agrees with Lk A against them in the order of *πρωτοκαθεδρίας* and *ἀσπασμούς*; and his *φιλοῦσι* is much less similar to their *θελότων* than to the *ἀγαπᾶτε* of Lk A.

It appears then that Mt's use of the Marcan source here is affected and modified by the influence of that record (probably directly or indirectly Logian) in Lk xi, to which there are so many parallels in Mt xxiii.

## No. 10.

## Lk A.

Lk xii. 11, 12 ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς [ἢ τί]<sup>1</sup> ἀπολογησῆθε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

## Lk B.

Lk xxi. 14, 15 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, ἐγὼ γὰρ δώσω

Mk xiii. 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν

<sup>1</sup> The bracketed words are omitted by a very strong group of Western authorities (Syr<sup>pl</sup> has to be added to those given by Tisch); but if they are retained in the text, the phrase *πῶς ἢ τί* forms an important coincidence between Lk A and Mt, and may point to a Logian origin for both.

ὑμῖν στόμα καὶ σοφίαν ἢ οὐ δυνή-  
σονται ἀντιστῆναι ἢ ἀντειπεῖν  
ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε,  
οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες  
ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

Mt x. 19, 20 ὅταν δὲ παραδώσιν  
ὑμᾶς, μὴ μερμηγήσητε πῶς ἢ τί  
λαλήσητε· δοθήσεται γὰρ ὑμῖν  
ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·  
οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες  
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν  
τὸ λαλοῦν ἐν ὑμῖν.

The Lucan ἀπολογέομαι (Lk 2, Acts 6, Paul 2 only) connects **A** and **B**.

The chief resemblances are between Mk and Mt, though the passages are differently placed. In Mt it forms part of a longer passage placed by him in the charge to the Twelve, but hardly likely to have been spoken so early.

As Lk **B** and Mk are parallel in position, it is curious that Lk, who speaks most often of the 'Holy Spirit' (p. 27), should omit Mk's words τὸ πνεῦμα τὸ ἅγιον there: but it occurs in Lk **A**.

#### No. 11.

##### A.

Lk xiv. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν  
ταπεινωθήσεται καὶ ὁ ταπεινῶν  
ἑαυτὸν ὑψωθήσεται.

##### B.

Lk xviii. 14 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν  
ταπεινωθήσεται, ὁ δὲ ταπεινῶν  
ἑαυτὸν ὑψωθήσεται.

Mt xxiii. 12 ὅστις δὲ ὑψώσῃ ἑαυτὸν  
ταπεινωθήσεται, καὶ ὅστις ταπεινώ-  
σῃ ἑαυτὸν ὑψωθήσεται.

Except for the conjunctions καί and δέ, Lk **A** and Lk **B** are identical.

They agree against Mt in having πᾶς ὁ with a participle, while he has ὅστις with a verb. In Mt No. 2 (p. 83) the former construction marked the apparently Logian pair of passages; but here all three are probably Logian.

The resemblance between Lk xvii. 31 and xxi. 21 has not been thought sufficient to constitute another Lucan doublet, but it is worth notice. Also the narratives in Lk v. 29, 30 and xv. 1, 2 are remarkably similar. And Lk vi. 9 may be compared with xiv. 3 (to which, however, the parallel in Mt xii. 10 is more close); and viii. 21 with xi. 28.

## APPENDIX TO THE COLLECTION OF DOUBLETS

*The saying, 'He that hath ears, &c.'*

<p>Mt A. Mt xi. 15 ὁ ἔχων ὦτα ἀκούετω.</p>	<p>Mk A. Mk iv. 9 ὁς ἔχει ὦτα ἀκούειν ἀκούετω.</p>	<p>Lk A. Lk viii. 8 ὁ ἔχων ὦτα ἀκούειν ἀκούετω.</p>
<p>Mt B. Mt xiii. 9 ὁ ἔχων ὦτα ἀκούετω.</p>	<p>Mk B. Mk iv. 23 εἴ τις ἔχει ὦτα ἀκούειν ἀκούετω.</p>	
<p>Mt C. Mt xiii. 43 ὁ ἔχων ὦτα ἀκούετω.</p>		<p>Lk B. Lk xiv. 35 ὁ ἔχων ὦτα ἀκούειν ἀκούετω.</p>

As being used 3 times by Mt, and as being merely an adjunct to other sayings, this brief utterance was not included among the doublets.

Each Gospel adheres to some peculiarity of form: Mt omits ἀκούειν, Mk has the verb with ἀκούειν, and Lk the participle with ἀκούειν, on each occasion. So it is to editors and not to sources that these variations are apparently to be ascribed.

This was evidently a well-known proverbial phrase: it occurs in Rev ii. 7, 11, 17, 29; iii. 6, 13, 22 ὁ ἔχων οὖς ἀκουσάτω . . . , and Rev xiii. 9 εἴ τις ἔχει οὖς ἀκουσάτω. With all those instances compare Mt's omission of ἀκούειν, and with the last of them Mk B.

This is the most frequently repeated of the complete<sup>1</sup> sayings in the Gospels, as it occurs 7 times.<sup>2</sup> The next in order of frequency are 'Whosoever will save his life, &c.', 6 times including Jn xii. 25 (p. 87 f.); 'To him that hath, &c.' (p. 89), and 'Let him take up his cross, &c.' (p. 86), each 5 times. No other saying seems to occur oftener than 4 times.

## SECTION V

### THE SOURCE LARGELY USED BY MATTHEW AND LUKE, APART FROM MARK

IN the first edition of this book (1899) the title of the present Section was 'The Logia of Matthew as a probable source'. Since then the scholars of England and America have largely followed those of Germany in designating this source as Q (= *Quelle*). For it has been generally admitted that to call it 'the Logia of Matthew' was unfairly 'question-begging',<sup>3</sup> as assuming that Matthew and Luke certainly used the document named by Papias (p. xiii). But the abandonment of that name in favour of the neutral symbol Q need not involve any intention of begging the question in the other direction, by ignoring the reasons for holding that the only two documents named by the earliest writer who deals with sources at all are the two which bulk so largely in our First and Third Gospels.<sup>4</sup>

The exact or almost exact correspondence of some parallel passages of considerable extent (p. 66) and the use of not a few peculiar and unusual expressions (pp. 54 ff.) in both Gospels combine to make it highly probable that this Q was a written source. And the probability that it

<sup>1</sup> 'There shall be weeping and gnashing, &c.', occurring 7 times, is excluded, as being only a portion of various sayings (p. 170).

<sup>2</sup> In the received text 8 times, but WH Tisch R omit Mk vii. 16.

<sup>3</sup> So Dean Armitage Robinson, *Study of the Gospels*, pp. 69 f.

<sup>4</sup> I venture to refer to the *Expository Times*, vol. xii, pp. 72 ff. and 139.

was used by the two Evangelists independently, and not by either of them through the other as an intermediary source, is not much lower, and is now very widely recognized.

The only sure means of arriving at sound conclusions as to the nature and extent of the unfortunately non-existent Q is to collect and examine such passages<sup>1</sup> as are found in Matthew and Luke only, and are sufficiently parallel to give reasonable ground for supposing that they are drawn from the same original. I give such a list here, though not with any feeling of positiveness or even of self-consistency. For it is rather larger than the list which was offered in the first edition of this book, but considerably smaller than another which I am printing elsewhere,<sup>2</sup> my object there being to give every exclusively Matthaean-Lucan parallel, however unlikely some of them may be to have had a common written origin. But it is only<sup>3</sup> by using, or making, some such list, that we can advance beyond guesswork as to Q.

Mt iii. 7-10	= Lk iii. 7-9.	Mt v. 39, 40,	= Lk vi. 27-30,
iii. 12	= iii. 17.	42, 44-8	32-6.
iv. 3-11	= iv. 3-13.	* vi. 9-13	= xi. 2-4.
v. 1, 2, 3, 4, 6	= vi. 20, 21(?).	10 * vi. 20, 21	= xii. 33 <sup>b</sup> , 34.
5 v. 11, 12	= vi. 22, 23.	* vi. 22, 23	= xi. 34, 35.
* v. 18	= xvi. 17.	* vi. 24	= xvi. 13.
* v. 25, 26	= xii. 58, 59.	* vi. 25-33	= xii. 22-31.

<sup>1</sup> The word 'passages' is used, for want of a better term, to include some shorter sentences than we usually designate by that name.

<sup>2</sup> In a forthcoming volume of *Studies in the Synoptic Problem*, edited by Dr. Sanday (Clarendon Press). I have there worked out several points which are passed over either entirely or with slight allusion in this Section.

<sup>3</sup> Perhaps an exception to this statement is supplied by Luke's collocation of sayings in xvi. 17, 18 (= Mt v. 18 and 32), taken together with his 'But I say unto you which hear' in vi. 27, when he had written nothing to suggest the contrast involved in 'but' (ἀλλά): it does seem to be thus doubly implied that Luke had before him, or at least knew, the comparisons between the old and new law of life in Mt v. 17-48, though he did not insert them in his Gospel.

	Mt vii. 1, 2	= Lk vi. 37, 38.		45 *Mt xi. 25-7	= Lk x. 21, 22.
15	vii. 3-5	= vi. 41, 42.		* xii. 22, 23 <sup>5</sup>	= xi. 14.
	vii. 7-11	= xi. 9-13.		xii. 27, 28	= xi. 19, 20.
	* <sup>1</sup> vii. 12	= vi. 31.		xii. 30	= xi. 23.
	* vii. 13, 14 <sup>2</sup>	= xiii. 23, 24(?).		D* xii. 33-5	= vi. 43-5.
	vii. 21	= vi. 46.		50 D xii. 38-42	= xi. 16, 29-32.
20	* vii. 22, 23	= xiii. 25-7		xii. 43-5	= xi. 24-6.
		(??).		* xiii. 16, 17	= x. 23, 24.
	vii. 24-7	= vi. 47-9.		* xiii. 33	= xiii. 20, 21.
	viii. 5-10	= vii. 1-3, 6-9.		* xv. 14	= vi. 39.
	* viii. 11, 12	= xiii. 28, 29.		55 D* xvii. 20	= xvii. 6 <sup>6</sup> (?).
	{ * viii. 19, 20	= ix. 57, 58.		* xviii. 7	= xvii. 1.
25	{ * viii. 21, 22	= ix. 59, 60.		* xviii. 12-14	= xv. 4, 5, 7.
	* ix. 37, 38	= x. 2.		* xviii. 15	= xvii. 3.
	* x. 7	= x. 9 <i>b</i> .	} because of changes of occasion and of order	* xviii. 21, 22	= xvii. 4(?).
	* x. 8 <i>a</i>	= x. 9 <i>a</i> .		60 * xix. 28	= xxii. 28, 30(?).
	* x. 10 <i>a</i>	= x. 4.		* xxiii. 4	= xi. 46.
30	* x. 10 <i>b</i>	= x. 7 <i>b</i> .		D* xxiii. 12	= xiv. 11 (and xviii. 14).
	* x. 11	= x. 8 (cf. 7)		* xxiii. 13 (14 in WH)	= xi. 52.
	* x. 12, 13	= x. 5, 6.		* xxiii. 23	= xi. 42.
	D* x. 15	= x. 12.		65 * xxiii. 25, 26	= xi. 39, 41.
	* x. 16 <i>a</i>	= x. 3		* xxiii. 27	= xi. 44(??).
35	* x. 24, 25 <i>a</i>	= vi. 40 <sup>3</sup> (?).		* xxiii. 29-31	= xi. 47, 48.
	* x. 26-33	= xii. 2-9.		* xxiii. 34-6	= xi. 49-51.
	* x. 34-6	= xii. 51-3.	* xxiii. 37-9	= xiii. 34, 35.	
	{ * x. 37	= xiv. 26(?).	70 * xxiv. 27	= xvii. 24.	
	{ D* x. 38	= xiv. 27(?).	* xxiv. 28	= xvii. 37.	
40	* x. 40	= x. 16 <sup>4</sup> (?).	* xxiv. 37-9	= xvii. 26, 27.	
	xi. 2, 3, 4-11	= vii. 18, 19, 22-8.	* xxiv. 40, 41	= xvii. 34, 35(?).	
	* xi. 12, 13	= xvi. 16.	74 * xxiv. 43-51 <i>a</i>	= xii. 39, 40, 42-6.	
	xi. 16-19	= vii. 31-5.			
	* xi. 21-4	= x. 12-15.			

The asterisk denotes some difference of position in the two Gospels.

<sup>1</sup> In this case the change of position is within the limits of the same discourse.

<sup>2</sup> Mt vii. 16-18=Lk vi. 43-4 might have been expected to be the next entry; but the Lucan passage is so much more similar in wording (though not in position) to Mt xii. 33-5 that it is entered opposite to those verses.

<sup>3</sup> Compare also Jn xiii. 16; xv. 20.

<sup>4</sup> Compare also Jn xiii. 20. This and the preceding note help to show us that various forms—how many we know not—of the same saying were current in the Church.

<sup>5</sup> See also Mt ix. 32, 33, [34], which is closer in language to the Lucan parallel, though placed in a different context.

<sup>6</sup> The remarkable expression, 'faith as a grain of mustard seed,' occurs only in these two passages, not in Mk xi. 23, Mt xxi. 21, which are apparently of Marcan origin. See p. 89 f.

In the passages marked D there are complications caused by the existence of doublets (also in Mt x. 26 = Lk xii. 2, though not in the rest of the passage combined with them).

If Mt xvi. 2, 3 and xxi. 44 had not been omitted as almost certainly spurious, the parallels to them would have been Lk xii. 54-6 (?) and xx. 18 respectively.

In the above list of passages from Matthew there are contained 188 verses and 6 parts of others; putting these together we may reckon them as about 191 verses, or rather more than one-sixth of the 1,068 verses of Matthew. From Luke are drawn 179 verses and 4 parts of verses, which similarly we may reckon together as 181 verses, being less than one-sixth of the 1,149 verses of Luke. If we were to include, as many would do, the partially corresponding parables<sup>1</sup> of the Marriage of the King's Son and the Great Supper (Mt xxii. 1-10, Lk xiv. 15-24), and of the Talents and the Pounds (Mt xxv. 14-30, Lk xix. 11-27), there would be an addition of (10 + 17 =) 27 verses in each case, raising the numbers in Matthew to 218 and in Luke to 208.

But such reckoning by verses is of course rough and unsatisfactory; and it is better to regard the above parallels as seventy-four separate or separable passages. Fifty-six of these, or more than two-thirds, are more or less differently placed in the two Gospels, and are therefore marked \* in the list.

Passages which seemed at all likely to have been *derived* from Mark were excluded from the list. But of course it is quite possible, and it has been suggested in the preceding

<sup>1</sup> It seemed to me on the whole that these partial correspondences were not sufficient to outweigh the differences of occasion and object in these Parables, so I have placed them in the lists of passages peculiar to Matthew and Luke, with queries (?) attached to them in each case (pp. 3 and 15). Harnack (*Sayings of Jesus*, E. T., pp. 118-26) relegates them to an Appendix, in company with the imperfect parallel in Mt xxi. 32 and Lk vii. 29, 30.

Section, that some of the sayings omitted on that ground may have been handed down in variant forms through Mark and Q independently of one another. If this is thought to be fairly probable, the following passages might be ranked as drawn from Q or *Logia*: Mt v. 13 = Lk xiv. 34 f.; Mt v. 15 = Lk xi. 33 (?); Mt v. 32 = Lk xvi. 18; Mt xxv. 29 = Lk xix. 26; and perhaps some others mentioned above among the doublets, as Mt x. 39 = xvii. 33; Mt xxiii. 11 = Lk xxii. 26 (?) (pp. 87, 91).

Again, in two cases some details introductory to sayings have been excluded as due to Luke (Lk vii. 3, 4, 5, and 20, 21); but on the other hand they may have been in Q, and their omission by Matthew may be owing to his habit of shortening narratives (pp. 158 ff.).

For those and other reasons exactness and completeness are by no means claimed for the above list. It contains a speculative element which, it is hoped, has been absent from the previous tables in this book, and the compiler of it has had to use his own discretion on several points as to which there can be no certainty in the present state of our knowledge. But, such as it is, it may be offered for use at least tentatively and in the way of a working hypothesis. And if it is so used it supplies the following intimations, or at least suggestions, as to the contents of Q<sup>1</sup>:—

(i) If—and it is an important if—the whole of Q was homogeneous with the parts that have been preserved for us in Matthew and Luke, it consisted almost exclusively of sayings of Jesus, introduced, when necessary, by explanations of the occasions on which they were spoken. This description does not cover the first two passages, which contain records of the Baptist's teaching. These, however, may have been prefixed in order to explain and account for the subsequent references to the Baptist in the sayings

<sup>1</sup> The general probabilities as to Q are very clearly summed up by Jülicher, *Introd. to N. T.*, E. T., pp. 354-60.

of Jesus (Mt xi. 2-19, perhaps also xxi. 31 f., and parallels).<sup>1</sup>

(ii) Sayings belonging to the period of the Passion-narrative do not seem to have been included in Q. The only reference to that period in the above list is Lk xxii. 28, 30; and in that case the few words identical in both Gospels seem to be better placed in Mt xix. 28.

(iii) With the one important exception of the general arrangement of the Sermons on the Mount (Mt v-vii) and on the Level Place (Lk vi. 20 ff.) the two compilers, or at any rate one of them, did not regard the sayings in Q as placed in chronological order—or at least they, or he, did not attach importance to the order in which they found them. This appears from the fact, already mentioned, that more than two-thirds of the passages are placed more or less differently by Matthew and Luke.

(iv) If we agree to exclude, as above, the two pairs of parables in Mt xxii. 1-10, Lk xiv. 15-24, and in Mt xxv. 14-30 and Lk xix. 11-27 from Q, we find in it no parables of any considerable length. We must attribute to it, however, the brief parables of the Lost Sheep and of the Leaven (and not improbably of the Mustard Seed also), besides many which we may call similitudes rather than parables.

The very interesting and important, but unsolved and probably insoluble inquiry as to whether the First or the Third Gospel is the more exact and faithful representative to us of Q cannot be entered upon here. To use Wellhausen's words, 'Die Frage, ob Q bei Matthäus oder bei Lukas ursprünglicher erhalten sei, lässt sich nicht rund beantworten.'<sup>2</sup> Harnack, who discusses the matter very

<sup>1</sup> But there are also some reasons for thinking that these records of the Baptist's teaching may not be drawn from Q, but may have belonged to the original tradition generally used in our Second Gospel, though omitted from it in this particular case. So Woods in *Studia Biblica*, ii. 85, 94; Stanton in *Enc. Brit.*, xxix. 41.

<sup>2</sup> *Einleitung in die drei ersten Evangelien*, p. 67; see his following pages.

thoroughly, gives the preference to Matthew, though regarding most of Luke's alterations as merely stylistic.<sup>1</sup>

The relative priority of the two great sources of the First and Third Gospels is another moot point; Wellhausen<sup>2</sup> regards Mark, Harnack<sup>3</sup> regards Q as the older. Sir W. M. Ramsay<sup>4</sup> thinks so highly of the antiquity of Q that he considers it likely to have been 'written while Christ was still living'.

If, as was above shown, the source which forms the subject of this Section supplies about one-sixth of each of the Gospels in which it is used, it might reasonably have been expected that words and expressions characteristic of that source could be found and noticed, in the way that characteristics of the Priestly Code have been observed in the composite Hexateuch.<sup>5</sup> But it seems to me that such linguistic evidence is wanting here: with the exception of words which are required by the special subject-matter, a renewed examination has failed to produce any expressions which I could definitely label as characteristic of Q.<sup>6</sup> This failure does not, of course, disprove the use of Q as a source; but it does strongly support the view, which the tables on pp. 4-8, 16-23 suggested, that both Matthew and Luke, and especially Luke, have so 'worked over' the sources they employed that their Gospels frequently represent to us the substance rather than the words of the original documents.

<sup>1</sup> See *Sprüche und Reden Jesu*, translated as *The Sayings of Jesus*, pp. 1-126 *passim*, especially 112-15.

<sup>2</sup> *Op. cit.*, pp. 73 ff., especially 87.

<sup>3</sup> *Op. cit.*, pp. 193 ff. (E. T.).

<sup>4</sup> In his *Luke the Physician, &c.*, p. 89.

<sup>5</sup> See Carpenter and Harford-Battersby's *Hexateuch*, vol. i, pp. 61 ff., 183 ff.; Driver's *Genesis*, pp. vi ff. of Introduction.

<sup>6</sup> Harnack writes similarly as to the vocabulary (*op. cit.*, pp. 146, 152); but he finds 'a certain unity of grammatical and stylistic colouring' in the passages which he assigns to Q (pp. 162 f.).

## PART III

### FURTHER STATISTICS AND OBSERVATIONS BEARING ON THE ORIGIN AND COMPOSITION OF EACH GOSPEL

#### A. ON THE GOSPEL OF ST. MARK.

IT is well to take this Gospel first, as being almost certainly the earliest in date and quite certainly the simplest in structure.

I propose to examine *the portions of Mark which are not found in Matthew or Luke*.<sup>1</sup> Though numerous, they are in most cases very brief, the chief exceptions to this brevity being the two miracles in vii. 32-7; viii. 22-6, and the parable in iv. 26-9.

What gives interest and importance to these portions, even in their minute details, is the theory, now very generally held, that a source corresponding on the whole with our present Gospel of St. Mark was used by the other two Synoptists as a basis or *Grundschrift*, to which they added introductions, insertions and conclusions derived from other sources. For English readers this view is clearly explained and effectively supported by Mr. F. H. Woods in *Studia Biblica*:<sup>2</sup> his arguments<sup>3</sup> seem to me to lead

<sup>1</sup> In English they are brought together, in a way very convenient for reference, in the left-hand column of *The Common Tradition of the Synoptic Gospels*, by Abbott and Rushbrooke (London, 1884); in Greek they can be most easily collected by taking note of the ordinary type in the first column of Rushbrooke's *Synopticon*.

<sup>2</sup> Vol. ii (Oxford, 1890). The same view is well expressed and illustrated by Jülicher, *Introd. to N. T.*, E. T., pp. 348 ff.

<sup>3</sup> The most simple and impressive of them rests on the fact that 'the order of the whole of St. Mark, except of course what is peculiar to that Gospel, is confirmed either by St. Matthew or St. Luke, and the greater part of it by both' (p. 61). The different placing of a quotation in Mk i. 2 and in Mt xi. 10, Lk xi. 27 can hardly be called an exception.

irresistibly to the result which he thus expresses, 'We conclude, therefore, that the common tradition upon which all the three Synoptics were based is substantially our St. Mark as far as *matter, general form, and order* are concerned' (p. 94).

But this conclusion, which may now (1909) be called a practically certain result of modern study of the 'Synoptic Problem', at once suggests a further question. What is the account to be given of the Marcan matter which neither Matthew nor Luke has incorporated, and which therefore lies before us as peculiar to Mark? It might be accounted for in two ways. Either (*a*) Matthew and Luke were ignorant of it, because it was added to the Marcan source at a time later than the date or dates at which they used it; or (*b*) it was before them, but was omitted or altered either by them when they transferred the other Marcan matter to their Gospels, or in the course of the subsequent use of those Gospels. In other words, did those compilers use an *Ur-Marcus* (to use the brief convenient German name for an original and probably shorter Mark which was altered and supplemented by a later editor), or did they use a source closely corresponding with our present Gospel of St. Mark?

As a contribution towards the study of this question, I propose to bring together and classify the Marcan peculiarities, so that we may see how far they are such as would be likely to be omitted or altered. The stronger such likelihood is, and the larger the number of instances to which it extends, the greater will be the weight of evidence against the suggestion of an *Ur-Marcus*. For indeed it is only a suggestion to account for the phenomena which we are now considering: there is no external support for it in the words of Papias,<sup>1</sup> nor, I think, is there any

<sup>1</sup> Unless, indeed, it is thought that his phrase *οὐ μέντοι τάξει* implies a less orderly arrangement of materials than we find in this Gospel. But,

internal evidence for it in the signs of compilation which some students believe they can detect even in this Gospel. Of such signs the most remarkable is perhaps that on which Wendt<sup>1</sup> has laid stress, viz. the apparent resumption in xii. 13 of the narrative in iii. 6 about the Pharisees and Herodians. This may imply a collection of replies made by Jesus to questions and objections, of which Mark was making use, and from which he broke off in iii. 6 to return to it in xii. 13. And a good case for the arrangement of various materials may be made as to chapter iv, and still more as to chapter ix,<sup>2</sup> and again as to chapter xiii, where Colani's suggestion of the insertion of several verses from a presumably Jewish apocalypse has met with acceptance in many quarters.<sup>3</sup> But such compilation must have been prior to that use of Mark by Matthew and Luke which the hypothesis before us involves.<sup>4</sup>

In referring to the Marcan peculiarities it will be best to begin with those which have most to do with the substance of the narrative, and from them to pass on to those which are mainly or entirely linguistic.

As an introduction to Section I, A and B, I quote some remarks of Dr. A. B. Bruce on this Gospel:—'It contains even in that case, the re-arrangement must have taken place before the time to which our hypothesis refers.

<sup>1</sup> See his *Teaching of Jesus*, E. T., i. 21.

<sup>2</sup> See especially Schmiedel in *Enc. Bibl.*, ii. 1864 ff.

<sup>3</sup> See, for instance, Wendt, *Teaching of Jesus*, E. T., ii. 278, 358, 366, where he summarizes what he had said more fully in the untranslated part of his work, *Lehre Jesu* i. 10 ff.; and Charles, *Eschatology* (1899), pp. 323-9. The verses generally regarded as insertions from the 'little Apocalypse' are Mk xiii. 7, 8, 14-20, 24-7, 30, 31, and the parallels in Mt and Lk.

<sup>4</sup> Might not Mark himself after Peter's death have been the person who re-arranged (perhaps not always very carefully or skilfully) the groups of reminiscences which he had taken down from the lips of Peter in earlier years? This would help to reconcile the impression given by Papias (see above, p. xiii) with the express statement of Irenaeus (*Haer.* iii. 1) that it was after the death of Peter and Paul that Mark 'handed down to us in writing what Peter used to preach'. These and other patristic traditions relating to the Second Gospel are brought together by Scott-Moncreiff, *St. Mark and the Triple Tradition*, pp. 100-8.

unmistakable internal marks of a relatively early date. These marks are such as to suggest an eye and ear witness as the source of many narratives, and a narrator unembarrassed by reverence. This feeling we know does come into play in biographical delineations of men whose characters have become invested with sacredness, and its influence grows with time. The high esteem in which they are held more or less controls biographers, and begets a tendency to leave out humble facts and tone down traits indicative of pronounced individuality' (*With Open Face*, p. 25).

## SECTION I

PASSAGES WHICH MAY HAVE BEEN OMITTED OR ALTERED  
AS BEING LIABLE TO BE MISUNDERSTOOD, OR TO GIVE  
OFFENCE, OR TO SUGGEST DIFFICULTIES<sup>1</sup>

**A. Passages seeming (a) to limit the power of Jesus Christ, or (b) to be otherwise derogatory to, or unworthy of, Him.**

(a)

1.

Mk i. 32, 34 'They brought unto him all that were sick . . . and he healed *many* that were sick', compared with Mt viii. 16 'He . . . healed *all* that were sick', and Lk iv. 40 'He laid his hands on *every one of them* and healed them'. Here Mark's description might be thought to imply what Paley calls 'tentative miracles; that is, where out of a great number of trials, some succeeded'.<sup>2</sup> So also in Mk iii. 10 'many', compared with Mt xii. 15; Lk vi. 19 'all'.

2.

Mk iv. 36: it might be wondered how the 'other boats' weathered the storm. (Perhaps however Mark did not mean to imply that these also crossed the lake.)

<sup>1</sup> Cf. Dr. Abbott's art. *Gospels* in *Enc. Brit.*, x. 802, from which several of these instances were taken.

<sup>2</sup> *Evidences of Christianity*, Part I, prop. ii, chap. i.

## 3.

Mk vi. 5 'He could (*ἐδύνατο*) there do no mighty work, save, &c.', compared with Mt xiii. 58 'He did not many mighty works there because of their unbelief'. (Perhaps too the omission by Mt of the sentence in Mk vii. 24 containing the words *οὐκ ἠδύνασθη λαθεῖν* may be due to the desire not to suggest inability of any kind. Compare also Mk i. 45 (*μηκέτι δύνασθαι*) with Lk v. 16.)

## 4.

Mk vii. 32-7: the use of spittle as a means of healing (cf. also Jn ix. 6). And perhaps painful effort might seem to be implied in the words 'looking up to heaven he sighed'. (Compare *ἀναστενάξας τῷ πνεύματι αὐτοῦ* in Mk viii. 12, omitted in Mt xvi. 2.)

## 5.

Mk viii. 22-6: in this miracle also spittle is used as a means;<sup>1</sup> and the cure is represented as gradual.<sup>2</sup>

## 6.

Mk xi. 20: the statement that the withering of the fig-tree was not noticed until the next morning might be dropped as obscuring the signal character of the miracle. Cf. Mt xxi. 19 and 20 *παράχρημα*.

## 7.

Mk xv. 44, 45 *a* 'Pilate marvelled if he were already dead, &c.' It might have been thought at least needless to introduce this question into ordinary teaching.

## (δ)

## I.

Mk i. 11 'Thou art my beloved Son, &c.', said to Jesus: more public honour seems to be done to Him by the proclamation concerning Him, 'This is my beloved Son, &c.' in Mt iii. 17. Luke

<sup>1</sup> These two are 'the only cases in the Synoptic Gospels in which Jesus employs any other means than the laying on of hands' (Gould, *Comm. on Mark*, p. 149). The Apostles are said to have 'anointed with oil many that were sick' in Mk vi. 13: cf. James v. 14.

<sup>2</sup> Similarly, the cure of the lunatic boy in Mk ix. 20-7 appears more gradual than in Mt xvii. 18 or Lk ix. 42. And see Allen, *St. Matt.*, p. xxxiii, on the omission of Mk i. 23-8 by Mt.

however follows Mark. (Compare the revelation said in John i. 33 to have been made to the Baptist at this time.)

## 2.

Mk i. 12 'The spirit driveth him forth (*ἐκβάλλει*)': it is not surprising that Matthew and Luke express this guidance by the less forcible words *ἀνήχθη* and *ἤγετο*.

## 3.

Mk iii. 5 'With anger'. Matthew and Luke omit this, though the latter (vi. 10) preserves the *περιβλεψάμενος* which goes with it in Mark. *ὀργή* is nowhere else in the Gospels ascribed to Jesus, except in a Western reading of Mk i. 41 (*ὀργισθεῖς*): cf., however, Rev vi. 16.

## 4.

Mk iii. 21 'His friends . . . went out to lay hold on him, for they said, He is beside himself (*ἐξέστη*)'.<sup>1</sup>

## 5.

Mk v. 7 'I adjure thee by God': it is only in this one of the three narratives that the unclean spirit dares to adjure Jesus (*ὀρκίζω*).

## 6.

Mk vi. 3 'Is not this the carpenter?' See, however, also p. 75.

## 7.

Mk vi. 48 'He would have (*ἤθελεν*) passed by them'. There might have been fear of this being taken to mean that He did not wish, or intend, to help them.

## 8.

Mk vii. 9 'Full well (*καλῶς*) do ye reject the commandment of God'. This irony is replaced in Mt xv. 3 by the graver question, 'Why do ye also transgress the commandment . . . ?'

## 9.

Mk x. 14 'He was moved with indignation (*ἠγανάκτησεν*)'. Elsewhere this verb always implies more or less blameworthy anger, Mt xx. 24; xxi. 15; xxvi. 8; Mk x. 41; xiv. 4; Lk xiii. 14.

<sup>1</sup> The reading in D\* *ἐξέσταται αὐτοῦς*, a b d ff<sup>2</sup> i q *exentiat* (*exsentiāt*) *eos*, &c., is probably an attempt to avoid the difficulty.

## 10.

Mk x. 17, 18 'Good Master' and 'Why callest thou me good?' appear in Mt xix. 16, 17 as 'Master' and 'Why askest thou me concerning that which is good?' But Luke follows Mark.

## 11.

Mk xi. 3 'Straightway he will send him back hither'. This might seem, and has seemed (see Dr. A. B. Bruce *in loc.*, and *Speaker's Comm.*), to detract from the dignity of the request, and from the importance of the impression made by it; <sup>1</sup> hence perhaps the change of it to 'straightway he (the owner) will send them', in Mt xxi. 3, as also in the received text even of Mark. See also p. 70.

## 12.

Mk xi. 13 'For it was not the season of figs'. This may have seemed, and has seemed to some, to imply an unjustifiable, or at least ignorant, expectation and consequent disappointment. We may perhaps compare *ἐθαύμασεν* in Mk vi. 6, omitted in Mt xiii. 58 (but cf. Mt viii. 10; Lk vii. 9).

## 13.

Mk xii. 32 'Of a truth, Master, thou hast well said, &c.': it has been suggested that these words of the scribe may have seemed to a later editor 'somewhat patronizing', and may therefore have been omitted after Mt xxii. 40 (Allen *in loc.*).

## 14.

Mk xiv. 14 'Where is *my* guest-chamber?' This may have seemed a harshly expressed claim, and therefore the *μου* may have been omitted from Lk xxii. 11 which is otherwise identical with Mark (Matthew has no parallel clause, but cf. xxvi. 18). It has also dropped out from the received text of Mark.

## 15.

Mk xiv. 58 'We heard him say, I will destroy this temple, &c.' This, though only an accusation by the 'false witnesses' (cf. John

<sup>1</sup> 'It certainly weakens the miraculous impression produced by the predicted success of the demand when we learn that no more was asked for than a loan with the promise of immediate return' (Salmon, *Human Element in the Gospels*, p. 425).

ii. 19), may have appeared to be an unfulfilled prophecy, or possibly to have justified Jewish hostility, and may therefore have been softened into 'I am able to destroy the temple of God', Mt xxvi. 61. (There is no parallel in Luke.)

## B. Passages seeming to disparage the attainments or character of the Apostles.<sup>1</sup>

### 1.

Mk iv. 13 'Know ye not this parable? and how shall ye know all the parables?' This reference to dullness in the disciples themselves is found only in Mark.

### 2.

Mk iv. 38 'Carest thou not that we perish?' seems more expressive of distrust than the 'Save, we perish' of Mt viii. 25, or the 'We perish' of Lk viii. 24. (Compare the use of οὐ μέλει in Lk x. 40; Jn x. 13.)

### 3.

Mk v. 31 '... And sayest thou, Who touched me?' This question, omitted by Matthew and Luke (but implied in Lk viii. 46), may have been thought disrespectful from the disciples to their Master.

### 4.

Mk vi. 51 b, 52 'And they were sore amazed in themselves, for they understood not<sup>2</sup> concerning the loaves, but their heart was hardened'.<sup>3</sup> There is no parallel to this in Matthew (cf., however, his record of the weakness of Peter's faith in xiv. 28-33). Luke is wanting here. (To Mk vii. 18 there is a parallel in Mt xv. 16; Luke is wanting here also.)

### 5.

Mk viii. 17, 18 'Have ye your heart hardened?'<sup>3</sup> Having eyes,

<sup>1</sup> Those who had come, or were coming, to regard the Twelve as 'foundations' of the Church (Rev xxi. 14) would be far more likely to soften or leave out than to strengthen or insert such passages. It has been noticed that Luke especially 'spares the Twelve': see Bruce in *Expositor's Greek Test.*, i. 46 f., referring to Schanz. Cf. p. 197 below.

<sup>2</sup> With Matthew's omission of οὐ συνήκαν here, compare his insertions of τότε συνήκαν in xvi. 12, xvii. 13.

<sup>3</sup> Or rather 'blinded', which seems to be the better rendering of *πωροῦν, πάρωσις*. See Dean Armitage Robinson, *Comm. on Eph.*, p. 266. As he says, "'hardness" suggests a wilful obstinacy, which would scarcely be in place in' either of these two sayings.

see ye not? and having ears, hear ye not?' This is omitted in Matthew's version of the rebuke (xvi. 8-11). Luke is wanting here.

## 6.

Mk ix. 38 'We forbade him, because he followed not us' becomes in Lk ix. 49 'because he followeth not with us', which involves less claim to personal authority on the part of the speaker (John). Matthew omits the incident.

## 7.

Mk x. 35: here the sons of Zebedee themselves make, but in Mt xx. 20 their mother makes, the ambitious request. Luke omits it altogether.

### C. Other passages which might cause offence or difficulty.

## 1.

Mk ii. 23 *ὁδὸν ποιεῖν* (WH mg *ὁδοποιεῖν*). This phrase, though not necessarily (see Judg xvii. 8) meaning that they broke a new path through the standing corn, might be taken to imply that they did so.<sup>1</sup>

## 2.

Mk ii. 26 'When Abiathar was high priest'. This was probably omitted on account of the historical difficulty: see, however, also p. 131 on the Proper Names in this Gospel.

## 3.

Mk ii. 27 'The sabbath was made for man, and not man for the sabbath'. This may perhaps have been 'a hard saying' for Jewish Christians,<sup>2</sup> and may therefore have dropped out of use, though here it forms a step in the argument, which is not the case with the words substituted in Mt xii. 6, 7. In Luke there is nothing substituted, but a break seems to be implied (vi. 5).

## 4.

Mk iii. 29 '. . . But is guilty of an eternal sin', an expression so mysterious and so much deeper than the usual idea of punishment, that *ἀμαρτήματος* has been altered into *κρίσεως* in the received text.

<sup>1</sup> See Field's *Notes on Transl. of N. T. in loc.* (p. 25).

<sup>2</sup> Cf. Rom xiv. 5 f.; Gal iv. 10; Col ii. 16 f.

And a similar account may probably be given of the omission of the whole clause in Mt xii. 32 and Lk xii. 10.<sup>1</sup>

## 5.

Mk iv. 12 'That (*ἵνα*) seeing they may see, and not perceive, &c.' For this Mt xiii. 14 has the easier 'because (*ὅτι*)'. Luke however follows Mark.

## 6.

Mk iv. 26-9 the Parable of the Seed Growing Secretly. Might there not have been fear of this discouraging activity and watchfulness in missionary and pastoral work? See *Encl. Bibl.*, ii. 1863.

## 7.

Mk viii. 31; ix. 31; x. 34 'After three days'. In the parallel passages Matthew (xvi. 21; xvii. 23; xx. 19) and Luke (ix. 22; xviii. 33, there being no parallel to Mk ix. 31) substitute 'on the third day'; probably because the exactness of the prophecy would not otherwise be evident to persons unaccustomed to the Jewish method of computation (see e. g. Gen xlii. 17, 18; 1 Ki xii. 5, 12; Mt xxvii. 63, 64: cf. Hos vi. 2).<sup>2</sup>

## 8.

Mk viii. 32 'And he spake the saying openly'. A difficult statement; for (*a*) if *παρρησία* means plainly and unreservedly, it might be thought strange that the resurrection should have been so unexpected when it occurred; and (*b*) if it means that the announcement was made to others besides 'the disciples', this seems most unlikely at this period, and indeed inconsistent with verse 34, which speaks of the multitude as not being summoned until after this prediction had been given.

## 9.

Mk viii. 38 'In this adulterous and sinful generation' might be omitted as seeming to narrow the application of the warning against being 'ashamed of' Christ.

<sup>1</sup> Compare the case of the obscure verse Mk ix. 49 'For every one shall be salted with fire', to which the Western text makes an addition (from Lev ii. 13) which seems to have been meant as explanatory, and which afterwards became part of the 'Syrian' text.

<sup>2</sup> For other cases see Field, *op. cit.*, p. 13.

## 10.

Mk ix. 13 'Even as it is written of him'. It is by no means clear how the ill-treatment of the Baptist had been 'written of'. Matthew avoids the difficulty by dropping the words.

## 11.

Mk ix. 15 'All the multitude, when they saw him, were greatly amazed'. It is very difficult to see what could have been the special cause of the amazement at this time, for any outward radiance resulting from the Transfiguration is most unlikely; and the statement is omitted by Matthew and Luke.

## 12.

Mk ix. 22 *b*-24 'If thou canst do anything . . . Help thou mine unbelief'. The fact that the father's prayer was granted, notwithstanding these confessions of doubt, may have seemed to imply the acceptance of a lower standard of faith than the Church usually required; hence perhaps the omission of this dialogue.

## 13.

Mk ix. 31 'The Son of man is delivered up'. A prophetic present; but the *μέλλει παραδίδοσθαι* of Mt xvii. 22 and Lk ix. 44 is clearer and more obvious. (Similarly the *ὁ ἐγὼ πίνω* of Mk x. 38 becomes *ὁ ἐγὼ μέλλω πίνειν* in Mt xx. 22.)

## 14.

Mk ix. 39 *b* 'There is no man which shall do a mighty work in my name, and be able quickly to speak evil of me'. This might seem to be inconsistent with the teaching of Mt vii. 21-3; and on that account the words might have been omitted by Luke, and the whole incident by Matthew.

## 15.

In Mt xii. 8 the killing is said to be before the casting out of the vineyard; the interpretation of the parable becomes easier if these acts are transposed, as is done in Mt xxi. 39; Lk xx. 15.

## 16.

Mk xv. 45 *πτῶμα*. Matthew, Luke, and John use only *σῶμα* in this narrative: see Swete's note, showing that *πτῶμα* was a word likely to be avoided here by Christians (as indeed it is in the re-

ceived text even of Mark), because 'when employed for the dead body of a human being it carries a tone of contempt'.

## 17.

Mk xv. 25 'It was the third hour': for proofs that this note of time, which Mark alone gives, has caused difficulties, see e. g. *Speaker's Comm. in loc.*

## SECTION II

ENLARGEMENTS OF THE NARRATIVE, WHICH ADD NOTHING TO THE INFORMATION CONVEYED BY IT, BECAUSE THEY ARE EXPRESSED AGAIN, OR ARE DIRECTLY INVOLVED, IN THE CONTEXT

These, which have been well named 'context-supplements', are very numerous in Mark, especially in the earlier chapters. They occur both in the actual narrative and in sayings which it embodies. The nature of them may be understood from the following two specimens:—

- (a) In ii. 18 *a* Mark alone says that 'John's disciples and the Pharisees were fasting': but this fact is again stated in the question put to Jesus in 18 *b*, which is also recorded in substance in Mt ix. 14; Lk v. 33.
- (b) In xv. 24 Mark alone adds to the mention of casting lots the words 'upon them, which each should take': but this is of course involved in the previous statement of all three Synoptists that they 'parted his garments among them, casting lots'.

I do not propose to print a list of such repetitions and amplifications, for it would be necessary in many cases to print with them a lengthy context, without which it could not be seen that they add nothing to the narrative. But instances, more or less distinct and characteristic, may be found and examined in the following verses, numbering more than a hundred:—Mk i. 4, 7, 13, 16, 17, 19, 20, 21, 28,

34, 43\* ; ii. 1, 2†, 8, 9, 15†, 16†, 18†, 19† ; iii. 8, 13, 17, 28, 30, 31 ; iv. 1, 2, 7, 8, 15, 16, 24, 31, 32, 37, 39 ; v. 1, 15, 17, 19, 20, 21, 22, 34, 38, 40, 42 ; vi. 2, 4, 17, 29, 35, 44, 50, 53, 54, 55 ; vii. 2, 8\*, 13, 14, 15, 18, 19, 21, 23, 25† ; viii. 1†, 15, 27 ; ix. 2, 8 ; x. 27, 32, 36, 52 ; xi. 2, 4, 6, 15, 27, 28 ; xii. 2, 14, 21†, 41†, 43† ; xiii. 2, 19, 20 ; xiv. 4, 5, 7, 11, 15, 16, 17, 20, 43, 45, 57, 66 ; xv. 22, 24†, 25, 34.

In the two cases marked \* the whole verse may be called a context-supplement, and so may perhaps also iii. 30 : the mark † has been added to a few other instances, which, with those marked \*, may be considered first as the most instructive and interesting cases.

A few of the passages here referred to are also included among the 'duplicate expressions' on pp. 139 ff. below.

Now in a simple and original narrative, written or dictated by, or directly derived from an eyewitness, such repetitions and expatiations might very naturally occur : they may indeed be due to that special determination to 'omit nothing' which Papias attributes to Mark as the 'interpreter of Peter'. And the omission of them afterwards, either in the compilation of a manuscript record or in the course of oral teaching, is also natural and likely. But what possible cause for the insertion of them by a later editor can be assigned, except a mere wish to extend the size of the narrative, without adding to its substance? And surely such a wish is inconceivable in the times and circumstances of the composition of the Gospels.<sup>1</sup>

<sup>1</sup> Of course there has been no intention of denying in this Section that there are any 'context-supplements' peculiar to Matthew and to Luke respectively (see e.g. Mt xiv. 16; xv. 20; Lk vi. 8; viii. 27, 53); but they are certainly very few in comparison with those in Mark.

## SECTION III

## MINOR ADDITIONS TO THE NARRATIVE

I use the word 'minor' of the Marcan additions now referred to, in order to denote this characteristic of them, that though they add fullness to the narrative, and though they are almost always more or less graphic and picturesque and lifelike, they are not such as would seem important to those who had to teach the elements of Christianity. So far as we can judge from our earliest records, 'the memoirs of the Apostles' were chiefly drawn upon for the purposes of (i) exhibiting 'Jesus of Nazareth' as 'approved of God by mighty works and wonders and signs' (Acts ii. 22), and (ii) of supplying accounts of His teaching, especially on moral subjects (see e.g. Rom xii; James iv; Clem. Rom. xiii; *Ep.* Polycarp ii; *Didache* i).<sup>1</sup> There would be no materials available for these purposes, nor again for the proofs of the Messiahship of Jesus drawn from prophecy for Jewish hearers, nor again for the articles of the Creed which soon began to grow out of the baptismal confession of faith, in the very great majority of these Marcan augmentations.

The following are characteristic specimens of them :—

- i. 33 'All the city was gathered together at the door'.
- iii. 9 'He spake to his disciples that a little boat should wait on him because of the crowd, lest they should throng him'.<sup>2</sup>
- iii. 34 'Looking round on them which sat round about him'.
- iv. 35 'When even was come'.
- iv. 38 'In the stern . . . on the cushion'.

<sup>1</sup> And so Irenaeus says that he had heard Polycarp relate what he had heard from eyewitnesses of the Lord *περὶ τῶν δυνάμεων αὐτοῦ καὶ περὶ τῆς διδασκαλίας*. Eus., *H. E.*, V. xx, quoting Irenaeus' Epistle to Florinus.

<sup>2</sup> How natural that Peter should recall this precaution, and that therefore Mark should write it down: yet how likely that other teachers and writers should omit it, since it appears that after all there was no recourse to the boat on this occasion (cf. v. 13 'he goeth up into the mountain')!

- viii. 14 'They had not in the boat with them more than one loaf'.  
 ix. 36 'Taking him in his arms'.  
 x. 50 'He, casting away his garment, sprang up'.

And others may be examined in the following verses:—  
 i. 19, 20, 29, 41; ii. 15; iii. 19, 20, 23, 32; v. 3, 6, 19, 21, 27, 32; vi. 21, 23, 25, 27, 31, 33, 38, 40, 56; vii. 24, 25; viii. 11, 12, 27, 32, 33; ix. 3, 14, 15, 16, 26, 34, 35; x. 1, 16, 17, 21, 22, 23, 46, 49; xi. 4, 11, 30; xii. 35, 41, 43; xiii. 3; xiv. 3, 40, 41, 44, 54; xv. 8, 21, 31, 32.<sup>1</sup>

Here again, as in the previous Section, the consideration of such passages seems to me to leave on the mind a very strong impression in favour of their having been dropped by compilers who presumably had in view the needs of Christian teachers and learners, and against their having been inserted by an editor of the *Ur-Marcus*.

But, in both classes of cases (§§ II and III), there may seem to be one serious objection to this view. It appears at first sight extremely improbable that Matthew and Luke, even though influenced by the same motive, viz. the adaptation of the Marcan narrative for the practical use of teachers, should have agreed in the omission of so very many phrases and details. But this improbability becomes slighter when we observe that this agreement in omission is by no means complete and uniform. Our business in these two Sections has been to take note of words and passages as to which Mark stands alone. But it is to be also remembered that there are a good many cases in which Luke retains, while Matthew omits, both the 'context-supplements' and the unimportant additional details of the Marcan document. There are also some cases in which Matthew retains, while Luke omits; but these are

<sup>1</sup> Perhaps too some statements of Mark alone to the effect that the explanations of certain sayings, &c., were given to the Apostles subsequently and privately might come under this heading: see Mk iv. 10, 34; vii. 17; ix. 28, 33; x. 10.

not so many, for, as will be seen (p. 158), Matthew has a much stronger tendency than Luke to shorten narratives and in this respect to depart from the model of Mark.

A glance in Rushbrooke's *Synopticon* at the passages named in the two lists which follow, will supply some proofs of what has just been said, and will show that there are differences, as well as agreements, between Matthew and Luke, which must be taken into account in forming an estimate of what the Gospel of Mark was when they used it as a source. Those marked \* are of the nature of 'context-supplements'; the rest are additional details, sometimes graphic and lifelike, but never religiously or morally important.<sup>1</sup>

## LIST I.

*Luke follows Mark in retaining, while Matthew omits:—*

- \*1. Mk i. 44; Lk v. 14: 'for thy cleansing.'
- \*2. Mk ii. 7; Lk v. 21: 'who can forgive sins, &c.' (which is involved in 'blasphemeth').
- 3. Mk iii. 3; Lk vi. 8: the man with the withered hand called to 'stand forth'.
- 4. Mk iii. 5; Lk vi. 10: 'he looked round about on them.'
- \*5. Mk iv. 41; Lk viii. 25: 'one to another.'
- 6. Mk v. 4; Lk viii. 29: the attempts to bind the demoniac.
- 7. Mk v. 15; Lk viii. 35: 'sitting, clothed and in his right mind.'
- 8. Mk v. 30; Lk viii. 45: 'Jesus . . . said . . . Who touched, &c.'
- \*9. Mk x. 20; Lk xviii. 21: 'from my youth.'
- 10. Mk x. 30; Lk xviii. 30: 'in this time . . . in the world to come.'
- 11. Mk x. 47; Lk xviii. 37: 'of Nazareth.'
- \*12. Mk x. 48; Lk xviii. 39: 'the more a great deal.'
- 13. Mk xi. 5, 6; Lk xix. 32-4: 'what do ye, loosing the colt, &c.'
- 14. Mk xiv. 13-15; Lk xxii. 10-12: the man with a pitcher of water, &c.

<sup>1</sup> Compare Nestle's interesting remarks on the evidence supplied by textual criticism in support of his view that 'the Gospel was originally narrated in a much more vivacious style' than that in which most of our present authorities present it to us (*Textual Criticism of Greek N. T.*, E. T., pp. 192-6).

15. Mk xv. 21; Lk xxiii. 26: 'from the country.'

To which may be added the following taken from the list (pp. 139 ff.) of 'duplicate expressions' in Mark:

\*16. Mk ii. 20; Lk v. 35: 'in that day' (or 'those days').

\*17. Mk iv. 39; Lk viii. 24: 'the wind ceased.'

\*18. Mk vi. 36; Lk ix. 12: 'the country round about.'

## LIST II.

*Matthew follows Mark in retaining, while Luke omits:—*

\*1. Mk iii. 33; Mt xii. 48: 'who is my mother, &c.'

2. Mk iv. 1; Mt xiii. 1, 2: 'by the sea side . . . he entered into a boat and sat.'

\*3. Mk iv. 5; Mt xiii. 5: 'where it had not much earth.' (Cf. Lk viii. 6.)

4. Mk v. 23; Mt ix. 18: 'lay thy hands on her, &c.'

\*5. Mk v. 28; Mt ix. 21: 'For she said, If I touch but, &c.'

\*6. Mk vi. 35; Mt xiv. 15: the lateness of the hour twice mentioned.

\*7. Mk x. 26; Mt xix. 25: 'they were astonished exceedingly (this is implied in their question).

8. Mk x. 27; Mt xix. 26: 'looking upon them.'

Before passing on from the substance to the phraseology of Mark, two other kinds of Marcan peculiarities may be named, the omission of which seems much more probable than their subsequent insertion by an editor:—

1. The Aramaic<sup>1</sup> or Hebrew phrases 'Boanerges' iii. 17; 'Talitha cumi' v. 41; 'Corban' vii. 11; 'Ephphatha' vii. 34. 'Abba' xiv. 36 is perhaps not a case in point, as it seems to have been a 'liturgical formula': see Lightfoot on Gal iv. 6; also Rom viii. 15. In xv. 22 ('Golgotha') and xv. 34 ('Eloi &c.') there are parallels in Matthew but not in Luke.

<sup>1</sup> See Schürer's *Hist. of the Jewish People in the Time of Jesus Christ*, E. T., II. i. 9 f. on the 'complete prevalence of Aramaic', though 'Hebrew still remained in use as "the sacred language"'.<sup>2</sup>

2. Some unimportant Proper Names,<sup>1</sup> viz. Alphaeus ii. 14; Decapolis v. 20; Bartimaeus the son of Timaeus x. 46; Alexander and Rufus xv. 21; Salome xv. 40. On Boanerges see above, and on Abiathar (ii. 26) see p. 122.

## SECTION IV

RUDE, HARSH, OBSCURE OR UNUSUAL WORDS OR EXPRESSIONS, WHICH MAY THEREFORE HAVE BEEN OMITTED OR REPLACED BY OTHERS<sup>2</sup>

## (a) Various unusual words and constructions.

## 1.

Mk i. 10 *σχιζομένους*, a word used nowhere else in N. T. or LXX of the opening of the heavens. In Mt iii. 16 and Lk iii. 21 we have the more usual and suitable *ἠνεώχθησαν, ἀνερχθῆναι*, as in Is lxiv. 1; Jn i. 51; Acts x. 11; Rev xix. 11.<sup>3</sup>

## 2.

Mk i. 16 *ἀμφιβάλλοντας* without an accusative. In the parallel Mt iv. 18 *βάλλοντας ἀμφίβληστρον*, to which the received text in Mark has been assimilated: cf. Hab i. 17 *ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ*.

## 3.

Mk i. 23 *ἐν πνεύματι ἀκαθάρτῳ*, where Luke has the 'easier phrase' (Swete) *ἔχων πνεῦμα δαιμονίου ἀκαθάρτου*. So also in Mk v. 2, where Matthew has *δαμονιζόμενοι* and Luke has *ἔχων δαιμόνια*. These are the only two places in which *ἐν πνεύματι* is used with reference to evil spirits.

<sup>1</sup> Dr. A. Wright has discussed the Proper Names in St. Mark very fully in *Some New Testament Problems*, pp. 56 ff.

<sup>2</sup> Besides E. A. Abbott in *Enc. Brit.*, x. 802, referred to in my first edition, see Dean A. Robinson, *Study of the Gospels*, p. 46, especially on Mark's '190 short relative clauses'; and on his style generally, Jülicher, *Introd. to N. T.*, E. T., pp. 324 f.; and on his Aramaisms which Matthew and Luke may have 'pruned away', J. H. Moulton, *Gram.*, i. 242 (quoting Wellhausen), and Allen in *Expository Times*, xiii. 328 f.; also Maclean in *Dict. of Christ and the Gospels*, ii. 129 ff.

<sup>3</sup> See Abbott's remarks, *From Letter to Spirit*, § 642, on 'the special force about Mark' here.

4.

Mk i. 34 and xi. 16 ἤφιεν, an unusual and irregular form: see Winer, § xiv. 3 (b).

5.

Mk i. 38 κωμοπόλεις: here only in N. T. and not in LXX.

6.

Mk ii. 4, 9, 11, 12; vi. 55 κράβατος,<sup>1</sup> replaced in Matthew and Luke by κλίση or κλιίδιον, but also used John 4, Acts 2.

7.

Mk ii. 16 ὅτι = 'why'; also in ix. 11, 28. See pp. 13 and 35.

8.

Mk ii. 21<sup>2</sup> ἐπιράπτει, a verb found nowhere else in Greek: replaced in Matthew and Luke by ἐπιβάλλει.

9.

Mk v. 23; vii. 25 θυγάτριον: here only in N. T. and not in LXX.<sup>3</sup>

10.

Mk v. 23 ἐσχάτως ἔχει.<sup>4</sup>

11-14.

Mk vi. 27 σπεκουλάτωρ, a Latin word peculiar to Mark, as also is κεντυρίων xv. 39, 44, 45: see also ξέστης—'sextarius' in vii. 4 (used also in Jos. Ant. viii. 2. 9). The phrase in xv. 15, τὸ ἱκανὸν ποιῆσαι = 'satisfacere,' may also be added. But against these exclusively Marcan Latinisms is to be set κοστωδία found only in Mt xxvii. 65, 66; xxviii. 11. See Swete's *Comm.*, p. xliii f., against laying too great stress on the occurrence of such words.

15-17.

Mk vi. 39 συμπόσια συμπόσια, and 40 πρασιαὶ πρασιαί, Hebraistic expressions: <sup>5</sup> see also δύο δύο Mk vi. 7 (the reading ἀνὰ δύο δύο in Lk x. 1 is doubtful).

<sup>1</sup> This word is condemned by Phrynichus: see Thayer's *Lex.*, s.v.

<sup>2</sup> On Mark's use of πλήρωμα in this verse see Robinson's *Ephesians*, p. 256.

<sup>3</sup> Mark is thought to have a 'predilection for diminutives' (Hastings *D. B.*, iii. 251); but all the other six of the seven used by him have parallel in Matthew or in John.

<sup>4</sup> This expression is condemned by Phrynichus: see Thayer's *Lex.*, s. v.

<sup>5</sup> See however J. H. Moulton, *Gram.*, i. 97.

## 18.

Mk viii. 12 εἰ δοθήσεται, a Hebraism found here only in N. T., except in the citations of Ps. xciv. (xcv.) 11 in Heb iii. 11; iv. 3, 5.

## 19.

Mk ix. 1 εἰσὶν τινες ὡδε τῶν ἐστηκότων: an awkward arrangement of words, which Matthew and Luke avoid by placing their respective adverbs (ὡδε and αὐτοῦ) after τῶν.

## 20.

Mk xi. 14 μηκέτι . . . μηδεὶς καρπὸν φάγοι. The use of the optative had become rare in the Greek of N. T. times (J. H. Moulton, *Gram.*, i. 179, 197). Besides which it might here seem more like a wish for, and imprecation of, evil than the οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται of Mt xxi. 19, which has more of a future sense.

## 21.

Mk xi. 19 ὅταν ὀψὲ ἐγένετο. On the indicative after ὅταν, see pp. 13 and 35.

## 22.

Mk xii. 4 ἐκεφαλῶσαν or ἐκεφαλαίωσαν. Of these forms the first is not found elsewhere, and the second has a different meaning. See Wright's note, *St. Luke*, p. 171.

## 23.

Mk xiii. 11 μὴ προμεριμᾶτε, a verb not found elsewhere in N. T., LXX, or Classical writers: instead of it we find μὴ μεριμνήσητε in Mt x. 19, Lk xii. 11, and μὴ προμελετᾶν in Lk xxi. 14.

## 24.

Mk xiii. 16 ὁ εἰς τὸν ἀγρόν. Though this is explicable (Swete *in loc.*; Blass, *Gram.*, p. 122), the preposition ἐν as used in Mt xxiv. 18 and Lk xvii. 31 is much more simple and obvious (so also in Mt xxiv. 40). Similarly we have the contrast between another *constructio praeagnans* in Mk xiii. 9 εἰς συναγωγὰς δαρήσεσθε and Matthew's ἐν ταῖς συν. αὐτῶν μαστιγώσουσιν ὑμᾶς (x. 17).

## 25.

Mk xiii. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκίναί, an unusual expression, avoided in Mt xxiv. 21; Lk xxi. 23.

<sup>1</sup> It is least rare in the Lucan books and in the Epistles; see p. 53.

## 26.

Mk xiii. 19 οἷα . . . τοιαύτη 'is perhaps unique' (Swete *in loc.*). Τοιαύτη does not occur in the parallel Mt xxiv. 21, nor in Dan xii. 1 (either LXX or Theod.) which is here being referred to. See, however, Gen xli. 19; and compare ἦτις τοιαύτη in Ex ix. 24 and xi. 6. Somewhat similar is Mark's οἷα . . . οὕτως in the best texts of ix. 3.

## 27.

Mk xiv. 3 ὄντος αὐτοῦ . . . κατακειμένον: a rather awkward concurrence of two genitives absolute in the same sentence, which Matthew avoids by re-arrangement (xxvi. 6, 7).

## 28.

Mk xiv. 19 εἶς καθ' εἶς: the exact phrase is only found here and in the *Pericope de Adultera* (Jn viii. 9). See Deissmann, *Bible Studies*, E. T., p. 138.

## 29.

Mk xiv. 31 ἐκπερισσῶς is found nowhere else in Greek (ὑπερεκπερισσῶς perhaps in 1 Thes v. 13).

## 30.

Mk xiv. 41 ἀπέχει: for this impersonal use of the verb only a single parallel (from Ps.-Anacreon) is quoted.

## 31.

Mk xiv. 44 σύσσημον (for which Mt xxvi. 48 has σημίον): here only in N. T., but LXX 5 and not very rare elsewhere.<sup>1</sup>

## 32.

Mk xiv. 68 προαύλιον: here only in N. T. and not in LXX. Its place is supplied by πυλών in Mt xxvi. 71, and Luke has no parallel.

## 33.

Mk xiv. 72 ἐπιβαλόν: a strange and obscure word as used here.<sup>2</sup>

Besides the very unusual words which form the greater

<sup>1</sup> Another expression condemned by Phrynichus: see Thayer's *Lex.*, s.v. He also condemns βάπισμα used in verse 65 (see Abbott, *Corrections of Mark*, § 492).

<sup>2</sup> See Field's *Notes on Transl. of N. T. in loc.*

part of the preceding list, it will be seen in the Appendix on 'The Synoptists and the Septuagint' (p. 198) that the list of words peculiar to Mark is on the whole much less accordant with the LXX than the list of words peculiar to Matthew and Luke, the latter being the most accordant of the three. But the LXX may be taken as representing to us the standard of ordinary Hellenistic (or Κοινή) Greek, as applied to religious subjects. It thus appears that there was a certain unusualness in Mark's vocabulary which would render it probable *a priori* that those who used his memoirs would, intentionally or unconsciously or both, modify the language of them by substituting more familiar or more conventionally sacred expressions.

The relative numbers of Classical and non-Classical words in the Synoptic Gospels, as shown in the same Appendix (p. 207), also point, though less decidedly, to unusualness as a characteristic of the language of Mark.

**(b) Instances of anacoluthon, or broken or incomplete construction, in Mark, which are altered or avoided in Matthew or Luke or both.**

These are placed together in this sub-section for comparison with one another, as being particularly characteristic of Mark.

## 1.

Mk iii. 16 f. ἐποίησεν τοὺς δώδεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ Ἰάκωβον κτλ.

## 2.

Mk iv. 31 f. ὡς κόκκῳ . . . ὃς ὅταν σπαρῆ . . . μικρότερον ἢ πάντων . . . καὶ ὅταν σπαρῆ.

## 3.

Mk v. 23 λέγων ὅτι . . . ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς. The sentence is altered in the Western text of Mark, as well as in Matthew and Luke.

## 4.

Mk vi. 8 f. ἵνα μηδὲν αἴρωσιν . . . , ἀλλὰ ὑποδεδεμένους . . . , καὶ μὴ ἐνδύσασθαι . . .

5.

Mk xi. 32 ἀλλὰ εἴπωμεν . . . ἐφοβούντο τὸν ὄχλον.

6.

Mk xii. 19 Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις . . . ἵνα λάβῃ.

7.

Mk xii. 38-40 . . . τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς κτλ., οἱ κατέσθοντες τὰς οἰκίας. . . . No doubt *θελόντων* might govern the noun *ἀσπασμούς* (as in Lk v. 39; 2 Cor xi. 12) as well as the verb *περιπατεῖν*, but the sentence has thus a rather strange sound which Luke's insertion of *φιλοῦντων* removes. But *οἱ κατέσθοντες* following the genitive *τῶν θελ.* is certainly an anacoluthon, which Luke avoids by the relative pronoun and verb *οἱ κατεσθίουσιν*.

8.

Mk xiii. 14 βδέλυγμα τῆς ἐρημώσεως ἐστηκότα (Mt xxiv. 15 ἐστός): apparently a *constructio ad sensum*, with which may be compared Mk ix. 20 ἰδὼν αὐτὸν τὸ πνεῦμα. (The same thought as in 2 Thes ii. 3 ff. may have been in the writer's mind.)

9.

Mk xiv. 49 ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί, where Matthew supplies the ellipsis by prefixing *τοῦτο δὲ ὄλον γέγονεν* instead of *ἀλλά*.

With these may be placed three other instances of imperfect construction, which do not amount to anacoluthon, but which also disappear in Matthew and Luke:—

10.

Mk iii. 8: the repetition of *πλήθος πολὺ* after *πολὺ πλήθος* in verse 7.

11.

Mk iv. 8 εἰς τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν: so WH, but the reading is very doubtful.

12.

Mk vii. 19 καθαρίζων πάντα τὰ βρώματα, where the nearest verb to which the participle can be attached is *λέγει* at the beginning of verse 18.

## 13.

Mk x. 29, 30 οὐδεὶς ἐστὶν ὃς ἀφήκεν . . . εἰὰν μὴ λάβῃ, where Luke has in the second clause ὃς οὐχὶ μὴ λάβῃ (xviii. 30), and Matthew alters the saying to πᾶς ὅστις ἀφήκεν . . . λήμψεται.

There are also in Mk iv. 26 ; vii. 2-5 ; xiii. 34 three broken constructions more or less characteristic of Mark, but there happen to be no parallel passages in which we can see how Matthew or Luke dealt with them (with the last of them, however, cf. Mt xxv. 14).

## (c) Cases of 'asyndeton', or want of connexion.

As the word 'harsh' was used in the heading of this section, attention may here be called to an abruptness of construction, which may well be called harsh, in the reports of certain sayings in Mark, as contrasted with the reports in Matthew and Luke. This arises from his use of 'asyndeton', i. e. from the absence of conjunctions or other connecting words. An examination of the chief instances<sup>1</sup> of this difference will, I think, make it appear highly probable that the smoother and more connected forms of the sentences in Matthew and Luke were altered from the more rough and crude forms in Mark, and not vice versa. Compare Mk i. 27 with Lk iv. 36 ὅτι;—Mk ii. 21 with Mt ix. 16 δέ, and cf. also Lk v. 36;—Mk iii. 35 with Mt xii. 50 γάρ;—Mk v. 39 with Mt ix. 24 and Lk viii. 52 γάρ;—Mk viii. 15 with Mt xvi. 6 καί;—Mk x. 14 with Mt xix. 14 and Lk xviii. 16 καί;—Mk x. 25 with Lk xviii. 25 γάρ, and cf. also Mt xix. 24;—Mk xii. 9 with Mt xxi. 40 and Lk xx. 15 ὅν;—Mk xii. 17 with Mt xxii. 21 ὅν and Lk xx. 25 τοίνυν;—Mk xii. 20 with Mt xxii. 25 δέ and Lk xx. 29 ὅν;—Mk xii. 23 with Mt xxii. 28 and Lk xx. 33 ὅν;—Mk xii. 27 with Lk xx. 38 δέ<sup>2</sup>;—Mk xii. 36 with Lk xx. 42 γάρ;—Mk xii 37 with Mt xxii. 45 and Lk xx. 44 ὅν;—Mk xiii. 6 with Mt xxiv. 5 and Lk xxi. 8 γάρ;—Mk xiii. 7

<sup>1</sup> I owed some of them to Mr. (now Archdeacon) Allen.

<sup>2</sup> Here Matthew agrees with Mark, so the contrast is only with Luke.

with Mt xxiv. 6 and Lk xxi. 9 γάρ;—Mk xiii. 8 *b* with Mt xxiv. 7 καί, καί and Lk xxi. 11 τε, καί, καί;—Mk xiii 8 *c*<sup>1</sup> with Mt xxiv. 8 δέ;—Mk xiii. 9 with Mt x. 17 γάρ;—Mk xiii. 34 with Mt xxv. 14 γάρ;—Mk xiv. 6 with Mt xxvi. 10 γάρ;—Mk xvi. 6 with Mt xxviii. 6 γάρ [and Lk xxiv. 6 ἀλλά].<sup>2</sup>

Mk xiv. 8 and 41 are perhaps also worth considering with their parallels; and Mk iv. 28 and xiii. 33, to which there are no parallels, but which illustrate this feature of the Marcan style.

Only those cases of asyndeton which occur in the *sayings* of Jesus or of others have been referred to. For although Mark has several similar cases in his *narrative* (see viii. 19, 29 *b*; ix. 24, 38; x. 27, 28, 29; xii. 24, 29, 32 (?); xiv. 3 *b*, 19), they cannot be treated as characteristic of him, since they are largely outnumbered by the cases in which Matthew, by a usage almost confined to himself and the Fourth Evangelist, begins a sentence of his narrative with the historic present λέγει or λέγουσιν, and without the employment of any conjunction (see Mt viii. 7; ix. 28 *b*; xiii. 51; xvi. 15; xvii. 25; xviii. 22; xix. 7, 8, 10, 18, 20; xx. 21, 22 *b*, 23, 33; xxi. 31 *bis*, 41, 42; xxii. 21, 42, 43; xxvi. 35, 64; xxvii. 22 *bis*; also, in a parable, xx. 7 *bis*).<sup>3</sup> But numerous though these instances of asyndeton in narrative are, they do not convey the impression of abruptness which is given by Mark in discourses.

In Luke the decidedly asyndetic constructions are very few; see, however, xiv. 27; xvii. 32, 33; xxi. 13 in discourses; vii. 42; xix. 22 in parables; vii. 43 in the narrative.

<sup>1</sup> Tisch places in verse 9 the words ἀρχὴ ᾠδίνων ταῦτα which are here referred to.

<sup>2</sup> Against these is to be set Mt xx. 26 without a conjunction, while Mk x 43 and Lk xxii. 26 have δέ.

<sup>3</sup> Similarly ἐφη is used without a conjunction in Mt iv. 7; xix. 21 (WH mg λέγει); xxvi. 34; xxvii. 65 (?); also in a parable xxv. 21, 23.

## SECTION V

DUPLICATE EXPRESSIONS IN MARK, OF WHICH ONE OR BOTH OF THE OTHER SYNOPTISTS USE ONE PART, OR ITS EQUIVALENT.

MARK.	MATTHEW.	LUKE.
i. 32 ὄψιας δὲ γενομένης ὅτε ἔδυσεν ὁ ἥλιος	viii. 16 ὄψιας δὲ γενομένης	iv. 40 δύνοντος δὲ τοῦ ἡλίου
i. 42 ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθερίσθη	viii. 3 ἐκαθερίσθη αὐτοῦ ἡ λέπρα	v. 13 ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ
*ii. 20 τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ	ix. 15 τότε νηστεύουσιν	v. 35 τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις
ii. 25 χρεῖαν ἔσχεν καὶ ἐπέινασεν	xii. 3 ἐπέινασεν	vi. 3 ἐπέινασεν
iii. 26 οὐ δύναται στηῆναι, ἀλλὰ τέλος ἔχει	xii. 26 πῶς οὖν σταθῆσεται ἡ βουσιεῖα αὐτοῦ;	xi. 18 πῶς σταθῆσεται ἡ βασιλεία αὐτοῦ;
τιν. 5 τὸ πετρῶδες ὄπου [καὶ] οὐκ εἶχεν γῆν πολλήν	xiii. 5 τὰ πετρῶδη ὄπου οὐκ εἶχεν γῆν πολλήν	viii. 6 τὴν πέτρην
*iv. 21 ὑπὸ τὸν μόδιον . . . ἢ ὑπὸ τὴν κλίνην	v. 15 ὑπὸ τὸν μόδιον	viii. 16 . . . σκεύει ἢ ὑποκάτω κλίνης, also xi. 33 εἰς κρύπτην . . . οὐδὲ ὑπὸ τὸν μόδιον
*iv. 39 ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη	viii. 26 ἐγένετο γαλήνη μεγάλη	viii. 24 ἐπαύσαντο καὶ ἐγένετο γαλήνη
τιν. 40 τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;	viii. 29 τί δειλοί ἐστε, ὀλιγόπιστοι;	viii. 25 ποῦ ἡ πίστις ὑμῶν;
v. 15 τὸν δαιμονιζόμενον, . . . τὸν ἐσχηκότα τὸν λεγιῶνα	...	viii. 35 τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
v. 19 εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς	...	viii. 39 εἰς τὸν οἶκόν σου
v. 19 ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε	...	viii. 39 ὅσα σοι ἐποίησεν ὁ θεός
v. 23 ἵνα . . . ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ	ix. 18 ἐπίθεσ τὴν χεῖρά σου ἐπ' αὐτήν καὶ ζήσεται	...

MARK.	MATTHEW.	LUKE.
v. 33 φοβηθείσα καὶ τρέμουσα	...	viii. 47 τρέμουσα
v. 39 <sup>1</sup> ἰτί θορυβεῖσθε καὶ κλαίετε;	...	viii. 52 μὴ κλαίετε
vi. 4... καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	xiii. 57 . . . καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	
*vi. 36 εἰς τοὺς κύκλω ἀγροῦς καὶ κώμας	xiv. 15 εἰς τὰς κώμας	ix. 12 εἰς τὰς κύκλω κώμας καὶ ἀγροῦς [Wanting here]
vii. 15 ἔξωθεν . . . εἰσπορευόμενον	xv. 11 εἰσερχόμενον	[Wanting here]
vii. 21 ἔσωθεν . . . ἐκ τῆς καρδίας	xv. 19 ἐκ τῆς καρδίας	[Wanting here]
viii. 17 οὕτω νοεῖτε οὐδὲ συνίετε;	xvi. 9 οὕτω νοεῖτε . . .	[Wanting here]
ix. 2 κατ' ἰδίαν μόνους	xvii. 1 κατ' ἰδίαν	...
x. 22 στυγνάσας . . . λυπούμενος	xix. 22 λυπούμενος	xxviii. 23 περίλυπος
x. 29 ἔνεκεν ἐμοῦ καὶ [ἔνεκεν] τοῦ εὐαγγελίου	xix. 29 ἔνεκεν τοῦ ἐμοῦ ὀνόματος	xxviii. 29 εἶνεκεν τῆς βασιλείας τοῦ θεοῦ
x. 30 νῦν ἐν τῷ καιρῷ τούτῳ	...	xxviii. 30 ἐν τῷ καιρῷ τούτῳ
x. 38 πιεῖν τὸ ποτήριον . . . ἢ τὸ βάπτισμα . . . βαπτισθῆναι	xx. 22 πιεῖν τὸ ποτήριον	[Luke wanting here, but cf. xii. 50]
xi. 2 εὐθὺς εἰσπορευόμενοι	xxi. 2 εὐθὺς	xix. 30 εἰσπορευόμενοι
xii. 14 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; <sup>2</sup>	xxii. 17 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;	xx. 22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;
xii. 44 πάντα ὅσα εἶχεν . . . ὅλον τὸν βίον αὐτῆς	[Wanting here]	xxi. 4 πάντα τὸν βίον ὃν εἶχεν
†xiii. 28 ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα	xxiv. 32 γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη	xxi. 30 προβάλωσιν
†xiii. 29 ἐγγύς ἐστιν ἐπὶ θύραις	xxiv. 33 ἐγγύς ἐστιν ἐπὶ θύραις	xxi. 31 ἐγγύς ἐστιν
*xiv. 1 τὸ Πάσχα καὶ τὰ ἄζυμα <sup>3</sup>	xxvi. 2 τὸ Πάσχα	xxii. 1 ἡ ἑορτὴ τῶν ἄζυμων ἢ λεγομένη Πάσχα

<sup>1</sup> See also the preceding verse.

<sup>2</sup> If with Tisch we were to retain in Mk xii. 23 ὅταν ἀναστῶσιν after ἐν τῇ ἀναστάσει, it would supply the next case: but see WH, *Notes*, p. 26.

<sup>3</sup> D a omit καὶ τὰ ἄζυμα: see Allen on Mt xxvi. 2.

MARK.	MATTHEW.	LUKE.
xiv. 6 ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε;	xxvi. 10 τί κόπους παρέχετε τῇ γυναικί;	[Luke wanting. But cf. Jn xii. 7 ἄφες αὐτήν]
xiv. 15 ἐστρωμένον ἔτοιμον	[Wanting here]	xxii. 12 ἐστρωμένον
xiv. 30 σήμερον ταύτη τῇ νυκτί	xxvi. 34 ἐν ταύτῃ τῇ νυκτί	xxii. 34 σήμερον
xiv. 43 <sup>1</sup> εὐθὺς ἔτι αὐτοῦ λαλοῦντος	xxvi. 47 ἔτι αὐτοῦ λαλοῦντος	xxii. 47 ἔτι αὐτοῦ λαλοῦντος
xiv. 61 ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν	xxvi. 63 ἐσιώπα	[Wanting here]
xiv. 68 οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις	xxvi. 70 οὐκ οἶδα τί λέγεις	xxii. 57 οὐκ οἶδα αὐτόν
xv. 21 παράγοντα . . . ἐρχόμενον ἀπ' ἀγροῦ	... .	xxiii. 26 ἐρχόμενον ἀπ' ἀγροῦ
?xvi. 2 λίαν πρῶτ' . . . ἀνατείλαντος τοῦ ἡλίου	xxviii. 1 τῇ ἐπιφωσκούσῃ εἰς . . .	xxiv. 1 ὄρθρον βαθέως

\* In these cases Luke also has two phrases, so the contrast is only between Mark and Matthew.

† In these cases Matthew also has two phrases, so the contrast is only between Mark and Luke.

The following places, with their parallels, are also worth notice, though in these cases it may be said that something is added by each part of Mark's duplicate expression, so that one part does not merely repeat the other:—Mk i. 15; iii. 5, 29; vi. 30; viii. 11; ix. 12, 35; x. 16, 46; xiv. 7, 44; xv. 32, 42.

And the following passages supply some other instances of Mark's pleonastic way of writing<sup>2</sup>:—Mk i. 28, 35, 38, 45; iv. 2, 8; v. 5, 26; vi. 25; vii. 33; viii. 28; xv. 26.<sup>3</sup>

It may perhaps be mentioned as a sign of Mark's

<sup>1</sup> Perhaps, however, the *ἰδοῦ* in Matthew and Mark may be taken as an equivalent to *εὐθὺς*, which (or *εὐθέως*) is the LXX rendering of *יְדוּ* in three out of the five cases in which the Hebrew can be compared.

<sup>2</sup> It is only meant that this pleonastic way of writing is especially and predominantly Marcan, not that it is exclusively so: see Lk v. 26; ix. 45; xi. 36; xviii. 34; and especially viii. 25, where Luke has the duplicate expression as compared with Mk iv. 41; Mt viii. 27.

<sup>3</sup> Ἐκ παιδιόθεν (Mk ix. 21 only) and ἀπὸ μακρόθεν (p. 12) may be here noted as grammatically pleonastic expressions.

fondness for 'duality' that he uses the double negative much more frequently than the other Synoptists, the numbers in the historical books being Mt 3, Mk 17, Lk 8, Acts 5, Jn 17. But no great stress can be laid on the use of a construction so common in Greek generally. (For οὐκέρτι with another negative, see above, p. 13.) Perhaps too Mark's fondness for the use of a compound verb followed by the same preposition<sup>1</sup> may come under this heading.

This section has an important bearing on a point which was much discussed before the priority of Mark to Matthew and Luke had obtained its present general acceptance. It used to be thought that in such passages as i. 32, 42; xiv. 30 (see above) Mark had put together phrases from Matthew and Luke. But after looking through all these instances of Mark's habitual manner of duplicate expression, it will appear far more probable<sup>2</sup> that he had here used two phrases in his customary way, and that in these cases Matthew happened to adopt one of them and Luke the other, whereas in some other cases, e.g. Mk ii. 25; xiv. 43 (see above), they both happened to adopt the same one.<sup>3</sup>

<sup>1</sup> For instances of this see Allen's *St. Matthew*, pp. xxv f.

<sup>2</sup> So Plummer, *Intern. Crit. Comm.* on Lk iv. 40, agreeing with E. A. Abbott.

<sup>3</sup> How natural and obvious a course it would be for any writer to choose one or other of Mark's similar phrases, instead of retaining both of them, is illustrated by an interesting fact to which Prof. K. Lake called my attention, when the above list of parallels was first published. It appears that in at least six of the places there referred to the Sinaitic-Syriac text of Mark gives only one part of his duplicate expression, viz. in Mk i. 32, 42; vi. 36; vii. 21; x. 30; xiv. 43. See also xii. 14 (in xii. 44 the Syr<sup>sin</sup> text seems to be imperfect). Cf. Lake's *Text of the N. T.*, p. 38.

## SECTION VI

## THE HISTORIC PRESENT IN MARK

It will be seen in the following lists that the 'historic present' is very frequent in Mark's narrative, comparatively rare in Matthew's, and extremely rare in Luke's. This usage accounts for the numerous occurrences in Mark of λέγει instead of εἶπεν (since εἰπεῖν has no present in use), which constitute a large proportion of the cases in which Matthew and Luke agree against Mark.<sup>1</sup>

Now if (as we see was probably the case in other matters) Matthew and Luke made this change of phraseology from Mark, they were only preferring a more usual to a less usual mode of expression. For it appears from the LXX that the employment of the historic present had been up to this time by no means common with the writers of sacred story in the *Koinḗ* or Hellenistic Greek; if, for instance, we take the verbs which Mark most frequently uses in this way, viz. λέγει, λέγουσιν, and ἔρχεται, ἔρχονται, it will be found that they are thus used in this one short Gospel considerably more often than in the whole of the historical books of the Old Testament. And, if we take all verbs into account, we find that Mark is nearly approached in this usage by only one of the various translators whose hands can be traced in the LXX—namely the renderer of 1 Kingdoms (= 1 Samuel) into Greek.<sup>2</sup>

In John the historic present is found 162 times (besides two cases preserved by Tisch in xi. 29). But when we remember the respective lengths of the two Gospels (Mark occupying about 41 and John about 53 pages in WH's *Greek Test.*), it appears that Mark uses it more freely than John. This however would be mainly accounted for by his propor-

<sup>1</sup> See Appendix B to Part III, p. 208.

<sup>2</sup> On the use of the Historic Present in LXX, see Additional Note, p. 213.

tion of narrative to discourse being so much higher than John's: there are comparatively few cases in Jn v-x and xiv-xvii, and none at all in chapters ix, x, xv, xvii.<sup>1</sup>

The usage is frequent in Josephus. And Dr. J. H. Moulton says that it is common in the papyri.<sup>2</sup>

In several cases the historic present gives to this Gospel something of the vividness produced in the parallel places of Matthew and Luke by the use of *ἰδοῦ*, which is never employed by Mark (or by John) *in narrative*, but by Matthew 33 times and by Luke 16 times.

*List of 151 Historic Presents in MARK.<sup>3</sup>*

<i>Mark.</i>	<i>Parallel word (if any) in Matthew.</i>	<i>Parallel word (if any) in Luke.</i>
i. 12 ἐκβάλλει	iv. 1 ἀνήχθη	iv. 1 ἤγετο
21 εἰσπορεύονται	...	31 κατήλθεν
30 λέγουσιν	...	38 ἠρώτησαν
37 λέγουσιν	...	...
38 λέγει	...	43 εἶπεν
40 ἔρχεται	viii. 2 ἰδοῦ . . . προσελ- θών	v. 12 ἐγένετο . . . καὶ ἰδοῦ
41 λέγει	3 λέγων	13 λέγων
44 λέγει	4 λέγει*	14 παρήγγειλεν
ii. 3 ἔρχονται φέροντες	ix. 2 ἰδοῦ προσέφερον	18 καὶ ἰδοῦ . . . φέ- ροντες
4 χαλώσι	...	19 καθήκαν
5 λέγει	2 εἶπεν	20 εἶπεν
8 λέγει	4 εἶπεν	22 εἶπεν
10 λέγει	6 λέγει*	24 εἶπεν
14 λέγει	9 λέγει*	27 εἶπεν
15 γίνεται	10 ἐγένετο	...
17 λέγει	12 εἶπεν	31 εἶπεν
18 ἔρχονται	14 προσέρχονται*	...
„ λέγουσιν	„ λέγοντες	33 εἶπαν
25 λέγει	xii. 3 εἶπεν	vi. 3 εἶπεν
iii. 3 λέγει	...	8 εἶπεν
4 λέγει	11 εἶπεν	9 εἶπεν

<sup>1</sup> On John see Abbott, *Joh. Gram.*, § 2482.

<sup>2</sup> *Gram. of N. T. Greek*, i. 121.

<sup>3</sup> In these lists, as elsewhere, WH's text is taken as the standard.

	<i>Mark.</i>	<i>Parallel word (if any) in Matthew.</i>	<i>Parallel word (if any) in Luke.</i>
iii.	5 λέγει	xii. 13 λέγει*	vi. 10 εἶπεν
	13 ἀναβαίνει	...	12 ἐγένετο . . . ἐξεληθεῖν
	„ προσκαλεῖται	...	13 προσεφώνησεν
	19 ἔρχεται	...	...
	20 συνέρχεται	...	...
	31 ἔρχονται	46 ἰδοῦ	viii. 19 παρεγένετο
	32 λέγουσιν	[47 εἶπεν]	20 ἀπηγγέλη
	33 λέγει	48 εἶπεν	...
	34 λέγει	49 εἶπεν	21 εἶπεν
iv.	1 συνάγεται	xiii. 2 συνήχθησαν	4 συνιόντος
	13 λέγει	...	...
	35 λέγει	viii. 18 ἐκέλευσεν	22 εἶπεν
	36 παραλαμβάνουσιν	...	...
	37 γίνεταί	24 ἐγένετο	23 κατέβη
	38 ἐγείρουσιν	25 ἤγειραν	24 διήγειραν
	„ λέγουσιν	„ λέγοντες	„ λέγοντες
v.	7 κράζας . . . λίγει	29 ἔκραξαν λέγοντες	28 ἀνακράζας . . . εἶπεν
	9 λέγει	...	30 εἶπεν
	15 ἔρχονται	34 ἐξῆλθεν	35 ἦλθαν
	„ θεωροῦσιν	...	„ εὗραν
	19 λέγει	...	38 λέγων
	22 ἔρχεται . . . καί	ix. 18 ἰδοῦ . . . προσελθών	41 ἰδοῦ ἦλθεν
	„ πίπτει	„ προσεκύνει	„ πεσών
	23 παρακαλεῖ	...	„ παρεκάλει
	35 ἔρχονται	...	49 ἔρχεται †
	36 λέγει	...	50 ἀπεκρίθη
	38 ἔρχονται	23 ἐλθών	51 ἐλθών
	„ θεωρεῖ	„ ἰδών	...
	39 λέγει	„ ἔλεγεν	52 εἶπεν
	40 παραλαμβάνει	...	51 οὐκ ἀφῆκεν . . . εἰ μή
	„ εἰσπορεύεται	25 εἰσελθών	...
	41 λέγει	...	54 ἐφώνησεν λέγων
vi.	1 ἔρχεται	xiii. 54 ἐλθών	? iv. 16 ἦλθεν
	„ ἀκολουθοῦσιν	...	...
	7 προσκαλεῖται	x. 1 προσκαλεσάμενος	ix. 1 συνακαλεσάμενος
	30 συνάγονται	...	10 ὑποστρέψαντες
	31 λέγει	...	...
	37 λέγουσιν	xiv. 17 λέγουσιν*	13 εἶπαν
	38 λέγει	...	...

Mark.	Parallel word (if any) in Mathew.	Parallel word (if any) in Luke.
vi. 38 λέγουσιν	...	...
45 ἀπολύει (?)	xiv. 22 ἀπολύσῃ	...
48 ἔρχεται	25 ἦλθεν	...
50 λέγει	27 ἐλάλησεν . . . λέγων	...
vii. 1 συνάγονται	xv. 1 προσέρχονται*	...
5 ἐπερωτῶσιν	„ λέγοντες	...
18 λέγει	16 εἶπεν	...
28 λέγει	27 εἶπεν	...
32 φέρουσιν	? 30 προσῆλθον . . . ἔχοντες	...
„ παρακαλοῦσιν	...	...
34 λέγει	...	...
viii. 1 λέγει	32 εἶπεν	...
6 παραγγέλλει	35 παραγγείλας	...
12 λέγει	xvi. 2 εἶπεν	...
17 λέγει	8 εἶπεν	...
19 λέγουσιν	...	...
20 λέγουσιν	...	...
22 ἔρχονται	...	...
„ φέρουσιν	...	...
„ παρακαλοῦσιν	...	...
29 λέγει	16 εἶπεν	ix. 20 εἶπεν
33 λέγει	23 εἶπεν	...
ix. 2 παραλαμβάνει	xvii. 1 παραλαμβάνει *	28 παραλαβῶν
„ ἀναφέρει	„ ἀναφέρει *	„ ἀνέβη
5 λέγει	4 εἶπεν	33 εἶπεν
19 λέγει	17 εἶπεν	41 εἶπεν
35 λέγει	...	...
x. 1 ἔρχεται	xix. 1 ἦλθεν	...
„ συνπορεύονται	2 ἠκολούθησαν	...
11 λέγει	...	...
23 λέγει	23 εἶπεν	xviii. 24 εἶπεν
24 λέγει	...	...
27 λέγει	26 εἶπεν	27 εἶπεν
35 προσπορεύονται	xx. 20 προσῆλθεν	...
42 λέγει	25 εἶπεν	? xxii. 25 εἶπεν
46 ἔρχονται	29 ἐκπορευομένων	xviii. 35 ἐγένετο . . . ἐν τῷ ἐγγίξει
49 φωνοῦσι	...	...
xi. 1 ἐγγίζουσιν	xxi. 1 ἤγγισαν	xix. 29 ἤγγισεν
„ ἀποστέλλει	„ ἀπέστειλεν	„ ἀπέστειλεν
2 λέγει	2 λέγων	30 λέγων
4 λύουσιν	...	33 λυόντων

In Luke's 'great omission' of Mk vi. 45-viii. 26

<i>Mark.</i>	<i>Parallel word (if any) in Matthew.</i>	<i>Parallel word (if any) in Luke.</i>
xi. 7 φέρουσιν ,, ἐπιβάλλουσιν 15 ἔρχονται 21 λέγει 22 λέγει 27 ἔρχονται ,, ἔρχονται 33 λέγουσιν ,, λέγει	xxi. 7 ἤγαγον ,, ἐπέθηκαν ... 20 λέγοντες 21 εἶπεν ... 23 προσῆλθαν 27 εἶπαν ,, ἔφη	xi. 35 ἤγαγον ,, ἐπιρίψαντες ... ... xx. 1 ἐπέστησαν 7 ἀπεκρίθησαν 8 εἶπεν 20 ἀπέστειλαν 21 λέγοντες ... 27 προσελθόντες
xii. 13 ἀποστέλλουσιν 14 λέγουσιν 16 λέγει 18 ἔρχονται	xxii. 16 ἀποστέλλουσιν * ,, λέγοντας 20 λέγει * 23 προσῆλθον	20 ἀπέστειλαν 21 λέγοντες ... 27 προσελθόντες
xiii. 1 λέγει	xxiv. 1 προσῆλθον . . . ἐπιδείξαι	xxi. 5 λεγόντων
xiv. 12 λέγουσιν 13 ἀποστέλλει ,, λέγει 17 ἔρχεται 27 λέγει 30 λέγει 32 ἔρχονται ,, λέγει 33 παραλαμβάνει 34 λέγει 37 ἔρχεται ,, εὕρισκει ,, λέγει 41 ἔρχεται ,, λέγει 43 παραγίνεται 45 λέγει 51 κρατοῦσιν 53 συνέρχονται 61 λέγει 63 λέγει 66 ἔρχεται 67 λέγει	xxvi. 17 προσῆλθον . . . λέγοντες ... 18 εἶπεν 20 ἀνέκειτο 31 λέγει * 34 ἔφη 36 ἔρχεται * ,, λέγει * 37 παραλαβών 38 λέγει * 40 ἔρχεται * ,, εὕρισκει * ,, λέγει * 45 ἔρχεται * ,, λέγει * 47 ἰδοὺ . . . ἦλ- θεν 49 εἶπεν ... 57 συνήχθησαν 63 εἶπεν 65 λέγων 69 προσῆλθεν ,, λέγουσα	xxii. 9 εἶπαν 8 ἀπέστειλεν 10 εἶπεν 14 ἀπέπεσον ... 34 εἶπεν 40 γενόμενος . . . ἐπί ,, εἶπεν ... ... 45 ἐλθών ,, εὗρεν 46 εἶπεν ... ... 47 ἰδοὺ . . . ἦγ- γισεν ... ... 66 λέγοντες 71 εἶπαν ... 56 εἶπεν
xv. 2 λέγει 16 συναλοῦσιν	xxvii. 11 ἔφη 27 συνήγαγον	xxiii. 3 ἔφη ...

<i>Mark.</i>	<i>Parallel word (if any) in Matthew.</i>	<i>Parallel word (if any) in Luke.</i>
xv. 17 ἐνδιδύσκουσιν	xxvii. 28 περιέθηκαν	? xxiii. 11 περιβαλῶν
„ περιτιθέασιν	29 ἐπέθηκαν	...
20 ἐξάγουσιν	31 ἀπήγαγον	26 ἀπήγαγον
21 ἀγγαρεύουσιν	32 ἠγγάρευσαν	„ ἐπέθηκαν
22 φέρουσιν	33 ἔλθόντες	33 ἦλθαν
24 σταυροῦσιν	35 σταυρώσαντες	„ ἐσταύρωσαν
„ διαμερίζονται	„ διεμερίσαντο	34 διαμεριζόμενοι
27 σταυροῦσιν	38 σταυροῦνται *	32 ἦγοντο . . . ἀναιρεθῆναι
xvi. 2 ἔρχονται	xxviii. 1 ἦλθεν	xxiv. 1 ἦλθαν
4 θεωροῦσιν	...	3 εὔρον
6 λέγει	5 εἶπεν	5 εἶπαν.

\* In these 21 cases only does Matthew agree with Mark in using the historic present (no less than 9 of them occur in Mk xiv. 27-41 ; Mt xxvi. 31-45).

† This is the only case in which Luke agrees with Mark in using the historic present.

Mark does not ever use the historic present in *Parables*.

### *List of 78 Historic Presents in MATTHEW.<sup>1</sup>*

ii. 13 φαίνεται (?)	ix. 6 λέγει*	xvii. 1 ἀναφέρει*
19 φαίνεται	9 λέγει*	20 λέγει
iii. 1 παραγίνεται	14 προσέρχονται*	25 λέγει
13 παραγίνεται	28 λέγει	xviii. 22 λέγει
15 ἀφήσιν	„ λέγουσιν	xix. 7 λέγουσιν
iv. 5 παραλαμβάνει	37 λέγει	8 λέγει
6 λέγει	xii. 13 λέγει *	10 λέγουσιν
8 παραλαμβάνει	xiii. 51 λέγουσιν	18 λέγει (? φησίν)
„ δέικνυσιν	xiv. 8 φησίν	20 λέγει
10 λέγει	17 λέγουσιν *	xx. 21 λέγει (?)
11 ἀφήσιν	31 λέγει	22 λέγουσιν
19 λέγει	xv. 1 προσέρχονται *	23 λέγει
viii. 4 λέγει*	12 λέγουσιν	33 λέγουσιν
7 λέγει	33 λέγουσιν	xxi. 13 λέγει
20 λέγει	34 λέγει	16 λέγει
22 λέγει	xvi. 15 λέγει	19 λέγει
26 λέγει	xvii. 1 παραλαμβάνει *	31 λέγουσιν

<sup>1</sup> It is noticeable that in Matthew the words which signify speaking (λέγει, λέγουσιν, φησίν) constitute slightly more than three-fourths of the whole number, being 59 out of the 78 ; while in Mark they constitute less than half, being 72 out of the 151.

xxi. 31 λέγει	xxvi. 31 λέγει *	xxvi. 52 λέγει
41 λέγουσιν	35 λέγει	64 λέγει
42 λέγει	36 ἔρχεται *	71 λέγει
xxii. 16 ἀποστ:λλου- σιν *	„ λέγει *	xxvii. 13 λέγει
20 λέγει *	38 λέγει *	22 λέγει
21 λέγουσιν	40 ἔρχεται *	„ λέγουσιν
„ λέγει	„ εὕρισκει *	38 σταυροῦνται *
42 λέγουσιν	„ λέγει *	xxviii. 10 λέγει
43 λέγει	45 ἔρχεται *	
	„ λέγει *	

\* These are the 21 cases in which Matthew agrees with Mark in using the historic present.

Matthew also uses the following 15 presents in *Parables* :—

xiii. 28 λέγουσιν	xviii. 32 λέγει	xxii. 8 λέγει
29 φησίν	xx. 6 λέγει	12 λέγει
44 ὑπάγει	7 λέγουσιν	xxv. 11 ἔρχονται
πωλεῖ	„ λέγει	19 ἔρχεται
ἀγοράζει	8 λέγει	„ συναίρει

*List of 4 [or 6] Historic Presents in LUKE.*

vii. 40 φησίν    viii. 49 ἔρχεται †    xi. 37 ἐρωτᾷ    xi. 45 λέγει

Besides the above 4 cases, there are only the following 2, which are in passages double-bracketed by WH and omitted by Tisch :—

xxiv. 12 βλέπει (as in Jn xx. 5)    xxiv. 36 λέγει<sup>1</sup> (as in Jn xx. 19)

† Agreeing with the ἔρχονται in Mk v. 35.

Luke also uses the following 5 presents in *Parables* :—

xiii. 8 λέγει    xvi. 7 λέγει    xvi. 23 ὁρᾷ    xvi. 29 λέγει    xix. 22 λέγει

It may be added that in *Acts* there are 13 Historic Presents :—

viii. 36 φησίν	xxii. 2	} φησίν
x. 11 θεωρεῖ	xxiii. 18	
27 εὕρισκει	xxv. 5	
31 φησί <sup>2</sup>	22	
xii. 8 λέγει	24	
xix. 35 φησίν	xxvi. 24	
xxi. 37 λέγει		

<sup>1</sup> Except in this one very doubtful case, Luke never uses λέγει of Jesus (Abbott, in *Enc. Bibl.*, ii. 1766).

<sup>2</sup> In the recital by Cornelius.

## SECTION VII

THE CONJUNCTION *Kaí* PREFERRED TO *Δέ* IN MARK

The two most constantly recurring causes of the agreement of Matthew and Luke against Mark are two preferences of Mark, viz. (i) for λέγειν instead of εἰπεῖν, as referred to in the last section, and (ii) for καί instead of δέ. The latter preference requires a few words of notice in any close examination of the Marcan peculiarities, though the difference in meaning between the two conjunctions is practically so slight; for, as Winer points out,<sup>1</sup> 'Δέ is often used when the writer merely subjoins something new, different, and distinct from what precedes, but on that account not sharply opposed to it. . . . Hence in the Synoptic Gospels καί and δέ are sometimes parallel.'

Now there are at least 26 cases in which both Matthew and Luke have δέ where Mark has καί: see Mk iii. 4, 32; iv. 11, 18, 20, 35; v. 13, 14; vi. 35, 37 *b*; viii. 28 *b*, 36; ix. 30; x. 23; xi. 4, 8, 9, 18, 31; xii. 35; xiii. 3; xiv. 12, 53, 54; xv. 15 *b*; xvi. 1, and parallels.

Such cases must of course be counted in by those who are enumerating the points of agreement between Matthew and Luke against Mark. But it seems to me that they carry hardly any weight as signs either (*a*) that the Petrine source which Matthew and Luke used was different in language from our Gospel of Mark, or (*b*) that either Matthew or Luke must have seen the other's Gospel.<sup>2</sup>

For it is to be observed, first, that Mark's preference for καί rather than δέ is a characteristic of his style throughout his Gospel.<sup>3</sup> Two proofs of this may be given:—

<sup>1</sup> § liii. 7 *b*.

<sup>2</sup> See Abbott, *Corrections of Mark*, § 536 ff.; and *Enc. Brit.*, x. 807 *a*.

<sup>3</sup> Chapter xiii is an exception; and, speaking generally, δέ is less rare in the later than in the earlier chapters.

1. He uses  $\delta\acute{\epsilon}$  less than half as freely as the other Synoptists do. For  $\delta\acute{\epsilon}$  is found in Mark only about 156 times,<sup>1</sup> whereas it would be found quite 300 times if its use was as general as it is in Matthew and Luke, where it is employed about 496 and 508 times respectively (those Gospels being longer than Mark by more than one-third).
2. If we take the sections and sub-sections of Mark, as denoted in WH by fresh paragraphs and by spaces respectively, they amount together to 88. Of these no less than 80 begin with  $\kappa\alpha\iota$ , and of the others only 6 have  $\delta\acute{\epsilon}$  as the second word. But in Matthew out of 159 such divisions only 38 begin with  $\kappa\alpha\iota$ , while 54 have  $\delta\acute{\epsilon}$  as the second word; and in Luke out of the 145 divisions only 53 begin with  $\kappa\alpha\iota$ , while 83 have  $\delta\acute{\epsilon}$  as the second word (including  $\delta\grave{\epsilon} \kappa\alpha\iota$  4 times).

Therefore, in the above-mentioned places where Matthew and Luke agree against Mark, the three were only adhering to their habitual preference.

And, secondly, it is worth notice that we see in the LXX that different writers (in this case, different translators) had their personal proclivities in this little matter, though  $\kappa\alpha\iota$  largely preponderates on the whole as the rendering of the Hebrew copula.<sup>2</sup> If we take as specimens a few chapters from the historical books, we find  $\delta\acute{\epsilon}$  used tolerably often in Gen iv, xviii, xix; Ex iii–vi, whereas it is very nearly absent from Judg xiii–xiv; 3 Ki xvi–xxii; Neh i–ii (= 2 Esdr xi, xii).<sup>3</sup> If, then, other Hellenistic

<sup>1</sup> For these numbers I have had to rely on Bruder, with some corrections of my own: Moulton and Geden do not give  $\delta\acute{\epsilon}$  or  $\kappa\alpha\iota$ . On John see Abbott, *Joh. Gram.*, § 2133 f.

<sup>2</sup> It is curious that, as to this one small point only, Mark should be nearer to LXX usage than Matthew or Luke. See Appendix A to Part III, 'The Synoptists and the Septuagint' (p. 198).

<sup>3</sup> In these eleven chapters there are but five instances of  $\delta\acute{\epsilon}$ , viz. 3 Ki xvii. 13; xx. 2, 6; xxi. 23, 39. In Jonah there are but four instances, viz. i. 5; ii. 10 (in the Psalm); iii. 3; iv. 11.

writers thus varied in their use of these conjunctions, we need not look for anything suggestive or significant in the fact that Matthew and Luke happened to have one habit, and Mark another habit in this same matter, and that consequently two of them often agree against the third when we can compare them in the triple narrative.

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On the whole it seems to me that such an examination of the Marcan peculiarities as has now been attempted supplies results which are largely in favour of the view that the Petrine source used by the two later Synoptists was not an 'Ur-Marcus', but St. Mark's Gospel almost as we have it now. Almost; but not quite. For instance, a later editor's hand is very probably to be seen in i. 1 ('Jesus Christ<sup>1</sup>'); ix. 41 ('Christ's<sup>2</sup>'); probably also in the insertion of 'the gospel<sup>3</sup>' and 'persecutions' in viii. 35 and x. 29, 30; perhaps also in the reference to 'the Jews' in vii. 34;<sup>4</sup> and again in the numerals 200 and 300 (vi. 37; xiv. 5), both of which are also found in the Johannine tradition<sup>5</sup> (vi. 7; xii. 5); and possibly in a few other cases of additional matter, such as the '2000' in v. 13, and the disagreement of the witnesses in xiv. 56, 59.

For these last four are interesting and definite particulars

<sup>1</sup> For the only other occurrences of 'Jesus Christ' in the Gospels are Mt. i. 1, 18 (?); xvi. 21 (?); Jn i. 17; xvii. 3: it (or 'Christ Jesus') is found 15 times in Acts and very frequently in the Epistles.

<sup>2</sup> For 'Christ' as a name is found without the article here only in the four Gospels and Acts (Lk xxiii. 2 not being a case in point): with the article Mt i. 17; xi. 2; xxiii. 10; Acts ii. 31 and viii. 5: and in the Epistles frequently both without and with the article. In this verse too Mark's *ὑδατος* may perhaps seem less original than Matthew's more unusual *ψυχροῦ* (x. 42).

<sup>3</sup> *εὐαγγέλιον*, however, is a word generally characteristic of Mark (p. 10).

<sup>4</sup> For, excluding the phrase 'King of the Jews', this title is used in the plural only 4 times in the Synoptic Gospels (here; Mt xxviii. 15; Lk vii 3; xxiii. 51); but in John 63 times (excluding iii. 25 but including iv. 9b), and in Acts 70 times.

<sup>5</sup> But on the relations between this and Mark compare Abbott, *Joh. Voc.*, § 1731 ff.

such as, on the one hand, it seems extremely improbable that both Matthew and Luke would have thought fit to leave out, and such as, on the other hand, a subsequent editor, or scribe, or owner of a Gospel<sup>1</sup> would wish to add, if they had happened to come to his knowledge.<sup>2</sup>

<sup>1</sup> See Sanday, *Inspiration*, pp. 295, 297, on the 'freedom' which seems to have been used 'in propagating the text of the Gospels': also Blass, *Philology of the Gospels*, pp. 77 ff.; A. Robinson, *Study of Gospels*, p. 24.

<sup>2</sup> On the agreements of Matthew and Luke against Mark, where they seem to be using the Marcan document as a *Grundschrift*, see below, Appendix B to Part III. On possible compilation in the Second Gospel see above, p. 116.

## B. ON THE GOSPEL OF ST. MATTHEW.

IN the following sections will be collected some phenomena of this Gospel, bearing upon the method and purpose of its composition. The word composition is an appropriate one, for in turning from Mark to Matthew we have passed from the simplest of our Gospels to that in which there are the clearest signs of compilation and of artificial arrangement (see especially Sections III, IV).<sup>1</sup>

### SECTION I

#### THE QUOTATIONS FROM THE OLD TESTAMENT

It has often been noticed<sup>2</sup> that the quotations which are introduced by the Evangelist himself agree much less closely with the LXX than those which occur in the course of the common narrative. The following tables will show to what a remarkable extent this is the case:—

#### CLASS I. *Quotations avowedly introduced by the Author or Editor of the Gospel.*<sup>3</sup>

No.		Words in LXX.	Words not in LXX.	No.		Words in LXX.	Words not in LXX.
1.	Mt i. 23 . .	13	2	7.	Mt xii. 18-21 .	20	31
2.	ii. 15 . .	2	4	8.	xiii. 35 . .	6	4
3.	18 . .	14	6	9.	xxi. 5 <sup>a</sup> .	10	7
4.	23 . .	...	...	10.	xxvii. 9, 10.	4	21
5.	iv. 15, 16 . .	20	13			—	—
6.	viii. 17 . .	2	7			100	95

<sup>a</sup> Also quoted in Jn xii. 15.

<sup>1</sup> On some contradictions apparently resulting from such compilation see Jülicher, *Introd. to N. T.*, E. T., pp. 312 f., 316.

<sup>2</sup> e. g. by Bp. Westcott, *Introd. to Study of Gospels*, p. 229 (8th ed., 1895). See Swete, *Introd. to O. T. in Greek*, pp. 392 ff.; Burkitt, *Gospel History, &c.*, pp. 124 ff.

<sup>3</sup> On the difference in character between these quotations and those ascribed to Jesus Himself see the striking remarks of Burkitt, *op. cit.*, pp. 202 f.

CLASS II. *One quotation recorded as spoken by the Scribes in the Introductory Chapters I and II.*

Mt ii. 6 contains 8 words that are in LXX, and 16 that are not in LXX.

CLASS III. *Quotations recorded as spoken in the part of the Sermon on the Mount peculiar to Matthew.*

No.		Words in LXX.	Words not in LXX.	No.		Words in LXX.	Words not in LXX.
1.	Mt v. 21 . .	2	...	5.	Mt v. 38 . .	6	1
2.	27 . .	2	...	6.	43 . .	4	5
3.	31 . .	3	6			19	19
4.	33 . .	2 (?)	7				

The prefixed ἐρρέθη seems to mark these passages as intended to be quotations, so they are placed here for consideration. In v. 43 the words καὶ μισήσεις κτλ. are counted in, because grammatically they form part of the quotation, though they are not found in the O. T.

CLASS IV. *Quotations occurring in the course of the double or triple narrative, and found also in Mark or Luke or both of them.*

No.		Words in LXX.	Words not in LXX.	No.		Words in LXX.	Words not in LXX.
1.	Mt iii. 3 <sup>a</sup> .	13	1	11.	Mt xxi. 42 <sup>a</sup> .	20	...
2.	iv. 4 <sup>c</sup> .	15	...	12.	xxii. 24 <sup>a</sup> .	7	12
3.	6 <sup>c</sup> .	18	1	13.	32 <sup>a</sup> .	11	2
4.	7 <sup>c</sup> .	6	...	14.	37 <sup>a</sup> .	14	7
5.	10 <sup>c</sup> .	8	1	15.	39 <sup>a</sup> .	6	...
6.	xi. 10 <sup>a1</sup> .	9	7	16.	44 <sup>a</sup> .	18	1
7.	xv. 4 <sup>b</sup> .	13	...	17.	xxiv. 15 <sup>b</sup> .	3	...
8.	8, 9 <sup>b</sup> .	23	...	18.	xxvi. 31 <sup>b</sup> .	3	3
9.	xix. 5 <sup>b</sup> .	20	1	19.	xxvii. 46 <sup>b</sup> .	6	2
10.	xxi. 13 <sup>a</sup> .	6	...			219	38

<sup>a</sup> Also in Mark and Luke.    <sup>b</sup> Also in Mark.    <sup>c</sup> Also in Luke.

<sup>1</sup> But differently placed by Mark, viz. in i. 2.

CLASS V. *Quotations occurring in the course of the double or triple narrative, but not themselves recorded by either Mark or Luke.*

No.					Words in LXX.	Words not in LXX.
1.	Mt ix. 13	.	.	.	3	2
2.	xii. 7	.	.	.	3	2
3.	xiii. 14, 15	.	.	.	47	1
4.	xxi. 16	.	.	.	7	...
					<hr/> 60	<hr/> 5

Is vi. 9 is also expressly quoted in Jn xii. 40; Acts xxviii. 26; Rom xi. 8: but the quotation of it by Matthew belongs to this class, because in Mk iv. 12 and Lk viii. 10, though some words from it are used, it is not expressly quoted.

Mt xviii. 16 and xix. 18, 19 are also referred to and discussed by Turpie,<sup>1</sup> but I have not included them here, as they are not stated to be quotations. For the same reason several passages are here omitted, which are referred to as 'citations' by some writers on this subject.

Such computations of the number of words as I have entered in the above tables can only be taken as approximate, for in some cases the agreement with the LXX only extends to smaller or larger portions of words; and other students might be either more or less ready than myself to count in such portions as words. But such divergences in either direction will not affect the main result that in Class I (and also in the unimportant Classes II and III) the correspondence with the LXX is very much less close than in Classes IV and V. For in Class I about half of the words, but in Class IV not much more than one-seventh, and in the small Class V only one-thirteenth of them, differ from the words of the LXX. This is a very broad distinction, and such as suggests *prima facie* that

<sup>1</sup> In *The Old Testament in the New*, a book devoted to this subject (London, 1868). Swete (*op. cit.*, p. 387) also gives Mt xix. 18 f. with Mk x. 19, Lk xviii. 20ff. as a quotation from Ex xx. 12-17, thus making ten 'triple' quotations instead of the nine marked \* in my Class IV.

we have before us the work of more than one author or editor.

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I would add a few words of comment on Class I of the above quotations. For it deserves special notice as being distinctly characteristic of Matthew among the Synoptists, and as forming a conspicuous exception to the general rule that they, unlike John, do not put forth remarks or comments of their own in the course of their narratives.<sup>1</sup> It is instructive to subdivide these 10 quotations and to observe that—

- (a) 6 of them, viz. Nos. 1, 4, 5, 6, 7, 8, are introduced in support or illustration of facts or statements for which we have also the authority of one or both of the other Synoptists—the Virgin-birth, Nazareth as the home of Jesus in His youth, the early ministry at Capernaum, the frequent healings, the avoidance of publicity (so much insisted upon in Mark), the habit of speaking in parables. This is also the case as to the one item in Class II, viz. Bethlehem as the place of birth, in which Luke agrees with Matthew.
- (b) 2 only of them, viz. Nos. 2 and 3, are brought forward in connexion with incidents which we find only in Matthew—the flight into Egypt and the massacre of the innocents.
- (c) The remaining 2, viz. Nos. 9 and 10, refer to events which are related by all the Synoptists—the riding into Jerusalem and the betrayal by Judas for a sum of money. But it is Matthew alone who gives here, in correspondence with and in anticipation of the prophecies about to be cited by him, two additional

<sup>1</sup> In Mk i. 2, 3; Mt iii. 3; Lk iii. 4-6, however, it is the Evangelists themselves who quote the prophecies. And Lk vii. 29, 30 may perhaps also be taken as another kind of exception to this rule; but not Lk i. 1-4, which is only a preface, or Mk vii. 3, 4, which is only an explanatory note.

details, viz. the two animals, ass and colt, in xxi. 2, 7, and thirty pieces of silver as the amount of the price paid in xxvi. 15; xxvii. 3.<sup>1</sup>

With these last details may be compared three other places in which Matthew, without expressly quoting prophecies, seems to be influenced by their language, viz.—

1. Mt xxvii. 34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον, where Mk xv. 23 has ἐσμυρνισμένον: cf. Ps lxviii. (lxix.) 22 ἔδωκαν . . . χολήν.<sup>2</sup>
2. Mt xxvii. 43, where several words from Ps xxi. (xxii.) 9 are attributed to the mocking chief priests, &c.
3. Mt xxvii. 57 is the only place in which the word πλούσιος, used in Is liii. 9 in connexion with ταφή and θάνατος, is applied to Joseph of Arimathaea.

## SECTION II

### THE SHORTENING OF NARRATIVES IN MATTHEW

There is in this Gospel an observable tendency to shorten the common narrative, especially by condensation or omission in those parts of it which do not lead up to, or directly bear upon, sayings of Jesus. This characteristic of Matthew may in many cases be measured and appreciated by the simple means of noticing the amounts of space which the three narratives occupy in the parallel

<sup>1</sup> Cf. Bp. Gore, *Dissertations on Subjects connected with the Incarnation*, p. 32, where he admits that the above two details and the 'gall' in Mt xxvii. 34 'may be modifications due to the influence of the language of Zechariah and the Psalmist respectively. But in all these cases the historical event stands substantially the same when the modification is removed.' See also Swete on Mk xi. 2 and 7 to the same effect. And we may compare Justin's further addition (Apol. I. xxxii) that the colt was 'bound to a vine', as in Gen xlix. 11.

<sup>2</sup> Similarly the ἐτήρουν αὐτόν of xxvii. 36 may have been suggested by Ps xxi. (xxii.) 18 κατενόησαν καὶ ἐπειδὸν με: the words are not identical, but both are in close connexion with the division of the garments.

columns of Tischendorf's *Synopsis Evangelica*, or some other Harmony. But it may be worth while to give here the numbers of the words employed in some of those passages:—

§ in Tisch	Syn. Ev.	Mt		Number of words in		
				Mt	Mk	Lk
35.	viii.	1-4	The leper healed . . . .	61	97	98
36.	ix.	1-8	The paralytic healed . . . .	126	196	212
51.	viii.	18, 23-7	The first storm on the lake . . . .	86.	122	93
52.		28-34	The Gadarene demoniac(s) . . . .	136	325	293
53.	ix.	18-26	The issue of blood healed, and Jairus' daughter raised . . . .	135	374	289
59.	xiv.	13-21	The feeding of the 5,000 . . . .	157	235	163
72.	xvii.	14-21	The lunatic boy cured <sup>1</sup> . . . .	132	270	125
118.	xx.	29-34	The blind men (or man) at Jericho . . . .	77	123	107
144.	xxvi.	17-19	The preparation for the Passover . . . .	61	98	96
Total . . . .				971	1840	1476

In § 51 the difference is not great; and in §§ 59 and 72, Matthew and Luke are nearly equal, Luke being slightly the shortest in 72, while Mark is much longer than either of them. Of course there are other cases in which the narratives are substantially identical in length, and there is one case, viz. § 48, the mother and brethren desiring to see Jesus, in which Luke is the shortest.<sup>2</sup> But, on the whole, the figures given above seem to me amply sufficient to establish the existence of this Matthaean habit in places where we can compare the three narratives. And if that is granted, it gives likelihood to the alternative that, where Matthew has a shorter narrative than either Mark or Luke

<sup>1</sup> Though the four verses of dialogue Mk ix. 21-4 are omitted by Matthew, he has a reference to verse 22 in his verse 15 which shows that they were not unknown to him, but were purposely left unused.

<sup>2</sup> This is the case even when Mt xii. 47, which Tisch brackets and WH place in their margin, is excluded. Perhaps Luke's brevity here may be connected with the fact that he alone records the similar incident in xi. 27, 28 (Tisch § 91 c). Luke is also briefest at the commencement of § 124, the expulsion of traffickers from the Temple. But, as a general rule, Matthew's preference is for compression, Luke's for omission (A. Robinson, *op. cit.*, p. 34).

(in the absence of a third parallel), it was he who abbreviated, and not either of them who expanded, the matter contained in their source. Most of such cases are of course parallels with Mark, since the parallels between Matthew and Luke only are mainly in discourses and very rarely in narratives. The following are instances of both kinds:—

§ in Tisch Syn. Ev.	Mt	Mk		Number of words in	
				Mt	Mk
25 A.	xiv. 3-5 ;	vi. 17-20 .	. The Baptist imprisoned <sup>1</sup>	40	76
54.	xiii. 54-8 ;	1-6 .	. The rejection at Nazareth	96	123
57.	xiv. 6-12 ;	21-9 .	. The Baptist beheaded .	95	171
61.	34-6 ;	53-6 .	. Healings at Gennesaret .	44	72
123, 125. }	xxi. 18-20 ;	xi. 12-14, 20, 21	The barren fig-tree .	54	77
Total . .				329	519 <sup>2</sup>

§ in Tisch Syn. Ev.	Mt	Lk		Number of words in	
				Mt	Lk
42.	viii. 5-10, 13 <sup>3</sup> ;	vii. 16-10 .	The centurion's servant .	123	175
44.	xi. 2-6 ;	18-23 .	The Baptist's message .	63	103
Total . .				186	278

The above statistics are significant, both (i) in illustration of the general tendency of Matthew and Luke (and especially Matthew) to omit or condense Mark's subsidiary and pleonastic details, which has been already suggested (pp. 125 ff.), and also (ii) in connexion with the signs of adaptation for catechetical purposes in Matthew, which will be referred to further on (p. 163).<sup>4</sup>

<sup>1</sup> Lk iii. 19, 20 is not cited here because, though similar in substance, it is placed in a different part of the narrative.

<sup>2</sup> Mt xv. 21-8 ; Mk vii. 24-30, the story of the Syrophenician, may be mentioned as constituting an unusual case ; for while there is a good deal of matter peculiar to each narrative, the length of them is not far from the same (Mt 139 words, Mk 130).

<sup>3</sup> Mt viii. 11, 12 is not included here, because Luke gives it substantially elsewhere, and apparently in its original place (xiii. 28, 29). If its 43 words were included, Luke's narrative would still be slightly the longer.

<sup>4</sup> See Additional Note, p. 214.

## SECTION III

## SIGNS OF COMPILATION IN MATTHEW

It has been already noticed (p. 110) that, in recording sayings of Jesus, Matthew and Luke seem often to draw materials from the same source, but that in more than two-thirds of such cases they arrange the materials differently. We have now to notice further that this difference of arrangement is very frequently caused by Matthew placing the sayings together in large blocks of discourse, while Luke records them separately, and in many cases gives the questions or circumstances which led up to them. The following are conspicuous instances of this divergence:—

1.	Mt vi. 9-13	compared with	Lk xi. 1-4	The Lord's Prayer.
2.	19-21	„ „	xii. 33, 34	The treasure and the heart.
3.	24	„ „	xvi. 13	God and mammon.
4.	25-33	„ „	xii. 22-31	Against anxiety.
5.	vii. 7-11	„ „	xi. 9-13	Ask and it shall be given, &c.
6.	13, 14	„ „	xiii. 23, 24	The narrow gate, or door.
7.	22, 23	„ „	25-7	I never knew you, &c.
8.	x. 17-22	„ „	xxi. 12-17 <sup>1</sup>	Persecutions foretold.
9.	xiii. 16, 17	„ „	x. 23, 24	Blessed are your eyes, &c.
10.	31-3	„ „	xiii. 18, 19 <sup>2</sup>	Parables of Mustard Seed and Leaven.
11.	xviii. 12, 13	„ „	xv. 4-7	The Lost Sheep.
12.	xxiii. 37-9 <sup>3</sup>	„ „	xiii. 33-6	O Jerusalem, &c.
13.	xxiv. 28	„ „	xvii. 37	The eagles gathered together.

<sup>1</sup> Both this passage and Mk xiii. 9-13 are more closely parallel to Mt x. 17-22 than to Mt xxiv. 9-14. But the words certainly appear very unlikely to have been spoken at the first and temporary mission of the Apostles recorded in chapter x. It seems as if Matthew had at this point looked through all his materials, and collected from them all the sayings that had any bearing upon missionary work.

<sup>2</sup> *οὐδὲν*, which is the true reading, seems intended to exhibit these prophetic parables as called forth by the success and progress recorded in *v.* 17.

<sup>3</sup> The connexion in Matthew seems sufficiently good, but that in Luke is better still.

If these parallel passages, and especially Nos. 1-7, are examined, it will be seen that two accounts of the differences in their situations and contexts may be given. Speaking generally (for opinions will differ as to particular cases, especially towards the end of the list), either (a) Matthew altered their places, mainly with the purpose of combining them in collections of sayings, or (b) Luke did so, with the purpose of breaking up those collections into their component parts, and supplying for as many of the sayings as possible the occasions which drew them forth. Without attempting to decide or foreclose the question, I must say that to me the former alternative seems by far the more intrinsically probable, and by far the more accordant with the phenomena before us.<sup>1</sup>

Those who agree with me in adopting that alternative will feel that the above instances lend some *a priori* probability to the supposition that it was Matthew, rather than Luke or Mark, who transferred sayings in such cases as the following:—

1.	Mt v. 13	compared with	{ Mk ix. 50 ; Lk xiv. 33, 34 <sup>2</sup> }	Salt losing its savour.
2.	(?) vi. 14	„ „	Mk xi. 25	Forgiveness when praying.
3.	viii. 11, 12	„ „	Lk xiii. 28, 29	Many shall come from east and west, &c.
4.	x. 34, 35	„ „	xii. 51-3	Not peace but a sword, &c.
5.	37	„ „	xiv. 26	Loving (or hating) father or mother, &c. <sup>3</sup>
6.	42	„ „	Mk ix. 41	Giving a cup of cold water. <sup>3</sup>

<sup>1</sup> Among the numerous modern supporters of this view, I would specify two American writers as particularly clear and forcible, Bacon, *Sermon on the Mount*, pp. 226 ff., also 222 note; and E. D. Burton, *Principles of Literary Criticism, &c.*, pp. 35 ff. Another Chicago publication, Hobson's *The Diatessaron of Tatian and the Syn. Problem* (1904), brings out the way in which this process of compiling discourses was carried still further by Tatian, especially in his use of Luke's so-called Perean section (pp. 59-61, 76).

<sup>2</sup> Observe the connexion implied by *οὐν*.

<sup>3</sup> Whether in these two cases the sayings come from the same source is very doubtful. See also p. 152.

7.	Mt xi. 21-4	compared with	Lk x. 13-15	Woe to Chorazin, &c.
8.	25-27	„ „	21-23	Things hidden from the wise and prudent, &c.
9.	{ xxiii. 4, 6, 13, 23, } 25, 27, 29, } 31, 34-6 }	„ „	{ xi. 39, 42, } 43, 46- } 52 }	Woes pronounced on the Pharisees, &c.
10.	xxiv. 27	„ „	xvii. 24	As the lightning in the heavens.
11.	37-41	„ „	{ xvii. 26, 27, } 34, 35 }	As in the days of Noah, &c.
12.	43-51	„ „	xii. 39-46	Watchfulness.

See also other cases among the doublets (pp. 80 ff.), and among the passages marked \* on pp. 108 f.: and cf. p. 195 (a).

## SECTION IV

### TRACES OF NUMERICAL ARRANGEMENTS IN MATTHEW.

Beneath the surface of this Gospel (and in one single case, viz. i. 17, upon its surface) there are to be found indications that it embodies some amount of matter which had been arranged in artificial and numerical forms, such as would assist the memories of oral teachers and of learners. This seems to have been done in Jewish fashion, and perhaps especially for the use of Jewish-Christian catechists and catechumens. The traces of it are found most often, though not exclusively, in those blocks of discourse which have already been referred to as showing signs of compilation.

#### A.

There seem to have been *five* principal Pereqs or chapters of such sayings: for when we think of (a) the *five* books of the Pentateuch, (b) the *five* books of Psalms,<sup>1</sup> (c) the *five* Megilloth, (d) the *five* divisions which Dr. Edersheim and

<sup>1</sup> Dr. C. A. Briggs attributes this division of the Psalter 'to the middle of the second century, shortly before its translation into Greek', and regards it as 'in some way connected with the five great feasts of Judaism' (*Int. Crit. Comm. on Pss.* I. lxxxviii).

others trace in Ecclesiasticus,<sup>1</sup> (*e*) the Maccabæan history 'by Jason of Cyrené in *five* books' which the writer of 2 Maccabees says (ii. 23) that he will 'assay to abridge in one work', in the course of which traces of a fivefold division seem still to show themselves in certain breaks,<sup>2</sup> (*f*) the *five* parts which (besides some interpolations) Dr. Charles as well as previous scholars sees in the Book of Enoch,<sup>3</sup> and (*g*) the *five* Pereqs which make up the *Pirge Aboth*, as distinct from the supplementary Pereq of R. Meir, it is hard to believe that it is by accident that we find in a writer with the Jewish affinities of Matthew the *five* times repeated formula about Jesus 'ending' His sayings (vii. 28; xi. 1; xiii. 53; xix. 11; xxvi. 1). Are we not reminded of the colophon which still closes the second book of Psalms,—'The prayers of David the son of Jesse are ended' (Ps lxxii. 20)?<sup>4</sup>

And as to early Christian literature, we are told by Eusebius both that the *Exposition of Oracles of the Lord* by Papias was divided into *five* συγγράμματα (*H. E.* iii. 39, referring to Irenæus, who calls them βιβλία), which may perhaps imply that he found the oracles which he expounded thus divided already; and also that the work of Hegesippus which had come down to his days consisted of *five* memoirs or commentaries (ὑπομνήματα, *H. E.* iv. 22).<sup>5</sup>

<sup>1</sup> *Speaker's Comm. on Eccclus.*, p. 19. Mr. R. G. Moulton speaks of the number 5 as seeming to be the favourite number in Wisdom literature generally:—'five books in *Proverbs* and *Ecclesiasticus*, five essays in *Ecclesiastes*, and five discourses in *Wisdom*'; *Literary Study of the Bible*, p. 404: see also pp. 284, 386. But he does not seem to me to give satisfactory proofs of this, except as to Ecclesiasticus and perhaps Proverbs.

<sup>2</sup> Viz. at iii. 40; vii. 42; x. 9, 10; xiii. 26*b*; xv. 37. It should be observed especially how the verb δηλοῦν, which is used in ii. 23, reappears in vii. 42 and x. 10.

<sup>3</sup> See *Book of Enoch*, ed. Charles, pp. 25–32; *Enc. Bibl.* i. 221 f.; *Hastings' D. B.* i. 706.

<sup>4</sup> The LXX word here is ἐξέλιπον. For συνετέλεσεν used of the completion of discourse see Deut xxxi. 1; xxxii. 45 (B ἐξετέλεσεν).

<sup>5</sup> A later instance is the great work of Irenæus himself, *Adv. Haer.* For the habitual use of established numerical divisions we may compare the long prevalence of five-act plays and three-volume novels in our own literary history.

As to whether that formula which we seem to discern in those five verses of Matthew was due to an editor of the Gospel who himself made these compilations, or whether he brought it in from the *Logia* with some collections which already existed there, it is difficult to form an opinion. Two points may be noted in favour of the latter alternative: (1) Lk vii.  $\text{I \acute{\epsilon}\pi\epsilon\iota\delta\eta \acute{\epsilon}\pi\lambda\acute{\eta}\rho\omega\sigma\epsilon\nu \pi\acute{\alpha}\nu\tau\alpha \tau\grave{\alpha} \rho\acute{\eta}\mu\alpha\tau\alpha \alpha\upsilon\tau\omicron\upsilon}$  is so closely parallel in substance, though not in words, to Mt vii. 28  $\text{\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron \delta\tau\epsilon \acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\epsilon\nu \delta \text{'I}\eta\sigma\omicron\upsilon\varsigma \tau\omicron\upsilon\varsigma \lambda\omicron\gamma\omicron\upsilon\varsigma \tau\omicron\upsilon\tau\omicron\upsilon\varsigma}$  as to suggest a common origin for them both; and (2) there is nothing distinctively Matthaean in the wording of the formula: on the contrary,  $\text{\acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron}$ , followed by a finite verb, is only found in these 5 places in Matthew, while it occurs 22 times in Luke (also twice in Mark and nowhere else in N. T.).

Another difficulty is involved in the impression conveyed in four out of the five cases (viz. Mt vii. 28; xix.  $\text{\text{I} \tau\omicron\upsilon\varsigma \lambda\omicron\gamma\omicron\upsilon\varsigma \tau\omicron\upsilon\tau\omicron\upsilon\varsigma}$ ; xiii.  $\text{53 \tau\acute{\alpha}\varsigma \pi\alpha\rho\alpha\beta\omicron\lambda\acute{\alpha}\varsigma \tau\acute{\alpha}\upsilon\tau\alpha\varsigma}$ , and especially xxvi.  $\text{\text{I} \pi\acute{\alpha}\nu\tau\alpha\varsigma \tau\omicron\upsilon\varsigma \lambda\omicron\gamma\omicron\upsilon\varsigma \tau\omicron\upsilon\tau\omicron\upsilon\varsigma}$ <sup>1</sup>) that whoever inserted the concluding formula regarded all the preceding sayings as having been delivered at that time. For this may seem to suggest as alternatives either (a) that the collection and compilation of various sayings, which we have seen on other grounds to be probable, had not taken place, or (b) that it had taken place before the blocks of sayings came into the hands of the writer of this formula, and that he was therefore unaware of their having been so composed.

## B.

But further, we have some intimations not only of the existence of five such collections, but also of the plan upon

<sup>1</sup> The  $\text{\pi\acute{\alpha}\nu\tau\alpha\varsigma}$  used in this one case may be meant to cover the 'denunciatory discourse' which fills chap. xxiii; for if we read the last four verses of that chapter in conjunction with the first three verses of chap. xxiv, it will appear likely that in the Evangelist's mind the desolation of the Temple supplied a link between the two discourses which is obscured by our division into chapters.

which the materials of them were arranged. It seems to have been often a numerical plan, the numbers 3, 7, and 10 being used as helps to memory, precisely as the numbers 3, 4, 7, and 10 are used in the *Pirge Aboth*, which is a specimen of Jewish teaching accessible to everybody in Dr. Taylor's edition.<sup>1</sup> (See especially i. 1, 2, 19; ii. 1; iii. 1; iv. 19; and v, *passim*; also R. Meir, 8 and 10.) Let any one read through those five treatises and the appended *Pereq* of Rabbi Meir, let him remember that such numerical arrangements are common in the Mishnah generally;<sup>2</sup> and if he will then turn to St. Matthew's Gospel, I think that here again it will be hard for him to believe that it is only by accident that we there find *seven* Beatitudes on character (for there is a decided difference in length and in style between them and the blessing on the state of being persecuted); the petitions of the Lord's Prayer extended from five to *seven*;<sup>3</sup> the reference to *three* degrees of sin and of punishment (v. 22) which has never been satisfactorily explained; the *three* external duties of alms, prayer, and fasting (vi. 1-18); the *seven* parables in the thirteenth chapter; the *seven* woes in the true text of the twenty-third chapter; the *three* weightier matters of the law (xxiii. 23; contrast Lk xi. 42). These instances are all in discourses; but we have also the genealogy compressed into a *triad of fourteens* (i. 17), as a kind of memoria

<sup>1</sup> Cambridge, 1897 (ed. 2).

<sup>2</sup> So much so indeed that Hershon in his *Talmudic Miscellany* finds it best to sort and group his extracts according to the numbers which are prominent in them, 'the Threes of the Talmud,' 'the Tens of the Talmud,' and so on. Cf. *Enc. Brit.* xvi. 504 b.

<sup>3</sup> It should perhaps be noticed that each of the two additional petitions contains a characteristic Matthaean word, viz. *γενηθήτω* and *ὁ πονηρός* or *τὸ πονηρόν*. If the attempt to show correspondences between these seven petitions and the seven beatitudes was successful, it would bring out the numerical arrangement still more pointedly. I think it fails on the whole; but the fourth and fifth items of the comparison ('daily bread' and 'hunger and thirst', 'forgive . . . as we forgive' and 'the merciful . . . shall obtain mercy') are at least noticeable coincidences.

technica; and in the course of chapters viii and ix, between the first and second collections of sayings, we have a collection of *ten* miracles, which is made up in a very unchronological<sup>1</sup> way, but which reminds one irresistibly of the enumerations in the *Pirge Aboth* (v. 5 and 8), 'Ten miracles were wrought for our fathers in Egypt, and ten by the sea.'<sup>2</sup> . . . Ten miracles were wrought in the Sanctuary.'

I exclude from the above list the *three* Temptations in Mt iv. 3-10, because of the parallel in Lk iv. 3-12; and the *three* prayers in Gethsemane, Mt xxvi. 39-44, because of the parallel in Mk xiv. 35-41. There are also at least two cases peculiar to Luke, viz. the 'three aspirants' in ix. 57-62, and the three parables in chap. xv; and in Lk xi. 42-52 there seem to be three woes pronounced upon Pharisees and three upon lawyers. But after allowing for these cases, and for doubtfulness as to some of the Matthaean instances,<sup>3</sup> it still remains true that these numerical arrangements are decidedly characteristic of the First Gospel, and especially of the portions of it which are devoted to the sayings of Jesus.<sup>4</sup>

<sup>1</sup> Unchronological, because (i) Matthew brings down to this division of his narrative three miracles which Mark and Luke place considerably earlier, viz. the healings of the leper (Mt viii. 2-4; Mk i. 40-5; Lk v. 12-16), of Peter's wife's mother, with the subsequent cures at eventide (Mt viii. 14-17; Mk i. 29-34; Lk iv. 38-41), and of the paralytic (Mt ix. 2-8; Mk ii. 1-12; Lk v. 17-26). And (ii) the two briefly recorded miracles in Mt ix. 27-31 and 32-4 are so strikingly similar to those recorded later on, viz. in Mt xx. 29-34 and xii. 22-4 respectively (see pp. 93 ff.), that the suggestion naturally occurs that Matthew inserted this anticipatory mention of them in order to make up the conventional number of 'ten miracles'. For it seems very difficult to suggest any other reason for inserting them (see *Exp. Times*, xii. 474, xiii. 24 f.). In these chapters the only important passage unconnected with the miracles is the call of Matthew, &c., in ix. 9-17: in all three Gospels it follows the healing of the paralytic, and the anti-Pharisaic element in both incidents may have caused so close an association (whether documentary or oral) between them that Matthew transferred them both together.

<sup>2</sup> On the Jewish expectation that the Messiah would be like Moses in miracle working see Edersheim, *Life and Times of Jesus*, i. 176.

<sup>3</sup> On the other hand, many more Matthaean 'threes' are suggested in Allen's *Commentary*, p. lxxv; also on pp. 6, 38.

<sup>4</sup> On the use of mystical numbers by John see E. F. Scott, *The Fourth Gospel*,

## SECTION V

THE TRANSFERENCE AND REPETITION OF FORMULAS,  
ESPECIALLY IN MATTHEW

For want of a better word I use the term 'formula' to express the short sentences, or collocations of two or more words, which recur mainly or exclusively in one or other of the Synoptic Gospels, so that they appear to be favourite or habitual expressions of the writer of it. Such expressions are, as a rule, longer than the characteristic words and phrases tabulated in Part I, but shorter and more fragmentary than the doublets collected in Part II, Section IV.

Some of them are confined exclusively to one Gospel: e. g.

I. *Peculiar to Matthew*:—

1. ἀπὸ τότε ἤρξατο iv. 17; xvi. 21 (though ἀρχεσθαι is more rare in Matthew than in Mark or Luke).
2. μὴ νομίσητε ὅτι ἦλθον v. 17; x. 34.
3. προσελθὼν προσεκύνει αὐτῷ viii. 2; ix. 18; so προσελθούσαι... προσεκύνησαν αὐτῷ xxviii. 9; and cf. xv. 25 and xx. 20.
4. υἱοὶ τῆς βασιλείας viii. 12; xiii. 38.
5. εἰς τὸ σκότος τὸ ἐξώτερον viii. 12; xxii. 13; xxv. 30.
6. εἰδὼς . . . τὰς ἐνθυμήσεις αὐτῶν ix. 4; xii. 25 (ἐνθύμησις only Acts 1, Hebrews 1 besides, and not in LXX).
7. τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ x. 6; xv. 24.
8. ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς x. 17; μαστιγώσετε ἐν ταῖς συν. ὑμῶν xxiii. 34.
9. ἐν ἐκείνῳ τῷ καιρῷ xi. 25; xii. 1; xiv. 1 (Lk has ἐν αὐτῷ τ. κ. in xiii. 1, and κατ' ἐκ. κ. in Acts xii. 1 and xix. 23).
10. ὡς ὁ ἥλιος xiii. 43; xvii. 2 (so Rev i. 19; x. 1).
11. χωρὶς γυναικῶν καὶ παιδίων xiv. 21; xv. 38.
12. ὁδηγοὶ τυφλοῖ x. 14; xxiii. 16, 24.
13. τότε συνῆκαν ὅτι . . . εἶπεν xvi. 12; xvii. 13.
14. τοῦ θεοῦ τοῦ ζῶντος xvi. 16; xxvi. 63 (these two cases only in Gospels, but also Acts 1, Paul 6, rest of N. T. 7).

p. 21, or Inge in *DCG*. i. 888.—In the LXX and Vulgate the three pairs of spiritual gifts in Is. xi. 2 are raised to seven by the addition of εὐσεβείας or pietatis (= 'true godliness' in the Anglican Confirmation Service).

15. ἐφοβήθησαν σφόδρα xvii. 6; xxvii. 54; so ἐλυπήθησαν σφόδρα xvii. 23; xviii. 31.

Observe also the reproduction of much of the language of Mt iv. 23 f. in viii. 16; ix. 35; xiv. 35 (cf. pp. 92 f.).

## II. Peculiar to Mark:—

1. ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν iii. 20; compared with οὐδὲ φαγεῖν εὐκαίρουν vi. 31.
2. ἔλεγεν . . . ἐν τῇ διδαχῇ αὐτοῦ iv. 2; xii. 38.
3. ἠδέως αὐτοῦ ἤκουεν vi. 20; xii. 37.
4. οὐδένα ἠθελεν γνῶναι vii. 24; οὐκ ἠθελεν ἵνα τις γνοί ix. 30.
5. οὐ γὰρ ᾔδει τί ἀποκριθῆ ix. 6 (cf. Lk ix. 33); οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ xiv. 40.
6. καὶ ἐναγκαλισάμενος αὐτό ix. 36; . . . αὐτὰ x. 16.

## III. Peculiar to Luke:—

1. δόξα ἐν ὑψίστοις ii. 14; xix. 38 (and in both cases εἰρήνη occurs in the context).
2. ποιεῖν ὁμοίως iii. 11; vi. 31; x. 37 (besides only in Jn v. 19).
3. πολλὰ . . . καὶ ἕτερα iii. 18; ἕτερα πολλὰ xxii. 65.
4. δοχὴν ποιεῖν v. 29; xiv. 13.
5. μονογενῆς in records of miracles vii. 12; viii. 42; ix. 38 (elsewhere only Christological).
6. προφήτης τις τῶν ἀρχαίων ἀνέστη ix. 8 and 19.
7. ἡ δὲ ἡμέρα ἤρξατο κλίνειν ix. 12; compared with κέκλιεν ἡδὴ ἡμέρα xxiv. 29.
8. ἐν τῷ εἶναι αὐτὸν προσευχόμενον ix. 18; xi. 1. (See also p. 195.)
9. πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς xiv. 13, with which cf. the very similar verse 21.
10. καὶ τὴν γυναῖκα xiv. 26; ἡ γυναῖκα xviii. 29.
11. οἱ υἱοὶ τοῦ αἵματος τούτου xvi. 8; xx. 34.
12. ἔτυπτε τὸ στήθος ἑαυτοῦ xviii. 13; τύπτοντες τὰ στήθη xxiii. 48.

The above lists are not intended to be exhaustive, but to give specimens of expressions or 'formulas' peculiar to each Synoptist. But there is another class of them which is more important and interesting, because more likely to throw light upon the process of the formation of the Gospels. I mean those which are used once (or in a few cases twice) by a Synoptist in common with one or both of the others, and are *also* used by that Synoptist independently in other parts of his narrative.

There are a few such cases in Luke, chiefly in the one passage vii. 48-50:—

1. ἀφέωνταί σοι αἱ ἁμαρτίαι σου . . . τίς ἐστὶν οὗτος . . . τίς δύναται ἁμαρτίας ἀφεῖναι; Lk v. 20, 21 = Mk ii. 5, 7: *also* ἀφέωνταί σου αἱ ἁμαρτίαι . . . τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; Lk vii. 48, 49.
2. ἡ πίστις σου σέσωκέν σε Lk viii. 48 = Mk v. 34 = Mt ix. 22; and Lk xviii. 42 = Mk x. 52: *also* Lk vii. 50 and xvii. 19.
3. πορεύου εἰς εἰρήνην Lk viii. 48 = Mk v. 34 (ὑπαγε): *also* Lk vii. 50. (Cf. Acts xvi. 36; Jam ii. 16.)
4. μηκέτι σκύλλε τὸν διδάσκαλον Lk viii. 49 = τί ἔτι σκύλλεις τὸν διδ.; Mk v. 35: *also* Κύριε, μὴ σκύλλου Lk vii. 6.
5. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο Lk ix. 45 = Mk ix. 32: *also* compare ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα Lk xviii. 34.
6. τί ποιήσας ζῶν αἰώνιον κληρονομήσω; Lk xviii. 18 = Mk x. 17 (τί ποιήσω ἵνα, and cf. also Mt xix. 16 σχῶ): *also* Lk x. 25.
7. οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε Lk xxi. 6 = Mt xxiv. 2; Mk xiii. 2 (both have οὐ μὴ ἀφεθῆ and ἐπὶ λίθον): *also* Lk xix. 44 οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί.

But such repetitions are much more frequent in Matthew, and therefore they are treated here in connexion with that Gospel especially. Thus we find:—

1. γεννήματα ἐχιδνῶν Mt iii. 7 = Lk iii. 7: *also* Mt xii. 34 and xxiii. 33. (Cf. the transfer of the Baptist's words in Doublet No. 20, pp. 97 f.)
2. ἐν ᾧ εὐδόκησα Mt iii. 17 = Mk i. 11 = Lk iii. 22: *also* Mt xvii. 5.
3. ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν Mt iv. 17 = Mk i. 15 (τοῦ θεοῦ); and Mt x. 7 = (?) Lk x. 9 (τ. θεοῦ: cf. also v. 11): *also* Mt iii. 2. (Cf. p. 97.)
4. ποιηροὶ ὄντες Mt vii. 11 = Lk xi. 13 (ὑπάρχοντες): *also* Mt xii. 34.
5. ἐκτείνας τὴν χεῖρα (said of Jesus) Mt viii. 3 = Mk i. 41; Lk v. 13: *also* Mt xii. 49; xiv. 31 (these, however, are not cases of healing, as the first one is).
6. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων Mt viii. 12 = Lk xiii. 28: *also* Mt xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30.
7. οἱ προσφῆται καὶ ὁ νόμος Mt xi. 13 = Lk xvi. 16 (ὁ νόμ. καὶ οἱ προφ.): *also* (in the latter order) Mt v. 17, and vii. 12, and xxii. 40.
8. ὅστις . . . ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου Mt xii. 50 = Mk iii. 35 (ὃς ἂν . . . τοῦ θεοῦ): *also* Mt vii. 21 (ὁ ποιῶν); cf. also xxi. 31.
9. ὑπαγε ὀπίσω μου, Σατανᾶ Mt xvi. 23 = Mk viii. 33: *also* ὑπαγε, Σατανᾶ Mt iv. 10.
10. ἐμὲ δέχεται Mt xviii. 5 = Mk ix. 37 = Lk ix. 48 (of receiving

- children): *also* in Mt x. 40 (of receiving the Apostles; it does not occur in Lk x. 16, which compare).
11. ἐλέησον . . . υἱός (or υἰέ) Δαυεὶδ Mt xx. 30, 31 = Mk x. 47, 48 = Lk xviii. 38, 39: *also* Mt ix. 27; xv. 22.
  12. φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην Mt xxi. 26 = (very nearly) Mk xi. 32: *also* Mt xiv. 5 ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον (i. e. John), and xxi. 46 ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον (i. e. Jesus).
  13. τοὺς δούλους . . . ὃν δὲ ἀπέκτειναν Mt xxi. 35 = Mk xii. 5 κἀκεῖνον ἀπέκτειναν . . . οὓς δὲ ἀποκτενύντες: *also* Mt xxii. 6 τοὺς δούλους . . . καὶ ἀπέκτειναν.
  14. πάλιν ἀπέστειλεν ἄλλους δούλους Mt xxi. 36 = Mk xii. 4, 5 πάλιν ἀπέστειλεν . . . ἄλλον δούλον . . . καὶ ἄλλον (cf. also Lk xx. 11, 12): *also* Mt xxii. 4 πάλιν ἀπέστειλεν ἄλλους δούλους.
  15. ἀπολέσει αὐτοὺς Mt xxi. 41 = Mk xii. 9, and Lk xx. 16 ἀπολέσει τοὺς γεωργούς: *also* Mt xxii. 7 ἀπόλεσεν τοὺς φονεῖς ἐκείνους.
  16. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν quoted in Mt xxii. 39 = Mk xii. 31 (and cf. Lk x. 27): *also* in Mt xix. 19.
  17. ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον Mt xxiv. 30 = Mk xiii. 26 = Lk xxi. 27: and ὄψεσθε κτλ. in Mt. xxvi. 64 = Mk xiv. 62: *also* Mt xvi. 28 ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον (where Mk ix. 1 and Lk ix. 27 mention only the kingdom as being seen).
  18. ἀληθῶς θεοῦ υἱός Mt xxvii. 54 = Mk xv. 39: *also* Mt xiv. 33.
  - 19 (?). καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς Mt vii. 28 = (?) Lk vii. 1: *also* Mt xi. 1; xiii. 53; xix. 1; xxvi. 1.<sup>1</sup>

A careful examination of such cases certainly leaves the impression that the mind of Matthew<sup>2</sup> was so familiar with these collocations of words that he naturally reproduced them in other parts of his narrative, besides the places in which they occurred in his sources. It is to be observed that these apparent reproductions often occur earlier in the Gospel than do the apparently original occurrences of the formulas, which seems to indicate that Matthew drew them from his memory of his sources and

<sup>1</sup> On this formula see pp. 164 f. above: it must be transferred to the list of formulas peculiar to Matthew if Lk vii. 1 is not taken as parallel to Mt vii. 28.

<sup>2</sup> This is of course one of the many cases in which 'Matthew' is used as a symbol to denote the compiler of the first Gospel, whoever he may have been.

not from documents before him.<sup>1</sup> So far as it goes, then, the drift of this section is in favour of some considerable element of the oral theory.

Before leaving the subject of these 'formulas', it should be noticed that there are a few of them which occur in different positions in two or three of the Synoptic Gospels (Matthew always<sup>2</sup> being one of them):—

(i) Formulas differently placed by Matthew and by Mark:—

1. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς (Mark adds αὐτῶν), (*a*) in Mk i. 22 referred to the first preaching in the Capernaum Synagogue (and so Lk iv. 32 ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ), but (*b*) in Mt vii. 29 referred to the impression made by the Sermon on the Mount much later in the Ministry.
2. κακῶς ἔχοντας ποικίλους νόσοις, used (*a*) in Mk i. 34 (cf. Lk iv. 40) of the healings at eventide, but (*b*) combined in Mt iv. 24 with some other words from Mk iii. 7 ff. before the Sermon on the Mount.
3. ὅτι ἦσαν . . . ὡς (Mt ὡσεὶ) πρόβατα μὴ ἔχοντα ποιμένα (Numb xxvii. 17 LXX); (*a*) in Mk vi. 34 placed before the Feeding of the 5,000, but (*b*) in Mt ix. 36 before the Mission of the Twelve which occurred earlier.
4. καὶ ἀφέντες αὐτὸν ἀπῆλθαν, used (*a*) in Mk xii. 12 after the Parable of the Wicked Husbandmen, but (*b*) in Mt xxii. 22 after the question as to tribute to Caesar rather later.

(ii) Formulas differently placed by Matthew, by Mark, and by Luke:—

1. οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι is (in substance) placed—
  - (*a*) in Mk xii. 34, after the Two Great Commandments (omitted here in Luke);
  - (*b*) in Mt xxii. 46, after the subsequent reference to Psalm cx; but
  - (*c*) in Lk xx. 40, after the earlier confutation of the Sadducees.

<sup>1</sup> Compare the suggestions made on pp. 93-5.

<sup>2</sup> Or almost always; for perhaps an exception may be found in the commendations by scribes given by Mark and Luke only, viz. (*a*) καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες in Mk xii. 32 after the two great commandments, but (*b*) διδάσκαλε, καλῶς εἶπας in Lk xx. 39 after the confutation of the Sadducees.

2. ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ is said—

(a) in Mk i. 22 ; Lk iv. 32, of the preaching in the Capernaum Synagogue ;

(b) in Mt vii 28, of the impression made by the Sermon on the Mount ;

(c) in Mk xi. 18, of the result of the Cleansing of the Temple ;

(d) in Mt xxii. 33, of the confutation of the Sadducees.

Though not used in Luke's Gospel, this formula has been placed here because of its employment in Acts xiii. 12 ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου (cf. Lk ix. 43 ἐξεπλήσσοντο . . . ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ ; also Mt xiii. 54 ; Mk vi. 2 where the verbs διδάσκειν and ἐκπλήσσεσθαι are used).

Do not such cases of repetition and transference of formulas point, like the former instances, to oral processes of preservation and transmission? Of course men who, as disciples and perhaps also as teachers, had previously acquired knowledge by such processes would not be debarred from the use of manuscripts as their chief authorities, when they set themselves to draw up Gospels. But they would be likely to use them with great freedom, and from time to time they would dispense with the trouble of turning to them, when they thought that their own traditional information was sufficient. See p. 217.

**C. ON THE GOSPEL OF ST. LUKE.****DIVISION I****ON THE LINGUISTIC RELATIONS BETWEEN ST. LUKE'S  
GOSPEL AND ACTS**

IN the case of this one Synoptic Gospel we have the advantage of being able to compare it with another book which both claims to be (Acts i. 1) and appears to be the work of the same author. This comparison should be helpful in many ways towards a right appreciation of the time and manner of the composition of the Gospel.

**SECTION I****THE LINGUISTIC SIMILARITY BETWEEN LUKE AND ACTS**

This similarity is so strong that it is generally admitted to establish the fact that the two books in their present shape come from one author or editor, whatever materials he may have used in them. Numerous writers have brought together the correspondences in vocabulary and phraseology and mental standpoint which link the books together,<sup>1</sup> and there is no need to reproduce here the abundant proofs of a similarity so generally admitted.<sup>2</sup> But I have noted two special points of likeness between Luke and Acts which at the same time bring out points of comparison and contrast between Luke and the other Synoptic Gospels, and which therefore bear directly upon the Synoptic Problem.<sup>3</sup>

<sup>1</sup> See e. g. S. Davidson, *Introd. to N. T.*, ii. 261-8; Zeller, ii. 213-54; and Overbeck, p. 248, both in Eng. tr., besides more recent writers.

<sup>2</sup> The tables given above on pp. 16-23 and 27-9 supply materials for many such proofs.

<sup>3</sup> 'Verbs compounded with prepositions' was the title of a third such

## A. Words peculiar to one or other Gospel and to Acts.

Fifty-eight words are peculiar to Luke and Acts, viz.<sup>1</sup>:—

αἴτιον	διοδεύω	θάμβος	προβάλλω
ἀναδείκνυμι	δούλη	ἴασις	προπορεύομαι
ἀναζητέω	ἐλαίων (?)	καθεξῆς	προσδοκία
ἀνακαθίζω (?)	ἔναντι	καθίημι	προϋπάρχω
5 ἀνασπάω	20 ἔναντίον	35 καθότι	50 στρατηγός
ἀναφαίνομαι	ἐνδρεύω	κατακλείω	στρατιά (?)
ἀνευρίσκω	ἐνισχύω (i)	κατακολουθέω	συγγένεια
ἀντείπον	ἐξῆς	καταπίπτω	συναρπάζω
ἀπογραφή	ἐπέιδον	κλάσις	συνβάλλω
10 ἀποδέχομαι	25 ἐπιβιβάζω	40 κράτιστος	55 σύνεμι (?)
ἀποτινάσσω	ἐπιφυνέω	λοϊμός <sup>2</sup>	συνπληρώω
διαπορέω	ἐπιχειρέω	ὀδυνάομαι	τραυματίζω
διατηρέω	ἐσπέρα	ὀμιλέω	τραχύς
δίστημι	εὐλαβής	παραβιάζομαι	
15 δισχυρίζομαι	30 εὐτόνωσ	45 περιλάμπω	

The above 58 words occur altogether 78 times in Luke, viz. 21 times in chaps. i–ii, 25 times in the other ‘peculiar’ parts<sup>3</sup>, and 32 times in the ‘common’ parts<sup>3</sup>: they occur altogether 99 times in Acts, viz. 47 times in chaps. i–xii and 52 times in chaps. xiii–xxviii. It thus appears that they are used most freely in Lk i–ii; and next to that in Acts generally, but not specially in either part of Acts.

point in the first edition; but this is now withdrawn, because the proof of any considerable contrast between the Lucan books and Mark in this respect fails. But the excess of the Lucan as against the Matthaean use of such compounds remains great, and as against the Johannine it is still greater. See Prof. J. H. Moulton in *Expositor*, May 1909, p. 412. He has made a very thorough study of this question, including a revision of my lists from the grammarian's point of view; and he kindly allows me to mention here his conclusion that the average number of compound verbs per page of WH's *Greek Test.* is in Hebrew 8.0, Acts 6.25, Luke and Mark 5.7, Paul 3.8, Matthew 3.55, John (Gospel) 1.97. Some instances of Mark's liking for compound verbs may be seen above in the remarks on *πορεύομαι* (p. 14) and on *στροφῆς* (p. 46).

<sup>1</sup> In this and the following lists proper names and numerals are omitted, because they prove nothing as to a vocabulary and style: (?) implies some doubt as to the reading.

<sup>2</sup> But in Luke the word is used literally, in Acts figuratively.

<sup>3</sup> For the explanation of these terms see above, pp. 15, 25.

Seventeen words are peculiar to Matthew and Acts, viz. :—

ἀσφαλίζω	καμύνω (from LXX)	παχύνομαι (from
βαρέως (from LXX)	κονιάω	LXX)
βεβηλώ	μάγος	πέλαγος
δεσμότηριον	10 μαθητεύω	15 προσήλυτος
5 ἐπιβαίνω	δραμα	συστρέφω (?)
εὐνοῦχος	παραβαίνω	χολή <sup>1</sup>

Fourteen words are peculiar to Mark and Acts, viz. :—

ἀναθεματίζω	Ἑλληνίς	σανδάλιον
ἀσφαλῶς	ἐπιλύω	σπάομαι
αἰτόματος	ὀρκίζω	συναρβαίνω
διαγίνομαι	προστρέχω	συνκάθημαι
5 διασπάω	10 πρύμνα	

Thirteen words are peculiar to John and Acts, viz. :—

ἄλλομαι	ζώννυμι	Ῥωμαῖος
διατρίβω	νεύω	στοά
ἐκκύω	ὁμοῦ	σχοίνιον
Ἑλληνιστί	οὐδέπω (?)	
5 ἐπιλέγομαι	10 πλευρά (?)	

Thus we see that the number of words found only in Luke and Acts (58) largely exceeds the whole number of those found only in the other three Gospels respectively and in Acts (17 + 14 + 13 = 44). If we only consider the Synoptic Gospels, the number is nearly double (58 to 31).

### B. Words and phrases characteristic of the three Synoptists which are also found in Acts.

If we examine these, as given above (Part I, pp. 4-23), we have the following striking figures :—

Out of the 95 characteristic of Matthew, 46, or slightly less than half, are found in Acts.

Out of the 41 characteristic of Mark, 22, or slightly more than half, are found in Acts.

Out of the 151 characteristic of Luke, 115, or slightly more than three-fourths, are found in Acts.

<sup>1</sup> But in Matthew the word is used literally, in Acts figuratively.

## SECTION II

DIFFERENCES BETWEEN THE LANGUAGE OF LUKE  
AND ACTS

It was said at the beginning of the preceding Section (p. 174) that the similarity between the language of Luke and Acts has been abundantly proved and illustrated. But I do not know that much attention has been paid to the linguistic *differences* between the two. These, however, are important in their way; for, while quite insufficient to throw doubt on the common authorship, they seem to suggest that a considerable time must have elapsed between the writing of the two books.<sup>1</sup> They may be placed under five headings:—

i. Words and phrases characteristic of Luke's Gospel in contrast to the other Synoptics, but used in Acts at least three times as often as in Luke:—

ἀνὴρ, (ἀπόστολος,) ἄχρι, ἐγένετο followed by infinitive, ὀνόματι (= 'by name'), τε. The above should be examined in the table given on pp. 16–23. Some others deserving notice as coming under this category are:—

	Mt & Mk	Lk	Total.	Acts.	
				Chaps. i–xii.	Chaps. xiii–xxviii.
(ἀνάγω)	1	3	17	3	14
ἀπολογέομαι	...	2	6	...	6
ἀτενίζω	...	2	10	7	3
βουλή	...	2	7	3	4
κατέρχομαι	...	2	12	4	8
μὲν οὖν	...	2	27	9	18
πνεῦμα ἅγιον	9	13	41	27	14
Total	10	26	120	53	67

Mention may also be made of ἀνακρίνω, διακονία, διαμαρτύρομαι,

<sup>1</sup> I do not think that nearly all of them are such as can be caused by differences in the sources used by Luke in the two books; for we know how freely he dealt with Mark, and probably with Q also, in matters of style, and even of vocabulary.

ἐπαγγελία, κατάγω as occurring never in Matthew or Mark, once in Luke, and 5, 8, 9, 8, 7 times respectively in Acts. And the supplementary lists on pp. 27-9 will suggest some other cases which are more or less in point.

Under this heading, and the subsequent ones, a few words are bracketed ( ): these are comparatively unimportant as linguistic evidence, because they may be mainly accounted for by the subject-matter.

ii. Words and phrases never occurring in Luke, but frequently in Acts.

(Under the preceding heading (i) we had words, &c., which might be quoted as evidence both for the similarity and the dissimilarity between Luke and Acts: under this and the following headings (ii, iii, iv, v) the dissimilarity alone is brought out.)

	Total.	Acts.	
		Chaps. i-xii.	Chaps. xiii-xviii.
αἴρεσις . . . . .	6	1	5
ἀναλαμβάνω . . . . .	8	5	3
(ἀνθύπατος) . . . . .	5	...	5
γένος . . . . .	9	4	5
5 διαλέγομαι . . . . .	10	...	10
ἐπαύριον <sup>1</sup> . . . . .	10	3	7
ἐπικαλέομαι (of being named <sup>2</sup> ) . . . . .	9	8	1 (?)
ἐπικαλέομαι (of calling upon) . . . . .	11	4	7 <sup>3</sup>
ἐπιμένω . . . . .	6	2	4
10 ἐπίσταμαι . . . . .	9	1	8
μεταπέμπομαι . . . . .	9	5	4
ὁμοθυμαδόν . . . . .	10	7	3
ὄραμα . . . . .	11	8	3
παρρησιάζομαι . . . . .	7	2	5
15 προσκαρτερέω . . . . .	6	6	...
προσλαμβάνομαι . . . . .	5	...	5
τέρας . . . . .	9	7	2
τηρέω . . . . .	8	2	6
(χιλίαρχος) . . . . .	17	...	17
20 χωρίον . . . . .	7	6	1
Total . . . . .	172	71	101

<sup>1</sup> With τῇ ἐπαύριον compare ἐπὶ τὴν αὐριον in Lk x. 35; Acts iv. 5 only.

<sup>2</sup> Contrast with this the frequent use of καλούμενος in Luke.

<sup>3</sup> This includes the five or (including xxv. 21) six references to the 'appeal unto Caesar'.

It is also remarkable that Luke has in his Gospel no instance of the verb for 'he said' being understood instead of expressed, as it is in Acts ii. 38; v. 9; ix. 5, 11; xix. 2; xxv. 22; xxvi. 25, 28, 29 (cf. also x. 15); nor of *καὶ νῦν* beginning a sentence, as in Acts iii. 17; vii. 34 (LXX); x. 5; xiii. 11; xvi. 37; xx. 22, 25; xxii. 16; xxvi. 6 (cf. also v. 38; xxiii. 21); nor of *νῦν οὖν* as in Acts x. 33; xv. 10; xvi. 36; xxiii. 15; nor of the participle *εἶπας* as in Acts vii. 37; xxii. 24; xxiv. 22; xxvii. 35.

iii. Words and phrases rarely occurring in Luke, but frequently in Acts.

	Luke.	Acts.		
		Total.	Chaps. i-xii.	Chaps. xiii-xxviii.
βούλομαι . . . .	2	14	3	11
γνωστός . . . .	2	10	5	5
ἡγεμών . . . .	2	6	...	6
κατά = 'against' . . . .	3	12	2	10
5 κελεύω . . . .	1	17	4	13
μόνον . . . .	1	8	2	6
νομίζω . . . .	2	7	2	5
παρίστημι, transitive . . . .	1	5	2	3
συνέρχομαι . . . .	2	16	9	7
10 τροφή . . . .	1	7	2	5
υἱοὶ Ἰσραὴλ . . . .	1	5	5	...
φημί . . . .	7	24	5	19
Total . . . .	25	131	41	90 <sup>1</sup>

*γνωστός* is used quite differently in Luke and Acts, being in the former applied only to persons, in the latter only to things known. It is curious that 6 of the above 12 words should happen to be used in Matthew much more frequently than in Luke, viz. *ἡγεμών* Matthew 10, *κατά* = 'against' Matthew 14, *κελεύω* Matthew 7, *μόνον* Matthew 7, *τροφή* Matthew 4, *φημί* Matthew 17. Two of the words are strongly Pauline, viz. *μόνον* and *παρίστημι* transitive, being used 36 and 13 times in the 13 Epistles.

iv. Words and phrases frequently occurring in Luke, but never in Acts.

	Luke.		Luke.
ἀγαπάω . . . .	12	ὁμοίως . . . .	11
ἁμαρτωλός . . . .	17	πλούσιος . . . .	11
ἐγένετο with a finite verb . . . .	22	στραφεῖς . . . .	7 <sup>2</sup>

<sup>1</sup> See also p. 152 note<sup>4</sup> on the use of Ἰουδαῖοι.

<sup>2</sup> In Acts ix. 40; xvi. 18 we find *ἐπιστρέψας* used as *στραφεῖς* is used in the Gospel.

On the last four of these words more statistics will be found on pp. 16-23, where also will be found 31 other words and phrases, which, while occurring 4 times and upwards in Luke's Gospel, and being more or less characteristic of it, are absent from Acts.

v. Words and phrases frequently occurring in Luke, but much more rarely in Acts.

	Luke.	Acts.		
		Total.	Chaps. i-xii.	Chaps. xiii-xxviii.
ἐαυτοῦ, &c. . . .	57	22	8	14
ἐγένετο with καί . . .	11	1 (?)	1 (?)	...
εἶπεν δέ, εἶπον δέ. . . .	59	15	10	5
ἐν τῷ with infinitive . . .	32	7	6	1
ἐξέρχομαι ἀπό . . . .	13	3	...	3
καὶ αὐτός, &c., nom. . . .	41	8	1	7
αὐτὸς ὁ, &c. . . .	11	2	...	2
πλήν . . . .	15	4	1	3
Total . . . .	239	62	27	35

The doubtful case of ἐγένετο καί is in Acts v. 7. All but the first of the above 8 words, &c., and some others pointing less decidedly in the same direction, may be examined on pp. 16-23. See also p. 14 on ἵνα (Luke 45, Acts 15) and contrast with it ὅπως on p. 6 (Luke 7, Acts 14).

If the differences of vocabulary and phraseology which have been collected under these five headings are considered together, they seem to me to suggest the inference that the two books, though the works of the same writer, could not have proceeded from him at the same, or very nearly the same, time. Would it be at all likely that an author (unless he wished to conceal his identity, which we know from Acts i. 1 that this author did not wish) would so alter his style in two nearly contemporaneous books as, e.g., to drop εἶπεν δέ, ἐν τῷ with infinitive, and καὶ αὐτός, to take to μὲν οὖν, τε, κελεύειν, and συνέρχομαι, and to substitute the infinitive for the finite verb after ἐγένετο, to the extent that has now appeared? We have thus some internal evidence in favour of placing Luke at a considerably earlier date

than Acts,<sup>1</sup> whatever the date of the latter book may be—a question on which the next Section will bear.

[To enter upon the difference which Feine and others have observed between Acts i–xii and xiii–xxviii,<sup>2</sup> and which they refer to Luke's use of authorities in the former part of his work, does not come within the scope of this book. But in the above statistics as to Acts that division into two parts has been taken into account, for the sake of students of that particular subject. Here it need only be said that although (1) the above tables (see especially iii) show that the divergence of the language from that of the Gospel is greater in the second than in the first part of Acts,<sup>3</sup> and although (2) this is still more decidedly the case as to the 413 words which are peculiar to Acts (p. 204) and which occur more than twice as often in the second as in the first part,<sup>4</sup> and although, again, (3) a few words or phrases can be pointed out as characterizing the two parts respectively,<sup>5</sup> these phenomena taken together are of small weight

<sup>1</sup> This would also account for the apparent difference in chronology, &c., between Lk xxiv and Acts i. In the interval between the composition of the two books Luke might have received fuller information as to the days subsequent to the Resurrection: see also Wright's note on Lk xxii. 52. Bishop Chase stands almost alone in regarding Acts as 'planned and composed' before the Gospel (*Camb. Theol. Essays* (1905), pp. 380, 406 f.).

<sup>2</sup> I adhere to this division of Acts, though Harnack draws his line at xvi. 5 (*Acts of the Apostles*, E. T., p. xxxii. I need hardly say that the importance of this book to critical students of Acts is very great—in some respects even greater than that of the better known *Luke the Physician*). On the failure of past attempts to assign sources to various parts of Acts, see Knowling in *Expositor's Greek Test.*, vol. ii, pp. 22–30, and Chase, *Credibility of the Acts*, p. 15.

<sup>3</sup> In making these comparisons it must be borne in mind that the second part is the longer: it fills 39 pages, while the first part only fills 30 pages in WH.

<sup>4</sup> Most of these 413 peculiar words are found only once, so the whole number of the occurrences of them is only 564, of which 180 are in chapters i–xii, and 384 in chapters xiii–xxviii.

<sup>5</sup> See Weiss, *Introd. to N. T.*, E. T., ii. 333. His strongest instances seem to be *ἐξίστημι* and *προσκαρτερέω* used only in the first part, and *ἑάω*, *κάκει* (cf. also *κάκειθεν*), and *πονηρός* used only in the second part. For surely such words as *ἀσπάζομαι*, *διαλέγομαι*, *καταντάω*, *σέβομαι* (used of proselytes) in the second part would be naturally suggested by the sub-

against the mass of linguistic evidence for common authorship. Some of them may perhaps be accounted for by the use of documents in chapters i-xii; but a large proportion of them are due to difference of subject-matter, and to the fact that the scenes and surroundings of the facts recorded are so diverse, being in the first part so far more Jewish and Palestinian than in the second.]

### SECTION III

#### SPECIAL CONSIDERATION OF THE 'WE'-SECTIONS OF ACTS IN RELATION TO ST. LUKE'S GOSPEL

In Acts xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii. 1-xxviii. 16 inclusive, we find four passages, containing 97 verses, in which the writer uses the first person plural,<sup>1</sup> and thus represents himself as having been one of Paul's companions in travel. These passages may be, and have been, accounted for in three ways.

(a) First, the compiler of Acts may have inserted these extracts from a 'travel-document' which had been handed down to him, and may have accidentally or carelessly left the 'we' standing in them, without mentioning that he was making direct quotations. But, although instances of such negligence have been supplied from mediaeval chroniclers,<sup>2</sup> it does not seem at all likely to have been committed by this author, who was evidently no unskilled writer, and who also evidently had no hesitation in 'working over' and

jects of the narrative, as well as *ἀπολογέομαι*, *ἐγκαλέω* and *ἔγκλημα*, and *κατηγορέω*, upon which Weiss does not lay stress for this reason. An important addition to what I have called the strongest instances may be found in the occurrence of the 'periphrastic imperfect' 18 times in the first part and only 6 times in the second.

<sup>1</sup> It is also used in D's addition to Acts xi. 28. And it is possible that the writer's presence in Pisidia is implied in xiv. 22, 'we must enter.'

<sup>2</sup> Zeller, ii. 258.

adapting his materials, as we see in his treatment of the Marcan and Logian sources in his Gospel.

(β) Therefore a second theory is preferred by Zeller and others, to whom a late date for the composition of Acts seems on other grounds probable. They adopt the view that the 'we' is left in the narrative designedly, because the compiler wished 'to identify himself with the older reporter', and so 'to pass for one of Paul's companions',<sup>1</sup> in order 'to recommend his production'.<sup>2</sup>

(γ) The third account of the matter is that the writer was from time to time a companion of Paul in his travels, and that he simply and naturally wrote in the first person when narrating events at which he had been present. There would be nothing strange, nothing that required any explanation, in his doing so; for Theophilus, to whom his personality was evidently known (Lk i. 3; Acts i. 1),<sup>3</sup> would in all probability be aware also that he had been a fellow traveller of the Apostle of the Gentiles.

Now this last view, which attributes the composition of the third Gospel and of the whole of Acts to the original author of the 'We'-Sections, receives very strong support from linguistic considerations.<sup>4</sup>

### A.

Let us refer back to the 'words and phrases characteristic of' each Synoptic Gospel, as they were collected on

<sup>1</sup> Overbeck, i. 43 (in Eng. tr. of Zeller).

<sup>2</sup> S. Davidson, *Introd. to N. T.*, ii. 272. So Schmiedel in *Enc. Bibl.* s. v. Acts, § 1.

<sup>3</sup> I have assumed that, as the epithet *κράτιστε* seems to show, Theophilus was an actual person, and not 'a representative of the Christian reader generally': but the assumption is of no great importance for our present argument.

<sup>4</sup> Pre-eminent among recent critical writers who have adopted this view, and largely upon linguistic grounds, is Harnack in *Lukas der Arzt* (1906): see especially pp. 47 ff., 56 ff. (in E. T., *Luke the Phys.*, pp. 67 ff., 81 ff.). See also Burkitt, *Gospel History, &c.* (1906), pp. 110-20.

pp. 4-23, and some remarkable results bearing on our present point will appear.

(1) As to the characteristically Lucan words and phrases, it may be seen in the summary on p. 23 that the number of the occurrences of them (viz. 111) in the 97 verses of the 'We'-Sections of Acts is *very nearly as large* as the number (viz. 116) in the 661 verses of Mark. And in the 1,068 verses of Matthew they occur only 216 times, which is *less than twice as often* as in the 'We'-Sections, though Matthew is eleven times as long as they are.

(2) Again, if we contrast the occurrences of the words and phrases characteristic of each Gospel, we find that—

a. The Matthaean words and phrases are found in Matthew 904 times, which is about *forty-five times as often* as the 20 occurrences of them in the 'We'-Sections;

b. The Marcan words and phrases are found in Mark 357 times, which is about *thirty-two times as often* as the 11 occurrences of them in the 'We'-Sections; while

c. The Lucan words and phrases are found in Luke 1,483 times, which is *not much more than thirteen times as often* as the 111 occurrences of them in the 'We'-Sections.

(3) Once more, if in a similar way we take the separate words and phrases, without regard to the frequency of their occurrence, we find in the 'We'-Sections:—

a. Out of the 95 Matthaean words and phrases, 11 or slightly more than *one-ninth*;

b. Out of the 41 Marcan words and phrases, 7 or about *one-sixth*;

c. Out of the 151 Lucan words and phrases, 45 or somewhat less than *one-third* (the almost exact proportion being *three-tenths*).

The 11 Matthaean words, &c., are *ἐκείθεν* (twice), *κελεύω*, *κερδαίνω*, *λαμπάς*, *μόνον*, *ὄθεν*, *παρθένος*, *προσέρχομαι* (twice?),

συνάγω (twice), τότε (4 times), τροφή (4 times): the 7 Marcan ones are ἔλεγον (3 times, viz. xxī. 4; xxviii. 4, 6), εὐθέως, κατάκειμαι, κρατέω, πάλιν, παρίστημι intransitive (twice), φέρω (twice): the 45 Lucan ones, which are generally of a more distinctive and important kind, are to be seen on pp. 16 ff.

Such evidence of unity of authorship, drawn from a comparison of the language of the three Synoptic Gospels, appears to me irresistible. Is it not utterly improbable that the language of the original writer of the 'We'-Sections should have chanced to have so very many more correspondences with the language of the subsequent compiler than with that of Matthew or Mark?

## B.

But in view of the importance of this matter as supplying the best, and almost the only, means we have for fixing the approximate date of any Gospel, it may be worth while to add some other evidence—positive and not comparative—which points in the same direction. This also happens to fall under three heads. The following are instances of:—

i. Words and phrases found only in the 'We'-Sections and in the rest of Acts<sup>1</sup>—

	'We'	Rest
	§§	of Acts.
ἀποπλέω . . . . .	2	2
ἄφνω . . . . .	1	2
βία . . . . .	1	2
διατριβῶ with acc. of time . . . . .	2	4
5 ἐκέϊσε . . . . .	1	1
ἐκπλέω . . . . .	1	2
ἔξειμι . . . . .	2	2
ἐπιβουλή . . . . .	1	3
ἡμέραι ἰκαναί . . . . .	1	3
10 ἡμέραι πλείονες, πλείους . . . . .	2	2

<sup>1</sup> Dr. Knowling observes that of these 21 words and phrases 6 occur once and 2 twice, in chaps. xiii-xiv (*Expositor's Greek Test. on Acts*, p. 315).

	'We' §§	Rest of Acts.
ἡμέραι τινές . . . . .	1	4
καθ' ὃν τρόπον <sup>1</sup> . . . . .	1	1
μένω with acc. of person . . . . .	1	1
μεταλαμβάνω τροφῆς . . . . .	2	1
15 νεανίας . . . . .	1	3(?)
οὐ τυχῶν . . . . .	1	1
προσκέκλημαι with acc. . . . .	1	1
τὰ νῦν . . . . .	1	4
τῇ ἐπιούσῃ (in vii. 26 with ἡμέρα) <sup>2</sup> . . . . .	3	2
20 ὑπερφῶν . . . . .	1	3
ὑπονοέω . . . . .	1	2
Total . . . . .	28	46

ἐξωθέω is omitted because the reading in xxvii. 39 is doubtful, and καταφέρω because it is used in such different senses.

ii. Words and phrases found only in the 'We'-Sections and Luke, with or without the rest of Acts also—

	'We' §§	Rest of Acts.	Luke.
ἀνάγομαι = 'embark' <sup>3</sup> . . . . .	11	2	1
ἀναφαίνομαι . . . . .	1	...	1
ἀνευρίσκω . . . . .	1	...	1
ἀποδέχομαι . . . . .	1	4	2
5 ἀποτινάσσω . . . . .	1	...	1
ἄπτω = kindle . . . . .	1	...	3
δίστημι . . . . .	1	...	2
ἐξῆς . . . . .	2	1	2
ἡμέρα with γίνεσθαι . . . . .	3	3	3
10 κατακολουθέω . . . . .	1	...	1
καταπίπτω . . . . .	1	1	1
ὀμλέω . . . . .	1	1	2
παραβιάζομαι . . . . .	1	...	1
σταθεῖς, σταθέντες, -ντα . . . . .	1	5	3
15 συναρπάζω . . . . .	1	2	1
συνβίλλω . . . . .	1	3	2
τῇ ἐχομένῃ (cf. also Acts xiii. 44?) . . . . .	1	1	1
Total . . . . .	30	23	28

<sup>1</sup> Elsewhere the preposition is omitted.

<sup>2</sup> On this and other notes of time see Harnack, *Acts of App.*, E. T., pp. 10 f., 31-4.

<sup>3</sup> See Prof. Burkitt's interesting comparison of the 'We'-Sections with the only account of a voyage in the third Gospel, viz. in viii. 22-5 (*op. cit.*, p. 112).

iii. Words and phrases found in the 'We'-Sections and also used predominantly, though not exclusively, in the rest of Acts or Luke or either of them—

	'We' §§	Rest of Acts.	Luke.	Rest of N.T.
ἀναλαμβάνω . . . . .	2	6	...	4 <sup>1</sup>
ἅπας <sup>2</sup> . . . . .	1	9	10	11
ἀποσπάω . . . . .	1	1	1	1
ἄποπος . . . . .	1	1	1	1 <sup>1</sup>
5 βουλή . . . . .	2	5	2	3 <sup>3</sup>
διαλέγομαι . . . . .	2	8	...	3
διανοίγω . . . . .	1	2	4	1
διασώζω . . . . .	4	1	1	2
διατρίβω . . . . .	2	6	...	1
10 εἶάω . . . . .	3	4	2	2
εἶσειμι . . . . .	1	2	...	1 <sup>4</sup>
ἐπί with acc. of time <sup>5</sup> . . . . .	5	8	2	6
ἐπιβαίνω . . . . .	3	2	...	1
ἐπιμένω . . . . .	4	2	...	9 <sup>1</sup>
15 ἐπιπίπτω . . . . .	1	5	2	4
ἐπιτρέπω . . . . .	2	3	3	9
ἡμέρα τ. σαββάτου, -των <sup>6</sup> . . . . .	1	1	4	2
θεῖς, θέντες, τιθέντες τὰ γόνατα . . . . .	1	3	1	1
ἱκανός <sup>7</sup> . . . . .	4	14	9	13
20 κἀκεῖθεν . . . . .	5	3	1	1
καταγγέλλω . . . . .	1	10	...	7 <sup>1</sup>
καταντάω . . . . .	4	5	...	4 <sup>1</sup>
κατέρχομαι . . . . .	3	9	2	1
ξενίζω, used of receiving strangers and of lodging . . . . .	2	4	...	1
25 ὄραμα . . . . .	1	10	...	1
πλίω . . . . .	4	...	1	1
τυγχάνω with gen. . . . .	1	2	1	3 <sup>3</sup>
ὑπέρ τοῦ ὀνόματος . . . . .	1	3	...	2
Total . . . . .	63	129	47	96

<sup>1</sup> Only in Pauline Epistles, except that ἀναλαμβάνω occurs also in Appendix to Mark, and ἐπιμένω in *Pericope de Adullera*.

<sup>2</sup> The readings are often uncertain as to πᾶς and ἅπας.

<sup>3</sup> Only in Paul and Heb.

<sup>4</sup> Only in Heb.

<sup>5</sup> The places referred to are Acts xvi. 18; xx. 9, 11; xxvii. 20; xxviii. 6;—Acts iii. 1; iv. 5; xiii. 31; xvii. 2; xviii. 20; xix. 8, 10, 34;—Lk x. 35; xviii. 4;—Mt ix. 15; Rom vii. 1; 1 Cor vii. 39; Gal iv. 1; Heb xi. 30; 2 Pet i. 13.

<sup>6</sup> ἡμέρα is expressed in these places only: it is understood in Mt xxviii. 1; Mk xvi. 2, [9]; Lk xxiv. 1; Jn xx. 1; Acts xx. 7; 1 Cor xvi. 2. The two non-Lucan instances referred to above are Jn xix. 31; xx. 19 (?). <sup>7</sup> See also in Subsidiary List of Lucan words, p. 27.

Observe also the 'Litotes' of οὐ with an adjective or adverb (as οὐ μετρίως, οὐκ ὀλίγου) 4 times in 'We'-Sections (xx. 12; xxvii. 14, 20; xxviii. 2), 12 times in rest of Acts (i. 5; xii. 18; xiv. 28; xv. 2; xvii. 4, 12, 27; xix. 11, 23, 24; xxi. 39; xxvi. 19), twice in Luke (vii. 6; xv. 13), rare in rest of N. T. (Thayer refers to Jn ii. 12; iii. 34 only,<sup>1</sup> besides 2 Cor ii. 11 where a verb is used).

It must be remembered that all the words and phrases characteristic of Luke are excluded from this list, as having been already treated in this connexion (pp. 183 ff.): otherwise it would have been a far longer list, and would have showed far more numerous correspondences between the 'We'-Sections and the other Lucan writings.

Against all the above similarities we can only set a few expressions that are peculiar to these 'We'-Sections. The only two of these to which any importance can be attached are *παραινέω* (xxvii. 9, 22)<sup>2</sup> and *περιαιρέω* (xxvii. 20, 40; xxviii. 13?).<sup>3</sup> For *εὐθυδρομέω* (xvi. 11; xxi. 1), *κατάγεσθαι* of coming to shore (xxvii. 3; xxviii. 12; cf. Lk v. 11), *παράλεγομαι* (xxvii. 8, 13), *πλόος* (xxi. 7; xxvii. 9, 10), *ὑποπλέω* (xxvii. 4, 7), and other such words are amply accounted for by the subject-matter. We do not find elsewhere *τῇ ἐτέρῃ* for 'the next day' (xx. 15?; xxvii. 3); but 'the next day' happens to be spoken of so much more often in the 'We'-Sections than in any other passages of the same length<sup>4</sup> that there is nothing remarkable in there being a larger variety of Greek phrases to express it.

On the whole, then, there is an immense balance of internal and linguistic evidence in favour of the view that the original writer of these sections was the same person as the main author of the Acts and of the third Gospel, and,

<sup>1</sup> But see also οὐ μακρὰν in Mk xii. 34; Jn xxi. 8.

<sup>2</sup> On the medical use of *παραινέω* see Knowling on xxvii. 22, or in *Biblical World*, xx. 376, referring to Hobart.

<sup>3</sup> *περιαιρέω* is also found in 2 Cor iii. 16 and Heb x. 11.

<sup>4</sup> It is spoken of in these 97 verses very nearly as often as in the whole of the rest of Acts, and considerably more often than in the whole of Luke.

consequently, that the date of those books lies within the lifetime of a companion of St. Paul.

#### SECTION IV

##### SUBSIDIARY NOTICE OF THE SIMILARITY BETWEEN THE LANGUAGE OF THE GOSPEL OF ST. LUKE AND OF THE PAULINE EPISTLES

The identity of the third Synoptist with a friend and companion of St. Paul<sup>1</sup> which we have seen to be so abundantly proved by the language of Acts generally, and of the 'We'-Sections of it in particular, is confirmed and illustrated by some remarkable similarities between his Gospel and the Pauline Epistles. See also p. 196 (*h*).

This again (cf. pp. 174-6) may be best shown by a comparison with the other Gospels.

**A.** An examination of the vocabularies of the Gospels gives the following results. There are—

Thirty-two words found only in Matthew (or Matthew and Acts) and in Paul.

Twenty-two words found only in Mark (or Mark and Acts) and in Paul.

One hundred and three words found only in Luke (or Luke and Acts) and in Paul.

Twenty-one words found only in John (or John and Acts) and in Paul.

The preponderance in the case of Luke is surely very significant. Lists of the words are given below.

There are about 78 words found only in Acts and Paul, besides the 44 of the above 103 which are found also in Luke, as shown on the next two pages.

<sup>1</sup> Cf. Col iv. 14; 2 Tim iv. 11; Philem 24. From Dr. Hobart's work on *The Medical Language of St. Luke* (Dublin, 1882) may be selected some forcible indications that the writer of Luke and Acts was an *iarpós* (Col iv. 14).

B. Referring to the lists of 'characteristic words and phrases' of the three Synoptists given on pp. 4-23, we see that of the 95 of Matthew, 48, or slightly more than half, are found in Paul; of the 41 of Mark, 19, or slightly less than half, are found in Paul; of the 151 of Luke, 99, or very nearly two-thirds, are found in Paul.

Thirty-two words found in Matthew (with or without Acts also) and Paul only:—

ἀκαθαρσία	ἐλαφρός	ὀφειλή
ἀκέραιος	ἐξαιρέω	ὀφείλημα
ἀκρασία	ἐπίσημος	25 παλιγγένεσία †
ἄμα *	15 κεραμεύς	παρεκτός *
5 ἀμέριμνος	μυρίος	πλατύνω
ἀναπληρῶ	μωρός (?)	τάφος
ἀπάντησις *	νίκος	ὑστερος (?) †
ἀπέναντι (?) *	ὁδηγός *	30 χαλεπός †
δειγματίζω	20 ὀδυρμός	ψευδομάρτυς
10 δῆλος	ὀκνηρός	ῥαίσιος *
ἐκτός *	ὄλωσ	

Twenty-two words found in Mark (with or without Acts also) and Paul only:—

ἄββα	ἐξαντῆς *	προσκαρτερέω *
ἀλαλάζω	10 ἐξορύσσω	πῶρωσις
ἀμάρτημα (?)	εὐκαιρέω *	συναποθνήσκω
ἀποπλανᾶω †	εὐκαιρῶσ †	20 τρύμος
5 ἀποστερέω	εὐσχήμεν *	ὑποδέομαι *
ἀφροσύνη	ἠδέως	ὑστέρησις
ἀχειροποίητος	15 περιφέρω	
εἰρηνεύω	προλαμβάνω	

One hundred and three words found in Luke (with or without Acts also) and Paul only:—

ἄδηλος	ἀνακρίνω *	ἀνταπόδομα
αἰφνίδιος (ἐφν. WH in Luke)	ἀναλίσκω	ἀνταποκρίνομαι
αἰχμαλωτίζω	ἀναλύω	ἀντίκειμαι
ἀναζῶω	ἀναπέμπω *	15 ἀντιλαμβάνομαι *
5 ἀνάθεμα *	10 ἀνόητος	ἀπειθήσις *
	ἄνοια †	ἀποκρῦπτω

ἀπολογέομαι *	ζωγρέω †	πληροφορέω
ἄρα *	ζωογονέω * †	πρεσβυτέριον * †
20 ἀροτριῶ	ἡσυχάζω *	πρεσβύτης
ἀσφάλεια *	50 κακοῦργος †	προδότης * †
ἀτειζώ *	κατάγω *	80 προκόπτω
ἄτοπος *	καταξίομαι *	πυκνός (?) * †
ἀχάριστος †	κατευθύνω	σιγάω *
25 βιωτικός	κατηχέω *	σκοπέω
βυθίζω †	55 κινδυνεύω *	σπουδαίως
δεκτός *	κραταίομαι	85 στείρος
διαγγέλλω *	κυριεύω	συναντιλαμβάνομαι
διαιρέω	μέθη	συνεσθίω *
30 διερμηνεύω (?) *	μεθίστημι, -στάνω *	συνευδοκέω *
δόγμα *	60 μεθύσκομαι	συνκαθίζω
δυνάστης * †	μερίς *	90 συνκλείω
ἐνγράφομαι	μεταδίδωμι	συνοχή
ἔνδοξος	μήτρα	συνχαίρω
35 ἐνκακέω	νομοδιδάσκαλος * †	σωματικός †
ἐξαποστέλλω *	65 οἰκονομία	σωτήριον *
ἐξουσιάζω	ὀπτασία *	95 ὑποστρέφω (?) *
ἐπαινέω	ὀσιότης	ὑπωπιάζω
ἐπαναπαύομαι	ὄψωνιον	ὑστέρημα
40 ἐπειδῆ *	παγίς	φιλάργυρος †
ἐπέχω *	70 πανοπλία	φόρος
ἐπιμελέομαι †	πανουργία	100 φρόνησις
ἐπιφαίνω * †	πάντως *	χαρίζομαι *
ἐργασία *	παρακολουθέω (?) †	χαριτόω
45 εὐγενής *	πατριά *	ψαλμός *
ἐφίστημι	75 περιποιέομαι * †	

Also the form οὐθείς \* (for οὐδείς) may be noted; and τὸ εἰρημένον \* used of quotations (p. 33).

Twenty-one words found in John (with or without Acts also) and Paul only:—

ἀνατρέφω (?)	κατηγορία †	15 παραμυθέομαι
ἀνέρχομαι	μαίνομαι *	περίοιστημι † <sup>1</sup>
διδακτός	10 νομή †	περιτομή *
ἐλευθερώ	ὄδοιπορία	πηλός
5 Ἑλλην	ὄμως	πόσις
ζήτησις * †	ὄπλον	20 συνήθεια
Ἰσραηλείτης *	ὄσμή	ψύχος *

<sup>1</sup> Used, however, in very different senses.

Words marked thus \* are found in Acts also. [As to Matthew or Mark or John there is no significance or importance in the fact that the words are found in Acts also ; but it is stated for the sake of comparison with Luke, in which case the fact does require to be noticed.]

† Only in Pastoral Epistles.

*Note on the Relation between Luke, Acts, Paul,  
and Hebrews.*

It is also interesting to notice, as an additional link between Luke, Acts, and Paul, that they are very much more closely connected in language with the Epistle to the Hebrews than the other Gospels are. The following figures show this :—

Four words are found only in Matthew and Hebrews (besides *ἐνθύμησις* and *ταῦρος*, which are also in Acts<sup>1</sup>).

Five words are found only in Mark and Hebrews (there being none which are also in Acts).

Sixteen words are found only in Luke and Hebrews (besides nine which are also in Acts).

Four words are found only in John and Hebrews (besides *ἐχθές*, which is also in Acts).

Twenty-two words are found only in Acts and Hebrews.

Forty-six words are found only in Paul and Hebrews.

It may be well to give the words, so far as concerns the Gospels and Acts :—

In Matthew and Hebrews only :—*ἐλεήμων, ἴλεως, συντέλεια, τρίβολος.*

In Mark and Hebrews only :—*ἀποβάλλω, βαπτισμός, ἔκφοβος, εὔκαιρος, ὀλοκαῦτωμα.*

In Luke and Hebrews :—*ἀνορθόω †, ἀνώτερον, ἀπαλλάσσω †, ἀπογράφομαι, ἄστρον †, διαβαίνω †, διατίθεται †, ἐκλείπω, ἐνοχλέω, εὔθετος, ἦχος †, ἱερατεία, δάσκομαι, λύτρωσις, μέτοχος, παλαιόω, παντελής, παραλύομαι †, παρήμι, παροικέω, πολίτης †, πόρρωθεν, συναντάω †, τελείωσις, φύω.* (The 9 words marked † are also in Acts, the remaining 16 are in Luke and Hebrews only.)

In John and Hebrews only :—*γηράσκω, ἐλαττώω, τάχειον (?), ὕσσωπος.*

<sup>1</sup> On the mention of Acts see the remark in square brackets above, which applies here also.

In Acts and Hebrews only :—*ἄγκυρα, ἀναδέχομαι, ἀναθεωρέω, ἀρχηγός, ἀσάλειντος, ἀστείος, βοήθεια, εἴσειμι, ἔντρομος, ἐπιστέλλω, ἐρυθρός, ἐσώτερος, καίτοι, κατάπαυσις, καταπαύω, καταφεύγω, κεφάλαιον* (but in different senses), *ὄρθός, παροξυσμός, πατριάρχης, σχεδόν, ὑπαρξίς* (see also the nine words marked ‡ above).

It may also be noticed that there are—

(a) nine words occurring in Luke, Acts, Paul, and Heb only, viz. *ἄξιόω, ἀφίστημι, διαμαρτύρομαι, ἐκφεύγω, κατέχω*,<sup>1</sup> *ὀρίζω, παράκλησις, τυγχάνω, χρίω* ;

(b) and ten words in Luke, Paul, and Heb only, viz. *ἄμεμπος, ἀνταποδίδωμι, ἀπόκειμαι, ἀπολύτρωσις, καταργέω, κοίτη, λειτουργία, μοιχός, τάξις, τοίνυν* <sup>2</sup> ;

(c) and it may be added that there are seventeen words found in Acts, Paul, and Heb only, viz. *ἀλλάσσω, ἀναγκαῖος, ἀνίημι, ἀσφαλής, ἐμμένω* (in Paul and Heb from LXX), *ἐντυγχάνω, ἐπίθεσις* <sup>3</sup> (always with *χειρῶν*), *λειτουργέω, μεταλαμβάνω*,<sup>3</sup> *νυκί, περιαιρέω, περιέρχομαι*,<sup>3</sup> *πικρία, πού* (P), *προσφορά, σκληρύνω, ὑποστέλλω*.

But such cases are much fewer when we turn to the other Gospels, there being none in Matthew, Acts, Paul, and Heb only, and two in Matthew, Paul, and Heb only, viz. *μεταμέλομαι* and *πρέπω* ; one in Mark, Acts, Paul, and Heb only, viz. *παραδέχομαι*,<sup>3</sup> and one in Mark, Paul, and Heb only, viz. *ἀναμνησκω* ; three in John, Acts, Paul, and Heb only, viz. *ἄνω, δωρεά, λιθάζω*, and two in John, Paul, and Heb only, viz. *ἐλάσσω, λατρεία*.<sup>4</sup>

<sup>1</sup> For *κατέχετο* in Jn v. 4 is not reckoned.

<sup>2</sup> See also the references to *παρά* = beyond on p. 45.

<sup>3</sup> The Pauline employment of these four words is in the Pastoral Epistles only.

<sup>4</sup> If with Tisch we read *τάχειον* in 1 Tim iii. 14, that word must be added here, and withdrawn from the above short list of words in John and Heb only.

## DIVISION II

## ON THE SMALLER ADDITIONS IN ST. LUKE'S GOSPEL

The 'peculiar' portions of St. Luke's Gospel, which are enumerated on p. 15, and which amount to about 499 verses,<sup>1</sup> are those which seem to imply the use of a source or sources (probably written) which Matthew and Mark did not use. But, besides them, there are many shorter passages in this Gospel to which the other Synoptists have no parallels. The most important of these amount to *about* 113 verses, viz.:—Lk iii. 1, 2; 5, 6; 15; 18; 19 *b*, 20 *a*; iv. 1 *a*; 13 *b*; 14 *a*; 15; v. 17 *b*; 39; vi. 11 *a*; 12 *b*; 17 *a*; 33, 34, 37 *b*, 38 *a*; vii. 3 *a*, 4, 5, 6, 7 *a*; 10; 20, 21; 29, 30; viii. 12 *b*; ix. 9 *b*; 18 *a*; 28 *b*, 29 *a*; 43, 44 *a*; x. 8 *b*; 25, 26; xi. 1; 36; 40, 41; 44; 45, 46 *a*; 53, 54; xii. 1 *a* and *b*; 29 *b*; 32, 33 *a*; 35–8; 41; 52; 54, 55 (?); xiii. 22, 23; 25–7; xiv. 25; xv. 3; xvii. 3 *b*, 4; 5; 20–2; 30; 37 *a*; xviii. 31 *b*; 34; 43 *b*; xix. 28; 37; xx. 16 *b*; 20 *b*; 26 *a*; 35 *a*, 36 *b*, 38 *b*; 39; xxi. 12 *a*; 18; 19; 21 *b*, 22; 25 *b*; 26 *a*; 34–6; 37, 38; xxii. 3 *a*; 15; 19 *b*, 20; 40; 43, 44; 45 *b*; 48 *b*; 49; 61 *a*; 65; 66 *a*; 67, 68; xxiii. 2; 4–6; 14–16; 22 *b*, 23; 34 *a*; 45 *a*; 48; 51 *a*; 53 *b*; 56; xxiv. 4 *a*; 5 *b*; 7, 8 *a*; 11; 12; 36 *b*; 40; 51 *b*; 52 *a*.

If these 113 verses are added to the 499, the number is 612, being more than half the 1,149 verses in the Gospel.<sup>2</sup>

An attempt, which can only be tentative and to a large extent speculative,<sup>3</sup> will now be made to classify these smaller additions, and to suggest a possible or probable account of them.

<sup>1</sup> Including, of course, the 132 verses of chapters i and ii.

<sup>2</sup> In Westcott, *Introd. to Study of Gospels*, p. 195 (8th ed., 1895), the peculiar matter in Luke is estimated at 59 per cent.

<sup>3</sup> It is on this account that it has been placed so late in the book. A similar examination of the minor additions in Matthew failed to supply materials for such classification.

## (a)

Luke may have retained, while Matthew omits, the occasions of sayings which they drew from a common source:—Lk xi. 1; 45, 46 *a*; xii. 41; xiii. 22, 23; xiv. 25; xv. 3<sup>1</sup>; xvii. 5; 20-2; 37 *a*; perhaps also x. 25, 26. (Compare xi. 37, 38, in the list on p. 15; and see p. 161.)

## (b)

Luke may have retained the original narrative in its fullness, while Matthew, after his manner, shortened it:—Lk vi. 17 *a* (?); vii. 3 *a*, 4, 5, 6, 7 *a*; 10; 20, 21. (See p. 158.)

## (c)

The following may be later insertions from other sources; they are placed by WH in single or double brackets:—Lk v. 39; xxii. 19 *b*, 20; 43, 44; xxiii. 34 *a*; xxiv. 12; 36 *b*; 40; 51 *b*; 52 *a*.

## (d)

The following may be either independent traditions, or variants of traditions preserved also elsewhere:—Lk vii. 29, 30 (cf. Mt xxi. 32); xi. 40, 41 (cf. Mt xxiii. 25, 26); 44 (cf. Mt xxiii. 27, 28); xii. 1 *b* (cf. Mt xvi. 6; Mk viii. 15); 35-8 (cf. Mt xxv. 6 and Mk xiii. 34-6); 52 (cf. Mt x. 36); [perhaps 54, 55, if Mt xvi. 2, 3 is accepted as genuine;] xiii. 25-7 (cf. Mt vii. 22, 23; xxv. 11, 12); xvii. 3 *b*, 4 (cf. Mt xviii. 21, 22); xxi. 19 (cf. Mt xxiv. 13; Mk xiii. 13 *b*).

## (e)

Among the additions which may be editorial, some bring out the prayerfulness which is assumed to be the constant habit of Jesus:—Lk vi. 12 *b*; ix. 18 *a*; 28 *b*, 29 *a*. See also iii. 21; v. 16; xi. 1.

## (f)

Others emphasize the right use of wealth, the duty of liberality, &c.:—Lk vi. 33, 34, 37 *b*, 38 *a*; xii. 32, 33 *a*; and the mention of leaving *all* in v. 11 and 28. (Compare, among the longer passages named on p. 15, Lk vi. 24-6; xii. 13-21; xiv. 1-14; 28-33; xvi. 1-12, 14, 15, 19-31; and perhaps viii. 1-3.)

<sup>1</sup> Perhaps also verses 1, 2: but cf. Mt ix. 10, 11; Mk ii. 15, 16; Lk v. 29, 30.

(g).

Other such additions may be described as merely heightening the effect of the narrative. The words of them are given here, so that they may be examined together :—

- Lk iii. 18 *πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν* \*.  
 „ iii. 19 *β* καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης.  
 „ iii. 20 *α* προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν.  
 „ iv. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων †.  
 „ v. 17 *β* καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.  
 „ vi. 11 *α* αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας.  
 „ ix. 43 *α* ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ †.  
 „ ix. 43 *β* πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίηε †.  
 „ xi. 53, 54 . . . ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.  
 „ xii. 1 *α* ἐπισυναχθεῖσῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους.  
 „ xviii. 43 *β* καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ †.  
 „ xix. 37 ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰεῖν τὸν θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων †.  
 „ xxii. 61 *α* καὶ στραφεῖς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ.  
 „ xxii. 65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν \*.  
 „ xxiii. 48 καὶ πάντες οἱ συναρραγενομένοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, . . . τύπτοντες τὰ στήθη ὑπέστρεφον.  
 „ xxiv. 4 *α* καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου.  
 „ xxiv. 5 *β* καὶ κλινοσῶν τὰ πρόσωπα εἰς τὴν γῆν.

Compare with one another the passages marked \* and † respectively, and observe the use of *πᾶς* or *ἅπας* 10 times in these 17 short passages; also in v. 17 *α*.

Perhaps some other additions, which have been left for class (i), might also have been placed here, e. g. Lk iii. 15; xx. 20 *δ*; 26 *α*; xxiii. 53 *β*.

(h)

The following seem to be Pauline expressions, introduced by Luke because so familiar to himself: <sup>1</sup>—Lk viii. 12 *β* (*ὡς μὴ πιστεύ-*

<sup>1</sup> The only similarities named here are some of those in which the Epistles seem to have suggested the language of the Gospel: in numerous other cases the reverse of this appears to me more probable; e. g. in 1 Cor vii. 34 f. there is almost certainly a reminiscence of Lk x. 39-41; and in Rom xii. 14, 1 Cor iv. 12 of Lk vi. 28 (*εὐλογεῖτε* not being genuine in Mt v. 44). The use of *ἀθετεῖν* in 1 Thes iv. 8 and Lk x. 16 may have originated in either.

σαντες σωθῶσιν); x. 8 *b* compared with 1 Cor x. 27 *πάν τὸ παρατιθέμενον ὑμῖν ἐσθίετε*, where the words are almost identical, though the object of the precept is different; xx. 16 *b* (*μὴ γένοιτο* being used only here, and Paul 14); xxi. 34–6 compared with 1 Thes v. 3, 4 (*αἰφνίδιος . . . ἐπίσταται κτλ.*); xxii. 53 *b* ἡ ἐξουσία τοῦ σκότους as in Col i. 13. And xxi. 18 recalls St. Paul's spoken words as recorded in Acts xxvii. 34.

(Thus also, in one of the longer passages peculiar to Luke, ch. xviii. 1 πάντοτε προσεύχεσθαι reminds us of 1 Thes v. 16, 17 πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε.)

(i)

Other additions, of various kinds, which may be regarded as probably editorial:—Lk iii. 1, 2 (historical introduction fixing the date); 5, 6 (lengthening a quotation); 15; iv. 1 *a* \*; 13 *b*; 14 *a* \*; v. 32 (*εἰς μετάνοιαν*); ix. 9 *b* †; 44 *a*; xi. 36 †; xii. 29 *b*; xvii. 30; xviii. 31 *b*; 34 (almost repeating ix. 45 which is parallel to Mk ix. 32); xix. 28; xx. 20 *b*; 26 *a*; 35 *a* †, 36 *b* †, 38 *b* †; 39; xxi. 12 *a*; 21 *b*; 22 †; 25 *b*, 26 *a*; 37, 38; xxii. 3 *a* (cf. Jn xiii. 27); 15 †; 40; 45 *b* ἀπὸ τῆς λύπης §); 48 *b*; 49; 66 *a*; 67, 68; xxiii. 2; 4–6; 14–16 †; 22 *b*, 23; 45 *a* (τοῦ ἡλίου ἐκλείποντος); 51 *a*; 53 *b* (cf. Jn xix. 41); 56; xxiv. 7, 8 *a*; 11.

\* Compare these two with one another.

† These two are connected with, and partly caused by, the account of Jesus being sent to Herod in xxiii. 7–12.

‡ These and perhaps other sayings included here may be derived from a special source, written or oral.

§ An instance of Luke 'sparing the Twelve': see p. 121, note.

## APPENDIX A TO PART III

(see p. 135)

## THE SYNOPTISTS AND THE SEPTUAGINT

THE degree of familiarity of the Synoptists respectively with the LXX may to some extent be inferred from the proportions of the words peculiar to each of them which the LXX contains and does not contain.<sup>1</sup> Therefore lists of the words confined to each Gospel and to Acts have been drawn up on the following pages, the mark \* being placed against those which are not found in the LXX (including of course the apocryphal as well as the canonical books).<sup>2</sup>

Judged by this test, Mark is considerably the least familiar with the LXX; for out of the 71 words peculiar to him, as many as 31, being about five-twelfths, or not very much less than one-half, are marked \*.

Matthew occupies an intermediate place; for in this case there are 112 peculiar words, out of which 36, or slightly less than one-third, are marked \*.

Luke shows most familiarity with the LXX, for in his Gospel there are 261 peculiar words, of which only 73, being about two-sevenths, or rather more than one-fourth, are marked \*.

And if we take with the words peculiar to the third Gospel those which occur in it and in Acts, but nowhere else, the whole number amounts to 319, out of which 80, or almost exactly one-fourth, are marked \*.

It is true that among the 413 words peculiar to Acts a larger

<sup>1</sup> This is by no means the only test. I have ascertained, though the proofs cannot be given here, that the characteristically Lucan expressions (pp. 16 ff.) are in very much more frequent use in LXX than the Matthaean, and these again in considerably more frequent use than the Marcan. See, for instances, the notes on *Ἱεροσολήμ* (p. 18), *εἰμί* with dative (pp. 38 f.), and *οὐρανός, οὐρανοί* (pp. 52 f.). In Plummer's *Commentary* will be found numerous notices of Luke's 'Hebraisms' (see the Index, s. v. Hebraisms); and if these are carefully examined it will be found that in very nearly, if not quite, every case they agree with the LXX, and therefore do not imply any knowledge of Hebrew or Aramaic.

<sup>2</sup> The other Greek versions of the O. T. are not taken into account.

proportion is absent from the LXX, for 154, being more than one-third of them, are marked \*. But the list of the words will show that this excess is completely accounted for by the difference of subject-matter, which in Acts calls for the use of many nautical and other terms for which there was no occasion in narratives of which the scene was almost exclusively Palestinian.

Words marked † are non-Classical: see p. 207.

The figures 2, 3, &c., in the following lists mean that the word occurs so many times in the Gospel to which it is peculiar: the absence of any figure implies that the word occurs only once.

Proper names, numerals, and Hebrew or Aramaic words are omitted.

*Words peculiar to Matthew.*

ἀγγεῖον	διχάζω *	65 καταποντίζομαι 2
ἄγγος	ἔγερσις	κῆτος
ἄγκιστρον	35 ἐγκρύπτω	κορβανᾶς * †
ἄθῳος (? 2)	εἰδέα	κουσταδία * † 3
5 αἰμορροέω	εἰρηνοποιός *	κρυφαῖος 2
αἰρετίζω	ἐκλάμπω	70 κύμνον
ἀκμήν *	ἐμπορία	κῶναψ *
ἀκριβῶν * 2	40 ἐπίπρημι (? Acts)	μαλακία 3
ἀμφίβληστρον	ἐνθυμέομαι 2	μεταίρω 2
10 ἀναβιβάζω	ἐξορκίζω	μετοικεσία 4
ἀναίτιος 2	ἐξώτερος † 3	75 μίλιον *
ἄνηθον *	ἐπιγαμβρένω †	μισθόομαι 2
ἀπάγχομαι	45 ἐπικαθίζω	νόμισμα
ἀπονίπτω	ἐπορκέω	νοσσίον
15 βαρύτιμος * (?)	ἐπισπείρω *	οἰκετεία *
βασανιστής *	ἐρέγγομαι	80 οἰκιακός * † 2
βατταλογέω * †	ἐρίζω	ὀλιγοπιστία * †
βιαστής * †	50 ἐρίφιον (? Lk)	ὄναρ * 6
βροχή † 2	ἐταῖρος 3	οὐδαμῶς
20 δαίμων	εὐδία (?)	παγιδεύω †
δάνιον (δάνειον Tisch)	εὐνοέω	85 παραθαλάσσιος
δεῖνα *	εὐνουχίζω * † 2	παρομοιάζω (?) * †
δέσμη	55 εὐρύχωρος	παροψίς * 2 (? 1)
διακαθαρίζω * †	ζιζάνιον * † 8	πλατύς
25 διακωλύω	θανμάσιος	πολυλογία
διαλλάσσομαι	θεριστής 2	90 προβιβάζω
διασαφέω 2	θυμόομαι	προφθάνω
δίδραχμον 2	60 ἰῶτα *	πυρράζω * † 2 (??)
διέξοδος	καθά	ραπίζω 2
30 διετής	καθηγητής * 2	σαγήνη
διστάζω * 2	καταθεματίζω * †	95 σεληνιάζομαι * † 2
διυλίζω †	καταμανθάνω	σιτιστός *

στατήρ *	τελευτή	φυτεία
συναίρω 3	τραπεζείτης *	110 χλαμύς 2
συναυζάνομαι	105 τύφομαι *	ψευδομαρτυρία * 2
100 συντάσσω 3	φράζω	ψύχομαι
τάλαντον 14	φυγή	
ταφή	φυλακτήριον *	

Total 112, of which 36 are marked \* as not in LXX, and 18 are marked † as being non-Classical.

Besides proper names and numerals and the Aramaic word *ρακά*, the words *τύρημα* and *φημίζω* are omitted as not being in WH's text, though the evidence for them seems strong.

Of the above 112 words, 81 are used only once; 21 are used twice; 6 are used three times; and 4 are used four times or oftener, and are therefore treated among the 'characteristic words and phrases', pp. 4-8.

Of the words peculiar to Matthew five-sevenths, and of the words peculiar to Mark and to Luke six-sevenths, are used only once.

#### Words peculiar to Mark.

ἀγρεύω	25 ἐπισυντρέχω * †	προμεριμνάω * †
ἀλαλος 3	ἐσχάτως *	50 προσάββατον †
ἀλεκτροφανία * †	θαμβέομαι 3	προσκεφάλαιον
ἀλλαχοῦ *	θυγάτριον * 2	προσορμίζομαι *
5 ἀμφιβάλλω	καταβαρύνω	προσπορεύομαι
ἀμφοδον	30 καταδιώκω	πυγή
ἀνακυλίω *	κατακόπτω	55 σκώληξ
ἀναλος *	κατευλογέω †	σμυρνίζω * †
ἀναπηδάω	κατοίκησις	σπεκουλάτωρ * †
10 ἀναστενάζω	κεντυρίων * † 3	στασιαστής * †
ἀπόδημος *	35 κεφαλιῶ	στιβάς *
ἀποστεγάζω *	κυλίομαι	60 στίλβω
ἀφρίζω * 2	κωμόπολις *	συμπόσιον 2
γναφεύς	μηκύνομαι	συνθλίβω 2
15 δύσκολος <sup>1</sup>	μογιλάλος	συνλυπέομαι
εἶτεν * 2	40 μυρίζω *	σύσημον
ἐκθαμβέομαι † 4	νοννεχῶς *	65 τηλαυγῶς (οἱ δηλ.) *
ἐκθαυμάζω	ξέστης *	τρίζω *
ἐκπερισσῶς * †	οὐά * †	τρυμαλιά †
20 ἐναγκαλίζομαι † 2	παιδιόθεν	ὑπερφανία
ἐνειλέω	45 παρόμοιος *	ὑπερπερισσῶς * †
ἐννυχα * †	περιτρέχω	70 ὑπολήνηον †
ἐξάπινα †	πρασιά 2	χαλκίον
ἐπιράπτω * †	προαύλιον *	

<sup>1</sup> But all three Synoptists have *δυσκόλως*.

Total 71, of which 31 are marked \* as not in LXX, and 19 are marked † as being non-Classical.

Of the above 71 words, 60 are only used once; 7 are used twice; and 4 are used three times or oftener, and are therefore treated among the 'characteristic words and phrases', pp. 12, 13.

Besides numerals, proper names, and 5 Aramaic words (p. 130), *θανάσιμος* \* is excluded from this list as being only found in the Appendix (xvi. 18), and *ἐξουθενέω* † as being only another form of *ἐξουθενέω*.

Perhaps *περὶ* should be added, as *περὶ* may be the right reading in Mt xiv. 13. *κύπτω* is omitted, because it occurs also in *Peric. de Adult.*, Jn viii. 6, 8 (?).

*Words peculiar to Luke (Gospel only).*

ἀγάλη	30 ἀποθλίβω	γέλαω 2
ἄγρα * 2	ἀποκλείω	γῆρας
ἀγραυλέω *	ἀπομάσσομαι *	60 δακτύλιος
ἀγωνία (??)	ἀπορία	δανιστής
5 ἀθροίζω	ἀποστοματίζω *	δαπάνη
αἰσθάνομαι	35 ἀποψύχω	διαβάλλω
αιχμάλωτος	ἄρην	διαγογγύζω † 2
ἀλλογενής †	ἄροτρον	65 διαγρηγορέω * †
ἀμπελουργός	ἀρχιτελώνης * †	διακαθαίρω *
10 ἀμφιάζω	ἀστράπτω 2	διαλαλέω * 2
ἀνάβλεψις †	40 ἀσώτως * (adj. in	διαλείπω
ἀνάδειξις	LXX)	διαμερισμός
ἀνάθημα (!)	ἄτεκνος 2	70 διανεύω
ἀναιδία	ἄτερ 2	διανόημα
15 ἀνάλημψις *	αὐστηρός 2	διανυκτερεύω
ἀνάπειρος * † 2	αὐτόπτης *	διαπραγματεύομαι *
ἀνατάσσομαι *	45 ἄφαντος *	διασειώ
ἀναφωνέω	ἄφρός *	75 διαταράσσομαι *
ἀνέκλειπτος *	ἄφυννώω * †	διαφυλάσσω
20 ἀνένδεκτος *	βαθύνω	διαχωρίζομαι
ἀνθρομολογέομαι	βαλλάντιον 4	διήγησις
ἀντιβάλλω	50 βάτος (measure) †	δοχή 2
ἀντικαλέω *	βλητέον * †	80 δραχμή 3
ἀντιπαρέρχομαι † 2	βελόνη *	δυσβάστακτος †
25 ἀντίπερα *	βολή	(? Mt)
ἄπαιτέω	βουνός 2	ἕα
ἄπαρτισμός *	55 βρώσιμος	ἐδαφίζω
ἄπελπίζω	βύσσος	ἐθίζω
ἀποδεκατεύω <sup>1</sup> * †	γαμίσκομαι *	85 ἔκκομίζομαι *

<sup>1</sup> But the other form ἀποδεκατώ occurs Matthew 1, Luke 1, Hebrews 1, and is read by R here.

ἐκκρέμομαι (οἱ -αμαι)	κατακλίνω 5	παράλιος
ἐκμυκτηρίζω † 2	135 κατακρημνίζω	παρατήρησις *
ἐκτελέω 2	καταλιθάζω * †	παρεμβάλλω (!)
ἐκχωρέω	κατανεύω *	παρθενία
90 ἑλκόομαι *	καταπλέω *	185 πεδινός
ἐμβάλλω	κατασύρω	πενιχρός
ἐνδέχομαι	140 κατασφάζω	περιάπτω
ἐνειμι	καταψύχω	περικρύπτω * †
ἐνκάθετος	κέραμος	περικυκλώω
95 ἔνκος	κεράτιον *	190 περιοικέω *
ἐννεύω	κλινίδιον * 2	περίοικος
ἐξαιτέομαι *	145 κλισία	περισπάομαι
ἐξαστράπτω †	κοπρία	πήγανον *
ἐπαθροίζομαι *	κύτριον	πιέζω
100 ἐπαιτέω 2	κύραξ	195 πινακίδιον *
ἐπανέρχομαι 2	κύρος	πλήμμυρα †
ἐπειδήπερ	150 κραιπάλη * (κρεπ.	πραγματεύομαι
ἐπεισέρχομαι	WH)	πράκτωρ 2
ἐπικρίνω	κρύπτῃ * †	πρεσβεία 2
105 ἐπιλείχω * †	λαμπρῶς *	200 προμελετάω *
ἐπιμελῶς	λαφευτός †	προσαναβαίνω
ἐπιπορεύομαι	λείος	προσδαπανάω * †
ἐπισιτισμός	155 λῆρος	προσεργάζομαι *
ἐπιστάτης 7	λυσιτελέω	προσποιέομαι
110 ἐπισχύω	μεοῦν	205 προσρήγνυμι * † 2
ἐπιχέω	μεριστής * †	προσψάω *
εὐγε (!)	μετεωρίζομαι	προφέρω 2
εὐεργέτης	160 μίσθιος 3	πτοέομαι 2
εὐφορέω *	μῆ 7	τύσσω *
115 ἐφημερία † 2	μυλικός * †	210 βῆγμα
ζεύγος 2	νοσσιά	σάλος
ἡγεμονεύω * 2 (?)	νοσσός	σίκερα †
ἡγεμονία	165 ὀδεύω	σινιάζω * †
ἡμθανής	οἰκονομέω	σιτευτός 3
120 θεωρία	ὄμβρος	215 σιτομέτριον * †
θηρεύω	ὄνειδος	σκάπτω 3
θορυβάζω * †	ὄπτως	σκιρτάω 3
θραύω	170 ὀρείνος 2 (ὀρινός WH)	σκόλον
θρόμβος * (??)	ὀρθρίζω †	σορός
125 θυμάω	ὀρθρινός	220 σπαργανώω 2
ιδρώς (??)	οὐσία 2	στιγμή
ἱερατεύω	ὀφρύς	στρατόπεδον
ἱκμάς	175 πανδοχεῖον *	συγγενίς * †
ἰσαγγελος * †	πανδοχεύς *	συγκυρία *
130 ἴσως	πανπληθεῖ *	225 συκάμινος
καθοπλίζομαι	παράδοξος	συκομορέα * †
κατάβασις	παρακαθέζομαι * †	συκοφαντέω 2
καταδέω	180 παρακαλύπτομαι	συλλογίζομαι

συμφωνία	τετραπλός *	φόβηθρον
230 σύνεμι (εἶμι) *	τραῦμα	φρονίμως * (adj. in LXX)
συνκαλύπτω	τρυγών	
συνκατατίθεμαι	ὑγρός	255 χάραξ
συνκύπτω	245 ὕδρωπικός *	χάσμα
συνοδία	ὑπερεκχύννομαι †	χορός
235 συναπαρτίζομαι	ὑποκρίνομαι	χράω (κίχρημι)
συνπίπτω	ὑποστρωννύω	χρεοφειλέτης † 2
συντυγχάνω	ὑποχωρέω 2	260 ψάχω * †
συνφύομαι	250 φάραγξ	φόν
τελεσφορέω	φάτνη 4	
240 τετρααρχέω * †	φιλονεικία	

Total 261, of which 73 are marked \* as not in LXX, and 38 are marked † as being non-Classical.

Of these 261 words, 221 are only used once; 30 are used twice; 5 are used three times; 5 are used four times or oftener, and are therefore treated among the 'characteristic words and phrases', pp. 16-23.

There is also much evidence for ἀναπτύσσω, δευτερόπρωτος \* †, and μόγισ, but they are not in WH's text. Βλάπτω is omitted, being also in *App. to Mark* (xvi. 18).

*Words found both in Luke and Acts, but peculiar to them.*

αἴτιον * 3 + 1	ἐνεδρεύω	λοιμός
ἀναδείκνυμι	ἐνισχύω (?! Lk)	ὀδυνάομαι 3 + 1
ἀναζητέω 21	ἐξῆς 2 + 3	ὀμιλέω 2 + 2
ἀνακαθίζω *	ἐπείδον	παραβιάζομαι
5 ἀναπαύω	25 ἐπιβιβάζω 2 + 1	45 περιλάμπω
ἀναφαίνομαι	ἐπιφωνέω 1 + 3	προβάλλω
ἀνευρίσκω	ἐπιχειρέω 1 + 2	προπορεύομαι
ἀντεῖπον	ἐσπέρα 1 + 2	προσδοκία
ἀπογραφή	εὐλαβής 1 + 3	προϋπάρχω
10 ἀποδέχομαι 2 + 5	30 εὐτόνος	50 στρατηγός 2 + 8
ἀποτινάσσω	θάμβος 2 + 1	στρατιά (?)
διαπορέω * 1 + 3	ἴασις 1 + 2	συγγένεια 1 + 2
διατηρέω	καθεξῆς * 2 + 3	συναρπάξω 1 + 3
δίστημι 2 + 1	καθίημι 1 + 3	συνβάλλειν 2 + 4
15 δισχυρίζομαι *	35 καθότι 2 + 4	55 σύνεμι (εἶμι) (?)
διοδεύω	κατακλείω	συνπληρόω 2 + 1
δούλη 2 + 1	κατακολουθέω	τραυματίζω
ἐλαιών † (?) 2 + 1	καταπίπτω 1 + 2	τραχύς
ἐναντι †	κλάσις *	
20 ἐναντίον 3 + 2	40 κράτιστος 1 + 3	

Total 58, of which 7 are marked \* as not in LXX, and two are marked † as being non-Classical.

Where no numbers are given, there is but one occurrence of the word in Luke and one in Acts, which is the case in 30 instances out of the 58.

There is also considerable evidence for *ἀνατρέφω* in Luke iv. 16, though it is not adopted by WH. \**Ὀρθρος* is omitted, because occurring also in *Peric. de Adult.*, Jn viii. 2.

*Words peculiar to Acts.*

ἀγαθουργέω * †	ἀπελεγμός * †	δεισιδαίμων *
ἀγιασμός	40 ἀπερίτμητος	δεξιολάβος * †
ἄγνωστος	ἀποκατάστασις *	δεσμοφύλαξ * †
ἀγοραῖος *	ἀποπίπτω	80 δεσμώτης
5 ἀγράμματος *	ἀποπλέω *	δευτεραίος *
αἰτίωμα * †	ἀπορίπτω	δημηγορέω
ἀκατάκριτος * †	45 ἀποφθέγγομαι	δήμος
ἀκρίβεια	ἀποφορτίζομαι *	δημόσιος
ἀκριβής	ἀργυροκόπος	85 διαγινώσκω
10 ἀκροατήριον *	ἀρτέμων * †	διάγνωσις
ἀκαλύτως *	ἀρχιερατικός * †	διαδέχομαι
ἀλίσηγμα * †	50 ἄσημος	διάδοχος
ἀλλόφυλος	ἄσιτία *	διακατελέγχομαι * †
ἀμάρτυρος *	ἄσιτος *	90 διακοῦω
15 ἀμύνομαι	ἄσκέω *	διάλεκτος
ἀναβαθμός	ἄσμένως	διαλύομαι
ἀναβάλλομαι	55 ἄσσον *	διαμάχομαι
ἀναβολή	ἄσύμφωνος	διανέμομαι
ἀναδίδωμι	αὐγή	95 διανύω
20 ἀναίρεσις	αὐτόχειρ *	διαπλέω *
ἀνάκρισις	ἀφελότης * †	διαπρονέομαι
ἀναντίρρητος *	60 ἄφιξις	διαπρίω
ἀναντιρρήτως *	ἄφνω	διασπείρω
ἀναπίθω	ἄχλυσ *	100 διάστημα
25 ἀνασκενάζω *	βάσις	διατελέω
ἀνατρέφω (?)	βία	διαφεύγω
ἀνάψυξις	65 βίαιος	διαφθορά
ἀνετάζω †	βίωσις	διαχειρίζομαι *
ἀνεύθετος * †	βολίζω * †	105 διαχλευάζω *
30 ἀνθύπατος *	βραδυνπλοέω * †	διενθυμέομαι * †
ἀνοικοδομέω	βρύχω	διερωτάω *
ἀντικρυς *	70 βυρσεύς * †	διετία * †
ἀντιπίπτω	βωμός	διθάλασσος *
ἀντοφθαλμέω *	γάζα	110 δικαστής
35 ἀνωτερικός *	γερουσία	διραπετής *
ἀπασπάζομαι	γλεῦκος	διόρθωμα *
ἄπειμι (εἶμι)	75 γνώστης †	δυσεντέριον *
ἀπελαύνω	δεισιδαιμονία *	δωδεκάφυλον * †

115 ἔγκλημα *	ἐπιγίνομαι	κατάσχεσις †
ἔδαφος	ἐπιδημέω *	κατατρέχω
εἰσκαλέομαι *	165 ἐπικέλλω *	καταφέρω
εἰσπηδάω	ἐπικουρία	καταφρονητής †
εἰστρέχω	ἐπιμέλεια	215 κατείδωλος * †
120 ἐκβολή	ἐπινεύω	κατεφίστημι * †
ἐκδιηγέομαι	ἐπίνοια	κατοικία
ἐκδοτος	170 ἐπισκευάζομαι	κλινάριον *
ἐκείσε	ἐπιστηρίζω	κοιτάν
ἐκθαμβος	ἐπιστροφή	220 κολουμβάω *
125 ἔσθετος *	ἐπισφαλής	κολωνία * †
ἐκκολυμβάω *	ἐπιτροπή	κοπετός
ἐκλαλέω	175 ἐπιφανής	κουφίζω
ἐκπέμπω	ἐρείδω	κτήτωρ *
ἐκπηδάω	ἔσθησις	225 λακτίζω *
130 ἐκπλέω *	εὐεργετέω	λαμπρότης
ἐκπληρῶω	εὐθυδρομέω *	λάσκω *
ἐκπλήρωσις	180 εὐθυμος	λεπίς
ἐκσώζω (!) *	εὐθύμως *	λιβερτίνος *
ἐκταράσσω	εὐπορέομαι	230 λιμήν
135 ἐκτένεια	εὐπορία	λίψ
ἐκτίθεμαι	εὐρακύλων * †	λόγιος *
ἐκψύχω	185 εὐφροσύνη	λυμαίνομαι
ἔλευσις *	ἐφάλλομαι	λυτρωτής †
ἐμβιβάζω	ζευκτηρία * †	235 μαγεύω *
140 ἐμμáινομαι * †	ζήτημα	μαγία *
ἐνδεής	θάροςος	μαθήτρια *
ἐνέδρα	190 θεά	μακροθύμως * †
ἐνεός	θεομάχος * †	μανία
ἐπνέω	θέρμη	240 μαντεύομαι
145 ἐντόπιος *	θυμομαχέω *	μαστίζω
ἐνύπνιον	ιερόσυλος	μεγαλείος
ἐνωτίζομαι †	195 ἵππεύς	μεσημβρία
ἐξάλλομαι	καθάπτω *	μεστόμοι
ἔξειμι	καθημερινός	245 μεταβάλλομαι
150 ἐξολεθρεύομαι †	καθόλου	μετακαλέομαι
ἐξορκιστής *	κάκωσις	μεταπέμπομαι
ἐξοχή	200 καρδιογνώστης * †	μετοικίζω
ἐξυπνος	καρποφόρος	μετρίως *
ἐξωθέω	καταγγελεύς * †	250 μηδαμῶς
155 ἐπακροάομαι *	καταδική	μίσθωμα
ἐπάναγκες *	κατακληρονομέω †	μοσχοποιέω * †
ἐπαρχεία	205 κατάλοιπος	ναύκληρος *
ἐπαυλις	κατανύσσομαι †	ναῦς
ἐπεγείρω	καταριθμέω	255 νεανίας
160 ἔπειμι	κατασίω	νεωκόρος *
ἐπέκεινα	κατασοφίζομαι	νησίον *
ἐπιβουλή	210 καταστέλλω	ὄδοιπορέω *

	ὀθίνη *	προκηρύσσω *	355	συνθρύπτω * †
260	οίκημα	προοράω		συνκαταβαίνω
	οικοδόμος	προσαπειλόμαι		συνκαταψηφίζομαι * †
	ὀκνέω	310 προσδέομαι		συνκινέω *
	ὀλοκληρία †	προσεάω * †		συνκομίζω
	ὀμότεχνος *	προσκληρόμαι * †	360	συνοδεύω †
265	ὀπάνομαι †	προσκλίνομαι		συνομιλέω *
	ὀργυιά *	προσλαλέω		συνομορέω * †
	ὀρθοεσία * †	315 πρόσπεινος * †		συνπάρειμι
	ὀυρανόθεν	προσπήγνυμι *		συνπεριλαμβάνω
	ὀχλίομαι	προσφάτως	365	συνπίνω
270	ὀχλοποιέω * †	προσωπολήμπτης * †		συντύμως
	παθητός *	προτείνω		σύντροφος
	πανοικεῖ	320 προτρέπομαι		συνχέω, -χύνω
	πανταχῇ	προχειρίζομαι		συναμοσία *
	πάντη	προχειροτονέω *	370	συστροφή
275	παραβάλλω	πρῶρα *		σφάγιον
	παραθεωρέομαι *	πρωτοστάτης		σφοδρῶς
	παραινέω	325 πρώτως *		σφυδρόν * †
	παραλέγομαι *	πύθω *		σχολή
	παρανομέω	πυρά	375	τακτός
280	παραπλέω *	βαβδούχος *		τάραχος
	παράσημος	βαδιούργημα *		τάχιστα
	παρατείνω	330 βαδιουργία *		τεκμήριον
	παρατυγχάνω *	βήτωρ *		τεσσαρακονταετής *
	παραχειμασία *	βώννυμαι	380	τετράδιον * †
285	παρενοχλέω	σανίς		τιμωρέω
	παροίχομαι *	σεβαστός *		τοῦχος
	παροτρύνω *	335 σικάριος * †		τριετία *
	πατρῷος	σιμκίνθιον * †		τρίστεγος *
	πεζεύω *	σιτίον	385	τροποφορέω †
290	πειράομαι	σκάφη		τυφωικός * †
	πειραιτέρω (?) *	σκευή		ὑπερεῖδον
	περιστράπτω †	340 σκηνοποιός * †		ὑπερῶνον
	περικρατής †	σκληροτράχηλος †		ὑπηρετέω
	περιμένω	σκοληκόβρωτος *	390	ὑποβάλλω
295	πέριξ *	σπερμολόγος *		ὑποζώννυμι
	περιοχή	στέμμα *		ὑπονοέω
	περιρήγνυμι	345 στερεόω		ὑποπλέω * †
	περιτρέπω	σύγχυσις		ὑποπνέω *
	πίμπρημι	συμφηφίζω	395	ὑποτρέχω *
300	πλός	συναθροίζω		φαντασία
	πνικτός *	συναλίζομαι *		φάσις
	πνοή	350 συναλλάσσω *		φιλανθρώπως
	πολιτάρχης * †	συνδρομή		φιλόσοφος
	πορφυρόπωλις * †	συνεπιτίθειμαι	400	φιλοφρόνωνς
305	πρηγής	συνέπομαι		φρύασσω
	προκαταγγέλλω * †	συνεφίστημι		φρύγανον

φυλακίζω †	χειραγωγός *	χρῶς
φύλαξ	χλευάζω	χῶρος * †
405 χεϊμάζομαι	χόρτασμα	ἄνέομαι *
χειραγωγέω	410 χρονοτριβέω *	

Total 413, of which 154 are marked \* as not in LXX and 66 are marked † as non-Classical.

If Ἄστυάρχης \*, Ἑλλημιστής \* †, Ταβέρνη \* †, Φόρον \* † were placed in this list instead of being excluded as proper names, and if κατήγορος were included notwithstanding the occurrence of κατήγορ in Rev xii. 10, the number would be raised from 413 to 418.

There is also good authority for ἀναγνωρίζομαι, though it is not in WH's text.

*The use of Classical and non-Classical words by the Synoptists.*

After drawing up the above lists with reference to the LXX, I thought that it might be convenient to show on the same pages the relative proportions of Classical and non-Classical words among the words peculiar to each Synoptist. So, with Prof. Geden's kind permission, I have transferred to those pages the mark †, which in Moulton and Geden's *Concordance* denotes words 'not in Classical Greek use', which phrase is explained in their preface (p. x) as meaning that 'the word in question does not occur in Greek writers earlier than the Christian era'.

Such words are found to occur in the following proportions among the words peculiar to the Synoptists respectively:—

In Mark, they are 19 out of 71 words peculiar to him, i. e. very slightly more than one-fourth.

In Matthew, they are 18 out of 112 words peculiar to him, i. e. rather more than one-seventh.

In Luke, they are 38 out of 261 words peculiar to his Gospel, i. e. almost exactly one-seventh.

And if we add to the words peculiar to Luke's Gospel those which are also found there and in Acts, the non-Classical words amount to 40 out of 319, i. e. almost exactly one-eighth.

In Acts, they are 66 out of 413, or rather less than one-sixth.

It thus appears that the non-Classical words (like the non-Septuagintal words) occur with considerably more frequency in the special vocabulary of St. Mark than in those of the other Synoptists.

## APPENDIX B TO PART III

(see p. 143)

THE ALTERATIONS AND SMALL ADDITIONS IN WHICH  
MATTHEW AND LUKE AGREE AGAINST MARK

AMONG the 183 sections into which Tischendorf divides his *Synopsis Evangelica*, there are 68<sup>1</sup> which afford opportunities for comparing parallel portions of all three Synoptic Gospels.

But of these 68 there are 10 (viz. §§ 14, 15, 17, 47,<sup>2</sup> 50, 56, 75, 111, 134, 139) in which a considerable amount of matter, chiefly consisting of discourse, is found in Matthew and Luke, while it is absent from Mark. It seems reasonable, therefore, to suppose that in these sections, or in most of them (for perhaps §§ 14 and 15 and possibly § 17 must be otherwise accounted for<sup>3</sup>), the editors of Matthew and Luke turned to the Matthaean Logia, or some other such document (Q), in search of additional matter which should contain more of the teaching of Jesus than was supplied by Mark.<sup>4</sup>

There remain 58 of Tischendorf's sections which can be almost entirely accounted for by a free use of the Marcan source, with occasionally some short insertions made by Matthew and Luke independently of one another. These sections may be thus subdivided into three classes:—

<sup>1</sup> There would have been 69, if, in § 132, Lk x. 25-7 had been printed opposite to Mk xii. 28-34; Mt xxii. 34-40, as it is in *Synopticon*, p. 88.

<sup>2</sup> With § 47, cf. § 91: Tischendorf's arrangement is here less clear and satisfactory than usual. See *Synopticon*, pp. 17, 18.

<sup>3</sup> It may be that these sections, or at any rate §§ 14, 15, were abbreviated by a subsequent editor of Mark (see p. 152) because they were prior to the public ministry of Jesus, with which this Gospel is mainly concerned.

<sup>4</sup> There may probably have been a similar reference to Q when §§ 49, 128, 138 were being drawn up, though we happen to have in them no important cases of agreement between Matthew and Luke. For Mt xxi. 44 is probably not genuine.

a. There are 7 sections (viz. §§ 25, 29, 33, 142, 147, 148, 159) in which there is no instance of Matthew and Luke agreeing against Mark.

b. There are 30 other sections (viz. §§ 16, 35, 36, 38, 39, 40, 48, 51, 52, 73, 109, 114, 116, 118, 128, 130, 131, 133, 138, 143, 144, 145, 146, 153, 157, 161, 162, 163, 164, 166) in which slight verbal agreements of Matthew and Luke against Mark are not infrequent. I have noted about 100<sup>1</sup> of them (including some which extend only to portions of words, such as Mt xx. 30 παράγει, Lk xviii. 37 παρέρχεται; and Mt xxvi. 20 ἀνέκειτο, Lk xx. 14 ἀνέπεσον). But they can all be explained, with more or less probability, by one of three causes. Either (a) they consist of words so ordinary and colourless and so nearly synonymous with Mark's that the use of them may be merely accidental (e. g. Mt xxii. 27; Lk xx. 32 ὑστερον<sup>2</sup> against Mk xii. 22 ἔσχατον; Mt xxii. 45; Lk xx. 44 καλεῖ against Mk xii. 37 λέγει); or (β) they are such obvious amplifications or explanations as it would be natural for any writers to introduce (e. g. the additions of ἐθαύμασαν in Mt viii. 27; Lk viii. 25; of εἰς τὸν οἶκον αὐτοῦ in Mt ix. 7; Lk v. 26; of καὶ ἐσθίειν in Mt xii. 1, and καὶ ἤσθιον in Lk vi. 1; of μόνοις in Mt xii. 4 and μόνους in Lk vi. 4; of ἰδόντες in Mt xxi. 38; Lk xx. 14); or (γ) they are changes to a more smooth and usual Hellenistic vocabulary and style from the comparative harshness and 'unusualness' of Mark. This last is probably the account to be given of the great majority of these agreements, as may be seen by an examination of pages 131 ff. of this book. It need only be pointed out here that the most numerous, though of course the most unimportant, of such identities are caused by the strong preference of Mark for the historic present (p. 143), and for καὶ rather than δέ (p. 150), and that not a few result from his sparing use of conjunctions, &c. (p. 137).

c. There remain 21 sections (viz. §§ 37, 49, 53, 58, 59, 70, 71, 72, 115, 122, 124, 126, 154, 155, 156, 165, 167, 169, 171, 172, 173). In these I have noted about 118<sup>1</sup> agreements of Matthew and Luke against Mark which are of the same kinds as those referred to in the preceding paragraph (b), and for which the three explanations there suggested (a, β, γ) would be adequate, at any rate if there were no other such agreements to be con-

<sup>1</sup> Only approximate numbers are given, because of various readings.

<sup>2</sup> This word is characteristic of Matthew (p. 8).

sidered with them. But there are others: in these sections there are certain other alterations from, and additions to, the Marcan narrative, as to which it seems almost impossible that Matthew and Luke could have accidentally concurred in making them. In these cases at least the changes seem to be owing to some influence, direct or indirect, of a common source, and not to the independent judgement of two compilers. I append a list of the instances which to me convey this impression most forcibly, adding references to the pages of *Synopticon*, in which they can most easily be examined, as well as to Tischendorf's sections.<sup>1</sup>

	Tisch. <i>Synop-</i> <i>Syn. Ev. ticon.</i>	Page.
	§	
1. Mt ix. 17 <i>ἐκχεῖται</i> : Lk v. 37 <i>ἐκχυθήσεται</i> , whereas in Mk ii. 22 the verb <i>ἀπόλλυται</i> applies to the wine as well as to the wine-skins . . . . .	37	12
2. Mt xiii. 11; Lk viii. 10 <i>ὑμῖν δέδοται γνῶναι τὰ μυστήρια</i> , instead of the more difficult expression in Mk iv. 11 <i>ὑμῖν τὸ μυστήριον δέδοται</i> . . . . .	49	21
3. Mt ix. 20; Lk viii. 44 <i>τοῦ κρασπέδου</i> added . . . . .	53	31
4. Mt xiv. 1; Lk ix. 7 <i>ὁ τετραάρχης</i> used of Herod instead of <i>βασιλεύς</i> as in Mk vi. 14, though he is called <i>βασιλεύς</i> in Mt xiv. 9 . . . . .	58	37
5. Mt xiv. 13 <i>καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ</i> : Lk ix. 11 <i>οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ</i> (cf. also the mention of healing in Mt (v. 14) and Lk only)	59	40
6. Mt xvi. 16; Lk ix. 20, the use of <i>τοῦ θεοῦ</i> , though not quite in the same connexion . . . . .	70	53
7. Mt xvii. 5 <i>ἔτι αὐτοῦ λαλοῦντος</i> : Lk ix. 34 <i>ταῦτα δὲ αὐτοῦ λέγοντος</i> . . . . .	71	57
8. Mt xvii. 17; Lk ix. 41 <i>καὶ διεστραμμένη</i> added (cf. Deut xxxii. 5) . . . . .	72	60
9. Mt xix. 29; Lk xviii. 30 <i>πολλαπλασίονα</i> , instead of <i>ἐκατονταπλασίονα</i> Mk x. 30 . . . . .	115	71
10. Mt xxi. 17 <i>ἠβλίσθη</i> : Lk xxi. 37 <i>ἠβλίξετο</i> (but the words are not in quite the same position) . . . . .	124	70
11. Mt xxi. 23 <i>διδάσκοντι</i> : Lk xx. 1 <i>διδάσκοντος</i> , where Mark has no mention of teaching . . . . .	126	81
12. Mt xxvi. 50; Lk xxii. 48, the fact that Jesus then spoke to Judas, though the words recorded are not the same in the two Gospels . . . . .	154	110

<sup>1</sup> There is a full discussion of this list in Prof. Burkitt's *Gospel History, &c.*, pp. 42-58, and a reference to it by Mr. C. H. Turner in *J. T. S.*, x. 174 ff. (Jan. 1909), to which I would call attention. I quite agree that textual criticism has diminished, and is likely to diminish further, from the force of several of the instances; and, on the other hand, I have not been able to find any others that seem worth adding to them (1909).

	Tisch Syn. Ev.	Synop- ticon. §	Page.
13. Mt xxvi. 75; Lk xxii. 62 καὶ ἐξεληθὼν ἔξω ἔκλαυσεν πικρῶς, where Mk xiv. 72 has ἐπιβαλὼν ἔκλαιεν. But WH bracket the words in Luke, where they are omitted by some important Latin authorities . . . . .	155		115
14. Mt xxvi. 68; Lk xxii. 64 τίς ἐστὶν ὁ παῖσας σε; . . . . .	156		114
15. Mt xxvii. 40 εἰ υἱὸς εἶ . . . : Lk xxiii. 35 εἰ οὗτός ἐστιν . . . , where Mark has not this conditional form of sentence: observe also τοῦ θεοῦ, though in somewhat different connexions, as was the case above in Mt xvi. 16; Lk ix. 20 . . . . .	165		121
16. Mt xxvii. 54 τὰ γινόμενα : Lk xxiii. 47 τὸ γενόμενον . . . . .	167		123
17. Mt xxvii. 59; Lk xxii. 53 ἐνετύλιξεν αὐτό, where Mk xv. 46 has αὐτὸν ἐνέλιψεν . . . . .	169		124
18. Mt xxviii. 1 ἐπιφωσκούση : Lk xxiii. 54 ἐπέφωσκειν, a very rare word, <sup>1</sup> used somewhat differently in these two nearly parallel passages . . . . .	169	171	124 125
19. Mt xxviii. 3 ὡς ἀστραπή : Lk xxiv. 4 ἐν ἐσθῆτι ἀστραπτούση . . . . .	171	172	125
20. Mt xxviii. 8 ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ : Lk xxiv. 9 ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς . . . . .	173		126
[21. There is another striking instance if, following Western authorities (but not Syr <sup>sin</sup> ) with Tisch and WH mg, we omit Βηθφαγή in Mk xi. 1 and read it only in Mt xxi. 1 and Lk xix. 29] . . . . .	122		76

If this evidence is regarded as sufficient to prove that in at least 20 sections—and it is reasonable to suspect in others also—a common source has supplied Matthew and Luke with variations from and additions to the Marcan narrative which apparently forms the basis of these 58 sections, then the difficult question arises, What was the nature of this source? (1) Was it an *Ur-Marcus*? But other considerations (pp. 115 ff.) have shown the general unlikelihood of this hypothesis; and Nos. 1, 2, 14 in the foregoing list are alterations of an explanatory kind which seem far more likely to have been inserted than to have been dropped by a later editor. (2) Or was there an early non-Marcan document to which the compilers of the first and third Gospels were able to refer not only in those 10 sections as to which we recognized the use of the Logia or some such document, but also in some or all of the 58 sections which consist mainly of narrative? (3) Or was one of these compilers able to consult the work of the other, in

<sup>1</sup> But used twice in the 'Gospel of Peter' (chaps. 2 and 9).

a more or less complete state? Neither of these two suggestions is impossible; but both of them are rendered improbable by the very small bulk of the additions and alterations, compared with the whole amount of the matter of these sections. If written sources of any kind, besides the Marcan one, were available for one or both of these compilers, would they have used them so very sparingly? (4) It seems, therefore, less unlikely that these supplements and modifications, so far as they imply a common source, were due to one or other of the two following causes:—(a) Some of them, as I suggested in my first edition as to all of them, may have been first made in one of the two later Gospels, and then carried across (whether intentionally<sup>1</sup> or unconsciously) to the other, either by copyists to whom they were familiar, or more probably in the course of that oral transmission which, as we have seen (pp. 67, 78), is almost required by other phenomena of the Gospels. (b) But it appears to me now that others of them, and perhaps the majority, may be best accounted for by Dr. Sanday's suggestion that they are due to the use by Matthew and Luke of 'a recension of the text of Mark different from that from which all the extant MSS. of the Gospel are derived'.<sup>2</sup>

#### ADDITIONAL NOTES TO PART III.

*Additional Note to the quotation from Dr. A. B. Bruce (p. 116).*

The growth of reverential feeling in narrators may be illustrated by the increasing use of Κύριε, as shown in the following table of the titles by which Jesus is addressed in the Gospels:—

	Mk	Mt	Lk	Jn
διδάσκαλε . . . . .	10	6	11	2 <sup>3</sup>
ἐπιστάτα . . . . .	...	...	6	...
κύριε . . . . .	1 <sup>4</sup>	19	16 <sup>5</sup>	28
ραββεί . . . . .	3	2	...	8
ραββουεΐ . . . . .	1	...	...	1
υἱὲ Δαυεΐδ . . . . .	2	4	2	...

<sup>1</sup> Compare what was suggested as to Mark's Gospel on p. 153, and the remarks of Drs. Sanday and Blass and Armitage Robinson there referred to in note.

<sup>2</sup> This view will be found stated and defended in Dr. Sanday's own Essay in the forthcoming *Studies in the Synoptic Problem* edited by him, to which I have already referred on p. 108.

<sup>3</sup> Only as the interpretation of ραββεί and ραββουεΐ.

<sup>4</sup> viz. vii. 28 (there is also the purely Western reading κύριε ραββεί instead of ραββουεΐ in x. 51).

<sup>5</sup> Not including xix. 25; nor ix. 59, where there is probably an assimilation to Mt viii. 21.

*Additional Note on the Historic Present in the Septuagint* (p. 143).

The numbers of the occurrences of the historic present seem to be as follows<sup>1</sup> (there being none in the books not named):—Gen 9, Ex 24 (always either λέγειν 17, or ὀράν 7), Numb 7 (being λέγειν 5, ὀράν 1, καθοράν 1), Josh 1, Judg 2 (?), Ruth 1 (?), 1 Kingdoms 151, 2 Kingdoms 32, 3 Kingdoms 47, 4 Kingdoms 2, 1 Chro 2, 1 Esdr 3, 2 Esdr 8 (being 3 in our Ezra and 5 in our Neh), Job 25 (22 being λέγει in the introductions to the dramatic speeches, and 3 only in the opening and concluding narratives), Esther 2, Tobit 10 (8 of them in the  $\aleph$  text only), Daniel 1 (i. e. in LXX: there are 5 in Theod), Bel 1, 1 Macc 2, 2 Macc 1, 3 Macc 3, 4 Macc 3. Total in LXX, 337.

As to these numbers the following points deserve notice:—

(1) Out of the total 337, 232 of the instances occur in the four books of Kingdoms, leaving only 105 for the whole of the rest of the LXX. Of these 25 are in Job, 24 in the historical parts of Exodus (chiefly in chaps. ii, x, and xxxii), and in no other case is the number ten exceeded or even reached except by a combination of two versions of Tobit.

(2) Out of the 232 instances in the four books of Kingdoms, the First Book (= 1 Samuel) contains very nearly two-thirds, viz. 151, which happens to be exactly the same number as Mark contains. But then 1 Kingdoms exceeds Mark in length by about one-third, as may be seen by comparing the two books in the pages of any English Bible—e. g. in the R. V. minion 8vo 1885, in which 1 Sam occupies 26 pages, and Mark (without the Appendix) about 15 pages and a half. Consequently it appears that the historic presents are scattered considerably more thickly over the pages of the latter than of the former, the average to a page being in 1 Sam about 6 and in Mark between 9 and 10.

(3) Mr. Thackeray (*J. T. S.*, viii. 262 ff., and *Gram. of O. T. in Gk.*, i. 10) shows in a very interesting way that the Books of Kingdoms seem to have been divided into five parts, which may have been

<sup>1</sup> I give these numbers with confidence in their approximate correctness, because I found that my independent count agreed very nearly with the results that had been reached by Mr. H. St. J. Thackeray. I owe to him the numbers in 3 and 4 Macc and in the  $\aleph$  text of Tobit, which I had not examined for myself; and I have been enabled by seeing his lists to make some other additions and corrections in my own.

rendered into Greek by four distinct translators, of whom the first undertook 1 Ki, the second 2 Ki 1. i-xi. 1, the third 3 Ki ii. 12-xxi. 43, and the fourth (who was considerably the latest in date) 2 Ki xi. 2-3 Ki ii. 11 and 3 Ki xxii with 4 Ki. One of the most striking differences between the work of these four translators appears in their use of the historic present, the first showing (as we have seen) 151 instances of it, the second 28, the third 47, but the fourth only 4 and 2 in the two parts of his work. A comparison of the respective lengths of their departments of work in the pages of the aforesaid English Bible shows that the first translator has an average of about 6 historic presents to a page, the second an average of nearly 4 and the third of rather more than 2, while the fourth translator has the usage in a few sporadic instances only, which we find also to be the case in Chronicles, Esdras, and other late historical books.

On the whole, two results emerge:—

i. Taking into account the vastly larger amount<sup>1</sup> of historical matter in the O. T. and Apocrypha than in the N. T., it is clear that the Greek historic present was used much more freely by the writers of the latter than by the translators and (in a few cases) authors of the former, the numbers being in the LXX 377, and in the N. T. 408 without Matthew's and Luke's parables, or 428 including them.

ii. In proportion to the comparative length of their works, no one of the many translators or writers of the LXX equals Mark in the frequency of this usage, though the translator of 1 Kingdoms is not very far distant from him. On the whole, then, it remains a notable characteristic of Mark, though not so exclusively as was claimed in the first edition of this book.

*Additional Note on the Shortening of Narratives in Matthew (p. 160).*

This tendency of the First Evangelist may perhaps throw light upon what has been well described as his 'way of reduplicating, so to speak, the personages of one narrative in order to make up for the omission of another. . . . He is silent as to the healing of the demoniac at Capernaum [Mk i. 21-8, Lk iv. 31-7], but instead of this he gives us [viii. 28] two Gadarene demoniacs, at the same time modifying the language in which he describes this latter incident

<sup>1</sup> On a rather rough estimate, the proportion seems to be about four to one.

after the pattern of the former;<sup>1</sup> in like manner he speaks of the healing of two blind men at Jericho [xx. 30], but only because he had passed over the healing of the blind man at Bethsaida [Mk viii. 22-6].<sup>2</sup> In the cases of each of these pairs of similar miracles, it is natural to suppose that the two would have been related together in the oral teaching of the Evangelist, or of other teachers whose procedure he followed, and that the one of the two which seemed the less striking and important would gradually have dropped into the background. Thus the way would have been prepared for that conflation, instead of repetition, of the two, which certainly has the effect of shortening narrative, which seems to have an object with Matthew. If some such explanation is not accepted, the duplications must be left as quite unaccountable.

<sup>1</sup> Doubtless the reference is to the introduction in Mt viii. 29 of the question 'Art thou come to . . .' which occurs in Mk i. 24 and Lk iv. 34, but not in Mk v. 7 or Lk viii. 28.

<sup>2</sup> Sanday, *The Gospels in the Second Century*, p. 154.

## CONCLUDING SUMMARY

IT was explained in the Preface that this book had the 'limited and merely preparatory' purpose of bringing together 'a collection of materials', and that it was therefore the endeavour of the writer to keep, as far as possible, his own opinions in the background, and to let the facts speak for themselves. It will be no serious departure from this method if, in these concluding pages, he not only recapitulates a few of the principal matters which have been dealt with, but indicates, briefly and slightly, the directions in which they have seemed to point.

### A.

Part I was devoted to the 'words and phrases characteristic of' each Evangelist; and we saw that such expressions occur not only in the 'peculiar' parts, but also, though less abundantly, in the 'common' parts of each Gospel. Thus it appears that these writers, even when they were compilers—as Matthew and Luke evidently were to a large extent—allowed themselves to deal freely with their materials, being more careful to preserve the substance than the exact words (cf. also p. 113). And the same thing may be inferred from several of the Doublets (pp. 80 ff.), from the use of certain recurring formulas (pp. 168 ff.), and from the far greater similarity of Luke's language, than that of Matthew or Mark, to the language not only of Acts, but of the Pauline Epistles and Hebrews (pp. 189 ff.: cf. also p. 196).

### B.

1. When endeavouring in Part II to find indications of sources, we saw in Section I many identities in language between the different Gospels, which were so close and

sometimes so prolonged as to suggest very strongly the use of written Greek documents. And the hypotheses, to be referred to below, of the Logia and the Marcan memoirs as sources, fall in with this suggestion.

2. But on the other hand we found in Sections II and III still more distinct traces of oral transmission, both in the different uses made of the same words, and in the transpositions of words and sentences.

3. It seems then all but necessary to allow for the influence of both these modes of transmission, even though we may be unable to apportion the amount of influence which is to be ascribed to each, or to explain how they accompanied or succeeded one another. To make such apportionment or explanation was not even attempted in the first edition; but in the second I would express my strong opinion that at least the Second and Third Evangelists had provided themselves with written documents as their main sources, but that they often omitted to refer closely to them, partly because of the physical difficulties which there must then have been in consulting MSS.,<sup>1</sup> and partly because of the oral knowledge of the life and sayings of Jesus Christ which they had previously acquired as learners and used as teachers, and upon which therefore it would be natural for them to fall back very frequently.

### C.

The Doublets treated in Part II, Section IV, are important in more respects than one; but chiefly because several of them suggest the use in Matthew and Luke<sup>2</sup> of two sources,

<sup>1</sup> See on this point Dr. Sanday in the forthcoming *Studies in the Synoptic Problem*.

<sup>2</sup> The fact that only one Doublet, and that a not very distinct one (see p. 99), can be noted in Mark, is, so far as it goes, an argument against the use in that Gospel of the Logia (or any other second source besides the Petrine memoirs). That Mark did use the Logia was argued very fully—but as it seems to me not at all conclusively—by Titius in *Theologische Studien Herrn Prof. Dr. Bernhard Weiss zu seinem 70. Geburtstage dargebracht* (Göttingen, 1897), pp. 284 ff.

which it seems not unreasonable to identify with the Petrine memoirs written by Mark, and the Logia composed by Matthew, according to the well-known testimony of Papias.<sup>1</sup> The chief difficulty in the way of this identification consists in the absence of distinct traces of the independent translations of the Logia to which Papias refers (see, on the contrary, p. 54), but there is no reason why the compilers of the first and third Gospels should not have used the same translation. It is however safer, as well as more usual now, to refer to the second source merely as Q.

#### D.

In Part III it was shown that of the Synoptic Gospels Mark shows the smallest (if any) traces (pp. 117 ff.), and Matthew shows the most decided traces (see especially pp. 163 ff.) of adaptation for the purposes of catechetical or other teaching, Luke holding an intermediate position in this respect, but nearer to Matthew than to Mark. This seems to correspond remarkably to the degree of familiarity with the language of the three Gospels respectively which appears to have existed among Christians in the following decades, so far as we can judge from the references to the evangelical history in the writings of the sub-apostolic age and in Justin.<sup>2</sup> Thus the Gospels which were most used bear most traces of adaptation for use.

#### E.

Difficult questions are suggested by the agreements of Matthew and Luke against Mark, even in places where they are evidently using his narrative as a *Grundschrift*. In the pages about Mark in Part III, which have just been

<sup>1</sup> See p. xiv above.

<sup>2</sup> Opinions will differ as to some particular instances, but certainly this is the general impression conveyed by a careful examination of the references collected in the Indices to Lightfoot's *Apostolic Fathers* and Otto's *Justin Martyr*.

referred to, reasons have been suggested for many omissions and some alterations which would produce this result. Other alterations and some small additions, which cannot be accounted for in the same way, are dealt with in Appendix B (p. 208), and I have tried to show that, though they cannot all have arisen quite independently, they are not sufficient to necessitate the hypothesis that either Matthew or Luke had seen the other's Gospel.

F.

The close correspondence of the phraseology of St. Luke's Gospel with that of the 'We'-Sections of the Acts (see pp. 183 ff., referring to the tables on pp. 16 ff.) seems to me so important in its bearing on the date of that Gospel, and inferentially of the other two, that I call attention to it again here.

In these inferences and suggestions there is hardly anything which has not been put forward often before; but if the grounds on which they rest have been made more distinct and tangible, so that they have thus lost something of their conjectural or hypothetical character, a little progress will have been made—enough perhaps to encourage the hope of more progress—in the study of the Synoptic Problem.



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OXFORD  
PRINTED AT THE CLARENDON PRESS  
BY HORACE HART, M.A.  
PRINTER TO THE UNIVERSITY