

**HORAE SYNOPTICAE:
CONTRIBUTIONS TO
THE STUDY OF THE
SYNOPTIC PROBLEM**

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Horae Synopticae: Contributions to the Study of the Synoptic Problem by Sir John C. Hawkins

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SIR JOHN C. HAWKINS

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HAWKINS

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THE SYNOPTIC PROBLEM

BY THE

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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 ἑρμηνευτῆς
Πέτρον γενόμενος, ὅσα ἐμνημό-
νευσεν, ἀκριβῶς ἔγραψεν, οὐ
μῦνοι 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,¹ 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,

¹ 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 *ἀπμνημόνευσεν* a few lines further on.

xiv *Preliminary Notices and Explanations*

δέ, ὡς ἔφην, Πέτρον, ὃς πρὸς τὰς
 χρείας ἐποιεῖτο τὰς διδασκαλίας,
 ἀλλ' οὐχ ὡσπερ σύνταξιν τῶν
 κυριακῶν ποιούμενος λόγων,
 ὥστε οὐδὲν ἤμαρτε Μάρκος,
 ὅπως ἕνια γράψας ὡς ἀπεμνη-
 μόνουσεν. ἐνὸς γὰρ ἐποιήσατο
 πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε
 παραλιπεῖν ἢ ψεύσασθαί 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.¹
 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.

¹ 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