

First Reading: Isaiah 50:4-7  
Responsorial Psalm: Psalm 22:8-9, 17-18, 19-20, 23-24 (2a)  
Second Reading: Philippians 2:6-11  
Verse before the Gospel: Philippians 2:8-9  
Gospel: Matthew 26:14—27:66

## Commentary

I have long observed that the New Testament never quotes the First Testament with the exact words. This Sunday, the words in Matthew 27:9 substitute Jeremiah for Zachariah. *Then was fulfilled what had been said through Jeremiah the prophet* was not what Jeremiah said. Zachariah said it. The discrepancy is documented at both “Themes” and “Manuscripts” below. The professional historian in me is not pleased.

The marginalia in the Greek, identified by the use of italics for other passages in addition to Jeremiah, disturb me. I do not know what to make of it. The value of the Jeremiah discrepancy is that it passes down from age to age. This means that what Matthew wrote originally is coming through. It also means that Church traditions are useful for understanding Sacred Scripture. It does not mean that the Faithful are bound to accept Jeremiah, when Zachariah is meant, any more than the Faithful are bound to accept *brothers* when *brothers and sisters* is meant at the first greeting of Epistles.

The prayer for this Sunday, then, is for the grace of discernment between what is Faith-bound and what is not Faith-bound. This grace is especially important as the Faithful rise to the occasion this coming May 1, of beatifying Pope John Paul II, whom I regard as the worst Pope at least since the time of the Renaissance and the Protestant Revolt. Additionally, the blatant “fast track,” seems a very pointed slap at the abused victims of the sexual cover-up.

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## Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

**Isaiah 50:4-7**

**Psalm 22:8-9, 17-18, 19-20, 23-24 (2a)**

**Philippians 2:6-11**

**Philippians 2:8-9**

**Matthew 26:14—27:66**

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Matt 26:53

Bettye Collier-Thomas, Daughters of Thunder: Black Women Preachers and Their Sermons, 1850-1979<sup>1</sup>

Sometime between 1874 and 1892, Harriet A. Baker (1829-1913) preached a sermon titled “Jesus Weeping over Jerusalem.” Baker brings in Rahab, the Canaanite who helped the Israelites take Jericho, subtly to support the rights of religious women in the church. Collier-Thomas writes that “in ‘Jesus Weeping over Jerusalem’ Baker uses the story of Christ’s passion to stress that earthly rejection does not, in the end, hurt the one who is rejected, only those who blindly spurn the messenger of salvation.”

Matt 26:15

Carolyn Osiek, R.S.C.J., “When You Pray, Go into Your *ταμειον*’ (Mathew 6:6: But Why?”<sup>2</sup>

Osiek uses *thirty pieces of silver*, among other references to money to argue that Matthew had a wide knowledge, not limited to a Palestinian farmhouse in Antioch, where some suppose Matthew wrote about praying “in your room.”

Matt 26:17—27:24

Leroy Andrew Huizenga, “Obedience unto Death: The Matthean Gethsemane and Arrest Sequence and the Aqedah”<sup>3</sup>

Aqedah is pronounced key dah and means *binding*. Aqedah is not in the dictionary I use.<sup>4</sup> I am now unable to verify the pronunciation. Huizenga argues for parallels between the original temptations of Jesus by Satan and the taunting Jesus receives in similar vein as he hangs on the cross. Huizenga also argues for considerable parallels with the Book of Genesis.

Matt 26:18

Walter T. Wilson, review of Matthias Konradt, Israel, Kirche und die Volker im Mattheusevangelium<sup>5</sup>

Konradt argues from Jesus sending his disciples into Jerusalem to ask for a room as the turning point from focusing on Israel to focusing on every nation. Wilson reports that “more could be said” to make that turning point more convincing.

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<sup>1</sup> San Francisco, CA 94103-1741: A Wiley Imprint: 1998, 69, 72,73, 85, 88.

<sup>2</sup> the Catholic Biblical Quarterly, Vol. 71, No. 4 (October 2009) 728.

<sup>3</sup> the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 517, 519, 520, 522-525.

<sup>4</sup> <http://unabridged.merriam-webster.com/> (accessed February 7, 2011).

<sup>5</sup> the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 836.

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Matt 26:26

Jerome H. Neyrey, S.J., "Lost in Translation: Did It Matter If Christians 'Thanked' God or 'Gave God Glory'?"<sup>6</sup>

Neyrey uses the argument of John H. McKenna that at the Last Super, when Jesus *said the blessing* the meaning was "admiration and joy; gratitude remains subordinated to the fundamental feeling of admiration and is, therefore, secondary." At a practical level, I have grown more comfortable "praising God" than extending thanks on some special occasions.

Matt 26:28

Mark F. Whitters, "Taxo and His Seven Sons in the Cave (*Assumption of Moses* 9-10)"<sup>7</sup>

The Greek apparatus recognizes *The Assumption of Moses* among ancient texts, Apocrypha and Pseudepigrapha, which did not make it into the First Testament.<sup>8</sup> Taxo and his seven sons rather shed their blood than give up their Faith. At Matthew 26:28 Jesus, speaking of his Eucharistic blood, says, *this is my blood of the covenant*. Whitters argues that the New Testament here echoes the Testament of Moses.

Matt 26:31

Daniel W. Ulrich, review of Joel Willitts, Matthew's Messianic Shepherd-King: In Search of 'The Lost Sheep of the House of Israel'<sup>9</sup>

Ulrich reports that Willitts argues from *I will strike the shepherd, and the sheep of the flock will be dispersed* to David, the shepherd, to an earthly kingdom for Christianity. Ulrich concludes, "This suggestion is a matter for further consideration."

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<sup>6</sup> the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 18.

<sup>7</sup> the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 731.

<sup>8</sup> Nestle-Aland, Novum Testamentum: Graece et Latine: Textum Graecum post Eberhard et Erwin Nestle communiter ediderunt Barbara et Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger: Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur: Utriusque textus apparatus criticum recensuerent et editionem novis curis elaboraverunt Barbara et Kurt Aland una cum Instituto Studiorum Textus Novi Testamenti Monasterii Westphaliae (Deutsche Bibelgesellschaft 1999) Editio XXVII, 34\*.

<sup>9</sup> the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 428.

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Matt 26:32

Pheme Perkins, "What is a Gnostic Gospel?"<sup>10</sup>

The Gnostics claimed to have a special knowledge. Perkins argues the Gnostics, a widely diverse group whose origins antedate Jesus and extend to the Fifth Century, developed and extended Christian Sacred Scripture.<sup>11</sup> Gnostic Gospels began appearing in the mid-Second Century. Matthew 26:32 is one of several examples of the Gnostic approach. The Lectionary has, *but after I have been raised up, I shall go before you to Galilee*. In contrast, the Gnostic Valentinian has, *I will go before you on the third day into Galilee*. Gnostic Gospels attach to a gap in the Canonical Gospels about what Jesus taught after his Resurrection.

Matt 26:41

Emil A. Wcela, "What is Catholic about a Catholic Translation of the Bible?"<sup>12</sup>

Wcela argues from an anecdote that computerized translations can be misleading. Wcela relates the admittedly unverified story translating *the spirit is willing but the flesh is weak* from English into Japanese, back into English with the result, *The whiskey is quite good but the roast beef is mediocre*. Wcela then excuses himself with the Italian aphorism, *Even if the story isn't true, there's plenty of reason to believe it*. The point is that Wcela distrusts formal-equivalence translations.

Matt 26:52

Leroy Andrew Huizenga, "Obedience unto Death: The Matthean Gethsemane and Arrest Sequence and the Aqedah"<sup>13</sup>

Here is the Aqedah again. Huizenga argues that the whole of the Gospel of Matthew parallels the life of Jesus and Isaac. Huizenga argues that the backdrop of Isaac makes the point

that his [Jesus's] death resulted from obedience to the divine plan, not a mere human conspiracy; gives his sacrifice as a rationale for his nonviolence; and functions as positive apologetic. The subtle mechanism of allusion increasing its very force, the passage powerfully demonstrates more than that Jesus is not brigand nor magician nor coward. Jesus is in fact cut from the same cloth as Isaac, who faced his sacrificial death with incomparable obedience and courage.

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<sup>10</sup> the Catholic Biblical Quarterly, Vol. 71, No. 1 (January 2009) 107, 119 (for the quotation), 123.

<sup>11</sup> <http://www.newadvent.org/cathen/06592a.htm> (accessed February 8, 2011).

<sup>12</sup> the Catholic Biblical Quarterly, Vol. 71, No. 2 (April 2009) 252.

<sup>13</sup> the Catholic Biblical Quarterly, Vol. 71, No. 3 (July 2009) 507.

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Matt 27:46

Catherine Brown Tkacz, "Esther, Jesus, and Psalm 22"<sup>14</sup>

Tkacz asserts, "Liturgically the psalm has been used only in the liturgy of Good Friday." The present Lectionary uses the psalm not only Good Friday, but also for Palm Sunday and Easter.<sup>15</sup> That discrepancy makes me discount the use of this article for my liturgical purposes here.

Matt 27:62-66

Daniel A. Smith, "Seeing a Pneuma(tic Body): The Apologetic Interests of Luke 24:36-43"<sup>16</sup>

Smith argues that Luke offers an insider's view of the Resurrection; whereas Matthew, with the Pharisees gathering before Pilate, offers an outsiders view. Smith argues that Luke is set in contrast to Matthew.

For more on sources see the Appendix file. Personal Notes are on the web site at [www.western-civilization.com/CBQ/Personal%20Notes](http://www.western-civilization.com/CBQ/Personal%20Notes)

#### Themes

For recurring themes in Sacred Scripture, see the following. The exclamation point (!) indicates where a principal reference list of passages related by a common theme or expression found. Italics of the same verse indicates a special relevance; italics of a different verse or book, indicates a direct quote. The abbreviation for *following* is f. For more lengthy *following*, the abbreviation is ff. With this material, I am trying to lay a foundation for developing Biblical themes the next time through the Cycles, when I intend to add in which Lectionary readings the relevant passages are found.

Sacred Scripture develops themes for the following readings at Matthew 26:14—27:66:

Verse 14     14-16: Mark 14:10 f.; Luke 22:3-6, John 11:57.

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<sup>14</sup> the Catholic Biblical Quarterly, Vol. 70, No. 4 (October 2008) 714 ff.

<sup>15</sup> National Conference of Catholic Bishops, The Roman Missal Restored by Decree of the Second Ecumenical Council of the Vatican and Promulgated by Authority of Pope Paul VI: Lectionary for Mass: For Use in the Dioceses of the United States of America: Second Typical Edition: Volume I: Sundays, Solemnities, Feasts of the Lord and Saints (Collegeville, Minnesota: The Liturgical Press, 1998) 243-244, 409-410.

<sup>16</sup> the Catholic Biblical Quarterly, Vol. 72, No. 4 (October 2010) 753.

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- Verse 16  
Verse 17 17-20: Mark 14:12-17; Luke 22:7-14; Exodus 12:14-20.  
Verse 18 Mathew 21:2 f.  
Verse 19  
Verse 20  
Verse 21 21-25: Mark 14:18-21; Luke 22:21-23; John 13:21-26.  
Verse 22  
Verse 23  
Verse 24 Matthew 18:7 parallel; Enoch 38:2.  
Verse 25  
Verse 26 26-29: Mark 14:22-25; Luke 22:15-20; 1 Corinthians 11:23-25; Mark 14:22! 1 Corinthians 10:16.  
Verse 27  
Verse 28 Exodus 24:8; Zechariah 9:11; Jeremiah 31:31; Hebrews 7:22! Isaiah 53:12; Jeremiah 31:34.  
Verse 29 Acts 10:41.  
Verse 30 30: Mark 14:26; Luke 22:39; John 18:1; Psalms 113—118.  
Verse 31 31-35: Mark 14:27-31; Luke 22:31-34, 11:6! *Zechariah 13:7*.  
Verse 32 Matthew 9:36; John 16:32.  
Verse 33 John 13:36-38.  
Verse 34 Matthew 26:75.  
Verse 35  
Verse 36 36-46: Mark 14:32-45; Luke 22:40-46; John 18:1.  
Verse 37 Matthew 17:1! 4:21! Hebrews 5:7 f.  
Verse 38 *Psalm 42:6 12:43.5*; Jonah 4:9; Sirach 37:2; John 12:27.  
Verse 39 Matthew 20:22 f.; Isaiah 51:17, 22; John 18:11.  
Verse 40 John 6:38! Matthew 25:5.  
Verse 41 1 Peter 5:8! Matthew 4:7; Ephesians 6:18, 6:13; Hebrews 2:18; Matthew 4:15.  
Verse 42  
Verse 43 Matthew 6:10; Acts 21:14; Luke 9:32.  
Verse 44 2 Corinthians 12:8.  
Verse 45 2 Samuel 24:14.  
Verse 46 John 14:31.  
Verse 47 47-56: Mark 14:43-50; Luke 22:47-53; John 18:3-11; Matthew 21:23!  
Verse 48 2 Samuel 20:9; Matthew 27:29; 28:9.  
Verse 49  
Verse 50 John 18:12.  
Verse 51 John 18:26.  
Verse 52 Genesis 9:6; Revelation 1:10.  
Verse 53 Psalm 91:11 f.; Hebrews 12:22; John 18:36.  
Verse 54 Daniel 2:28 f. 45.  
Verse 55 Luke 19:47!  
Verse 56 Matthew 26:31; John 16:32.

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- Verse 57 57-68: Mark 14:53-65; Luke 22:54 f., 63-71; John 18:13-24. Matthew 26:3!  
Verse 58 Matthew 26:69.  
Verse 59 Psalm 27:12.  
Verse 60 John 8:17!  
Verse 61 Matthew 27:40; John 2:19-21; Acts 6:14; Mark 13:2 (including the apparatus).  
Verse 62  
Verse 63 Matthew 27:14 f.; Mark 5:7.  
Verse 64 Matthew 16:16! Matthew 27:11 f.; *Daniel 7:13*; Psalm 110:1; Matthew 24:30! 22:44; Mark 16:19; Acts 7:55 f.  
Verse 65 Ezekiel 1:26; Enoch 69:27-29; Leviticus 10:6; Matthew 21:10; Acts 14:14; Matthew 9:3!  
Verse 66 John 19:7; Leviticus 24:16; Matthew 27:30; Isaiah 50:6; Micah 4:14.  
Verse 67  
Verse 68  
Verse 69 69-75: Mark 14:66-72; Luke 22:56-72; John 18:25-27, 58; Acts 4:13.  
Verse 70  
Verse 71  
Verse 72  
Verse 73  
Verse 74  
Verse 75 Matthew 26:34 f.; Isaiah 22:4.  
Chapter 27  
Verse 01 1 f.: Mark 15:1; Luke 23:1; John 18:28; Luke 22:66; Matthew 21:23!  
Verse 02  
Verse 03 3-10: Acts 1:18 f.  
Verse 04 Matthew 4:24; Deuteronomy 27:25.  
Verse 05  
Verse 06 2 Samuel 17:23; Mark 7:11.  
Verse 07 Deuteronomy 23:19.  
Verse 08  
Verse 09 Matthew 26:15; *Zechariah 11:13*.  
Verse 10 Jeremiah 18:2 f; Matthew 32:8 f.; *Exodus 9:12*.  
Verse 11 11-14: Mark 15:2-5; Luke 23:2 f; John 18:29-38; 1 Timothy 6:13.  
Verse 12 Matthew 26:64; Luke 23:10; Acts 24:2.  
Verse 13 Isaiah 53:7; Luke 23:9.  
Verse 14 Matthew 26:63; John 19:9 f.  
Verse 15 15-23: Mark 15:6-14; Luke 23:17-23; John 18:39 f.  
Verse 16  
Verse 17 Matthew 22:1:16.  
Verse 18  
Verse 19 Acts 25:17; Luke 23:47; Acts 3:14!  
Verse 20  
Verse 21

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- Verse 22 Acts 3:13 f.; Matthew 13:27 f.; 27:17!  
Verse 23  
Verse 24 24-26: Mark 15:15; Luke 23:24 f.; John 19:16a; Deuteronomy 21:6-8;  
Psalm 26:6, 73:13; 4 Susanna 46; 2 Samuel 1:16; 14:9; Jeremiah  
51:35.  
Verse 25  
Verse 26  
Verse 27 27-31: Mark 15:16-20; John 19:2f.; Matthew 26:49.  
Verse 28 Matthew 26:67; Isaiah 50:6.  
Verse 29  
Verse 30  
Verse 31  
Verse 32 32-37: Mark 15:21-26; Luke 23:26-34; John 19:17-27; Acts 6:9!  
Verse 33  
Verse 34 Psalm 69:22.  
Verse 35 *Psalm 22:19.*  
Verse 36  
Verse 37  
Verse 38 38-43: Mark 15:27-32a; Luke 23:35-38; Isaiah 53:12.  
Verse 39 Psalm 22:8, 109:25; Lamentations 2:15.  
Verse 40 Matthew 26:61! Matthew 4:3!  
Verse 41  
Verse 42 Luke 4:23; Zephaniah 3:15.  
Verse 43 Psalm 22:9; Isaiah 36:7, 20; Wisdom 2:13, 18-20; Matthew 16:16!  
Verse 44 44: Mark 15:32b; Luke 23:39-43.  
Verse 45 45-54: Mark 15:33-39; Luke 23:44-48; John 19:28-30; Amos 8:9; Jeremiah  
15:9.  
Verse 46 *Psalm 22:2.*  
Verse 47  
Verse 48 Psalm 69:22.  
Verse 49  
Verse 50  
Verse 51 Exodus 26:31 ff.; Hebrews 6:19! Hebrews 12:26.  
Verse 52 Exodus 37:12f.; Isaiah 26:19; Daniel 12:2.  
Verse 53 1 Corinthians 15:20! Matthew 4:5!  
Verse 54 Matthew 16:16!  
Verse 55 55 f.: Mark 15: 40 f.; Luke 23:49; John 19:24b-27; Mark 15:40!  
Verse 56 Matthew 61:28, 1 parallel; Matthew 4:21!  
Verse 57 57-61: Mark 15:42-47; Luke 23:50-55; John 19:38-42.  
Verse 58 Deuteronomy 21:22 f.  
Verse 59 1 Kings 13:29 f.  
Verse 60 Mark 16:4.  
Verse 61 Matthew 27:56!  
Verse 62 Matthew 21:45.



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Verse 63 John 7:12, 47; Luke 23:5, 14.  
Verse 64 Matthew 27:40, 12:40, 28:13.  
Verse 65 Matthew 12:45!  
Verse 66

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### Manuscripts

Through Reading 70A, January 30, 2011, I designed these notes on the availability of manuscripts to make the point that uncertainty exists about exactly what Greek to use for the purposes of translation. At that point, I began offering manuscript availability for background when examining Translating the New Testament: Text, Translation, Theology, which I purchased based on the review in the Catholic Biblical Quarterly.<sup>17</sup>

#### Philippians 2:6-11

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.<sup>18</sup>

P. Chester Beatty II in Dublin and University of Michigan in Ann Arbor (how they both have the same parchment mystifies me) have Philippians 1—4:18 dating from about the year 200.

#### Matthew 26:14—27:66

Kurt Aland and Barbara Aland, The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, 2nd ed., Erroll F. Rhodes, tr.<sup>19</sup>

Plate 13 is a photograph of a fragment of a Greek Gospel harmony found at Dura Europus (Tatian's Diatessaron ...): Matt. 27:56 and parallel.

The University of Michigan at Ann Arbor has a Third/Fourth Century papyrus with Matthew 26:19-52.

The University of Michigan at Ann Arbor has a Third Century papyrus with Matthew 26:29-40.

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<sup>17</sup> Robert Hodgson, Jr., review of Translating the New Testament: Text, Translation, Theology, Stanley E. Porter and Mark J. Boda (eds.) (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), the Catholic Quarterly, Vol. 72, No. 4 (October 2010) 877-878.

<sup>18</sup> Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 99.

<sup>19</sup> Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1989, 58, 98, 99, 100, 116, 119, 121, 123, 126, 127, 253, 290, 307, 308, 310, 311.

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The Fundació Sant Lluç Evangelista in Barcelona has a papyrus dating from about 200 with Matthew 26:14-15, 22-23, 31-33.

Plate 32 is a black and white photograph (all of the Alands' photographs are black and white) of a Sixth Century purple parchment manuscript famous for its almost full-page illustrations, but typically of the sumptuous manuscripts of the period it has little textual value. Shown are Christ before Pilate (Matt. 27:2) and the repentance and death of Judas (Matt 17:3-5).

The Ukrainian National Library in Kiev has a Sixth Century parchment with Matthew 27:7-30; and another parchment with Matthew 26; another with Matthew 26:59-70; 27:44-56. The Public Library in Leningrad has a parchment with Matthew 26.

The Biblioteca Nazionale in Naples has a parchment with Matthew 26:52—27:1.

The Osterreichische Nationalbibliothek in Vienna has an Eighth Century parchment with Matthew 28:5-19.

The Bodleian Library in Oxford has a Fourth Century parchment with Matthew 26:75—27:1, 3-4.

Nikanoros in Zavorda has a Ninth Century Parchment with Matthew 5—26.

The Alands write, "at Matt. 1:1 in the marginal reference 18 Gn 5, 1; 22, 18 that the reference after the semicolon intends Gn 22, 18, while the 18 at the beginning, which stands without any indication of book or chapter, refers to Matt. 1:18."

The Alands write,

In Matt. 27:9 the quotation in the text is ascribed to the prophet Jeremiah, although it is actually from Zech.

11:13; correspondingly in the manuscripts we find the information either omitted or corrected (cf. Nestle-Aland<sup>26</sup> apparatus *in loc.*). Quotations from the Old Testament which differ from the text of the Septuagint popular in the Church were often corrected to agree with it.

The Lectionary ascribes the quotation to Jeremiah. Note above *Zechariah 11:13* at Matthew 27:9. That is what "italics of a different verse or book, indicates a direct quote" means. I do not see this explained in Nestle-Aland<sup>27</sup>, but at this point, I am including the observation in the explanation of *italics* at the beginning of the Themes section above.

In a section "Smaller Omissions in the New Text," The Alands write

In Matt. 27:35 the supplementary quotation from the Psalms is derived from John 19:24. Besides the obvious presence of a devotional motive, the support in the manuscript tradition is so weak that no discussion is necessary (in the Nestle-Aland<sup>26</sup> apparatus the evidence for omission is not even given).

In the Nestle-Aland<sup>27</sup> I am using, the evidence for the omission is given, though I do not understand which manuscripts differ.

Concerning Matthew 26:74, the Alands write,

In Mark 14:68 the final words of the verse (και αλεκτωρ εφωνησεν) are placed in single brackets

because the evidence for their omission is of considerable strength, and for their inclusion it is distinctly superior. The internal criteria, however, are ambivalent. It can be argued that the omission occurred because the accounts in the other Gospels mention only a single cockcrow, and the texts directly parallel to Mark 14:68 do not refer to it. Yet on the other hand it can be argued that at the end of the pericope, where Matt. 26:74 and Luke 22:60 mention a cock's crow, Mark 14:72 has the cockle crow  $\epsilon\kappa \delta\epsilon\upsilon\tau\epsilon\rho\upsilon$  and concludes with a reference to  $\phi\omega\nu\eta\sigma\alpha\iota \delta\iota\varsigma$ . Of course there are manuscripts which omit both  $\delta\iota\varsigma$  and  $\epsilon\kappa \delta\epsilon\upsilon\tau\epsilon\rho\upsilon$ , but their authority has little weight. Both are evidently a part of the original text of the gospel of Mark. The parenthetical phrase seems accordingly to belong to the structure of the account here.

Concerning Matt. 26:39, the Alands write,

Luke 22:43-44 is placed in double brackets in the Greek text. This expresses the editors' conviction that these verses were not a part of the original text of the gospel of Luke. The fact that they were not removed and relegated to the apparatus, but retained in the text within double brackets (cf. the Pericope Adulterae), indicates that this is recognized as a very early tradition coming at least from the second century if not even earlier (attested by patristic quotations and allusions; cf. *GNT*<sup>3cor</sup>). The external evidence leaves no doubt that these verses were added to the original text of Luke not just because the witness for their omission is so strong ( ... ) and so forth; there is a further group of manuscripts which have the verses but with critical marks added to indicate their doubtful authenticity, as also at Mark 16:9-20). These verses also exhibit a conclusive clue to their secondary nature (like the Pericope Adulterae) in the alternative locations for its insertion. While the majority of the (now known) manuscripts place them at Luke 22:43-44, they are found after Matt 26:39 in the minuscule family 13 and in several lectionaries. This kind of fluctuation in the New Testament main manuscript tradition is one of the surest evidences for the secondary character of a text.

Relative to Matt 26:26, the Alands write,

As for 1 Corinthians, one passage requires comment. The textual variants in 1 Cor. 11:24 bear on only a detail of Paul's account of the Last Supper. Here the Majority text together with the traditional versions add at the beginning the words of institution  $\lambda\alpha\beta\epsilon\tau\epsilon \phi\alpha\gamma\epsilon\tau\epsilon$ . These words are

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taken from Matt. 26:26, and they represent nothing more than parallel assimilation, clearly opposed by the evidence of the textual tradition.