**41-44.**] QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46;  
Mark xii. 85—87, where see notes. St.  
Luke omits the question of the lawyer,  
which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems  
to have followed close on that, which (and  
not that in vv. 27 ff. here) was their *last  
to Him,* Mark xii.34.

**41.**] **unto them,** i. e. the Scribes. The same thing is signified by *“How say the Scribes?”* in Mark. In Matthew the question is addressed  
to the Pharisees. I mention these things  
as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a  
view which they (the Scribes, the Pharisees  
agreeing) entertained about the **Messiah.**  
Hence the three accounts diverge.  
43.] On in the book of **Psalms,** Wordsw.  
gays, “added here as conveying information  
necessary to Gentile readers.” This might  
be well, did the words occur in the Evangelist’s narrative: but surely not, when they are in a discourse of our Lord. If  
His words were so loosely reported as this,  
where is any dependence on the accuracy  
of the Evangelists?

**45—47.**] DENUNCIATION OF THE SCRIBES. Matt. xxiii. 6, 7. Mark xii.  
88—40, with which latter our text almost  
Yorbally, agrees: see notes there.

**45.**] This particular, **in the audience of all  
the people,** is only in Luke.

**CHAP. XXI. 1-4.**] THE WIDOW’S MITES. Mark xii. 41—44, where see notes.

**1. looked up**] Our Lord as yet has  
been surrounded with His disciples (see  
ch. xx. 45), and speaking to them and the  
multitude. He now lifts up His eyes, and  
sees at a distance, &c.

**5—36.**] PROPHECY OF HIS COMING,  
AND OF THE TIMES OF THE END.  
Matt. xxiv. 1-51 (xxv. 1—46). Mark  
xiii. 1—37. See notes on both, but especially on Matthew. Meyer says truly,  
that there is no trace in Luke of the