

Bibliographia. Annotated Bibliographies by Raul Corazzon | e-mail: rc@ontology.co

## Synoptic Problem: Bibliography of the main studies in English from 1964 (Gre - Klo)

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Studies (mainly from 1964) in alphabetical order:

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9: San - Tri

10: Tuc - Z

Bibliography of studies on Synopsis - Concordances - Harmonies of the Gospels

N.B. *Some abstracts will be added in the near future.*

### Studies on the Synoptic Problem

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6. Griesbach, Johann Jakob. 1778. "A demonstration that Mark was written after Matthew and Luke." In *J. J. Griesbach: Synoptic and Text-Critical Studies, 1776-1976*, edited by Orchard, Bernard and Longstaff, Thomas R. W., 103-135. Cambridge: Cambridge University Press.  
A translation of J. J. Griesbach's *Commentatio qua Marci Evangelium totum e Matthaee et Lucae commentariis decerptum esse monstratur* (1789, revised 1794) by Bernard Orchard.
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9. ———. 1999. "The Refusal of Matthean Foreign Bodies to Be Exorcised from Luke 9,22; 10, 25-28." *Ephemerides Theologicae Lovanienses* no. 75:104-22.
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Abstract: "The assumption that a productive and vital Aramaic tradition gave rise to early Christianity has haunted critical New Testament scholarship since its inception some 200 years ago. The traditional image of Christianity's birth in the Aramaic-speaking milieu of Palestine, together with the idea of the church's gradual expansion into the Hellenistic world, has made scholarship search unabatingly for Q's Aramaic ancestors. Fanciful translation hypotheses, prompted by Q's Semitisms and its LXXal style, are coupled in the literature with speculations about the transformation of Q's early apocalyptic outlook on history into a manual of sapiential instructions intended to shape Mediterranean life and culture. A closer comparison of the arguments advanced in support of or in opposition to this assumption reveals its problematic nature. Studies of the evolution of Q from a compilation of sayings into a Sayings Gospel have opened new vistas from within the document itself. Q's portrait of Jesus as Sophia's most trusted envoy, along with the literary devices employed by the Q redactors to flesh out their vision of Jesus, suggests strongly that at each stage of its evolution the document was at home, in language and in thought, in the Hellenistic milieu of Galilee and Syria."
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Chapter 1. *The Synoptic Problem*, pp. 1-14.
12. Gustaffson, Daniel. 2016. "Luke's Rewriting of the Markan Mélange of Christological Titles (Mark 8.27-33 par.; 12.35-37 par.; 14.55-64 par.)." In *Luke's Literary Creativity*, edited by Nielsen, Jesper Tang and Müller, Mogens, 185-207. New York: Bloomsbury.
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Fourth revised edition (First edition 1961).  
Chapter Five: *The Synoptic Problem*, pp. 136-208.
14. Guy, Harold H. 1972. "Did Luke Use Matthew?" *The Expository Times* no. 83:245-247.
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Abstract: "This article challenges Mark Goodacre's contention that the distribution of editorial fatigue in Matthew and Luke points not only to Markan priority but also to Luke's dependence on Matthew. Goodacre's argument is criticised through questioning the assumptions that Matthew's handling of Q would have been analogous to his handling of Mark and to Luke's handling of Q, as well as the claim

that no instances of editorial fatigue can be detected in Matthew's handling of the double tradition. The conclusion is that the argument from editorial fatigue cannot be used to establish that the existence of Q is improbable."

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Chapter 9: *The Synoptic Problem*, pp. 131-153; Chapter 10: *Q as an Entity*, pp. 154-162.
17. Hamann, H. P. 1970. "Sic et Non: Are We So Sure of Matthean Dependence on Mark?" *Concordia Theological Monthly* no. 41:462-469.
18. Hamilton, Catherine Sider, and Willits, Joel, eds. 2019. *Writing the Gospels: A Dialogue with Francis Watson*. London: T & T Clark.  
Contents: List of Contributors IX; Preface X; Permissions XII; Abbreviations XIII; Catherine Sider Hamilton: Introduction: Francis Watson's *Gospel Writing* and *The Fourfold Gospel*: engaging a "New Paradigm" 1  
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Part IV. Francis Watson's Response  
Chapter 12. Francis Watson: A reply to my critics 227;  
Bibliography 249; Index of Subjects 264; Index of Scripture and Other Ancient Sources 268-275.
19. Harrington, Jay M. 2000. *The Lukan Passion Narrative: the Markan Material in Luke 22,54 - 23,25: a Historical Survey: 1891-1997*. Leiden: Brill.  
"The passion narrative has been and continues to be one of the most studied sections of the Gospel of Luke. The problem is that many differences exist between the Lukan account and the passion in Mk, encompassing at times the absence of some material and the addition of other material as well as the difference in the order of various accounts. Our purpose is to reexamine the use of the Markan material in Lk. In recent years the discussion has once more focused on the question of Luke's sources as part of ongoing source-critical and redaction-critical research. The issue of Luke's use of a special source (or sources) for his passion narrative has again generated much scholarly debate. Consequently, some believe that the discussion has arrived at an impasse<sup>4</sup>. Led by proponents of the new literary criticism, a number of exegetes now prescind from source-critical investigation, and even from any supposition concerning sources.  
Although the Lukan passion narrative has been the focus of much analysis, no adequate history has sketched the contours of the debate. Our goal is not only to present a recent history, but to trace the discussion to its beginnings. We have generally followed a combination of a chronological and systematic order

alternating between proponents and opponents of the theory of a special source or sources. It has also been our intention to report dependence of scholars upon one another.

The survey, covering roughly the period from the 1880's to 1997, is divided into two major sections. The first details the development from P. Feine through the 1960's. The second period begins with the work of G. Schneider and continues up through 1997. In the treatment of each scholar's position, insofar as it is possible, we review their underlying Synoptic theory, their source theory as applied to the passion in general, then the trial of Pilate, and finally any contributions regarding the trial before Herod. Three appendices are provided: 1) Special LQ vocabulary and constructions according to J. Weiss, 2) Lukan priority theories, and 3) the Gospel of Peter and its relation to the Herod pericope." (pp. XI-XII, note omitted)

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  2. The Great Omission by St. Luke of the Matter contained in St. Mark vi. 45-viii. 16
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23. Hays, Christopher. 2008. "Marcion vs. Luke: A Response to the Plädoyer of Matthias Klinghardt." *Zeitschrift für die Neutestamentliche Wissenschaft und Kunde der Älteren Kirche* no. 99:213-232.
 

"Considerable mystery enfolds Marcion of Sinope, the notorious second century heresiarch, since none of the documents he bequeathed to history survive directly." (p. 213)

(...)

"One topic generated particularly heated debate, that of the relation between the Gospel of Luke and the Gospel of Marcion. Sparked by Johann Salomo Semler in 1783, the controversy raged until 1921, when Adolf von Harnack's magisterial monograph reaffirmed the traditional position that Marcion excised portions from Luke.(2) Though the alternative thesis cropped up only sporadically during the 20th century, a small contingent of scholars have recently reopened the question, including the recent learned essay of Matthias Klinghardt "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles."(5)" (pp. 213-214, a note omitted)

(...)

"Though Klinghardt considers the historically broad assent to Harnack's later, critically grounded reaffirmation of the position to have been prematurely dismissive (485), he has not yet overturned Harnack's case. The cumulative weight of internal evidence and considerations of dating corroborate the external testimony to Lukan priority over Marcion's Gospel, though whether the document which Marcion edited is identical with the canonical Third Gospel remains a viable question." (p. 232)

(2) A. von Harnack, *Marcion: Das Evangelium vom fremden Gott: Eine Monographie zur Geschichte der Grundlegung der katholischen Kirche* (TU 15), Leipzig 1921.

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Chapter 3: Relating the Gospels to Each Other, pp. 41-81.
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 "This book uncovers an early collection of sayings, called N, that are ascribed to Jesus and are similar to those found in the Gospel of Thomas and in Q, a document believed to be a common source, with Mark, for Matthew and Luke. In the process, the book sheds light on the literary methods of Mark and Thomas. A literary comparison of the texts of the sayings of Jesus that appear in both Mark and Thomas shows that each adapted an earlier collection for his own purpose. Neither Mark nor Thomas consistently gives the original or earliest form of the shared sayings; hence, Horman states, each used and adapted an earlier source. Close verbal parallels between the versions in Mark and Thomas show that the source was written in Greek. Horman's conclusion is that this common source is N. This proposal is new, and has implications for life of Jesus research. Previous research on sayings attributed to Jesus has treated Thomas in one of two ways: either as an independent stream of Jesus sayings written without knowledge of the New Testament Gospels or as a later piece of pseudo-Scripture that uses the New Testament as source. This book rejects both views."
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Abstract: The editors of JHJS have pulled together an ideal set of respondents to Q in Matthew: Robert Derrenbacher and Sarah Rollens, fellow alums of the University of Toronto program and representatives of the so-called 'Toronto School' of Q scholarship, Rafael Rodríguez, Synoptic source-critical agnostic and fellowtraveler in the world of ancient media, and Mark Goodacre, genial champion of the Farrar-Goulder hypothesis (fgh). I am grateful for the investment of time



- evident in their responses. While their expressions of appreciation for the work are welcome, naturally what is of most interest are the points they raise in critique. That this is a journal dedicated to historical Jesus research also raises the question of why the editors have seen fit to devote an issue to the Synoptic Problem debate. We will therefore conclude with reflections on the significance of the memory factor in the transmission of the Jesus tradition, as this becomes visible in Synoptic source relations, for historical Jesus enquiry."
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 "A grasp of nineteenth- and early-twentieth-century scholarship on the Synoptic Problem is indispensable for putting our own debates in perspective. Though good surveys of this fascinating and pioneering period are available, (1) as yet untried angle is a *media analysis* - what role particular concepts of memory, oral tradition, and the written medium played in nineteenth-century synoptic scholarship, and just as importantly, what was at stake when critics invoked media factors in their histories of the synoptic tradition and gospel writing. In this exploratory probe we will focus on Heinrich Julius Holtzmann and Paul Wernle, two of the most consequential critics of that era. In particular, we will look at how they deployed memory, oral tradition, and written sources in their quest for a pre-dogma Jesus." (p. 53)  
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82. Klinghardt, Matthias. 2008. "The Marcionite Gospel and the Synoptic Problem: A New Suggestion." *Novum Testamentum* no. 50:1-27.  
 Abstract: "The most recent debate of the Synoptic Problem resulted in a dead-lock: The best-established solutions, the Two-Source-Hypothesis and the Farrer-Goodacre-Theory, are burdened with a number of apparent weaknesses. On the other hand, the arguments raised against these theories are cogent. An alternative possibility, that avoids the problems created by either of them, is the inclusion of the gospel used by Marcion. This gospel is not a redaction of Luke, but rather precedes Matthew and Luke and, therefore, belongs into the maze of the synoptic interrelations. The resulting model avoids the weaknesses of the previous theories and provides compelling and obvious solutions to the notoriously difficult problems."
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 "In order to assess the importance of the Marcionite Gospel for the New Testament we must determine the editorial relation between this gospel and Luke: this is the basic problem for everybody dealing with the Marcionite Gospel, no matter whether for literary, historical or theological reasons. As I have argued in some detail elsewhere, I strongly believe that the direction of the editorial process linking the two texts runs from the Marcionite Gospel to Luke.(1) Only under this basic assumption does the full impact of the Marcionite Gospel become visible: with regard to the emergence of the gospel tradition, the understanding of the New Testament and its textual history, and many other – hitherto unanswered – questions.(2)" (p. 318)  
 (1) M. Klinghardt, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien* (2 vols.; TANZ 60/1-2; Tübingen: Francke, 2015). An English translation is in preparation. [*The Oldest Gospel and the Formation of the Canonical Gospels: Inquiry. Reconstruction - Translation - Variants*, Leuven, Peeters 2020]  
 (2) These problems precede and outweigh even a critical reconstruction of the text of the Marcionite Gospel: significant parts of the heresiologists' testimony,

- particularly the numerous contradictory attestations, will be evaluated according to the direction of the editorial process.
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"It is an honour to be able to respond to the nine essays in this collection, some offering arguments that advance the case for the Farrer or Mark without-Q hypothesis, and others that raise issues with the positing of Q as a component of the Two Document hypothesis. In this response I will treat the essays that advance the FH first (Eve, Gorman, Abakuks, Peterson, Landry, Poirier), and then the remaining three essays (Carlson, Olson, Goodacre). Although Poirier's essay is entitled to suggest that it deals primarily with Q, it is in fact an analysis of Delbert Burkett's critique of the FH, and a defence of some of the key features of the FH, rather than simply a treatment of Burkett's view of Q." (p. 226)
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- "The question posed in this chapter is not how Catholic scholars at the turn of the last century came to embrace the two-document hypothesis (2DH) - that is, the specific arguments that were made, although that too is important but what seems to have been at stake in them doing so. The matter is complicated by the fact that, as in the case of many treatments of the Synoptic Problem, the decision is often framed as simply a matter of historical or literary probability or even as "objective" scholarship; there is often very little reflection on what might be at stake, both conceptually and theologically, in a particular synoptic hypothesis. I hasten to add that this chapter does not take the view that synoptic hypotheses are embraced (or rejected) merely because they have or lack some perceived theological utility; that would be to misread the history of scholarship and this possibility was expressly rejected by scholars such as Marie-Joseph Lagrange and Friedrich Maier. Nevertheless, irrespective of the particular historical and literary grounds upon which a particular hypothesis is founded, there are theoretical "costs" and "advantages" entailed in that hypothesis. My interest is not in personal motivations, data for which is in almost all cases lacking, but rather in the larger theoretical or conceptual interests that may have been served by one or other synoptic hypothesis.(1)" (p. 165)
- (1) See Christopher M. Tuckett, "The Griesbach Hypothesis in the 19th Century," *JSNT* 3 (1979), 29-60 for an analogous exploration.
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114. ———. 2000. *Excavating Q: The History and Setting of the Sayings Gospel*. Minneapolis: Fortress Press. "This book explores two sets of issues crucial to the study of early Christianity: first, the basic methodological issues bearing on the identification and reconstruction of one of the earliest documents of the Jesus movement, and second, how so seemingly abstract and hypothetical a project has belonged and continues to belong to the history of discourse on early Christianity and what importance it has in that discourse. In short, it is a book on how one talks about Q, and why it matters. The motivations for this book are several. First, I have been thinking and writing about Q for two decades and have watched it transformed from a documentary source of rather limited interest into a major point of debate in matters of the

delineation of the early Jesus movement and in the quest of the historical Jesus. With much work already accomplished, this seems a mod juncture at which to review and evaluate what has been done. Second, for the last several years I have also conducted a doctoral seminar on the Synoptic Problem, inviting students to examine seriously, sympathetically, and critically a variety of solutions to the Synoptic Problem—not only the two Document hypothesis (2DH), but the Two Gospel (Griesbach) hypothesis (2GH), the complex hypotheses of Vaganay, Boismard, and Rolland, The solution of the so-called Jerusalem school, and the Farrer-Goulder hypothesis. Part of my concern has been to ensure that graduate students appreciate both the strengths and weaknesses of various Synoptic solutions, and that they understand the difference between well and poorly constructed hypotheses." (From the Preface, IX)

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