

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

Synoptic Problem: Bibliography of the main studies in English from 1964 (Mic - Pat)

Contents

The Bibliography is composed by the following sections:

Studies (mainly from 1964) in alphabetical order:

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4: Fit - Gou

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6: Kni - Mey

7: Mic - Pat (Current page)

8: Pea - Row

9: San - Tri

10: Tuc - Z

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

Studies on the Synoptic Problem

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 Contents: Preface VII; List of Contributors IX; Chapter 1. Heike Omerzu: Introduction: what is at stake by advocating or disputing to Two-Source Theory? 1; Part I History and Theory
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41. ———. 1995. "The Minor Agreements and Lk 10,25-28." *Ephemerides Theologicae Lovanienses* no. 71:151-160.
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Abstract: "In a recently published essay I studied the minor agreements used by some scholars for expanding Q to triple-tradition passages. I examined Q 3,2-4; 3,21-22; 6,12-16; 10,25-28; 12,1b; 17,2; 17,31 as possible candidates for inclusion in Q and had to conclude that "in none of them the Matthew-Luke agreements against Mark seem to provide conclusive evidence". One of these passages, the pericope of the Great Commandment, was studied again, and more extensively, with regard to the alternative theory of Luke's use of Matthew. It is to this last essay that R.H. Gundry now responds with a Rejoinder."

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16. The Sources of Matthew: U. Luz; 17. Urmarcus révisé: M.-É. Boismard. IV. The Sayings Source Q; 18. Q: From Source to Gospel; 19. Documenta Q: Q 11,2b-4; 20. Note on Q 4,1-2; 21. Nazara in Q: Pro and Con; 22. The Divorce Saying in Q 16,18; 23. Saving/Losing One's Life: Luke 17,33 (Q?) and Mark 8,35; 24. Mark and Q: Assessment: H. Fleddermann. V. John and the Synoptics Revisited; 25. Once More Luke 24,12: A. Dauer; 26. A Supplementary Note on Lk 24,12; 27. Note on Mt 28,9-10; 28. Short Note on John 19,26-27; 29. Jean 4,46-54: Une leçon de méthode: S. Landis; 30. John and the Synoptics in Recent Commentaries: U. Wilckens, U. Schnelle; 31. The Question of John and the Synoptics: D.M. Smith; 32. The Gospels and Jesus: J.D. Crossan.
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- "The purpose of this historical-critical study is to evaluate the various ways that critics have appealed to the phenomenon of order in attempting to resolve the synoptic problem. But what is "the phenomenon of order"? It refers neither to the historical order of events in the life of Jesus of Nazareth nor to the chronological order in which the gospels were written, but to a literary feature related to the narrative structures of the gospels. Within the context of gospel source criticism, "the phenomenon of order" denotes the pattern of agreement and disagreement between the first three gospels with respect to narrative sequence or to the order in which pericopes are arranged.(11) As such, this particular phenomenon must be distinguished from similar patterns of convergence and divergence in the order of words, phrases, clauses, or even subsections within pericopes.(12)
- This study is restricted to the phenomenon of order in relation to material shared between all three gospels ("the triple tradition"), together with material shared between Matthew and Mark and between Mark and Luke. Sometimes designated "the Marcan tradition," this appellation stems from the view that the Gospel of Mark, or a document similar to Mark's Gospel, was a principal source for Matthew's and Luke's Gospels. No prejudice should be read into my decision to exclude an analysis of the significance of similarity and dissimilarity in the sequential arrangement of material common only to Matthew's and Luke's Gospels." (pp. 3-4)
- (...)
- "The following historical and analytical survey is divided into three sections. Section I explores the *fons et origo* of arguments from order for each of these two views: Mark's dependence on Matthew's and Luke's Gospels or Matthew's and Luke's dependence on Mark's Gospel. The first to argue for a particular source theory on the basis of the phenomenon of order was Johann Jakob Griesbach (1745-1812), who also set source criticism of the gospels on a scientific foundation by constructing a tool designed to facilitate critical comparison of the first three gospels. He called his tool a "synopsis" because it presented the texts of Matthew, Mark, and Luke in parallel columns so they could be viewed simultaneously. Consequently, the first three gospels have since been referred to collectively as "the synoptic gospels"." (p. 7)
- (...)
- "Section II traces the development of two distinct arguments from order for Marcan priority in English-speaking synoptic criticism between the publication of F. H. Woods's influential study, "The Origin and Mutual Relation of the Synoptic Gospels," and the release of B. H. Streeter's epochal book on *The Four Gospels*." (p. 7, two notes omitted)
- (...)
- "Section III examines major turning points in synoptic criticism since the publication in 1951 of B. C. Butler's *The Originality of St Matthew*, which forced a number of critics to reassess B. H. Streeter's "fundamental solution." The developmental thread in this section is, first, Butler's demonstration that Streeter's argument from order for Marcan priority was not so much an argument as a fallacious inference; second, Farmer's resuscitation of Griesbach's hypothesis as the

theory that allegedly provides the most tenable explanation of the various literary phenomena in the synoptic gospels, particularly the phenomenon of order; and third, Tuckett's defense of a particular type of argument from order in the wake of Butler's and Farmer's criticisms of the use of an inconclusive argument for Marcan priority."(p. 9)

(11) In the first instance, "the phenomenon of order" simply refers to the sequential arrangement of pericopes in any one gospel, but it is the pattern of agreement and disagreement between the different arrangements of pericopes in all three gospels that is significant for determining their interrelationships.

(12) Cf. Thomas R. W. Longstaff, *Evidence of Conflation in Mark? A Study in the Synoptic Problem* (Missoula MT: Scholars Press, 1977). An entire issue of *Second Century* (6/2 [Summer 1987-1988]) is devoted to Longstaff's study under the heading "Order in the Synoptic Gospels: Patterns of Agreement within Pericopes."

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"In the literature on the Lord's Prayer one frequently finds the claim that there are no credible reasons for Luke to have rejected the material he must have omitted if he knew the longer version of the prayer. I do not doubt that many of those accustomed to thinking of Luke's prayer as earlier and more original will not find the reasons for omission proposed here to be fully convincing. Deductions about what an author might or might not have done are never absolutely conclusive but always involve a contest of plausibility among various options. The question, though, is whether more convincing reasons can be given for the other side. There seems to be a working assumption among many scholars that we should assume as a default position that Luke copied out everything in his source for the Lord's Prayer unless it can be demonstrated that Luke necessarily would have omitted it. We would have a great deal of difficulty explaining Luke's omissions from Mark in the Sower, or Gethsemane, or Jairus' Daughter, if this standard were applied consistently. It ought to be incumbent on those asserting that Luke would have retained the unparalleled material from the Lord's Prayer had he known it to produce reasons that are equally or more convincing than the ones given here for their omission. I do not think this has been done." (p. 118)
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 "This study is the first attempt to coordinate, within the compass of a single volume, the three separate lines of argument necessary to solve the Synoptic Problem, namely the historical and patristic evidence, the internal critical evidence for mutual literary dependence, and the "scenario" necessary to show how the tensions between the first and the second lines of argument can be satisfactorily resolved. It is the work of two scholar priests. Harold Riley, an Anglican, and Bernard Orchard, a Benedictine monk, and forms a further link in a series of studies of the Synoptic Problem, initialed by John Chapman. Christopher Butler, and later developed by William R. Farmer. David L. Dungan H. H. Stoldt. T. R. W. Longstaff, and many

others who have over the past fifty years helped to expose the weaknesses of the various Markan-Priority hypotheses, and have now built up a strong case for the contrary hypothesis known as the Two-Gospel Hypothesis, a recent development of the old Griesbach Hypothesis.

(...)

Part one does not attempt to deal with the usual flaws in the argument for Markan Priority, for these have been adequately dealt with by other writers. Instead, Riley works out an original argument in which he shows how the thematic order of Matthew cannot be derived from Mark, nor can that of Luke; and he is then able to show that Mark is in fact derived mostly from our Matthew and our Luke. His section concludes with a refutation of G. M. Styler's "key-passages" in favor of Markan Priority.

In part two the historical testimonies are approached scientifically, that is to say, in chronological order according to the dates of the documents in which the evidence has come down to us. Thus the vital Papias testimony is dealt with only when the discussion reaches the fourth century witnesses. In the course of this part the following points become clear: (1) that the evidence for the apostolic origin of the Gospels is in reality both consistent and cogent, despite the two or three minor discrepancies, for which adequate explanations are available; (2) that the late appearance (in mid-second century) of the first direct written attestation of the authorship of the Gospels is in itself no argument for disregarding its value; and (3) that the "John the Presbyter" legend is a fabrication of Eusebius on the basis of a single comment of Dionysius of Alexandria. Thus the conclusions of part two support those of part one.

Part three, however, will probably be the principal object of critical concern, and understandably, in view of the revolutionary yet conservative nature of the thesis proposed. For here there is a great problem, since scholarly integrity requires that a serious effort be made to see if the data of the patristic tradition, now shown to be compatible with the critical evidence, actually slot into the historical development of the Primitive Church as portrayed in the Acts of the Apostles. In fact they do, and part three shows that it makes excellent sense, historically speaking, for our Greek Matthew to be the first gospel and for our Luke to be the second, with Mark chronologically in the third place. In fact, if Acts was written and completed before Paul's release from his Roman confinement, it makes good sense to see Matthew as composed for the primitive Jewish Christian Church described in Acts 1-12, and Luke to have been written for Paul's converts of Acts 13-28. In other words, each Gospel reflects a well-defined stage in the development of the Church, seen against the background of the struggle between the Circumcision and the Non-Circumcision parties. Peter and Paul being the two key figures." (Foreword, X)

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"The late, great Burton Scott Easton was once heard to say that his idea of heaven was a group of competent scholars, sitting about a table through eternity, discussing the synoptic problem. I hope we may infer, not that it will take eternity to solve the problem, rather, that something very like heaven are occasions such as the one that brought forth the present essay. At its 1979 meeting, the SBL [Society of Biblical Literature] Group on the Relationships of the Gospels held a panel discussion. The topics were (a) my old book, *The Gospel Before Mark*, and (b) a statement from me that had appeared in *Seminar Papers Vol. 1*. The assignment for the latter was to indicate where my own thinking about the synoptic problem had changed in the past quarter-century and, every whit as important, where it had not. The present article has been revised in the light of comments from the panelists³ and from the JBL editorial board." (p. 389, notes omitted)
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Abstract: "Whereas the recent studies by Mark Goodacre and Simon Gathercole focus on sayings in the Gospel of Thomas which have close Synoptic parallels, this review article highlights the historical and theological questions raised by a late rather than early Thomas.

Furthermore, the review argues that too much credit is given to scanty or ambiguous evidence for Synoptic dependence (Gathercole), and that several cases of verbatim agreement between Thomas and the Synoptic Gospels (Goodacre) are brief, formulaic

sayings which might in fact indicate familiarity with Q. Drawing on the modern analogy of how jokes circulate, 'diagnostic shards' (Goodacre) of shared words and phrases do not necessarily brand the author of Thomas as a plagiarist, but point in all likelihood to the author's reliance on common oral tradition. Thomas also draws on numerous other, Synoptic-like traditions that are clearly independent of the canonical Gospels."