MOROGORO BIBLE COLLEGE

3 MATTHEW, MARK and LUKE

# ‘Synoptic Gospels’ terminology

## derived from arrangement into ‘synopsis’—to be seen together

# Source criticism

## focuses on written sourcesLuke 1:1 ‘many have undertaken to set down an orderly account of the events’

# Phenomena in synoptic Gospels

## agreements

### agreement in wordingMatthew 22:22-33//Mark 12:18-27//Luke 20:27-40 (underlinings show agreements of all three; dotted underlinings show near-agreements; plain text is unique to that writer)—see appendix 1

### agreement in sequence of stories—see appendix 2

### agreements in two Gospels alone (esp. Matthew and Luke)Matthew 7:7-11//Luke 11:9-13 (underlinings mark the only words *not* agreeing)—see appendix 3

## differences

### vocabulary in detailsMatthew 22:22-33//Mark 12:18-27//Luke 20:27-40—see appendix 1

### sections unique to each Gospele.g. Matthew 13:36-52; Mark 3:19b-21; Luke 15

# The ‘two source’ theory

## (i) priority of Mark

## (ii) use of ‘Q’ and Mark by Matthew and Luke

# Mark 3:1-6 and parallels [see appendix 4]

## stories very close, which suggests use of sources

### but some discrepancies

#### Matthew has v 11, paralleled in Luke elsewhere (14:5)

#### Matthew’s conclusion in v 12b

#### conclusion in v 12b seems to come from Mark 3:4

#### omission of anger of Jesus (Mark 3:5) by Matthew

#### what about Matthew 12:11-12a//Luke 14:5?

# The value of source criticism

## shows limits of study of the synoptic Gospels

### evangelists not aiming at verbatim reproduction of sources

### such as sayings of Jesus—paraphrased, expanded and modified to help readers understand significance

### evangelists vary order of events: not chronological, except in broadest sense

#### helps to see emphases of individual writers in their use of the material

# APPENDIX 1: Matthew 22:22-33//Mark 12:18-27//Luke 20:27-40

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| *Matthew 22:22-33* | *Mark 12:18-27* | *Luke 20:27-40* |
| 23 The same day some Sadducees came to him, saying there is no resurrection; and they asked him a question, saying, 24 “Teacher, Moses said, ‘If a man dies childless, his brother shall marry the widow, and raise up children for his brother.’ 25 Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. 26 The second did the same, so also the third, down to the seventh. 27 Last of all, the woman herself died. 28 In the resurrection, then, whose wife of the seven will she be? For all of them had married her.” 29 Jesus answered them, “You are wrong, because you know neither the scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.31 And as for the resurrection of the dead, have you not read what was said to you by God, 32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is God not of the dead, but of the living.” 33 And when the crowd heard it, they were astounded at his teaching. | 18 Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying, 19 “Teacher, Moses wrote for us that ‘if a man’s brother dies, leaving a wife but no child, the man shall marry the widow and raise up children for his brother.’ 20 There were seven brothers; the first married and, when he died, left no children; 21 and the second married her and died, leaving no children; and the third likewise; 22 none of the seven left children. Last of all the woman herself died. 23 In the resurrection whose wife will she be? For the seven had married her.” 24 Jesus said to them, “Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.26 And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is God not of the dead, but of the living; you are quite wrong.” | 27 Some Sadducees, those who say there is no resurrection, came to him 28 and asked him a question, “Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. 29 Now there were seven brothers; the first married, and died childless; 30 then the second 31 and the third married her, and so in the same way all seven died childless. 32 Finally the woman also died. 33 In the resurrection, therefore, whose wife will the woman be? For the seven had married her.” 34 Jesus said to them, “Those who belong to this age marry and are given in marriage; 35 but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. 36 Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. 37 And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. 38 Now he is God not of the dead, but of the living; for to him all of them are alive.” 39 Then some of the scribes answered, “Teacher, you have spoken well.” 40 For they no longer dared to ask him another question. |

# APPENDIX 2: Agreement in the sequence of stories

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| *Story* | *Matthew* | *Mark* | *Luke* |
| Jesus’ teaching in the synagogue in Capernaum |  | 1:21-22 | 4:31-32 |
| Jesus’ healing of the demonised man in the synagogue |  | 1:23-28 | 4:33-37 |
| Jesus’ healing of Peter’s mother in law | 8:14-15 | 1:29-31 | 4:38-39 |
| Jesus healing and exorcising in the evening: summary | 8:16-17 | 1:32-34 | 4:40-41 |
| Jesus leaves Capernaum |  | 1:35-38 | 4:42-43 |
| Jesus preaching in Galilee: summary | 4:23 | 1:39 | 4:44 |
| The miraculous catch of fish |  |  | 5:1-11 |
| Jesus heals a leper | 8:1-4 | 1:40-45 | 5:12-16 |
| Jesus heals a paralysed man | 9:1-8 | 2:1-12 | 5:17-26 |
| Jesus calls Levi to follow him | 9:9-13 | 2:13-17 | 5:27-32 |
| A question about fasting | 9:14-17 | 2:28-22 | 5:33-39 |
| A question about plucking grain on the sabbath | 12:1-8 | 3:1-6 | 6:1-5 |
| A question about healing on the sabbath | 12:9-14 | 3:1-6 | 6:6-11 |
| Healing by the sea: summary | 4:24-24; 12:15-16 | 3:7-12 | 6:17-19 |
| Jesus chooses the twelve | 10:1-4 | 3:13-19 | 6:12-16 |

# APPENDIX 3: A parallel of Matthew and Luke where Mark does not have the story

The words are all the same except for those underlined.

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| *Matthew 7:7-11* | *Luke 11:9-13* |
| 7 “Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. 8 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 9 Or what man of you who, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish, would give a snake?11 If you, then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! | 9 “And I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. 10 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. 11 What father among you who, if his son asks for a fish, would give a snake instead of a fish? 12 Or if he asks for an egg, will give him a scorpion? 13 If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!” |

# APPENDIX 4: Mark 3:1-6 and parallels

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| *Matthew 12:9-14* | *Mark 3:1-6* | *Luke 6:6-11* |
| 9 He left that place and entered their synagogue; 10 a man was there with a withered hand, and they asked him, “Is it lawful to cure on the Sabbath?” so that they might accuse him.11 He said to them, “Suppose one of you has only one sheep and it falls into a pit on the Sabbath; will you not lay hold of it and lift it out? 12 How much more valuable is a human being than a sheep! So it is lawful to do good on the Sabbath.”13 Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other. 14 But the Pharisees went out and conspired against him, how to destroy him. | 1 Again he entered the synagogue, and a man was there who had a withered hand. 2 They were watching him to see whether he would cure him on the Sabbath, so that they might accuse him.3 And he said to the man who had the withered hand, “Come forward.” 4 Then he said to them, “Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?” But they were silent. 5 He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6 The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him. | 6 On another Sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. 7 The scribes and the Pharisees were watching him to see whether he would cure on the Sabbath, so that they might find grounds to bring an accusation against him. [14:5] Then he said to them, “If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a Sabbath day?”8 But he knew what they were thinking, and he said to the man who had the withered hand, “Come and stand in the middle.” He got up and stood there. 9 Then Jesus said to them, “I ask you, is it lawful to do good or to do harm on the Sabbath, to save life or to destroy it?” 10 After looking around at all of them, he said to him, “Stretch out your hand.” He did so, and his hand was restored. 11 But they were filled with fury and began discussing with one another what they might do to Jesus |