

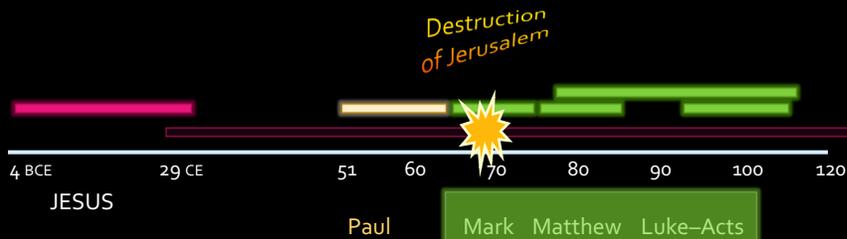
Class 7b

PROBLEMS FOR MARRIAGE SEX & THE SINGLE SAVIOR

Outline

- The development of the gospel tradition
- The synoptic gospels and the synoptic problem
 - definition, "problem," evidence, solution
- Martin's 3 chapters

The Development of the Gospel Tradition



Mark 13:14-19

¹⁴ "But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains; ¹⁵ the one on the house must not go down or enter the house to take anything away; the one in the field must not turn back to get a coat. ¹⁶ Go to those who are pregnant and to those who are nursing infants in those days! ¹⁸ Pray that it may not be in winter. ¹⁹ For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be.

Defining Synoptic

Matthew, Mark and Luke "see the story with each other"

Matthew 9:18-19

While he was saying these things to them, behold, a ruler came in saying, [and] knelt before him, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus rose and followed him, with his disciples.

Mark 5:22-24

And one of the synagogue leaders named Jairus comes and seeing him falls at his feet and implores him repeatedly, "My little daughter is at the point of death. Come so that you might lay the hands on her, so that she may be made well and live." And he went away with him.

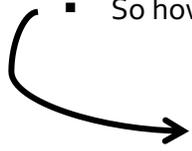
Luke 8:41-42

And behold, a man came named Jairus, who was a ruler of the synagogue; and falling at the feet of Jesus he implored him to come into his house, that he had an only daughter, about twelve years, and she was dying. As he went, the people choked round him.

So What's the Problem?

The Synoptic Problem

- Matthew-Mark-Luke are SO similar that they must share some sources in common
- But they are also different from each other
- So how do we explain their literary relationship?

 This question is called the *synoptic problem*

Answering the Problem

The Evidence

Case 1

Some material is shared by Mark, Matthew and Luke. This is called the Triple Tradition.

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[and] knelt before him, saying, "My daughter

has just died; but come and lay your hand on her, and she will live." And Jesus rose and followed him, with his disciples.

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Answering the Problem

The Evidence

Case 2

Some material is not in Mark at all, but is identical in Matthew and Luke. This is called the Double Tradition.

Matthew 10:37-38

“He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow after me is not worthy of me.”

Mark

Luke 14:25-26

Great crowds accompanied him; and turning around he said to them, “If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he is unable to be my disciple. Whoever does not bear his own cross and come after me, is not able to be my disciple.”

Answering the Problem

The Evidence

Case 3

Some material is only in Matthew, and some material is only in Luke.

Matthew

Mark

Matthew 25:31-46

“When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’”

Answering the Problem

The Two-Source Solution

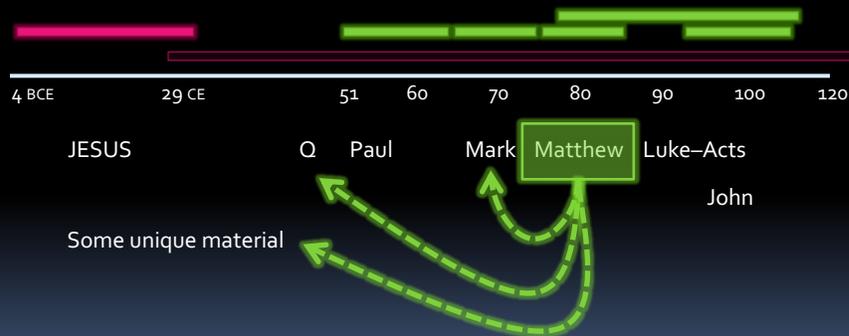
Matthew and Luke used two shared sources for their gospels,

- Q (a list of sayings of Jesus)
- and the Gospel of Mark,

in addition to their own unique material, to compose their gospels.

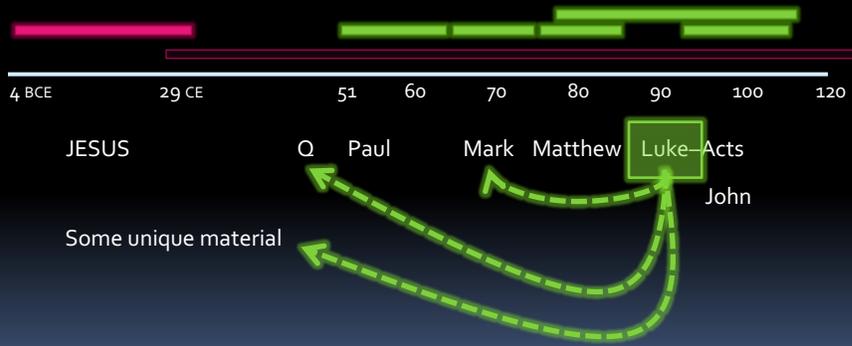
Matthew's Sources

Two Shared Sources, Several Unique Ones



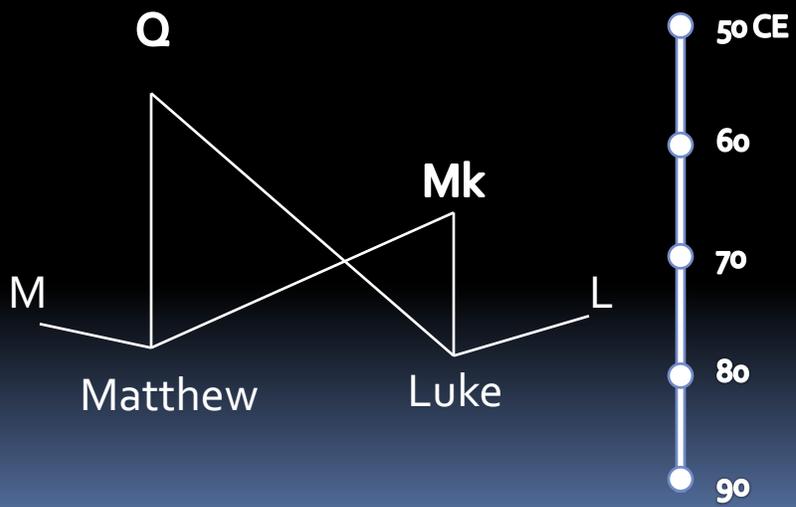
Matthew's Sources

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The Formation of the Gospels:

A Sketch of the Two-Source Hypothesis



Proofs for the Two-Source Solution

1. Markan Priority

- The style and theology of Mark's gospel is rough. It's easier to explain how later authors "cleaned up" Mark than to argue that Mark abbreviated the other gospels and created an inferior narrative.

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While he was saying these things to them, behold, a ruler came in

[and] knelt before him, saying, "My daughter

has just died, but come and lay your hand on her, and she will live." And Jesus rose and followed him, with his disciples.

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Proofs for the Two-Source Solution

1. Markan Priority

- The style and theology of Mark's gospel is rough. It's easier to explain how later authors "cleaned up" Mark than to argue that Mark abbreviated the other gospels and created an inferior narrative.
- Matthew and Luke have all of Mark except a few problematic passages, and largely follow Mark's order. Meanwhile, there's a lot in Matthew and Luke that doesn't appear in the other or in Mark.

2. "Q" (Q stands for *Quelle*, the German word for source)

- It's reasonable to imagine that a list of Jesus' sayings would have circulated.
- We've never found it, but the *Gospel of Thomas* is like it.

The Eschatological Family that Jesus Forms He *breaks up* rather than supports the traditional family

Eschatological – having to do with the “end times”

Mark 3:19b Then he went home; ²⁰and the crowd came together again, so that they could not even eat. ²¹When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.”

Synopses #1–3

Q 14:25-26 →

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more than me is not worthy of me; and he who does not take his cross and follow after me is not worthy of me.”

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and wife and children and brothers and sisters, yes, and even his own life, he is unable to be my disciple. Whoever does not bear his own cross and come after me, is not able to be my disciple.”

Thomas 55



cross as I do, he will not be worthy of me.”

The Eschatological Family that Jesus Forms He *breaks up* rather than supports the traditional family

Our 3 chapters from Martin:

1. Jesus himself was celibate
2. He breaks away from his family, and encourages followers to do the same, and forms a "fictive" eschatological family
3. He prohibits divorce, which his disciples understand means that he discourages marriage in the first place (Luke has Jesus allow divorce and prohibit remarriage)

