

HANDOUT

1. Overview of Canonical Mark against Luke 4-5

MARK	LUKE
1:14-15 Jesus goes to Galilee	4:14-15 Jesus goes to Galilee
1:16-20 Calling of Simon and Others	4:16-30 Preaching at Nazareth
1:21-28 Preaching at Capernaum	4:31-37 Preaching at Capernaum
1:29-31 Healing of Simon's Mother-in-law	4:38-39 Healing of Simon's Mother-in-law
1:32-34 Healings at Evening	4:40-41 Healings at Evening
1:35-39 Departure for Other Towns [in <i>Galilee</i>]	4:42-44 Departure for <i>Judea</i>
1:40-45 Healing a Leper	5:1-11 Calling of Simon and Others
	5:12-16 Healing a Leper
6:1-6 Preaching at Nazareth	

2. Markan Order of Units Restored in Luke 4-5

Italics indicate sections which were later relocated in making Deutero-Luke

MARK	LUKE
1:14-15 Now after John was arrested, Jesus came into Galilee preaching the Gospel of God and saying, The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the Gospel	4:14-15 And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all.
	Gospel of God: The content of Jesus's original teaching is systematically eliminated in Luke power of the Spirit: Here and below Luke emphasizes Jesus's mana or personal power
[4:1] And a very large crowd gathered around him, . . .	5:1-10 <i>While the people pressed upon him to hear the word of God, he was standing by the Lake of Gennesaret. And he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets.</i>
1:16 And passing along by the Sea of Galilee he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen.	<i>Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, Put out into the deep and let down your nets for a catch. And Simon answered, Master, we toiled all night and took nothing. But at your word I will let down the nets. And when they had done this, they enclosed a great shoal of fish. And as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came, and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the catch of fish which they had taken. And so also were James and John, sons of Zebedee, who were partners with Simon.</i>
[4:1] . . . so that he got into a boat and sat in it on the sea, and the whole crowd was beside him on the land.	

pressed upon him is adapted from the boat preaching of Mk 4:1, as Luke's way of getting from general to specific Mark's **Andrew** is omitted in Luke as narratively superfluous

let down your nets: This episode (cf Jn 21) is Lukan suppletion, meant to background the Markan "fishers of men" *

MARK

LUKE

1:17-20 And Jesus said to them, Follow me, and I will make you become fishers of men. And immediately they left their nets and followed him. And going on a little farther, he saw **James** the son of Zebedee and John his brother, who were in their boat mending their nets. And immediately he called them, and they left their father Zebedee in the boat with the hired hands, and followed him.

James and John (cf Andrew, above) are omitted by Luke as narratively superfluous at this point **they** (cf preceding) reverts to the Markan consciousness, and treats James and John as also called by Jesus

1:21-28 And they went into Capernaum, and immediately on the Sabbath he entered the synagogue and taught. And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.

And immediately their was in the synagogue a man with an unclean spirit, and he cried out, What have What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God. But Jesus rebuked him, saying, Be silent, and come out of him! And the unclean spirit, convulsing him, and crying with a loud voice, came out of him.

And they were all amazed, so that they questioned among themselves, saying, What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him. And at once his fame spread everywhere throughout all the surrounding region of Galilee.

Capernaum: The Proto-Luke narrative is already set in Galilee, but we here meet Capernaum for the first time
and power: Again Luke emphasizes the personal power of Jesus, especially his healing power
having done him no harm: The demon in Luke is not allowed to prevail even slightly over the power of Jesus
region: Luke suppresses Mark's "of Galilee" since he has made that identification earlier; see **Capernaum** above

1:29-31 And immediately he left the synagogue, and entered the house of Simon **and Andrew**, with James and John. Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took her by the hand and lifted her up, and the fever left her, and she served them.

and Andrew: Luke regularly eliminates Andrew from his story; James and John are narratively superfluous here
Simon's house: Only if we take the Lukan material *in Markan order* do we know who "Simon" is

1:32-34 That evening at sundown they brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door. And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.

every: Luke replaces Mark's "many" with something stronger; there are no limitations on the power of Jesus
the Christ: Luke again spells out just what it is that the demons knew about Jesus. No Messianic Secret here.

5:10-11 *And Jesus said to Simon, Do not be afraid, henceforth you will be catching men. And when they had brought their boats to land,*

they left everything and followed him.

4:31-37 And he went down to **Capernaum**, a city of Galilee. And he was teaching them on the Sabbath. And they were astonished at his teaching, for his word was with authority.

And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God. But Jesus rebuked him, saying, Be silent, and come out of him! And when the demon had thrown him down in the midst, he came out of him, **having done him no harm.** And they were all amazed, and said to each other, What is this word? For with authority **and power** he commands the unclean spirits, and they come out. And reports of him went out into every place in the surrounding **region.**

And he arose and left the synagogue, and entered **Simon's house.** Now Simon's mother-in-law was ill with a high fever, and they besought him for her. And he stood over her and rebuked the fever, and it left her, and immediately she rose and served them.

4:40-41 Now when the sun was setting, all those who had any that were sick with various diseases brought them to him.

and he laid his hands on **every** one of them and healed them. And demons also came out of many, crying You are the Son of God! But he rebuked them, and would not allow them to speak, because they knew that he was **the Christ.**

MARK

1:35-39 And in the morning, a great while before day, he rose and went out to a lonely place, and there he **prayed**. And Simon and those who were with him pursued him. And they found him and said to him, every one is searching for you. And he said to them, Let us go on to the next towns, that I may preach there also, for that is why I came out. And he went throughout all Galilee, preaching in their synagogues, and casting out demons.

prayed: In Mark, this is narratively inconsistent with what follows. Luke relocates it; cf below

the people: This is an adjustment made *after* the Lukan Shift, since in Proto-Luke Simon is not yet a disciple **Judea** in Luke contrasts with Mark's exclusive Galilee: Luke here expands Jesus's early preaching into Judea

1:40-45 And a leper came to him beseeching him, and kneeling said to him, If you will, you can make me clean. **Moved** with pity, he stretched out his hand and said to him, I will; be clean. And immediately the leprosy left him, and he was made clean. And he **sternly** charged him charged him and sent him away at once, and said to him, See that you say nothing to anyone, but go show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people. But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in the country, and people came to him from every quarter.

the cities: in the Proto-Luke order, this follows smoothly from the previous text

fell on his face: this and the following "**Lord**" in Luke show greater reverence than does Mark **moved with pity**. Luke omits this (and Mark's **sternly**), as emotions incompatible with a divine being

"go" in Luke shifts from indirect to direct discourse, retaining [through "editorial fatigue"] the Markan prototype **prayed:** Luke shifts to this position (where there is no inconsistency) the "pray" of Mark 1:35; see above

2:1-2 And when he returned to Capernaum, after some days, it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door, and he was **preaching** the word to them.

Galilee: The Proto-Luke location is Judea, so "Galilee" is not redundant here; and "Jerusalem" is more plausible

2:3-7 And they came, bringing to him a paralytic carried by four men.

And when they could not get near him because of the crowd, they removed the roof about him, and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said, My son, your sins are forgiven. Now, some of the scribes were sitting there, questioning in their hearts, Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?

LUKE

4:42-44 And when it was day, he departed and went into a lonely place. And **the people** sought him and would have kept him from leaving them. But he said to them, I must preach the good news of the Kingdom of God to the other cities also, for I was sent for this purpose. And he was preaching in the synagogues of **Judea**.

5:12-16 While he was in one of **the cities**, there came a man full of leprosy, and when he saw Jesus, he **fell on his face** and besought him, **Lord**, if you will, you can make me clean. And he stretched out his hand and touched him, saying I will; be clean. And immediately the leprosy left him. And he charged him

to tell no one, but "**go** and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to the people." But so much the more the report went abroad concerning him,

and great multitudes gathered to hear and be healed of their gathered to hear and to be healed of their infirmities. But he withdrew to the wilderness and **prayed**.

5:17 On one of those days, as he was teaching, there were Pharisees and teachers of the Law sitting by, who had come from every village of **Galilee** and Judea and from Jerusalem.

and the **power** of the Lord was with him to heal.

5:18-21 And behold, men were bringing on a bed a man who was paralyzed, and they sought to bring him in and lay him before Jesus. But finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. And when he saw their faith, he said, Man, your sins are forgiven you. And the scribes and the Pharisees began to question, saying, Who is this that speaks blasphemies? Who can forgive sins but God alone?

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3. Continuity in Lk 8-9 On Removal of the Nazareth Episode

Following the order of units in Mark 6, all of which have counterparts in Luke

MARK

5:41-43 Taking her by the hand he said to her,
Talitha cumi, which means,
 Little girl, I say to you, arise.
 And immediately the girl got up and walked,
 for she was **twelve years old**.
 And immediately they were overcome
 with amazement. And he **strictly** charged them
 that no one should know this,
 and told them to give her **something to eat**.

Talitha cumi: not for Luke are these regionally limiting Aramaisms: Jesus is for everyone
twelve years old: Luke sees that this has nothing to do with the cure, and omits it.

strictly: Here again Luke omits Markan adverbs which imply ordinary human emotion on Jesus's part
something to eat: too physical, and too much an anticlimax, for Luke

6:1-3 He went away from there
 And came to his own country,
 and his **disciples** followed him.
 And on the Sabbath he began to teach
 in the synagogue,

And many who heard him were astonished, saying,

Where did this man get all this? What is the
 wisdom given to him? What mighty work
 are wrought by his hands!
 Is this not the carpenter, the son of Mary
 and the brother of James and Joses and Judas
 and Simon, and are not his sisters here with us?
 And they took offense at him.

brought up: Luke clarifies Mark's "own country"

fulfilled: Not for Luke the Messianic Secret; he shows what Nazareth was offended at.

at Capernaum: In Markan order, this knowledge of Jesus' previous healings is perfectly logical.

NB: This is an addition of Luke's, not a carryover from Mark.

LUKE

8:54-56 But taking her by the hand he called, saying
 Child, arise.
 And her spirit returned, and she got up at once.
 And her parents were amazed,
 but he charged them
 to tell no one what had happened.

4:16-21
*And he came to Nazareth, where he had been brought up,
 and he went to the synagogue, as his custom was, on the
 Sabbath. And he stood up to read,
 And there was given to him the book of the prophet Isaiah.
 He opened the book, and found the place where it was written,
 The spirit of the Lord is upon me,
 because he has anointed me to preach good news to the poor.
 He has sent me to proclaim release to the captives
 and recovering of sight to the blind,
 to set at liberty those who are oppressed,
 to proclaim the acceptable year of the Lord.
 And he closed the book, and gave it back to the attendant,
 and sat down, and the eyes of all in the synagogue
 were fixed on him.
 And he began to say to them,
 Today this scripture has been fulfilled in your hearing.
 And all spoke well of him, and wondered at the gracious words
 which proceeded out of his mouth. And they said,*

Is this not Joseph's son?

*And he said to them,
 Doubtless you will quote to me this proverb,
 Physician, heal thyself: What we have heard you did
 at Capernaum, do here also in your own country.*

MARK

6:4-6a And Jesus said to them,
A prophet is not without honor,
except in his own country, and among his own kin,
and in his own house.

And he could do no mighty works there,
except that he laid his hands
upon a few sick people, and healed them.
And he marveled because of their unbelief.

6:6b And he went about among the villages teaching.

6:7-8 And he called to him the Twelve,
and began to send them out two by two,
and gave them authority
over the unclean spirits

He charged them to take nothing for their journey
except a staff; no bread, no bag,
no money in their belts, . . .

many widows: this passage defines the passing of God's promise to the Gentiles; it belongs to Deutero-Luke

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LUKE

4:24-30 *And he said, Truly I say to you,
No prophet is acceptable in his own country*

*But in truth, I tell you,
There were many widows in Israel in the days of Elijah
When the heaven was shut up three years and six months,
when there came a great famine over the land,
and Elijah was sent to **none of them**, but only to
Zarephath in the land of Sidon, to a woman who was a widow.
And there were many lepers in Israel in the time
of the prophet Elisha; and none of them was cleansed,
but only Naaman the Syrian.
When they heard this, all in the synagogue
were filled with wrath. And they rose up
and put him out of the city, and led him to the **brow of the hill**
on which their city was built, that they might throw him
down headlong. But passing through the midst of them,
he went away.*

9:1 And he called the Twelve together

and gave them power and authority
over all demons and to cure diseases
and he sent them out to preach the Kingdom of God and to heal.
And he said to them, Take nothing for your journey,
no staff, no bag, nor bread,
nor silver, and do not have two tunics. . . .

4. Some Deutero-Luke Addenda to Proto-Luke

Lk 4:42 "the people." This small narrative adjustment was required after moving the Calling of Four Disciples to follow the Preaching in Capernaum series.

Lk 4:25-30. This insertion prefigures the transfer of God's promise from Jews to Gentiles, which also motivated the relocation of this passage in the first place.

5. Tentative Hypothesis Concerning the Formation of Luke-Acts

(1) Proto-Luke (based on Mark without knowledge of Matthew)

A narratively improved rewrite of Mark, with segments still in Markan order
Displays greater reverence for Jesus
Minimizes Galilee; this is a Jerusalemizing text
Begins at our present Lk 3:1

(2) Deutero-Luke (influenced by Matthew and competitive with Matthew).

Develops Matthew's nascent idea of the transfer of God's promise to Israel
Incorporates some elements of Matthean narrative, redistributes much of the adopted Matthean material
Adds Nativity and Infancy narratives and a Genealogy, in competitive imitation of Matthew
Emphasizes Christianity as a universal rather than Davidic offer of salvation
Rearranges previous material to accord with this agenda, sometimes producing narrative inconcinnity