# Problems, Synoptic and Scholarly:
## The Case of Lukan Special Material and the Farrer Hypothesis

I have bemoaned one lamentable facet of our predominating solutions to the Synoptic Problem (or Puzzle), as follows: while the Farrer Hypothesis now appears to me to be the most compelling solution on the table, either all or most of the major commentaries on Matthew and Luke presuppose Q and thus the Two-Source Hypothesis as settled fact. We can get around this for a brief minute by reading their confident "Q" as "DT" (i.e., rethinking the source offered by Ulrich Luz or François Bovon not as the hypothetical Q but, rather, refusing to prejudice a solution to the Synoptic Problem by saying instead, "this material belongs to the Double Tradition common to Matthew and Luke"), but wouldn't it be nice instead to observe the detailed commentary-level work from a Farrer perspective?

In fact, this work does exist, and it comes from a sphere of influence wider than the inimitable Mark Goodacre.[1] However, an excerpt I want you to consider this week is situated squarely in the family tree tracing from Austin Farrer to Goodacre, and it requires some elaborate preparation given that I appeal to multiple places from a dense, supremely introductory-student-unfriendly two-volume commentary of Michael Goulder's. However, the fruits of this work are manifold, for "dispensing with Q" and accepting Lukan familiarity with/redaction of Matthew allows us to conceive of Luke's handling of his sources in new ways. For example, it becomes possible to understand the genesis of Lukan "special material" as the evangelist's midrashic expansions of parables and other narrative fiber he inherits from Matthew and other scriptures.

This is especially beneficial, and perhaps even necessary, as we engage the likelihood that the composition of Luke-Acts bloats into the first and second decades of the second century CE, when a secure oral tradition that plausibly reaches back 80 or 90 years to Jesus's ministry begins to slip perilously from our grasp. Understandably, though, some consternation may arise from Luke's apparent novel formulation of Jesus stories that have traditionally been rendered in sanguine red letters. Beyond the comparable situations of the Markan story of the Gerasene Demoniac and the Matthean pre-ministry narratives (Magi, copious fulfillment formulae, etc.) introduced to you thus far, Goulder presents measured and helpful thoughts about the composition of Luke's Gospel:

> Luke expresses himself as if he were a sincere seeker after facts, anxious to convey historical truths to Theophilus, and his broader public. He has followed everything accurately from the beginning, and he means to communicate the certainty of the things in which his noble friend [Theophilus] has been instructed. How do such professions sit alongside a proposal that the evangelist has—to put the matter crudely—made up the story of the Widow's Son at Nain, or the parable of the Prodigal Son? Is it likely that Luke would have put into Jesus' mouth words that he knew he had not said, or invented incidents that he knew had not taken place?

[1] For example, see Francis Watson, *Gospel Writing: A Canonical Perspective* (Grand Rapids: Eerdmans, 2013), as well as the recent collection of essays in John C. Poirier and Jeffrey Peterson, eds., *Marcan Priority Without Q: Explorations in the Farrer Hypothesis*, Library of New Testament Studies 455 (London: Bloomsbury/T&T Clark, 2015). Goodacre, of course, does have an excellent essay in this edited volume.

> The question is a broad one, and I have set out a short answer to it in the Appendix to this chapter. . . . First, however *we* may think of it, it is no part of my hypothesis that Luke supposed himself to be making things up. There is, in my view, no incident, parable or group of logia [sayings material] in the Gospel that does not have some kernel in the preceding Gospels; Luke saw himself as inferring, expanding, rephrasing, adding colourful detail, drawing on Old Testament language and story, supplying another angle from a similar passage elsewhere, etc. He may have thought his work was creative, but he did not think he was creating *ex nihilo* [from nothing].[2]

It is well accepted in biblical scholarship that Luke writes in the most self-consciously Septuagintizing style of the evangelists, and especially in Acts, mimesis critics like Dennis MacDonald have pointed out many cases where Luke crafts stories of the apostles through hybrid "brews" of Old Testament narratives and what we would call "myths" circulating in his Greco-Roman environment. We will encounter some of this during our week on the Book of Acts. Goulder, though, sees Luke's prowess in the Gospel as rooted in his appreciation for the work that comes before him, chiefly the bare bones of Mark and the unrealized storytelling potential of Matthew, which he embellishes with characteristic literary polish. If this is the case, on what authority does Luke perform his work? Goulder says that the model comes directly from Luke's Bible, the Septuagint, and a wider Jewish storytelling technique with ample precedent.

> I have spoken in this book of Lukan *creativity*, because I am proposing the thesis that Luke has written much of the Gospel himself, as against the standard view, where he is the *redactor* [of oral tradition, researched sources, received material, etc.]. I cannot emphasize too strongly, however, that I do not think he ever created anything *ex nihilo* [from nothing]. The model to bear in mind is the transformation of Matthew's Father and Two Sons [Mt. 21:28-32] into the parable in Luke 15 [of the Prodigal Son, Lk. 15:11-32]. There is always a kernel of gospel tradition behind everything Luke writes, but it seems proper to speak of Luke as the author of the Luke 15 parable, and of his creativity rather than his editing.
>
> The idea of such creativity sometimes seems offensive because it seems too great a liberty to take with sacred tradition. So it is important to remember the evidence over a broad front that writers in the Jewish tradition had felt it proper for centuries to extend small nuggets of holy tradition with manifold amplifications, even when the original was enshrined in scripture. Thus we find the Chronicler not merely writing complete new 'sermons' for his prophets, but composing narrative also.[3]

Goulder follows with a lengthy quotation of 2 Chronicles 26:3-21, pointing out how the author of this passage has taken over the meager details of 2 Kings 15:2-5 and embellished it with a lengthy narrative (verses 5 through 20!) illustrating why King Uzziah reigned for 52 years, which is otherwise indicative of Yahweh's favor and "doing what is good in the sight of the Lord," only to be struck with leprosy. Let's resume with another concrete example that Goulder provides:

> The last centuries BCE were a time of much activity in rewriting the scriptural stories. For one thing translations were needed, and we can see the freedom regarded as

[2] Michael D. Goulder, *Luke: A New Paradigm*, JSNT Supplement Series 20 (Sheffield: JSOT/Sheffield Academic Press, 1989), 1:78.

[3] Ibid., 1:123–24.

> acceptable for the *m$^{e}$turg$^{e}$man* [Aramaic interpreter] from a glance at the Targum of Jonathan. I give the well-known instance of the opening of Genesis 22 [from the Targum], correspondences with MT [the medieval Hebrew "Masoretic Text," on which modern translations of the Old Testament are based] being italicized:
>
> > *And it came to pass after these things, that* Isaac and Ishmael were disputing. Ishmael said: 'It is right for me to be the heir of my father, since I am his first-born son.' But Isaac said: 'It is right for me to be the heir of my father, since I am the son of Sarah his wife, but you are the son of Hagar, the handmaid of my mother.' Ishmael answered and said: 'I am more righteous than you because I was circumcised when thirteen years old; and if it had been my wish to refuse I would not have handed myself over to be circumcised.' Isaac answered and said: 'Am I not now thirty-seven years old? If the Holy One, blessed be he, demanded all my members I would not hesitate.' Immediately, these words were heard before the Lord of the Universe, and immediately, the word of the Lord *tested Abraham, and said unto him, 'Abraham'; and he said, 'Here I am.'*[4]

All that is missing from the basic Hebrew text of Genesis, between the italics above, is "God," but the Aramaic interpreter has found it necessary to explain God's actions via a conversation between Ishmael and Isaac—and it's actually the "invitation" of Isaac that justifies God's sacrificial demand of Abraham (Gen. 22:2)! Continuing with Goulder:

> We cannot date this Targum with any accuracy, but the later the date the more extensive will be the period from the Chronicler, over which such creative expansion of the biblical narrative was thought desirable. We find other, alternative expansions in *b.Sanh.* 89b and *Ber.R.* 4.4 [two rabbinic texts]; all have a double purpose. The first is to allay the unease the hearer feels at Genesis' apparently motiveless temptation of Abraham by God—and what a temptation! The second is to exalt the courage and obedience of Isaac or his father, and so to edify the hearer. But while these apologetic and spiritual motives might seem quite acceptable to us in a sermon (as in the Talmud or Midrash), **the point is that earlier they seemed equally acceptable as part of the publicly recited tradition itself.** So, in the Jewish world that was Luke's indirect background (and, if he had been a God-fearer in his youth, his direct background), it was an accepted practice for the tradent [conveyor, interpreter] of sacred tradition to amplify and to edify for the needs of his congregation. Someone, one Saturday [=Sabbath], included the above expansion in the targum for the first time; and thereafter those who knew no Hebrew could not tell Genesis from the [Aramaic] expansion.[5]

Goulder gives a couple more significant examples from the *Testament of Reuben* and Pseudo-Philo—to which might be added the entire Book of Jubilees, which expands upon Genesis for calendrical, apocalyptic, and other storytelling reasons—before concluding his Appendix about Luke's creativity within the Lukan special material as follows:

---

[4] Goulder, *Luke: A New Paradigm*, 1:125.

[5] Ibid., 1:125–26; bolded emphasis Dr. Heaton's. Note also that material presented in brackets within this quoted material [—like so—] are Dr. Heaton's explanatory additions to the Goulder excerpts, whereas material contained within parentheses are present within Goulder's commentary.

> Further examples might be cited from the Qumran Genesis Apocryphon, where there are expanded versions of the conception of Lamech's son, and of the plagues of Pharaoh when he planned to take Sarah into his harem; or from Josephus on the birth of Moses, and other matters. But enough evidence has been given that in the centuries about the time of Luke the Jewish tradition felt impelled: (1) to elaborate the stories in scripture, for doctrinal or edifying purposes, and (2) to use a technique of association for this end. Thought association often, though not always, took up some particular thread from the passage under expansion, and followed it to an allied biblical story. In view of this, it may seem less surprising to find Luke following threads in Matthew, whether to other passages in Matthew or to passages of the LXX. This may happen in the narrative, as when the deputation from the Centurion [Mt. 8:5-7] suggests details from the deputation of Jairus's house [Lk. 7:2-6; cf. Mk. 5:22-23, Lk. 8:41]; or 'he shall be called a Nazarene' [Mt. 2:23] suggests the Nazirite life-style of the Baptist [Mt. 3:4=Mk. 1:6],[6] who came neither eating nor drinking (wine) [Lk. 7:33; cf. Num. 6:1-4ff.]. It may happen in the parables, as when Matthew's father and two sons in the vineyard [Mt. 21:28-32; cf. Lk. 15:11-13] leads on to the labourers in the vineyard with their jealous claims [Mt. 20:1-16; cf. Lk. 15:25-32]; and to an Old Testament father whose son went to a far country and they were reunited through a famine [the Joseph story of Gen. 37–50]. Still more easily may it happen with the adding of a couple of verses of teaching here and there.
>
> What name is to be given to this technique of ***embroidering***? The Chronicler twice speaks of his sources with the word midrash [=interpretation, exegesis]: 'the midrash of the prophet Iddo' (2 Chron. 13.22), and 'the midrash of the book of kings' (2 Chron. 24.27). I used this word in the title of my *Midrash and Lection in Matthew*, and it has been employed by others in recent years. But Philip Alexander has observed correctly that this is not the usage of the rabbis, and having no wish to offend purists, I have abstained from using the word in the present book. But the practice of ***embroidery*** is not disputed by him for contemporary Judaism, and it should be allowed as a possible method of procedure for Luke also.[7]

Finally, then, do we arrive at Goulder's naming of the technique: Lukan scriptural ***embroidery***, which is preferable to the "cruder" invention or creation or 'making-up' of revered biblical stories. In more recent scholarship, ***mimesis*** or ***modeling*** has been in vogue, but whatever we call the method, we should take seriously the possibility that Lukan redaction, including the special material, emanates from such a procedure of associative storytelling.

The point of this lengthy background has been to prepare you to read Goulder's treatment of the Parable of the Good Samaritan (Lk. 10:29-37), which Luke nestles into inherited dialogue between Jesus and a Jewish "lawyer"—already a Matthean redaction of Markan material, where the authority figure questioning Jesus is a "scribe" (Mt. 22:34-40; cf. Mk. 12:28-34). Luke relocates this material from Jerusalem and Jesus's final week to Galilee, much earlier in the chronology, while also trimming the response from Jesus's interlocutor as does Matthew, instead creating a question that spawns one of the most memorable biblical parables of all. Begin reading Goulder with ***10.30-35***…

---

[6] These details are not present for John the Baptist in Luke, where wild honey and clothing are replaced for the evangelist with John's "wilderness" dwelling (Lk. 1:80) that prefaces the quotation of Isaiah 40 (Lk. 3:4-6). Goulder also intends for us to hear the resonances of Samson's Nazirite-vow birth story (Judges 13) in Luke 1:5-25.

[7] Goulder, *Luke: A New Paradigm*, 1:127–28.

*Zar.* 2.5 for 'How do you expound?', but the words mean 'How do you vocalize?'. Derrett's translation is right, but Luke's Greek is strained, under influence of Mt. 12.5.

10.27 (ἀγαπᾶν), (ὁ-θεός), εἶπεν. Hapax: (ἰσχύς). For rabbinic interpretations of *mᵉ'ōdᵉkā*, the third 'note' of the three in Heb. Shema', cf. Birger Gerhardsson, *NTS* (1968), pp. 167-69. Luke combines Deut. 6.5 and Lev. 19.18 into a single 'commandment' as is implied in his predecessors ('first', 'great').

10.28 εἶπεν-δέ*, ὀρθῶς, ζῆν. ὀρθῶς ἀπεκρίθης echoes Mk 12.34 νουνεχῶς ἀπεκρίθη. 'This do. . . ', cf. Lev. 18.5.

*10.30-35.* Luke has already told Matthew's two stories of the Cornfield and the Withered Hand (6.1-11). But the topic of the superiority of mercy to sacrifice (Mt. 12.7) is near to Luke's heart; and furthermore the same idea is adumbrated in Mark's form of the Shema' story—'to love one's neighbour as oneself is more than all whole-offerings and sacrifices' (Mk 12.33). So he takes these few hints in his own hands, and fashions them into one of the most memorable of his parables.

The contrast between the man who 'does mercy' and the priest and Levite is latent in Mt. 12.6f., where God prefers mercy to sacrifice, and something greater than the temple is here (cf. 12.5, ἱερεῖς); and the situation of the man who fell (περιέπεσεν, ἐμπεσόντος) among thieves is faintly suggested by Mt. 12.11f., 'What man is there of you who shall have one sheep, and if this fall (ἐμπέσῃ) into a ditch. . . How much more is a man worth than a sheep!' But the crucial feature is supplied by Luke himself. For whereas in all the Marcan and Matthaean parables the hero is a safe member of the upper class—a vineyard-owner, master of a house, estate owner, merchant, flock-owner, king, bridegroom, business-man, etc.—Luke alone has *heroes from the despised classes*, a publican, a beggar, a widow and a Samaritan (§4.7). Luke is sympathetic to *Samaritans*, whose lepers were more appreciative than Jewish lepers, and whose converts to the Gospel were so responsive (Acts 8.6ff.); their refusal of Jesus at 9.52ff. was in exposition of Mt. 10.5 (see above).

The point of the parable is thus a simple contrast, which should not be spoiled by over-interpretation. The man's need is dire. Two representatives of the Temple staff pass by on the other side because

they do not have mercy on their neighbour: the man who does have mercy on him is a total outsider, a Samaritan. Luke does not press the point, which he has made perfectly clear. He does not say that they were going up to Jerusalem to sacrifice; indeed, the priest was going down. He does not say they feared defilement, or thought he might be dead: they just did not have mercy on him. He does not say that many priests lived at Jericho: he probably did not know that, and if he did, would also have known that they normally travelled together (cf. Jeremias, *Parables*, pp. 203f.). The mercy-and-not-sacrifice contrast is sufficiently made by the fact that both the heartless passers-by are Temple personnel. Levites are absent from the rest of the synoptic tradition: we may perhaps compare Luke's 'Joseph called Barnabas ( ) a Levite... a great multitude of the priests were obedient to the faith' (Acts 4.36; 6.7).

A parable—or illustration-story, to be precise—requires more plot than the hints in Matthew can provide, and Luke has probably drawn on 2 Chron. 28.1-15. There the Judaean army is defeated by its northern (Israelite) neighbours, and the latter bring home an enormous number of captives; only to be met at Samaria by the prophet Oded declaiming at their impiety. Certain of the leaders then 'rose and helped the captives, and all the naked they covered from the spoil and clothed them and shod them, and they gave them to eat and to anoint themselves and everyone hurt they set upon asses, and took them to Jericho, city of palms, with their brethren, and returned to Samaria' (v. 15 LXX). Although the vocabulary is different in Luke 10 (no γυμνούς, ἐπιχέων ἔλαιον for ἀλείψασθαι, κτῆνος for ὑποζυγίοις), the close general similarity, including the mention of Jericho and Samaria, makes the reference very probable (and widely accepted). The only question is the train of thought. I have suggested elsewhere (*EC*, p. 148) a link through the Elisha sequence, since 2 Chron. 28 is a reformulation of Elisha's call to feed the Syrian captives at Samaria in 2 Kgs 6. But Luke elsewhere draws in slightly random historical echoes—King Toi's embassy for peace in 14, Archelaus in 19—and it may be that the story came to his mind as an instance of Samaritans doing works of mercy to Jews. It is cited in *m.Sot*. 8.1 and Josephus *Ant*. 9.12.2. There is no similar use of a theme from the historical books in the parables of the other Gospels.

The Lucan nature of the parable may similarly be seen from the loving description of the *details* of the incident, so distinctive after

the spare contrasts of the other Gospels. Thus only Lucan parables have names in them, Jerusalem, Jericho, Lazarus. Contrast Matthew, 'they took him and cast him out of the vineyard and killed him', with Luke, 'they stripped him and beat him and departed leaving him half dead'. Just as he pictures the violence, so does he paint in the colours of charity: the binding of the wounds, the application of oil and wine, the mounting of the wounded man in his own place on the animal, the inn, the further care on arrival, the payment in advance to the innkeeper, the open-ended undertaking of whatever further expense may be required. Such detailed imagining is not to be found outside Luke (§4.8).

Even more significant is the *positive emotion* underlying the story. The characters of Mark's and Matthew's parables are rather severe; in Matthew's case they may be angry, and the king of 18.27 is sorry for his servant (a unique instance), but only perhaps to highlight the contrasting anger of 18.34 (σπλαγχνισθείς. . .ὀργισθείς). Otherwise their feelings are opaque. But Luke's characters have red blood flowing through their veins. They are not only said to know joy and shame, cunning and anguish; but their behaviour exemplifies such feelings, and the conversations and soliloquies in the parables reveal a whole further spectrum of feelings—complacency, jealousy, humility, irritation, perseverance, etc. In Luke's Father and Two Sons, the father is not only said to be sorry for the prodigal (ἐσπλαγχνίσθη); his every word and action display his warm heart. And so here: the Samaritan was sorry for the man (ἐσπλαγχνίσθη), and his kindly feelings are shown in every detail which follows. It is this positive emotion, the sympathy and joy and responsiveness, this warm heart, which puts the Lucan parables, and especially the Samaritan and the Father and Sons, in a league of their own.

The Good Samaritan is Lucan in other important ways. It is an *illustration (Beispielerzählung)*, like the Rich Fool, or Dives and Lazarus, or the Publican and Pharisee; a type not found outside Luke (§7). It is a *response*-parable, with the practical conclusion an imperative laid squarely on the hearer, 'Go and do thou likewise'. In this it is unlike the Marcan and Matthaean parables of the activity of God, 'The kingdom of God/heaven is like. . .', the indicative parables concerned to teach the significance of Christ's preaching, or the sending and rejection of God's Son, or the imminence of his Return. It is Luke who tells parables that we should always pray and

not faint, or beware of covetousness, or count the cost of discipleship. Christological interpretations of the Good Samaritan are pious eisegesis: it is an imperative, hortatory parable, addressed to 'us' (v. 37b, §8).

*10.29, 36*f. There are two further features of the parable's framing, which are characteristic of Luke. The closing question, 'Which of these three was neighbour. . .?' required both the exchange of v. 37 and a setting like vv. 25-28 in which the neighbour issue has been raised: it seems probable therefore that vv. 30-35 never existed independently of vv. 25-29, 36f. The final exchange will then be a further instance of a Lucan *guillotine*-question, where the interlocutor is driven to place his own head on the block, and Jesus can gently let down the knife. We had the same at 10.25-28, where it is the ~~scribe~~ lawyer who must cite the commandment, and Jesus can say, 'You have answered right. Do this, and you will live'. Even closer is the scene in 7.36-50, where Jesus tells a parable pointed at his Pharisee host, and ends with a question, 'Which of them then will love him the more?' The aristo mumbles the answer, and is duly despatched with, 'You have judged right'. So here, the parable already has the lawyer in his tumbril: 'which of these three. . .?' elicits from him the reluctant, 'He that did mercy with him', and Luke has his head in the basket with the charitable 'Go and do likewise'.

Much discussion, secondly, has been given to the tension between 'Who is my neighbour?' (sc. who should receive love), and 'Which of the three was neighbour. . .?' (sc. who gave love). It is too subtle, however, to read theological purpose into this (Sellin, pp. 23-32). It is a straightforward instance of Lucan *muddle* (§9); very similar to the crossing of wires in 7.36-50 between being forgiven the most and loving most, or the contradictory morals adduced from the Unrighteous Steward. Luke's genius is in the telling of stories. He lacks a clear head to satisfy our pedantries.

The parable is normally taken to be Sondergut (L). There has, however, been longstanding recognition that the style is Lucan. V.H. Stanton (*The Gospels as Historical Documents, Part I: The Synoptic Gospels*, p. 300) wrote in 1909, 'The structure of the sentences and the vocabulary in this parable justify us in attributing it, so far as its literary form is concerned, to our evangelist'. Sparks (*JTS* [1943], p. 137) goes further, on sheerly linguistic grounds: 'St Luke is writing the story which he has to tell in his own words. . . At all events this seems more plausible than the suggestion that he

If it wasn't clear enough from the excerpt already, you can end with Goulder's prose at "pedantries," so long as you haven't conceived of this entire exercise thusly. John Drury, another slightly older scholar who wrote a lay-level commentary unreliant on Q and the Two-Source Hypothesis, has framed the creation of the Parable of the Good Samaritan in similar terms:

> The tale of the Good Samaritan is so well known and speaks for itself so unmistakably that it needs little other comment than Jesus' final injunction. It occurs only in Luke and has many of his trade-marks: its length, the highly-finished Greek of the original, the theme of a journey with a turning-point, the prominence of the Samaritan as a figure from the fringe of orthodox Judaism, the human sympathy which informs it all. But no one's creative imagination starts from nowhere. Verses 25-27 [of Luke 10], adapted from Matthew 22.34-38, which are themselves an adaptation of Mark 12.28, are Luke's jumping-off point. **But Luke knows that we need to see it happen if it really is to sink in, so doctrine becomes story.** This is *the* Lukan trade-mark. . . . Notice that, like the Prodigal Son and the Crafty Steward, this is a secular story. The Samaritan's motivation is not pious in a religious sense. The kingdom of God is seen in worldly happenings. (2 Chronicles 28.14f. is an Old Testament source.)[8]

Goulder, in the excerpts presented above, has already teased a second major example of this method of Lukan embroidery, the Parable of the Prodigal Son (Lk. 15:11-32). Although his full comments are worth reviewing if you are interested, Goulder intuits a Lukan appeal to the famous "lost son" story of Joseph in Genesis (note the "severe famine" of Lk. 15:14, as well as the lost son being "alive"; Lk. 15:24, cf. Gen. 45:26-28), by which Luke embellishes Matthew's "Father and Two Sons" story (Mt. 21:28-32)—namely, Luke "drops the [Matthean] allegory and turns the characters into real people."[9] According to Goulder, Luke then sets the stage for the Prodigal Son among these "Parables of the Lost" by first reproducing the Matthean "Lost Sheep" (Mt. 18:12-14, cf. Lk. 15:1-7), adding the redundant(?) Coin, and then concluding this theme of "lost and found" with a memorable ethical—and perhaps salvation-historical—parable of the model penitent, the Prodigal Son, with characteristically Lukan *imagination*, *realism*, *scale*, *soliloquy*, and *alacrity*.

As always, the student is encouraged to consider the logic, merits, and overall persuasiveness of the options offered within the scholarship. This example of the Parable of the Good Samaritan (and, by way of extreme abbreviation, the Prodigal Son) is presented so that we can see:

- ⊕ How the Farrer Hypothesis's primary point of divergence from the Two-Source Hypothesis—that Luke works from knowledge of Matthew—imbues new tools to the arsenal of source and redaction criticism;
- ⊕ The possibility that gospel composition extends beyond ideas already presented of performance, oral tradition, direct copying from a written source, and theological practice within an evangelist's congregation, to now include scriptural "embroidery" or "mimesis" by a creative and inspired mind whose singly attested parables have become some of the most treasured, memorable, and theologically rich episodes in the entire New Testament;
- ⊕ That source and redaction criticism are not limited to areas of established, "printed" overlap of pericopae in the Aland Gospel Synopsis apparatus;

---

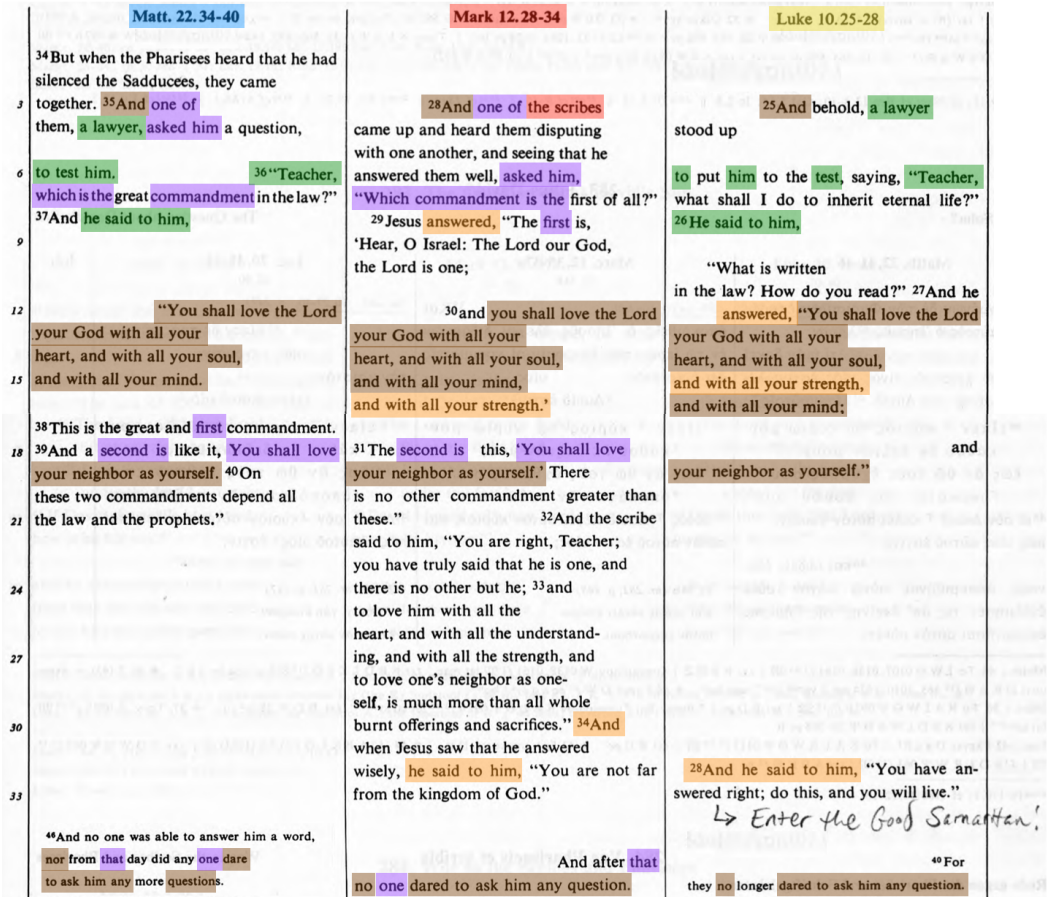
[8] John Drury, *Luke*, The J.B. Phillips' Commentaries (London: Fontana Books, 1973), 120–21; bolded emphasis Dr. Heaton's.

[9] Goulder, *Luke: A New Paradigm*, 2:609–18; quote here from 2:610.

- ⊕ A potential scriptural and traditional license for the evangelists' creativity when transmitting and handling Jesus traditions—including both events and sayings; and,
- ⊕ Another route by which the Farrer Hypothesis exhibits new, and perhaps unparalleled, explanatory capabilities for the "disciplined re-composition" (so Boomershine) of the Gospels of Matthew and Luke and as a resolution to the Synoptic Problem.

Consequently, I commend anyone working directly with a Lukan passage for their exegesis paper to seek out explanations from Farrer-inclined scholars, starting with the Goulder commentary, rather than relying on traditional Two-Source scholarship alone. Where I know of relevant material, I will be happy to recommend it as you soon begin to submit your exegesis passage proposals for approval, and possibly again at the secondary stage of your Annotated Bibliographies. Furthermore, it may be worthwhile to seek out such Lukan scholarship even if you are working primarily with Matthean or Markan material on your exegesis project.

The remainder of this page includes the passage, in parallel, that Luke has used as the lead-in to his Parable of the Good Samaritan (as described at the bottom of pg. 4 above). In the Aland apparatus, this is Pericope **#282: The Great Commandment**. Observe how Luke follows Matthean redaction and manipulates the material further.[10] Perhaps Luke also saw a need to explain why Mark suggested that no one dared ask Jesus any further questions (Mk. 12:34; cf. Mt. 22:46, Lk. 20:40)!



**Matt. 22.34-40**

34 But when the Pharisees heard that he had silenced the Sadducees, they came together. 35 And one of them, a lawyer, asked him a question, to test him. 36 "Teacher, which is the great commandment in the law?" 37 And he said to him,

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

38 This is the great and first commandment. 39 And a second is like it, You shall love your neighbor as yourself. 40 On these two commandments depend all the law and the prophets."

46 And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.

**Mark 12.28-34**

28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the first of all?" 29 Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one;

30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'

31 The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 32 And the scribe said to him, "You are right, Teacher; you have truly said that he is one, and there is no other but he; 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices." 34 And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God."

And after that no one dared to ask him any question.

**Luke 10.25-28**

25 And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 He said to him,

"What is written in the law? How do you read?" 27 And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

28 And he said to him, "You have answered right; do this, and you will live."

↳ Enter the Good Samaritan!

40 For they no longer dared to ask him any question.

[10] Notice how Luke betrays knowledge both of the Markan pericope and Matthean redaction of it (excising Mk. 12:32-33, etc.), but also how Luke redacts the material further: the lawyer's question is not about the great/first commandment, but how to "inherit eternal life," and the commandments are recited not by Jesus, but by the lawyer!