

CONTENTS

INTRODUCTION	1
1. The purpose of the study	1
2. The scholarly state of play	2
3. The method of study	6
3.1. Synoptic relationships	6
3.2. Identifying tradition and redaction	7
3.3. Agreements and parallels	8
3.4. A detailed and cumulative argument	12
4. The contents of the book	14
CHAPTER 1: THE PARABLE OF THE WATCHMAN: MK 13:34-36, LK 12:36-38	15
1. Introduction	15
2. Preliminary observations on the links between Mk 13:33-37, Lk 12:35-48 and Mt 24:42-25:30	16
3. Preliminary observations on the difficulties of Mk 13:33-37	17
4. Mk 13:34-36, Lk 12:36-38 compared	19
5. Suggestions about the original 'parable of the watchman'	20
5.1. An originally singular parable	21
5.2. Mk 13:34a & b from the parable of the talents, not the parable of the watchman	23
5.3. Mark's exhortation (13:35,36) secondary?	29
5.4. Luke's promise (12:37b) secondary?	30
5.5. Weiser's reconstruction of the parable of the watching servant	32
5.6. Conclusions on the suggestions of Jeremias, Dupont and Weiser	34
6. An alternative proposed original	34
6.1. Evidence from Luke	34
6.2. Evidence from Matthew	35
6.3. Further evidence from Mark	42
6.4. A proposed original parable of the watching servant	48
CHAPTER 2: A PRE-SYNOPTIC PARABLE COLLECTION (MT 24:42-25:30, MK 13:33-37, LK 12:35-48)	51

1. Introduction	51
2. The parable of the thief	52
2.1. Findings so far	52
2.2. Matthew's additional ἐγρηγόρησεν ἄν	53
2.3. The evidence of 1 Thess 5:2-6	54
2.4. The evidence of Revelation	55
2.5. Conclusion	56
3. The sayings of Lk 12:41 and Mk 13:37	57
3.1. The two sayings related	57
3.2. How are the sayings related?	57
3.3. Did Mark know the parable of the thief?	60
3.4. Conclusions	61
4. The parable of the steward Mt 24:45-51, Lk 12:42-46	62
4.1. The parable in the pre-synoptic collection	63
4.2. The Matthean and Lukan forms of the parable	63
4.3. The ending of the parable	65
4.4. Conclusion	66
5. The parable of the talents and the parable of the disobedient servants	67
5.1. The parables of the talents and of the disobedient servants in the pre-synoptic tradition	67
5.2. The wording of the parable in the pre- synoptic tradition	71
6. The parable of the virgins and Lk 12:35	77
6.1. Introduction	
6.2. The Matthean and Lukan pictures the same?	78
6.3. The relationship of the Matthean parable and the Lukan saying	81
6.4. Matthew's divergences from the pre-synoptic tradition	84
6.5. Luke's use of the pre-synoptic tradition	86
6.6. Conclusion on the place of the parable of the virgins and Lk 12:35 within the pre- synoptic tradition	89
6.7. Possible confirmation from Paul	89
6.8. The pre-synoptic wording of the parable and the evidence of Lk 13:25	91
7. The pre-synoptic parable collection: concluding observations	95
7.1. Observations about the parable collection	95
7.2. Summary of findings in relation to each gospel	97
7.3. Conclusion	100

CHAPTER 3: THE PRE-SYNOPTIC CONCLUSION TO THE ESCHATOLOGICAL DISCOURSE	101
1. The parable collection the pre-synoptic conclusion to the discourse?	101
2. The evidence of Mt 24:37-44	
3. The evidence of Lk 21:34-36	102
4. The combined evidence of Lk 21:34-36 and Mt 24:37-41	103
4.1. A simple explanation of Mt 24:37-41 and Lk 21:34-36	105
4.2. A good sequence of thought	106
4.3. The evidence of Luke 17 and 18	107
4.4. Paul's evidence	109
4.5. Mark's evidence f	118
4.6. Conclusion on Mt 24:37-41 and Lk 21:34-36	121
Table 1: Proposed reconstruction of the pre-synoptic discourse conclusion	122
5. But why a pre-synoptic conclusion to the eschatological discourse?	125
6. Additional notes: Mt 25:31-46, Mt 19:28	
6.1. The sheep and the goats	126
6.2. The saying of Mt 19:28/Lk 22:28-30	128
6.3. Final observations	134
CHAPTER 4: LUKE 17:22-37: AN EXTRACT FROM THE ESCHATOLOGICAL DISCOURSE	135
1. The principal arguments for seeing Lk 17:22-37 as an extract from the eschatological discourse	135
1.1. The overlap between Lk 21:34-36 and Lk 17:26-18:1	135
1.2. The overlap between Lk 17:20-23 and Mt 24:21-26/Mk 13:19-22	135
1.3. The analogy of Lk 12:35-48 and parallels	146
2. The pre-synoptic tradition identified	147
2.1. General comparison of Luke 17 and Matthew 24	147
2.2. Detailed explanation of Lk 17:22-37 on the basis of the postulated pre-synoptic discourse	149
3. Conclusion	171
CHAPTER 5: THE DESOLATING SACRILEGE AND THE PRE- SYNOPTIC TRADITION (MT 24:15-22, MK 13:14-20, LK 21:20-24)	175
1. Preliminary observations	175
1.1. The implications of the previous chapter	175

1.2. The evidence of 2 Thessalonians 2	176
2. Pre-synoptic tradition in Mt 24:15-20/ Mk 13:14-18/Lk 21:20-23	180
2.1. Lk 21:20-23 a blending of material from Mark and a Lukan special source?	182
2.2. Lk 21:20-23: divergences due to Lukan redaction	182
2.3. Evidence of the pre-synoptic tradition	185
2.4. The evidence of Matthew and Mark	193
2.5. Conclusions on Mt 24:15-20/Mk 13:14-18/ Lk 21:20-23	196
3. Pre-synoptic tradition in Mt 24:21,22/ Mk 13:19,20/Lk 21:23,24	196
3.1. The case for seeing Lk 21:23,24 as Lukan redaction	197
3.2. The case for including Lk 21:23b,24 in the pre-synoptic tradition	198
3.3. The reconstruction of the pre-synoptic form of the discourse	210
4. Conclusion	217
 CHAPTER 6: THE SAYINGS ABOUT APPEARING BEFORE THE AUTHORITIES AND THE MISSION DISCOURSE:	
MT 10:17-20, MK 13:9-11, LK 12:11,12, LK 21:12-15	219
1. Evidence for a non-Markan version of the tradition about appearing before the authorities	219
1.1. Agreements of Mt 10:17-22 and Lk 12:11,12	221
1.2. Agreements of Mt 10:17-22 and Lk 21:12-15	222
2. The original non-Markan wording	223
2.1. Evidence from Lk 21:12	223
2.2. Evidence from Lk 12:11-12	226
2.3. Conclusion on the non-Markan wording	229
3. The relationship of the Markan and non-Markan traditions: preliminary observations	229
4. The traditions in the context of Matthew 10	231
4.1. Links between the tradition and Mt 10:23	232
4.2. Links between the persecution tradition, Mt 10:23 and earlier parts of Matthew 10	239
4.3. Excursus: the relationship of the different mission traditions	243
5. The Markan/Lukan location of the traditions in Mark 13/Luke 21	251

CHAPTER 7: THE PRE-SYNOPTIC ESCHATOLOGICAL DISCOURSE AND THE WARNING OF COMING SUFFERINGS: MT 24:9-14, MK 13:9-13, LK 21:12-15	253
1. Three observations about the Matthean texts	254
1.1. The overlap between Mt 24:9-13 and Mt 10:17-22/Mk 13:9-13	254
1.2. Mt 10:21,22 an intrusion in the mission discourse	255
1.3. Mt 24:10-12 an intrusive chiastic tradition	256
2. The pre-synoptic 'handing over' sayings identified	259
2.1. Matthew's evidence	261
2.2. Mark's evidence	261
2.3. Luke's evidence	262
2.4. Interdependence between Matthew and Mark	263
2.5. Conclusion on the 'handing over' sayings	264
3. The pre-synoptic sayings about hatred and endurance	265
3.1. 'All the nations' in Mt 24:9	265
3.2. Lk 21:18,19	267
3.3. Conclusion on the hatred/endurance sayings	268
4. The saying about preaching to the Gentiles Mt 24:14/Mk 13:10	268
4.1. Part of the pre-synoptic eschatological discourse	269
4.2. Luke's omission of the saying	272
4.3. The Markan location of the saying	274
4.3.1. Excursus 1: the wording of the 'witness' clause	275
4.3.2. Excursus 2: the meaning of the μαρτύριον phrase	277
4.4. The pre-synoptic wording of the saying about preaching to the Gentiles	278
5. Conclusions: the pre-synoptic tradition, inter- synoptic relationships and Paul	281
5.1. The pre-synoptic tradition	281
5.2. The use of the tradition in the three gospels	281
5.3. The inter-synoptic relationships	282
5.4. Paul's knowledge of the pre-synoptic tradition?	282
5.5. Final observations	285
CHAPTER 8: OTHER PARTS OF THE ESCHATOLOGICAL DISCOURSE	287
1. The introduction to the discourse (Mt 24:1-3/ Mk 13:1-3/Lk 21:5-7)	287

1.1.	Agreements of Matthew and Luke against Mark	288
1.2.	Suggestions about the pre-synoptic form	289
1.3.	Additional note: some implications for interpretation	292
2.	Warning against premature excitement: the beginning of the woes (Mt 24:4-8/Mk 13:5-8/Lk 21:8-11)	294
2.1.	The evidence of 2 Thessalonians 2	295
2.2.	The evidence of Revelation 6	296
2.3.	Textual variants in Mt 24:7b, Mk 13:8b, Lk 21:11	297
2.4.	The Lukan peculiarities	299
2.5.	Reconstruction	303
3.	The coming of the Son of man Mt 24:29-31/Mk 13:24-27/Lk 21:25-28	304
3.1.	Paul's evidence	304
3.2.	Signs in heaven	304
3.3.	Distress on earth: Lk 21:25b,26	311
3.4.	The mourning of the tribes in Mt 24:30	314
3.5.	The sign of the Son of man: Mt 24:30	318
3.6.	A proposed pre-synoptic form	320
3.7.	The gathering of the elect: Mt 24:31/Mk 13:27/Lk 21:28	323
4.	The parable of the fig tree and the sayings about the time of the end (Mt 24:32-36/Mk 13:28-32/Lk 21:29-33)	326
4.1.	The parable of the fig tree	326
4.2.	The sayings about 'this generation' and Jesus' words	329
4.3.	'Of that day or hour knows no one...'	330
4.4.	Conclusions	332
5.	Concluding remarks	332
6.	Additional note on the interpretation of the saying about 'this generation'	333
CHAPTER 9: THE CONTEXT OF THE DISCOURSE		335
1.	The sayings against the scribes and Pharisees	335
1.1.	A preliminary statement	336
1.2.	Lk 11:37-41 a conflation of the traditions of Mark 7 and Matthew 23	337
1.3.	A suggested reconstruction of the pre-synoptic woes	338
1.4.	A possible reconstruction of the pre-synoptic warning against the scribes	341

1.5. The widow's mite (Mk 12:41-44/ Lk 21:1-4)	345
1.6. Conclusions	345
2. The laments of Mt 23:37-39/Lk 13:34-35 and of Lk 19:41-44	346
2.1. Observations about Lk 19:41-44	346
2.2. Possible explanations	347
3. The evidence of 1 Thess 2:14-16	351
4. Conclusions	353
CONCLUSION	355
1. Summary of preceding chapters	355
2. The whole pre-synoptic tradition as reconstructed	355
3. General conclusions	364
3.1. A pre-synoptic tradition	364
3.2. The pre-synoptic tradition in Paul's letters and other church traditions	366
3.3. The nature of the pre-synoptic tradition	367
3.4. The three synoptic accounts	369
4. Possible implications	369
4.1. The synoptic problem	369
4.2. Form-critical ideas about the origins of the gospel tradition	370
4.3. The evangelists' redaction	371
4.4. Paul, the Early Church, and the Jesus tradition	372
4.5. The rediscovery of Jesus' eschatological discourse	373
4.6. Conclusion	374
Bibliography	377
Indices	
1. Biblical references and citations from other ancient authors	391
2. Modern authors	401
3. Subjects	404