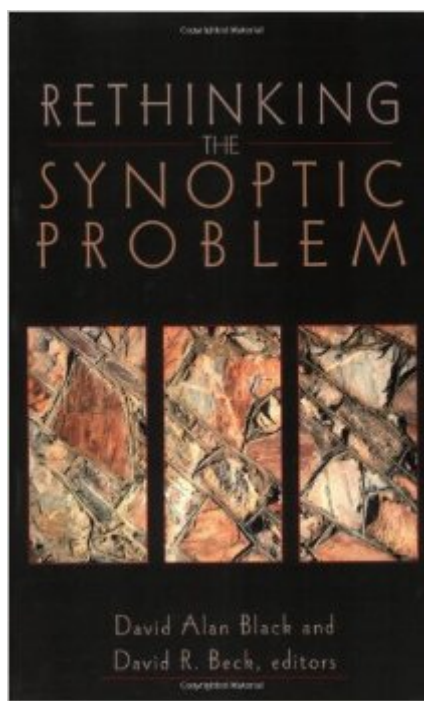


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# Rethinking The Synoptic Problem



## Synopsis

The problematic literary relationship among the Synoptic Gospels has given rise to numerous theories of authorship and priority. The primary objective of *Rethinking the Synoptic Problem* is to familiarize students with the main positions held by New Testament scholars in this much-debated area of research. The contributors to this volume, all leading biblical scholars, highlight current academic trends within New Testament scholarship and updates evangelical understandings of the Synoptic Problem.

## Book Information

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## Customer Reviews

This book is a presentation of papers delivered at Wake Forest in April of 2000. Craig Blomberg introduces "the synoptic problem." He writes that "up front" none of the "major solutions to the Synoptic problem is inherently more or less compatible with historical Christian views on inspiration." Blomberg then goes on to line out the major positions of the synoptic problem. In the second essay, Darrell Bock writes that there was a Q. Positing that there was one is the best way to explain the 225 verses shared by Matthew and Luke. However its compositional history must remain a mystery due to the fact that Jesus probably said the same thing at different times in slightly different ways. Yet for Bock the verbal agreement between Matthew and Luke "should be evaluated as part of a tradition that had solid roots in the early church and as reflective of Jesus' teaching." Scot McKnight begins the third essay by writing about the unfortunate happenstance that students of modern scholarship do learn modern scholarship but so often fail to learn the

scholarship of the previous generation; it's as if B. H. Streeter et al are obsolete. McKnight then goes on to reaffirm that the priority of Mark is correct. "Matthew sometimes was a scribe using Mark." McKnight concludes with a warning that if Markan prioritists don't get busy, deconstructionists will win the day. William Farmer writes a case for the two gospel hypothesis. Mark was limited in that he drew his material from Matthew and Luke. Quite often Mark either follows Matthew or Luke in its order of events. Farmer writes that this is difficult to explain if Matthew and Luke followed an Urmarcus or Ur-Mark. Besides, Helmut Koester of Harvard thinks that Mark was written after Matthew and Luke.

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