
Presented to the 65th Annual Meeting of the Evangelical Theological Society
Baltimore, Maryland, November 19-21, 2013
by
Myron C. Kauk
Moody Bible Institute

Luke’s account of the rejection of Jesus at Nazareth, recorded in Luke 4:16-30, continues to attract attention for a number of reasons. First, there is the question of the relationship of Luke’s account to the other gospels. There is a similar account of Jesus preaching in Nazareth recorded in Matt 13:53-58 and Mark 6:1-6a, but both Matthew and Mark place the event significantly later than Luke. Are they the same event, and if so, has Luke moved the event chronologically forward, or have the other gospels moved it back? Or are these separate events? Related to this is the question of Luke’s sources. Is Luke dependent on Mark, on Q, or on some other source?

Second, there is the question of Luke’s use of the Old Testament in this account. In the synagogue, Jesus reads, presumably from the Hebrew text of Isa 61:1-2, but the citation in Luke’s gospel more closely resembles the LXX with a few modifications.

Third, this passage is significant because according to Luke’s presentation, this appears to be an inaugural sermon of Jesus that is paradigmatic for His earthly ministry. Indeed, Luke seems to build on this paradigm both in the gospel and in the book of Acts.

Consequently, this paper will examine 1) the relationship of Luke 4:16-30 to the other gospels, 2) the use of the Old Testament in this passage, and 3) the role this passage plays as a paradigm for Jesus’ ministry in Luke-Acts.

The Relationship of Luke 4:16-30 to the Other Gospels

Aland’s Synopsis lists Matt 13:53-58; Mark 6:1-6a; Luke 4:16-30 as parallels in §33 and again in §139.1 As early as Augustine, it was suggested that Mark’s account should be considered primary and that Luke records this event antecedent to its historical occurrence,2 but with the rise of historical criticism, and the assumption of Marcan priority, this view has grown in popularity. Hugh Anderson, in a 1964 review of literature, recognized a shift from an earlier tendency to view Luke as a meticulous historian and thus to give priority to his account, to a tendency to view Luke

---

1 Kurt Aland, Synopsis of the Four Gospels (Stuttgart: German Bible Society, 1983), §33, §139.
2 Augustine, De consens. Ev. 2.42.90
more as creatively shaping his materials for theological purposes. Bultmann, for instance, regarded the earliest form of this tradition to be preserved in an independent saying found in Oxyrhincus Papyrus I (οὐκ ἐστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, “a prophet is not welcome in his homeland”). From this, Bultmann regards the Marcan account to be a “typical example of how an imaginary situation is built up out of an independent saying" and the Lucan account to be a further embellishment of this. Subsequent scholarship has continued to gravitate towards the assumption that the Lucan account is a redaction of the account in Mark. Prior states that “the general hypothesis of scholars who subscribe to the Two-Source Theory of gospel origins” is “that Luke may have given a new context to the scene as recorded in Mark and Matthew, and elaborated it after his own fashion, with or without the use of other material from the tradition.”

The first argument in support of this is the overall agreement in order of Mark and Luke. Following Luke’s account of the incident in Nazareth, the material in Luke 4:31-44; 5:12-6:11; 8:4-18, 22-56 corresponds closely with the material in Mark 1:21-3:6; 4:1-25; 4:35-5:43. There is an account of Jesus calling four disciples in Mark 1:16-20 before he goes to Capernaum and in Luke 5:1-11 there is an account of Jesus calling these same disciples following his departure from Capernaum. In Luke 6:12-16, calling of the twelve precedes Jesus’ healing of the multitudes while in Mark 3:13-19a it follows. Luke 6:20-8:3 is not represented in Mark except for a possible parallel between Luke 7:36-50 and Mark 14:3-9. The discussion of Jesus’ true kindred occurs later in Luke (8:19-21) than in Mark (3:31-35). Following Mark’s account of the rejection at Nazareth, Luke 9:1-17 corresponds closely with Mark 6:6b-16; 30-34, but Mark 6:17-29 and Mark 6:45-8:26 are not represented in Luke. All of this suggests that Mark and Luke are telling substantially the same story. But since Luke corresponds to Mark at so many points and yet does not contain an account of Jesus being rejected at Nazareth where Mark has one, this leads to the suggestion that Luke has taken Mark’s account and moved it

---

6 Prior, 86.
7 See Appendix A. Also, there is a helpful analysis in Prior, 74ff.
forward in his narrative for his own purposes. Tannehill considers it inconceivable that there are two events here. Mark 6 could hardly have happened after the people of Nazareth had tried to stone Jesus on a previous occasion.  

Secondly, there is the argument from agreement in content. Actual agreement in words is actually fairly small. Only fourteen out of 270 words in Luke 4:16-30 are exact agreements with Mark. Luke’s story does exhibit some similarities to the accounts in Matthew and Mark. Tannehill argues that all of the essentialy points of Mark 6:2-4 are present in Luke. But there are also significant differences. Bock notes that the accounts in Matthew and Mark contain eight elements while the account in Luke contains thirteen. Luke overlaps with Matthew and Mark in only three of these.

<table>
<thead>
<tr>
<th>Matthew/Mark</th>
<th>Luke</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entry into the synagogue</td>
<td>Entry into the synagogue on the Sabbath (Luke 4:16; Matt 13:54; Mark 6:2)</td>
</tr>
<tr>
<td>Astonishment at Jesus’ teaching</td>
<td>Jesus standing to read Isaiah</td>
</tr>
<tr>
<td>Source of Jesus’ wisdom questioned</td>
<td>Citation of the passage</td>
</tr>
<tr>
<td></td>
<td>Closing of the book</td>
</tr>
<tr>
<td></td>
<td>Jesus’ declaration that fulfillment has come today</td>
</tr>
<tr>
<td></td>
<td>The crowd’s speaking well of Jesus’ gracious words</td>
</tr>
<tr>
<td></td>
<td>Jesus’ relationship to Joseph questioned (Luke 4:22; Matt 13:55-56; Mark 6:3)</td>
</tr>
<tr>
<td></td>
<td>The proverb that a physician should heal himself and do great works</td>
</tr>
<tr>
<td></td>
<td>A prophet’s lack of honor (Luke 4:24; Matt 13:57; Mark 6:4)</td>
</tr>
<tr>
<td></td>
<td>The Elijah-Elisha parallel</td>
</tr>
<tr>
<td></td>
<td>The crowd filling with anger</td>
</tr>
<tr>
<td></td>
<td>The crowd’s desire to throw Jesus over a cliff</td>
</tr>
<tr>
<td></td>
<td>Jesus’ passing through the crowd</td>
</tr>
</tbody>
</table>

A closer look at these overlaps shows that even they exhibit more differences than similarities. While Luke 4:16 and Mark 6:1-2 both place Jesus in Nazareth, only Luke specifies the name of the city (Ναζάρεω). Mark simply says that Jesus came to his home town (τὴν πατρίδα αὐτοῦ). Mark adds the interesting detail that His disciples followed Him, which is absent in Luke. Both accounts have Jesus going into the synagogue on the Sabbath, hardly a unique occurrence since Luke mentions that this was Jesus’ custom, but the wording is significantly different. Mark uses a genitive construction, γενομένου σαββάτου, “when the Sabbath came,” while Luke uses a prepositional phrase, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, “on the Sabbath day.” Mark uses the preposition ἐν plus the dative τῇ συναγωγῇ, “in the synagogue,” while Luke uses ἐς plus the accusative τὴν συναγωγήν, “into the synagogue.” These differences in wording hardly make a

---

9 See Appendix B.
difference in the overall sense of these verses, but on the assumption that Luke is copying from Mark, it is difficult to assign a redactional purpose to them.

A comparison of Luke 4:24 with Mark 6:3 shows still more differences. In both verses, a rhetorical question is asked concerning Jesus’ family, but in Mark, reference is made to His mother, His brothers, His sisters, and His trade as a carpenter. The question is noticeably disparaging and Mark records that “they took offense at Him.” In Luke, However, Jesus is referred to as the son of Joseph and the immediate sense of the crowd seems to be positive rather than negative.13

The closest parallel is between Luke 4:24 and Mark 6:4 where seven of the fourteen verbal agreements occur. But the significant difference here is that Luke uses the word δεκτός “welcome” while Mark uses ἄτιμος “without honor.” In Mark, Jesus uses this proverb in response to the offense of the crowd to explain their rejection of Him. In Luke, it is part of His response to a positive appraisal by the crowd and part of His explanation why He will not do for them as they heard He had done in Capernaum. It introduces His reference to the prophets Elijah and Elisha and their ministries outside of the boundaries of Israel. Along with these other elements, the proverb in Luke’s gospel becomes the occasion of the crowd’s offense rather than the response to it. As Tannehill says, “It is not so much that Jesus goes elsewhere because he is rejected as that he is rejected because he announces that it is God’s will and his mission to go elsewhere.”14 So, if Luke is dependent on Mark at this point, he has turned the proverb completely on its head.

If Luke is dependent on Mark for his account of Jesus preaching in the synagogue in Luke 4:16-30, he has relocated Mark’s account to an entirely different setting and has used practically none of Mark’s vocabulary. He has also added much that is not represent in Mark at all. Unique to Luke are the following features:

- The dramatic character of the scene
- The ritual of the synagogue service
- The fact of the reading from Isaiah
- The detail of the reading from Isaiah
- The detail of the teaching
- The detail of the reaction of the audience
- The detail of the reaction of Jesus
- The absence of the phrase “Where did this man get all this? What is the wisdom given to him?” (Mk 6.2)
- The absence of the phrase, “What mighty works are wrought by his hands!” (Mk 6.2)
- The mention of Joseph, rather than the carpenter’s son
- The absence of reference to Mary and brothers

14 Tannehill, 62.
• The reference of “Physician, heal yourself.”
• The reference to “what we have heard you did at Capernaum, do here also in your own country”
• The reference to Elijah and Elisha
• The anger of the audience
• The attempt to kill Jesus
• The mode of Jesus’ escape

Still proponents of Luke’s dependence on Mark argue that there are certain tell tale signs of Luke’s redactional activity. Chief among these is the reference to Capernaum in Luke 4:23. Luke has not previously mentioned Capernaum and indeed, the reference in Luke 4:31, “And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath,” sounds as if he is introducing Capernaum for the first time. Thus Chilton argues that “Luke retains traces of the order he altered.” Stein sees this as evidence that Luke is not writing chronologically. In this construction, Luke 4:14-15 is considered a redactional bridge corresponding to Mark 1:14 and worded intentionally to allow for a wider ministry before Jesus reaches Nazareth.

Tannehill, on the other hand, argues that the reference to Capernaum in Luke 4:23 is forward looking. He considers it impossible that Luke would intend a reference to previous actions of Jesus in Capernaum when he has recorded none. He suggests that the future tense of ἐρείτέ, “you will say,” needs to be taken seriously and that Jesus is predicting what the response in Nazareth will be after His upcoming activity in Capernaum. He regards Luke 4:14-15 to be a summary of the events that follow in Luke’s narrative rather than a statement of events that precede Jesus’ visit to Nazareth.

Neither of these moves is necessary. John 2:12 provides evidence of early activity in Capernaum by Jesus and it is likely that this activity included miracles. Nicodemus is aware of Jesus’ miraculous activity as early as John 3:2, so it is likely that the people of Nazareth would know of it as well. Luke does not need to report this activity in order to accurately report Jesus’ discussion with the people of Nazareth about it. In the final analysis, the case for Lucan dependence solely on Mark alone is not compelling. At the very least, It seems necessary to look for additional sources for Luke’s account.

---

15 Prior, 82.
19 Schreck, 412-413.
It has been suggested that Q is such a source. Q is a hypothetical document supposedly used by Matthew and Luke in the writing of their gospels. The contents of Q have been reconstructed from parallels in Matthew and Luke that are not represented in Mark. But it is widely accepted that Q may have overlapped with the contents of Mark and that either Matthew or Luke might follow Q when the other is following Mark. Is Luke 4:16-30 an instance of this? Christopher Tuckett has suggested that it is. His primary argument in favor of this is based on the occurrence of the word Ναζαρά in v 16. This form of the word, widely regarded to be an Aramaism, occurs only here and in Matt 4:13. On the basis of this single word, the International Q Project has been willing to posit evidence of a Q segment at Matt 4:13; Luke 4:16. Tuckett suggests that allusions to Isa 61 in Luke 6:20ff | Matt 5:3ff and 7:22 | Matt 11:5 belong to the Q stratum and so it is likely that the quotation from Isa 61:1-2 in Luke 4:18-19 belongs to Q as well. Tuckett argues that “the Isaiah quotation is integral to the sequel, and without it the whole section collapses to nothing. This suggests that the reference to Ναζαρά in v. 16a and the Isaiah quotation belong together.” Thirdly, Tuckett argues that the occurrence of the word φήμη (“report”) in Luke 4:14 and Matt 9:26, the only occurrences of this word in the NT, indicates another parallel in the context. Matt 9:26 is parallel to Mark 5:43, which immediately precedes Mark’s rejection story. So Tuckett concludes that “some relationship between these verses is likely.” This suggests “the existence of a tradition which spoke of Jesus coming to Ναζαρά and being preceded by a general favourable report of his activity; this tradition appears to have been used by Matthew and Luke, and hence formed part of the Q material.” Tuckett suggests that vv 16-21, 23, 25-27 all come from Q.

The case for a Q parallel in Luke 4:16-30 seems extremely slight. And yet, some source other than Mark seems necessary. Marshall has claimed that “It is certain that Luke knew Mk. 6:1–6 and regarded this narrative as a substitute for it, but there is no evidence that he has used it as a source here.” He leaves the nature of Luke’s substitute source unspecified. Nolland argues that “there can be little doubt that Luke had access to an additional account of Jesus’

24 Tuckett, Q, 228-229.
25 Tuckett, 345.
ministry in Nazareth. The mention of Capernaum in v 23b is inexplicable on the basis of free Lukan construction.  But if there was a source in addition to Mark, there really is no reason to insist on Mark as a source of Luke’s account at all. Mark adds nothing that would not have been in the other account. And once dependance on Mark is abandoned, there is no reason to insist that Luke is recording the same event. All of the common features are things which could easily have happened on multiple occasions. Jesus visited His hometown. How many times is that likely to have happened during His three year ministry? As Dahunsi stated, “it may rightly be supposed that Jesus visited His home town on several occasions.”³⁰ Jesus went to the synagogue. How often did He do that? He taught in the synagogue. How often did He do that? The people were amazed at Jesus’ teaching. This was a regular response to Jesus’ teaching. There is a question about Jesus’ origins. It is not unlikely that this occurred more than once. Jesus uses a proverb about a prophet without honor. But it appear that Jesus may have said something like this on multiple occasions. In addition to the version in Luke 4:24, Mark 6:4, and Matt 13:57, there is also an occurrence of this proverb in John 4:44 in a manifestly different context from Matthew and Mark. Jesus is rejected. How many times did this happen?

The best solution seems to be to recognize that Luke is recording a separate event from that recorded in Mark 6 and Matthew 13, one that occurred at the beginning of Jesus’ ministry. Matthew 4:13 mentions a visit to Nazareth prior to Jesus’ ministry in Capernaum although he gives no details about it. Arndt suggests that this is the true parallel to Luke 4:16-30. He states that “Lk’s assertion (1:3) that he intends to relate things ‘in order’ hardly is compatible with the view that he should deliberately change the sequence of events so radically as presupposed by the theory that he here departs from chronological sequence.”³¹ This would mean Luke’s account corresponds with the events of Mark 1:14-15 and also with John 4:43-45.³² And if this is the case, then according to John 2:12, “Jesus had established His headquarters in Capernaum about half a year before.”³³ Finkel concludes that “Luke (and John 4, 44) represents the earlier narrative of rejection and astonishment at Jesus’ home-town at the beginning of his ministry. Whereas, Mark

---

³² Arndt, 132.
³³ Arndt, 135.
and Matthew record a narrative of rejection on a later date, after he continued his mission as a teacher and healer in other villages."\textsuperscript{34}

\textbf{The Use of the Old Testament in Luke 4:18-19}

Luke 4:18-19 is a composite quotation taken mostly from Isa 61:1-2a with a line added from Isa 58:6 and one deleted from Isa 61:1.\textsuperscript{35} Out of 26 words in Luke 4:18-19, 24 agree exactly with the LXX of either Isa 61:1-2 or 58:6. Luke agrees with the LXX over against the Hebrew in omitting two out of three references to the tetragrammaton. Luke also follows the LXX in rendering \( \text{יְהַשְׁרִים פָּקַח-קוֹחַ} \) ("and to those who are bound an opening") as \( \text{καὶ τυφλοῖς ἀνάβλεψιν} \) ("and to the blind recovery of sight").\textsuperscript{36} The Hebrew \( פָּקַח-וְקֹחַ \) is a hapax legomenon, but the verb \( פָּקַח \) is used elsewhere in the Bible only of opening eyes or ears. In light of similar expressions in Isa 42:7, 18, 22; 43:8, Sanders says "the Greek translator had no difficulty whatever in understanding and conveying the metaphor of blindness for prisoners."\textsuperscript{37} Luke omits LXX \( ιάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, \) which corresponds to \( לַחֲבֹשׁ לְנִשְׁבְּרֵי-לֵב \) in the Hebrew text. Then Luke has \( κηρύξαι \) instead of LXX \( καλέσαι \) in agreement with MT \( הָיָ֥ה קְרָא \) at the beginning of v 19 (Isa 61:2). This may be explained by the fact that in the previous verse, the same Hebrew verb (\( הָיָ֥ה קְרָא \)) is translated by \( κηρύξαι \).\textsuperscript{38}

Finally, Luke inserts a phrase from Isa 58:6 LXX, \( ἀπόστειλε τεθραυσμένους ἐν ἀφέσει \) ("set the oppressed free") with a minor modification of \( ἀποστεῖλαι \) for \( ἀπόστειλε \). It has been suggested that this reflects a midrash on Isa 61:1 that was formed in "a Greek milieu" based on the common word \( ἀφέσιν \). However, Bock suggests that a Semitic link is also possible. He concludes that "the textual divergences from the LXX make it likely, especially in view of Luke’s very careful handling of text in other checkable contexts, that we should see here another traditional text source behind this

\textsuperscript{34} Finkel, 115.
\textsuperscript{35} See Appendix C.
\textsuperscript{36} Bock, \textit{Proclamation}, 106.
\textsuperscript{38} Tannehill, "Mission," 66.
textual insertion.” Tannehill argues the connection between Isa 61:1-2 and 58:6 is dependent on the LXX since two different Hebrew words are being translated as ἀφέσει. This word is frequently used in the sense of “forgiveness” (1:77; 3:3; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18). In Isaiah it is a reference to release from the Babylonian captivity. In Luke, it seems to include exorcism and healing.

Bock argues that “The text, because of its alteration, is not an actual synagogue reading. Instead, Luke is using a summary passage to point to the context of Jesus’ remarks about the task and office he fulfills, that is the description present primarily in Isaiah 61.” But Nolland claims that “the LXX text form and the evident redactional activity in no way preclude an actual reading of Isa 61 in the Nazareth synagogue.” He states that “in the absence of fixed prophetic lections it is not clear how the particular choice of readings was regulated by the ruler of the synagogue, but here a sense of the initiative of Jesus dominates the account.”

Bock argues that “the relationship of Isa. 58.6 to Isa 61.1 must be dependent on Jesus’ authority to have been introduced at all.” This agrees with C. H. Dodd’s overall assessment in his study of the Old Testament testimonia, “To account for the beginning of this most original and fruitful process of rethinking the Old Testament we found need to postulate a creative mind. The gospels offer us one. Are we compelled to reject the offer?” But “the association may not have been expressed in a specific reading; instead the reading may represent a summary of Jesus’ remarks on a fuller set of texts on the occasion addressed in the tradition.” Finkel argues that the complete sermon by Jesus on this occasion is not given, but only a summary, since Luke 4:21 indicates what he “began to say” and 4:22 indicates that the people were “wondering at his gracious words” which suggests a further exposition by Jesus. Finkel suggests that the additional content of Jesus’ sermon may correspond to the beatitudes in the Sermon on the Plain, which seem to be based on Isa 61:1-7.

---

39 Bock, Proclamation, 106.
42 Bock, Proclamation, 107. So also Stein, 156; Marshall, 182.
43 Nolland, 193.
44 Nolland, 196.
45 Bock, Proclamation, 108.
47 Bock, Proclamation, 108.
48 Finkel, 111. Also Nolland, 198.
49 Finkel, 113.

The sermon Jesus preaches in Luke 4:16-30 is paradigmatic for His entire ministry as it is presented in the book of Luke and Acts of the Apostles. Green notes the following features:

1. It stands as a concrete representation of the ministry of Jesus summarized in 4:14-15.
2. This is the first narrated episode of Jesus’ public ministry.
3. Elsewhere in the Third Gospel, Jesus conducts his ministry in the synagogues (see esp. the summaries in 4:15, 44; also 4:31-37; 6:6; 13:10-17), but nowhere else does Luke include a report of the content of his teaching. Hence, here we have an exemplar of the sort of message Jesus proclaimed in synagogues throughout his public ministry.
4. Luke has tied 4:16-30 together with the preceding material, from 3:21 onward, by the common concern with the activity of the Spirit and the consequent identification of Jesus and the nature of his mission.
5. Subsequent summaries of Jesus’ ministry refer back to this account (7:21-22; Acts 10:38).

According to Seccombe, Luke keeps returning to the ideas presented in this inaugural sermon. “In his Great Sermon (Luke 6:20), in Jesus’ answer to the disciples of John (Luke 7:22), and in Peter’s speech to Cornelius (Acts 10:38) the same understanding of Jesus’ mission resurfaces, indicating a significant depth of interest in these particular Isaianic categories, and suggesting that Isaiah may have had a formative influence on Luke’s theology.”

Peter Mallen argues that “Jesus’ interpretation of the Isaiah passage shares the eschatological perspective of the Qumran community, but differs from it in three important ways.” First, in Qumran, the eschaton is soon to be fulfilled, but Jesus announces that it is being fulfilled “today.” Second, in Qumran, salvation was extended to the insiders, members of the community, but in his reference to Elijah and Elisha (Luke 4:25-27), Jesus extends salvation to women, the unclean, and even Gentiles. Third, Jesus’ citation omitted the last line of Isa 61:2 which was understood by the Qumran community as speaking about judgment for Israel’s enemies.

According to Sanders, “the offense taken by the faithful of Nazareth was at Jesus’ midrash on the Isaiah passage.” Jesus was violating a hermeneutical axiom that assumed that in the eschaton God’s wrath would be directed against outsiders and his mercy to insiders. Instead, Jesus substitutes a hermeneutic of prophetic critique. The initial reaction of the crowd to Jesus’ sermon in v 22 is positive. “μαρτυρέω is used in Acts to indicate that men have a

---

53 Sanders, 92.
good reputation” (6:3; 10:22; 22:5, 12; 26:5). The expression θαυμάζω expresses surprise and can be positive or negative, but when paired with ἐπὶ τοῖς λόγοις τῆς χάριτος probably is intended positively. The expression οὐχὶ υἱὸς ἤστιν Ἰωσήφ οὗτος; “Is not this Joseph’s son?” should probably also be taken positively.

The proverb in Luke 4:23 should be taken to mean that a physician’s first responsibility is to his own family. This is unpacked in the second clause where Jesus explains that they will expect Him to do the same things in Nazareth that He has done in Capernaum. By way of contrast, Jesus explains that His role will be prophetic, calling the people of Israel to repentance and expanding His ministry to the Gentiles.

**Conclusion**

This paper has looked at three main issues in Luke 4:16-30. It has examined the relationship of this passage to the other gospel accounts and has concluded that Luke’s account of Jesus’ preaching and rejection at Nazareth is best seen as an independent event occurring early in Jesus’ ministry and not the same event recorded in Mark 6 and Matthew 13. Regarding the quotation from Isa 61:1-2 and 58:6 it has argued that this is best seen as a summary of Jesus’ teaching on a particular occasion in the Nazareth synagogue. And finally, it has been suggested that the sermon Jesus preached on this occasion formed a broad base paradigm for his ongoing ministry and that of the church in the book of Acts.

---

56 Koet, 42-50.
### Appendix A

Order of Pericopes from Luke’s Account of Jesus’ Preaching at Nazareth to the Account in Matthew and Mark

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Call of the Disciples</td>
<td>5:1-11</td>
<td>1:16-20</td>
<td>4:18-22</td>
</tr>
<tr>
<td>The Healing of Peter’s Mother-in-law</td>
<td>4:38-39</td>
<td>1:29-31</td>
<td>8:14-15</td>
</tr>
<tr>
<td>The Sick Healed at Evening</td>
<td>4:40-41</td>
<td>1:32-34</td>
<td>8:16-17</td>
</tr>
<tr>
<td>Jesus Departs from Capernaum</td>
<td>4:42-43</td>
<td>1:35-38</td>
<td></td>
</tr>
<tr>
<td>First Preaching Tour in Galilee</td>
<td>4:44</td>
<td>1:39</td>
<td>4:23</td>
</tr>
<tr>
<td>The Cleansing of the Leper</td>
<td>5:12-16</td>
<td>1:40-45</td>
<td>8:1-4</td>
</tr>
<tr>
<td>The Healing of the Paralytic</td>
<td>5:17-26</td>
<td>2:1-12</td>
<td>9:1-8</td>
</tr>
<tr>
<td>The Question about Fasting</td>
<td>5:33-39</td>
<td>2:18-22</td>
<td>9:14-17</td>
</tr>
<tr>
<td>The Man with the Withered Hand</td>
<td>6:6-11</td>
<td>3:1-6</td>
<td>12:9-14</td>
</tr>
<tr>
<td>Jesus Heals Multitudes by the Sea</td>
<td>6:17-19</td>
<td>3:7-12</td>
<td>4:24-25; 12:15-16</td>
</tr>
<tr>
<td>The Choosing of the Twelve</td>
<td>6:12-16</td>
<td>3:13-19a</td>
<td>10:1-4</td>
</tr>
<tr>
<td>The Sermon on the Mount/Plain</td>
<td>6:17-49</td>
<td></td>
<td>4:24-7:29</td>
</tr>
<tr>
<td>The Centurion of Capernaum</td>
<td>7:1-10</td>
<td></td>
<td>8:5-13</td>
</tr>
<tr>
<td>The Widow’s Son at Nain</td>
<td>7:11-17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John the Baptist’s Question and Jesus’ Answer</td>
<td>7:18-23</td>
<td></td>
<td>11:2-6</td>
</tr>
<tr>
<td>Jesus’ Witness concerning John</td>
<td>7:24-35</td>
<td></td>
<td>11:7-19</td>
</tr>
<tr>
<td>The Woman with the Ointment</td>
<td>7:36-50</td>
<td>14:3-9</td>
<td>26:6-13</td>
</tr>
<tr>
<td>The Ministering Women</td>
<td>8:1-3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus is Thought to be Beside Himself</td>
<td>3:19b-21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus’ True Kindred</td>
<td>8:19-21</td>
<td>3:31-35</td>
<td>12:46-50</td>
</tr>
<tr>
<td>The Parable of the Sower</td>
<td>8:4-8</td>
<td>4:1-9</td>
<td>13:1-9</td>
</tr>
<tr>
<td>The Reason for Speaking in Parables</td>
<td>8:9-10</td>
<td>4:10-12</td>
<td>13:10-17</td>
</tr>
<tr>
<td>Interpretation of the Parable of the Sower</td>
<td>8:11-15</td>
<td>4:13-20</td>
<td>13:18-23</td>
</tr>
<tr>
<td>He who has Ears to Hear, Let him Hear</td>
<td>8:16-18</td>
<td>4:21-25</td>
<td></td>
</tr>
<tr>
<td>The Parable of the Seed Growing Secretly</td>
<td>4:26-29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Parable of the Tares</td>
<td></td>
<td></td>
<td>13:24-30</td>
</tr>
<tr>
<td>The Parable of the Leaven</td>
<td>13:20-21</td>
<td></td>
<td>13:33</td>
</tr>
<tr>
<td>Jesus’ Use of Parables</td>
<td></td>
<td>4:33-34</td>
<td>13:34-35</td>
</tr>
<tr>
<td>Jesus’ True Kindred</td>
<td>8:19-21</td>
<td>3:31-35</td>
<td>12:46-50</td>
</tr>
<tr>
<td>Stilling the Storm</td>
<td>8:22-25</td>
<td>4:35-41</td>
<td>8:23-27</td>
</tr>
<tr>
<td>The Gadarene Demoniacs</td>
<td>8:26-39</td>
<td>5:1-20</td>
<td>8:28-34</td>
</tr>
<tr>
<td>Jairus Daughter and the Woman with a Hemorrhage</td>
<td>8:40-56</td>
<td>5:21-43</td>
<td>9:18-26</td>
</tr>
<tr>
<td>Jesus is Rejected at Nazareth</td>
<td>4:16-30</td>
<td>6:1-6a</td>
<td>13:53-58</td>
</tr>
</tbody>
</table>

---

57 Adapted from Aland, *Synopsis of the Four Gospels*, §33-139. The chart follows the order in Mark and Luke. Sections that are listed out of order are underlined. Parallel sections in Matthew are listed. Sections that occur only in Matthew are not listed.
Appendix B

16 Καὶ ἦλθεν εἰς Ναζαρέα, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰσόδος αὐτὸ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν καὶ ἀνέστη ἀναγνώσαντι.
17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου καὶ ἀναπτύξας τὸ βιβλίον ἔφευρεν τὸν τόπον οὗ ἦν γεγραμμένον:
18 πνεῦμα κυρίου ἐπ’ ἐμὲ ὁ διὰ τὴν σημερο πεπλήρωσεν τὸν κατὰ τὸν κύριον μερόν πεπληρωμένος αὐτῷ καὶ ἀνέστη καὶ ἀκολούθοις αὐτῶν ὁ μαθητὴς αὐτοῦ.
19 καὶ ἐγερθεὶς εἰς αὐτοῦ δεκτὸν ἐν τῇ συναγωγῇ ἑστήκειν αὐτῷ.
20 καὶ πτέρυξα τὸ βιβλίον ἀπόδοσις τῷ ὑπηρέτῃ ἐκάθεσεν· καὶ πάντων οἱ υφθαλμοὶ ἐν τῇ συναγωγῇ ἑσάσθησαν αὐτῷ.
21 ἦρατο δὲ λέγειν πρὸς αὐτούς ὅτι σήμερον πεπλήρωσεν ἡ γραφή αὐτὴ ἐν τοῖς οἷον ὑμῖν.
22 καὶ πάντες ἐμαρτύρων αὐτῷ καὶ ἐθάμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπερευμένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον:
οὐχὶ υἱὸς ἐστιν Ἰσσηφ ἀυτοῦ;

1 ἦλθεν εἰς τὴν συναγωγὴν καὶ ἔρχεται κατὰ τὸ εἰσόδος αὐτοῦ, καὶ ἀκολούθοις αὐτῶν ὁ μαθητής αὐτοῦ.
2 καὶ γεγομένου σαββάτου ἦρατο διδάσκειν ἐν τῇ συναγωγῇ.

Matthew 13:53-58

53 Καὶ ἐγένετο ὡτε ἐτέλεσαν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρησεν ἐκείθεν.
54 καὶ ἔλθεν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν.

58 Aland, Synopsis of the Four Gospels, §33. Exact agreements between Luke and Mark are underlined. Agreements between Luke and Matthew against Mark are marked with a dotted line. Near agreements are marked with a wavy line.
λημός μέγας ἐπὶ πᾶσαν τὴν γῆν,
26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφηθε
‘Ήλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας
πρὸς γυναῖκα χήραν.
27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ
Ἅσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου,
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ
ΝαημὰνὁΣύρος.
28 καὶ ἐπλήσθησαν πάντες θυμὸν ἐν
τῇ συναγωγῇ ἀκούοντες ταῦτα
29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν
ἐξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἐως
ὄφρος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις
ἐξοδήμῳ αὐτῶν ὡστε
κατακρημίσαται αὐτόν·
30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν
ἐπορεύετο.
Luke 4:18-19


Exact agreements between Luke 4:18-19 and the LXX of Isa 61:1-2 are underlined. Agreements between Luke and Isa 58:6 are marked with a wavy line. Hebrew text that is reflected in the LXX and Luke is boxed and Hebrew text that is partially reflected is marked with a wavy box.
Bibliography


