

CONTENTS

<i>Preface</i>	<i>page xi</i>
<i>List of Abbreviations</i>	xiii
I THE PROBLEM	I
<i>The Need for Criteria</i>	I
<i>The Present Situation and the Task</i>	8
Analysis of the form-critical method of establishing the tendencies of tradition, 13; Evaluation of the form-critical method of establishing the tendencies of the tradition, 21; The relation of this study to <i>Memory and Manuscript</i> , 26	
<i>The Material</i>	29
The textual tradition, 29; The early Fathers, 35; The Apocryphal Gospels, 40	
<i>The Categories</i>	45
II INCREASING LENGTH AS A POSSIBLE TENDENCY OF THE TRADITION	46
<i>Introduction</i>	46
<i>Method of Citation</i>	51
<i>The Evidence from the Post-Canonical Tradition</i>	53
Addition of all or part of an Old Testament quotation, 53; Omission of all or part of an Old Testament quotation, 54; Additions to speeches, 54; Omissions from speeches, 56; Addition of speeches, 57; Omission of speeches, 58; Addition of dialogue, 59; Omission or curtailment of dialogue, 60; The creation of new scenes and events, 60; Addendum: Creation of new material, 61; Addition of actions, 61; Omission of actions, 62; Addenda: Other instances of expansion, 63; Other instances of abbreviation, 64; Instances in which the shorter of two possible readings is chosen, 66	
<i>The Evidence from the Synoptic Gospels</i>	69
Old Testament quotations in one Gospel but not in another, 69; Speeches longer in one Gospel than in another, 71; Speeches present in one Gospel but not in another, 74; Dialogues in one Gospel but not in another, 76; Scenes and events in one Gospel but not in another, 78; Actions in one Gospel but not in another, 80; Miscellaneous differences of length, 82	

CONTENTS

III INCREASING DETAIL AS A POSSIBLE TENDENCY
OF THE TRADITION page 88

Introduction 88

The Evidence from the Post-Canonical Tradition 96

The addition of the subject, 96; The omission of the subject, 101; The addition of the direct object, 104; The omission of the direct object, 105; The addition of indirect objects and equivalent *pros* phrases, 107; The omission of indirect objects and equivalent *pros* phrases, 110; The addition of non-adjectival prepositional phrases, 112; The omission of non-adjectival prepositional phrases, 114; The addition of adjectives and adjectival phrases, 116; The omission of adjectives and adjectival phrases, 118; The addition of a noun in the genitive, 119; The omission of a noun in the genitive, 121; The addition of a personal pronoun in the genitive, 122; The omission of a personal pronoun in the genitive, 126; The addition of a noun to a proper name, 128; The omission of a noun from a proper name, 129; The addition of a proper name to a noun or its equivalent or to another proper name, 129; The omission of a proper name from a noun or its equivalent or from another proper name, 130; Other additions of proper names, 131; Omissions of proper names, 132; The substitution of a proper name for a noun or pronoun, 133; The substitution of a noun or pronoun for a proper name, 134; The substitution of a noun for a pronoun, substantive adjective, or participle, 135; The substitution of a pronoun for a noun, 136; The addition of a noun to a pronoun, substantive adjective, or substantive participle, 137; The omission of a noun from a pronoun, adjective, or participle, 138; The addition of circumstances, 139; The omission of circumstances, 140; The addition of explanations, 140; The omission of explanations, 141; The addition of conclusion and result, 141; The omission of conclusion and result, 142; The addition of emotion, 143; The omission of emotion, 143; The addition of miscellaneous details, 143; The omission of miscellaneous details, 144

The Evidence from the Synoptic Gospels 146

Subjects in one Gospel but not in another, 152; Direct objects in one Gospel but not in another, 155; Indirect objects and equivalent *pros* phrases in one Gospel but not in another, 157; Prepositional phrases in one Gospel but not in another, 160; Adjectives and adjectival clauses in one Gospel but not in another, 163; Genitive nouns in one Gospel but not in another, 165; Genitive pronouns in one Gospel but not in another, 167; The use of a noun with a proper name in one Gospel but not in another, 168; The use of a proper name with a noun or with another proper name in one Gospel but not in another, 169; Other instances of proper names in one Gospel but not in another, 170; The appearance of a proper name in one Gospel where a noun or pronoun appears in another, 171; The appearance of a noun in one Gospel where a pronoun appears in another, 173; The use of a noun with a pronoun in one Gospel where only a pronoun appears in another, 174; The use of a phrase indicating circumstance in one Gospel but not in another, 176; Explanations in one Gospel but not in

Cambridge University Press

978-0-521-03131-8 - The Tendencies of the Synoptic Tradition

E. P. Sanders

Table of Contents

[More information](#)

CONTENTS

another, 179; Conclusions and results mentioned in one Gospel but not in another, 180; Emotions mentioned in one Gospel but not in another, 181; The presence of miscellaneous details in one Gospel but not in another, 182

IV	DIMINISHING SEMITISM AS A POSSIBLE TENDENCY OF THE TRADITION	<i>page</i> 190
	<i>Introduction</i>	190
	<i>The Evidence from the Post-Canonical Tradition</i>	209
	The change of other conjunctions to <i>kai</i> , 209; The change of <i>kai</i> to other conjunctions, 211; The creation of parataxis by changing a participle to a finite verb and adding <i>kai</i> , 212; The avoidance of parataxis by changing a finite verb with <i>kai</i> into a participle, 213; Addendum: Other instances of parataxis, 213; The omission of the conjunction: creation of asyndeton, 214; The addition of a conjunction: avoidance of asyndeton, 217; Addendum: Other instances of asyndeton, 220; Verbs changed to the historic present, 221; Verbs changed from the historic present, 222; Addendum: Other instances of the historic present, 223; The use of <i>heis</i> for <i>tis</i> ; the addition of <i>heis</i> , to mean <i>tis</i> , 224; The change of <i>heis</i> to <i>tis</i> ; the omission of <i>heis</i> with the meaning of <i>tis</i> , 224; Wording made more Semitic, 225; Wording made less Semitic, 226; Addendum: Semitisms in material not strictly paralleled in the Synoptics, 227	
	<i>The Evidence from the Synoptic Gospels</i>	232
	The use of <i>kai</i> in one Gospel but not in another, 233; The use of a finite verb with <i>kai</i> in one Gospel where another Gospel has a participle, 237; The use of asyndeton in one Gospel where another Gospel has a conjunction, 240; The use of the historic present in one Gospel but not in another, 242; The use of <i>heis</i> in one Gospel where another has <i>tis</i> , 246; More Semitic wording in one Gospel than in another, 246	
V	DIRECT DISCOURSE AND CONFLATION	256
	<i>The Use of Direct Discourse</i>	256
	Introduction, 256; The Evidence from the Post-Canonical Tradition, 258; The Evidence from the Synoptic Gospels, 259	
	<i>Conflation</i>	262
	Introduction, 262; The Evidence from the Post-Canonical Tradition, 265; The Evidence from the Synoptic Gospels, 268	

CONTENTS

VI CONCLUSIONS	<i>page</i> 272
<i>Summary of Results</i>	272
<i>The Synoptic Problem</i>	276
<i>The Pre-Canonical Tradition</i>	279
APPENDIXES	286
<i>Translation Variants</i>	286
<i>Suggested Exceptions to the Priority of Mark</i>	290
<i>The Christian Method of Transmission of Tradition</i>	294
<i>Semitisms and the Provenance of Documents</i>	297
<i>Selected Passages</i>	301
<i>Bibliography</i>	307
<i>Index</i>	319