

Cambridge University Press
0521616921: The Passion Narrative of St Luke
Vincent Taylor
Frontmatter
[More information](#)

SOCIETY FOR NEW TESTAMENT STUDIES
MONOGRAPH SERIES

GENERAL EDITOR
MATTHEW BLACK, D.D., F.B.A.

19

THE PASSION NARRATIVE OF ST LUKE

Cambridge University Press
0521616921: The Passion Narrative of St Luke
Vincent Taylor
Frontmatter
[More information](#)

THE PASSION NARRATIVE
OF ST LUKE

A CRITICAL AND HISTORICAL
INVESTIGATION

BY
VINCENT TAYLOR

EDITED BY
OWEN E. EVANS
*Lecturer in Biblical Studies
University College of North Wales, Bangor*



CAMBRIDGE
AT THE UNIVERSITY PRESS

1972

Cambridge University Press
0521616921: The Passion Narrative of St Luke
Vincent Taylor
Frontmatter
[More information](#)

PUBLISHED BY THE PRESS SYNDICATE OF THE UNIVERSITY OF CAMBRIDGE
The Pitt Building, Trumpington Street, Cambridge, United Kingdom

CAMBRIDGE UNIVERSITY PRESS
The Edinburgh Building, Cambridge CB2 2RU, UK
40 West 20th Street, New York NY 10011-4211, USA
477 Williamstown Road, Port Melbourne, VIC 3207, Australia
Ruiz de Alarcón 13, 28014 Madrid, Spain
Dock House, The Waterfront, Cape Town 8001, South Africa

<http://www.cambridge.org>

© Cambridge University Press 1972

This book is in copyright. Subject to statutory exception
and to the provisions of relevant collective licensing agreements,
no reproduction of any part may take place without
the written permission of Cambridge University Press.

First published 1972
First paperback edition 2004

A catalogue record for this book is available from the British Library

Library of Congress Catalogue Card Number: 79-163057

ISBN 0 521 08295 1 hardback
ISBN 0 521 61692 1 paperback

CONTENTS

<i>Preface</i>	<i>page</i> vii
<i>Editorial Note</i>	xi
<i>Abbreviations</i>	xii
PART ONE: INTRODUCTION	
1 Summary of critical opinion	3
2 Objections	12
3 Recent developments	17
Detached note on Rehkopf's list	24
Editorial note	27
4 Methods of gospel criticism	30
Editorial note	37
PART TWO: ANALYSIS AND DETAILED STUDY OF LUKE XXII–XXIV	
1 The priests' plot	42
2 The treachery of Judas	42
3 Preparations for the Passover	44
4 The Last Supper	47
5 The prediction of the betrayal	59
6 The discourse on true greatness and the saying about twelve thrones	61
7 The exhortation to Simon	65
8 Then and now	66
9 The agony	69
10 The arrest	72
11 The denial	77
12 The mocking	79
13 The trial before the priests	80
14 The trials before Pilate and Herod	84
15 The journey to the cross	89
16 The crucifixion	91

Cambridge University Press
 0521616921: The Passion Narrative of St Luke
 Vincent Taylor
 Frontmatter
[More information](#)

CONTENTS

17	The burial	<i>page</i> 99
18	The action of the women	101
19	The visit of the women to the tomb	103
20	The journey to Emmaus	109
21	The appearance to the Eleven	112
22	The ascension	114

PART THREE: THE SPECIAL LUKAN PASSION
NARRATIVE

1	Summary and conclusions	119
	(a) A single non-Markan source?	120
	(b) An oral source?	121
	(c) A document?	122
	(d) Part of a larger source?	125
	(e) Authorship and date?	125
2	The text of the Passion source	126
3	The value of the special Lukan Passion narrative	133
	(a) Historical	133
	(b) Theological	137
	<i>Bibliography</i>	141
	<i>Index</i>	146

Cambridge University Press
0521616921: The Passion Narrative of St Luke
Vincent Taylor
Frontmatter
[More information](#)

PREFACE

In 1926, stimulated by B. H. Streeter's article in the *Hibbert Journal* for October 1921 on the Proto-Luke hypothesis and later by his classic work, *The Four Gospels*, published in 1924, I wrote *Behind the Third Gospel*, which was published as a thesis by the Clarendon Press of Oxford. When first announced, this hypothesis was received with very considerable favour, but later, largely in consequence of the searching criticisms of J. M. Creed in his *Commentary on Luke* (1930) and those of J. W. Hunkin in an article in the *Journal of Theological Studies* (April 1927, pp. 250–62), it lost ground in critical opinion. Owing to competing interests in form criticism and in biblical theology and to the decline of interest in literary criticism it continued to lose favour. It reached the nadir of its fortunes in A. R. C. Leaney's *Commentary on Luke* (1958), where it is dismissed in six lines as unsound with no argument except the unsupported claim that Proto-Luke's 'lack of either an Apocalypse or a Passion Narrative would deprive it of all claim to be called a gospel'.

The situation as it existed in 1951 was well described by A. M. Hunter in his book, *Interpreting the New Testament*. 'The hypothesis', he wrote, 'remains hypothetical.' It had not been disproved, but certain pillars on which it rested had weakened under criticism, and few scholars were prepared in constructive work to commit themselves to its truth. The hypothesis, he said, was not only interesting, but important, since, if established, we should have in Proto-Luke an authority for the life of Jesus as old as Mark, independent of it, and of comparable value; and he expressed the hope that in the next decade or two we might have a decision one way or the other from scholars 'ready to undertake the linguistic spade-work which such a decision will involve'. It is interesting to observe that at the very time Professor Hunter was writing, spades – one might say excavators – were already busy in Germany, at Göttingen and Münster, in the hands of J. Jeremias, H. Schürmann, and F. Rehkopf.

Cambridge University Press
 0521616921: The Passion Narrative of St Luke
 Vincent Taylor
 Frontmatter
[More information](#)

PREFACE

In *The Eucharistic Words of Jesus* (which first appeared in English in 1955) and in an important article in *New Testament Studies* entitled 'Perikopen-Umstellungen bei Lukas' ('Luke's Alterations of the Position of Narratives') (iv (Jan. 1958), 115-19), Jeremias affirmed that, except in Lk. vi. 17-19 and viii. 19-21, Luke retains Mark's arrangement of the material most faithfully until we come to the Passion narrative, and that therefore, in contrast with Matthew, Luke is 'an enemy of rearrangement'. He lists six changes of order in Lk. xxii, and says that if Luke followed Mark in the crucifixion story, the material has been completely 'mixed up' (*durcheinandergewirbelt*). Schürmann's monumental work, *Quellenkritische Untersuchung des lukanischen Abendmahlsberichtes Lk. xxii. 7-38*, followed in 1953-7; in it he examined in the greatest detail the linguistic characteristics of this part of the Passion narrative, and Rehkopf did the same as regards Lk. xxii. 21-3 and 47-53 in *Die lukanische Sonderquelle, Ihr Umfang und Sprachgebrauch* in 1959. Some account of these works will be given later. Meantime it may be said that each of these scholars has accepted in substance the truth of the Proto-Luke hypothesis. It seems timely therefore to ask that British scholars should re-examine this hypothesis. I intend in what follows to attempt to do this with special attention to the Lukan Passion narrative. I do not propose to examine the whole of the Proto-Luke hypothesis, for its opponents, especially J. M. Creed and J. W. Hunkin, the most important, long ago admitted that Luke had already combined Q and L, that is, the sayings-document and the special Lukan tradition, before he wrote his Gospel, while maintaining that the Passion narrative in Luke is an edited version of Mark's account and that Mark supplies the framework of the Third Gospel. It is, moreover, to the Passion narrative that the three German scholars mentioned above have directed their attention. If they are right, the Proto-Luke hypothesis is established, although reconsideration must be given to the question of the influence of Mark on Luke. Such questions as the Markan or non-Markan character of Lk. vi. 17-19 remain for study, and it is possible that upon these issues critical opinion will continue to be divided. The nature, however, of Lk. vi. 17-19 is not a decisive issue, since no matter whether Luke drew this narrative from his special source or whether he trans-

Cambridge University Press
 0521616921: The Passion Narrative of St Luke
 Vincent Taylor
 Frontmatter
[More information](#)

PREFACE

posed Mk. iii. 7–12 (= Lk. vi. 17–19) and Mk. iii. 13–19 (the appointment of the Twelve), in order to introduce the Sermon, does not seriously affect the hypothesis.

Later I shall discuss the methods by which the Passion narrative must be examined, the chief difference in my approach being a greater use of linguistic arguments than was made in *Behind the Third Gospel*. In this endeavour I am strongly indebted to the labours of Schürmann and Rehkopf, an account of whose work I have supplied in two articles in the *Expository Times* (LXXIV, 77–81 and 262–6) and an article on Rehkopf's list of words and phrases illustrative of pre-Lukan speech-usage in the *Journal of Theological Studies* (New Series xv, 59–62). To the Editors of these learned journals I am indebted for permission to draw upon these articles. I feel this investigation to be necessary on my part since *Behind the Third Gospel* has been out of print for some time, and especially because I have read and weighed all the criticisms and objections against the Proto-Luke hypothesis which have come to my notice since 1926, and to which in some cases I have replied in various articles. In the main I have felt an increased confidence in the early existence of the Lukan Passion narrative, but in deference to the opinions of other writers I have modified my earlier views in some respects. These changes concern (1) the manner and extent to which Luke was influenced by the Markan Passion narrative, and (2) the signs of still earlier stages in Luke's account of the Passion and resurrection. I have noted especially C. H. Dodd's observation, coupled with his acceptance of Streeter's hypothesis, that 'we do not know what amount of revision "proto-Luke" underwent in being incorporated in the Third Gospel' (see below, p. 9). In substance I have re-affirmed, and still further supported, the views expressed in *Behind the Third Gospel*. I believe the early existence of a pre-Lukan Passion source to be a matter of first importance since it enables us to reach back almost a generation to the accounts which the first Christians preserved of the death and resurrection of Jesus.

VINCENT TAYLOR

Cambridge University Press
0521616921: The Passion Narrative of St Luke
Vincent Taylor
Frontmatter
[More information](#)

EDITORIAL NOTE

The present work contains the late Dr Vincent Taylor's last contribution to New Testament scholarship. He worked on it over a period of almost four years, from early 1962 to late 1965. Failing health, however, prevented him from finally revising the manuscript in preparation for publication, with the result that it lay untouched until after Dr Taylor's death in November 1968. Encouraged by several New Testament scholars who had long felt the need for a revised edition of the author's *Behind the Third Gospel*, I undertook to edit the manuscript and prepare it for publication. I regret that owing to a variety of circumstances, including some other urgent commitments, this task has taken longer than I had originally hoped. I am most grateful to Professor Matthew Black, the Editor of *New Testament Studies*, for his readiness to publish the work in the Monograph Series of the Society for New Testament Studies, and to both Professor Black and his Associate Editor, Professor R. McL. Wilson, for their patient co-operation and many helpful suggestions.

In substance the work has been left in the form in which Dr Taylor left it. Attention has been drawn in the Editorial Notes on pp. 27–30 and 37f., and in occasional additional footnotes marked [Ed.], to subsequent discussions, or discussions which Dr Taylor appeared to have missed. Apart from these additions the editor's work has been limited to checking references and the general revision and tidying up of the manuscript.

It has been a sad privilege to perform this last service for one to whom, as teacher and friend and constant encourager, I owe an incalculable debt. In the course of it I have been reminded continually of the methodical industry and meticulous thoroughness that marked all Dr Taylor's work. Whatever may be the ultimate fate of the Proto-Luke hypothesis of which, as the present work reveals, he remained to the end so staunch a champion, one may dare to hope that this study of the Lukan Passion narrative will be of interest and value to all who are concerned with questions of literary and historical criticism.

Bangor, October 1970

OWEN E. EVANS

ABBREVIATIONS

- BC* *The Beginnings of Christianity* (Kirsopp Lake and F. J. Foakes Jackson)
BTG *Behind the Third Gospel* (V. Taylor)
ET *The Expository Times*
FG *The Four Gospels* (B. H. Streeter)
GHD *The Gospels as Historical Documents* (V. H. Stanton)
JBL *The Journal of Biblical Literature*
JTS *The Journal of Theological Studies*
HTFG *Historical Tradition in the Fourth Gospel* (C. H. Dodd)
IB *The Interpreter's Bible*
LS *Die lukanische Sonderquelle* (F. Rehkopf)
NEB *The New English Bible*
NTS *New Testament Studies*
RSV *Revised Standard Version*
SJ *The Sayings of Jesus* (T. W. Manson)
- * A single asterisk following a list of references means that every occurrence in the particular book or author concerned has been given.
- ** A double asterisk means that every occurrence in the entire New Testament has been given.