

**The Order of the Synoptic Tradition**  
**J. J. Griesbach**  
 (according to Meijboom's Synopsis)

**Matt**

**Mark**

**Luke**

1—2<sup>1</sup>

3:1—4:17

4:18-22<sup>2</sup>

1:1-15

1:16-20

1:21-22

1:23-28

1:29-31

1:32-34

1:35-39

—

1:40-45

2:1-12

2:13-17

2:18-22

2:23-28

3:1-6

3:7-12

3:13-19

3:20-21

3:22-30

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—

3:31-35

4:1-9

4:10-12

4:13-20

3:1-4:15

4:31-32<sup>3</sup>

4:33-37

4:38-39

4:40-41

4:42-44

(5:1-11)<sup>4</sup>

5:12-16

5:17-26

5:27-32

5:33-39

6:1-5

6:6-11

12:15-16<sup>5</sup>

(12:17-21)

12:22-23

12:24-32<sup>7</sup>

(12:33-37)<sup>8</sup>

(12:38-45)<sup>9</sup>

12:46-50

13:1-9

13:10-17

13:18-23

6:12-16<sup>6</sup>

8:4-8

8:9-10

8:11-15

*sermon  
5:2-7:27*

*sermon  
6:20-49*

*can't insert any  
parables follow mt words*

1. Mark omitted the infancy accounts because he wished to portray Jesus as a teacher.
2. Mark decided to pass over the SM, since he meant to write a short book. Many of the things in the SM pertained only to those who were on the mountain.
3. Mark decided to omit the Elisha material in Luke 4:15-30. Hence he comes to Luke 4:31.
4. 5:1-11 is omitted because Mark already has a call story from Matt.
5. See note 22 below.
6. Mark departs from Luke here because he does not want the SP.
7. Mark omitted the prophecy (Matt 12:17-21). Normally he would go to Luke 6:17-19, but he already has the passage at 3:6/Matt 12:15. But he realises that he does not yet have the call of the 12, so he goes to Luke 6:12-16, and then returns to where he stopped, Matt 12:22.
8. Omitted because of sentiments similar to the SM.
9. Omitted because they pertain to the people of Palestine, and because they also occur at 16:1, 3-4 which Mark will use.

	4:21-25 <sup>10</sup>	8:16-18
(13:24-30) <sup>11</sup>	4:26-29	
13:31-32	4:30-32	
13:34-35 <sup>12</sup>	4:33-34	
	4:35-41	(8:19-21) <sup>13</sup>
	5:1-43 <sup>14</sup>	8:22-25
13:53-58 <sup>15</sup>	6:1-6	8:26-56
	6:7-11	9:1-5 — <i>commission</i>
	6:12-13	9:6
14:1-2	6:14	9:7
	6:15-16	9:8-9
14:3-12	6:17-29	
	6:30-31	9:10
14:13-14	6:32-34	9:11
14:15-21	6:35-44	9:12-17
14:22-33	6:45-52	
14:34-36	6:53-56	
15:1-20	7:1-23	
15:21-28	7:24-30	
(15:29-31)	7:31-37	
15:32-38	8:1-9	
16:1-4	8:10-13	
16:5-12	8:14-21	
—	8:22-26 <sup>16</sup>	
16:13-20	8:27-30	9:18-21
16:21-26	8:31-37	9:22-25
	8:38	9:26
16:28	9:1	9:27
17:1-8	9:2-8	9:28-36
17:9	9:9-10	

10. Mark had been following Matt, but at Luke 8:16 found a "very brief and elegant parable...followed by some equally brief and memorable sayings."

11. Omitted because of the similarities to another parable of the "sleeping labourers" and because Mark pursued brevity.

12. Having copied enough parables from Matt, Mark left Matt.

13. Omitted because it had already been used at Mark 3:31-35. Mark therefore skips to the next Lukan verse, 8:22.

14. All three gospels have the stories of the Gesarene Demoniac and Jairus' daughter, but Matt has them in a shorter versions. "It will be clear to everyone . . . that Mark is dependent upon Luke, not on Matthew."

15. Mark had already copied enough Matthean parables, and so had gone to Luke. Since he had selected Matt to "guide him in his written record of the memorabilia of Christ, he now returns to Matthew, and indeed to that very place where the parables finish ... Meanwhile, he does not ignore Luke, but carefully compares him with Matthew.

16. Mark alone has this story. See the later discussion.

17:10-13		9:11-13	
17:14-21		9:14-29	9:37-43
17:22-23		9:20-32	9:43-45
18:1-5		9:33-37	9:46-48
		9:37-40	9:48-50
		9:41	
18:6-9		9:42-48	
		9:49-50 <sup>17</sup>	
(18:10-35) <sup>18</sup>		—	9:18-51
			(9:52—18:14) <sup>19</sup>
19:1-12		10:1-12	
19:13-14		10:13-14	18:15-16
		10:15 <sup>20</sup>	18:17
19:15—21:9		10:16—11:10	18:18-19:38
		11:11-14	
21:12		11:15-16	19:45
21:13		11:17	19:46
		11:18	19:47-48
21:20-22		11:19-26	
21:23-27		11:27-33	20:1-8
21:33-46		12:1-12	20:9-19
22:15-22		12:13-17	20:20-26
22:23-33		12:18-27	20:27-40
22:34-40		12:28-34	
22:41-46		12:35-37	19:41-44
23:6, 7, 14		12:38-40	19:45-47 <sup>21</sup>
(23:1-39) <sup>22</sup>		—	
24:1-36		13:1-32	20:45—21:4
(24:36—25:46) <sup>23</sup>		—	21:5-33
26:1—28:8		14:1—16:8	
		16:9 <sup>24</sup>	

17. In this section, Mark follows Matt, but does not lose sight of Luke.

18. The longer discourse of Christ is omitted by Mark.

19. The travel narrative is omitted because it contains mainly sayings.

20. Mark mainly follows Matt and omits materials peculiar to Luke (e.g., Luke 19:1-28). But Luke was available to him in Mark 10:15-29.

21. Mark 12:37-38 was parallel to Luke 20:44-45. Mark continues at Luke 20:45.

22. The long discourse of Christ is omitted.

23. Mark omits Matthew's long discourse and inserts a small discourse "having almost the same content as the discourse in Matthew.

24. If these and the following verses are genuine, they are taken partly from Matthew and partly from Luke.

(28:9-15) <sup>25</sup>	—	
(28:16-17)	—	
	16:10-13	24:10-35
	16:14	24:36-43
28:18-20	16:15-18	
	16:19	24:50, 51
	16:20	

25. Mark omitted Matthew's story about the guards, just as he omitted the earlier story of the stationing of the guards. Readers far from Jerusalem would not be interested in this (apologetic) story, or in that of the death of Judas.