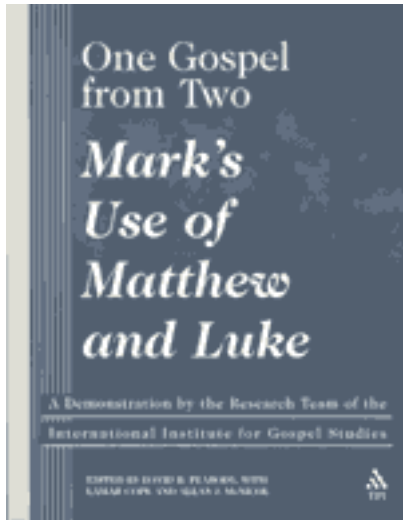


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Peabody, David B., Lamar Cope, and Allan J. McNicol, eds.

One Gospel from Two: Mark's Use of Matthew and Luke: A Demonstration by the Research Team of the International Institute for Gospel Studies

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Ron Clark
Cascade College
Portland, OR 97216

This book is a presentation of the research conducted by a team of scholars for the International Institute for Gospel Studies. The team consists of Peabody, Cope, McNicol, David L. Dungan, William R. Farmer, Thomas R. W. Longstaff, and Philip L. Shuler. This team of scholars has been involved in research on Markan priority and the Gospels of Matthew and Luke for the last forty years. This book rejects the Griesbach model and calls for scholars to be open to a "Two Gospel Hypothesis." This hypothesis suggests that the author of Mark would have used Matthew and Luke, rather than the reverse. They write that there should not be an emphasis on Matthean priority but that Matthew and Luke are equally valuable in the formation of Mark (xiii).

The team's criticism of Markan priority is based upon their research and evaluation of the current debate on Matthew's and Luke's supposed use of Mark and Q (2–15). First, the team suggests that there has been an overemphasis on the value and existence of Q. In contrast, they suggest that Q may actually be the material that Mark chose to omit from Matthew and Luke. They are highly critical of the evolution of Q studies based on a text that is assumed to exist. Second, minor agreements of Matthew and Luke against Mark suggest that there are possible omissions of Mark. Finally, the team indicates that there have been

years of scholarly criticism suggesting alternatives to the Two Source theory that has seemed to dominate Gospel studies.

One Gospel from Two also provides the reader with the committee's six categories of evidence for the Two Gospel hypothesis. First, Mark's Gospel alternately agrees with Matthew and Luke in order of pericopae (20–22). Mark follows a pattern, and whenever Matthew and Luke differ, Mark consistently chooses one text over the other. Second, Mark alternately agrees with Matthew and Luke in working within the various pericopae (22–27). Mark blends words from both sources when following the two Gospels' pattern. Third, the evidence of shared linguistics exists where Mark used Matthew or Luke rather than the reverse (27–34). The researchers focus on repeated phrases in Mark rather than repeated words in Matthew and Luke (29). This suggests that Mark copied words from Matthew and Luke and adapted them to his own theology. The usual practice in Synoptic studies is to focus on repeated words in Matthew and Luke, suggesting that they copied Mark. The committee goes a step further and expands the study to phrases that exist in Mark and reflect the author's conflation of the other two Gospels.

Fourth, there exists what the committee calls a *Markan overlay* in Synoptic studies. This overlay is due to a "network of repeated words, phrases, grammatical construction, themes, literary structures, and theological motifs that ... may be described as characteristic of Mark" (35). This overlay contains material both *unique to Mark* and *distinctive in Mark*. The material consists of repeated and consistent Markan alterations of Matthew or Luke. One example cited and discussed in the appendix is the use of *palin* (fifteen times in Mark), which was used to link sections of the Gospel together. This addition in Mark seems much more logical than Matthew's and Luke's omission of *palin* from their texts. Their conclusion is again supported that Mark conflated the account in Matthew and Luke.

Fifth, the team feels that Matthew had a greater priority in that the author seemed to have a Jewish style of argumentation that Mark and Luke tended to fragment (45). This leads to the final category, an overview of patristic evidence and the Synoptics. The committee again cites church writers who supported Matthean priority over Mark (46–51). They also discuss the importance of Papias's testimony concerning the Gospel of Mark and the audience at Rome.

This first section builds the case and argument for the Two Gospel hypothesis. The next section, the largest, divides the pericopae of Mark into seven parts and

continues the discussion and commentary based upon the belief that Mark used Matthew and Luke. The discussions are a different look at the Synoptics from their six arguments stated at the beginning. The book ends with appendices supporting arguments three, four, and five.

I found this book challenging to Synoptic studies. Markan priority seems to be an accepted and standard theory in Gospel research, but the team gives very compelling evidence to at least be open to reexamining this issue. I think that more work needs to be done from the committee, which I believe will happen, in order to move others from the standard viewpoints. The book does ask basic questions and caused me to reflect on basic assumptions that are made in other Synoptic methods of study. Probably the most convincing to me was the Q study. Q has been exaggerated in much of the research and the team of scholars from the Institute for Gospel Studies challenged me to look at Q from another point of view—an even simpler point of view. Maybe Q never existed and Mark only omitted material from Luke and Matthew. Is this too simple a solution or simply another way to see the issue?

I think that those teaching Synoptic Gospels and doing research in that area should have this book in their libraries. In my past classes brief references are made to those who accept Matthean priority and reject Griesbach's theory. Now serious attention should be given to this Two Gospel hypothesis so that students and teachers can explore the Synoptics from a different or new angle. Q studies will greatly benefit from this book, since it calls the student to reexamine the existence and use of Q. While some scholars may dismiss the Two Gospel hypothesis, the team of scholars for the International Institute for Gospel Studies has provided us with evidence that needs to be studied and evaluated for years to come.