

Fields, Villages, Countryside, and Beyond:  
Towards a Rural Inventory of the Gospel of Luke

by

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by

Kenneth J. Purscell

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Major Professor

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This study proposes rigor in approaching the question of how the writer of Luke's Gospel handled the rural material. The author constructs an inventory of "literary artifacts" of rural contact found within the Gospel. Data from this inventory are then used to explore three issues: 1) the distribution of rural artifacts within the Gospel, 2) evidence of the writer's attitude towards the relationship between city and countryside, and 3) evidence of the Gospel's tendentiousness that is found in some differences from the other Synoptic parallels and how these tendencies might also be discerned in Luke's unique material. The study concludes that Luke's Gospel displays a matrix of containment of, engagement with, and distance from the rural material.

## 1. QUESTION

He [Jesus] came down with them [the disciples] and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him...

*Luke 6:17-18a (NRSV)*

[Jesus said,] “And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

*Luke 24:49 (NRSV)*

Between these two verses a transition takes place. The motion attributed to the Jesus movement has changed. The earlier verse brings multitudes from the city (Jerusalem is specifically named) into the countryside to hear and to be healed by Jesus. In the later verse the motion is different: Jesus’ followers will now take the message to the cities, and they are instructed to stay in Jerusalem. This transition—from the rural ministry to the urban church—is a commonplace of church history. Nearly four centuries after Jesus, Augustine can describe his image of the Church as the *City of God*, seemingly unaware that it was not always a city.

Yet transitions are not necessarily smooth or inevitable. That this particular shift from rural to urban expressions seems to be both derives in part from its early arrival. The earliest writings we have in the New Testament are letters from Paul to believers in various cities; the Gospels came to be written later. Thus, all our extant New Testament works date from a time when the activity of churches in cities was

growing, and these works may reflect the norms of that activity. However, the Gospels also incorporate material that seems to have been oral, that might have been performed before Paul's letters were written. This material presents Jesus as a preacher on hillsides and in villages. It locates him in Galilee, that most rural of areas; it gives him a voice that speaks of things common to peasant and rural life. The question then arises: could there be a seam in this apparently smooth and inevitable transition from farmstead to city house church? If so, then one place to look for such a seam would be the Gospels themselves. How did the Gospel writers incorporate the rural material into their presentation of the good news?

There has been a steadily growing interest in the rural origins of the Jesus movement, and that interest has become more focused on the history, politics, economy, and social functioning of Galilee. This interest is often in the service of study regarding the historical Jesus. To this end, scholars such as Richard Horsley,<sup>1</sup> Marianne Sawicki,<sup>2</sup> Sean Freyne,<sup>3</sup> and others have used the Gospels, Josephus, and the rabbinic writings to elucidate conditions in First Century C.E. Galilee to which Jesus would have been likely to respond. This ongoing project has proven very useful. The question, though, can also be turned around the other direction. Instead

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<sup>1</sup> Richard A. Horsley, *Galilee: History, Politics, People* (Valley Forge, Pennsylvania: Trinity Press International, 1995).

<sup>2</sup> Marianne Sawicki, *Crossing Galilee: Architectures of Contact in the Occupied Land of Jesus* (Harrisburg, Pa: Trinity Press International, 2000).

<sup>3</sup> Sean Freyne, *Galilee and Gospel: Collected Essays*, Wissenschaften Untersuchungen zum Neuen Testament (Tubingen: Mohr Siebeck, 2000).

of asking what the material reveals about Jesus, one can ask what the material reveals about the writer, compiler, or redactor of the material. Douglas Oakman asks this question directly regarding one of the evangelists: “How has Luke handled the rural Jesus traditions that form a part of his narrative world?”<sup>4</sup>

If one is looking for a seam in the transition from rural movement to urban mission, the Gospel of Luke appears to be an obvious place to start. Assuming that the author of Luke also wrote Acts, then that author is the only New Testament writer who chose to write across the transition, the movement from hillside listeners to church, from Jesus to Paul, from Galilee through Jerusalem to Rome. How Luke used the rural material of the Gospel has at least the potential of pointing us toward Luke’s understanding of the nature of or the need for this transition.

The difficulty has been in the predicate of the question: “the rural material.” What *is* “the rural material”? At first thought, the answers seem so obvious. Luke presents fine rural scenes: shepherds, villages, boats on the lake. In particular, Luke presents Jesus as a preacher who uses a host of rural metaphors and images: seeds, trees, birds, the feeding of pigs, an attack by the roadside. But while these may be obvious examples of rural expressions, there may be others that are not so obvious; the list may be too short. Or there may be material that has a rural application but carries no explicit rural markers; the obvious list might be too long. There is also the

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<sup>4</sup> Douglas E. Oakman, "The Countryside in Luke-Acts," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey, Softcover (Peabody, Massachusetts: Hendrickson, 1991), 152.

temptation to speak about the “rural material” and refer only to the rural *imagery* that is clearly present in the Gospel; what may not be so clear is the non-figurative world those images inhabit. Asking how Luke handles the rural material presupposes that the scholar also has a handle on just what that rural material is.

This study, then, proposes to inventory the rural material of the Gospel of Luke. Doing this will require some parameters for the object of study: what *is* an artifact of rural culture when it appears in a literary text? There will need to be some methodological approach to the inventory task: how does one go about constructing this inventory while reducing bias? Having found an artifact, there arise questions of how to describe, classify, and analyze each artifact. These questions, in turn, point at last to some preliminary research questions on which the data might shed some light. Where do these artifacts appear within the Gospel? How do they relate to the perceived structure of the Gospel? Luke shares parallels with the other Synoptic gospels; does comparing these parallels shed light on Luke’s approach to the rural world? Are there discernible patterns in the way these artifacts are used?

At the outset it is important to recognize some limits to this study, particularly what this study does not do. 1.) This study does not attempt to reconstruct the historical person or character of Jesus. Although the topic is of great interest to scholars and adherents, this study will focus on the writer of Luke as that writer is revealed through discernible choices and patterns. 2.) This study does not attempt to reconstruct the sources or to discern layers in the writing of any of the sources. The Source Problem, of course, is never far from any consideration of the Synoptics.

However, the practical effect of not turning our focus specifically on that Problem will be to focus specifically on the voice of this particular Gospel, a voice which sometimes goes missing from the scholarly conversation. 3.) This study does not attempt to reconstruct the social setting of either Jesus or church. We will be dependent upon some insights of social science study of the New Testament, and in the end it may be possible to make some tentative assertions about the writer's perceptions based on some observations of the text. But even though such social modeling was the purpose behind Oakman's question, it does not have to be ours. There is the hope that by adhering to this limited purpose, the resulting data and assertions will have the objectivity needed to evaluate some of the claims of Oakman and others, but for that to happen the primary focus will need to be on Luke's Gospel. 4.) This study does not attempt to reconstruct the original kerygma of the Jesus movement or even the theology of the writer of this Gospel. Again, the resulting observations and tentative assertions may yield some objective grounding for evaluating theological claims, but this will be a by-product of the study and not its goal. Indeed, this particular study will not address the kerygma, since this author prefers to leave the topic to more competent students of the subject.

These four areas beyond this study have one thing in common: to approach them, one must look *through* the lens of the Gospel of Luke. A frequent comment among scholars of the First Century C.E. is that the sources—the Synoptics included—are all tendentious. Indeed they are, and wise study requires that that tendentiousness be understood and accounted. This study, then, is an attempt to



account for one set of tendencies with one writer, tendencies that often are quickly mentioned but not explored. The footnote that Luke “usually conforms to urban custom”<sup>5</sup> is accurate, but more might be said. Does the writer express this preference all the time, or just in certain places or with certain material? Does that preference change during the course of the work? Does that preference occur over some subjects and not others? Is it presented on Jesus’ lips, the narrator’s, or those of other persons? Is that preference just a matter of vocabulary, or does it also include other aspects of the literary art: setting, perhaps, or character? Does the writer make egregious errors, misunderstandings of the rural world? Or does the writer understand some aspects that might otherwise be invisible? What role does the rural world play in the Gospel? From exploring these questions and others, we might begin to come to an understanding of the shape of these particular tendencies within this particular Gospel. To do this, though, requires looking *at* the lens for a moment and not just through it.

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<sup>5</sup> Bernard Brandon Scott, *Hear Then the Parable* (Minneapolis: Fortress Press, 1989), 376 n. 15.

## 2. METHODOLOGY

Asking the question “What is the rural material in Luke?” resembles removing a rock in the proverbial Scandinavian farm: two more will appear tomorrow. In this case, the two new questions are “How will we go looking for it?” and “What will it look like?” These are questions of methodology and definition, and they will be crucial.

The project was conceived under the metaphor of an archaeological dig. The objective is to find literary artifacts of rural contact wherever they appear within the book, to catalog and describe them, and then to analyze their appearances (and absences) for patterns and usage. Archaeology was only a metaphor, yet a helpful one, prompting a measure of systematic process and thorough attention to detail. The concept of an artifact also broadened the field of search to include both figurative and non-figurative elements.

The first step was to survey the ground, to read through all of the material in Greek. To remove bias from following the perceived narrative structure, this was a reading that was both random and systematic. Chapter 11 was chosen randomly as a base chapter; the reading proceeded at every third chapter until a third of the Gospel was read. The next cycle began at chapter 12, and so on. To reduce bias from a premature comparison of the parallels, a Greek text was used that did not reference

parallels. The text was transferred verse by verse to a table. I could then translate the verses into a rough, mostly literal translation and then add my own notes and flags for further attention. A sample of the chart for chapter 11 is reproduced in Table 1.

**Table 1: A Portion of Chapter 11**

21	ὅταν ὁ ἰσχυρότερος καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ <u>αὐλήν</u> , ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ.	Whenever the stronger one fully armed guards his own <u>court</u> , in peace are his possessions.	<u>αὐλή</u> – enclosure, which yields courtyard, pen, temple court, palace, etc.
22	ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ’ ἣ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.	But when a stronger than him having come upon should defeat him, the armor of him he carries away which he was confident, and his spoils he will distribute.	Not likely behavior of the peasant, but probably familiar.
23	ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν, καὶ ὁ μὴ <u>συνάγων</u> ἐμοῦ <u>σκορπίζει</u> .	The one not being with me against me is, and the one not <u>gathering</u> for me <u>scatters</u> .	Two verbs: <u>συνάγω</u> : “gathering” <u>σκορπίζω</u> : “scattering”

The next step was finding and cataloging artifacts, following the same reading order and beginning with chapter 11. Here is where the second question began to arise. What is an artifact of rural culture? How do you define it, find it, and describe it? What goes into the inventory and what will be excluded? The first attempts were like playing in the dirt, seeing what was there. Gradually I settled on a

functional definition. *An artifact would be any textual element that clearly indicated contact with physical or cultural features outside of the city.*

*An artifact is a textual element.* It might be a word, a phrase, a sentence, a verse, or a unit spanning any of the above. Unfortunately, we do not have access to the speech patterns of the ancient world, so any rural mannerisms of grammar will remain hidden from us. But the flexibility of the definition allows artifacts to come in many different sizes and forms. Some are simple words; others are long narratives. Artifacts may themselves contain artifacts. They may appear in narrative, in direct address, or in indirect address. They may be parts of extended figurative language such as metaphors, or they may be non-figurative. They can be spoken by anybody who speaks in the Gospel of Luke. Or they may appear in a parallel and be absent in the Gospel of Luke.

*The artifact exhibits contact,* but that contact may be of various kinds. An artifact might set a scene, describe a person, name an action, or describe an object. A hostile attitude might be revealed, or a positive one, or a neutral one. The contact might be deposited from any source, from Jesus on down; it might even be a contact that arises from a quote from the Hebrew Bible.

*The artifact exhibits contact with physical and cultural features outside the city.* The rural world has many domains within it, but the perspective of urban residents often compresses the mental map of the world outside the city. With this in mind, the definition allows for a variety of expressions of the world that exists outside the πόλις. Villages, farms, and fields constitute the agricultural, peasant world.

Fishing is an activity that takes place largely outside the life of the πόλις, and in Galilee it was a significant feature of villages around the Lake. Travel and—to some extent—trade required people to travel on roads and on boats outside the bounds of the city. And the wilderness, the ἔρημος, was the area outside even the enlarged sense of the city, the city-state. The definition aims to look as broadly as possible at the attitudes of the writer toward the world outside the city.

*The artifact exhibits that contact clearly.* Many aspects of the Gospel would have had impact upon the life of peasant villagers, but could have equal application in other settings. While Jesus was probably speaking of a dirt floor in the parable of the woman with the lost coin (15:8-10), there is nothing in the text that would not also apply to a woman sweeping the fine floor of a triclinium in Sepphoris.<sup>6</sup> The working definition aimed at removing such ambiguity from the inventory.

In the sample of text in Table 1, I found three artifacts; none of them were expected. In earlier research I had discovered the word αὐλή, which has a broad range of meaning in the LXX from sheep pens to the Temple courts. There is some hesitation here; the context in verse 22 is military rather than domestic. Nevertheless, the word is the specific word for “sheepfold” in John 10:1, so it is included as an artifact, although with some reservation. “Gathering” is a form of συναίγω, which is used for gathering the harvest (see Luke 12:17). “Scattering” is a form of σκορπίζω,

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<sup>6</sup> Aside from the fact that the floor was constructed two centuries after Jesus, the parable could even apply to the so-called “Mona Lisa of Sepphoris.” See Sawicki, *Crossing Galilee*, 103-107.

which is used for scattering the chaff. There is some question here about whether Luke (or Jesus, for that matter) intended any of these to refer directly to non-urban realities, but it is also clear in each case that a portion of the semantic range derives from such realities. Most Americans have never harvested a grain crop by hand, but the figure of the Grim Reaper is readily accessible as a rural image once the presence of his sickle is noted. However, the issue of ambiguity was a continual problem, although I did make some attempt to address the matter when the data were collected.

Upon finding an artifact, the next step was to catalogue and describe each artifact. This was done a chapter at a time, usually several days after a chapter was initially read and noted. The information was entered into a database form. Technical details of the database are described in Appendix A (page 69). Each record contained the following information:

*Description:* The artifact was described as succinctly as possible. Usually this was a translation of the item, occasionally it was a summary or (especially with units) a title.

*A unit flag:* Artifacts which were larger units, containing other artifacts within them, were noted in a special Boolean field.

*Greek text:* The pertinent Greek text was transcribed to a field that would allow a Greek font.

*Speaker:* The narrative of the Gospel of Luke is complex, especially in terms of speaker. The Narrator and Jesus are the two principle speakers, but other personae within the Gospel also present artifacts. Moreover, Jesus' parables constituted

narratives within the overall narrative, and occasionally a character would offer a comment that revealed something of a rural contact. It was possible that at some point in the narrative a crowd would be found making a rural reference, and this possibility was offered within the database; as it turned out, I found no artifact spoken by any crowd.

*Imagery:* For analysis purposes, the main distinction is between “Non-figurative” and “Figurative” uses, but it was interesting to mark the range of figurative uses within the Gospel.

*Content:* The decision to include an item as an artifact was principally based on content. Three fields allowed for three notes regarding the specific rural content of the artifact. Details of the content designations will be discussed below.

*Confidence:* This field was an attempt to account for the degree of subjectivity regarding inclusion or exclusion of any artifact. A rank of “5” indicates high confidence that the artifact measures up to the working definition; a rank of “2” indicates a marked lack of confidence that that particular artifact met all the criteria. (The rank of “1” only appears at 17:37, where the uncertainty of translating οἱ ἄετοὶ leaves everything uncertain.)

In addition to these fields, each record had a field for briefly characterizing the function of the rural element within the larger narrative, and another field for making general notes about the artifact.

Once the artifacts within a chapter were entered into the database, these artifacts were scanned to note four items in particular: parallels, quotes from the

Hebrew Bible, any pertinent variants, and any differences with the parallels from the other Synoptics.

*Parallels:* While not attempting to reconstruct any source for the Gospel of Luke, it was important to note the parallels with the other Synoptics. I classified each artifact by working pericope by pericope through Throckmorton's *Gospel Parallels*.<sup>7</sup> A parallel was noted if the artifact appeared (or, in the case of absent artifacts, could clearly have appeared) in a pericope that had a parallel pericope listed; thus, parallels are on the pericope level. In addition, fields for parallel locations at the verse level in Matthew and Mark are also included for ease of reference. In the database, parallels are classified as Class A (for All the Synoptics), Class B (for Both Matthew and Luke), Class O (for Only Luke), and Class A+ (for the very few parallels only in Mark and Luke); in analysis Classes A and A+ were combined.<sup>8</sup>

*Identified Quote:* this is a Boolean field assigned if the artifact could be identified as a quote from the Hebrew Bible or Septuagint, and the quote would then be listed in the accompanying field. This allowed for another possible layer of deposition of the artifact.

*Manuscript variants:* The third reading through the chapter was a search for any important variants in the text. These were mentioned in the Notes field, although they were mostly minor variants. Only one contributed an artifact to the database; the

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<sup>7</sup> Burton H. Throckmorton, Jr., ed., *Gospel Parallels: A Synopsis of the First Three Gospels*, Third Edition (Nashville & New York: Thomas Nelson, Inc., 1967).

<sup>8</sup> The "blood type" pattern of class designations is purely a mnemonic device.



Bezae codex and some references in Clement, Tertullian, and Marcion have Jesus saying that lilies do not weave (12:27). Another proved problematic; at 9:10 there are several variants have Jesus going to the ἔρημος rather than to Bethsaida. A few other variants were of some small interest, and these are listed in the Notes field.

*Differences* in parallels: The final reading of the chapter was dedicated to noting whether the verse containing each artifact differed from any parallels in the other Synoptics. If it did, then the record was flagged in a special field and the differences were explained in the Notes field.

For the most part, the terms used within the database fields should be easily understood, but the Content categories do require some explanation. The purpose of these fields was to track the kind of references that each artifact made to the rural world. In the first exploratory attempts to construct a database, I assumed wrongly that the main content of each artifact would be readily obvious and that only one content field would be needed for each record. The world works differently; what became obvious was that the boundaries between Content categories were not quite so discrete. An artifact could refer to more than one Content area, so more than one field was needed. Three fields are now available for each record, and no particular order of importance is implied between the three fields.

*Agriculture* refers to the broad project of planting, tending, raising, and harvesting food as well as the processing afterwards. Both crops and livestock are included in this category. Subsidiary tasks such as tending implements or fallow ground are also included.

*Fishing* is the exception to the broad definition of agriculture. Since some of the early disciples are described as fishermen, it seemed fitting to give this food-related complex of tasks its own category. Fishing also includes the subsidiary tasks of tending to nets and boats.

*Geography* is another broad topic. In this study, geography not only refers to the practice of locating communities and natural features of the landscape, but it includes the “mental map” by which the writer locates a person or action in time and space. Cities, villages, the countryside, the wilderness all refer to matters of location. So does the reference to the infant Jesus being in a feed trough (2:7).

*Travel* is another feature of the rural landscape. Road travel and boat travel are the two main means of transportation in the Gospel. Inns also belong to this category, as do the perils of travel such as storms and banditry.

These four topics are the main categories that determined if an artifact belonged in the inventory, but there is a fifth category which might seem peculiar. *Contact* is a way of noting that an artifact seems to refer to the relationship between urban and rural life. Artifacts in this category are the subject of analysis in the chapter that begins on page 30.

Together these five categories served to define rural references. Most of the rest of the categories require no explanation. They are subsidiary markers which did not by themselves determine the rural nature of an artifact but which might add information about the writer’s interest. One such subsidiary category, though, does stand out as unusual. Occasionally what appeared was not the artifact itself but the

impression that an artifact was present in Mark or appeared in Matthew and might have been an option for Luke. *Inverse*, then, is a way of noting these footprints of editorial selection across the ground of the text.

Two other Content categories should be lifted up for comment: *domestic* references and *kinship* references. They were originally listed as possible categories with the expectation that these also would be definitive markers of rural material. Observation revealed that these were not so definitive. Almost all of the common terms for households were ambiguous enough to run up against the definition of an artifact as being clearly rural in reference. Context did not often resolve the issue. A few domestic references remain in the database, but these are usually subsidiary markers. The term αὐλή (11:17) was kept because of the possible (unambiguous) reference to a sheep pen, and the house with the κέραμος roof (5:19) is kept as a possible anachronism, an urban term in a possible village setting—such a roof would have been unusual in Capernaum. Peter Richardson<sup>9</sup> and Marianne Sawicki<sup>10</sup> have done excellent work in differentiating between a variety of urban and rural housing structures. Unfortunately, Luke’s standard word οἶκος does not carry such distinctions.

Likewise, kinship terms were included with the expectation that the close family ties of villages and farms might be highlighted. As with domestic references,

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<sup>9</sup> Peter Richardson, *Building Jewish in the Roman East* (Waco, TX: Baylor University Press, 2004).

<sup>10</sup> Sawicki, *Crossing Galilee*.

though, the kinship terms as used could apply in city as well as in countryside. A few remain, usually as subsidiary markers.

Given the social forces at work in ancient Galilee, the exclusion of these two particular ambiguities would appear to have an unfortunate effect. The domestic setting and kinship relations are the two major areas where women are active. If we were attempting to reconstruct the social world of Luke, this exclusion would be unjustifiable. However, this study is not attempting to build any model for social science. Instead, this method is designed to notice patterns revealed in the way the writer used more or less unambiguous rural references, in the hope that further study might extrapolate from such clear patterns to illuminate material which is more ambiguous.

After all of the text was read and re-read, a few adjustments were made when artifacts were found that had been missed, or when the student lost confidence in the clearly rural nature of an artifact. On the whole, though, the inventory has remained intact. The entire inventory is included in Appendix B, beginning on page 73. The next three chapters use the data from the inventory to answer some questions: 1) Where do the artifacts appear within the Gospel and are there patterns to their distribution 2) Does the category labeled "Contact" reveal anything about Luke's approach to the rural world? 3) Do the differences between Luke's Gospel and the Synoptic parallels reveal patterns in Luke's approach to the rural world?

### 3. DISTRIBUTION

Reading through the Gospel—even reading it out-of-order—was an opportunity to become reacquainted with Luke as a writer. There was his penchant for making balanced phrases or balanced units. There was his ability to add a distinctive detail. There was his use of connecting terms even when the stories within a chapter might seem disconnected.

My original expectation was that artifacts would appear everywhere, and to some extent that was exceeded. The use of συνάγω, “gather,” as a harvest term was a surprise and was one of the earliest artifacts found.<sup>11</sup> In English the connection is easily missed even though the English term is used in exactly the same way. Often what was needed was simply a sensitive eye to the Greek. Artifacts seemed ubiquitous.

Wishing to put this perception to the test, I divided the Gospel into ten roughly equal sections, deciles, of 114 verses. These deciles could be compared more easily than the chapters with their wide variation between the eighty verses of chapter

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<sup>11</sup> Although Louw and Nida relate the term to storage and provision rather than harvest itself, this is still part of the harvest and storage step in food production. See Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 1, *Introduction & Domains*, Second Edition (New York: United Bible Societies, 1988), 728 n. 10.

1 and the thirty-five verses of chapter 13. The deciles and their boundaries, and a comparison with Alan Culpepper's arrangement of the structure of the Gospel in the *New Interpreter's Bible*,<sup>12</sup> are laid out in Table 2.

**Table 2: Deciles and Structure Compared**

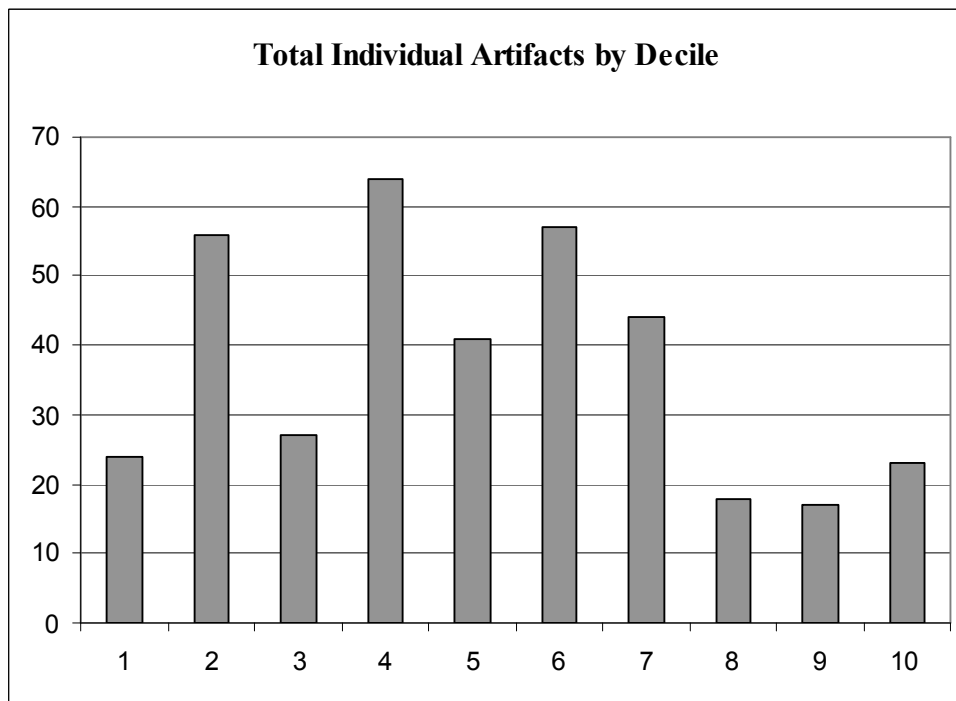
<i>Deciles of verses</i>		<i>Culpepper's outline</i>	
1	1:1-2:34	1:1-4	Prologue
		1:5-2:52	Infancy Narratives
2	2:35-5:15	3:1-4:13	Preparation for the Ministry
		4:14-9:50	Ministry in Galilee
3	5:16-7:40		
4	7:41-9:48		
5	9:49-12:5	9:51-19:27	Journey to Jerusalem
6	12:6-14:25		
7	14:26-18:4		
8	18:5-20:27	19:28-21:38	Ministry in Jerusalem
9	20:28-22:56	22:1-24:53	Passion and Resurrection
10	22:27-24:53		

By happenstance Decile 4 ends almost at the major transition to what is called the Travel Narrative, but aside from that instance of congruence the two schemes do not share many common boundaries. Again the archaeological metaphor applies: the deciles serve as a conceptual grid that does not necessarily correspond to the plot of ground being studied but which allows the items found to be mapped. If rural references were truly everywhere, one would expect that the deciles would show a limited variability.

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<sup>12</sup> R. Alan Culpepper, "The Gospel of Luke," *The New Interpreter's Bible: A Commentary in Twelve Volumes*, ed. Leander E. Keck, vol. IX. (Nashville: Abingdon Press, 1995), 10.

This is not the case. While artifacts revealing rural contact are ubiquitous throughout the Gospel of Luke, they are not evenly distributed. Figure 1 charts the location of individual artifacts in the Gospel.



**Figure 1**

Two observations stand out. First, there is no middle range. Deciles appear to be either well above the mean (37.1 artifacts per decile) or they are well below it. Deciles 3 and 5, the two deciles with the middle values, are still fourteen artifacts apart in count, almost the standard deviation. Second, slightly over three-fourths of the material can be found from 2:35 to 18:4. These are somewhat random locations in the narrative, generated by the coincidence of the 114 verse length of each decile.

But this means that the narratives of the births of both John the Baptizer and Jesus are outside the bulk of the rural material, despite John's association with the wilderness and the connection between Jesus and the shepherds. Without the presence of the narrative of the shepherds in the field, there would be even less material in that decile. At the end of the book, the narrative moves to the Jerusalem setting for events there. In Luke's Gospel, Jesus does not make a post-resurrection appearance in Galilee. By far, the majority of the rural material is in material that has to do with Jesus' ministry in Galilee and the region of the Gerasenes or in the Travel Narrative.

This, of course, is not wholly unexpected. The distribution of rural artifacts seems to run parallel to the structure of the book as a whole. That is to say, the bulk of the rural material appears in Jesus' ministry in Galilee and in the Journey to Jerusalem. Two deciles appear to be exceptions. Decile 3 (5:16-7:40) is clearly below the mean despite its Galilean setting, as is decile 8 (18:5-20:27) despite its appearance in the travel narrative.

The discontinuity between the material in the Galilee setting and the Jerusalem setting is somewhat startling. Despite the observation by archaeologists that there is not much discontinuity discernible in the material record,<sup>13</sup> readers of the literary record of Luke are correct in discerning a strong discontinuity between the

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<sup>13</sup> Eric M. Meyers, "Jesus and His Historical Context," in *Archaeology and the Galilee*, ed. Douglas R. Edwards, C. Thomas McCullough (Atlanta, Ga: Scholars Press, 1997), 61, points to a "continuum of interaction between city and town" in First Century Galilee.



urban and the rural setting.<sup>14</sup> For whatever reason, when the setting in the Gospel of Luke turns to Jerusalem, then there are fewer references to aspects of life with a rural origin, far fewer references.

This discontinuity might have some explanation. First, given that the primary markers for explicitly rural artifacts are references to agriculture or geography, it might be expected that when the story turns to a Jerusalem setting these markers would not appear as frequently. Indeed, one would expect urban narrative elements to “squeeze out” rural references. However, it is worth noting that while Luke chooses to focus both the beginning and the end of the Gospel in Jerusalem, he explicitly *includes* rural material (the Shepherds story in 2:8-20; the Emmaus appearance in 24:13-35). We will return to both these stories, but in the meantime it is worth remembering that the discontinuity would be greater without these two stories.

Second, it might be expected that the Jerusalem setting would constrain the imagery available to Jesus in his teaching. It is well to talk about the lilies<sup>15</sup> when one is on the road, but such figures are not easily at hand in the city. Indeed, Jesus’ teaching in Jerusalem does have a somewhat different feel to it; parables give way in large part to answering questions from opponents (for example the question of tribute to Caesar in 20:19-26) or the apocalyptic words (the destruction of Jerusalem in

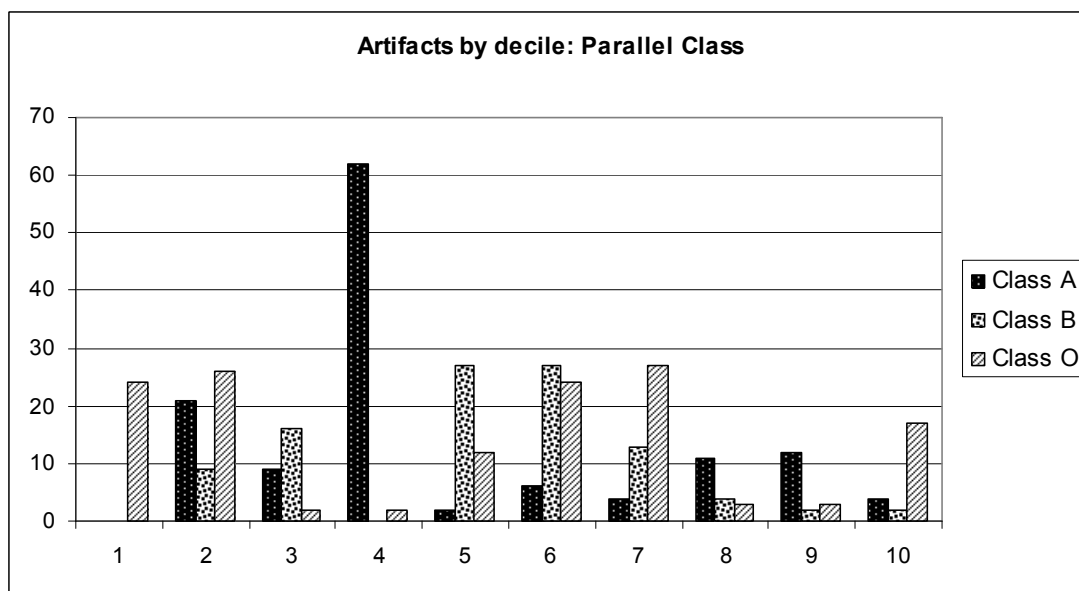
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<sup>14</sup> *Ibid.* Meyers calls the New Testament silence about the two Galilean cities “deliberate and artificial.”

<sup>15</sup> But, of course, not the lilies “of the field.” See Lk 12:27.

21:20-24). These do not seem amenable to bucolic rural imagery, but rural imagery is still in the range of Jesus' use. One story in Matthew that Luke does not use is the parable of the sheep and the goats (Mt 25:31-46), where the dramatically agricultural image drives not only a description of the Parousia, but a contemporary ethical vision as well. And within Luke's own work, the apocalyptic material contains Jesus' reference to "the fig tree, and all the trees" (Lk 21:29), showing that the imagery was apparently available if needed. It seems, then, that Luke does exercise some control over the distribution of the rural material in the Gospel and is not driven solely by the narrative setting of the story. If this is the case, then it is fair to say that Luke—and not simply the narrative—confines the bulk of the rural material to a somewhat narrower portion of the Gospel.

Figure 2 breaks the distribution figures out by parallel classes.

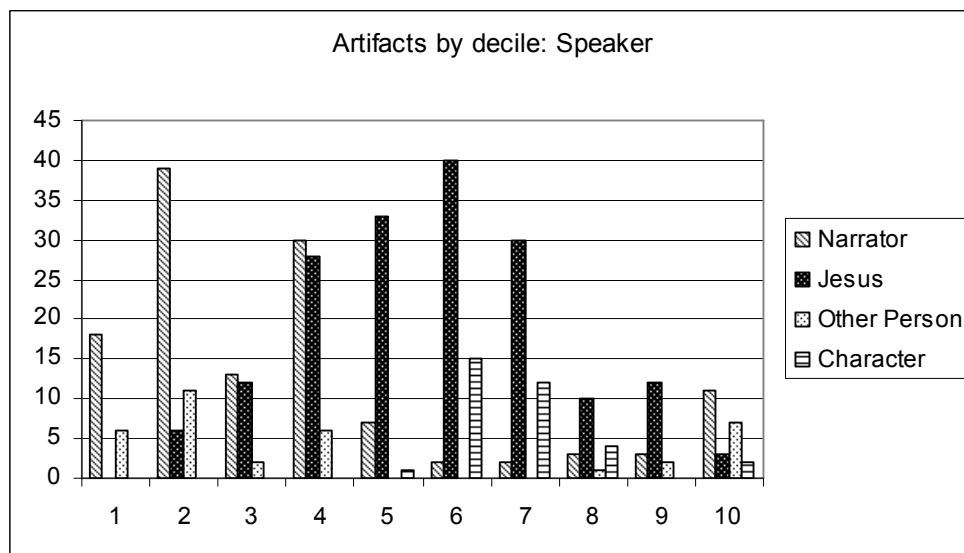


**Figure 2**

Again, the distribution is not even. Decile 4 (7:41-9:48) is dominated by the presence of material shared in all the Synoptics (Class A), to an extent that no other portion of the Gospel is dominated. Just short of half of the artifacts with parallels in Mark appear in these 114 verses. Within the narrative, this is clearly within the Galilean ministry (with the side trip to the countryside of Gerasa). The trip across the lake, the demoniac, and the feeding of the five thousand are all within this section. Nevertheless, in this section it is remarkable how little is unique to Luke and that nothing in this Decile is shared only with Matthew. This is in contrast with the next three deciles; each has nearly the same amount of material overall, but the material is more evenly divided between Classes B and O, with Class A artifacts appearing only occasionally.

Figure 3 plots the distribution of the Speaker field and reveals some of the subtle shifts within the narrative of the overall Gospel. In particular, the distributions of artifacts respectively from the narrator and from Jesus form an interesting counterpoint. The narrator dominates the artifacts of the early deciles, fading away at the travel narrative and then returning at the end of the Gospel. Jesus, of course, does not speak through his own birth narrative; the number of artifacts that are found in his direct address curves gently upward until it peaks in the travel narrative, and then comes down again, although his voice never entirely vanishes. The place where these two curves meet is in Decile 4, the section with the most rural artifacts. In this decile,

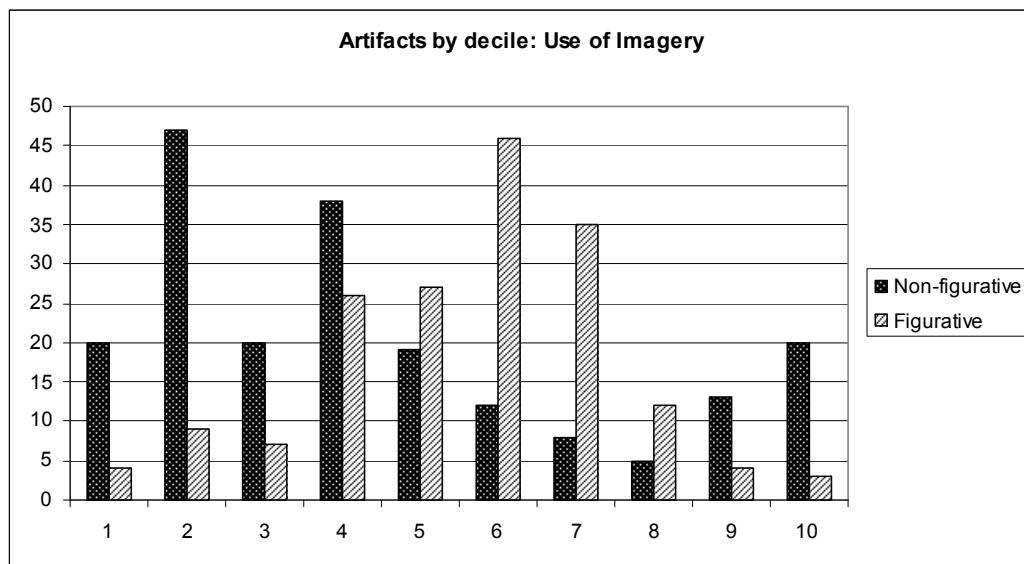
the two speakers share the narrative stage and contribute to the multitude of rural references in this section.



**Figure 3**

The other two types of speakers, “other persons” and “characters,” can be considered subsets of the narrator’s voice and that of Jesus, allowing each to put words in someone else’s mouth. It should not be surprising that the distribution of each one of these roughly parallels the distribution of its parent. Characters within Jesus’ stories, however, do not speak until the travel narrative, which begins with Decile 5. This means that during the ministry in Galilee all of the rural references which come from Jesus are in the form of direct address and are not mediated through the presence of a character. The first character to speak of rural things is thus the rich man whose lands produced abundantly (12:16-21).

Figure 4 reveals a similar pattern in the use of imagery, but there are a few differences. On the one hand, the full range of language is available both to the narrator and to Jesus. On the other hand, one expects that the narrator would tend toward literal usage, and familiarity with Jesus leads one to look for more figurative usage.



**Figure 4**

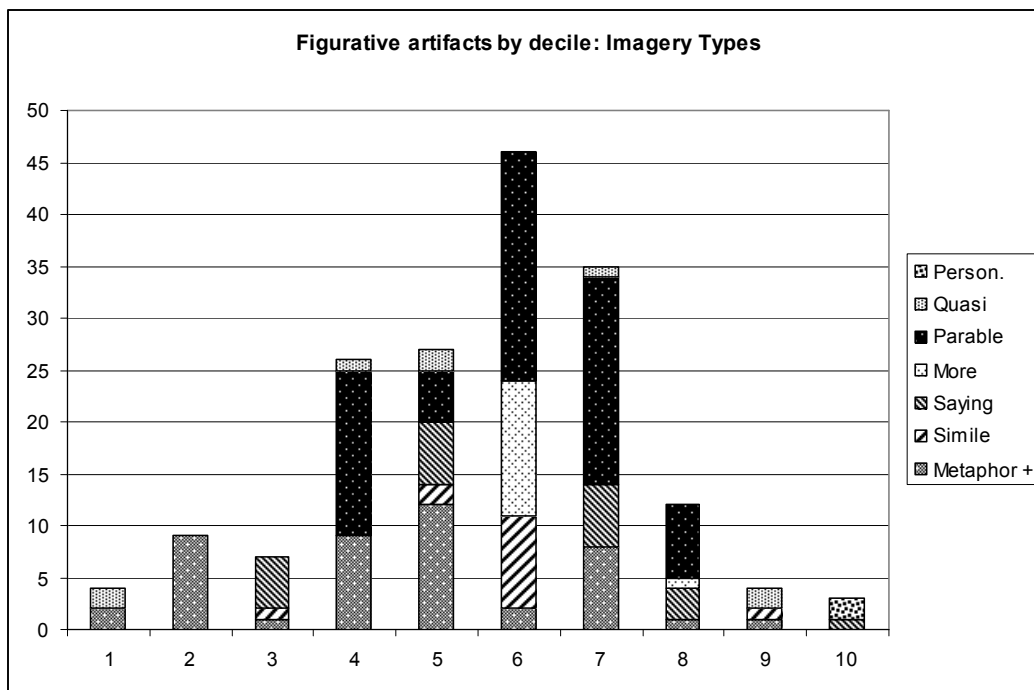
Both tendencies are represented in the chart. The pattern seems to follow the respective presence of the narrator and Jesus. Figures 3 and 4 are quite similar; the deciles where the narrator is dominant tend towards literal use, while those where Jesus is more present have a strong tendency towards figurative language. There seem to be exceptions. There is a presence of figurative language in deciles 1 and 2, but closer examination reveals something different. All of the figurative artifacts

(with one exception) are from John the Baptist, who speaks of vipers and threshing floors.<sup>16</sup> Elsewhere Jesus does use language non-figuratively, of course, such as when he gives instructions to the disciples (10:1-12) or when he talks hypothetically of a cow falling into a well (14:5).

In Figure 5, the figurative uses are broken out by types of figurative speech and the shift to parabolic language becomes clear. Parables are confined to the central portion of the book, overlapping between the Galilean ministry and the travel narrative. Decile 6, however, is markedly different. Not only are there more figurative artifacts here than anywhere else, they are also more varied. Two things are to be noted. First, the “How much more” usage is confined almost entirely to this section; the figures appear in the comparison to lilies and crows (12:24-27). Second, in this section simile overtakes metaphor almost completely. These artifacts appear with the simile of the mustard seed (13:19) and the immediately following simile of yeast (13:21).

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<sup>16</sup> The exception is Jesus telling the disciples that they will be “fishers of men.”



**Figure 5**

In summary, there is a very uneven distribution of rural artifacts, particularly those with Markan parallels. While no portion of the Gospel is entirely barren of rural references, the beginning tenth and the last three-tenths have the fewest. Rural artifacts are thus mostly found in a portion of the Gospel which corresponds to those sections describing Jesus' ministry in Galilee and the Travel Narrative. The nature of these artifacts also changes across the course of the Gospel. Those in the earlier portions tend to come from voices that are under control of the narrator and display predominantly non-figurative language; John the Baptist's speech is the exception. The transition to the Travel Narrative marks a pronounced shift in the style of artifacts. Artifacts from the middle portions of the Gospel begin to come from those

voices that are under Jesus' control and figurative language comes to predominate. As the Gospel closes, the narrative voice reappears and non-figurative language re-emerges as the main use. The large majority of Class A artifacts appear in the 114 verses between 7:41 and 9:48, roughly at the end of the Galilean ministry section. Class O artifacts prevail over the beginning and end of the Gospel, and Classes O and B are represented almost evenly the artifacts in the Travel Narrative. The portion which deals with the Jerusalem ministry has few rural artifacts, which are mostly Class A and which are spoken mostly by Jesus. There are instances of rural references (in Matthew and in Luke's own Gospel) which were available even within urban settings, leading to the assertion that the writer of Luke has limited the appearance of these references.

The next chapter looks at artifacts which are labeled with the Contact category.



#### 4. CONTACT

Some artifacts are different from the usual rural references. They might refer, as the others did, to agriculture or to the mental landscape of rural geography. On the other hand, they might not carry any rural reference at all except that in some way they conveyed a sense of the relationship between the rural world and the urban one. These are given the category label of “Contact.” The analogy with archaeology was again deliberate; evidence of how cultures interact is often one of the goals of the discipline. The Contact category is thus an endeavor to find evidence of how Luke perceived the interaction between the rural environment of Jesus’ own ministry and the urban, literate environment of the writer.

That interaction, that contact, will not look like our contemporary experience. The physical separation between city and village inhabitants was not as great as in the United States today. Archaeological studies have found more continuity than differences between city and country<sup>17</sup>. The coming and going between city and countryside accounts for this material record. Landlords would often live in the city; the manufacture of goods took place not in factories but in country villages. Pottery

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<sup>17</sup> Eric M. Meyers, "An Archaeological Response to a New Testament Scholar," *Bulletin of the American Schools of Oriental Research*, 297 (February, 1995), 22.

from Kefar Hananiah originated in a small community outside Sepphoris but is found over a wide region, as prevalent in the city as out of it.<sup>18</sup> The separation is not clear-cut. This was apparently true within the city as well; there is evidence that the separation of social classes, while of major importance for understanding matters of privilege and patronage, was not as profound in a physical sense. That is, the homes of wealthy people were not physically separated to the extent that we would expect.<sup>19</sup> No one would argue that class was unimportant in the ancient world! But one should read the literary records of that class interaction in the context of greater proximity between the classes rather than lesser.<sup>20</sup>

The distribution of rural literary artifacts discussed earlier should point to a similar balance in discussing village and city in Luke. There is a material continuity between the two, but the distribution pattern within the text points to a discontinuity within the practice and concern of the writer. Evidence indicates that both continuity and discontinuity have some basis in fact. This is a paradox that will require careful

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<sup>18</sup> Meyers, "Jesus and His Historical Context," 61.

<sup>19</sup> Andrew Wallace-Hadrill, "Elites and Trade in the Roman Town," in *City and Country in the Ancient World*, ed. John Rich and Andrew Wallace-Hadrill, Paperback (London and New York: Routledge, 1992), 268.

<sup>20</sup> Dennis E. Groh, "The Clash Between Literary and Archaeological Models of Provincial Palestine," in *Archaeology and the Galilee: Texts and Contexts in the Graeco-Roman and Byzantine Periods*, ed. Douglas R. Edwards, C. Thomas McCollough (Atlanta, Georgia: Scholars Press, 1997), 32.

attention.<sup>21</sup> The literary discontinuity needs to be read in a context of greater physical proximity and mingling than present custom. Likewise, the physical continuity needs to be interpreted in the context of lines of discontinuity that may be invisible in the physical world but have left substantial impact in the mind and the writing of the author.

Artifacts in the Contact category cluster around a handful of concerns. These are: 1) The πόλις problem peculiar to Luke, 2) the use of the word χωρα, 3) travel designations, and 4) matters relating to proclamation and ministry.

#### Luke and the City

Luke's use of the term πόλις has long been recognized as a problem for translators and interpreters. In brief, he uses the word for a wide variety of human settlements, including many places that are called κωμη "village" by other authors and some locations that would have had only a few families in residence. Various explanations have been given for Luke's preference for the term: ignorance of the actual places mentioned,<sup>22</sup> gradation of semantic meaning summed up in one term,<sup>23</sup>

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<sup>21</sup> A succinct summary of the debate over the relationship between ancient cities and the countryside is in Andrew Wallace-Hadrill, "Introduction," in *City and Country in the Ancient World*, ed. John Rich and Andrew Wallace-Hadrill, paperback (London and New York: Routledge, 1992), xv.

<sup>22</sup> Suggested in Oakman, "The Countryside in Luke-Acts," 170.

<sup>23</sup> Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 1, *Introduction & Domains*, Second

legal distinctions such as the ability to sell a house in perpetuity in a city but not in a village,<sup>24</sup> and differences in usage between authors.<sup>25</sup> Some who wrestle with the problem give up.<sup>26</sup> Sean Freyne points sensibly to the problem of working with two cultures and thus two constructs, noting that the Tannaim inherited four traditional Hebrew terms for settlements and that writers in Greek were forced to squeeze those four terms into the two Greek categories, πόλις and κώμη.<sup>27</sup>

Freyne's explanation is quite reasonable. However, all the explanations focus on πόλις as the important term. The term κώμη does not receive the same attention. The earliest Greek usage of the term seems simply to denote a neighborhood, either urban or rural, and Aristotle indicates that the πόλις itself came about because of the banding together of such κώμαι.<sup>28</sup> Early Hellenistic usage came to focus the term on neighborhoods outside the city walls (but, of course, not outside the "city-state").

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Edition (New York: United Bible Societies, 1988), 17-18. Note that πόλις here has two entries, 1.88 and 1.89.

<sup>24</sup> Richard L. Rohrbaugh, "The Pre-Industrial City in Luke-Acts: Urban Social Relations," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey, Softcover (Peabody, Massachusetts: Hendrickson, 1991) 126-127.

<sup>25</sup> Louw and Nida, *Greek-English Lexicon*, 17 n. 15.

<sup>26</sup> Rohrbaugh, "The Pre-Industrial City in Luke-Acts," 127.

<sup>27</sup> Sean Freyne, "Town and Country Once More: The Case of Roman Galilee," in *Archaeology and the Galilee: Texts and Contexts in the Greco-Roman and Byzantine Periods*, Douglas R. Edwards; C. Thomas McCullough (Atlanta, Georgia: Scholars Press, 1997), 51-52

<sup>28</sup> Aristotle, *Poetics*, 1448a, ed. Stephen Halliwell (Cambridge: Harvard University Press, 1995), 34-36.

One feature of the term does stand out, though, both in Classical and Hellenistic use: almost never is such a neighborhood both called a κώμη and given a name.

This was perhaps a convention throughout the ancient world. Hebrew scripture has several terms that are understood as “village”; **הצר** and **בת** are the two most frequent—**כפר** among others is used only a handful of times—and, as in most of Greek literature, a place may either be called a village or called by a name but not both. The Septuagint, following the Hebrew closely, follows the same convention. However, in Maccabees there is a change. In 1 Maccabees 7:31, there is a battle at a place named “Caphar-Salama,” the village of Salama. In 2 Maccabees 14:16, the writer is even more direct: a village, Dessau, site of another battle, is called κώμη γ Δεσσαου. These are the only places in the Septuagint where a village is called a village and also called by name. It is, however, the beginning of a change in the literature. Papyri indicate that, whatever the formal, literary use of the terms, κώμαι were beginning to acquire a named identity. P. Col. 8.211,<sup>29</sup> 8.218,<sup>30</sup> and 8.224<sup>31</sup> name villages. Luke is by no means this free with village names and follows literary convention. All villages in the Gospel are anonymous save one, Emmaus (24:13). The artifacts calling Nazareth (1:26), Bethlehem (2:4, 11, 15, and 17), and

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<sup>29</sup> Roger S. Bagnall, Timothy T. Renner, and Klaas A. Worp, *Columbia Papyri*, vol. 28, *American Studies in Papyrology* (Atlanta: Scholars Press, 1990), 84-85, line 4.

<sup>30</sup> *Ibid.*, 100, line 3.

<sup>31</sup> *Ibid.*, 120, line 4

Capernaum (4:31) πόλις simply reflect that these places have names that are familiar to the reader, who expects that such named places are treated as cities. Emmaus is odd, but it was probably less familiar to the reader; Luke goes out of his way to give the village a fixed location.<sup>32</sup> Adherence to this convention would imply the relative unimportance to an urban reader of knowing the names of villages, although there is one “city” which shows that villages did have names. Capernaum, despite Luke’s designation of it as a πόλις in 4:31, carries in its very name the root כפר and likely meant something like “Village of Nahum.”

Of particular note is the term “city of David,” πόλις Δαυίδ, which appears in 2:4 and is immediately explained as Bethlehem. (The term is repeated by the angel in 2:11 and is understood by the shepherds as meaning Bethlehem in 2:15.) This usage is unique to Luke’s birth narrative. The style is reminiscent of the Septuagint, but the meaning is very different. In the Hebrew Scriptures and in the Septuagint translation, “city of David” refers to the citadel at Zion (see 2 Samuel 5:7).<sup>33</sup> Luke has taken a habitation whose name is known, has made it a city, and has made it the connection to both David’s birth and his reign.

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<sup>32</sup> Despite the variant manuscripts which differ over the distance from Jerusalem, all present the writer with the intent of fixing that distance precisely.

<sup>33</sup> Oakman, "The Countryside in Luke-Acts", 170, notes “City of David” for Bethlehem as traditional but does not cite the tradition.

### Countryside

Unlike πόλις, the term χῶρα is already a marker of rural concerns. The word can be used with a wide range of meaning, from fields under cultivation, to a region, to its inhabitants.<sup>34</sup> But χῶρα also stands with a special relation to the πόλις; it marks the countryside from which a city can draw its resources.<sup>35</sup>

This relationship between city and countryside appears at several points. In 2:8 Luke gives Bethlehem, the “city of David,” its own countryside (ἐν τῇ χῶρᾳ τῆ αὐτῆ) from which to draw its resources. The shepherds (who know that the term πόλις Δαυίδ means Bethlehem) are thus already in a relationship with Bethlehem when they go over to see the things which were told to them; Bethlehem is the place where their sheep will eventually end up as wool or as mutton. A rich man’s χῶρα bears well (12:16), but the point of the parable is conveyed by all the first person singular verbs that follow in his speech. He may be entitled to the produce, but he is clearly ignoring the countryside’s own contribution and needs. In Luke, Jesus does not travel to the χῶρα of either Tyre or Caesarea Philippi,<sup>36</sup> but he does make the journey to the “country of the Gerasenes (τὴν χῶραν τῶν Γερασσηνῶν, 8:26), and it is clear that he does not enter the city mentioned in that story. The younger son

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<sup>34</sup> Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 2, *Indices*, Second Edition (New York: United Bible Societies, 1988), 265.

<sup>35</sup> For a contrary view, that the villages of Galilee were not technically part of the administrated χῶρα of any city, see Horsley, *Galilee*, 214-215.

<sup>36</sup> Or even to the “villages” of Caesarea Philippi in Mark 8:27!

travels to a distant country and attaches himself to one of the “citizens” of the country (ἐνὶ τῶν πολιτῶν τῆς χώρας, 15:15), which might display Luke’s awareness of a political relationship between independent agrarian farmers and citizen participation in the πόλις.<sup>37</sup> In considering the coming destruction of the city (21:21), Jesus urges twice that the χῶρα may be the safe place to be. Those in the city, he says, should get out into the country (ἐκχωρεῖτωσαν), and those who are in the countryside places (οἱ ἐν ταῖς χώραις) should not return. The χῶρα in every example but that of the Prodigal Son stands in some opposition to the πόλις: administration flows from the city to the country, goods flow from the country to the city, Jesus explicitly avoids at least one city in Luke, and the country is the place of safety when disaster strikes. The citizen reference in 15:15 is the only hint that the relationship may involve a rural resident participating in the political life of the city, but this is only a hint and not much more.

#### Direction of Travel.

The Gospels abound with movement as people come and go, and as Jesus and the disciples carry out their ministries. Some movement is simply the coming and going of any story that covers an expanse of area, and the reader would expect to hear various forms of ἔρχομαι or πορεύομαι or other verbs of movement sprinkled

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<sup>37</sup> Victor Davis Hanson, *The Other Greeks: The Family Farm and the Agrarian Roots of Western Civilization* (New York: The Free Press, 1995), 209-212, discusses citizenship requirements for Boeotia.



throughout the narrative. Occasionally, though, there is a preposition prefixed to the verb, and this inadvertently reveals something of the relationship between city and urban environments.

The village of Center, Nebraska, lies twelve miles north of the town of Creighton. Those who are not native to the area speak of a trip from Creighton to Center as “going *up* to Center.” Anyone who has lived or worked in Center, though, calls it “going *down* to Center.” For residents the salient feature is that Center—while north and “up” on most maps—is “down” the Bazile Creek valley from Creighton, about three hundred feet lower. In a similar fashion, the journey from Nazareth to Jerusalem is up (ἀναβαίνοντον, 2:42) while in the same story the return trip from Jerusalem to Nazareth is down (κατέβη, 2:51); the salient feature is not altitude but the importance of Jerusalem. Earlier, the shepherds decide to “go over (or through)” to Bethlehem (διέλθωμεν, 2:15), implying that there is a boundary between country and city that they must penetrate.<sup>38</sup> Jesus instructs the Twelve to dust off their shoes when leaving a city (ἐξερχόμενοι ἀπὸ τῆς πόλεως, 9:5), but Mark leaves out the city (Mk 6:11). The disciples then do not go to πόλεις but “go over (or through)” village after village (διήρχοντο κατὰ τὰς κώμας, 9:6), again

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<sup>38</sup> Louw and Nida, *Greek-English Lexicon of the New Testament*, vol 2, 63, gives “move on to,” “travel through,” “cross over,” and “penetrate” as the principal meanings.

implying a hidden boundary that must be crossed.<sup>39</sup> The Gerasene demoniac is instructed by Jesus to return (ὑπόστρεφε) to his city, but perhaps in order to avoid repeating the verb Luke has him “go away” (ἀπῆλθεν, 8:39) towards the whole city. Given the numerous rural markers in this story, the man leaves the countryside, wilderness, tombs, mountain, and fields in order to preach in the city. These examples indicate that though the countryside and city may be closely related, the writer has a boundary between them on his mental map.

#### Proclamation and Ministry

Reporting or preaching news of Jesus is an important activity within the Gospel. Where this reporting happens seems to follow a pattern within the Gospel. The shepherds, having “gone over” to the city of David and finding the baby in the manger, “make known” there what they had seen in the countryside (ἐγνώρισαν, 2:17). They return (to the unstated countryside) glorifying and praising God, but there is no direct statement of their sharing the news with other shepherds or with villagers or farmers (2:20). In 4:42-43, Jesus’ departure for a lonely place (ἔρημος) prompts the people to come looking for him. In Mark, his purpose had been to pray; their arrival elicits his friendly imperative “Let us go on to the next towns” (the odd word κωμοπόλεις, Mk 1:38) to preach, the reason why he had left. In Luke, though, prayer is absent from his purpose; instead, he claims “I must also preach good news

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<sup>39</sup> κατά here marks a distribution; see Louw and Nida, *Greek-English Lexicon of the New Testament*, vol. 1, 789.

to the other cities” (καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι). The now-restored demoniac does not go to the Decapolis (Mk 5:20) but to the city to proclaim what Jesus has done for him (Lk 8:39). Before instructing the Twelve, Jesus does not go among the cities and villages teaching or preaching (see Mt 9:35, Mk 6:6b), but in Luke he simply calls them together. After the instructions, the Twelve go through the villages preaching (Lk 9:6), but not Jesus.<sup>40</sup> At the end of the Gospel, the disciples return from Emmaus to Jerusalem in order to tell the news of who they met (24:33-35), even though they had urged the unknown stranger to avoid the peril of travel at night (24:29). Jesus’ post-resurrection instructions in Luke point the new apostles not back to Galilee; indeed, the only post-resurrection reference to Galilee in Luke is the angel’s instruction to remember what Jesus said while he and the disciples were there (24:6). The witness is to begin from Jerusalem (24:47-48, 49, 52).

In a few places Jesus is found explicitly teaching in villages. In 6:17 Jesus is found teaching in the level place (ἐπὶ τόπου πεδινου). In 8:1 he “journeys through city and village preaching” (διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων); the occasion is a very brief summary of the Galilean ministry. In 10:38 Jesus arrives in an unnamed village where he teaches Mary and hopes to teach Martha. In 13:22 Jesus goes on his way through cities and villages, teaching and journeying towards

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<sup>40</sup> One commentator asserts that this is deliberate and that “Luke sees Jesus himself working in the *cities*. He perceives the *villages* to be the appropriate testing ground for the inexperienced Twelve [original emphasis].” François Bovon, transl. Christine M. Thomas, *Luke 1: A Commentary on the Gospel of Luke 1:1-9:50*, in *Hermeneia--A Critical and Historical Commentary on the Bible*, ed. Helmut Koester (Minneapolis: Fortress Press, 2002), 347.

Jerusalem. Perhaps 17:12 can be added to the list, since the return of the Samaritan leper provides an occasion for a lesson, but it is not explicit that this is Jesus' purpose. Proclamation is mostly limited to the πόλις.

Luke does have a regard for villages and countryside as a place where other kinds of ministry is needed, as the healing of the ten lepers in chapter 17 points out. The pericope of the demoniac in chapter 8 is filled with rural markers; the man is in the tombs (8:27), was driven into the wilderness (8:29), and is in or near the mountain where the swine are found (8:32). The swineherds tell what they've seen to the city and the fields (8:34, unlike the shepherds in chapter 2). The people come out of the city to see for themselves (8:35), but it is the folk of the entire surrounding countryside who fearfully beg Jesus to leave (8:37). No other story in Luke has this many different rural locations; most of them are shared with the parallel in Mark. One does not, though, and it is crucial. In Luke the man is introduced as being "out of the city," ἀνὴρ τις ἐκ τῆς πόλεως (8:27); he has been driven there because of his circumstance. The entire non-urban world becomes the place where those no longer fit for the city struggle to survive. Jesus responds to need even in the face of the extremity which has driven a man to become ἐκ πόλεως. Once healed, the man goes away to the city (8:39), another difference from the Mark parallel which provides balanced closure to the story. It also illustrates that the rural world is perceived as a place of deep needs where Jesus responds in a ministry of healing.

A similar example appears at the end of the parable of the banquet (14:16-24). Luke alone has the host send his servants out twice to bring in guests other than those originally invited. The first mission is to find the poor and lame who are in the streets and lanes of the city (v. 21). When the banquet hall is still not full, only then does the host send his servants out to the roads and hedges (εἰς τὰς ὁδοὺς καὶ φραγμοὺς, v. 23), clearly outside the city. The terms ἀγροῦς and κῶμαι are not used, so it is likely that these invitees are not villagers. Rohrbaugh is probably correct that these are not peasant people but are instead those who are connected with the city but because of social class and occupation must live outside the city walls.<sup>41</sup> Willi Braun suggests that these are undertakers, tanners, drovers, slaughterers and “others involved in the less savoury aspects of butchery,” classes known elsewhere as οἱ ἔξωπυλεῖτοι, the ones “outside the gates.”<sup>42</sup> If Braun is accurate, then it is worth noting that several of these occupations represent the interface between the city and agricultural production, and that the interface is not customarily allowed within the city walls. What is significant, though, is that the host makes no specification (as in the prior invitation to those in the streets and lanes) about whether these people are poor or lame. It is assumed that beyond the city proper live people whose need can be assumed. In Luke’s presentation, Jesus commends ministry to that need above attending to matters of social class.

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<sup>41</sup> Rohrbaugh, "The Pre-Industrial City in Luke-Acts," 144-145.

<sup>42</sup> Willi Braun, *Feasting and Social Rhetoric in Luke 14* (Cambridge: Cambridge University Press, 1995), 93-94.

Two words from the feeding of the five thousand also point to a similar concern for the precarious position of people outside the city. Luke's writing here is unusually awkward about setting; Jesus and the disciples travel to the city of Bethsaida (9:10)<sup>43</sup> and there is no mention of their leaving it. Nevertheless, in verse 12 the disciples clearly call the place where the crowds have gathered an ἔρημος. Concerned, the disciples ask Jesus if they should send the crowds to the surrounding villages and fields so that they should lodge (καταλύσωσιν) and find provisions (εὐρώσω ἐπισιτισμόν). Both terms are unique to Luke; both Matthew (14:15) and Mark (6:36) have the disciples ask if the crowd should go to the villages and buy food, and neither includes any concern for lodging. It is not likely that food for such a throng would be found in villages anyway, and lodging would strain peasant hospitality beyond the limit. The needs of such a multitude could damage the neighboring rural communities for a long time to come. καταλύω clearly means a place to stay, although the concern for lodging is altogether overlooked in the subsequent story. But ἐπισιτισμός is used as a military term for provisions,<sup>44</sup> and that may color our view of καταλύω. Together they make an impact. The delicate

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<sup>43</sup> There are variants in which scribes attempted to deal with the awkwardness, but they are numerous and not in agreement. εἰς πόλιν καλουμένην Βεθσαιδᾶ remains the commonly agreed text. See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, Second Edition (Stuttgart: Deutsche Bibelgesellschaft & United Bible Societies, 1994), 123.

<sup>44</sup> See Xenophon, *Anabasis*, 1.5.9 and a more chilling reverse parallel to Jesus' feeding story in *Anabasis* 7.3.5.

balance of the villages and fields would be as wildly upset as if an army were coming through. Jesus' miraculous response to the request thus fed *more* than five thousand people; Jesus also saw to it that neighboring villages were left un-plundered. Luke here makes explicit a concern for village well-being.<sup>45</sup>

In sum, the Contact artifacts reveal that Luke's conception of the interplay between city and countryside is nuanced. His attention to named cities rather than unnamed villages, his sense of boundary between city and country, his preference for proclamation and preaching within cities rather than in rural areas: these point to a relationship between city and countryside where the city is privileged. On the other hand, Luke's Jesus avoids large urban centers until his arrival in Jerusalem, and his description of Jesus' ministry and teaching shows profound concern for the presumed situation of poverty and need outside the city. In relation to the city, Luke's rural world is a place of ministry where poverty is assumed, where caution is needed not to cause harm, where gracious εὐέργεται are required, and where outcasts may be restored to full participation in the life of the city. After the resurrection, followers may go to the villages to serve, but they will not go there first, and not many may come from the villages.

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<sup>45</sup> Jim Grimshaw, "Luke's Marketing Exchange District: Decentering Luke's Rich Urban Center," *Semeia* 86 (1999), 43-44, interprets Jesus prayer in this story as a blessing of first fruits and the thrust of the story as encouragement for the countryside to share what is available, overlooking the military impact of a search for provisions on the countryside.

## 5. DIFFERENCES

Fully 179 of the individual artifacts were found in verses that differed from their parallel in the other Synoptics. Differences between the Synoptics have long been understood as reflecting the different theological themes of each of the evangelists. But they may also reveal something of the writers' differing approaches to the rural world.

The inventory of these artifacts ran to nineteen pages, a very large set, and the analysis of the changes in full is a complicated task, especially when comparing differences among all three Synoptics. However, an abbreviated analysis did seem feasible. There are two smaller subsets of differences: the *presence* of rural artifacts that are not in the other Synoptics, and artifacts that are present in the parallels but *absent* from Luke.

Before exploring the data, some general observations are in order. First, the topic assumes a fair measure of editorial independence on Luke's part, but it does not necessarily require dependence on an order of composition of the Synoptics. This study does not set out to reconstruct sources. Instead, we make the assumption that the writer had control over the material being written and could select words and phrases to best convey that writer's purposes. What matters here are the patterns of difference and the tendencies those patterns may reveal.



Second, statistics will not help us here. The database is biased in favor of finding artifacts present in Luke but not elsewhere. A few of the absent artifacts turned up during the general search for differences, but these were found because other artifacts were present in nearby verses of Luke. For example, when Jesus explains the parable of the sower in Luke there is no mention of a number connected with the yield (8:15; cf. Mt 13:23 and Mk 4:20), not necessarily an obvious difference, but easily discovered in a parable and explanation dense with other rural figures of speech. However, I did not go looking through the other Synoptics specifically for items there which turn up absent in Luke, hence the bias. Some of the absent artifacts were discovered mentioned in contexts outside this study. Two examples will serve: the ἄγρούς fields missing from the list of items the disciples have given up (18:29, see Mt 19:29 and Mk 10:29) were found in Douglas Oakman's article,<sup>46</sup> and the missing branches and the ἄγρούς source of the branches from the Palm Sunday procession without the palms in Luke 19:37 came from a conversation with a pastor colleague. I had missed them both. It is thus meaningless to count presences and absences and compare the numbers, at least until the similar rural inventory is completed for the other Synoptics and integrated with this study. However, the artifacts listed in the Inverse category—the “missing” or absent artifacts—do constitute a sample of what is presumed to be a larger set of artifacts yet

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<sup>46</sup> Oakman, "The Countryside in Luke-Acts," 172.

to be found. With the caveat that this is only a sample, tentative observations may still be made.

Third, it is obvious that this chapter focuses primarily on two-thirds of the inventory: those with parallels in Matthew or Mark or both. Textual differences are hard to find when there is no parallel available for comparison. Nevertheless, any tendencies observed in this material may also have application in observing Luke's unique material. At the end of this chapter, a trial application will be made in observing one particular story.

#### Artifacts Present in Luke

These artifacts quickly make clear Luke's penchant for detail. In 3:5, Luke continues the Isaiah 40 quote beyond what is found in Mt 3:3 and Mk 1:3. In effect, along with the references to the wilderness and the paths he includes valleys, mountains, hills, crooked roads, and smooth roads. His intention, of course, is to arrive at verse 6, "and all flesh shall see the salvation of God," but along the way he has offered layers of detail beyond the rather plain wilderness of the parallels. Luke's version of Jesus interpreting the parable of the sower leaves no ambiguity from the thrust of the interpretation: "The seed is the word of God" (ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ, 8:11; see Mt 13:18-19 and Mk 4:13-14).

Other artifacts do not bear theological purpose but do present detail to the story. Luke alone sets Jesus' synagogue sermon in Nazareth (4:16; Mt 13:54 and Mk

6:1 set it in the ambiguous “his own country”). When Jesus speaks what would be the expected rebuttal of the crowd—“What we have heard you did at Capernaum, do here”—it is a detail that prepares the way for the transition to Capernaum although it also raises some question since Capernaum has not yet been mentioned. Luke thus presents a detail which will preclude any possibility that Jesus will return to Nazareth. In 4:31, Luke offers the detail that Capernaum is “a city of Galilee.”

To the story of the disciples gleaning on the Sabbath, Luke mentions the detail of their rubbing the grain heads in their hands (6:1, see Mt 12:1 and Mk 2:23), probably to separate the chaff but certainly not to mill the grain. Luke includes the small detail of Jesus and the disciples casting off from shore in the boat (καὶ ἀνήχθησαν, 8:22), the transition from the shore to the trip not being explicit in Mt 8:23-24. (In Mk 4 Jesus is already in the boat, teaching the crowds who are on the shore; see Mk 4:36). Likewise, Luke 8:23 includes the genitive absolute “as they were sailing” (πλεόντων δὲ αὐτῶν). The differences in the Gerasene demoniac’s story are extensive; Luke’s order of the story differs greatly from Mark 5, but Luke also includes the details that the man is from the city (8:27, see page 41) and that the demons drove him into the desert (8:29), one of the many rural markers in this story. Where Mark is ambiguous about who asked Jesus to leave after the healing (Mk 5:17), Luke says that it was all the people of the surrounding country (τὸ πλῆθος τῆς περιχώρου, Lk 8:37).

With Matthew, Luke offers a parable with two hypothetical requests from children for food, but he leaves out the stone offered for bread (see Mt 7:9) and mentions the scorpion offered instead of an egg (Lk 11:12), a difference—maybe even a difference of danger—in detail. Jesus addresses the disciples with a pastoral endearment: “O little flock” (τὸ μικρὸν ποίμνιον, 12:32). Luke also offers the detail of saltless salt being unworthy for land or dunghill (14:35, compare Mt 5:13 and Mk 9:50).

The differences in the parable of the great banquet bring a level of detail to the character of all of the invitees, both the original guests and those who are eventually brought in. Matthew contains none of the speech of the original guests (see Mt 22:5) and thus none of the excuses which appear in Lk 14:18-20; although none of Luke’s guests kill any of the host’s servants (Mt 22:6), for three verses the focus is clearly on the intended guests and not on the host. Luke also presents the host sending out his servants twice to fill the banquet hall with others, once to the poor of the streets and alleys in the city (Lk 14:21) and again to the roads and hedges to compel anyone there to come (14:23). Again, the nature of those who do finally come to the banquet is developed in a way that differs from Matthew’s simple and random “good and bad” who only come from the streets (Mt 22:10).

Aside, then, from the quote from Isaiah 40 and the explanation of the parable of the sower, most of the artifacts present in Luke and absent in the parallels are incidental details that move the narrative or offer verisimilitude to the characters or setting. The differences in the banquet parable in chapter 14 occupy a middle ground

that extends that parable into the countryside and to the people who live there. Let us turn to those artifacts that are absent from Luke but present elsewhere.

#### Artifacts Absent from Luke

Some of the artifacts which are absent from the Gospel represent differences in purpose or narrative flow. Jesus does not come from Galilee to be baptized (Lk 3:21, cf. Mt 3:13 and Mk 1:9), but then that baptism is never explicitly narrated in Luke. The sun and the rain do not get sent to the just and the unjust (absent from Lk 6:27-28, present in Mt 5:44-46), but Luke does not have the same concerns about being children of the Father in heaven. Luke reduces the examples of resistance to evil from three to two, eliminating the instance of the second mile<sup>47</sup> (Luke 6:29; cf. Mt 5:39-41). Luke does not contain the reference to a wolf in sheep's clothing in connection with the comparison of trees and their fruit (Lk 6:43), but Matthew's context for the parallel saying is the warning about false prophets (see Mt 7:15-17), where the wolf reference would be more apt. The yield numbers are absent from Jesus' explanation of the parable of the sower (8:15; cf. Mt 13:23 and Mk 4:20), but then the amount of the yield is not important to Luke's original presentation of the parable (simply "a hundredfold," Lk 8:8). In addition, Luke's version of Jesus' interpretation begins by drawing the allegory (see above, page 47); perhaps the yield amount would draw away from that allegorical interpretation. The crowds having

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<sup>47</sup> This is the only instance from Matthew that would have been a rural artifact.

seen the healed demoniac do not beg Jesus to leave their neighborhood (ὄριον, Mk 5:17 and Mt 8:34), but Luke alone mentions the people's fear, so it is perhaps understandable that he presents them asking Jesus to leave them rather than their neighborhood. Luke does not include being "wise as serpents and innocent as doves" (Lk 10:3; cf. Mt 10:16), perhaps because of the presence of another rural figure, sheep in the midst of wolves, in the same verse. The lilies are not "of the field" in Luke 12:27 (cf. Mt 18:28), but where else would one expect to find lilies?

The boat is missing from the trip to Bethsaida (Lk 9:10; cf. Mt 14:13 and Mk 6:32), but this largely reflects the change of motive for the trip. In Matthew, the motive is clearly John's beheading; in Mark it is the return of the disciples from their mission. Luke implies a mixture of the two; Herod is looking for Jesus, and the trip from Capernaum to Bethsaida would take Jesus outside Herod's domain and would not require a boat. The missing ἔρημος in the same verse is more of a problem, causing ambiguity in the setting of the feeding story and provoking interpretive and scribal anxiety ever since.<sup>48</sup>

Other absent artifacts are less incidental in nature. In a sense, the villages of Mark 6:6b are not missing from Lk 9:1; they are at the other end of the pericope (Lk 9:6). What is absent, though, is the explicit connection with *Jesus* going about the villages teaching; that task is reserved for the disciples. In Luke, Jesus does not make

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<sup>48</sup> Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, Second Edition (Stuttgart: Deutsche Bibelgesellschaft & United Bible Societies, 1994), 123.

a trip to the  $\chi\acute{\omega}\rho\alpha$  of Tyre (Mk 7:24,  $\mu\acute{\epsilon}\rho\eta$  “district” in Mt 15:21), nor does he visit the  $\kappa\acute{\omega}\mu\alpha\iota$  (Mk 8:27; Mt 16:13 again has “district”) of Caesarea Philippi. Instead, Jesus is in an ambiguous setting, praying alone, and his disciples are with him when he asks the question that provokes Peter’s confession (Lk 9:18). The setting of that confession is thus quite ambiguous and not explicitly in the countryside. The absence of Jesus’ description of the mustard seed as “the smallest of seeds” (Lk 13:19; cf. Mt 13:31-32 and Mk 4:30-32) seems inexplicable; the contrast between the smallness of the seed and the largeness of the plant is the point of the parable.

Jesus encourages every one who has left “house or wife or brothers or parents or children, for the sake of the kingdom” (Lk 18:29). Absent from this list is  $\acute{\alpha}\gamma\rho\upsilon\omicron\varsigma$  “fields” mentioned in Mt 19:29 and Mk 10:29. Oakman suggests that this is a Lucan avoidance of jubilee language.<sup>49</sup> At the very least it raises the possibility that the implied audience would find mention of such a sacrifice uncomfortable. Likewise, Luke employs no branches at the entry to Jerusalem (Lk 19:36; cf. Mt 21:8 and Mk 11:8) and thus does not require Jesus’ followers to cut those branches from the fields (as in Mk), which might be seen as vandalism.

The series of accusations against Peter during the trial of Jesus is an odd set of parallels, and it is not within the scope of this study to sort out all of the intricacies. Table 7 sets out in brief the differences for this study, particularly the presence of the Galilee/Nazareth personal titles. What is noteworthy here is the absence of any direct

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<sup>49</sup> Oakman, "The Countryside in Luke-Acts," 172.

designation of Jesus' identity. In Luke, Peter is called a Galilean but Jesus is not, except by implication. The Nazareth designation is completely absent.<sup>50</sup>

**Table 3: Differences in the Accusations Against Peter**

<b>Matthew 26:69-73</b>	<b>Mark 14:66-70</b>	<b>Luke 22:56-59</b>
<i>Servant girl:</i> You also were with <u>Jesus the Galilean</u> .	<i>Servant girl of the high priest:</i> You also were with <u>Jesus, the man from Nazareth</u> .	<i>A servant girl:</i> This man (Peter) also was with him.
<i>Another servant girl:</i> This man (Peter) was with <u>Jesus of Nazareth</u> .	<i>Servant girl (the same one):</i> This man (Peter) is one of them.	<i>Someone else:</i> You also are one of them.
<i>The bystanders:</i> Certainly you also are one of them; your accent betrays you.	<i>The bystanders:</i> Certainly you are one of them; for <u>you are a Galilean</u> .	<i>Still another:</i> Surely this man ( <u>Peter</u> ) also was with him; <u>for he is a Galilean</u> .

This sample of absent rural artifacts shows two broad tendencies. The first is simply the absence of elements that do not fit or that detract from the narrative flow in Luke's Gospel. (The awkwardness of Luke 9:10 is an anomaly.) The second tendency involves the absence of material that explicitly links Jesus with the rural world at crucial moments of ministry (the ministry to the villages becomes the instructions to the disciples which lead to their ministry to the villages), community

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<sup>50</sup> It is also absent from the inscription on the cross (Lk 23:38), but this follows all the Synoptics (Mt 27:37 and Mk 15:26). "Jesus of Nazareth, the King of the Jews" is the inscription in John 19:19.



life and commitment (the absence of “fields” from the things to be left behind), or identity (Peter’s confession, Jesus’ titles at trial and crucifixion). The result is series of ambiguous settings in a Gospel where the writer is otherwise careful in detailing settings. The effect is that the reader can then read his or her own location into the ambiguity. An urban reader would not be required to cross into or identify with the rural world at crucial moments in the story.

Putting together these observations of artifacts present and those absent from the Gospel, a pattern begins to emerge. Some of the artifacts that are present add detail which increases the verisimilitude of the story. However, some of those artifacts that are missing give settings and characters an ambiguity which allows a reader or listener the ability to identify with the story without having to project himself or herself into a different social location. If we can discern this pattern from material shared with the other Synoptics, might it be possible to find the same pattern emerging in Luke’s unique material where there is no parallel? For a test case, we will turn to Luke 15:11-32 and that most Lucan of stories, the parable of the man with two sons.

#### A Lucan Example: Two Sons

Overall, the complexity of this piece of storytelling is astonishing. There are shifting points of view, dialogue and (as the younger son prepares his speech) nested dialogue, interrupted repetitions, and a very careful concern for how the characters describe one another. Even the opening line—“A certain man had two sons”—

connects to a host of archetypal images of conflict between two brothers.<sup>51</sup> The image of the father coming out of the house to meet either of these sons runs counter to social expectations of typical first-century CE families,<sup>52</sup> a fine opportunity to present Jesus' typical motif of subversion.<sup>53</sup> No one disputes the careful crafting of this story; indeed, the story is an academic and pastoral favorite.

One element of that crafting is a careful attention to detail. After receiving his share of the inheritance, the younger son gathers all things (συναγαγὼν πάντα) and scatters them (διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, 15:13) in the balanced pair of agricultural terms similar to the pair which appeared in 11:23; the young man treats his unnaturally early “harvest” like chaff! In famine, the man joins himself not just to any farmer but to “one of the citizens of that countryside” (ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκεῖνης, 15:15), implying a person of means enough to participate in the life of the city-state,<sup>54</sup> and which might imply that the “distant country” had a memory of ancient Greek practices. The young man feeds the pigs καρατίων (15:16), carob

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<sup>51</sup> Scott, *Hear Then the Parable*, 122-124.

<sup>52</sup> Bruce J. Malina and Richard L. Rohrbaugh, *Social Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress Press, 1992), 372, propose that the father runs as an emergency measure to protect the son from hostile villagers and take him under the father's protection. This of course presumes a village setting.

<sup>53</sup> Scott, *Hear Then the Parable*, 125.

<sup>54</sup> Hanson, *The Other Greeks*, 210, gives the property requirement for citizenship at Orchomenos as a low forty-five measures of produce per year.

pods, a very particular kind of feed for pigs that is occasionally eaten by the poor.<sup>55</sup> He states that his father back home has not just servants but hired hands (μισθιοι, 15:17) who have enough to eat, not the usual state for hired labor, but it is plausible that someone who longs to eat carob pods would want to take their station (15:19). Rather than hiring the son on his return, the father dresses him in the finest clothes and offers him not just any food but the grain-fed calf (τὸν μόνον τὸν σιτευτόν, 15:23, 27, and 30), an amazing luxury where grain is so precious. The older son apparently does not admit to having a brother. He calls him instead, “this son of yours” (15:30). The father, of course, corrects him with “this brother of yours” (15:32). Throughout the story this kind of attention to detail abounds.

However, one detail is missing. Where is the beginning and the end of the story set? Where is the house from which the younger son runs and to which he returns? Where is the party held? To where is the older son returning when he comes from the field (15:25)? We might make conjectures based on the hired servants who probably worked land, or on the inheritance which certainly included land, or even on the older son’s explicit field. The only direct reference comes with the older son’s approach to the οἰκία in verse 25, but this term does not help. Louw and Nida offer a broad range of English translations from “cottage” through “temple.”<sup>56</sup> The word could be used of a wide range of houses under Peter Richardson’s typology; *officina*,

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<sup>55</sup> *Fauna and Flora of the Bible*, Second Edition, in *UBS Handbook Series* (New York: United Bible Societies, 1980), 103-104.

<sup>56</sup> Louw, *Greek-English Lexicon*, vol. 2, 81.

farmhouse, and villa are rural candidates;<sup>57</sup> one-room dwelling, shop-dwelling, and peristyle home are urban possibilities.<sup>58</sup> There are no rural markers at the start of the parable (“A certain man had two sons”); in fact, there are no setting designations at all until the younger son departs for a distant χωρα in verse 13. The sojourn of this son ends up, of course, all rural. But even the road of his return home, so prominent in all Sunday School presentations of the parable, is absent from the text (see 15:20). All that is told is that the young man is distant (μακρὰν) when the father sees him. We do not know how far the father runs. The presence of the grain-fed calf (15:23) is not determinative; a wealthy family could keep such a luxury in town, where it would have to be grain fed. The only remaining hint that this is a rural setting is that the older son, the one who stays home, is in the field (ἐν ἀγρῶ) when his brother returns, and that as he was coming he approached the house (καὶ ὡς ἐρχόμενος ἤγγισεν τῆ οἰκίᾳ, 15:25). This would be consistent with approaching a villa.<sup>59</sup> However, in 23:26 Simon of Cyrene is selected to carry Jesus’ cross as he is coming from the field (ἐρχόμενον ἀπ’ ἀγροῦ)—to Jerusalem.

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<sup>57</sup> Peter Richardson, "Towards a Typology of Levantine/Palestinian Houses," *Journal for the Study of the New Testament* 27, 1 (Sept., 2004), 58.

<sup>58</sup> *Ibid.*, 60-61.

<sup>59</sup> Seán Freyne, *Galilee, from Alexander the Great to Hadrian, 323 B.C.E. to 135 C.E.* (Wilmington, Del. & Notre Dame: M. Glazier & University of Notre Dame Press, 1980), 165, offers that the heritability of the land indicates a family farm. My point is that the ambiguity of setting allows that as one possibility among others.

It is possible that the traditional understanding of this as a rural parable with a rural setting told to rural people is absolutely correct; a villa or even just a large, prosperous farm is a plausible setting. In the absence of explicit rural markers, though, it is also plausible to understand the father as an absentee landlord dwelling in the city, with sons and servants who can go and slave (as the older son puts it, 15:29) in the fields. But one of his sons inexplicably has gone ἐκ πόλεως in much the same way as the Gerasene demoniac. No wonder the son's return is celebrated as the homecoming of one who has come back from the tombs.

Of course, this is Luke's performance of Jesus' parable. We do not have the original, which may have included explicit markers of setting. But the form we have carries an echo of the same pattern that showed in the analysis of differences from the parallels: details present which add to the verisimilitude of rural and family life, details absent which allow identification for a range of readers beyond a village and peasant audience. Further study is needed to see if the pattern recurs elsewhere within the material unique to Luke.

## 6. THE RURAL WORLD IN THE GOSPEL OF LUKE

This study began with a question: How did Luke handle the rural material? We have defined that material, sought it within the Gospel, and analyzed it from the perspectives of distribution, urban-rural contact, and differences from the other Synoptics. We can now draw together the observations with a view toward responding to the question.

1) The narratives and parables richest in rural reference are largely contained within a narrower portion of the Gospel: the Galilean ministry and the Travel Narrative. The rural material is thus enclosed by material where the sensibilities of the countryside do not predominate: Luke's cycle of birth narratives at the beginning, and the Jerusalem ministry, crucifixion, and Luke's post-resurrection cycle at the end. The contrast with Mark is profound. Mark's Gospel plunges the reader into Jesus' baptism, proclamation, and ministry; the reader is transported directly into Galilee with no acclimatization.<sup>60</sup> Mark's short ending gives a central role to Galilee: "there you will see him" (Mk 16:7). Fred Craddock notes that Luke's Gospel begins and

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<sup>60</sup> Matthew plunges the reader into genealogy; John into philosophical poetry.

ends in the Temple (Lk 1:9, 24:53);<sup>61</sup> from there the narrative makes hesitating trips from and to Nazareth before alighting there. Luke ends by giving Galilee a role in the past—essentially, “there you heard him” (see Lk 24:6). The setting of Jesus’ ministry in Galilee, while acknowledged, is diminished in importance.

2) The Gospel shows a marked preference towards cities as the location of proclamation about Jesus, even to the point of labeling habitations as πόλις on the basis of their being named habitations. The shepherds’ field (2:8-20) and the Emmaus village and road (24:13-35) serve as paradigms; both are prominently displayed, each is tied by relationship to a πόλις where the purpose of proclamation is served. In the shepherds’ case this is the putative πόλις Δαυίδ of Bethlehem, but the result is the same: what is discovered in the countryside is announced in a city. The countryside is not abandoned from ministry, though. It is a place where healing is needed and where poverty is assumed. In the case of the man with the Legion of demons, the countryside is also the place where one whom circumstance has driven from the city may be restored to the city.

3) Differences between Luke on the one hand and the parallels on the other show two tendencies. First, Luke has a tendency to provide detail which contributes to the verisimilitude of the story. The second tendency countervails this: Luke tends to provide less detail about setting than the parallels—or no detail at all—at crucial points in the story. The resulting ambiguity would allow an audience to project its

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<sup>61</sup> Fred B. Craddock, *Luke*, vol. in *Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox Press, 1990), 294-295.

own social location into the story where the other Gospels would not have that flexibility. For example, an urban audience would be able to imagine itself following in the pattern of the disciples on their temporary commission through the villages (9:6) rather than following Jesus himself into the villages (Mk 6:6b). Passing references to a more equitable distribution of land (18:29) are absent. With Peter, the reader may confess that Jesus is the messiah, but that confession does not require a trip to a village (9:18). In Luke, meeting the risen Lord requires no trip to the countryside further than seven *stadia*.

More work remains to be done, but it is now possible to venture some answers to the question. How does Luke handle the rural material of the Gospel? The answer does not appear to be a simple one, but I propose we think of Luke's handling with three interacting terms: *containment*, *engagement*, and *distance*. The first two act as opposites in tension along a continuum; the last denotes Luke's editorial stance.

*Containment* implies that some rural elements might elicit fear or discomfort in the author or reader.<sup>62</sup> Other strategies might be removal of the material altogether, or the disparagement of earlier sources, or a contrary story. There is, in fact, a hint of disparagement in the Prologue: "many have undertaken to compile a narrative..." (1:1); "it seemed good to me...to write an orderly account" (1:3). Beyond that hint, though, the writer does not go. Thus, containment also implies that there are

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<sup>62</sup> For an appreciation of "the book" as an architecture of containment, see Sawicki, *Crossing Galilee*, 31-32.



elements worth keeping.<sup>63</sup> Evidence of this containment of the rural material is found in the tight confinement of the bulk of the rural material, the limited appearance and tightly controlled use of rural references in the beginning and close of the Gospel, and in the shift of named habitations from the status of κώμη to that of πόλις. The discomfort is focused somewhat on the rural origins of the movement and of Jesus, but to a greater extent it centers on the appropriate response of the reader. Does following Jesus mean being a villager? A peasant? Must one leave the city? At one point it was necessary to go out to Galilee to hear Jesus or to be healed by him, but now this is no longer the case. The post-resurrection presence of Jesus is in the city, and one does not need to leave it to find him. This Gospel carefully puts boundaries around elements of the rural material which might imply otherwise.

*Engagement* implies that the author or the reader finds elements of rural life valuable and worthy of preserving and expanding, perhaps even of elaboration. Evidence of this engagement with the rural material is found in the presence of detail, the innovation of artifacts appearing in the direct address of Jesus' characters, and in the expectation that the rural world is where healing ministry needs to occur. Of course, Jesus is the one element of the story that Luke is most interested in bringing to the reader, but Luke also engages some of the interaction Jesus has with his rural location. In terms of ministry, Luke elaborates on the rural location as the scene of

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<sup>63</sup> The containment and “civilization” of rural peoples is, of course, part of the Roman cultural ethos. See Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society and Culture* (Berkeley: University of California Press, 1987), 13.

poverty and the need for healing. In terms of preaching and proclamation, Luke elaborates on the importance of reversal to Jesus' message, and the use of rural figures is one of the means Jesus uses to convey that reversal. In a sense, Luke's movement of Jesus from country to city elaborates the importance in the material of presence: the reign of God is "at hand" not only in the unexpected location of Galilee but in Jerusalem as well.

In Lk 7:24, Jesus speaks of John the Baptist to the crowd and asks, "What did you go out into the wilderness to see?" A similar question might be asked of the crowds who went out to see Jesus. Luke handles the rural material in such a way that the reader does not have to make that trip. Jesus' journey in Luke goes the other way, from countryside to city. Luke brings the countryside, too, with a measure of affection and compassion. But that countryside is contained and controlled by the author. This sense of *distance* simply notes that the rural world does not speak for itself in this Gospel. Jesus and his rural roots are being translated across some cultural and class boundaries for a less rural audience, and that translation implies a rewriting according to the structures of the receiving culture.<sup>64</sup> For example, the literary convention regarding villages requires that Capernaum, because it has a name, be rewritten as a "city" even though the name means "Village of Nahum." A local fisherman might make call the place a city and laugh at the irony, but he would

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<sup>64</sup> Ovidi Carbonell i Cortés, *Traducir al Otro: Traducción, Exotismo, Poscolonialismo* (Cuenca: Ediciones de la Universidad de Castilla-La Mancha, 1997), 103.

not continue to do so with Bethlehem, Nazareth, and Chorazin. Luke writes to the literary convention. His rural world is largely an object lesson for the reign of God, an object of compassion. Rural voices have little role in proclaiming the reign and none in showing compassion to the inhabitants of the city, whether of high estate or low. Topics of conversation and concern familiar to rural people are missing. The image of the countryside is one of abundance; crop failure is mentioned rarely. The soon-to-be disciples have toiled at fishing all night without result (5:5), but this is mitigated by the miraculous catch, so great that both boats are nearly swamped. Seeds succumb to pests, rocks, and weeds—traditional enemies of the grain farmer—but this is immediately balanced by a one-hundredfold crop (8:4-8). Drought, untimely rain, frost, wind, hail, rust, mold, and bad decisions on the part of the farmer do not figure at all.<sup>65</sup> Olive culture, a staple of Galilee, is barely mentioned; the oil appears only with the Samaritan on the road (10:34) and the unjust manager (16:6). The original speech of Jesus may have relied heavily on the voice of the countryside, but in Luke's presentation the rural world does not speak for itself.

This matrix of containment, engagement, and distance suggests that the Gospel was written from a context where the nature of the Christian movement (or movements) as urban or rural was of some issue and had not crystallized. Perhaps this reflects a reaction to the trauma of rebellion and destruction in 66-70 C.E., a fear

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<sup>65</sup> For an appreciation of the labor and perils of the vineyard—and some of the critical choices the owner of a vineyard would have to make—see Hanson, *The Other Greeks*, 167-178.

that a peasant rebellion might again spiral out of control and cause devastation in the urban setting.<sup>66</sup> Perhaps the context reflects the transition from a movement within Jewish culture to a movement including—and then shaped by—Gentiles. From the point of view of an urban Gentile, maybe in one of the cities surrounding Galilee, “Jewish” (however that was conceived) and “rural” might have been equivalent; the question “Must I become a villager?” is quite similar to “Must I become circumcised?” Perhaps the context reflects an awareness of Paul’s ministry through the cities of the Roman east and of some incongruity between that ministry and Jesus’ attentions to the countryside; the Gospel could be read as an attempt to reconcile that incongruity. However, these are all speculative possibilities. The data suggest a context, but they do not define any particular *Sitz im Leben*. Nevertheless, it is clear that the character and predominant social location of the Christian movement were far from settled when this Gospel was written. However many decades may have elapsed after Paul’s writings testified to an urban Christian presence in several cities (and whether or not Luke knew of Paul’s writings), the rural elements of Jesus’ ministry still caused enough discomfort to prompt this writer’s efforts to contain them.

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<sup>66</sup> If so, then Luke’s distance from the rural world may have derived from serious misjudgments about the nature of that rebellion. See J. Andrew Overman, “Jesus of Galilee and the Historical Peasant,” in *Archaeology and the Galilee*, ed. Douglas R. Edwards and C. Thomas McCullough (Atlanta, Ga: Scholars Press, 1997), especially pp. 69-71, for an appreciation of the mythology behind peasant revolts and how that mythology should be taken into account when reading Josephus.

The matrix, deriving as it does from the inventory of rural artifacts, can also provide a baseline against which one can check the various theological and sociological models used to explain the Gospel. It is an imperfect tool and not a universal one. Many scholars who pay attention to the rural world are looking for Jesus rather than for Luke, and many of those who are paying attention to Luke are not looking at the rural material or are attentive to only one part of it. Still, as a critical framework it offers a tool for comparison and critique. For example, Douglas Oakman's article<sup>67</sup> is grounded in a different methodological approach than the approach of this study (sociological as opposed to textual and literary), but his conclusion that Luke is interested in the countryside as the setting in need of "elite-directed moralism"<sup>68</sup> is consistent with this study's conclusion that Luke engages with those rural elements that describe the countryside as a precarious place of poverty. Oakman focuses on the city as a place of conflict and resistance to Jesus' ministry and perceives Luke as idealizing the countryside, particularly in regard to the birth stories of John and Jesus,<sup>69</sup> but he seems to overlook Luke's use of these stories and others to contain aspects of the rural world that made the writer uncomfortable.

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<sup>67</sup> In the interest of disclosure: I began reading "The Countryside in Luke-Acts" in December of 2005, while concluding the first translation of Luke. When I reached his research questions I was struck by the similarity with the questions raised by this thesis and immediately stopped reading. I completed reading the article in early March of 2006, after my analytical work was finished; it was among the last items read.

<sup>68</sup> Oakman, "The Countryside in Luke-Acts," 176-178.

<sup>69</sup> *Ibid.*, 172.

By contrast, Jim Grimshaw, writing in critique of Oakman, proposes that the consistently abundant fields and vineyards in the Gospel show a rural community that produces food and wealth in plenty, interdependent with cities and not simply the poor recipients in need of help from wealthy urban dwellers.<sup>70</sup> Grimshaw is accurate about Luke's fields but overlooks Luke's distance from the rural world about which Luke writes, a distance apparent in such talk of abundance with little mention of crop failure.

There is more study to be done. Within the Gospel of Luke an analysis of the other categories—particularly agriculture—awaits. Those artifacts labeled as possible sayings should be studied as a possible encapsulation of actual rural speech. Some artifacts are units that contain other artifacts; these have not yet been studied. An article by Anders Eriksson suggests an approach to analyzing the rhetorical role of rural artifacts.<sup>71</sup> Outside of Luke, the methodology of building a rural inventory could be applied to any of the Gospels, including Thomas, for comparison and contrast with Luke. Or it could be used to study Acts for the same comparison and contrast, with the possibility of discerning a larger arc of tendencies across the two books. Likewise, application of this approach to ante-Nicene writings holds the

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<sup>70</sup> Grimshaw, "Luke's Marketing Exchange District," 46-47.

<sup>71</sup> Anders Eriksson, "The Old is Good: Parables of Patched Garment and Wineskins as Elaboration of a Chreia in Luke 5:33-39 about Feasting with Jesus," in *Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse*, ed. Thomas H. Olbricht and Anders Eriksson (New York and London: T & T Clark International, 2005), 52-72.

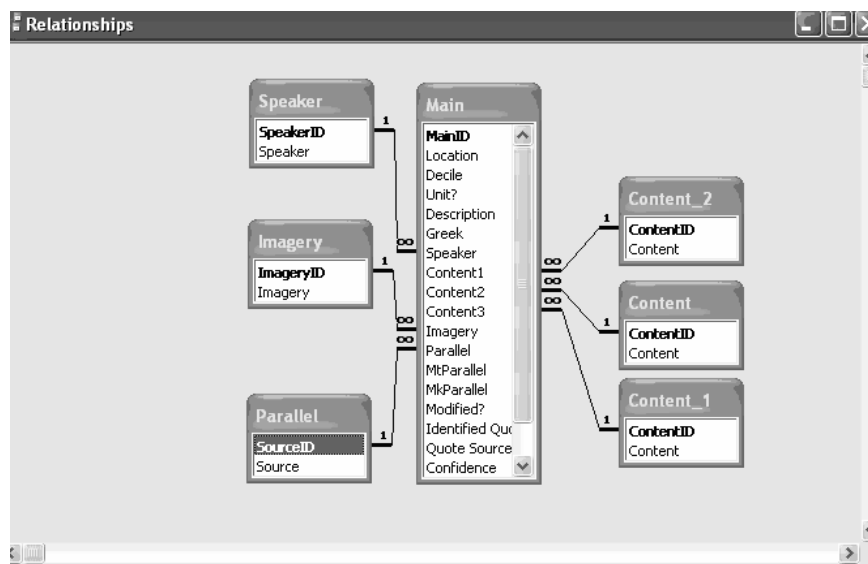
prospect of further illuminating the larger dimensions of urban-rural constructs in early church history. Applying this method to other First Century writings could provide a baseline to investigate where Luke or other writers fit in their contemporary literary context. One might say that the fields are ripe for harvest.

Beyond textual analysis, Luke's translation of Jesus into the city of Luke's time is a remarkable achievement. His Gospel says quite clearly that the Jesus of village, lake, and plain also has a place within the city in spite of conflict. In our own time of rapid urbanization, Luke is to be respected. His translation of the rural world, though, is more conventional, less accomplished. A rural reader would not find containment or engagement a problem. Farmers follow this pattern all the time, containing crops to a defined field, containing the spread of weeds, engaging with irrigation and fertilizer the plants one wishes to grow. For the rural reader, distance is the problem, the diminishing of a rural role in proclamation and mission. But distance can be overcome if one is aware of it. Current studies focusing on the Galilean Jesus are helping recover a rural voice to his preaching, perhaps even the rural landscape of the earliest of his movement. A better awareness of Luke's tendencies can aid in recovering those portions of the rural world which Luke avoided and can assist non-urban followers of Jesus in rediscovering their roots.

## APPENDIX A: TECHNICAL ASPECTS OF THE DATABASE

The database was constructed using Microsoft Access 2003 (although the file is Access 2000 format). Each artifact constitutes one record on the Main table.

Access is a relational database which allows several of the fields to be linked to other tables for more efficient storage of data. Fields which made use of only a few values repeated among many records were set up so that the actual value was stored in a separate table; the field in the main table only contains the code which links to the appropriate value in the sub-table. The relationships between the main table and the various sub-tables can be displayed graphically in Access.



**Figure 6: Database Relationships**



The advantages of the relational database are speed of indexing and filtering, and an easier interface for entering data. Rather than typing “Agriculture” many times for the many records, the user could simply select “Agriculture” from a drop-down menu known (to those who work with Microsoft objects) as a combo box. The disadvantage is that after records are entered into the main table adding items to the sub-table is no longer an orderly process. Thus, while there is a logical progression to values in the Speaker, Imagery, and Parallel sub-tables—each has only a few possible values known well in advance—the Content table grew as items were added to the list and its character is somewhat more random.

Microsoft Access allows a user to develop forms to speed data entry and retrieval. Figure 7 displays the form for this purpose, which resembles a note card and contains all the pertinent fields for each record. The ID number for each artifact was automatically generated in sequence by the program and is unique throughout the dataset; once generated a number will not be used again. Thus, the Artifact ID field is a way of finding the order in which artifacts were added to the inventory. Late numbers represent later additions, usually items which are missing in Luke but present in Matthew or Mark. Lacunae in the ID numbers represent either attempts to enter data that were interrupted or reconsidered, or removals of tentative entries after further consideration.

**Enter Data**

**Artifact Data**

Artifact ID: 194 Description: Crows that do not plant...

Location: 12:24 Decile: 6 Unit?  Pertinent Greek: κόρακας ὅτι οὐ σπείρουσιν

Speaker: Jesus Content1: Animals Imagery: How much more...? Content2: Agriculture Identified Quote?

Parallel: B (Both Mt & Lk) Content3: Quote Source: Psalm 147:9 (LXX 146:9)

Matthew: 06:26 Mark: Different in Luke?  Confidence: 5

Function: First half of an augmentation: God will feed them nevertheless.

Notes: In a rural community, planting and harvesting are the BIG things, not the small ones.  
===Difference: Mt has "birds of the air."

Record: 254 of 423

**Figure 7: Database Record**

The Location field consists of the chapter and verse; single digits are prefixed with a “0” for sorting and searching; thus chapter four verse three would be rendered “04:03” and would not appear after “04:29”. The Greek text field is displayed in SPIonic font; given the Greek system of conjugations and declensions the field is essentially unsearchable except for the very simplest of unaccented forms.

Queries perform the filtering functions for the distribution and parallel information. Each artifact can be linked with up to three Content categories, so filters involving the Content field are slightly more complex; each of the five main categories now has its own separate query. Items missing from Luke but present in another Synoptic Gospel do not have a separate field but are noted in the Description field; a search filter on the string “\*missing\*” finds these. Notes on manuscript

variants can be captured by performing a search filter on the string “\*variant\*” in the Notes field.

Appendix B is a report generated by the database listing all of the artifacts ordered by location. To save space, the Function and Notes fields are not reproduced here. Copies of the database will be available from this author on request. The file at this writing occupies 956 kilobytes. The database should be functional under Access 2000 and later versions. The database has not been tested under other SQL programs.

## APPENDIX B: INVENTORY OF ARTIFACTS

ID	Location	Decile	Description	Speaker	Imagery	Confidence
Greek Content (up to three) Parallel class	Matthew Parallel	Difference?	Quote	Mark Parallel		
257	01:26 εἰς πόλιν τῆς Γαλιλαίας ἧ ὄνομα Ναζαρέθ Geography Contact O (Only Luke)	1	City of Galilee named Nazareth	Narrator	None	4
258	01:31 καὶ τέξῃ υἱὸν Agriculture O (Only Luke)	1	You will bear fruit (give birth)	Other Gen 16:11, Judg 13:3 LXX, Is 7:14	Quasi	3
260	01:39 εἰς πόλιν Ἰούδα Geography Contact O (Only Luke)	1	Into a city of Judea	Narrator	None	4
259	01:39 εἰς τὴν ὄρεινὴν Geography O (Only Luke)	1	Into the hill country	Narrator	None	5
261	01:42 ὁ καρπὸς τῆς κοιλίας σου Agriculture O (Only Luke)	1	The fruit of your inwards	Other	Metaphor	5
262	01:51 διεσκόρπισεν ὑπερηφάνους Agriculture O (Only Luke)	1	He has scattered the proud	Other Ps. 88:11 LXX (89:10)	Metaphor	3

263	01:57	1	Of her (Elizabeth) giving birth (bearing fruit)			
	τεκεῖν			Narrator	Quasi	
	Agriculture					2
	O (Only Luke)					
-----						
264	01:80	1	He (John) was in the wilderness places			
	ην ἐν ταῖς ἐρήμοις			Narrator	None	
	Geography					5
	O (Only Luke)					
-----						
083	02:04	1	Joseph goes up from Galilee			
	ἀπὸ τῆς Γαλιλαίας			Narrator	None	
	Geography					4
	O (Only Luke)					
-----						
084	02:04	1	"City" of Nazareth			
	ἐκ πόλεως Ναζαρεθ			Narrator	None	
	Geography	Contact				3
	O (Only Luke)					
-----						
085	02:04	1	City of David, which is Bethlehem			
	ἐς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ			Narrator	None	
	Geography	Contact				3
	O (Only Luke)					
-----						
086	02:07	1	Jesus laid in "feed trough"			
	ἀνέκλινεν αὐτὸν ἐν φάτνῃ			Narrator	None	
	Geography	Agriculture				3
	O (Only Luke)					
-----						
087	02:07	1	No place in the inn			
	οὐκ ἦν ... καταλύματι			Narrator	None	
	Geography					4
	O (Only Luke)					
-----						
090	02:08	1	Living outdoors			
	ἀγραυλοῦντες			Narrator	None	
	Geography	Agriculture				5
	O (Only Luke)					
-----						
089	02:08	1	In that country			
	ἐν τῇ χώρᾳ τῇ αὐτῇ			Narrator	None	
	Geography	Contact				5
	O (Only Luke)					
-----						

091	02:08	1	Watching a watch over flocks φυλάσσουντες φυλακὰς ... ποιμνην	Narrator	None	5
-----						
088	02:08	1	Shepherds ποιμένες	Narrator	None	5
-----						
098	02:08-20	1	<i>Unit</i> The shepherds' story	Multiple	None	5
-----						
092	02:11	1	In the city of David ἐν πόλει Δαυίδ	Other	None	4
-----						
093	02:15	1	Shepherds οἱ ποιμένες	Narrator	None	5
-----						
094	02:15	1	"Let us go over" Διέλθωμεν	Other	None	5
-----						
095	02:15	1	Bethlehem ἕως Βηθλέεμ	Other	None	4
-----						
096	02:17	1	They made known (in the city) ἐγνώρισαν	Narrator	None	4
-----						
097	02:20	1	The shepherds returned ὑπέστρεξαν οἱ ποιμένες	Narrator	None	5
-----						

099	02:24	1	Two young pigeons				
	δύο νοσσοῦς περιστερῶν			Narrator	None		
	Agriculture			Lev 12:08			4
	O (Only Luke)						
-----							
100	02:39	2	Returned into Galilee				
	εἰς τὴν Γαλιλαίαν			Narrator	None		
	Geography						5
	O (Only Luke)						
-----							
101	02:39	2	Their own "city" of Nazareth				
	εἰς πόλιν ἑαυτῶν Ναζαρέθ			Narrator	None		
	Geography	Contact					3
	O (Only Luke)						
-----							
104	02:42, 51	2	The directions of travel				
	ἀναβαινόντων ... κατέβη			Narrator	None		
	Geography	Contact					5
	O (Only Luke)						
-----							
102	02:44	2	The road-group				
	συνοδία			Narrator	None		
	Travel						5
	O (Only Luke)						
-----							
103	02:44	2	Seeking "among the kinfolk"				
	ἐν τοῖς συγγενεῦσιν καὶ γνωστοῖς			Narrator	None		
	Travel	Kinship					4
	O (Only Luke)						
-----							
329	03:01-06	2	<i>Unit</i> The setting of John's ministry				
				Narrator	Mixed (unit)		
	Geography	Travel	Diff.				5
	A (all Synoptics)	Matthew: 03:01-06		Mark: 01:01-06			
-----							
316	03:02	2	John son of Zacharius in the wilderness				
	ἐν τῇ ἐρήμῳ			Narrator	None		
	Geography		Diff.				5
	A (all Synoptics)	Matthew: 03:01		Mark: --			
-----							

317	03:03	2	The surrounding country of the Jordan				
	εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου				Narrator	None	
	Geography		Diff.				5
	A (all Synoptics)	Matthew: 03:01			Mark: --		
-----							
319	03:04	2	Make straight his paths				
	εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ				Narrator	None	
	Geography Travel				Is 40.3-5		5
	A (all Synoptics)	Matthew: 03:03			Mark: 01:03		
-----							
318	03:04	2	"Wilderness" quoted				
	βοῶντος ἐν τῇ ἐρήμῳ				Narrator	None	
	Geography				Is 40.3-5		5
	A (all Synoptics)	Matthew: 03:03			Mark: 01:03		
-----							
323	03:05	2	Rough into smooth roads				
	αἱ τραχεῖαι εἰς ὁδοὺς λείας				Narrator	None	
	Geography Travel		Diff.		Is 40.3-5		5
	A (all Synoptics)	Matthew: --			Mark: --		
-----							
322	03:05	2	Crooked things into straight				
	τὰ σκολιὰ εἰς εὐθείαν				Narrator	None	
	Geography Travel		Diff.		Is 40.3-5		4
	A (all Synoptics)	Matthew: --			Mark: --		
-----							
321	03:05	2	Every mountain and hill				
	πᾶν ὄρος καὶ βουνός				Narrator	None	
	Geography Travel		Diff.		Is 40.3-5		5
	A (all Synoptics)	Matthew: --			Mark: --		
-----							
320	03:05	2	Every valley...				
	πᾶσα φάραγξ				Narrator	None	
	Geography		Diff.		Is 40.3-5		5
	A (all Synoptics)	Matthew: --			Mark: --		
-----							
325	03:07	2	Offspring of vipers				
	Γεννήματα ἐχιδνῶν				Other	Metaphor	
	Animals						3
	B (Both Mt & Lk)	Matthew: 03:07					
-----							



324	03:07	2	Crowds coming out			
	τοῖς ἐκπορευομένοις ὄχλοις			Narrator	None	
	Contact		Diff.			5
	B (Both Mt & Lk)	Matthew:	03:05, 07			
-----						
335	03:07-18	2	<i>Unit</i> John the Baptist's preaching			
	Agriculture		Diff.	Other	Mixed (unit)	
	A (all Synoptics)	Matthew:	03:07-12	Mark:	01:7-8	5
-----						
326	03:08	2	Make fruits worthy of repentance			
	ποιήσατε οὖν ... μετανοίας			Other	Metaphor	
	Agriculture					5
	B (Both Mt & Lk)	Matthew:	03:08			
-----						
328	03:09	2	Tree not bearing fruit -- into the fire			
	πᾶν οὖν δένδρον ... εἰς πῦρ βάλλεται			Other	Extended Metaphor	
	Agriculture					5
	B (Both Mt & Lk)	Matthew:	03:10			
-----						
327	03:09	2	Axe laid to the roots of the trees			
	ἡ ἀξίνη ... δένδρων κείται			Other	Extended Metaphor	
	Agriculture					5
	B (Both Mt & Lk)	Matthew:	03:10			
-----						
334	03:17	2	The chaff he will burn			
	ἄχυρον κατακαύσει			Other	Extended Metaphor	
	Agriculture					5
	B (Both Mt & Lk)	Matthew:	03:12			
-----						
331	03:17	2	Winnowing shovel			
	τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ			Other	Extended Metaphor	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew:	03:12			
-----						
332	03:17	2	To clean out threshing floor...			
	διακαθαῖραι τὴν ἄλωνα			Other	Extended Metaphor	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew:	03:12			
-----						

333	03:17	2	Gathering the grain into granary συναγαγεῖν ... ἀποθήκην αὐτοῦ	Other	Extended Metaphor			
	Agriculture		Diff.					5
	B (Both Mt & Lk)	Matthew: 03:12						
-----								
421	03:21	2	Missing: Jesus coming from Galilee to be baptized		Narrator	None		
	Geography	Contact	Inverse	Diff.				5
	A (all Synoptics)	Matthew: 03:13			Mark: 01:09			
-----								
265	04:01	2	Returned from the Jordan ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου		Narrator	None		
	Geography		Diff.					5
	A (all Synoptics)	Matthew: --			Mark: --			
-----								
266	04:01	2	In the wilderness ἐν τῇ ἐρήμῳ		Narrator	None		
	Geography		Diff.					5
	A (all Synoptics)	Matthew: 04:01			Mark: 01:12			
-----								
267	04:01-13	2	<i>Unit</i> Temptations in wilderness, oikoumene, city		Multiple	None		
	Geography		Diff.					4
	B (Both Mt & Lk)	Matthew: 04:1-11			Mark: 01:12-13			
-----								
269	04:14	2	The whole of the surrounding country ὅλης τῆς περιχώρου		Narrator	None		
	Geography		Diff.					5
	A (all Synoptics)	Matthew: --			Mark: --			
-----								
268	04:14	2	Jesus returned ... to Galilee ὑπέστρεψεν ... εἰς τὴν Γαλιλαίαν		Narrator	None		
	Geography		Diff.					5
	A (all Synoptics)	Matthew: 04:12			Mark: 01:14			
-----								
281	04:14-44	2	<i>Unit</i> Jesus' Galilean ministry		Multiple	None		
	Geography	Contact	Diff.					5
	A (all Synoptics)	Matthew: Multiple			Mark: Multiple			
-----								

270	04:16	2	Into Nazareth εἰς Ναζαρά	Narrator	None	
	Geography		Diff.			4
	A (all Synoptics)	Matthew: 13:54		Mark: 06:01		
-----						
271	04:23	2	What we heard ... in Capernaum ὄσα ... εἰς τὴν Καφαρναοὺμ	Jesus	None	
	Geography		Diff.			5
	A (all Synoptics)	Matthew: --		Mark: --		
-----						
273	04:29	2	Eyebrow of the mountain of the city ὄφρῦος τοῦ ὄρους... πόλις	Narrator	None	
	Geography					5
	O (Only Luke)					
-----						
272	04:29	2	Out of the city ἔξω τῆς πόλεως	Narrator	None	
	Geography					5
	O (Only Luke)					
-----						
275	04:31	2	Capernaum, a city of Galilee Καφαρναοὺμ πόλιν τῆς Γαλιλαίας	Narrator	None	
	Geography	Contact	Diff.			4
	A+ (Mk & Lk)			Mark: 01:21		
-----						
274	04:31	2	He went down in to Capernaum κατήλθεν εἰς Καφαρναοὺμ	Narrator	None	
	Geography		Diff.			5
	A+ (Mk & Lk)			Mark: 01:21		
-----						
276	04:34	2	Jesus of Nazareth Ἰησοῦ Ναζαρηνεΐ	Other	None	
	Geography					5
	A+ (Mk & Lk)			Mark: 01:24		
-----						
277	04:37	2	A roar into all the countryside εἰς πάντα τόπον τῆς περιχώρου	Narrator	None	
	Geography		Diff.			5
	A+ (Mk & Lk)			Mark: 01:28		
-----						

278	04:42	2	He went into a wilderness place ἐπορεύθη εἰς ἔρημον τόπον	Narrator	None		
	Geography		Diff.				5
	A+ (Mk & Lk)			Mark:	01:35		
-----							
280	04:42-43	2	<i>Unit</i> Crowd looking for Jesus	Multiple	None		
	Geography	Contact					5
	A+ (Mk & Lk)			Mark:	01:35-38		
-----							
279	04:43	2	To other cities ταῖς ἑτέραις πόλεσιν	Jesus	None		
	Geography	Contact	Inverse	Diff.			4
	A+ (Mk & Lk)			Mark:	01:38		
-----							
105	05:01	2	Jesus by Lake of Gennesaret παρὰ τὴν λίμνην Γεννησαρέτ	Narrator	None		
	Geography						4
	O (Only Luke)						
-----							
124	05:01-11	2	<i>Unit</i> The first disciples	Multiple	None		
	Fishing	Finance	Kinship				5
	O (Only Luke)						
-----							
108	05:02	2	Two boats δύο πλοῖα	Narrator	None		
	Fishing						5
	O (Only Luke)						
-----							
107	05:02	2	Fishermen washing their nets ἔπλυνον τὰ δίκτυα	Narrator	None		
	Fishing						5
	O (Only Luke)						
-----							
106	05:02	2	Fishermen οἱ δὲ ἀλιεῖς	Narrator	None		
	Fishing						5
	O (Only Luke)						
-----							

109	05:03	2	Put out from the land ἀπὸ τῆς γῆς ἐπαναγαγεῖν Fishing O (Only Luke)	Narrator	None	5
-----						
111	05:04	2	Let down net χαλάσατε τὰ δίκτυα Fishing O (Only Luke)	Jesus	None	5
-----						
110	05:04	2	Put out into the deep Ἐπανάγαγε εἰς τὸ βάθος Fishing O (Only Luke)	Jesus	None	5
-----						
112	05:04	2	...let down nets into a catch εἰς ἄγραν Fishing O (Only Luke)	Jesus	None	5
-----						
113	05:05	2	Whole night having toiled... δι' ὅλης νυκτὸς κοπιάσαντες Fishing O (Only Luke)	Other	None	5
-----						
114	05:05	2	...we caught nothing οὐδὲν ἐλάβομεν Fishing O (Only Luke)	Other	None	5
-----						
116	05:06	2	The nets were tearing διερρήσετο δὲ τὰ δίκτυα αὐτῶν Fishing O (Only Luke)	Narrator	None	5
-----						
115	05:06	2	Enclosing the fish συνέκλαισαν ... ἰχθύων Fishing O (Only Luke)	Narrator	None	5
-----						

119	05:07	2	To sink the boats	Narrator	None	5
	βυθίζεσθαι Fishing O (Only Luke)					
-----						
117	05:07	2	Signalling to their partners	Narrator	None	5
	κατένευσαιν τοῖς μετόχοις... Fishing Finance O (Only Luke)					
-----						
118	05:07	2	The other boat having come to catch them.	Narrator	None	5
	συλλαβέσθαι αὐτοῖς Fishing O (Only Luke)					
-----						
122	05:09	2	The size of the "catch"	Narrator	None	5
	συνέλαβον Fishing O (Only Luke)					
-----						
121	05:10	2	You will be capturing people	Jesus	Metaphor	4
	ἀνθρώπους ἔση ζωγρῶν Fishing O (Only Luke)					
-----						
120	05:10	2	The kin partners.	Narrator	None	5
	οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι Fishing Finance Kinship O (Only Luke)					
-----						
123	05:11	2	Having put down the boats	Narrator	None	5
	καταγαγόντες Fishing O (Only Luke)					
-----						
125	05:16	3	Jesus retreating to the wildernesses	Narrator	None	5
	ὑποχωρῶν ἐν ταῖς ἐρήμοις Geography A (all Synoptics)	Matthew: --	Diff.	Mark: 01:45		
-----						

126	05:17	3	Crowds coming from villages of Galilee ἐκ πάσης κώμης τῆς Γαλιλαίας	Narrator	None		
	Geography		Diff.				4
	A (all Synoptics)	Matthew: --		Mark: 02:02			
-----							
127	05:19	3	The house where the paralytic was healed ἐπὶ τὸ δῶμα	Narrator	None		
	Domestic	Contact	Geography	Diff.			3
	A (all Synoptics)	Matthew: --		Mark: 02:04			
-----							
128	05:19	3	The clay-tiled roof διὰ τῶν κεράμων	Narrator	None		
	Domestic	Contact	Geography	Diff.			3
	A (all Synoptics)	Matthew: --		Mark: 02:04			
-----							
129	05:37-38	3	<i>Unit</i> New wine, old skins οἶνον νέον εἰς ἀσκοῦς παλαιούς	Jesus	Saying		
	Agriculture						4
	A (all Synoptics)	Matthew: 09:17		Mark: 02:22			
-----							
336	06:01	3	To come through grainfields διαπορεύεσθαι αὐτὸν διὰ σπορίμων	Narrator	None		
	Geography	Agriculture				Dt 23:25	5
	A (all Synoptics)	Matthew: 12:01		Mark: 02:23			
-----							
338	06:01	3	Rubbing in the hands ψάχοντες ταῖς χερσίν	Narrator	None		
	Agriculture		Diff.			Dt 23:25	5
	A (all Synoptics)	Matthew: 12:01--		Mark: 02:23--			
-----							
337	06:01	3	Picking and eating the heads ἔτιλλον ... και ἤσθιον τοὺς στάχους	Narrator	None		
	Agriculture		Diff.			Dt 23:25	5
	A (all Synoptics)	Matthew: 12:01		Mark: 02:23--			
-----							
339	06:12	3	Jesus to the mountain to pray εἰς τὸ ὄρος προσεύξασθαι	Narrator	None		
	Geography		Diff.				5
	A (all Synoptics)	Matthew: --		Mark: 06:12			
-----							

340	06:17	3	A level place				
	ἐπὶ τόπου πεδινῶ				Narrator	None	
	Geography		Diff.				3
	A (all Synoptics)	Matthew: 12:15--			Mark: 03:07--		
-----							
423	06:28	3	Missing: sun and rain on the unjust				
	----				Jesus	None	
	Agriculture Inverse		Diff.				4
	B (Both Mt & Lk)	Matthew: 05:45					
-----							
422	06:29	3	The missing "second mile"				
	----				Jesus	None	
	Travel Inverse		Diff.				5
	B (Both Mt & Lk)	Matthew: 05:41					
-----							
342	06:43	3	No worthless tree making good fruit				
	δένδρον σαπρὸν ποιοῦν καρπὸν καλόν				Jesus	Saying	
	Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew: 07:16; 12:33					
-----							
341	06:43	3	No good tree making worthless fruit				
	Οὐ γάρ δένδρον... καρπὸν σαπρὸν				Jesus	Saying	
	Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew: 07:16; 07:18; 12:33					
-----							
424	06:43	3	Missing: Sheep in wolf's clothing				
	----				Jesus	Metaphor	
	Agriculture Animals Inverse		Diff.				5
	B (Both Mt & Lk)	Matthew: 07:15					
-----							
428	06:43-45	3	<i>Unit</i> Trees and their fruit				
					Jesus	Extended Metaphor	
	Agriculture Plants		Diff.				5
	B (Both Mt & Lk)	Matthew: 07:16-21; 12:33-					
-----							
344	06:44	3	No figs from thorns				
	οὐ γάρ ... συλλέγουσιν σῦκα				Jesus	Saying	
	Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew: 06:16					
-----							



343	06:44	3	Each tree known by its fruit				
	ἕκαστον ... γινώσκεται			Jesus	Saying		
	Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew:	06:16; 12:33				
-----							
345	06:44	3	No grapes from thorn bush				
	οὐδὲ ἐκ βάρτου σταφυλῆν τρυγῶσιν			Jesus	Saying		
	Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew:	06:16				
-----							
282	07:01	3	Into Capernaum				
	εἰσῆλθεν εἰς Καφαρναούμ			Narrator	None		
	Geography		Diff.				4
	B (Both Mt & Lk)	Matthew:	08:05				
-----							
286	07:01-10	3	Unit Centurion's daughter				
				Multiple	None		
	Geography Domestic		Diff.				4
	B (Both Mt & Lk)	Matthew:	08:05-13				
-----							
283	07:02	3	A certain centurion				
	Ἐκατοντάρχου δέ τινος			Narrator	None		
	Geography		Diff.				4
	B (Both Mt & Lk)	Matthew:	08:05				
-----							
284	07:05	3	The synagogue he himself built for us				
	τὴν συναγωγὴν ... ἡμῶν			Other	None		
	Geography		Diff.				2
	B (Both Mt & Lk)	Matthew:	--				
-----							
285	07:06	3	Under my roof				
	ὑπὸ τὴν στέγην μου			Other	None		
	Domestic Contact Geography						4
	B (Both Mt & Lk)	Matthew:	08:08				
-----							
287	07:11	3	A city called Nain				
	εἰς πόλιν καλουμένην Ναὶν			Narrator	None		
	Geography						4
	O (Only Luke)						
-----							

289	07:11-17	3	<i>Unit</i> Widow of Nain's son	Multiple	None	
	Geography O (Only Luke)					4
-----						
288	07:17	3	Word to Judea and the surrounding country	Narrator	None	
	ὄλη ... περιχώρω Geography O (Only Luke)					4
-----						
291	07:24	3	...into the wilderness?	Jesus	None	
	εἰς τὴν ἔρημον Geography B (Both Mt & Lk)	Matthew: 11:07				5
-----						
292	07:24	3	A reed?	Jesus	None	
	κάλαμον Plants Geography B (Both Mt & Lk)	Matthew: 11:07				5
-----						
290	07:24	3	What did you go out...?	Jesus	None	
	Τί ἐξήλθατε Geography Travel B (Both Mt & Lk)	Matthew: 11:07				5
-----						
294	07:24-35	3	<i>Unit</i> Enconium for John the Baptist	Jesus	Mixed (unit)	
	Geography Travel Trade B (Both Mt & Lk)	Matthew: 11:07-19				4
-----						
293	07:32	3	Children in the market	Jesus	Simile	
	παιδίους τοῖς ἐν ἀγορᾷ Trade B (Both Mt & Lk)	Matthew: 11:16				3
-----						
131	08:01	4	...through cities and villages	Narrator	None	
	κατὰ πόλιν καὶ κώμην Geography Travel O (Only Luke)					4
-----						

130	08:01	4	"Roading" through διώδευεν Travel O (Only Luke)	Narrator	None	4
-----						
132	08:04	4	Ones coming from a city τῶν κατὰ πόλιν Geography Contact A (all Synoptics)	Diff.	Narrator None	5
			Matthew: 13:02--		Mark: 04:01--	
-----						
148	08:04-08	4	<i>Unit</i> Parable of the sower Agriculture A (all Synoptics)	Diff.	Jesus Parable	5
			Matthew: 13:01-09		Mark: 04:01-09	
-----						
137	08:05	4	It fell on the road ἔπεσεν παρὰ τὴν ὁδὸν Agriculture Travel A (all Synoptics)	Diff.	Jesus Parable	5
			Matthew: 13:03		Mark: 04:03	
-----						
136	08:05	4	And in his seeding... καὶ ἐν τῷ σπείρειν αὐτὸν Agriculture A (all Synoptics)		Jesus Parable	5
			Matthew: 13:04		Mark: 04:03	
-----						
135	08:05	4	...his seed. τον σπόρον αὐτοῦ Agriculture A (all Synoptics)	Diff.	Jesus Parable	5
			Matthew: --		Mark: --	
-----						
134	08:05	4	...going out to "seed" ... σπείραι Agriculture A (all Synoptics)		Jesus Parable	5
			Matthew: 13:03		Mark: 04:03	
-----						
133	08:05	4	The seeder ὁ σπείρων Agriculture A (all Synoptics)		Jesus Parable	5
			Matthew: 13:03		Mark: 04:03	
-----						

138	08:05	4	Birds from heaven chow down			
	πετεινὰ ... κατέφαγεν			Jesus	Parable	
	Agriculture					5
	A (all Synoptics)	Matthew: 13:04		Mark: 04:04		
-----						
141	08:06	4	It was scorched			
	ἐξηράνθη			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:06		Mark: 04:06		
-----						
140	08:06	4	Growing seed			
	φυῖν			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:05		Mark: 04:05		
-----						
142	08:06	4	Because of lacking moisture			
	διὰ τὸ μὴ ἔχειν ἰκμάδα			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: --		Mark: --		
-----						
139	08:06	4	Fell upon the rocks			
	κατέπεσεν ἐπὶ τὴν πέτραν			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:05		Mark: 04:05		
-----						
143	08:07	4	Fell in midst of thorns			
	ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν			Jesus	Parable	
	Agriculture					5
	A (all Synoptics)	Matthew: 13:07		Mark: 04:07		
-----						
144	08:07	4	Growing with (the thorns)			
	συμφεῖσαι			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:07		Mark: 04:07		
-----						
145	08:07	4	The thorns choked it			
	αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό			Jesus	Parable	
	Agriculture					5
	A (all Synoptics)	Matthew: 13:07		Mark: 04:07		
-----						

146	08:08	4	The land which is good			
	τὴν γῆν τὴν ἀγαθὴν			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:08		Mark: 04:08		
-----						
147	08:08	4	It made fruit a hundredfold			
	ἐποίησεν καρπὸν ἑκατονταπλάσιον			Jesus	Parable	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:08		Mark: 04:08		
-----						
149	08:11	4	Seed is the word			
	ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ			Jesus	Metaphor	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:19?		Mark: 04:14?		
-----						
158	08:11-15	4	<i>Unit</i> Parable of sower explained			
				Jesus	Metaphor	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:18-23		Mark: 04:13-20		
-----						
150	08:12	4	The ones upon the road			
	οἱ δὲ παρὰ τὴν ὁδόν			Jesus	Metaphor	
	Agriculture Travel		Diff.			5
	A (all Synoptics)	Matthew: 13:19		Mark: 04:15		
-----						
152	08:13	4	Not having a root			
	οὗτοι ρίζαν οὐκ ἔχουσιν			Jesus	Metaphor	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:21		Mark: 04:17		
-----						
151	08:13	4	The ones upon the rocks			
	οἱ δὲ ἐπὶ τῆς πέτρας			Jesus	Metaphor	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:20		Mark: 04:16		
-----						
155	08:14	4	They do not produce mature fruit			
	οὐ τελεσφοροῦσιν			Jesus	Metaphor	
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:22		Mark: 04:19		
-----						

154	08:14	4	They are choked	Jesus	Metaphor	
	συμπνίγονται					
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:22		Mark: 04:19		
-----						
153	08:14	4	The one having fallen into thorns	Jesus	Metaphor	
	τὸ δὲ εἰς τὰς ἀκάνθας πεσόν					
	Agriculture		Diff.			5
	A (all Synoptics)	Matthew: 13:22		Mark: 04:18		
-----						
167	08:15	4	The missing yields	Jesus	Parable	
	Agriculture Inverse		Diff.			5
	A (all Synoptics)	Matthew: 13:23		Mark: 04:20		
-----						
157	08:15	4	Bear fruit	Jesus	Metaphor	
	καρποφοροῦσιν					
	Agriculture					5
	A (all Synoptics)	Matthew: 13:23		Mark: 04:20		
-----						
156	08:15	4	The beautiful earth	Jesus	Metaphor	
	τῇ καλῇ γῇ					
	Agriculture					5
	A (all Synoptics)	Matthew: 13:23		Mark: 04:20		
-----						
161	08:22	4	They cast off	Narrator	None	
	καὶ ἀνήχθησαν					
	Travel		Diff.			4
	A (all Synoptics)	Matthew: 08:18?		Mark: 04:35?		
-----						
159	08:22	4	Into a boat	Narrator	None	
	εἰς πλοῖον					
	Travel		Diff.			4
	A (all Synoptics)	Matthew: 08:23		Mark: 04:36		
-----						
160	08:22	4	Into the (place) beyond the lake	Jesus	None	
	εἰς τὸ πέραν τῆς λίμνης					
	Geography Travel		Diff.			5
	A (all Synoptics)	Matthew: 08:18		Mark: 04:35		
-----						

164	08:23	4	They were filling				
	συνεπληροῦντο			Narrator	None		
	Travel		Diff.				5
	A (all Synoptics)	Matthew: 08:24?		Mark: 04:37			
-----							
163	08:23	4	A storm of wind into the lake				
	λαίλαψ ἀνέμου εἰς τὴν λίμνην			Narrator	None		
	Travel		Diff.				5
	A (all Synoptics)	Matthew: 08:24		Mark: 04:37			
-----							
162	08:23	4	Sailing				
	πλεόντων δὲ αὐτῶν			Narrator	None		
	Travel		Diff.				5
	A (all Synoptics)	Matthew: 08:24?		Mark: 04:36-37?			
-----							
429	08:23-26	4	<i>Unit</i> Crossing the Lake, stilling the storm				
				Multiple	None		
	Travel		Diff.				5
	A (all Synoptics)	Matthew: 08:23-27		Mark: 04:35-41			
-----							
165	08:24	4	The waves of the water				
	τῶ κλύδωνι τοῦ ὕδατος			Narrator	None		
	Travel		Diff.				5
	A (all Synoptics)	Matthew: 08:26		Mark: 04:39			
-----							
166	08:25	4	Wind...water				
	ἀνέμοις ... ὕδατι			Other	None		
	Travel		Diff.				4
	A (all Synoptics)	Matthew: 08:27		Mark: 04:41			
-----							
168	08:26	4	The country of the Gerasenes				
	τὴν χώραν τῶν Γερασηνῶν			Narrator	None		
	Geography Contact		Diff.				5
	A (all Synoptics)	Matthew: 08:28		Mark: 05:01			
-----							
180	08:26-39	4	<i>Unit</i> The Gerasene demoniac				
				Multiple	None		
	Geography Contact	Agriculture	Diff.				5
	A (all Synoptics)	Matthew: 08:28-34		Mark: 05:01-20			
-----							

170	08:27	4	Staying in the tombs				
	ἔμενον ... ἐν τοῖς μνήμασιν			Narrator	None		
	Geography	Contact	Diff.				5
	A (all Synoptics)	Matthew: --		Mark:	05:05		
-----							
169	08:27	4	A certain man out of the city				
	ἄνθρωπος τις ἐκ τῆς πόλεως			Narrator	None		
	Geography	Contact	Diff.				5
	A (all Synoptics)	Matthew: 08:28?		Mark:	05:02?		
-----							
171	08:28	4	Being tormented / tossed by waves				
	μή με βασανίσῃς			Other	Quasi		
	Travel		Diff.				3
	A (all Synoptics)	Matthew: 08:29		Mark:	05:07		
-----							
172	08:29	4	Driven into the wilderness				
	ἤλαύνετο ... ἐς τὰς ἐρήμους			Narrator	None		
	Geography	Contact	Diff.				5
	A (all Synoptics)	Matthew: --		Mark:	05:05?		
-----							
181	08:31	4	The country that becomes the abyss				
	εἰς τὴν ἄβυσσον			Narrator	None		
	Geography	Contact	Inverse	Diff.			5
	A (all Synoptics)	Matthew: --		Mark:	05:10		
-----							
174	08:32	4	In the mountain				
	ἐν τῷ ὄρει			Narrator	None		
	Geography		Diff.				5
	A (all Synoptics)	Matthew: 08:30		Mark:	05:11		
-----							
173	08:32	4	A herd of many pigs				
	ἀγέλη χοίρων ἱκανῶν			Narrator	None		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 08:30		Mark:	05:11		
-----							
176	08:34	4	Into the city and into the fields				
	εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς			Narrator	None		
	Geography	Contact	Diff.				5
	A (all Synoptics)	Matthew: 08:33		Mark:	05:14		
-----							



175	08:34	4	The tenders						
	οἱ βόσκοντες					Narrator	None		
	Agriculture								5
	A (all Synoptics)	Matthew: 08:33				Mark: 05:14			
-----									
177	08:35	4	Going out (from the city?)						
	ἐξῆλθον					Narrator	None		
	Geography Contact			Diff.					5
	A (all Synoptics)	Matthew: 08:34				Mark: 05:15			
-----									
182	08:37	4	The missing neighborhood / region						
						Narrator	None		
	Geography Contact	Inverse		Diff.					3
	A (all Synoptics)	Matthew: 08:34				Mark: 05:17			
-----									
178	08:37	4	The people of the surrounding country						
	τὸ πλῆθος τῆς περιχώρου					Narrator	None		
	Geography Contact			Diff.					5
	A (all Synoptics)	Matthew: 08:34				Mark: 05:17			
-----									
179	08:39	4	Went away to the city						
	ἀπῆλθεν καθ' ὅλην τὴν πόλιν					Narrator	None		
	Geography Contact	Inverse							5
	A+ (Mk & Lk)	Matthew: --				Mark: 05:20			
-----									
366	09:01	4	Missing "cities" and "villages"						
	----					Narrator	None		
	Geography Contact	Inverse		Diff.					5
	A (all Synoptics)	Matthew: 09:35				Mark: 06:06			
-----									
354	09:01-06	4	<i>Unit</i> Instructions to disciples						
						Multiple	None		
	Geography Travel			Diff.					4
	B (Both Mt & Lk)	Matthew: 09:35; 10:01;				Mark: 06:06-13			
-----									
347	09:03	4	Take up nothing into the road						
	Μηδὲν αἶρετε εἰς τὴν ὁδόν					Jesus	None		
	Travel			Diff.					4
	A (all Synoptics)	Matthew: 10:09				Mark: 06:08			
-----									

348	09:05	4	Having gone out from the city ἐξερχόμενοι ἀπὸ τῆς πόλεως	Jesus	None		
	Geography	Contact	Diff.				4
	A (all Synoptics)	Matthew: 10:14		Mark: 06:11			
-----							
349	09:06	4	Going through villages διήρχοντο κατὰ τὰς κώμας	Narrator	None		
	Geography	Travel	Contact	Diff.			5
	A (all Synoptics)	Matthew: --		Mark: 06:12			
-----							
350	09:10	4	Into a city called Bethsaida εἰς πόλιν καλουμένην Βεθσαιδᾶ	Narrator	None		
	Geography		Diff.				4
	A (all Synoptics)	Matthew: 14:13		Mark: 06:32			
-----							
368	09:10	4	Missing "boat"	Narrator	None		
	Travel	Inverse	Diff.				5
	A (all Synoptics)	Matthew: 14:13		Mark: 06:32			
-----							
367	09:10	4	Missing "lonely place" ---	Narrator	None		
	Geography	Contact	Inverse	Diff.			5
	A (all Synoptics)	Matthew: 14:13		Mark: 06:32			
-----							
355	09:10-17	4	<i>Unit</i> Feeding of five thousand	Multiple	None		
	Geography		Diff.				4
	A (all Synoptics)	Matthew: 14:13-21		Mark: 06:30-44			
-----							
351	09:12	4	Going into the surrounding villages and fields πορευθέντες ... ἀγροῦς	Other	None		
	Geography		Diff.				5
	A (all Synoptics)	Matthew: 14:15		Mark: 06:36			
-----							
353	09:12	4	We are in a wilderness place ἐν ἐρήμῳ τόπῳ ἐσμέν	Other	None		
	Geography		Diff.				5
	A (all Synoptics)	Matthew: 14:15		Mark: 06:35			
-----							

352	09:12	4	They should lodge and find provisions καταλύσωσιν ... ἐπισιτισμόν	Other	None	
	Geography	Contact	Diff.			4
	A (all Synoptics)	Matthew: 14:15		Mark: 06:36		
-----						
434	09:18	4	Missing "Caesarea Philippi"	Narrator	None	
	Geography	Inverse	Diff.			5
	A (all Synoptics)	Matthew: 16:13		Mark: 08:27		
-----						
356	09:28	4	Into the mountain to pray εἰς τὸ ὄρος	Narrator	None	
	Geography					5
	A (all Synoptics)	Matthew: 17:01		Mark: 09:02		
-----						
357	09:33	4	Let us make three tents ποιήσωμεν σκηνάς τρεῖς	Other	None	
	Domestic	Travel				4
	A (all Synoptics)	Matthew: 17:04		Mark: 09:05		
-----						
358	09:37	4	They went down from the mountain κατελθόντων ... ὄρους	Narrator	None	
	Geography		Diff.			4
	A (all Synoptics)	Matthew: 17:09		Mark: 09:09		
-----						
359	09:52	5	They entered a village of Samaritans εἰσῆλθον εἰς κώμην Σαμαριτῶν	Narrator	None	
	Geography					5
	O (Only Luke)					
-----						
361	09:52-56	5	Unit Two villages	Multiple	None	
	Geography					5
	O (Only Luke)					
-----						
360	09:56	5	They went into another village ἐπορεύθησαν εἰς ἑτέραν κώμην	Narrator	None	
	Geography					5
	O (Only Luke)					
-----						

362	09:57	5	In the road				
	ἐν τῇ ὁδῷ				Narrator	None	
	Travel		Diff.				5
	B (Both Mt & Lk)	Matthew: 08:19					
-----							
365	09:57-62	5	Unit Three would-be disciples				
					Multiple	Mixed (unit)	
	Animals Kinship Agriculture		Diff.				5
	B (Both Mt & Lk)	Matthew: 08:19-22					
-----							
363	09:58	5	Foxes have holes, birds have nests				
	ἄλωτεκες ... κατασκηνώσεις				Jesus	Saying	
	Animals						5
	B (Both Mt & Lk)	Matthew: 08:20					
-----							
364	09:62	5	Laying hands on plow and looking at back things				
	ἐπιβαλὼν ... εἰς τὰ ὀπίσω				Jesus	Saying	
	Agriculture						5
	O (Only Luke)						
-----							
296	10:01	5	Into every city and place where he is to go				
	εἰς πᾶσαν πόλιν καὶ τόπον...ἔρχεσθαι				Narrator	None	
	Geography		Diff.				4
	B (Both Mt & Lk)	Matthew: 09:37?					
-----							
304	10:01-12	5	Unit Instructions to the disciples				
					Multiple	Mixed (unit)	
	Geography Travel Inverse		Diff.				4
	B (Both Mt & Lk)	Matthew: 09:37-38; 10:07-					
-----							
298	10:02	5	Ask Lord of the Harvest...				
	δεήθετε ... εἰς τὸν θερισμὸν αὐτοῦ				Jesus	Metaphor	
	Agriculture						5
	B (Both Mt & Lk)	Matthew: 09:37					
-----							
297	10:02	5	Harvest is much, workers are few				
	Ὁ μὲν θερισμός ... ἔργαται ὀλίγοι				Jesus	Saying	
	Agriculture						5
	B (Both Mt & Lk)	Matthew: 09:37					
-----							

315	10:03	5	MISSING serpents and doves				
	γίνεσθαι ... αἱ περιστρεραί			Jesus	Simile		
	Animals Inverse		Diff.				5
	B (Both Mt & Lk)	Matthew:	10:16				
-----							
299	10:03	5	As lambs in the midst of wolves				
	ὡς ἄρνες ἐν μέσῳ λύκων			Jesus	Simile		
	Agriculture Animals		Diff.				5
	B (Both Mt & Lk)	Matthew:	10:16				
-----							
300	10:04	5	Do not carry... do not greet				
	μὴ βαστάζετε ... ἀσπάσησθε			Jesus	None		
	Travel		Diff.	2 Kings 4:29			3
	B (Both Mt & Lk)	Matthew:	10:10				
-----							
301	10:07	5	The worker is worthy of his wage				
	ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ			Jesus	Saying		
	Finance Agriculture		Diff.	Nu 18:31			3
	B (Both Mt & Lk)	Matthew:	10:10				
-----							
302	10:08, 10, 11, 12	5	Whatever city you enter...				
	πόλις			Jesus	None		
	Geography Travel	Inverse	Diff.				3
	B (Both Mt & Lk)	Matthew:	10:14-15				
-----							
303	10:10	5	...Its (city's) wide streets				
	εἰς τὰς πλατείας			Jesus	None		
	Geography Inverse		Diff.				3
	B (Both Mt & Lk)	Matthew:	10:14				
-----							
305	10:13	5	Woes to Chorazin and Bethsaida				
	Οὐαί σοι, Χοραζίν... Βηθσαιδά			Jesus	None		
	Geography			Is 23, Eze 26-28, Jl 3.4-8; Am			5
	B (Both Mt & Lk)	Matthew:	11:21				
-----							
307	10:13-16	5	<i>Unit</i> Woes to Galilean places				
				Jesus	None		
	Geography			(see individual verses)			5
	B (Both Mt & Lk)	Matthew:	11:21-23				
-----							

306	10:15	5	And you, Capernaum			
	καὶ σύ, Καφαρναούμ			Jesus	None	
	Geography			Is 14.13, 15		5
	B (Both Mt & Lk)	Matthew: 11:23				
-----						
308	10:30	5	A man went down to Jericho			
	ἄνθρωπος τις κατέβαινεν ... εἰς Ἱεριχὼ			Jesus	Parable	
	Travel					5
	O (Only Luke)					
-----						
309	10:30	5	In thieves he fell			
	καὶ λησταῖς περιέπεσεν			Jesus	Parable	
	Travel					5
	O (Only Luke)					
-----						
313	10:30-37	5	Unit Good Samaritan			
				Jesus	Parable	
	Travel Trade					4
	O (Only Luke)					
-----						
310	10:33	5	A Samaritan "roading"			
	Σαμαρίτης δέ τις ὁδεύων			Jesus	Parable	
	Travel					5
	O (Only Luke)					
-----						
311	10:34	5	Oil and wine			
	ἔλαιον καὶ οἶνον			Jesus	Parable	
	Travel Trade					4
	O (Only Luke)					
-----						
312	10:35	5	An inn			
	εἰς πανδοχεῖον			Jesus	Parable	
	Travel Trade					4
	O (Only Luke)					
-----						
314	10:38	5	Into a certain village (Martha)			
	ἔσηλθεν εἰς κώμην τινά			Narrator	None	
	Geography					5
	O (Only Luke)					
-----						

001	11:04	5	"Owing" in the Lord's Prayer				
	ὀφείλοντι ἡμῖν			Jesus	None		
	Finance						2
	B (Both Mt & Lk)	Matthew: 06:12					
-----							
432	11:05-10	5	Unit Open and Closed Doors				
				Jesus	Extended Metaphor		
	Domestic Travel						3
	O (Only Luke)						
-----							
002	11:06	5	The friend who has journeyed				
	φίλος μου παραγένετο ἐξ ὁδοῦ			Character	None		
	Travel						3
	O (Only Luke)						
-----							
007	11:11	5	Son asks for fish / father gives a serpent				
	ἰχθύν ... ὄφιν			Jesus	None		
	Fishing Kinship						4
	B (Both Mt & Lk)	Matthew: 07:10					
-----							
009	11:11-13	5	Unit Ask for gifts / get danger				
				Jesus	How much more...?		
	Fishing Animals Kinship Diff.						4
	B (Both Mt & Lk)	Matthew: 07:07-11					
-----							
008	11:12	5	Ask for egg / get a scorpion				
	ᾠον ... σκορπίον			Jesus	None		
	Animals Kinship Agriculture Diff.						3
	B (Both Mt & Lk)	Matthew: 07:10?					
-----							
010	11:17	5	"Desertified" kingdom				
	ἐρημοῦται			Jesus	Metaphor		
	Contact						5
	A (all Synoptics)	Matthew: 12:25		Mark: 03:25			
-----							
011	11:21	5	The guarded "court"				
	φυλάσσει τὴν ἑαυτοῦ αὐλήν			Jesus	Extended Metaphor		
	Geography Domestic Agriculture Diff.						3
	A (all Synoptics)	Matthew: 12:29		Mark: 03:27			
-----							

012	11:21-22	5	<i>Unit</i> The strong guard / the stronger opponent	Jesus	Extended Metaphor	
	Geography Domestic		Diff.			4
	B (Both Mt & Lk)	Matthew: 12:29		Mark: 03:27		
-----						
013	11:23	5	The one not gathering...	Jesus	Metaphor	
	ὁ μὴ συνάγων					4
	Agriculture					
	B (Both Mt & Lk)	Matthew: 12:30				
-----						
014	11:23	5	...Scatters	Jesus	Metaphor	
	σκορπίζει					4
	Agriculture					
	B (Both Mt & Lk)	Matthew: 12:30				
-----						
015	11:23	5	<i>Unit</i> Gathering and scattering saying	Jesus	Saying	
	Agriculture					5
	B (Both Mt & Lk)	Matthew: 12:30				
-----						
016	11:24	5	Waterless places v. the house	Jesus	Extended Metaphor	
	ἀνύδρων τόπων ... οἶκον					5
	Contact		Diff.			
	B (Both Mt & Lk)	Matthew: 12:43				
-----						
018	11:24-26	5	<i>Unit</i> Return of the expelled spirit	Jesus	Extended Metaphor	
	Domestic Contact		Diff.			4
	B (Both Mt & Lk)	Matthew: 12:43-45				
-----						
017	11:25	5	The swept house	Jesus	Extended Metaphor	
	Domestic Contact		Diff.			3
	B (Both Mt & Lk)	Matthew: 12:44				
-----						
020	11:39	5	The Pharisees "taking"	Jesus	None	
	ἄρπαγῆς					3
	Banditry					
	B (Both Mt & Lk)	Matthew: 23:25				
-----						



021	11:42	5	Tithing mint	Jesus	Extended Metaphor	5
	ἡδύοσμον					
	Agriculture					
	B (Both Mt & Lk)	Matthew: 23:23				
-----						
022	11:42	5	Tithing rue	Jesus	Extended Metaphor	5
	πήγανον					
	Agriculture		Diff.			
	B (Both Mt & Lk)	Matthew: 23:23				
-----						
023	11:42	5	Tithing vegetables	Jesus	Extended Metaphor	5
	λάχανον					
	Agriculture		Diff.			
	B (Both Mt & Lk)	Matthew: 23:23				
-----						
024	11:42	5	<i>Unit</i> Tithe of small crops	Jesus	Extended Metaphor	5
	Agriculture		Diff.			
	B (Both Mt & Lk)	Matthew: 23:23				
-----						
025	11:46	5	Loading the burdens	Jesus	Metaphor	3
	φορτίζετε					
	Travel					
	B (Both Mt & Lk)	Matthew: 23:04				
-----						
027	11:54	5	Hunting Jesus' words	Narrator	Quasi	5
	θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ					
	Hunting					
	O (Only Luke)					
-----						
026	11:54	5	Laying snares for Jesus	Narrator	Quasi	5
	ἐνεδρεύοντες					
	Hunting					
	O (Only Luke)					
-----						
185	12:03	5	Rooftops / houses	Jesus	None	3
	ἐπὶ τῶν δωματίων					
	Domestic Geography		Diff.			
	B (Both Mt & Lk)	Matthew: 10:27				
-----						

184	12:03	5	Inner rooms	Jesus	None	
	ταμείους					
	Domestic	Geography	Agriculture	Diff.		3
	B (Both Mt & Lk)	Matthew:	10:27			
-----						
186	12:06	6	Five sparrows for two assarion	Jesus	How much more...?	
	πέντε στρουθία πωλοῦνται ἄσσαρίων δύο					
	Agriculture	Trade		Diff.		3
	B (Both Mt & Lk)	Matthew:	10:29			
-----						
187	12:06-07	6 Unit	Sparrows saying	Jesus	How much more...?	
	Agriculture	Trade		Diff.		3
	B (Both Mt & Lk)	Matthew:	10:29-30			
-----						
188	12:16	6	A rich man's country bore well	Jesus	Parable	
	εὐφόρησεν ἡ χώρα					
	Agriculture	Contact				5
	O (Only Luke)					
-----						
193	12:16-21	6 Unit	Rich man and his barns	Multiple	Parable	
	Agriculture					5
	O (Only Luke)					
-----						
189	12:17	6	I will gather my fruits	Character	Parable	
	συνάξω τοὺς καρπούς μου					
	Agriculture					5
	O (Only Luke)					
-----						
190	12:18	6	I will take down my granaries	Character	Parable	
	καθελῶ μου τὰς ἀποθήκας					
	Agriculture					5
	O (Only Luke)					
-----						
191	12:18	6	I will gather my grain and good things	Character	Parable	
	συνάξω ... τὰ ἀγαθὰ μου					
	Agriculture					5
	O (Only Luke)					
-----						

192	12:19	6	Good things being laid					
	ἀγαθὰ κείμενα				Character	Parable		
	Agriculture							5
	O (Only Luke)							
-----								
198	12:24	6	Unit Saying about the crows					
					Jesus	How much more...?		
	Animals	Agriculture	Domestic	Diff.	Psalm 147:9 (LXX 146:9)			5
	B (Both Mt & Lk)	Matthew:	06:26					
-----								
197	12:24	6	...nor is there a granary.					
	οὐδὲ ἀποθήκη				Jesus	How much more...?		
	Agriculture	Animals		Diff.	Psalm 147:9 (LXX 146:9)			5
	B (Both Mt & Lk)	Matthew:	06:26					
-----								
196	12:24	6	There is not an inner room					
	οὐκ ἔστιν ταμειῶν				Jesus	How much more...?		
	Domestic	Agriculture	Animals	Diff.	Psalm 147:9 (LXX 146:9)			3
	B (Both Mt & Lk)	Matthew:	06:26					
-----								
195	12:24	6	...nor do they (crows) harvest					
	οὐδὲ θερίζουσιν				Jesus	How much more...?		
	Animals	Agriculture			Psalm 147:9 (LXX 146:9)			5
	B (Both Mt & Lk)	Matthew:	06:26					
-----								
194	12:24	6	Crows that do not plant...					
	κόρακας ὅτι οὐ σπείρουσιν				Jesus	How much more...?		
	Animals	Agriculture		Diff.	Psalm 147:9 (LXX 146:9)			5
	B (Both Mt & Lk)	Matthew:	06:26					
-----								
211	12:27	6	The missing "of the field"					
					Jesus	How much more...?		
	Agriculture	Inverse		Diff.				5
	B (Both Mt & Lk)	Matthew:	06:28					
-----								
199	12:27	6	How the lilies grow					
	κρίνα πῶς αὐξάνει				Jesus	How much more...?		
	Agriculture			Diff.				5
	B (Both Mt & Lk)	Matthew:	06:28					
-----								

200	12:27	6	Lilies don't weary			
	οὐ κοπιᾷ			Jesus	How much more...?	
	Agriculture Domestic		Diff.			5
	B (Both Mt & Lk)	Matthew: 06:28				
-----						
201	12:27	6	Lilies don't spin			
	οὐδὲ νήθει			Jesus	How much more...?	
	Agriculture Domestic		Diff.			4
	B (Both Mt & Lk)	Matthew: 06:28				
-----						
212	12:27 var	6	Variant: Lilies don't weave			
	οὔτε ὑφαίνει			Jesus	How much more...?	
	Agriculture Domestic		Diff.			3
	B (Both Mt & Lk)	Matthew: 06:28				
-----						
206	12:27-28	6	<i>Unit</i> Lilies and grass			
				Jesus	How much more...?	
	Agriculture Domestic		Diff.			5
	B (Both Mt & Lk)	Matthew: 06:28-30				
-----						
203	12:28	6	In a field			
	ἐν ἀγρῷ			Jesus	How much more...?	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew: 06:30				
-----						
204	12:28	6	The grass			
	τὸν χόρτον			Jesus	How much more...?	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew: 06:30				
-----						
205	12:28	6	Into a furnace is thrown			
	εἰς κλίβανον βαλλόμενον			Jesus	How much more...?	
	Agriculture Domestic					5
	B (Both Mt & Lk)	Matthew: 06:30				
-----						
207	12:32	6	O small flock			
	τὸ μικρὸν ποίμνιον			Jesus	Metaphor	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew: 06:33?				
-----						

208	12:54	6	Whenever you should see a cloud...	Jesus	None	
	Ὅταν ἴδετε...					
	Agriculture		Diff.			4
	B (Both Mt & Lk)	Matthew:	16:02			
-----						
210	12:54-56	6	Interpreting the times	Jesus	None	
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew:	16:02-03			
-----						
209	12:55	6	Whenever south wind blows	Jesus	None	
	ὅταν νότον πνέοντα					
	Agriculture		Diff.			4
	B (Both Mt & Lk)	Matthew:	16:03			
-----						
213	12:56	6	Interpreting the face of earth and sky	Jesus	None	
	τὸ πρόσωπον ... δοκιμάζειν					
	Agriculture		Diff.			5
	B (Both Mt & Lk)	Matthew:	16:03			
-----						
369	13:01	6	Galileans whose blood Pilate mingled...	Narrator	None	
	τῶν Γαλιλαίων ... μετὰ τῶν θυσιῶν αὐτῶν					
	Contact	Social	Political			4
	O (Only Luke)					
-----						
370	13:01-05	6	<i>Unit</i> You will likewise perish	Multiple	None	
	Geography	Contact	Political			4
	O (Only Luke)					
-----						
373	13:06	6	He came seeking fruit and did not find	Jesus	Parable	
	ἦλθεν ζητῶν ... οὐχ εὔρεν					
	Agriculture					5
	O (Only Luke)					
-----						
372	13:06	6	Having been planted (fig tree) in his vineyard	Jesus	Parable	
	πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ					
	Agriculture					5
	O (Only Luke)					
-----						

371	13:06	6	A man had a fig tree	Jesus	Parable	
	Συκῆν εἶχέν τις			Hab 3:17		5
	Agriculture					
	O (Only Luke)					
-----						
381	13:06-09	6	Unit Parable of Unproductive Fig Tree	Jesus	Parable	
				Hab 3:17		5
	Agriculture					
	O (Only Luke)					
-----						
376	13:07	6	Why does it even nullify the earth?	Character	Parable	
	ἵνα τί καὶ τὴν γῆν καταργεῖ;					5
	Agriculture					
	O (Only Luke)					
-----						
374	13:07	6	Vineyard worker	Jesus	Parable	
	πρὸς τὸν ἀμπελουργόν					5
	Agriculture					
	O (Only Luke)					
-----						
375	13:07	6	Cut it out	Jesus	Parable	
	ἔκκοψον αὐτήν					5
	Agriculture					
	O (Only Luke)					
-----						
377	13:08	6	I will dig around it	Character	Parable	
	σκάψω περὶ αὐτήν					5
	Agriculture					
	O (Only Luke)					
-----						
378	13:08	6	And I will throw dung	Character	Parable	
	καὶ βάλω κόπρια					5
	Agriculture					
	O (Only Luke)					
-----						
380	13:09	6	You will cut it out.	Character	Parable	
	ἔκκοψεις αὐτήν					5
	Agriculture					
	O (Only Luke)					
-----						

379	13:09	6	If it makes fruit					
	κὰν μὲν ποιήσῃ καρπὸν				Character	Parable		
	Agriculture							5
	O (Only Luke)							
-----								
382	13:15	6	Loose your cow or donkey on Sabbath?					
	λύει τὸν βούν ... ἀπὸ τῆς φάτνης				Jesus	None		
	Agriculture							5
	O (Only Luke)							
-----								
383	13:15	6	Having led (it) out water it?					
	ἀπαγαγὼν ποτίζει;				Jesus	None		
	Agriculture							5
	O (Only Luke)							
-----								
389	13:18-21	6	Unit Parable of the mustard seed and yeast					
					Jesus	Simile		
	Agriculture	Animals	Domestic	Diff.	Dan 4:12, 21; Eze 17:23, 31:6			4
	A (all Synoptics)	Matthew:	13:31-33		Mark: 04:30-32			
-----								
396	13:19	6	Missing "smallest of seeds"					
	μικρῶτερον ὄν πάντων τῶν σπερμάτων				Jesus	Simile		
	Agriculture	Inverse		Diff.				5
	A (all Synoptics)	Matthew:	13:32		Mark: 04:31			
-----								
387	13:19	6	It became a tree					
	ἐγένετο εἰς δένδρον				Jesus	Simile		
	Agriculture			Diff.	Eze 17:23			4
	A (all Synoptics)	Matthew:	13:32		Mark: 04:32			
-----								
385	13:19	6	Threw into his garden					
	ἔβαλεν εἰς κῆπον ἑαυτοῦ				Jesus	Simile		
	Agriculture			Diff.				4
	A (all Synoptics)	Matthew:	13:31		Mark: 04:31			
-----								
386	13:19	6	And it grew					
	καὶ ἠΰξησεν				Jesus	Simile		
	Agriculture			Diff.				5
	A (all Synoptics)	Matthew:	13:32		Mark: 04:32			
-----								

384	13:19	6	A seed of mustard				
	κόκκῳ σινάπεως			Jesus	Simile		
	Agriculture						4
	A (all Synoptics)	Matthew: 13:31		Mark: 04:31			
-----							
388	13:19	6	Birds of heaven in its branches				
	τὰ πετεινὰ ... ἐν τοῖς κλάδοις αὐτοῦ			Jesus	Simile		
	Agriculture	Animals	Diff.			Dan 4:12, 21; Eze 17:23, 31:6	5
	A (all Synoptics)	Matthew: 13:32		Mark: 04:32			
-----							
391	13:21	6	Into three measures of wheat flour				
	ἐς ἀλεύρου σάτα τρία			Jesus	Simile		
	Domestic	Agriculture					3
	B (Both Mt & Lk)	Matthew: 13:33					
-----							
390	13:21	6	Yeast				
	ὁμοία ἐστὶν ζύμη			Jesus	Simile		
	Domestic	Agriculture					3
	B (Both Mt & Lk)	Matthew: 13:33					
-----							
392	13:22	6	He went through cities and villages				
	διεπορεύετο κατὰ πόλεις καὶ κώμας			Narrator	None		
	Geography	Contact					5
	O (Only Luke)						
-----							
393	13:26	6	In our streets you taught				
	ἐν ταῖς πλατείαις ἡμῶν ἐδίδαχας			Jesus	None		
	Geography	Contact					4
	O (Only Luke)						
-----							
394	13:32	6	Going, say to that fox				
	Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ			Jesus	Metaphor		
	Animals						5
	O (Only Luke)						
-----							
395	13:34	6	Hen hiding the chicks under wings				
	ὃν τρόπον ὄρνις ... τὰς πτέρυγας			Jesus	Simile		
	Animals						5
	B (Both Mt & Lk)	Matthew: 23:37					
-----							



425	13:6-9	6	Unit	Farmer and the Fig Tree	Multiple	Parable	
	Agriculture O (Only Luke)						5
-----							
028	14:05	6		The cow (that fell in a well)	Jesus	None	
	βοῦς Agriculture O (Only Luke)						5
-----							
029	14:05	6		The well (that a cow falls into)	Jesus	None	
	φρέαρ Geography O (Only Luke)						4
-----							
030	14:05	6		Drawing up a cow from a well	Jesus	None	
	ἀνασπώσει Domestic Agriculture O (Only Luke)		Animals				4
-----							
038	14:16-24	6	Unit	Parable of the banquet	Jesus	Parable	
	Agriculture Animals B (Both Mt & Lk)	Contact	Diff.	Matthew: 22:01-10			5
-----							
032	14:18	6		I bought (the field)	Character	Parable	
	ἡγόρασα Agriculture Finance B (Both Mt & Lk)		Diff.	Matthew: 22:05			4
-----							
031	14:18	6		The field I bought	Character	Parable	
	ἀγρὸν Agriculture B (Both Mt & Lk)		Diff.	Matthew: 22:05			5
-----							
034	14:19	6		I bought the oxen	Character	Parable	
	ἡγόρασα Agriculture Finance B (Both Mt & Lk)	Animals	Diff.	Matthew: 22:05			4
-----							

033	14:19	6	Five yokes of oxen				
	Ζεύγε βοῶν ... πέντε			Character	Parable		
	Agriculture	Animals	Diff.				5
	B (Both Mt & Lk)	Matthew: 22:05					
-----							
036	14:21	6	Into the streets and alleys of the city				
	εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως			Character	Parable		
	Contact	Geography	Diff.				2
	B (Both Mt & Lk)	Matthew: 22:09					
-----							
037	14:23	6	Roads and fences				
	εἰς τὰς ὁδοὺς καὶ φραγμοὺς			Character	Parable		
	Contact	Geography	Diff.				5
	B (Both Mt & Lk)	Matthew: 22:09?					
-----							
039	14:34	7	Salt				
	ἄλας			Jesus	Metaphor		
	Agriculture						2
	A (all Synoptics)	Matthew: 05:13		Mark: 04:50			
-----							
041	14:35	7	Salt into dungheap...not.				
	οὔτε εἰς κοπρίαν			Jesus	Metaphor		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 05:13		Mark: 09:50			
-----							
040	14:35	7	Salt into land...not				
	οὔτε εἰς γῆν			Jesus	Metaphor		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 05:13		Mark: 09:50			
-----							
215	15:04	7	Ninety-nine sheep left in the wilderness				
	οὐ καταλείπει ... ἐρήμῳ			Jesus	Metaphor		
	Agriculture		Diff.	Ezekiel 34:11-16			5
	B (Both Mt & Lk)	Matthew: 18:12					
-----							
214	15:04	7	A hundred sheep				
	ἔχων ἑκατὸν πρόβατα			Jesus	Metaphor		
	Agriculture		Diff.	Ezekiel 34:11-16			5
	B (Both Mt & Lk)	Matthew: 18:12					
-----							

217	15:04-06	7	Unit	The lost sheep	Jesus	Metaphor	
	Agriculture Domestic			Diff.	Ezekiel 34:11-16		5
	B (Both Mt & Lk)	Matthew:		18:12-14			
-----							
216	15:06	7		Friends and neighbors	Jesus	Metaphor	
	φίλους καὶ τοὺς γείτονας						4
	Agriculture Domestic			Diff.			
	B (Both Mt & Lk)	Matthew:		18:13?			
-----							
218	15:08-10	7	Unit	The lost drachma	Jesus	Metaphor	
	Domestic						2
	O (Only Luke)						
-----							
231	15:11-32	7	Unit	Parable of two sons	Multiple	Parable	
	Agriculture Domestic	Social					3
	O (Only Luke)						
-----							
433	15:13	7		Gathering all...	Jesus	Parable	
	συναγαγῶν πάντα						3
	Agriculture						
	O (Only Luke)						
-----							
438	15:13	7		...he thoroughly scattered his essence there	Jesus	Parable	
	ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ						3
	Agriculture						
	O (Only Luke)						
-----							
219	15:13	7		A distant country	Jesus	Parable	
	εἰς χώραν μακρὰν						4
	Geography						
	O (Only Luke)						
-----							
222	15:15	7		To tend pigs	Jesus	Parable	
	βόσκειν χοίρους						5
	Agriculture						
	O (Only Luke)						
-----							

220	15:15	7	One of the citizens of that country ἐνὶ τῶν πολιτῶν τῆς χώρας	Jesus	Parable	4
-----						
221	15:15	7	Into his fields εἰς τοὺς ἀγροὺς	Jesus	Parable	5
-----						
223	15:16	7	To be fed from the pods χορτασθῆναι ἐκ τῶν κερατίων	Jesus	Parable	5
-----						
224	15:17	7	Hired hands μίσθιοι	Character	Parable	5
-----						
225	15:17	7	...having enough of breads περισσεύονται ἄρτων	Character	Parable	5
-----						
226	15:23	7	The calf which is grain-fed φέρετε τὸν μόσχον τὸν σιτευτόν	Character	Parable	5
-----						
227	15:23	7	Slaughter (it) θύσατε	Character	Parable	4
-----						
228	15:25	7	Older son in the field ἐν ἀγρῷ	Jesus	Parable	5
-----						

230	15:29	7	You never gave me a kid οὐδέποτε ἔδωκας ἔριφον	Character Parable	4
-----					
229	15:29	7	"I slaved for you" δουλεύω	Character Parable	3
-----					
397	16:01	7	Rich man with a manager πλούσιος ὅς εἶχεν οἰκονόμον	Jesus Parable	3
-----					
398	16:01	7	Scattering his (rich man's) resources διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ	Jesus Quasi	4
-----					
405	16:01-08?	7	<i>Unit</i> Unscrupulous manager	Jesus Parable	4
-----					
400	16:05	7	How much do you owe? Πόσον ὀφείλεις τῷ κυρίῳ μου;	Character Parable	3
-----					
399	16:05	7	Need-debtors χρεοφειλετῶν	Character Parable	3
-----					
401	16:06	7	One hundred baths of oil Ἑκατὸν βάτους ἐλαίου	Character Parable	5
-----					

402	16:06, 07	7	The written things -- the bill τὰ γράμματα Finance Agriculture O (Only Luke)	Character Parable	4
-----					
403	16:06, 07	7	Write down fifty ... eighty καὶ γράψον Finance Agriculture O (Only Luke)	Character Parable	4
-----					
404	16:07	7	A hundred measures of grain Ἑκατὸν κόρους σίτου Agriculture Finance O (Only Luke)	Character Parable	5
-----					
042	17:02	7	Stone of a mill λίθος μυλικός Agriculture A (all Synoptics)	Jesus Saying Matthew: 18:06 Mark: 09:42	5
-----					
044	17:06	7	This sychamine (?) tree. τῇ συκαμίνῳ ταύτῃ Agriculture B (Both Mt & Lk)	Jesus Saying Diff. Matthew: 17:20	4
-----					
045	17:06	7	Be uprooted ἐκριζώθητι Agriculture B (Both Mt & Lk)	Jesus Saying Diff. Matthew: 17:20	5
-----					
046	17:06	7	Be planted φυτεύθητι Agriculture B (Both Mt & Lk)	Jesus Saying Diff. Matthew: 17:20	5
-----					
047	17:06	7	<i>Unit</i> Faith moving trees Agriculture B (Both Mt & Lk)	Jesus Saying Diff. Matthew: 17:20	5
-----					

043	17:06	7	Grain of mustard	Jesus	Saying	5
	κόκκον σινάπεως					
	Agriculture					
	B (Both Mt & Lk)	Matthew: 17:20				
-----						
048	17:07	7	Plowing or herding slave	Jesus	Metaphor	5
	δούλον ... ποιμαίνοντα					
	Domestic Agriculture					
	O (Only Luke)					
-----						
049	17:07	7	Coming in from the field	Jesus	Metaphor	3
	εἰσελθόντι ἐκ τοῦ ἀγροῦ					
	Agriculture Domestic					
	O (Only Luke)					
-----						
050	17:07-10	7 Unit	Slave at dinner	Jesus	Extended Metaphor	5
	Agriculture Domestic					
	O (Only Luke)					
-----						
051	17:11	7	Midst of Samaria and Galilee	Narrator	None	4
	διὰ μέσον Σαμαρείας καὶ Γαλιλαίας					
	Geography					
	O (Only Luke)					
-----						
054	17:11-19	7 Unit	Ten lepers healed	Multiple	None	3
	Contact Geography					
	O (Only Luke)					
-----						
052	17:12	7	A certain village	Narrator	None	5
	τινα κώμην					
	Geography					
	O (Only Luke)					
-----						
053	17:18	7	The foreign-born	Jesus	None	2
	ὁ ἀλλογενῆς					
	Contact					
	O (Only Luke)					
-----						

055	17:31	7	Up on the housetop					
	ἐπι τοῦ δώματος			Jesus	None			
	Domestic	Geography	Contact	Diff.				2
	B (Both Mt & Lk)	Matthew: --						
-----								
056	17:31	7	The "things" in the house					
	τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ			Jesus	None			
	Domestic	Agriculture		Diff.				3
	B (Both Mt & Lk)	Matthew: --						
-----								
058	17:31	7 Unit	In that day...					
				Jesus	None			
	Agriculture	Domestic	Geography	Diff.				5
	B (Both Mt & Lk)	Matthew: --						
-----								
057	17:31	7	Being out in the field					
	ἐν ἀγρῶ			Jesus	None			
	Agriculture	Geography		Diff.				5
	B (Both Mt & Lk)	Matthew: --						
-----								
061	17:31-37	7 Unit	Description of "that day"					
				Jesus	None			
	Agriculture	Domestic	Geography	Diff.				3
	B (Both Mt & Lk)	Matthew: 24:26-28, 37-41						
-----								
062	17:34	7	Men upon the mat, not in the field.					
				Jesus	None			
	Inverse			Diff.				5
	B (Both Mt & Lk)	Matthew: 24:40						
-----								
059	17:35	7	Two women grinding					
	δύο ἀλήθουσαι			Jesus	None			
	Agriculture			Diff.				3
	B (Both Mt & Lk)	Matthew: 24:41						
-----								
060	17:37	7	Eagles / vultures					
	οἱ ἀετοὶ			Jesus	Saying			
	Animals			Job 39:27-30?				1
	B (Both Mt & Lk)	Matthew: 24:28						
-----								



431	18:25	8	Easier for a camel εὐκοπώτερον γὰρ κάμηλον...	Jesus	How much more...?	3
			Animals Travel Trade O (Only Luke)			
-----						
435	18:29	8	MISSING fields that are given up	Jesus	None	5
			Geography Inverse A (all Synoptics) Matthew: 19:29	Diff.	Mark: 10:29	
-----						
430	18:37	8	Jesus of Nazareth title Ἰησοῦς ὁ Ναζαραῖος	Other	None	4
			Geography A (all Synoptics) Matthew: 20:30	Diff.	Mark: 10:47	
-----						
406	19:12	8	Into a far country εἰς χώραν μακρὰν	Jesus	Parable	4
			Contact B (Both Mt & Lk) Matthew: 25:14	Diff.		
-----						
413	19:17-19	8	Ten cities ... five cities δέκα πόλεων ... πέντε πόλεων	Character	Parable	4
			Contact Inverse B (Both Mt & Lk) Matthew: 20:21-23	Diff.		
-----						
407	19:21	8	You reap what you did not plant θερίζεις ὃ οὐκ ἔσπειρας	Character	Saying	5
			Agriculture B (Both Mt & Lk) Matthew: 20:24	Diff.		
-----						
408	19:22	8	Reaping what I did not plant θερίζων ὃ οὐκ ἔσπειρα	Character	Parable	5
			Agriculture B (Both Mt & Lk) Matthew: 20:26	Diff.		
-----						
409	19:29	8	To the mountain called of Olives τὸ ὄρος τὸ καλούμενον Ἐλαιῶν	Narrator	None	5
			Geography Agriculture A (all Synoptics) Matthew: 21:01	Diff.	Mark: 11:01	
-----						

410	19:30	8	Go away into the opposite village Ἔπάγετε εἰς τὴν κατέναντι κώμην	Jesus	None	5
-----						
411	19:37	8	The descent of the mount of Olives τῆ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν	Narrator	None	5
-----						
437	19:37	8	Missing fields from Jerusalem Entry -----	Narrator	None	5
-----						
412	19:46	8	You have made it a cave of robbers αὐτὸν ἐποιήσατε σπήλαιον ληστῶν	Jesus	Metaphor	5
-----						
064	20:09	8	He leased the vineyard to farmers ἐξέδετο αὐτὸν τεωροῖς	Jesus	Parable	5
-----						
063	20:09	8	Man planted a vineyard ἐφύτευσεν ἐμπελῶνα	Jesus	Parable	5
-----						
070	20:09-18	8	<i>Unit</i> Parable of Vineyard and Tenants	Jesus	Parable	5
-----						
065	20:10-12	8	<i>Unit</i> Slaves sent to the farmers ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον	Jesus	Parable	5
-----						

066	20:14	8	Question of inheriting the land			
	κληρονόμος ... κληρονομία			Character	Parable	
	Agriculture Domestic Finance		Diff.			5
	A (all Synoptics)	Matthew: 21:38		Mark: 12:07		
-----						
067	20:16	8	Giving the vineyard to others			
	δώσει τὸν ἀμπελῶνα ἄλλοις			Jesus	Parable	
	Agriculture Finance		Diff.			5
	A (all Synoptics)	Matthew: 21:41		Mark: 12:09		
-----						
069	20:18	8	Crushed by the falling stone?			
	λικμήσει αὐτόν			Jesus	Saying	
	Agriculture					3
	O (Only Luke)					
-----						
068	20:18	8	Being "smashed together" by stone?...			
	συνθλασθήσεται			Jesus	Saying	
	Agriculture					3
	O (Only Luke)					
-----						
071	20:46	9	Greetings in the marketplaces			
	ἀσπασμούς ἐν ταῖς ἀγοραῖς			Jesus	None	
	Geography		Diff.			3
	B (Both Mt & Lk)	Matthew: 23:07				
-----						
072	20:46	9	First seats in the synagogues			
	πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς			Jesus	None	
	Geography					2
	B (Both Mt & Lk)	Matthew: 23:06				
-----						
232	21:20	9	Desolation of it (Jerusalem)			
	ἐρήμωσις αὐτῆς			Jesus	Quasi	
	Geography Contact		Diff.			4
	A (all Synoptics)	Matthew: 24:15		Mark: 13:14		
-----						
233	21:21	9	Judea should flee into the mountains			
	ἐν τῇ Ἰουδαίᾳ ... ὄρη			Jesus	None	
	Geography Contact					3
	A (all Synoptics)	Matthew: 24:16		Mark: 13:14		
-----						

235	21:21	9	Those in countrysides				
	οἱ ἐν ταῖς χώραις			Jesus	None		
	Geography Contact		Diff.				3
	A (all Synoptics)	Matthew: 24:18		Mark: 13:16			
-----							
234	21:21	9	In midst of it (?) -- emmigrate!				
	ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν			Jesus	None		
	Geography Contact		Diff.				3
	A (all Synoptics)	Matthew: 24:17		Mark: 13:15			
-----							
236	21:29	9	You see the fig...				
	ἴδετε τὴν συκῆν			Jesus	None		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 24:32		Mark: 13:28			
-----							
237	21:29	9	...and all the trees				
	καὶ πάντα τὰ δένδρα			Jesus	None		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 24:32		Mark: 13:28			
-----							
238	21:30	9	Whenever they should put out				
	ὅταν προβάλωσιν			Jesus	None		
	Agriculture		Diff.				5
	A (all Synoptics)	Matthew: 24:32		Mark: 13:28			
-----							
239	21:35	9	The day that comes "as a trap"				
	ὡς παγίς			Jesus	Metaphor		
	Hunting						5
	O (Only Luke)						
-----							
240	21:37	9	The mountain called of Olives				
	εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν			Narrator	None		
	Geography Agriculture Contact						5
	O (Only Luke)						
-----							
414	22:18	9	Offspring of the grapevine				
	γενήματος τῆς ἀμπέλου			Jesus	Quasi		
	Agriculture						5
	A (all Synoptics)	Matthew: 26:29		Mark: 14:25			
-----							

415	22:31	9	Satan demanded you to sift like wheat					
	Σατανᾶς ... ὡς τὸν σῖτον			Jesus	Simile			
	Agriculture			Am 9:9				4
	O (Only Luke)							
-----								
416	22:39	9	Mount of Olives					
	τὸ ὄρος τῶν Ἐλαιῶν			Narrator	None			
	Geography Agriculture		Diff.					4
	A (all Synoptics)	Matthew: 26:30		Mark: 14:26				
-----								
417	22:39	9	Having gone out					
	ἐξεληθῶν			Narrator	None			
	Contact		Diff.					3
	A (all Synoptics)	Matthew: 26:30		Mark: 14:26				
-----								
419	22:56	9	Missing (or modified) "Galilean" Jesus					
	----			Other	None			
	Geography Contact	Inverse	Diff.					5
	A (all Synoptics)	Matthew: 26:69		Mark: 14:67				
-----								
420	22:56	9	Missing "Nazarene" Jesus					
	----			Other	None			
	Geography Contact	Inverse	Diff.					5
	A (all Synoptics)							
-----								
418	22:59	10	For he (Simon) is a Galilean					
	γὰρ Γαλιλαῖός ἐστιν			Other	None			
	Geography Contact	Political	Diff.					5
	A (all Synoptics)							
-----								
074	23:05	10	Jesus' ministry beginning in Galilee					
	ἀρξάμενος ἀπὸ τῆς Γαλιλαίας			Other	None			
	Geography		Diff.					4
	O (Only Luke)							
-----								
075	23:06	10	Pilate asks if Jesus is Galilean					
	εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν			Narrator	None			
	Geography							4
	O (Only Luke)							
-----								

076	23:19	10	Barabbas' revolt reportedly was in city διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει	Narrator	None	
	Geography	Inverse	Diff.			4
	B (Both Mt & Lk)	Matthew: 27:20		Mark: 15:11		
-----						
077	23:26	10	Simon of Cyrene comes from the field ἐρχόμενον ἀπ' ἀγροῦ	Narrator	None	
	Geography		Diff.			5
	A (all Synoptics)	Matthew: 27:32		Mark: 15:21		
-----						
079	23:30	10	To the hills, "hide us." τοῖς βουνοῖς, Καλύψατε ἡμᾶς	Character	Personification	
	Geography			Hosea 10:8		5
	O (Only Luke)					
-----						
078	23:30	10	To the mountains, "Fall on us" λέγειν τοῖς ὄρεσιν, Πέσετε...	Character	Personification	
	Geography			Hosea 10:8		5
	O (Only Luke)					
-----						
080	23:31	10	Green wood...dry wood εἰ ἐν τῷ ὑγρῷ ξύλῳ...	Jesus	Saying	
	Agriculture					3
	O (Only Luke)					
-----						
081	23:49	10	Women from Galilee γυναῖκες ... τῆς Γαλιλαίας	Narrator	None	
	Geography		Diff.			5
	A (all Synoptics)	Matthew: 27:55		Mark: 15:40-41		
-----						
082	23:55	10	Women from Galilee (again) γυναῖκες ... ἐκ τῆς Γαλιλαίας	Narrator	None	
	Geography		Diff.			5
	A (all Synoptics)	Matthew: 27:61		Mark: 15:47		
-----						
241	24:06	10	When he was being in Galilee ἔτι ὡν ἐν τῇ Γαλιλαίᾳ	Other	None	
	Geography		Diff.			5
	A (all Synoptics)	Matthew: 28:07		Mark: 16:07		
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242	24:13	10	Going into a village of Emmaus ἦσαν πορευόμενοι εἰς κώμην Ἐμμαοῦς	Narrator	None	5
			Geography Travel Contact O (Only Luke)			
-----						
254	24:13-35	10	<i>Unit</i> Emmaus Road	Multiple	None	5
			Geography Contact O (Only Luke)			
-----						
243	24:18	10	Living (temporarily) in Jerusalem παροικεῖς Ἱερουσαλήμ	Other	None	4
			Geography Contact O (Only Luke)			
-----						
244	24:19	10	The things about Jesus the Nazarene Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ	Other	None	5
			Geography O (Only Luke)			
-----						
245	24:28	10	They approached the village ἤγγισαν εἰς τὴν κώμην	Narrator	None	5
			Geography Travel O (Only Luke)			
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246	24:29	10	Remain with us...	Other	None	5
			Μείνον μεθ' ἡμῶν Social O (Only Luke)			
-----						
247	24:32	10	Hearts were burning...in the road ἐν τῇ ὁδῷ	Other	None	5
			Travel O (Only Luke)			
-----						
248	24:33	10	They returned into Jerusalem ὑπέστρεψαν εἰς Ἱερουσαλήμ	Narrator	None	5
			Geography Contact Inverse O (Only Luke)			
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249	24:35	10	The things in the road				
	τὰ ἐν τῇ ὁδῷ			Narrator	None		
	Geography	Contact	Travel				5
	O (Only Luke)						
-----							
255	24:36-49	10	Unit Appearance in Jerusalem				
				Multiple	None		
	Geography	Contact	Inverse				4
	O (Only Luke)						
-----							
250	24:47-48	10	Beginning from Jerusalem you are witnesses				
	ἀρξάμενοι ἀπὸ Ἱερουσαλήμ ... τούτων			Jesus	None		
	Geography	Contact	Inverse				4
	O (Only Luke)						
-----							
251	24:49	10	Sit in the city				
	καθίσατε ἐν τῇ πόλει			Jesus	None		
	Geography	Contact	Inverse				4
	O (Only Luke)						
-----							
252	24:50	10	Leading them out to Bethany				
	ἐξήγαγεν ... Βηθανίαν			Narrator	None		
	Geography						5
	O (Only Luke)						
-----							
256	24:50-53	10	Unit Ascension				
				Narrator	None		
	Geography	Contact	Inverse				5
	O (Only Luke)						
-----							
253	24:52	10	They return into Jerusalem				
	ὑπέστρεψαν εἰς Ἱερουσαλήμ			Narrator	None		
	Geography	Contact	Inverse				4
	O (Only Luke)						
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## VITA

Kenneth J. Purscell was born May 24, 1956, in Red Cloud, Nebraska. He is the son of the Rev. Keith W. and Mary Louise Purscell. He grew up in Nebraska, Kansas, and Iowa and graduated in 1974 from Spencer High School in Spencer, Iowa. He received his Bachelor of Arts degree in Theatre from Phillips University in Enid, Oklahoma, in 1978. He attended Christian Theological Seminary in Indianapolis, Indiana, graduating with a Master of Divinity degree in 1982. He was ordained as a pastor in the Christian Church (Disciples of Christ) that same year.

Kenneth has served Disciple congregations in Clayton, Indiana; Murray, Nebraska; and (as co-pastor with his wife, the Rev. Koni Purdy Purscell) Fairbury, Nebraska. In 1991 he and Koni began serving the Creighton-Center Parish, which yoked two congregations of the United Church of Christ and one United Methodist Congregation, in the towns of Creighton and Center, Nebraska. This pastorate lasted until 2004, when he entered the Master of Theology program at Brite Divinity School, Texas Christian University, Fort Worth, Texas. As a student at Brite Divinity School, Kenneth served the Christian Church in Richland Springs, Texas, and he is currently pastor at Looking Glass and Newman Grove United Methodist Churches near Newman Grove, Nebraska.

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