

## Summary Statements in the Gospel of Luke

Piotr Herok

University of Opole

piotrherok@op.pl

 <https://orcid.org/0000-0001-5706-2366>

**ABSTRACT:** This article explores the summary statements within the Third Gospel, with the goal of identifying which passages qualify as this distinct literary genre. The study begins by reviewing a range of scholarly proposals concerning the number of summaries, drawing from the works of notable exegetes such as H. Schürmann, L. Sabourin, J. Nolland, L.T. Johnson, R.C. Tannehill, D.L. Bock, J.B. Green, S. Grasso, G. Rossé, F. Bovon, W. Eckey, H. Klein, J. Fitzmyer, M. Wolter, and F. Mickiewicz. These scholars present varied perspectives on the defining characteristics of a summary, reflecting the diversity of thought in biblical scholarship. Building on their insights, the analysis establishes precise criteria and systematically applies them to all passages proposed by these experts. Through this rigorous process, eighteen texts in Luke's Gospel are identified as summaries: (1) 1:65–66, (2) 1:80, (3) 2:40, (4) 2:52, (5) 3:18, (6) 4:14–15, (7) 4:31–32, (8) 4:40–41, (9) 4:42–44, (10) 5:15–16, (11) 6:17–19, (12) 8:1–3, (13) 8:40, (14) 9:6, (15) 9:10–11, (16) 13:22, (17) 19:47–48, and (18) 21:37–38. The study not only classifies these passages but also highlights their thematic unity and functional coherence within the narrative, offering a deeper understanding of Luke's literary and theological artistry.

**KEYWORDS:** summary (summary statement), literary genre, *inclusio*, imperfect tense, teaching, synagogue

Summaries as a literary form occur both in the Old Testament (OT) as a retrospective look at the actions of YHWH (e.g. Deut 6:21–23, 26:5–10), as well as in the New Testament (NT), where they provide a generalised account of events already described in single episodes (e.g. Mark 1:32–34, Acts 2:41–47).<sup>1</sup>

In contrast to the texts of the first two Synoptics,<sup>2</sup> the issue of summary statements in the Third Gospel has yet to be studied. Although scholarly commentaries note the

1 Cf. H. Mölle, "Summarien," *Bibel-Lexikon*, 2 ed. (ed. H. Haag) (Einsiedeln – Zürich – Köln: Benziger 1968) 751. See R. Alter – F. Kermode (eds.), *The Literary Guide to the Bible* (Cambridge, MA: Harvard University Press 1990) 671; M. Rosik, *Ewangelia Łukasza a świat grecko-helleniski. Perspektywa literacka i ideologiczna* (Bibliotheca Biblica; Wrocław: TUM Wydawnictwo Wrocławskiej Księgarni Archidiecezjalnej 2009) 147–148; R. Bartnicki, *Ewangelie synoptyczne. Geneza i interpretacja*, 3 ed. (Warsaw: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego 2003) 147. The terms 'summary' and 'summary statement' will be used interchangeably.

2 E.g. P. Herok, "Summary Statements in the Gospel of Matthew," *BA* 13/4 (2023) 617–633; W. Egger, *Frohbotschaft und Lehre. Die Sammelberichte des Wirkens Jesu im Markusevangelium* (Frankfurter Theologische Studien 19; Frankfurt am Main: Knecht 1976); J. Delorme, "Les sommaires en Marc. Problèmes de méthode et de sens," *Mysterium regni ministerium verbi* (Mc 4,11; At 6,4). *Scritti in onore di mons. Vittorio Fusco*

occurrence of summaries, they usually do not give precise criteria for classifying a text as such. Consequently, they suggest different texts as summaries. Thus, this study aims to answer the question of which texts of the Gospel of Luke can be considered an example of this literary genre.

First, the precise number of summary statements in the Third Gospel is determined based on the suggestions by selected scholars in their commentaries on said Gospel. Then, specific texts from the Gospel of Luke are identified and analysed based on the listed criteria. In the final step, conclusions are drawn to present the theological intention of the Third Evangelist achieved through the literary genre under study. The study of the text involves a synchronic analysis, with a diachronic analysis also applied where necessary to refer to the sources used by Luke.

## 1. *Status Quaestionis*

The selected commentaries presented below represent the diversity of proposals by scholars concerning the issue under study. Individual works appear in the order determined by the date of publication. In the case of multi-volume works, the date of publication of the first volume was decisive.

### 1.1. Commentaries

Heinz Schürmann uses the term ‘Summarium’ for the first time in relation to 4:14–15.<sup>3</sup> Then, the author points to 4:40–41 as a ‘Sammelbericht’ (summary).<sup>4</sup> Next, commenting on v. 7:21, the scholar does not refer to it as a ‘Summarium’ but states that Luke recounts the healings and exorcisms performed by Jesus ‘sehr summarisch und schematisch’ (very summary and schematic).<sup>5</sup>

Like Schürmann, Léopold Sabourin points to 4:14–15 as the first summary statement, describing it as ‘un résumé de la première activité de Jésus.’<sup>6</sup> According to the author, the next summaries are 4:40–41 and 4:42–44.<sup>7</sup> Commenting on 8:1(–3), Sabourin does not

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(ed. E. Franco) (Supplementi alla Rivista Biblica 38; Bologna: Dehoniane 2001) 119–136; E.-M. Becker, “Die markinischen Summarien – ein literarischer und theologischer Schlüssel zu Markus 1–2,” *NTS* 56 (2010) 452–474.

3 Cf. H. Schürmann, *Das Lukasevangelium. Erster Teil*, 2 ed. (HThKNT 3.1; Freiburg – Basel – Wien: Herder 1982) 221.

4 Cf. Schürmann, *Das Lukasevangelium*, 252. In German, ‘Summarium’ and ‘Sammelbericht’ are synonyms.

5 Schürmann, *Das Lukasevangelium*, 410. In the second volume of the commentary – *Das Lukasevangelium. Zweiter Teil* (HThKNT 3.2/1; Freiburg – Basel – Wien: Herder 1994) – covering Luke 9:51–11:54, the topic of summaries does not appear. Sadly, subsequent volumes of the work were not published.

6 L. Sabourin, *L’Évangile de Luc. Introduction et commentaire* (Roma: Editrice Pontificia Università Gregoriana 1985) 130.

7 Cf. Sabourin, *L’Évangile de Luc*, 141–142.

call that verse a summary but notes its thematic convergence with what he calls Matthew's second summary (Matt 9:35).<sup>8</sup> The last passage he classified as a summary is 21:37–38.<sup>9</sup>

According to John Nolland, the first summary is 3:18, which he accurately calls a 'summary generalization of John's ministry'.<sup>10</sup> Then, the scholar points to 4:14–15, 4:40–41, 4:42–44, 5:15 ('generalizing statement'), 6:17–19, 7:21 and 8:1–3.<sup>11</sup> The last suggested passage is 19:47–48.<sup>12</sup>

In the introduction to his commentary on the Third Gospel, Luke Timothy Johnson notes that summary statements are one of the literary tools Luke uses to expand the traditions available to the Evangelist, thereby enriching the narrative. In the next stage, Johnson explains that summaries 'take details of specific stories and generalize them, giving the reader an impression of repeated or customary occurrence'.<sup>13</sup> Then, the scholar points to the following eight texts based on this definition: 1:80, 2:52, 4:14–15, 7:21–22, 8:1–3, 13:22, 19:47 and 21:37.<sup>14</sup> However, Johnson is inconsistent, as he views 3:18, 4:44 and 6:17–19 as summaries in the later sections of the commentary.<sup>15</sup>

Robert C. Tannehill's work is not, strictly speaking, a commentary.<sup>16</sup> However, Tannehill analyses the whole Gospel of Luke in terms of selected themes, also addressing the issue of summaries. In that context, the author points to the following texts: 1:80; 2:40; 2:52;<sup>17</sup> 4:14–15; 4:(43–)44;<sup>18</sup> 5:15; 5:17; 6:18;<sup>19</sup> 7:22; 8:1;<sup>20</sup> 9:2, 6, 11.<sup>21</sup>

<sup>8</sup> Cf. Sabourin, *L'Évangile de Luc*, 179.

<sup>9</sup> Cf. Sabourin, *L'Évangile de Luc*, 334.

<sup>10</sup> J. Nolland, *Luke*. I. 1–9:20 (WBC 35a; Dallas, TX: Word Books 1989) 155.

<sup>11</sup> Cf. Nolland, *Luke* 1–9:20, 184, 213–214, 215–216, 228, 275, 329, 364. Cf. 7:29–30 as a 'summarizing editorial comment'; *ibidem*, 341.

<sup>12</sup> Cf. J. Nolland, *Luke*. III. 18:35–24:53 (WBC 35c; Dallas, TX: Word Books 1993) 939. Commenting on 21:37–38, Nolland notes the similarity to the summary in 19:47–48 but does not use that technical term; *ibidem*, 1014.

<sup>13</sup> L.T. Johnson, *The Gospel of Luke* (SP 3; Collegeville, MN: Liturgical Press 1991) 13.

<sup>14</sup> Cf. Johnson, *The Gospel of Luke*, 13. The author expands the understanding of the topic under study while referring to the summaries contained in Acts 2:42–47; 4:32–35 and 5:12–16, stating that 'They provide critical spacing for the narrative and give the reader a sense of elapsed time' (*ibidem*, 13).

<sup>15</sup> Cf. Johnson, *The Gospel of Luke*, 66, 85, 110.

<sup>16</sup> Cf. R.C. Tannehill, *The Narrative Unity of Luke-Acts. A Literary Interpretation*. I. *The Gospel According to Luke* (Philadelphia, PA: Fortress 1991).

<sup>17</sup> Cf. Tannehill, *The Narrative Unity*, 55–56.

<sup>18</sup> Cf. Tannehill, *The Narrative Unity*, 60. Later in his work, the author returns to v. 44 considers it together with v. 43 (*ibidem*, 83).

<sup>19</sup> Cf. Tannehill, *The Narrative Unity*, 77.

<sup>20</sup> Cf. Tannehill, *The Narrative Unity*, 87, 81.

<sup>21</sup> Cf. Tannehill, *The Narrative Unity*, 88.

Darrell L. Bock applies the term 'summary' to 4:14–15, 4:31–32, 4:40–41, 6:17–19<sup>22</sup> and 8:1–3.<sup>23</sup> However, he does not give any attention to those passages. He only notes that 8:1–3 is significant because of the women mentioned.<sup>24</sup>

Joel B. Green uses the term 'summary' for the very first verses of the Gospel of Luke.<sup>25</sup> According to him, the first one is the prologue in 1:1–4, which he describes as 'a transparent summary of the Third Gospel, which characterises the ministry of Jesus as consisting of words and deeds'.<sup>26</sup> In reference to 1:65–66, Green states that the Evangelist presents to the reader 'in this summary way the significance of the events surrounding the birth of John'.<sup>27</sup> Another summary, also concerning John the Baptist, is found in 1:80.<sup>28</sup> Next, while analysing the visit of the twelve-year-old Jesus to the temple, the scholar notes that both before and immediately after the narrative, there are two summaries: 2:40 and 2:52, which form an *inclusio* around it.<sup>29</sup> In the next stage, Green points to 3:3, describing the verse as a 'summary characterization of John's mission'.<sup>30</sup> The author indicated the second *inclusio* in relation to 4:16–41, formed by two summaries in 4:14–15 and 4:43–44.<sup>31</sup> Later on, 5:15–16, 6:17–19, 7:22, 8:1–3, 9:6 and 9:10–11 are indicated as summary statements.<sup>32</sup> Then, in the context of the mission of the seventy-two, Green describes 10:12–16 and 10:17–20 as 'a retrospective summary'.<sup>33</sup> The last two passages identified as summaries are 19:47–48 and 21:37–38.<sup>34</sup>

Santi Grasso identifies six texts as summary statements in the Third Gospel.<sup>35</sup> According to him, they begin with 4:14–15, and the next one is 4:40–44.<sup>36</sup> Then, he mentions 6:17–19, 8:1–3, 19:47–48 and 21:37–38.<sup>37</sup> In doing so, the scholar notes that only Luke begins and ends the teaching of Jesus in the Jerusalem temple with a summary, thus emphasising its importance in His work.<sup>38</sup>

22 Cf. D.L. Bock, *Luke* (IVP New Testament Commentary Series; Downers Grove, IL: InterVarsity 1994) 120.

23 Cf. Bock, *Luke*, 145.

24 Cf. Bock, *Luke*, 145.

25 J.B. Green, *The Gospel of Luke* (NICNT; Grand Rapids, MI: Eerdmans 1997).

26 Green, *The Gospel of Luke*, 7.

27 Green, *The Gospel of Luke*, 110.

28 Cf. Green, *The Gospel of Luke*, 120.

29 Cf. Green, *The Gospel of Luke*, 153.

30 Green, *The Gospel of Luke*, 166. Elsewhere, in reference not only to 3:3 but also to 3:7–18, the author states: 'this mission summary is illustrated with the words of John' (*ibidem*, 171). In turn, his statement: 'summary of John's message', on page 279, refers to 3:7–14.

31 Cf. Green, *The Gospel of Luke*, 200.

32 Cf. Green, *The Gospel of Luke*, 238, 263, 289, 316, 362.

33 Cf. Green, *The Gospel of Luke*, 416, 418.

34 Cf. Green, *The Gospel of Luke*, 692, 743.

35 Cf. S. Grasso, *Luca. Traduzione e commento* (Commenti biblici; Roma: Borla 1999).

36 Cf. Grasso, *Luca*, 142, 154. In the introduction to the commentary, Grasso divides 4:40–44 into two separate summaries: 4:40–41 and 4:42–44, where the former is an account of the healing activity of Jesus, while the latter forms an *inclusio* with 4:14–15, depicting Jesus as a wandering master teaching in the synagogues of Palestine (*ibidem*, 36).

37 Cf. Grasso, *Luca*, 188, 232, 506, 532.

38 Cf. Grasso, *Luca*, 543.

Gérard Rossé first mentions a summary while referring to 2:52, also noting the connection of that verse with 2:40.<sup>39</sup> He also lists 4:14–15 and the corresponding 4:42–44.<sup>40</sup> In a successive analysis, the author additionally identifies 4:40 as a summary.<sup>41</sup> Later in his commentary, Rossé applies the term ‘summary’ to 6:17–19, 7:21 and 8:1–3.<sup>42</sup> While analysing 9:11, the author describes it as ‘una sorta di sommario sull’attività di Gesù’.<sup>43</sup> Other texts he considered summaries include 19:47–48 and 21:37–38.<sup>44</sup> It should also be noted that in the context of 23:5, Rossé states: ‘Letterariamente il versetto si presenta come un vero e proprio sommario che sintetizza il ministero di Gesù [...]’,<sup>45</sup> while commenting on 24:27, he notes: ‘Il versetto si presenta come un sommario di composizione tipicamente lucana [...]’.<sup>46</sup>

In the introduction to the first volume of his commentary on the Third Gospel, François Bovon considers the issue of summary statements in a few sentences. The author points out that, wherever possible, Luke introduces summaries to combine individual smaller units into a coherent whole. According to Bovon, summaries (1) create transitions between individual episodes, (2) enable the reader to pause, (3) generalise events, and (4) use the imperfect tense.<sup>47</sup> Accordingly, the author identifies 1:65–66, 1:80, 2:40 and 2:52 as summaries.<sup>48</sup> Then, he points to 3:18, 4:15 and 4:31–32, along with 4:44.<sup>49</sup> He also considers 5:15–16, 5:17 and 6:17–20a summaries.<sup>50</sup> Commenting on 8:1–3, Bovon discusses the features of a summary, this time pointing to (1) recapping the earlier activity of Jesus and (2) using the imperfect tense, which describes conditions or actions extended over time.<sup>51</sup> In turn, the author emphasises the function of the summary in 8:40 as follows: ‘The summary passage serves form – critically both as a transition and as an introduction.’<sup>52</sup> In the second

39 Cf. G. Rossé, *Il Vangelo di Luca. Commento esegetico e teologico*, 3 ed. (Collana scritturistica di Città Nuova; Roma: Città Nuova 2001) 112.

40 Cf. Rossé, *Il Vangelo di Luca*, 149–150.

41 Cf. Rossé, *Il Vangelo di Luca*, 165.

42 Cf. Rossé, *Il Vangelo di Luca*, 202, 262, 280. In contrast to R.C. Tannehill and J.B. Green, who consider 7:22 a summary (see above), Rossé states: ‘L’elenco dei miracoli (v. 22) non vuole essere un sommario delle sue imprese o la dimostrazione della sua messianità, ma dare il senso profondo della sua missione’ (*ibidem*, 260).

43 Rossé, *Il Vangelo di Luca*, 321.

44 Cf. Rossé, *Il Vangelo di Luca*, 755, 816.

45 Rossé, *Il Vangelo di Luca*, 947.

46 Rossé, *Il Vangelo di Luca*, 1027. Commenting on the preceding verse, 24:26, the author notes its connection with 24:7, which he describes as ‘il sommario kerigmatico’ (*ibidem*, 1026).

47 Cf. F. Bovon, *Luke 1. A Commentary on the Gospel of Luke 1:1–9:50* (Hermeneia; Minneapolis, MN: Fortress 2002) 3. In his three-volume commentary, the author repeatedly emphasises especially the use of the imperfect tense and generalisations expressed in that tense.

48 Cf. Bovon, *Luke 1*, 77, 106.

49 Cf. Bovon, *Luke 1*, 119, 152, 158. Commenting on the summary statements in Luke 4, Bovon notes: ‘The transitional nature of such summaries becomes apparent in v. 44, which one can connect to either the preceding or the following pericope’ (*ibidem*, 158).

50 Cf. Bovon, *Luke 1*, 176, 178, 217. In the case of 6:17–20a (p. 217), the author is inconsistent, as he earlier limited it to 6:17b–19 (p. 202) and 6:18–19 (p. 206).

51 Cf. Bovon, *Luke 1*, 299.

52 Bovon, *Luke 1*, 335.

volume of his commentary, the scholar lists 13:22, 14:25 and 17:11 as summaries.<sup>53</sup> The third volume indicates 19:47–48, 21:37–38 and 22:65.<sup>54</sup>

Considering summaries, Wilfried Eckey points to the following texts in the first part of his commentary: 1:80, 2:40, 4:14–15, 6:17–19 and 8:1–2a.<sup>55</sup> In the second part, the author views 19:47–48 and 21:37–38 as summaries.<sup>56</sup>

Hans Klein uses the term ‘summary’ only once while discussing 4:14–15 (‘das Summarium vom Anfang’).<sup>57</sup> He also uses the term ‘Sammelbericht’ only once when analysing 4:40f.<sup>58</sup> It should be mentioned that he notes, for example, an *inclusio* formed by 19:47 and 21:37f. However, he does not use the term ‘summary’ in this context.<sup>59</sup>

Commenting on Luke 1–9, Joseph Fitzmyer considers the following passages as summaries: 4:14–15, 4:31–32, 4:40–41, 4:42–44, 6:17–19, 7:16–17, 7:21 and 8:1–3.<sup>60</sup> In turn, when examining Luke 10–24, he points to 13:22, 19:37, 19:47–48 and 21:37–38.<sup>61</sup>

Michael Wolter identifies the following verses as summaries: 1:80, 2:40, 2:52,<sup>62</sup> 3:18, 4:14b–15, 4:40–41, 4:44, 5:15b–16,<sup>63</sup> followed by 6:17–19, 7:17, 7:21, 8:1–3, 13:22 and 19:47–48 together with 21:37–38.<sup>64</sup> In the context of 22:65, he later states: ‘65 ist ein Summarium, das die in V. 63f geschilderte Szene als einen Ausschnitt aus der Misshandlung Jesu qualifiziert.’<sup>65</sup> Analysing the last verse of the Third Gospel, 24:53, emphasising its connection with the summaries contained in 1:80, 2:40 and 2:52, Wolter concludes: ‘Der erste Teil des lk Doppelwerks schließt mit einem Summarium, das längeren Zeitraum in den Blick nimmt und damit über den chronologischen Rahmen hinausgeht [...]’.<sup>66</sup>

53 Cf. F. Bovon, *Luke 2. A Commentary on the Gospel of Luke 9:51–19:27* (Hermeneia; Minneapolis, MN: Fortress 2013) 310, 386, 500.

54 Cf. F. Bovon, *Luke 3. A Commentary on the Gospel of Luke 19:28–24:53* (Hermeneia; Minneapolis, MN: Fortress 2012) 16, 104, 226.

55 Cf. W. Eckey, *Das Lukasevangelium. Unter Berücksichtigung seiner Parallelen. I. Luke 1:1–10:42*, 2 ed. (Neukirchen-Vluyn: Neukirchener 2006) 118, 169, 218, 287, 367–368. In the case of 2:52, the author does not explicitly call it a summary but notes the *inclusio* it forms with 2:40 and the parallel with 1:80 (*ibidem*, 177). Eckey describes 7:21 as a ‘summarische Auflistung’; cf. *ibidem*, 183.

56 Cf. W. Eckey, *Das Lukasevangelium. Unter Berücksichtigung seiner Parallelen. II. Luke 11:1–24:53*, 2 ed. (Neukirchen-Vluyn: Neukirchener 2006) 268.

57 Cf. H. Klein, *Das Lukasevangelium. Übersetzt und erklärt von Hans Klein*, 10 ed. (KEK 1.3; Göttingen: Vandenhoeck & Ruprecht 2006) 181.

58 Cf. Klein, *Das Lukasevangelium*, 196.

59 Cf. Klein, *Das Lukasevangelium*, 619.

60 Cf. J. Fitzmyer, *The Gospel according to Luke I–IX. Introduction, Translation, and Notes* (AB 28; New Haven, CT – London: Yale University Press 2008) 521, 552, 565, 614, 656, 663, 695.

61 Cf. J. Fitzmyer, *The Gospel according to Luke X–XXIV. Introduction, Translation, and Notes* (AB 28a; New Haven, CT – London: Yale University Press 2008) 1021, 1250, 1269, 1357.

62 Cf. M. Wolter, *Das Lukasevangelium* (HNT 5; Tübingen: Mohr Siebeck 2008) 17.

63 Cf. Wolter, *Das Lukasevangelium*, 153, 188, 200, 208, 216.

64 Cf. Wolter, *Das Lukasevangelium*, 241, 276, 279, 299, 488, 637.

65 Wolter, *Das Lukasevangelium*, 733.

66 Wolter, *Das Lukasevangelium*, 797.

Analysing Luke 1–11, Franciszek Mickiewicz calls 1:80 a summary,<sup>67</sup> observing the same about 2:39–40, 2:51–52, 4:14–15 and 8:1–4 and noting the similarities between the last three passages and 2:39–40.<sup>68</sup> Furthermore, the author also considers 3:18, 4:44 and 7:21 summaries.<sup>69</sup> In the second part of his commentary focused on Luke 12–24, the scholar also points to 19:47–48 and 21:37–38.<sup>70</sup>

## 1.2. Conclusions

The above analysis leads to the conclusion that, except for F. Bovon, scholars have not paid much attention to defining criteria for classifying a text as a summary. Consequently, their decisions to apply such a classification lack a methodological foundation; these decisions are arbitrary, sometimes leading to contradictions within a single work. Moreover, each author provides a different selection of texts. Therefore, precise criteria are needed to determine the exact number of summaries in the Third Gospel, along with their function in the context of the entire work.

## 2. Summary as a Literary Genre

As with the exegetes, there is no uniform understanding of the concept of summary among literary theorists of the Bible. The following presentation of the views of selected authors seeks to establish precise criteria for determining which texts of the Third Gospel fit into this literary genre. Their order of presentation is based on the date of publication of each work.

### 2.1. Proposals of Selected Scholars

Based on the analysis of the summary statements in the Gospel of Mark, Charles H. Dodd notes their features as follows: (1) generalisation; (2) emphasis on narrative; (3) aiding transitions between pericopes; (4) description of an activity extended in time; (5) distinctive content from traditional narrative units; (6) lack of detailed information; (7) lack of setting in a particular space or time; (8) tendency to use the imperfect tense; and (9) lack of information expanding the understanding of the activity of Jesus.<sup>71</sup>

<sup>67</sup> Cf. F. Mickiewicz, *Ewangelia według świętego Łukasza*. I. Rozdziały 1–11 (NKB.NT 3.1; Częstochowa: Edycja Świętego Pawła 2011) 80.

<sup>68</sup> Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 194.

<sup>69</sup> Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 226, 277, 384.

<sup>70</sup> Cf. F. Mickiewicz, *Ewangelia według świętego Łukasza*. II. Rozdziały 12–24 (NKB.NT 3.2; Edycja Świętego Pawła 2012) 332, 410.

<sup>71</sup> Cf. C.H. Dodd, "The Framework of the Gospel Narrative," *ExpTim* 43/9 (1931–1932) 396–400.

Martin Dibelius also characterises summaries based on the Gospel of Mark. For instance, he emphasises their generalising and transitional function while noting that they stress that Jesus continued His mission as presented in individual episodes.<sup>72</sup>

Analysing summaries in the light of the entire New Testament, Klaus Berger emphasises their role in presenting successful missionary activity. He also lists such features as the lack of detailed information about the location and participants of the reported events and the tendency to generalise.<sup>73</sup>

Characterising the summaries in the Acts of the Apostles, David E. Aune notes that their function is similar to that in the synoptic gospels; namely, they (1) connect narrative portions of the material, (2) describe events in a generalising manner and (3) have a transitional role, introducing/summarising particular episodes.<sup>74</sup>

Following Dodd and Dibelius, Eve-Marie Becker describes summaries based on the analysis of the Second Gospel. While doing so, she stresses their (1) summarising function, (2) mentions of mass healings or exorcisms, (3) generalisation, (4) constituting a distinct literary genre, providing room for theological reflection, and (5) combining larger sections of material (editorial function).<sup>75</sup>

## 2.2. Conclusions

Drawing on the opinions of the scholars listed above and the position of the previously mentioned F. Bovon, the following characteristics of a summary statement as a literary genre should be pointed out: (1) an independent literary unit; (2) the creation of a transition between individual episodes (transitional function); (3) the connection of larger portions of material into a coherent whole (editorial function); (4) lack of detailed information as to the place and participants of the events (generalisation); (5) the use of the imperfect tense (extension in time).

## 3. Evaluation of Exegetes' Proposals

There are 33 texts proposed by the exegetes and presented in *Status Quaestionis*. Now, the specified passages should be confronted with the listed features of a summary to establish their precise number in the Third Gospel while rejecting the erroneous interpretations.

### 3.1. Individual Texts

The list of 33 passages under examination is as follows<sup>76</sup>:

- 1:1–4 – no imperfect tense (the entire is the aorist tense), no transitional or editorial function.

<sup>72</sup> Cf. M. Dibelius, *Die Formgeschichte des Evangeliums*, 6 ed. (Tübingen: Mohr Siebeck 1971) 226.

<sup>73</sup> Cf. K. Berger, *Formgeschichte des Neuen Testaments* (Heidelberg: Quelle & Meyer 1984) 331.

<sup>74</sup> Cf. D.E. Aune, *The New Testament in Its Literary Environment* (Philadelphia, PA: Westminster 1987) 130.

<sup>75</sup> Cf. Becker, "Die markinischen Summarien," 453–464.

<sup>76</sup> The passages considered to be summaries are in bold.

- **1:65–66** – independent literary unit, extended time period through the use of the imperfect tense (διελαλεῖτο), transitional and editorial function, generalisation (πᾶς used three times).
- **1:80** – independent literary unit, use the imperfect tense (ἠϋξανεν, ἐκραταιοῦτο, ἦν), transitional and editorial function, lack of details.
- **2:40** – independent literary unit, use of the imperfect tense (ἠϋξανεν, ἐκραταιοῦτο, ἦν), transitional and editorial function, no information about the place and participants of the events (generalisation).
- **2:52** – independent literary unit, use of the imperfect tense (προέκοπτεν), transitional and editorial function, no specific information about the place and participants of the events.
- **3:3** – not an independent literary unit (the verse should be interpreted together with 3:4–6, containing justification for the information in 3:3), no transitional or editorial function, lack of the imperfect tense.
- **3:18** – independent literary unit, use of the imperfect tense (εὐηγγελίζετο), transitional and editorial function, generalisation (use of the adjective πολὺς).
- **4:14–15** – independent literary unit, use of the imperfect tense (ἐδίδασκεν), transitional and editorial function, generalisation (πᾶς).
- **4:31–32** – independent literary unit, use of the imperfect tense (ἐξεπλήσσοντο), transitional and editorial function (connecting the stories about Jesus' visits to the synagogues of Nazareth and Capernaum), unspecified audience.
- **4:40–41** – independent literary unit, use of the imperfect tense (ἐθεράπευεν, ἐξήρχετο, ᾤδισαν), transitional and editorial function (Jesus leaves Capernaum), generalisation (ἅπας, ἕκαστος, πολὺς).
- **4:42–44** – independent literary unit, use of the imperfect tense (ἐπεζήτουν, κατείχον, ἦν), transitional and editorial function, unspecified places and audience.
- **5:15–16** – independent literary unit, use of the imperfect tense (διήρχετο, συνήρχοντο, ἦν), transitional and editorial function, generalisation (πολύς).
- **5:17** – not an independent literary unit (the verse should be interpreted together with vv. 18–26; see καὶ ἰδοὺ at the beginning of v. 18), no editorial or transitional function.
- **6:17–19** – independent literary unit, use of the imperfect tense (ἐθεραπεύοντο, ἐζήτουν, ἐξήρχετο, ἰᾶτο), transitional and editorial function, generalisation (πολύς [2x], πᾶς [3x]).
- **7:16(–17)** – v. 16 should be interpreted together with vv. 11–15 (v. 16 contains the final reaction of the event participants). In turn, there is no imperfect tense in v. 17.
- **7:21(–22)** – no imperfect tense, transitional or editorial function—vv. 21(–22) are part of vv. 18–23—and thus are not an independent literary unit.
- **8:1(–3)** – independent literary unit, use of the imperfect tense (διώδευεν, ἦσαν, διηκόνουν), transitional and editorial function, no details of places or the target audience of teaching, generalisation (τίς, πολὺς).
- **8:40** – independent literary unit, use of the imperfect tense, transitional and editorial function (combination of two individual episodes), generalisation (πᾶς).

- 9:2 – no imperfect tense, transitional or editorial function (v. 1 and vv. 3–5 refer to the same scene), not an independent literary unit.
- **9:6** – independent literary unit, use of the imperfect tense (διήρχοντο), transitional and editorial function, unspecified audience, generalisation (πανταχοῦ).
- **9:10–11** – independent literary unit, use of the imperfect tense (ἐλάλει, ἰᾶτο), transitional and editorial function, generalisation (ὅσος), mention of numerous healings.
- 10:12–16 – the indicated verses do not form an independent literary unit (v. 12 should be interpreted together with the preceding verses), no imperfect tense or specified audience addressed by Jesus (the names of cities are provided), no generalisation.
- 10:17–20 – the pericope is a dialogue between Jesus and His disciples. It is not an account of events or actions over an extended time period.
- **13:22** – independent literary unit, use of the imperfect tense (διεπορεύετο), transitional and editorial function, lack of detailed information about places or the recipients of teaching.
- 14:25 – this verse is not an independent literary unit but an introduction to vv. 26–36.
- 17:11 – this verse is not an independent literary unit as it is an introduction to vv. 12–19.
- 19:37 – this verse is not an independent literary unit but an introduction to vv. 38–40.
- **19:47–48** – independent literary unit, use of the imperfect tense (ἦν, ἐζήτουν, εὕρισκον, ἐξεκρέματο), transitional and editorial function, generalisation (καθ' ἡμέρα, ἅπας).
- **21:37–38** – independent literary unit, use of the imperfect tense (ἦν, ἠϋλίζετο, ὠρθριζεν), transitional and editorial function, generalisation (πάντες).
- 22:65 – this verse is not an independent literary unit; it should be interpreted together with vv. 63–64.
- 23:5 – this verse is not an independent literary unit and should be understood as part of the scene of the accusation of Jesus before Pilate.
- 24:27 – this is not an independent literary unit and the imperfect tense is not used.
- 24:53 – this verse is not an independent literary unit as it is linked to the content in v. 52, with no transitional or editorial function.

### 3.2. Conclusions

The analysis culminates in the identification of eighteen summaries within the Gospel of Luke, each exemplifying this distinctive literary genre. These passages are: (1) 1:65–66, (2) 1:80, (3) 2:40, (4) 2:52, (5) 3:18, (6) 4:14–15, (7) 4:31–32, (8) 4:40–41, (9) 4:42–44, (10) 5:15–16, (11) 6:17–19, (12) 8:1–3, (13) 8:40, (14) 9:6, (15) 9:10–11, (16) 13:22, (17) 19:47–48 and (18) 21:37–38.

## 4. Characteristics of Lukan Summary Statements

The following presentation of the summaries in the Third Gospel is intended to demonstrate their characteristics, thematic coherence and function in the whole work.

The first two summaries – 1:65–66 and 1:80 – refer to John's birth and childhood, providing a framework (*inclusio*) for the prophecy of Zechariah (the *Benedictus*) in vv. 67–79. These verses emphasise the main aspects of his future mission: the prophetic mission to prepare for the coming of the Lord and John's subordination to Jesus.<sup>77</sup>

In turn, the following two texts – 2:40 and 2:52 – focus on Jesus' childhood, emphasising His developing wisdom and God's grace. Furthermore, like the first two summaries, those units form an *inclusio* around a narrative reporting a specific event (the stay of the twelve-year-old Jesus in the temple) when His growth in wisdom and special divine favour is presented.<sup>78</sup> It should also be noted that while 2:40 summarises the preceding events, 2:52 sums up the entire Infancy Narrative while linking it with the subsequent description of public activity – first of John and then of Jesus.<sup>79</sup> In that context, it is important to emphasise the thematic coherence of the fifth Lukan summary in 3:18, which sums up the entire public activity of the Baptist.<sup>80</sup> John exits (mention of his imprisonment in 3:20), making way for Jesus (information about Jesus' baptism in 3:21 and the beginning of public activity in 3:23).<sup>81</sup>

The summary statements found in 4:14–15, 4:31–32, 4:40–41 and 4:42–44 are part of the *inclusio* formed by vv. 15 and 44, informing the reader of Jesus' custom of teaching in the synagogues.<sup>82</sup> At the same time, it is essential to note that 4:14–15 is the first summary concerning the public activity of Jesus, linking the temptation scene (4:1–13) and the first episode in which Luke reports in detail the teaching of Jesus, i.e. the stay in the synagogue in Nazareth (vv. 16–30). In 4:42–44, the author summarises the first phase of Jesus' public activity, contained in chapters 3–4.<sup>83</sup> Additionally, the third Evangelist creates an *inclusio* encompassing the event in the Nazarene synagogue, preceding it with a summary in 4:14–15 and placing another right after it in 4:31–32. By doing so, Luke highlights the importance of Jesus' inaugural speech, which refers to Isa 58:6 and Isa 61:1–2 to explain His mission.<sup>84</sup>

<sup>77</sup> Cf. Green, *The Gospel of Luke*, 111–112. John is called the prophet of the Most High (v. 1:76: προφήτης ὑψίστου), while in the Annunciation scene, Jesus is called the Son of the Most High (v. 1:32: υἱὸς ὑψίστου).

<sup>78</sup> Cf. Tannehill, *The Narrative Unity*, 56.

<sup>79</sup> Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 205.

<sup>80</sup> The mention in 3:18 that John preached the good news (verb εὐαγγελίζω) indicates the continuity between the mission of the Baptist and the activity of Jesus.

<sup>81</sup> Additionally, as F. Bovon rightly points out, the author of the Gospel uses 3:18 as a transition from John's message to the two main events in his life – baptising Jesus and getting arrested; cf. Bovon, *Luke 1*, 127. The first five summaries include Luke's material and have no equivalent in the other Synoptics; this is also true in the case of 3:18, as neither Mark nor Matthew summarises John's activity this way.

<sup>82</sup> Luke uses the verb διδάσκω in 4:14–15 and 4:31–32 and κηρύσσω in 4:42–44 to refer to Jesus' teaching activity.

<sup>83</sup> Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 277. The synagogues of Galilee are mentioned in 4:14–15, while the synagogues of Judea are referred to in 4:42–44.

<sup>84</sup> One must agree with M. Rosik, who states that: 'W opowiadaniu o wystąpieniu Jezusa w synagodze w Nazarecie [...] Łukasz kreśli program Jego zbawczej działalności' (M. Rosik, "Jezus w synagodze w Nazarecie (Łk 4,16–30) – zapowiedź misji namaszczonego proroka," *WPT* 9/2 [2001] 141). The summary in 4:14–15 clearly states that Jesus had already preached in the synagogues, but its content is presented for the first time in 4:16–30. Moreover, in 4:15, Luke creates a sharp contrast between the reaction of the audience to the teaching ('praised [δοξαζόμενος] by all') and the response of the people of Nazareth – vv. 28–29 (anger, throwing Jesus

The summary in 4:31–32 not only goes back to the content already mentioned in 4:14–15 (the custom of teaching in the synagogue) but also combines two individual episodes, reporting in detail on Jesus' stay in the synagogues of Nazareth and Capernaum. The three summaries describing Jesus' teaching are extended in time and supplemented by a fourth one – 4:40–41 – which stresses Jesus' healing activity (verb *θεραπεύω*); the text mentions mass healings, both of physical illness and possession. Here, Luke uses a Marcan summary (Mark 1:34) while emphasising the personal dimension of each healing.<sup>85</sup> The other summaries in Luke 4 also have their sources in the Second Gospel: Luke 4:14–15 refers to Mark 1:14–15;<sup>86</sup> Luke 4:31–32 – Mark 1:21–22;<sup>87</sup> Luke 4:42–44 – Mark 1:35–39.<sup>88</sup>

In the summary in 5:15–16, Luke goes back to the themes already found in 4:40–41 and 4:42–44 – after numerous healings, both in 4:40 and 5:15 described with the verb *θεραπεύω*, Jesus goes to a deserted place – 4:42 and 5:16 – expressed by the same word *ἔρημος*. Moreover, in 5:16, Luke adds that the purpose of this seclusion was prayer.<sup>89</sup> Through the use of the imperfect tense (*ἦν [...] προσευχόμενος*), Luke indicates Jesus' habitual behaviour.<sup>90</sup> The summary's source should be sought in Mark 1:45.<sup>91</sup>

In 6:17–19, Luke returns to the mass healings and exorcisms already mentioned in 4:40–41, using, and significantly shortening, the longest summary in the Second Gospel (Mark 3:7–12).<sup>92</sup> While doing so, he uses the vocabulary he had already incorporated in 4:40–41, i.e. the verb *θεραπεύω* in the imperfect tense, to refer to physical healings and to

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out of town and attempted murder). In 4:32, the author emphasises again the positive reaction of the listeners, speaking of their amazement (verb *ἐκπλήσσω*) as a response to Jesus' preaching with authority (*ἐξουσία*).

85 Unlike Mark, who reports that Jesus healed many (*πολύς*), Luke emphasises that Jesus laid His hands on everyone (*ἐκαστος*) and healed them.

86 After mentioning John's imprisonment, Mark presents the essential content of the teaching (verb *κηρύσσω*) of Jesus in Galilee, while Luke informs the readers of the fate of the Baptist already in 3:20, limiting 4:14–15 to providing only general information about the successful (*δοξαζόμενος ὑπὸ πάντων*) teaching (verb *διδάσκω*) of Jesus in the Galilean synagogues.

87 While Mark contrasts the manner of preaching by Jesus ('as having authority', *ὡς ἐξουσίαν ἔχων*) with the style of teaching of the scribes, Luke, without using comparisons, merely states that the word of Jesus 'had authority' (*ἐν ἐξουσίᾳ*); cf. Rossé, *Il Vangelo di Luca*, 162.

88 Mark generally notes that Jesus taught (*κηρύσσω*) in the synagogues of Galilee and cast out evil spirits, whereas Luke only mentions the preaching (*κηρύσσω*), indicating the synagogues of Judea, not Galilee. Moreover, in the Gospel of Mark, the disciples interact with Jesus, while the Gospel of Luke mentions crowds. For Luke, the geographical name 'Judea' meant the whole country, not just its southern part; Cf. Bovon, *Luke 1*, 165; Fitzmyer, *The Gospel according to Luke (1–9)*, 555. See G. Schwarz, "Auch den anderen Städten? (Lukas IV. 43a)," *NTS* 23/3 (1977) 344.

89 Of all the Synoptics, Luke is the one who mentions this activity of Jesus most frequently, e.g. 3:21, 5:16, 6:12, 9:28, 11:1, etc.

90 As Fitzmyer aptly notes, 'Though Luke omitted the notice of Jesus' prayer in 4:42 [...], he now introduces it'; Fitzmyer, *The Gospel according to Luke (1–9)*, 575–576. Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 293; Green, *The Gospel of Luke*, 238.

91 Like Mark, Luke places the summary after the account of the healing of the leper (cf. Mark 1:40–45/Luke 5:12–14), but he does not directly link the summary with that single scene. Consequently, unlike Mark 1:45, Luke 5:15–16 is an independent literary unit; cf. Voltaire, *Das Lukasevangelium*, 218.

92 Luke introduced so many changes (both to the content and style) that one can even speak of a complete re-editing of the whole pericope; cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 331. Moreover, in

stress that all were healed.<sup>93</sup> Moreover, the author of the Third Gospel uses the verb *ἰάομαι*, 'to heal' (vv. 18 and 19) twice, which indicates the healing of many, both those suffering in body and spirit (cf. v. 18). From an editorial point of view, it should be noted that as the summary in 2:52 concludes the Infancy Narrative (chapters 1–2) and 4:42–44 summarised chapters 3–4, so 6:17–19 crowns the material contained in 5:1–6:16, while preparing the so-called *Sermon on the Plain* (6:20–49).<sup>94</sup> Thus, J. Nolland is right when he asserts that:

6:17–19 introduces a new major section of the Gospel in which Jesus for the first time specifically addresses disciples. The section 4:14–44 focused entirely upon Jesus. In 5:1–6:16 there is an interest in response to Jesus. Now in 6:17–19 Jesus addresses those whose response to himself has been that of becoming disciples; Jesus speaks to them about the status and demands of discipleship.<sup>95</sup>

Among all the summaries in the Gospel of Luke, the passage in 6:17–19 stands out for its pronounced emphasis on both the occurrence of healings – highlighted by the terms *θεραπεύω* (used once) and *ἰάομαι* (used twice) – and their widespread impact, underscored by the frequent use of *πολὺς* (twice) and *πᾶς* (three times) to convey their mass scale. This summary also provides the most extensive list of regions from which the crowds originated, vividly illustrating the broad reach of these transformative events.<sup>96</sup>

The twelfth summary in the Gospel of Luke is 8:1–3. It introduces a separate section, set out by 8:1–56 and devoted to Jesus' preaching of the good news of the kingdom of God.<sup>97</sup> This pericope is the author's original material. Commenting on 8:1–3, J.B. Green indicates that a summary is a literary device helpful in (1) connecting scenes, (2) presenting what was typical and (3) providing background information about the narrative. He also notes that 8:1–3 fulfils all three aforementioned functions.<sup>98</sup> In the previous summaries, when speaking of Jesus' teaching, Luke pointed to synagogues,<sup>99</sup> locating them in cities.<sup>100</sup> Meanwhile, 8:1–3 mentions villages for the first time alongside the cities.<sup>101</sup> It also first mentions Jesus's companions – the Twelve and many women.<sup>102</sup> Furthermore, as in 4:43,

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contrast to 4:40–41, in 6:17–19 Luke also mentions that the desire of the crowds was not only to be healed but also to listen to the words of Jesus (Mark does not mention it).

<sup>93</sup> Cf. v. 4:40: *ἅπας* and v. 6:19: *πᾶς*.

<sup>94</sup> Cf. Nolland, *Luke 1–9:20*, 274. Section 5:1–6:16 begins with the mention of the fishermen, Simon Peter and the miraculous catch (5:1–11) and ends with information about the appointment of the Twelve (6:12–16).

<sup>95</sup> Nolland, *Luke 1–9:20*, 276.

<sup>96</sup> The author of the Third Gospel lists successively: all of Judea, Jerusalem and the seacoasts of Tyre and Sidon. As in 4:44, the expression 'all of Judea' (v. 17) also relates to Galilee; cf. Bovon, *Luke I*, 213.

<sup>97</sup> Cf. Green, *The Gospel of Luke*, 315.

<sup>98</sup> Cf. Green, *The Gospel of Luke*, 316–317.

<sup>99</sup> Cf. 4:15, 4:44; cf. 4:31–32.

<sup>100</sup> Cf. 4:43; cf. 4:31.

<sup>101</sup> This way Luke expresses Jesus' desire for His teaching to reach all the people, including the inhabitants of the smallest villages. Up to that point, the Evangelist had only reported Jesus' stay in cities, e.g. Capernaum (4:31), Nain (7:11) or others (5:12; 7:37); cf. Mickiewicz, *Ewangelia według świętego Łukasza*, I, 411.

<sup>102</sup> The Evangelist mentions three women by name: Mary called Magdalene, Joanna and Susanna, which may be a reference to the mentioning of the names of the first three future apostles, i.e. Simon Peter, James and John, in 5:8,10.

the author states that Jesus' activity involves teaching (κηρύσσω) and preaching the good news (εὐαγγελίζω) about the kingdom of God.<sup>103</sup> Luke also adds that Jesus healed (θεραπεύω) the women from both sickness and evil spirits.

The concise summary in Luke 8:40 highlights Jesus' return from the Decapolis to Galilee. This brief literary unit serves a dual purpose: it acts as a transitional bridge between events, while also reflecting editorial intent, seamlessly linking two distinct episodes occurring on opposite sides of the lake.<sup>104</sup> The enthusiasm of the crowd waiting for Jesus is emphasised by the mention of their benevolent disposition (verb ἀποδέχομαι) and through generalising πάντες, 'all' were waiting for Him. The very act of waiting is extended in time through the formation of εἰμί in the imperfect tense + the participle from the verb προσδοκάω.

Luke places the following two summaries in 9:6 and 9:10–11 in the context of Jesus' sending out the Twelve and their return.<sup>105</sup> The information about the departure of the Twelve in 9:6 is the practical implementation of Jesus' actions and words spoken to them in 9:1–5.<sup>106</sup> At the same time, by mentioning the Twelve's preaching of the good news (εὐαγγελίζω) and healing (θεραπεύω), the author creates an *inclusio* with vv. 1–2.<sup>107</sup> Furthermore, the disciples, unlike their Master, preached only in villages.<sup>108</sup> Also, the summary in 9:10–11 forms an *inclusio* with 9:6, encompassing vv. 7–9, speaking of the anxiety of the tetrarch Herod.<sup>109</sup> In 9:11, Luke once again presents Jesus in front of the crowds, teaching about the kingdom of God (λαλέω in the imperfect tense + βασιλεία τοῦ θεοῦ<sup>110</sup>) and healing (ἰάομαι in the imperfect tense<sup>111</sup>). Additionally, the attitude of Jesus receiving the crowds, expressed by the verb ἀποδέχομαι, is a reference to the summary in 8:40, where it is the crowds who receive (ἀποδέχομαι) Jesus.

103 In 4:43, only the preaching of the good news (εὐαγγελίζω) of the kingdom of God is mentioned. The verb κηρύσσω does not appear there. However, the intensification/necessity of preaching is emphasised by Jesus' use of the verb δεῖ.

104 The *Vorlage* for Luke 8:40 is Mark 5:21 – this verse connects the same single events as in Luke, i.e. the healing of the demon-possessed man, the resurrection of Jairus' daughter and the healing of the woman suffering from haemorrhage.

105 Section 9:1–50 focuses on the appointment of the Twelve; J.B. Green calls it 'Jesus' identity and the nature of discipleship'; cf. Green, *The Gospel of Luke*, 351.

106 Cf. Mark 6:7–13, where the last two verses (vv. 12–13) constitute the *Vorlage* for Luke 9:6. However, the author of the Third Gospel made far-reaching changes to the Marcan text, abandoning, among others, the mentions: (1) of the Twelve's call to repentance (in favour of their preaching of the good news), (2) of their exorcist activity, (3) of their anointing of the sick with oil.

107 Cf. Bovon, *Luke 1*, 347. Cf. the presence of θεραπεύω in v. 1 and κηρύσσω + βασιλεία τοῦ θεοῦ in v. 2. Moreover, in 9:1, Jesus gives the Twelve power (δύναμις) and authority (ἐξουσία) over all unclean spirits (cf. 6:19: δύναμις and 4:32: ἐξουσία), while in 9:2, the verb ἰάομαι appears in the context of healing from illness (cf. 6:18–19). However, 9:1–2 cannot be classified as a summary due to the absence of the imperfect tense, for example.

108 See the commentary on 8:1–3 above.

109 Luke 9:10–11 is based on Mark 6:30–33. In 9:10a, Luke, for editorial reasons, omits the mention by Mark of the Twelve's account of their teaching (Mark 6:30), limiting the narrative to their account of their deeds. The material in Luke 10b–11 was thoroughly re-edited by the author so that it only loosely follows Mark's *Vorlage*.

110 Cf. 4:43, 8:1, 9:2

111 Cf. 6:18–19, 9:2.

The short summary in 13:22 is the only one that Luke sets in the context of Jesus' journey to Jerusalem.<sup>112</sup> The reader is informed that Jesus travelled through (διαπορεύομαι in the imperfect tense) cities/towns and villages, teaching (διδάσκω) and proceeding to His destination. The mention of cities/towns and villages is a reference to the summary in 8:1–3, while the use of διδάσκω brings to mind 4:14–15 and 4:31–32. Furthermore, the verb in the participle, with the additional consideration of the context preceding and following 13:22, describes in detail Jesus' teaching and stresses the didactic nature of His journey.<sup>113</sup>

The last two summaries in the Third Gospel – 19:47–48 and 21:37–38 – concern Jesus' stay in Jerusalem, forming an *inclusio* around His entire teaching activity in the temple (chapters 21–22). In 19:47–48, Luke uses Mark 11:18 but re-edits it thoroughly to underline the contrast between the positive reaction of the crowd to the teaching and the hostile attitude of the high priests and scribes.<sup>114</sup> In turn, 21:37–38 is the Evangelist's original material. In both 19:47 and 21:37, Jesus' teaching is described with the verb διδάσκω,<sup>115</sup> while its recipients are referred to as 'all the people'.<sup>116</sup> Additionally, the last summary – 21:37–38 – presents the actions of Jesus and the people as extended in time by using the imperfect tense (ἦν, ἡυλίζετο, ὠρθηζεν) and double use of the so-called *accusativus temporis*.<sup>117</sup> ('accusative of extent'<sup>118</sup> in English): τὰς ἡμέρας – τὰς [...] νύκτας. Those expressions cover Jesus' life at the end of His public activity.<sup>119</sup> Additionally, 21:37–38 is a transition to the narrative about Jesus's suffering and death (chapters 22–23).

## Conclusions

Textual analysis of the Third Gospel reveals that eighteen passages qualify as summaries, including: (1) 1:65–66, (2) 1:80, (3) 2:40, (4) 2:52, (5) 3:18, (6) 4:14–15, (7) 4:31–32, (8) 4:40–41, (9) 4:42–44, (10) 5:15–16, (11) 6:17–19, (12) 8:1–3, (13) 8:40, (14) 9:6, (15) 9:10–11, (16) 13:22, (17) 19:47–48 and (18) 21:37–38. These summaries are interconnected in several significant ways, shedding light on Luke's narrative strategy and theological emphasis.

First, they share a consistent vocabulary that underscores Jesus' sustained teaching ministry. Luke employs key verbs to depict this activity: (1) διδάσκω (to teach) in 4:14–15,

<sup>112</sup> Cf. 9:51.53; 13:33; 17:11; 18:31; 13:22 is the Evangelist's original material.

<sup>113</sup> Cf. Bovon, *Luke* 2, 310.

<sup>114</sup> Cf. Mickiewicz, *Ewangelia według świętego Łukasza*, II, 331.

<sup>115</sup> Cf. 4:15.31; 13:22.

<sup>116</sup> 19:48: ὁ λαός [...] ἅπας; 21:38: πᾶς ὁ λαός. Thus, one cannot agree with J.B. Green, who argues that 21:37–38 forms an *inclusio* with 20:1; cf. Green, *The Gospel of Luke*, 743.

<sup>117</sup> Cf. A. Piwowar, *Składnia języka greckiego Nowego Testamentu* (Materiały Pomocnicze do Wykładów z Biblistyki 13; Lublin: Wydawnictwo KUL 2017) 92–93.

<sup>118</sup> Cf. F. Blass – A. Debrunner, *Grammatik des neutestamentlichen Griechisch*, 15 ed. (ed. F. Rehkopf) (Göttingen: Vandenhoeck & Ruprecht 1979) § 161.

<sup>119</sup> Cf. Bovon, *Luke* 3, 124.

4:31–32, 13:22, 19:47–48 and 21:37–38; (2) κηρύσσω (to proclaim) in 4:42–44 and 8:1–3; and (3) λαλέω (to speak) in 9:10–11.<sup>120</sup> This teaching centres on the good news of God's kingdom, a theme evident in 3:18 (John the Baptist), 4:42–44, 8:1–3 and 9:6 (the Twelve). The settings for these teachings are diverse, encompassing (1) synagogues (4:14–15, 4:42–44; cf. 4:31–32), (2) cities, towns, and villages (4:31–32, 4:42–44, 8:1–3, 9:6, 13:22; cf. 9:10–11), (3) the plain (6:17–19), and (4) the temple (19:47–48, 21:37–38).

Second, these summaries balance Jesus' teaching with accounts of widespread healings, employing verbs such as (1) θεραπεύω (to heal) in 4:40–41, 6:17–19, 8:1–3, and 9:6 (the Twelve), and (2) ἰάομαι (to cure) in 6:17–19 (twice) and 9:10–11. These healings address both physical ailments and spiritual oppression, reflecting the holistic nature of Jesus' ministry.<sup>121</sup>

Third, Luke's compositional skill shines through in eight summaries crafted from original material: (1) 1:65–66, (2) 1:80, (3) 2:40, (4) 2:52, (5) 3:18, (6) 8:1–3, (7) 13:22, and (8) 21:37–38.<sup>122</sup> This demonstrates his literary finesse, as he deftly uses the summary genre to link individual episodes, create *inclusios* that highlight key pericopes, and provide smooth transitions between larger narrative sections.

Fourth, unlike Mark and Matthew, who confine summaries to Jesus' Galilean ministry,<sup>123</sup> Luke extends this device beyond regional boundaries. He introduces 13:22 during Jesus' journey to Jerusalem and includes 19:47–48 and 21:37–38 to depict activity in the holy city. Notably, however, the healing acts within these summaries remain exclusive to Galilee.

Fifth, while Matthew's summaries predominantly emphasise Jesus' healings as a counterpoint to His extended discourses,<sup>124</sup> Luke presents a harmonious blend of preaching and healing, with a subtle tilt toward teaching.<sup>125</sup> This balance aligns with the Third Gospel's structure, which lacks the lengthy speeches characteristic of Matthew.

Sixth, the abundance and strategic placement of these summaries throughout Luke's narrative encapsulate the central themes of Jesus' life and mission. They touch on His

120 The summary in 5:15–16 should also be mentioned, where Luke says that the crowds gathered to listen (ἀκούω) to Jesus, which implies that he was preaching.

121 The summaries in 9:6 and 9:10–11, when mentioning the healings performed by the Twelve and Jesus, do not specify what kind of diseases were healed. However, the texts highlight the significant number of the healings: 9:6: θεραπεύω + πανταχοῦ; 9:11: τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.

122 In comparison, there are eight summaries in the Gospel of Matthew: (1) 4:23–25, (2) 8:16–17, (3) 9:35–36, (4) 12:15–21, (5) 14:13–14, (6) 14:34–36, (7) 15:29–31, (8) 19:1–2 and each is rooted in Mark's material; cf. P. Herok, "Summary Statements," 631. As regards the Gospel of Mark, according to W. Egger, it contains thirteen summaries: (1) 1:14f, (2) 1:21f, (3) 1:32–34, (4) 1:39, (5) 1:45, (6) 2:1f, (7) 2:13, (8) 3:7–12, (9) 4:1f, (10) 6:6b, (11) 6:30–34, (12) 6:53–56, (13) 10:1; cf. W. Egger, *Frohbotschaft und Lehre*, 2.

123 The last summary in the Gospel of Matthew – 19:1–2 – contains information about Jesus leaving the region; cf. Mark's final summary – 10:1 – also states that Jesus changes location but does not mention Galilee.

124 With the exception of 14:36 (διασώζω), the verb θεραπεύω appears in all Matthew's summaries.

125 In Luke's summaries, the verbs referring to teaching appear nine times, while those indicating healing appear seven times. The question remains whether the information contained in 4:41 about demons coming out of many should be taken into account. There is no direct reference to Jesus as the reason for it. Linking spiritual releases with θεραπεύω in 4:40 seems possible; in 6:18, this verb refers to exorcisms. Regardless of the decision, Jesus' teaching activity is stressed more.

teaching and healing, the locations of His ministry, His companions, and the recipients of His actions. Spanning His entire earthly existence – and even its prelude – the summaries offer a succinct yet comprehensive portrait of the Son of God's presence among His people (cf. 7:16), complementing the detailed accounts in individual episodes. Through this approach, Luke masterfully weaves a cohesive and theologically rich narrative.

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