



UNTO THEE IN ORDER,
MOST EXCELLENT FRIEND...

THE SYNPROB LETTER

“CONCERNING THE RESTORATION OF THE GOSPEL OF CHRIST”

1983 Fall began
1987 Spring finished
2000 amended with text from William’s Hypothesis
3.1.05 tcat file completed
3.30.11 began to spell check and reformat
4.4.11 finished

THE SYNPROB LETTER

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“CONCERNING THE RESTORATION OF THE GOSPEL OF CHRIST”

GENERAL SECRETARY
THE CHURCH AT TROUTDALE

THE SYNPROB LETTER



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"CONCERNING THE RESTORATION OF THE GOSPEL OF CHRIST"



TABLE OF CONTENTS

- PART I: THE SYNOPTIC PROBLEM
A Working Definition
Conflicting Chronology
Disordinate Gospel Accounts
Example: The Temptations Of Christ
A General Confusion
A Common Response
In Conclusion: "But Their Witnesses Agreed Not"
- PART II: THE TRADITION OF THE SYNOPTIC PROBLEM
A Scholastic History
The Lost Gospel
A Developed Solution
A Synful Impasse
The End Of A Scholastic Aberration
- PART III: SETTING THINGS IN ORDER
Luke's Prologue: "Rightly Dividing The Word Of Truth"
Line Upon Line Comments
- PART IV: THE DECLARATION OF THE APOSTLES
The Parable Of The Lord: "Because Seeing They See Not"
The Secret Of The Saints
The Apostolic Church
Spreading The Good News
Early Persecutions
The Beginning Of Sorrows
The Great Inquisition
The Apostasy
At The Dawning Of A New Age
A Grand Stratagem
Pearls Of Wisdom
The Ministry Of The Word
A Two-Edged Sword

PART V: TRYING THE WORD
Three Samples Of First-Again Events found on page twenty-five

Reader Please Note:

Located at page nine in the appendix of THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is found the parent study of all first-again events:

First-Again Events
Special Studies
The Trial Of Peter: "By The Numbers"
The Palace Of Caiaphas
A Working Definition Of First-Again Events
The Value Of A True Harmony
A Word Concerning Chronology
Principle Dates

PART VI: THE RESTORATION OF THE COMMON GOSPEL
The Conflation Of The Trial Of Christ Before The Sanhedrin

PART VII: NOW IS THE ACCEPTED TIME
Looking Forward
Luke's Prologue: Again, "Rightly Dividing The Word Of Truth"
The Work Of The Ministry
The Author
The Mover
THE GOSPEL OF CHRIST ACCORDING TO WILLIAM
The Logo
Again, THE GOSPEL OF CHRIST ACCORDING TO WILLIAM
Till All Be Fulfilled
Coming To The End

APPENDIX: NOTES AND QUOTES
In Conclusion
Shalom!

I TIMOTHY 1

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 (Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane,...

10 ...for liars, for perjured persons, and if there be any other "thing" that is contrary to sound doctrine;)

11 According to the glorious gospel of the blessed God, which was committed to my trust.

PAUL

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PART I: THE SYNOPTIC PROBLEM

A WORKING DEFINITION

The four gospel accounts of Matthew-Mark-Luke-John are synoptic testimonies which comprise what is commonly called the gospel of Christ. Synoptic means eye-to-eye. The synoptic problem is the disagreement found between the four gospel accounts, with the crux of the problem being their conflicting chronologies, their disordinate arrangement of dramatic events, and a general confusion surrounding the over-all gospel narrative. The prologue to Luke's gospel account cements the problem:-

LUKE 1

- 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

CONFLICTING CHRONOLOGY

In Luke's prologue we are informed that the many proceeding him were eyewitnesses of the LORD Jesus and ministers of his gospel, with Luke himself having had perfect understanding of all things from the very first. With this background information we note that Matthew-Mark-Luke record Jesus being baptized, conducting a six month public ministry, with Christ crucified on friday the sixth day of the week, being the day after the Passover. However, a change of seasons at the feeding of the 5,000, found recorded in John's gospel that "there was much grass at the place," would allow an eighteen month public ministry; (in fact, this additional twelve months would be most welcome due to the great improbability that Jesus could have accomplished in only six months all the events recorded by Matthew-Mark-Luke.) And although John's gospel is in perfect agreement with Matthew-Mark-Luke during the feeding of the 5,000, he has to the dismay of the others a total of four passovers, with Christ crucified on friday the sixth day of the week, being the day before the Passover. There is therefore a major synoptic problem caused by these eyewitnesses and ministers of the word, who agree neither on the length of the Lord's public ministry nor on the calendar date that he was crucified, and yet are in complete agreement in the feeding of the 5,000.

DISORDINATE GOSPEL ACCOUNTS

Luke understood the importance of the order of scripture, knowing that for his gospel account to be received as an authentic biography of Jesus of Nazareth, the dramatic events had to be set forth in their true historical order. Likewise, if the “many” mentioned in his prologue mistakenly recorded events out of their true historical order, then their gospel accounts could not be lawful depositions having a perfect historicity; causing Luke to believe in a confused declaration of eyewitnesses who “couldn’t get their story straight.” And furthermore, if the “many” deliberately recorded dramatic events out of their true historical order, they would be guilty of bearing false witness; causing the hearers out of confusion to either reject their gospel accounts, or to supersede them with a religious tradition that justified itself by apologizing for these apostolic “ministers of the word”. And if this be the case, their gospel accounts would be the greatest hoax ever played on mankind, aided and abetted by generation upon generation of religious superstition and myth-making.

An example of disordinate gospel accounts is best illustrated by the temptations of Christ in the wilderness:-

MATT 4:1-11	MARK 1:12-13	LUKE 4:1-13
1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred.	12 And immediately the Spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts;...	1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
	<complete agreement>	
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.	<stones vs. stone>	3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	<different quotes>	4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

MATT 4:1-11	MARK 1:12-13	LUKE 4:1-13
<p>5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,</p> <p>6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>	<p><city vs. mountain></p> <p><different dialogue></p>	<p>5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.</p> <p>6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.</p> <p>7 If thou therefore wilt worship me, all shall be thine.</p>
<p>7 Jesus said unto him, It is written again, Thou shalt not tempt the LORD thy God.</p>	<p><different quotes></p>	<p>8 And Jesus answered and said unto him, Get thee behind me Satan: for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve.</p>
<p>8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;</p> <p>9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.</p>	<p><mountain vs. city></p> <p><different dialogue></p>	<p>9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:</p> <p>10 For it is written: He shall give his angels charge over thee, to keep thee:</p> <p>11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>
<p>10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve.</p>	<p><different quotes></p>	<p>12 And Jesus answering said unto him, It is said, Thou shalt not tempt the LORD thy God.</p>
<p>11 Then the devil leaveth him, and, behold, angels came and ministered unto him.</p>	<p>13 ...and the angels ministered unto him.</p> <p><complete agreement></p>	<p>13 And when the devil had ended all the temptation, he departed from him for a season.</p>

A GENERAL CONFUSION

All four gospel accounts record the resurrection of Christ on a Sunday morning from the tomb of Joseph of Arimathea located just outside Jerusalem. However, the ensuing events in the four gospel accounts create a general confusion as to what actually happened after the resurrection, with the main concern being the time and place of the ascension. Matthew records that Christ appeared to his disciples some time after his resurrection, at a mountain in Galilee where he had appointed them, with no record of an ascension. Mark records that Christ appeared to his disciples on the day that he was resurrected, Sunday evening in Jerusalem as they sat at meat; and that upon giving his great commission, he ascended up into heaven. Luke records that Christ appeared to his disciples on the day that he was resurrected, Sunday evening in Jerusalem as they sat at meat; and that upon commanding them to “tarry ye in the city of Jerusalem until ye be endued with power from on high,” he led them out as far as to Bethany, where he ascended up into heaven. John records that Christ appeared first to his disciples on the day that he was resurrected, Sunday evening in Jerusalem as they sat at meat; that Christ appeared a second time to his disciples eight days later as they sat at meat; that anon Christ appeared a third time to his disciples at the sea of Tiberias; and finally, that he wandered off into Galilee with his disciples following, with no record of an ascension. And last but not least, the Book of Acts must be included, which records that a full forty days after his resurrection, Christ ascended from the mount of Olives in broad daylight before a multitude of eyewitnesses!

A COMMON RESPONSE

Apologists have traditionally responded to the synoptic problem by asserting that the different perspectives of the eyewitnesses somehow “explains away” their disagreements. (But this is utter sophistry; the fact is that testimony from different perspectives always gives a fullness of understanding, not disagreement followed by endless apologies.) The apologist then opts to supersede the authority of the “eyewitnesses and ministers of the word” with a mystery ministry of the Holy Spirit, enshrouding their disagreements with the assertion that the Spirit made them “write what they wrote”. And if that isn’t enough, this mystery ministry then enables a grand consideration of all four gospel accounts; allowing the apologist himself to “think what they thought,” loudly asserting with an apostolic mantle that the disagreements are caused by the charismatic concerns of the writers: that the eyewitnesses’ evangelical zeal caused them to depart from the true historical gospel in order to allow the Holy Spirit to minister in a special way for a special reason to a special person with a special theme in mind;...(and at this juncture he is compelled to expand upon that special theme at great length: and this he does not in his own name, but in the names of the apostles and the Holy Spirit, having a great wisdom in all these matters). And therefore, the stratagem of appealing to the illusive nature of perspective, mystery, and charisma creates a lily-field scarecrow made in the image of his own apologist: a double-minded strawman unstable in all his gospels; who groans under the weight of his own apologies, while hanging from his own stake.

IN CONCLUSION: "BUT THEIR WITNESS AGREED NOT"

Therefore, a working definition of the synoptic problem is best defined as the disagreement found between the eyewitness testimony of Matthew-Mark-Luke-John. It is a great irony during the trial of Christ before the Sanhedrin that Mark rests upon a point of law that requires the complete synoptic agreement of all witnesses:-

MATT 26:59-63		MARK 14:55-61
<p>59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.</p>	<p><point of law></p> <p><But the testimony of these "false" witnesses does in fact agree.></p>	<p>55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him; but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.</p>
<p>62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?</p>	<p><point of law></p>	<p>59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?</p>
<p>63 But Jesus held his peace.</p>		<p>61 But he held his peace, and answered nothing.</p>

PART II: THE TRADITION OF THE SYNOPTIC PROBLEM

A SCHOLASTIC HISTORY

Wm. R. Farmer in *THE SYNOPTIC PROBLEM: "A Critical Analysis"* (pp.1-6) states, "In the eighteenth century the central problem facing the student of the Gospels was that of chronology. True chronology was regarded as essential for true history. The conflicting chronologies of the four canonical Gospels cast doubt in the minds of thinking men concerning the reliability of these documents as trustworthy witnesses. The older type of "gospel harmonies" designed to reconcile the accounts of all four Gospels were replaced by a new type of "gospel parallel," where no attempt was made to include the gospel of John, except where in isolated instances there was some evidence of a close connection between John and one or more of the other three. This reflected a consciousness that Matthew, Mark, and Luke were more closely related to one another than they were to John. The most famous and influential of these new gospel parallels was that of Griesbach, published 1774-1775. In the beginning of [Griesbach's parallel], which in its successive editions was to become a handbook for subsequent scientific investigators, Griesbach confessed to "the heresy" of doubting the possibility of harmonizing even the closely related but conflicting chronologies of Matthew, Mark, and Luke. In other words, Griesbach's harmony, if a harmony at all, was a harmony to end harmonization. Henceforth, those [synoptic scholars] who followed in his footsteps would no longer seek to reconcile the conflicting chronologies of the Gospels, but rather would seek to understand the relationships between the Gospels in terms of their direct literary dependence, or in terms of their indirect literary dependence through the mutual use of earlier hypothetical sources."

THE LOST GOSPEL

These earlier hypothetical sources were imagined to be lost gospels of the bible. The private invention of a hypothetical gospel by "scientific" investigators of the synoptic problem has resulted in an uncontrolled plethora of solutions. Synoptic scholars assume that another source, (which they formally refer to as "Q", from the German word "*quelle*", meaning "source,") holds the key to understanding the synoptic problem, theorizing that the literary disagreements between the canonical gospels were caused by the authors epitomizing or "borrowing" from a lost gospel.

A DEVELOPED SOLUTION

Therefore, in order to "solve" the synoptic problem, the synoptic scholars first separated the gospel of John from Matthew-Mark-Luke. (This had to be done because John's gospel had four passovers with Christ crucified before the Passover; while Matthew-Mark-Luke have one passover with Christ crucified after the Passover; and the scholars could find no way to reconcile this major chronological disagreement. So they separated the gospel of John claiming that it was so spiritual that it should always be treated off by itself.) But that still didn't make the synoptic problem go away, because they found that the chronologies and dramatic events of Matthew-Mark-Luke didn't agree either; that the three gospels had their own little synoptic problem! So the synoptic scholars continued to develop their solution by making

a new “parallel” of the three gospels. They did this by arranging the accounts of Matthew-Mark-Luke in such a manner that their gospels had an over-all agreement on a literary basis. (For example, the Sermon on the Mount in Matthew 5:1-7:29 and the Sermon on the Plain in Luke 6:17-49 were placed in parallel because of the similar beatitudes in both; and likewise, the Temple Discourse in Luke 21:5-36 and the Olivet Discourse in Matt 24:3-25:46/Mark 13:3-37 were placed in parallel because of their similar eschatology and prophecy.) They then used the invention of an earlier hypothetical source to explain away the remaining discrepancies, leaving themselves to follow after a three-legged parallel while carrying a lost gospel that spawned an endless patchwork of theories, apologies, and historical myth-making;...leaving themselves ever learning, and never able to come to the knowledge of the truth!

A SYNFUL IMPASSE

In The Jerome Biblical Commentary: “The Synoptic Problem” written by Frederick Gast is a thorough review of the “syn” problem which arrives at the following conclusion:-

[40:25] “All the time and effort put into the consideration of the Syn Problem over the past century and a half have not been in vain. For each attempt at a solution—though faulty in some area—has contributed some insight. With each new insight we are brought closer to the complete answer. Yet the origins of the Syn, going back as many centuries as they do, are difficult to perceive. We are still a long way from a completely satisfactory answer. Perhaps the problem will never be totally solved. The challenge, however, still remains and will continue to be accepted by dedicated scholars.”

THE END OF A SCHOLASTIC ABERRATION

The end of this scholastic aberration is the heresy of denying that the four canonical gospels are the inspired and inerrant accounts of apostolic eyewitnesses; denying that each gospel is a true historical account qualified only by the perspectives of the individual witnesses and their selection of testimony; denying that all four gospels are lawful depositions in complete agreement, able to withstand any challenge to their content or authenticity; and furthermore, denying that all questions concerning the interrelationships of the four gospels are best answered by having a perfect understanding of how they interlock to set forth in order a declaration of those things which are most surely believed among the saints! Amen.

PART III: SETTING THINGS IN ORDER

LUKE'S PROLOGUE:

"RIGHTLY DIVIDING THE WORD OF TRUTH"

Rightly dividing the word of truth in Luke's prologue holds the key to having a perfect understanding of the four gospel accounts as they interlock to set forth in order a declaration of those things which are most surely believed among the saints; especially the synoptic agreement vested in what is commonly called "The Declaration of the Apostles." Luke's prologue is "rightly divided" as follows:-

	LUKE 1:1-4	LUKE "RIGHTLY" DIVIDED
1.	Forasmuch as many	Forasmuch as Matthew-Mark-John
2.	have taken in hand	have undertaken together
3.	to set forth in order	to arrange in chronological order
4.	a declaration	a "recital" in three-part harmony
5.	of those things	of those three gospel accounts
6.	which are most surely ,	which are most surely
	believed among us	believed among us,
7.	even as they	even as Matthew, Mark, and John
	delivered them	delivered each individual gospel account
	unto us,	unto us,
8.	which from the beginning	which from the beginning
		of the ministry of the LORD Jesus
9.	were eyewitnesses,	were apostolic eyewitnesses,
10.	and ministers	and ordained composers
	of the word;	of the gospel of Christ;
11.	it seemed good to me also,	it seemed good to me also,
12.	having had perfect	having had perfect
	understanding	synoptic understanding
13.	of all things	of all four gospel accounts
14.	from the very first,	from the very beginning
		of their composition, even from "above",
15.	to write unto thee in order,	to write unto thee in sequence,
16.	most excellent Theophilus,	most excellent Friend of God,
17.	that thou mightest know	that you might know
	the certainty	the reliability
18.	of those things,	of those gospels, (whether ours or
		"another" makes no matter,)
19.	wherein thou	wherein you
	have been instructed.	have been orally instructed.

LINE UPON LINE COMMENTS

Line 1 comment on “many”:

If the “many” in Luke’s prologue does not refer to Matthew-Mark-John, then the only alternate reading would be that the “many” refers to certain “lost” apostles, who personally delivered to Luke’s fellowship a written declaration; which after the writing of Luke’s gospel account simply vanished, becoming the celebrated “lost” gospel of the bible! Could it be that Luke’s fellowship failed to copy and distribute holy scripture once delivered unto them by the saints because they were too busy copying and distributing Luke’s gospel? Or could it be that these “lost” gospels were supplanted by the inspired hearsay of Matthew-Mark-John who had neither place nor ministry in Luke’s fellowship? Hardly. The false assertion that the “many” in Luke’s prologue does not refer to Matthew-Mark-John eventually leads to the heretical position that those three gospel accounts were not written by apostolic eyewitnesses: to wit, that all four gospel accounts evolved into existence independent of each other from 65 A.D.-200 A.D., (a process which a secular humanist might call “scriptural evolution;”) that because the four gospel accounts evolved “here a little, there a little” they are not lawful depositions, having a perfect historicity, subject to any natural consideration of time-distance-movement; that the four gospel accounts are not in synoptic agreement and the problem is insoluble; and therefore, the four gospel accounts do not interlock in perfect synoptic agreement to set forth in order a Declaration of the Apostles. In conclusion, to assert that the many referred to in Luke’s prologue are not apostolic eyewitnesses and ministers of the word who composed the gospel accounts of Matthew-Mark-John is to fundamentally deny that all scripture is given by inspiration of God and “the scripture cannot be broken”.

Line 3 comment on “to set forth in order”:

[strong’s 1299. *diatasso*; from 1223 and 5021; to arrange thoroughly, i.e., (spec.) institute, prescribe, ect:-appoint, command, give, (set in) order, ordain.] The gospel accounts of Matthew-Mark-John were set forth “by arrangement” to establish a limited declaration; it being known that Luke’s gospel account was needed to complete the work.

Line 4 comment on “declaration”:

[strong’s 1335. *diegesis*; a recital:-declaration; from 1334. *diegeomai*; to relate fully:-declare, show, tell.] A declaration is established when two or more witnesses agree. Thomas Jefferson pleaded the cause of the spirit of America before the powers of the earth when he set forth in order the Declaration of Independence, proclaiming, “We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness;...And, for support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortune, and our sacred honour.”

Webster’s Third New International Dictionary defines “declaration” in law as 2a: the first pleading in a common-law action consisting of the plaintiff’s statement in order and at large of his cause of complaint and demand for relief: the narrative of the plaintiff’s case containing a count or counts [as in the case of the Declaration of Independence]; b: a statement made or testimony given by a witness or by a party to

a legal transaction usually not under oath [as in the case of the Declaration of the Apostles]; c: Scots law: the voluntary statement made by the accused at his preliminary examination in criminal proceedings, taken in writing, and signed by the accused, the judge, and witnesses [as in the case of those who in times past have been martyred for their faith.]

(Now in the case of the four gospel accounts, each individual “gospel” offers salvation to all those that believe on the Lord Jesus; but collectively they establish a declaration. And now that we are coming to the end of the times of the Gentiles, when the restoration of all things is to begin, it is needful to restore the Declaration of the Apostles as a lawful document, which initiates legal action against those who from the beginning have crucified to themselves the Son of God afresh, blasphemed the Holy Ghost, and persecuted the saints. For at the end of this legal proceeding all will stand before the judgment seat of Christ. Amen.)

Line 5 comment on “things”:

[strong’s 4229. *pragma*; from 4238; a deed; by impl. an affair; by extension a (material) object:-business, matter, thing, work.] The “things” refer to the individual gospel accounts of Matthew-Mark-John.

Line 6 comment on “most surely believed” among us:

[strong’s 4135. *plerophoreo*; from 4134 and 5409; to carry out fully (in evidence), i.e., completely assure (or convince), entirely accomplish:-most surely believe, fully know (persuade), make full proof of.] Luke’s fellowship was intimately involved in all aspects of the ministry of the word, even the proofreading of the arrangement of the declaration.

Line 7 comment on “delivered them”:

[strong’s 3860. *paradidomi*; from 3844 and 1325; to surrender, i.e., yield up, entrust, transmit:-betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.] The authors of the gospel accounts of Matthew-Mark-John delivered “them” (pl.) into the hands of Luke’s fellowship. It is obvious that the “them” in line 7 refers to the “things” in line 5. The word delivered/*paradidomi* is most pregnant. The same word is used at Mark 15:1, saying, “...and bound Jesus, and carried him away, and delivered/*paradidomi* him to Pilate.” Could it be that these apostolic eyewitnesses, according to Scot’s law, submitted their individual statements in writing before witnesses prior to being delivered up before kings and rulers?

Line 8 comment on “the beginning”:

[strong’s 746. *arkhay*; from 756; (prop. abstr.) a commencement, or (concr.) chief (in various applications of order, time, place, or rank):-beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.] Luke is referring to the beginning of the ministry of the Lord Jesus.

Line 9 comment on “eye-witnesses”:

[strong’s 845. *autoptes*; from 846 and 3700; self-seeing, i.e., an eye-witness:-eye-witness.] The Luke’s Prologue is literal.

Line 10 comment on “word”:

[strong’s 3056. *logos*; something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extens. a computation;

specifically (with the article in John) the Divine Expression (i.e., Christ):-account, cause, communication, doctrine, preaching, question, reason, treatise, word, work.] The authors of the gospel accounts of Matthew-Mark-John composed new testament scripture and ministered the “logos” of the gospel.

Line 11 comment on “it seemed good”:

Luke’s bottom-line motive for his involvement was a personal sense of goodness.

Line 12 comment on “perfect understanding”:

[strong’s 199; *akribos*; adv. from the same as 196; to be exact; exactly:-circumspectly, diligently, perfect (-ly).] [strong’s 3877. *parakoloutheo*; from 3844 and 190; to follow near, i.e., (fig.) attend (as a result), trace out, conform to:-attain, follow, fully know, have understanding.] The KJV translation is literal.

Line 13 comment on “all things”:

[strong’s 4229. *pragma*; see line 5 def.] Luke is now referring to all four gospel accounts.

Line 14 comment on the “very first”:

[strong’s 509. *anōthen*; from 507; from above; by anal. from the first; by impl. anew:-from above, again, from the beginning (very first), the top.] Luke’s source-authority of his perfect understanding is “from above.”

Line 15 comment on “order”:

[strong’s 2517. *kathexes*; from 2596 and 1836; thereafter, i.e., consecutively; as a noun a subsequent person or time:-after(-ward), by (in) order.] Luke is writing in sequence the fourth and final gospel account.

Line 17 comment on “know the certainty”:

[strong’s 1921. *epiginosko*; from 1909 and 1097; to know upon some mark, i.e., recognize; by impl. to become fully acquainted with, to acknowledge:-know, perceive.] [strong’s 803. *asphaleia*; from 804; security (lit. or fig.):certainty, safety.] The KJV translation is literal.

Line 18 comment on those “things”:

[strong’s 3056. *logos*; see line 10 def.]: Those “things” refer to a number of other gospels that were being preached at that time. Luke’s desire was that Theophilus might know that those “other” gospels were certainly false; and that the four gospel accounts which set forth in order the Declaration of the Apostles were certainly true. Again, the subtlety, implications, and levels of application of the full intent of Luke’s choice and arrangement of words is extremely rich...pregnant with wisdom.

Line 19 comment on “wherein”:

Luke is not referring to doctrines or teachings; his primary concern is that Theophilus know the “certainty” of those gospels “from which” he had been catechized.

Line 19 comment on “instructed”:

[strong’s 2727. *katecheo*; from 2596 and 2279; to sound down into the ears, i.e., to indoctrinate (“catechize”) or (gen.) to apprise of:-inform, instruct, teach.] Theophilus had been a recipient of religious instruction.

PART IV: THE DECLARATION OF THE APOSTLES

THE PARABLE OF THE LORD:

“...BECAUSE SEEING THEY SEE NOT; AND HEARING THEY HEAR NOT...”

In light of the restoration of the declaration delivered unto Luke, as evidently set forth in THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM, it is manifest that the writers worked in colleague from a master treatise, which they very carefully dismantled, and then crafted into four separate gospel accounts. Each individual gospel account sets forth in order a simple straightforward report, qualified only by the perspective of the witness and his selection of testimony; which upon examination is found to be a lawful deposition, having a perfect historicity, subject to any natural consideration of time-distance-movement, whose textual integrity is flawless; and thereby arouses no serious question that would challenge its content or authenticity. However, when the four gospel accounts are placed side-by-side, that their testimonies might agree, a synoptic problem emerges because the four gospels were crafted to function as a parable. The phenomenon of the synoptic problem, which runs throughout the testimonies, is an illusion caused by the parabolic design of the four gospel accounts. Acknowledging what is commonly called “The Parable of the LORD” is prerequisite for determining how the four gospel accounts set forth in order THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM. Did not the LORD speak in parables? As it is written,

MATT 13

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

And on a wednesday afternoon, being the fourth day of the Passion Week, the LORD's public ministry is concluded with the following:

JOHN 12

37 But though he had done so many miracles before them, yet they believed not on him:
 38 That the saying of Esaias the prophet might be fulfilled, which he spake, LORD, who hath believed our report? and to whom hath the arm of the LORD been revealed?
 39 Therefore they could not believe, because that Esaias said again,
 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
 41 These things said Esaias, when he saw his glory, and spake of him.

And if the Lord spoke in parables how much more so his apostles? Did not Simon Peter, a servant and an apostle of Jesus Christ, write unto us in his second epistle, saying,

II PETER 3

15 And account that the long suffering of our LORD is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

THE SECRET OF THE SAINTS

The secret of the saints was a perfect understanding of a common gospel, known only by the early church. And for Theophilus to know the certainty of those things wherein he had been instructed, (even the revelation of Jesus Christ,) he would have to enter into the parable of the LORD. But how?... (for therein lies the secret of the saints)... how could Theophilus become an eyewitness, having a perfect understanding of all things from the very first? Theophilus would be grafted into the gospel: he would see from all four perspectives while hearing each eyewitness gospel account. For the secret could only be understood by grace through faith: and that not of himself... it is a gift.

THE APOSTOLIC CHURCH

A perfect understanding of the gospel of Christ, with special attention given to fulfilled prophecy found in the Temple-Olivet discourse; as well as additional information gleaned from Acts and the Epistles, which undergirds the work of Jewish and Gentile writers; provides a skeletal picture of the apostolic church, especially the circumstances surrounding the "loss" of the common gospel.

SPREADING THE GOOD NEWS

In the beginning the LORD's apostles were successful in converting a small but devout following in Judea; who being equally effective as ministers of the word of his grace were able to set forth in order a full declaration of all that Jesus began both to do and teach. The way of the early church was by grace through faith: and that not of themselves: the revelation of Jesus Christ was a gift from God. The power of the gospel was in its simplicity: a relationship with God through the LORD Jesus Christ; with the fruit of that fellowship being a good conscience, faith unfeigned, and charity out of a pure heart.

EARLY PERSECUTIONS

The temple priesthood, under the leadership of Annas and Caiaphas, soon directed a select group of Pharisees with certain "others" to persecute the early church; and beginning from the temple they spearheaded the confiscation of property and imprisonments, scattering the followers of the LORD Jesus throughout Judea, Samaria, and all the nations. The result of the early persecution from Jerusalem was a tremendous reception of the gospel among the Gentiles, leaving the Roman empire shaking in its aftermath; for countless thousands forsook the religious rites ministered by the empire's priesthood, and walked in the way of Jesus of Nazareth; and great inroads of light were made into the darkest mysteries of Babylon.

THE BEGINNING OF SORROWS

The persecution of the early church, orchestrated from both Rome and Jerusalem, involved a bitter intrigue reaching into the highest levels of Jewish and Gentile society. The conflict was brought to a head by a major uprising in Judea, leaving Jerusalem destroyed in 70 A.D. with the priesthood slaughtered and the temple dismantled to its bedrock. The Jews were led away captive into all nations: a scattered people who worshiped God without the atonement of a temple sacrifice. The word of the LORD Jesus was fulfilled, which he spoke, saying,

LUKE 21

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

THE GREAT INQUISITION

In the aftermath both Jews and Gentiles freely assisted Rome with an inquisition to find those who had contributed to the Judean uprising. As the empire braced for a major bloodletting, certain "others," finding it necessary for their own survival, forsook the outward form of their Jewish heritage and headquartered their church in Rome; since their gospel of the kingdom had been used by the leaders of the Judean uprising to incite the people. Those apostates quickly yoked themselves with the empire's priesthood by authoring a conspiracy that convinced Caesar to scapegoat the early church as the secret instigators of the Judean uprising as well as the root cause of all the ills of the empire. Their rationale was the same as that used by Caiaphas which justified the murder of Jesus: "It was expedient for them, that these people should die, that the whole empire perish not." Therefore, with a treachery so perfect, a betrayal so widespread, and a justification so beautifully evil the early church was relentlessly pursued, delivered up, and martyred throughout the empire. The word of the LORD Jesus was fulfilled, which he spoke, saying,

MATT 24

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

MARK 13

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

THE APOSTASY

The destruction of the early church became Rome's standing order of the day, routinely carried out for generations to come, beginning with Domitian in 70 A.D. The incessant waves of persecution eventually silenced any public declaration of the gospel; surviving remnants remained scattered, wandering, their identities kept secret. And during this time certain "others" were busy planting the seeds of a new religion designed to supplant the early church. This new religion encouraged the Gentiles to mix the mysteries of Babylon with the law of Moses and the commandments of Christ. Their overtures of "holiness unto godliness" wooed the empire's priesthood; while the promise of "eternal life and glory" was being believed on by the people; and another way to heaven began to be preached from Rome, which would give rise to a whorish religion ministering an apostate gospel, that by the end of the times of the Gentiles would have inundated the whole earth.

AT THE DAWNING OF THE NEW AGE

Now while the church was breaking up under the onslaught, the LORD's apostleship convened in secret to review the circumstances surrounding the ministry of the word. For fifty years their fellowship had been a living guarantee that all men of good will could hear a full declaration of the gospel of Christ, with all saints able to minister a perfect understanding of the common salvation. But the church was being driven to the edge of extinction; and the apostleship knew that the scattering of the saints would usher in the beginning of the times of the Gentiles; that during those times the light of the full knowledge of the gospel of Christ would be kept hid from the world's eyes; and finally, that at the end of those times there would begin the restoration of all things: "for these things must first come to pass; but the end is not by and by."

A GRAND STRATAGEM

Therefore, the LORD's apostleship determined, in concert with their conflict, that as the church was being broken so would their declaration; as the saints were being scattered so would their testimonies. The common gospel would be condensed into a master treatise;...the master treatise would be broken down into a four-part declaration;...the four-part declaration would be split into four separate gospel accounts;...and finally, the individual "gospels" of Matthew, Mark, Luke, and John would be delivered into the hands of the saints. As it is written,

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us..."

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written..."

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

PEARLS OF WISDOM

The four gospel accounts comprise the whole declaration of the LORD's apostleship; with the ascension of Christ from Olivet, found recorded in the first fourteen verses of Acts, woven into the gospel accounts at the end of their declaration; providing a scriptural trail into the remainder of Acts, the Epistles, and the Book of Revelation. Each testimony is an orderly account of the life and ministry of Jesus of Nazareth; while

all four gospel accounts when placed side-by-side become a parable, challenging a student of the scriptures to "study to show thyself approved unto God, a workman that needs not be ashamed, rightly dividing the word of truth."

THE MINISTRY OF THE WORD

At the advent of the times of the Gentiles, the parable of the LORD became the ministry of the saints, who distributed the four gospel accounts as a silent witness to the judgment, mercy, faith, and love of God. But they themselves were the living testimonies of salvation by grace, whose spirits twinkled in a world that lied in darkness. And as the winds of persecution extinguished their lights, the holy scriptures of the LORD's apostleship were usurped by both idolaters and apostates as spoils of spiritual warfare; yea rather, as gifts to the Greeks.

A TWO-EDGED SWORD

Now the LORD's apostleship knew that they had cast their pearls before swine, who then greedily took them up into their own camps. But those idolaters and apostates, being ignorant of the parable, ensnared themselves by using the four gospel accounts independently of each other, calling them by their common names: the gospels of Matthew, Mark, Luke, and John. These four gospel accounts became unto them stumbling stones and rocks of offense; since they jostled for preeminence among themselves by arguing one gospel against another, spreading strife and division among their churches. And all this was done to cause them to be constantly turning and rending each other; while in the meantime the saints would be quietly ministering the truth of the scripture! The two-edged word of Jude rightly divides both the beginning and the end of the times of the Gentiles, saying,

JUDE

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only LORD God, and our LORD Jesus Christ.

THE TRIAL OF JESUS BEFORE THE SANHEDRIN

1385-1431

AGAIN...AND AGAIN...AND AGAIN:

"THE SCRIPTURE CANNOT BE BROKEN"

AN INTERNAL CROSS-EXAMINATION OF THE ORDER OF SCRIPTURE

With respect to "first-again events" the letter of the law requires (1) that the integrity of each individual gospel account be maintained; (2) that specific references to a first-again event be in tune with the first-event and keyed into the again-event; (3) that of any scripture bearing any relevance in any meaningful way to a first-again event, the first scripture reference establishes the beginning of that again-event's dramatic narrative; and (4) that the dramatic narrative be in harmony with all scripture of the declaration;...while the spirit of the law confirms that the four gospel accounts, as evidently set forth in THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM, (which are those things most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;) witness that the scripture cannot be broken.

PART V: TRYING THE WORD

PRINCIPLES AT PLAY
IN THE RECONSTRUCTION OF THE DECLARATION RECEIVED BY LUKE
AS EVIDENTLY SET FORTH IN

THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM

(1) With all scripture taken from THE AUTHORIZED KING JAMES VERSION of the bible, THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM treats the four gospel accounts of Matthew-Mark-Luke-John with “fundamental consideration,” when the scriptures are used in the orders in which they are evidently set forth in each gospel account, with no scripture omitted and none used more than once.

(2) The order of the scripture is determined by the testimony of the scripture.

READER PLEASE NOTE

Located on page nine in the appendix of THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is a complete study of all first-again events as arranged in the four gospel accounts, with:

Special Studies

The Trial Of Peter: “By The Numbers”
The Palace Of Caiaphas
A Working Definition Of First-Again Events
The Value Of A True Harmony
A Word Concerning Chronology
Principle Dates

THE EXAMINATION

To understand the various first-again events is to understand how the four gospel accounts interlock to set forth in order a complete dramatic narrative of who did what, where, and when.

“...always in tune,
never out of key,
in a most simple
four part harmony.”

EXAMPLES OF FIRST-AGAIN EVENTS

1394/MARK

First(1391/Matt 26:62; Mark 14:60):-"...and the high priest stood up in the midst, and asked Jesus..."

Ref(1393/Matt 26:63):-"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed."

Again(1394/Mark 14:61):-"Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed."

1406/MATT

First(1403/Matt 26:70; Mark 14:68):-"But he denied before them all, saying, I know not, neither understand I what thou sayest."

Again(1406/Matt 26:72):-"And again he denied with an oath, I do not know the man."

1414/MARK

First(1402/Mark 14:66-67):-"...there cometh one of the maids of the high priest: and when she saw Peter..."

Again(1414/Mark 14:69; John 18:25):-"And a maid saw him again..."

A WORKING DEFINITION OF FIRST-AGAIN EVENTS

Now the LORD's apostleship knew that the gospel of Christ would be restored at the end of the times of the Gentiles; and therefore, patterns were sewn into the four gospel accounts which would complement the restoration: one such pattern is found in first-again events. In the gospel of Mark an again-event at 2:1 records that Jesus "again" entered into Capernaum. (And if Mark specifically states "again" then there must be a "first" time in his narrative when Jesus entered into Capernaum; if not, then Mark's use of "again" would be purely rhetorical.) Searching backwards from 2:1, the corresponding first-event is found at 1:21. The second again-event in Mark's narrative is found at 2:13, where Jesus "again" goes forth by the sea-side. Searching backwards from 2:13, the corresponding first-event is found at 1:16. The third again-event in Mark's narrative is found at 3:1, when Jesus "again" entered into the synagogue. Searching backwards from 3:1, the corresponding first-event is found at 1:21. In this manner first-again events quietly enhance each narrative of the four gospel accounts. And as the scriptures of the four gospel accounts are set forth in order in the THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM, various first-again events interlock among themselves to enhance the restoration in the following ways: (1) first-again events establish that the apostles worked together in crafting the four gospel accounts; (2) first-again events present the four gospel accounts as true biography; (3) first-again events confirm the dramatic agreement that has always existed between the four gospel accounts; (4) first-again events provide the additional structural strength and dramatic integrity required to restore the declaration of the four gospel accounts; (5) and finally, first-again events witness that the order of scripture as evidently set forth in THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is again...and again...and again...correct!

THE VALUE OF A TRUE HARMONY

THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM sets forth in order according to the scriptures the basic historical event of who did what-where-when, providing a synoptic understanding of the four gospel accounts, without private interpretation or commentary. All scripture is taken from THE AUTHORIZED KING JAMES VERSION of the bible; and used in the order in which it is evidently set forth in each gospel account, with no scripture omitted and none used more than once; while the order of the scripture is determined by the testimony of the scripture.

THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is an invaluable tool for the study of scripture. Dramatic consideration of time-distance-movement can be precisely determined; while literary considerations of issues, doctrines, and concepts can be charted throughout the gospel.

A WORD CONCERNING CHRONOLOGY

The chronology of the gospel of Christ is comprised of many references to years and days of time found in all four gospel accounts. These references were crafted to function as a “parable within a parable,” understood according to THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM. A true chronology results from having a true harmony: and a true harmony results from having a perfect understanding of all these things.

PART VI: THE RESTORATION OF THE COMMON GOSPEL PRINCIPLES AT PLAY IN THE RESTORATION OF THE GOSPEL OF CHRIST ACCORDING TO WILLIAM

- 3) When two or more scripture verses are found ordered together in THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM, the words are treated with “specific consideration,” being conflated in the orders in which they are evidently set forth in each scripture verse, with no word omitted and none used more than once.
- (4) While scripture verses are being conflated no words can be added; except the word “and,” which is added in order to link together words or phrases.
- (5) Punctuation is only changed to complement conflated testimony. All upper case letters that do not begin a sentence-starting verse are changed to the lower case.
- (6) No word of scripture is changed, except “Theophilus” becomes “Friend of God.”
- (7) A proper name is at times substituted for its pronoun for clarity.
- (8) “Verily, verily...” always begins a new paragraph.
- (9) Parenthesis are added under the following conditions:-
 - an explanatory comment
 - a quotation of old testament scripture
 - a scripture ordered before or after the actual event

Concluding comment: Now in the restorative process, when two or more scripture verses were being conflated, each word was used in the order in which it is set forth in each scripture verse, with no one word omitted and no one word used more than once. Therefore, the original text of the common gospel, which is commonly called THE GOSPEL OF CHRIST ACCORDING TO WILLIAM, was restored by using the entire declaration of Matthew-Mark-Luke-John "...word upon word, word upon word; line upon line, line upon line; here a little, there a little." As it is written,

WM 722

Elias verily shall first come, and restore all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him.

THE TRIAL OF CHRIST BEFORE THE SANHEDRIN

1385-1431

1385

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where with him all the chief priests and the scribes and the elders were assembled. (Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.) And Simon Peter followed Jesus afar off unto the high priest's palace, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without.

1386

Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

1387

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?

1388

He saith, I am not.

1389

And when they had kindled a fire in the midst of the hall, and were set down together, Peter went in, even into the palace of the high priest: and Peter sat down among the servants, and warmed himself at the fire, to see the end.

1390

Now the chief priests, and elders, and all the council sought for false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, and many bare false witness against him, yet found they none: their witnesses agreed not together. And at the last there arose and came certain two false witnesses, and bare false witness against him, saying, We heard this fellow say, I am able to destroy the temple of God, and to build it in three days. I will destroy this temple that is made with hands, and within three days I will build another made without hands.

1391

But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

1392

But Jesus held his peace, and answered nothing.

1393

And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?

1394

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

1395

And Jesus said unto him, Thou hast said: I am: and nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

1396

Then the high priests rent his clothes, saying, He hath spoken blasphemy; what further need have we of any further witnesses? Behold, now ye have heard his blasphemy. What think ye? Ye have heard the blasphemy: what think ye?

1397

And they all condemned him to be guilty of death, and answered and said, He is guilty of death.

1398

And some began to spit on him: then did they spit on his face, and to cover his face, and to buffet him; and others smote him with the palms of their hands, saying unto him, Prophesy unto us, thou Christ! Prophesy: who is he that smote thee?: and the servants did strike him with the palms of their hands.

1399

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

1400 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

1401 But Peter denied him before them all, saying, Woman, I know him not.

1402 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

1403 But he denied before them all, saying, I know not, neither understand I what thou sayest.

1404 And he went out into the porch; and the cock crew.

1405 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

1406 And again he denied with an oath, I do not know the man.

1407 And after a little while another saw him, and said, Thou art also of them.

1408 And Peter said, Man, I am not.

1409 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

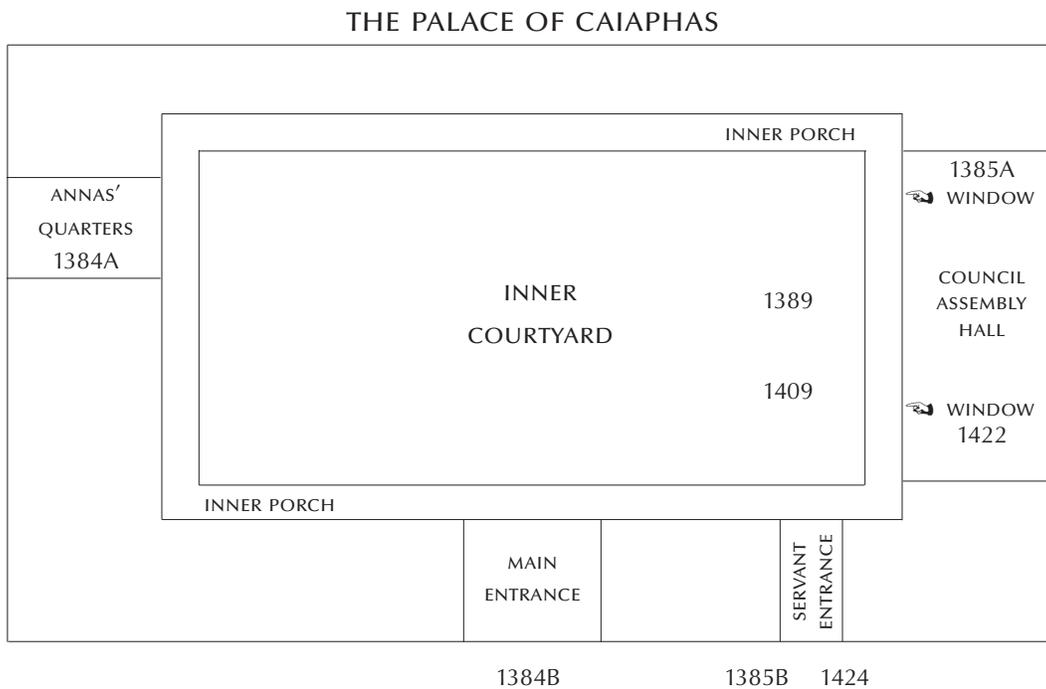
1410 The high priest then asked Jesus of his disciples, and of his doctrine.

1411 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

1412 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

1413 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound unto Caiaphas the high priest.)

- 1414 And Simon Peter stood and warmed himself. And a maid saw him again, and began to say to them that stood by, This is one of them.
- 1415 They said therefore unto him, Art not thou also one of his disciples?
- 1416 And Peter denied it again, and said, I am not.
- 1417 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
- 1418 And a little while after, they that stood by came unto Peter, and said again to him, Surely thou also art one of them: for thou art a Galilean; and thy speech agreeth thereto and bewrayeth thee.
- 1419 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 1420 But then began Peter to curse and to swear: and he then denied again, saying, Man, I know not what thou sayest! I know not the man! I know not this man of whom ye speak!



- 1421 And immediately, while he yet spake, the second time the cock crew.
- 1422 And the Lord turned and looked upon Peter.
- 1423 And Peter remembered the word of the Lord Jesus, how he had said unto him, Before the cock crow, thou shalt deny me thrice.
- 1424 And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept: and he went out, and wept bitterly.
- 1425 And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against them.
- 1426 And when the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council: and as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Jesus into their council, saying, Art thou the Christ? tell us!
- 1427 And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.
- 1428 Then said they all, Art thou then the Son of God?
- 1429 And he said unto them, Ye say that I am.
- 1430 And they said, What need we any further witness? for we ourselves have heard of his own mouth.
- 1431 And when they had bound Jesus, the whole multitude of them arose, and carried him away: then led they Jesus from Caiaphas unto the hall of judgment, and delivered him to Pontius Pilate the governor: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

PART VII: NOW IS THE ACCEPTED TIME

LOOKING FORWARD

Now herein is the wisdom of the saints, knowing that at the end of the times of the Gentiles, while goats wallowed in the pleasures of this world and sheep slumbered in their own religious drunkenness, the four gospel accounts would be used to restore the original text of the common gospel; a perfect gift to signal the people of the LORD that the beginning of the end of the times of the Gentiles is come.

LUKE'S PROLOGUE:

AGAIN, "RIGHTLY DIVIDING THE WORD OF TRUTH"

LUKE 1:1-4	AGAIN, LUKE "RIGHTLY" DIVIDED
1. Forasmuch as many	Forasmuch as Matthew, Mark, Luke, and John
2. have taken in hand	have worked together on a group project
3. to set forth in order	to write down in chronological, historical, and dramatic order
4. a declaration	a "recital" in four-part harmony
5. of those things	of those individual gospel accounts of Matthew, Mark, Luke, and John
6. which are most surely, believed among us	which are most surely believed among us in these last days,
7. even as they delivered them unto us	even as Matthew, Mark, Luke, and John delivered each individual gospel account unto those believers, who in turn passed them down through the generations of believers that followed, unto the believers that now await at this appointed time
8. which from the beginning	which from the beginning of the ministry of the Jesus of Nazareth
9. were eyewitnesses,	were apostolic eyewitnesses of "all that Jesus began both to do and teach"
10. and ministers of the word;	and ordained composers of the gospel of Christ;
11. it seemed good to me also,	it seemed good to me also,
12. having had perfect understanding	having had perfect synoptic understanding
13. of all things	of all four gospel accounts
14. from the very first,	from the very beginning of their composition, even from "above",
15. to write unto thee in order,	to write unto thee in chronological, historical, and dramatic order
16. most excellent Theophilus,	most excellent Friend of God,

THE GOSPEL OF CHRIST
ACCORDING TO WILLIAM

- | | | |
|-----|--|--|
| 17. | that thou mightest know
the certainty | that you might know
the reliability |
| 18. | of those things, | of those gospels,
(whether ours or "another"
makes no matter,) |
| 19. | wherein thou
hast been instructed. | wherein you
have been orally instructed. |

THE WORK OF THE MINISTRY

Forasmuch as I have set forth in order THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM; it seemed good to me also, having had perfect understanding of all things from the very first, to restore unto you in order the original text of the common salvation, from which the gospel accounts of Matthew-Mark-Luke-John were taken. Therefore, the former treatise have I made, O FRIEND OF GOD, of all the things that Jesus began both to do and teach, until the day in which he was taken up; which is called THE GOSPEL OF CHRIST ACCORDING TO WILLIAM...the "lost" gospel: which was never lost!

THE AUTHOR

Now the Father is the very WILL of the I AM...the Son of God. Thus, THE GOSPEL OF CHRIST ACCORDING TO WILLIAM is in truth the gospel of the Son according to the Father...according to WILL*I*AM. As it is written,

JOHN 4

34 ...My meat is to do the will of him that sent me.

AGAIN, JOHN 5

19 ...Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

AND AGAIN, JOHN 6

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day.

THE MOVER

Is not God the author of all things? especially the testimonies of holy men who spoke as they were moved by the Holy Ghost? Cannot God work and will to do of his good pleasure? And if the LORD make a certain thing, can't he break that which is his, and then make it again? Shall the gospel say to him that made it, "He made me not"? Shall the gospel restored say to him that restored it, "He hath no understanding"? O house of Israel, cannot the LORD do with you as he has done with the gospel?

THE GOSPEL OF CHRIST ACCORDING TO WILLIAM

- (1) WITNESSED by the law and the prophets;
- (2) CONCEIVED of the Holy Ghost by a virgin;
- (3) MANIFEST in the flesh;
- (4) FOUND;
- (5) FOLLOWED;
- (6) BETRAYED;
- (7) CRUCIFIED;
- (8) DIED;
- (9) BURIED;
- (10) ON THE THIRD DAY RAISED FROM THE DEAD;
- (11) RECEIVED up into heaven; and
- (12) SAT on the right hand of God!

AGAIN, THE GOSPEL OF CHRIST ACCORDING TO WILLIAM

(13) having the source-authority of the gospel accounts of Matthew-Mark-Luke-John, (as evidently set forth in THE AUTHORIZED KING JAMES VERSION of the bible,) is inerrant in word and deed, form and content.

(14) having a perfect historicity, is a lawful document subject to any natural consideration of time-distance-movement.

(15) having all scripture knitted together in perfect agreement, is a complete and full-bodied portrait of Christ, superbly dramatic and symphonically rich.

(16) is written that you might know the certainty of those gospel accounts wherein you have been instructed; that those gospel accounts were written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name. Amen. And again, Amen.

TILL ALL BE FULFILLED

“Think not that I am come to destroy the gospel, or the testimony of the saints: I am not come to destroy, but to restore. For verily I say unto you, Till heaven and earth pass, not one word or one line shall pass from the gospel, till all be fulfilled.”

COMING TO THE END

Now is the accepted time for the restoration of all things to begin, (even how it is written of the Son of man, that he must suffer many things, and be set at naught,) to the end that the body of Christ be edified, even increased with the increase of God. Freely we have received, and freely we give, that you might know the things that are freely given to us of God. For every good gift and every perfect gift is from above, and comes down from the Father, that the foundation of our faith be strengthened; that we be fully fitted for all that lies ahead; and that in the end we all come in the unity of the faith, perfect and complete in all the will of God. Amen. And again, Amen.

IN CONCLUSION

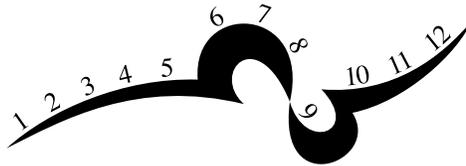
It is our hope, O Friend of God, that you also might rightly divide the wisdom given unto Paul, which he has written unto certain others, saying,

GALATIANS 1

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.



UNTO THEE IN ORDER,
MOST EXCELLENT FRIEND...

NOTES AND QUOTES

In *From Plato To Nietzsche*, E. L. Allen (p. 119) writes, "Adults who have lost the sense of continuity in time and continuity in space, who cannot see the connection between events, have to be put in someone's charge. They cannot live and work in the actual world."

Comment: The church needs one gospel that can be easily understood rather than four gospels which can't...no longer forced to apologize for what has always been known in the heart but not understood in the head.

From *The History Of Philosophy*, Emil Brehier (p. 105) states, "The true dialectician is the "synoptic" thinker, the thinker who does not keep the sciences in a scattered state but sees their relationships one with another and with Being; the thinker, in a word, who connects the many hypotheses with their one source, the Good, and by knowledge of the Good, the greatest knowledge of all, illuminates them and shows their reality."

Comment: To enter into the "Parable of the Lord" one must be a synoptic thinker that sees the relationships of the four gospel accounts "one with another" and with their Author.

From *New Synoptic Studies (the Cambridge Gospel Conference and Beyond)*, William R. Farmer (p. xxiv) writes, "It turns out, however, that in disproving Augustine's view "that Mark was an abbreviator of Matthew," Reformation and Enlightenment scholars from John Calvin to Koppe were knocking down a straw man. As professor Gamba's essay now makes clear, and as Peabody's essay confirms, the tradition of the church on the relationship of the Gospels is diverse, not monolithic. Yet once "Augustine's view" was discredited, the way was effectively open to discount the whole of tradition and concentrate almost wholly on internal evidence, that is, on what one can learn by focusing attention on the texts of the Gospels themselves. The result has been an uncontrolled plethora of hypotheses. New hypotheses are being invented, old hypotheses are being revived, and confusion threatens to reign."

Comment: *The Synoptic Problem: "A Critical Analysis"* by William R. Farmer is a well written introduction to the synoptic problem. The research set forth by Prof. Farmer is an invaluable resource, and credit for the content found in Part II of this letter rightfully belongs to him. In the paragraph entitled "The Lost Gospel" the phrase "uncontrolled plethora" was taken from the above statement. It is hoped that Prof. Farmer would waive this little plagiarism; his phrase was too good not to use a second time.

From *The New Testament: "The History Of The Investigations Of Its Problems"*, Werner George Kummel (pp. 74-75) writes, "Griesbach, on the other hand, by separating the Fourth Gospel from the first three and printing the latter together in parallel columns under the title, "A Synopsis of the Gospels of Matthew, Mark, and Luke," laid the foundation for a truly historical investigation of the literary interrelationships of the Gospels. In so doing his specific intention was to furnish an indispensable tool for a comparison of the three Gospels that were henceforth to be known as the "Synoptics," for he held that, since the three evangelists offer an unreliable chronological arrangement of their subject matter, a harmonization is impossible. [In his preface Griesbach writes,] "I frankly acknowledge and wish my readers to keep in mind that under no circumstances will one find a so-called "harmony" [of the Gospels] in this little book. Although I am quite aware of all the trouble learned men have taken to prepare a harmony in accordance with the rules they have laid down, I believe, nevertheless, that not just a little but no profit at all can be derived [from their "harmonies" of the Gospels] that my synopsis despite its inexactitude does not offer. Furthermore, I doubt very much whether a harmonistic account can be composed from the books of the evangelists that with respect to chronological sequence agrees sufficiently with reality and is built on sure foundations. How could that be done? When none of the evangelists anywhere exactly follows the temporal sequence? And when there does not exist sufficient evidence from which to deduce who deviates from the chronological order and at what point he does so? And to this heresy I confess.""

Comment: Griesbach concluded that the synoptic problem was insoluble; and therefore his new "literary parallel" of the gospel accounts of Matthew-Mark-Luke was designed to compromise the issue. Hence, Griesbach concludes his statement, "And to this heresy I confess." Over the ensuing two hundred years scholars compounded this misunderstanding by using Griesbach's "Harmony of the Gospels" to study the synoptic problem. For to concur with Griesbach and formally conclude that the "witnesses of the gospels agree not" would be tantamount to denying the inerrancy of scripture, leaving them this final question to be answered:—"Who's lying?" In conclusion, let it be said that for men of faith who love the scriptures, the synoptic problem has been a challenge from the Lord; and rest assured, even though many have wrestled the scriptures throughout the night and lost, that in the morning when the Son arose in their hearts, they all received a blessing: for in this matter they had wrestled with the Lord. This is the Lord's doing and it is truly marvellous.

From *The Quest Of The Historical Jesus*, Albert Schweitzer writes, (p.13), "Before Reimarus, no one had attempted to form a historical conception of the life of Jesus. Luther had not so much as felt that he cared to gain a clear idea of the order of the recorded events. Speaking of the chronology of the cleansing of the Temple, which in [the Gospel of] John falls in the beginning, in the Synoptists [Gospels of Matthew-Mark-Luke] near the close, of Jesus' public life, Luther remarks: "The Gospels follow no order in recording the acts and miracles of Jesus, and the matter is not, after all, of much importance. If a difficulty arises in regard to the Holy Scripture and we cannot

solve it, we must just let alone.” When the Lutheran theologians began to consider the question of harmonizing the events, things were still worse. Osiander (1498-1552), in his “Harmony Of The Gospels,” maintained the principle that if an event is recorded more than once in the Gospels, in different connections, it happened more than once and in different connections. The daughter of Jairus was therefore raised from the dead several times; on one occasion Jesus allowed the devils whom he cast out of a single demoniac to enter into a herd of swine, on another occasion, those whom he cast out of two demoniacs; there were two cleansings of the Temple, and so forth. The correct view of the Synoptic Gospels as being interdependent was first formulated by Griesbach.”

Comment: Luther is correct: if one does not understand, it is best to “let alone”; for it is better to wait upon an answer, than to go out and “find” one. Schweitzer should have heeded the advice of Luther.

From The Westminster Theological Journal, Vol. 46, “When Is A Parallel Really A Parallel?,” Craig L. Bloomberg (pp. 78-79) writes, “Anyone who has ever used a Gospel synopsis knows the difficulty of determining just which passages should be matched in compiling a table of parallels. As most modern synopsis stand, at least certain sets of parallels present fairly blatant contradictions between Gospels which call into question the trust-worthiness of the Gospel tradition. Many apparent discrepancies affect areas of seemingly little doctrinal or ethical importance, but when one examines the teaching ascribed to Jesus, the problem becomes more acute. Even those who would restrict the accuracy of Scripture to matters of faith and practice must come to grips with the problem of the divergent forms of the various sayings of Jesus; here if anywhere is the very core of the biblical message. Yet even here Gospel parallels present striking similarities side-by-side with marked divergences—consider the details of Jesus’ great sermon (Matthew 5-7 vs. Luke 6:17-49), of his commissioning the twelve (Matthew 10 vs. Luke 9:1-6), and of pairs of parables like the pounds and talents (Matthew 25:14-30 vs. Luke 19:11-27), the wedding feast and the great supper (Matthew 22:1-14 vs. Luke 14:15-24), and the two versions of the lost sheep (Matthew 18:12-14 vs. Luke 15:4-7). This problem of parallels has elicited a variety of responses. The issue which remains almost entirely unaddressed in all this discussion forms the topic of this paper. When is a parallel really a parallel?”

Comment: A parallel is a parallel when two or more scriptures are arbitrarily ordered together according to literary unities of issues, doctrines, or concepts. A harmony is a harmony when the four gospel accounts of who did what-where-when are in perfect agreement according to dramatic unities of time-place-movement. THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is the only true harmony of the four gospel accounts; and thereby sets forth in order the solution to the synoptic problem. All other “harmonies” have been in fact literary parallels fashioned after the Griesbach pattern; and to call such a literary parallel a “Harmony of the Gospels” is misleading.

From *New Synoptic Studies*, edited by William R. Farmer (p. ix), Roland Mushat Frye, in his paper "A Literary Perspective for the Criticism of the Gospels" writes as follows, "The fact that the synoptic problem has been studied and debated for one hundred and fifty years without satisfactory solution would seem to indicate the impossibility of arriving at a satisfactory solution—unless new evidence is discovered. In the words of Professor Fitzmyer's working paper, "Jesus and Man's Hope" (2:213), 'The history of synoptic research reveals that the problem is practically insoluble. As I see the matter, we cannot hope for a definitive and certain resolution to it, since the data for its solution are scarcely adequate or available to us.'"

Comment: THE DECLARATION OF THE APOSTLES ACCORDING TO WILLIAM is the "new evidence" that is wholly adequate in and by itself for the solution. Found in the appendix is a chronology, which being in perfect harmony with all scriptural, scientific, and secular data confirms the historicity of the gospel of Christ.

From *New Testament Foundations Vol.1*, Ralph P. Martin (p.139) writes, "Comparative study of the three Gospels reveals both differences and similarities among them. The "synoptic problem," then, is basically the question of how these similarities and differences can be explained most satisfactorily."

Comment: His definition reduced to the core is a sophism: "the synoptic problem is basically the question of how to explain." To explain the synoptic problem is one thing; to solve it quite another.

From *The Life Of Christ In Stereo* Stanley A. Ellisen (ix) states, "If God had wanted the Gospels combined into one story, would he not have provided such a presentation through an inspired writer? And is not the fact that church history knows of no such minute combination of the Gospels an evidence of the illegitimacy of initiating such a harmony at this time?"

(215) "This combination of the four Gospels is unique in several ways and is believed to be the first true harmony of the Gospels. Its first distinction is that it combines the four Gospels into a four-part harmony rather than presenting them in four columns as four "solos". Many such four-column "Harmonies" have been produced, but the effect has not always been harmony. Often disharmony has been the result as seeming discrepancies have been brought to light without indicating how they are resolved. Such "harmonies" have served incalculable service in bringing together the pertinent materials relative to each segment of the Gospel story; but they make no attempt at true harmony, for that is not their basic function."

(217) "This perfect interrelation between the Gospels strongly demonstrates the irresistible fact of their divine superintendence. The possibility of human collusion on the part of the four Evangelists is so remote as to be unthinkable, if one accepts the recorded statements of the Fathers and the obvious intent of the writers."

(218) "Discrepancy has been charged to [the problem of Peter's denials] because the related details are so diverse that they simply refuse to group themselves into just three denials without some very questionable manipulating of the texts. A surplus of details has proved embarrassing and the problem has long been deemed practically insoluble. The evidence is that Jesus predicted six denials."

(220) "It is to be recognized that each of the individual Evangelists recorded and was evidently aware of only one warning by Jesus and three denials by Peter. They each recorded accurately what they knew. And what they knew in the matter was not the same with any two of the writers. This demonstrates both the absence of collusion on the part of the human authors and the divine guidance of the One Who knew all the facts to make the four accounts to fit as one. Although Peter, of course, did know all the facts."

Comment: *The Life Of Christ In Stereo* is not a four-part harmony; but is in fact "another" gospel which has a full four-year public ministry, with Jesus being crucified in 33 A.D. at the age of 37, and appearing four times to his apostles after his resurrection. The work is a apologetic whitewash of the synoptic problem. Caveat lector.

From Interpretation XVIII: "A Journal Of Bible And Theology," (January, 1964); Harvey K. McArthur in "Basic Issues: A Survey Of Recent Gospel Research" (pp.52-53) states, "Today no competent scholar would attempt a detailed chronology of the ministry of Jesus. The trend of current scholarship is away from confidence in the Gospel chronology. However, this trend will need to be tested by the challenges of a new generation before it can be recognized as permanently valid. The question of chronology remains one of the basic issues in Gospel research."

Comment: Ours is the new generation! And on the horizon is a renaissance of biblical research. The question remaining for those burdened with the tradition of "Q" manuscripts and hypothetical solutions is whether for the gospel's sake they will enter into the Parable of the Lord. To be branded "incompetent" by the wise and prudent should encourage one who already knows he's a fool for Christ!

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