



Risen Jesus Ministries

501c3 Since 2007

Mission Statement

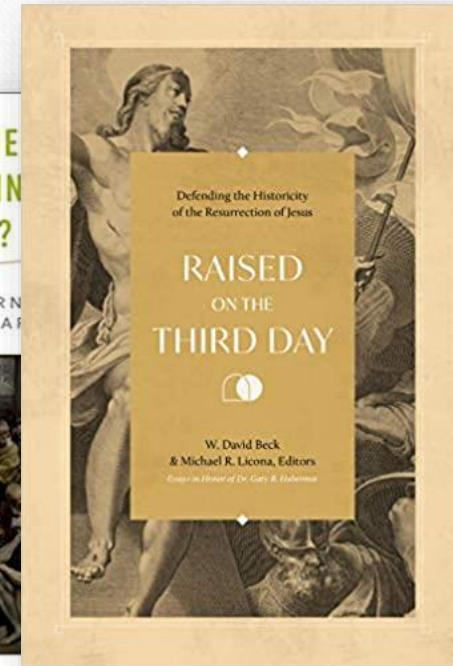
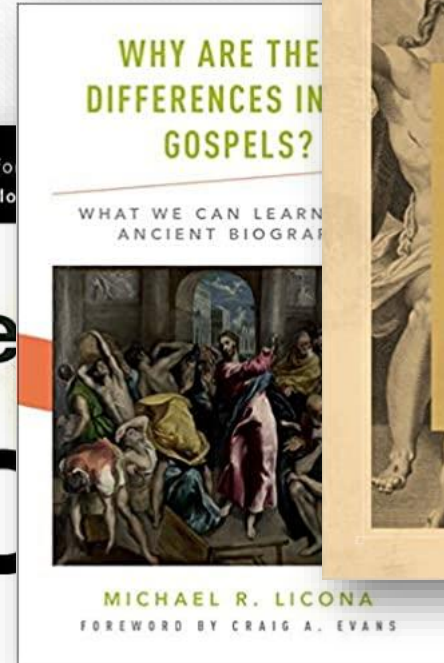
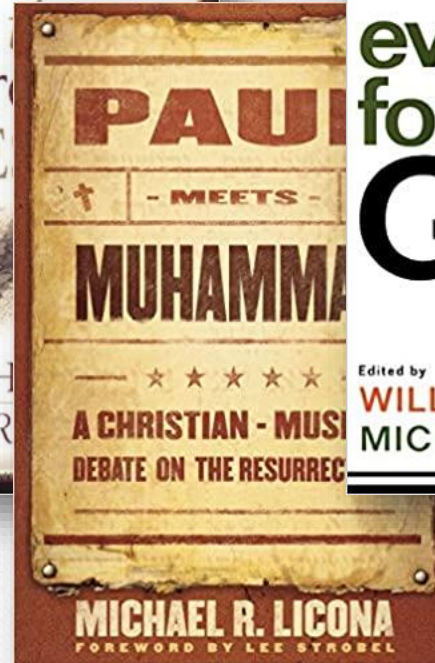
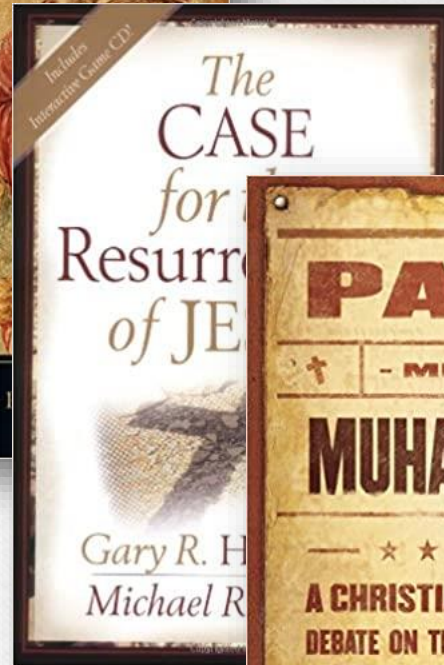
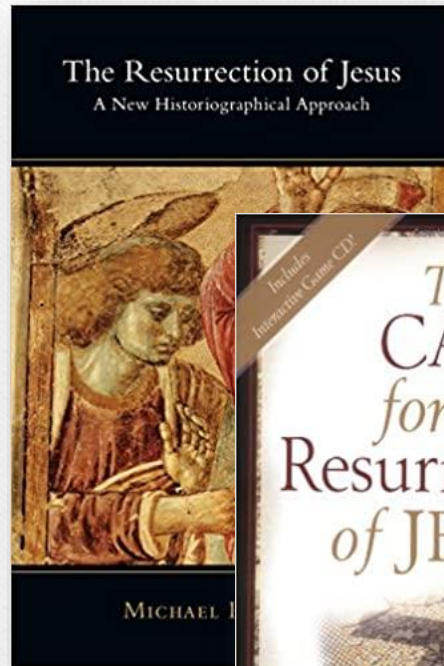
To present & defend the message &
teachings of Jesus for those who doubt

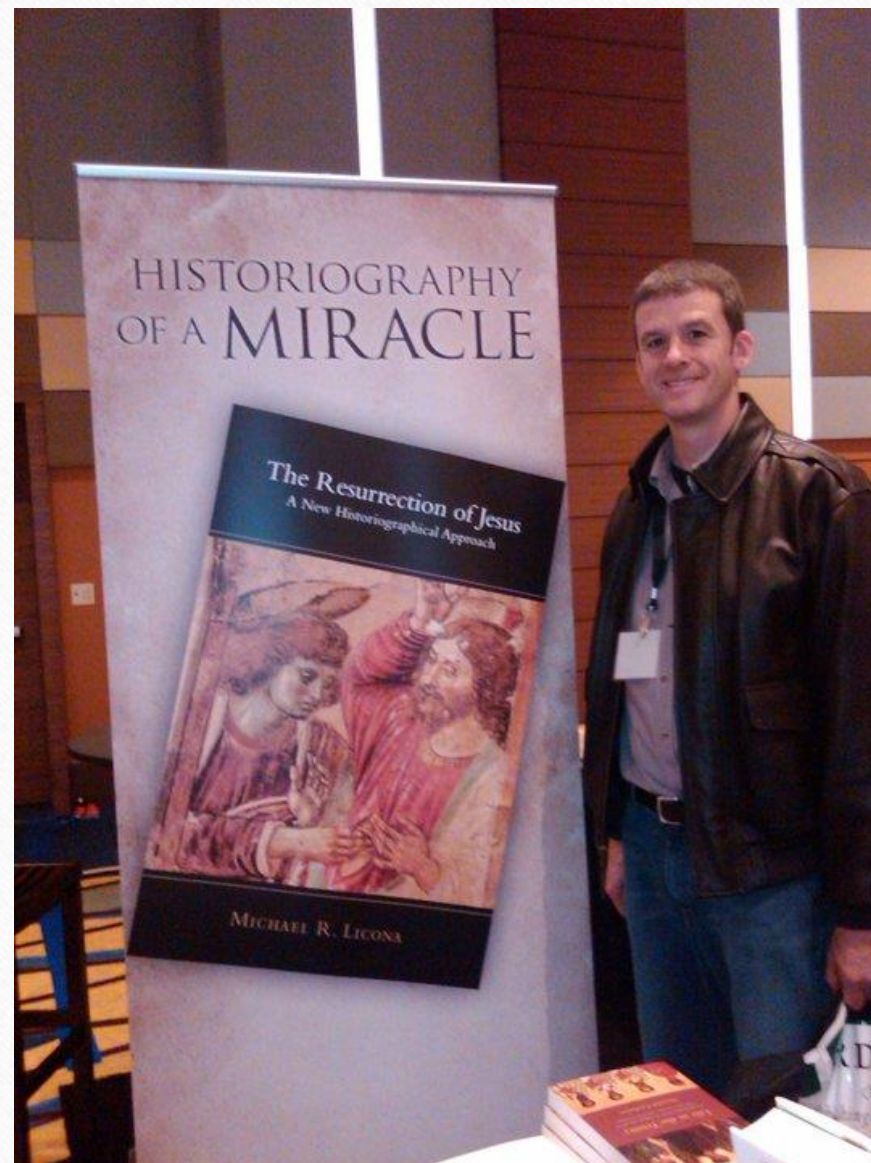
3 Pillars





1. Research/Writing





← Comments



matthedges1464 1 day ago

I read Mike Licona's book. It changed me from an atheist to a follower in Christ

👍 23 🗨️ REPLY

▲ Hide 5 replies



Mountain Warrior 1 day ago

Praise God! Welcome to the Kingdom!

👍 4 🗨️ REPLY



dave likesbacon 1 day ago

What exactly change your opinion to make you change from being an atheist to a Christian?

I try to debate with atheist and I can never seem to win. Read more

👍 🗨️ REPLY



Michael L 1 day ago

Dave likesbacon did you even listen to the stream? Look in the description of this video for the books.

👍 🗨️ REPLY



Mike Licona 13 hours ago

I'm very happy to read that, matthedges1464!

👍 1 🗨️ REPLY

← Comments



Mike Licona 13 hours ago

I'm very happy to read that, matthedges1464!

👍 1 🗨️ REPLY



matthedges1464 8 hours ago

Mike Licona- yeah, your book was great. Thank you very much for writing it. (I am talking about your book The Resurrection of Jesus) when i read the book i was blown away by the amount of evidence supporting Christianity. I didnt want to convert to Christianity, but the evidence was extremely strong, and at that point it would have been foolish of me to have held on to my atheism. Christ is risen!

Show less

👍 3 🗨️ REPLY



martythemoslem not ever 2 days ago

The evidence that he died was when the soldiers came to him and finding that he had passed away thrust a spear into his side to make sure he had no chance of survival. Immediately blood and water came from the

👍 20 🗨️ REPLY

▼ View 6 replies





“I am so thankful for what you have done here Mr. Licon. I am crying right now as I write these words, and I'm a guy; I don't usually cry. It's been 22 years of searching for an answer, praying for some form of insight, hoping that my mind would one day be at peace. It is finally at peace. . . . Now the very differences that caused me so much worry and doubt are turning into markers of authenticity. I can finally trust these accounts again. . . . [Y]our work is crucial for young adults to know as they enter college! What happened to me can be avoided. Please don't stop doing what you do.”

A whiteboard on a silver stand is positioned in the center of the frame. The background is a deep red, vertically pleated curtain. The whiteboard has a black border and a small black eraser at the top center. The text "NEW BOOK" is written in a black, serif, all-caps font in the center of the whiteboard.

NEW BOOK



2. Speaking/Debating









Speaking Engagements

- Cancelled (COVID)
- Cancelled (COVID)
- Rescheduled (COVID)
- Cancelled (COVID)
- Rescheduled (COVID)
- Cancelled (COVID)

THE AUTHORSHIP OF THE GOSPELS





Over 500 Videos Produced

Videos Produced YTD in 2022

60



3. Global Reach



2021

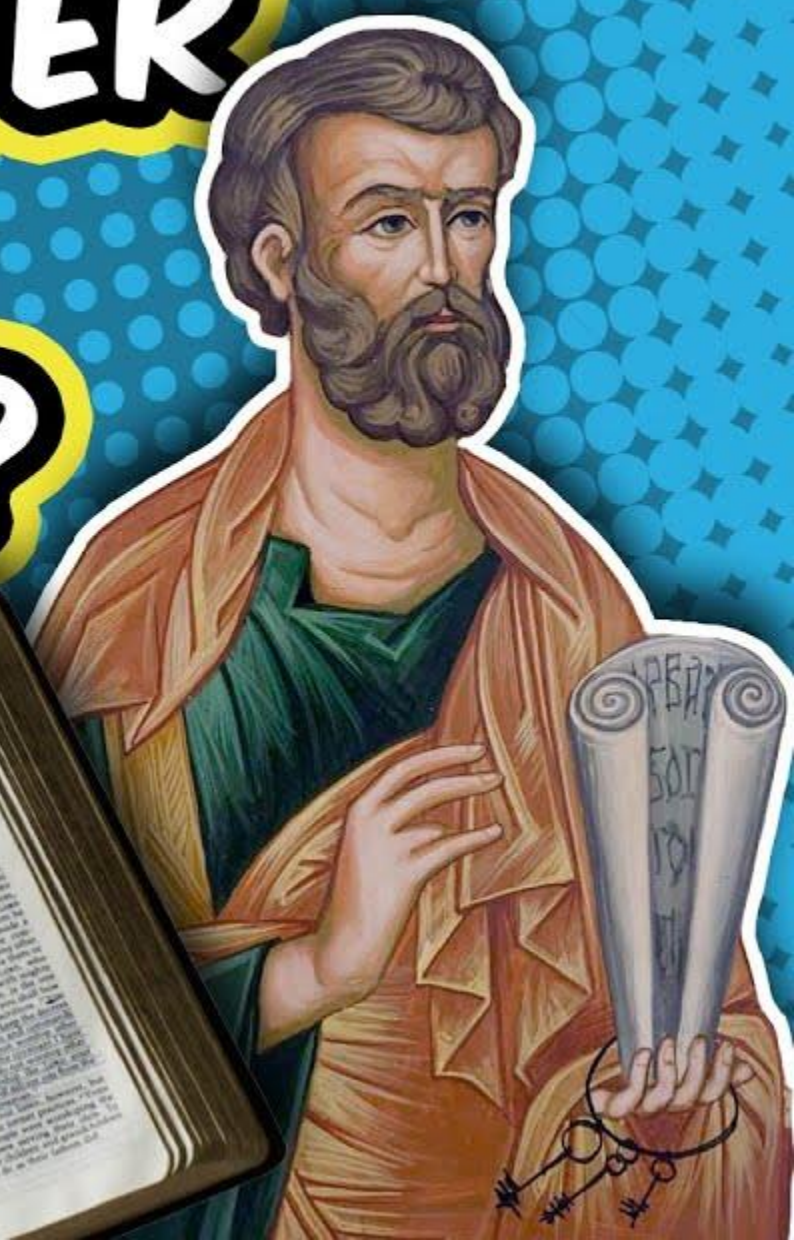
- Views: 895,000
- Viewing Time: Over 182,500 hours!
- Top Videos: Debates
- Top Age Group: 25-34 years old
- Platform: 63% viewed on mobile phone

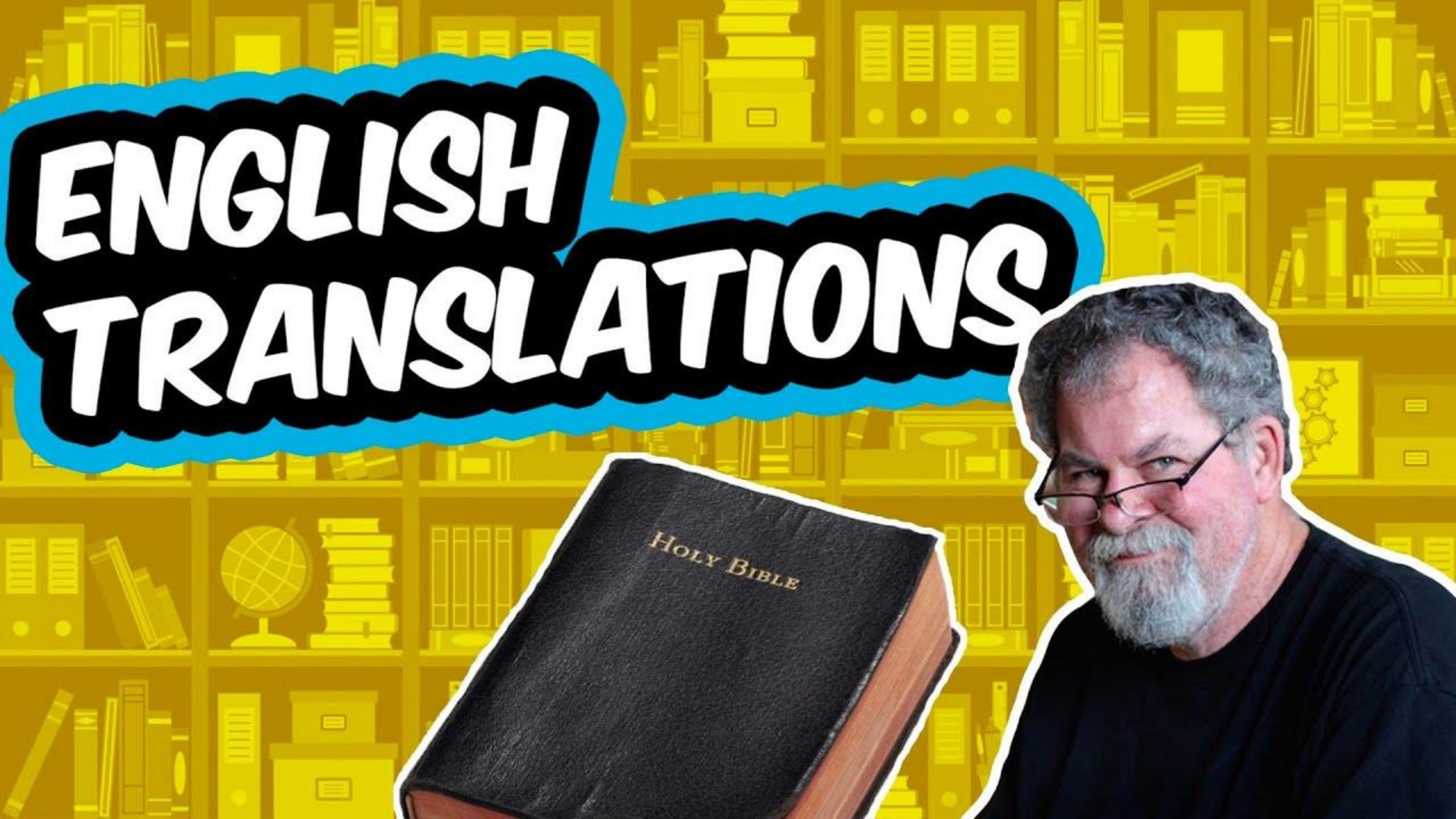
APOCRYPHA



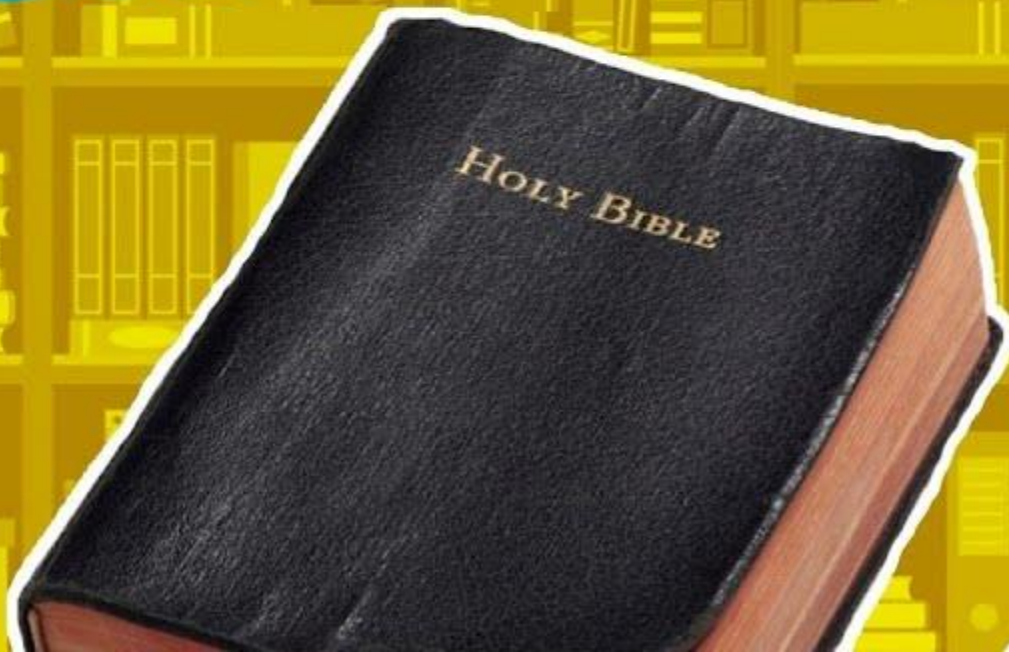


WAS PETER MARK'S SOURCE?





ENGLISH TRANSLATIONS





**6 REASONS
WHY THE
GOSPELS
ARE RELIABLE**



RISEN JESUS

P O D C A S T



[Website](#)

Mike Licona en Español

2.23K subscribers

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PARA ESCÉPTICOS Y PENSADORES: Respuestas auténticas s...

453 views • 1 year ago

Para aquellos que piensan profundamente acerca de cuán importante es una cosmovisión y a veces han experimentan dudas. Cerrando la brecha entre erudito y laico, este canal proporciona respuestas auténticas a las preguntas más importantes acerca de Jesús. Mike Licona es profesor asociado de teología en la Universidad Bautista de Houston y presidente de Risen Jesus, Inc.... [#MikeLicona](#)

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Uploads

▶ PLAY ALL



¡Este es el aspecto más crucial del cristianismo!

123 views • 4 weeks ago



¿Se puede responder a las teorías alternativas más...

104 views • 1 month ago



¿Por qué no necesitas los evangelios para llegar a la...

83 views • 1 month ago



¿Qué puede decirnos Plutarco sobre los...

69 views • 1 month ago



¿Qué podemos aprender de las diferencias entre los...

83 views • 1 month ago



¿Podemos confiar en los autores de los Evangelios si...

72 views • 1 month ago



Why Are There Differences in the Gospels?

Mike Licona, Ph.D.



“Truly I say to you that this very night, before
a rooster crows, you will deny me three times.”

Matthew 26:34

“Truly I say to you that this very night, before a rooster crows, you will deny me three times.”

Matthew 26:34

“I tell you, Peter, a rooster will not crow today until you deny that you know me three times.”

Luke 22:34

“Truly I say to you that this very night, before a rooster crows, you will deny me three times.”

Matthew 26:34

“I tell you, Peter, a rooster will not crow today until you deny that you know me three times.”

Luke 22:34

“Truly, truly I say to you, a rooster will not crow until you have denied me three times.”

John 13:38

“Truly I say to you, that today, this very night,
before a rooster crows twice,
you will deny me three times.”

Mark 14:30

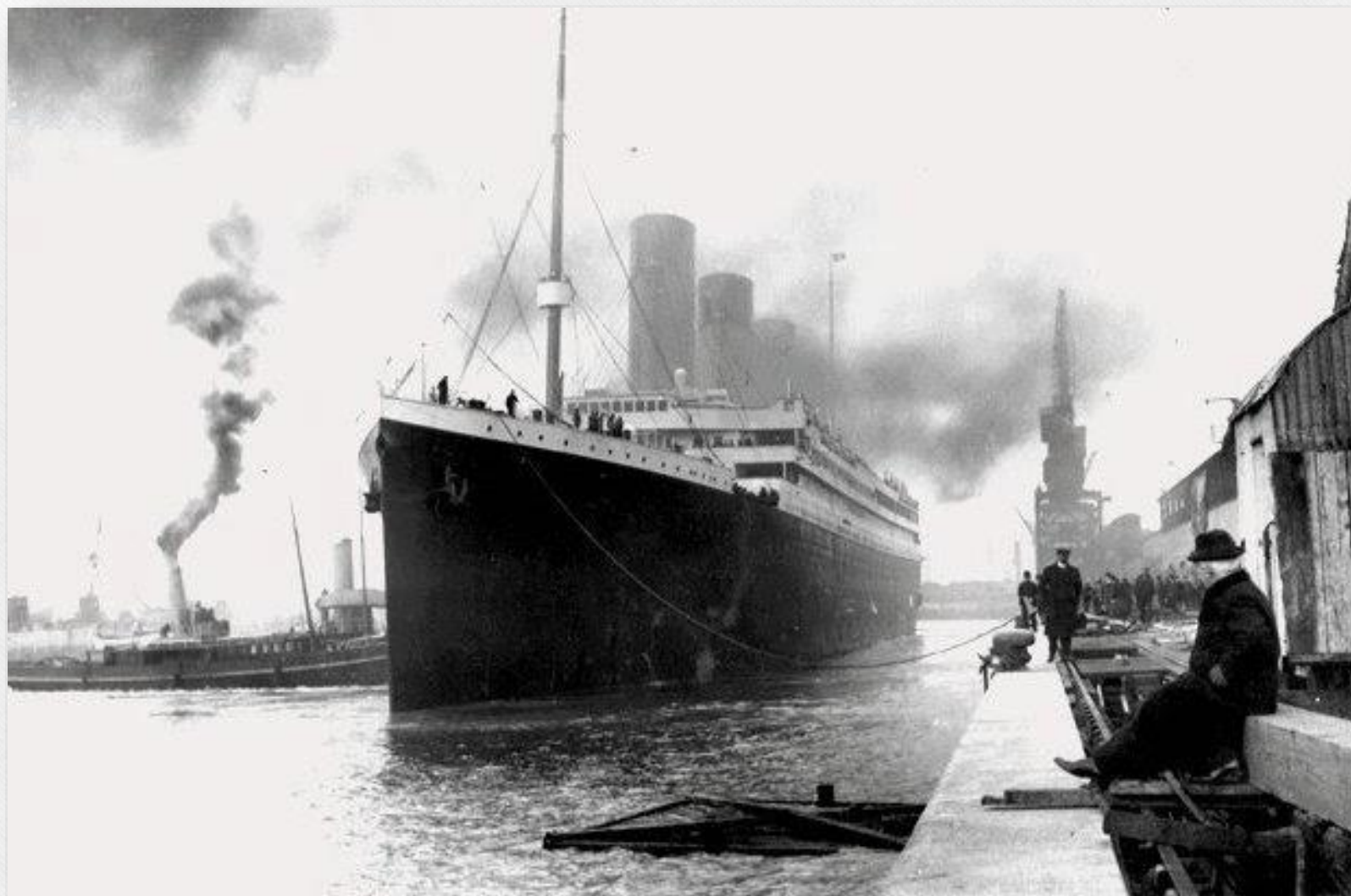
“As Peter was below in the courtyard, one of the servant-girls of the high priest came, and seeing Peter warming himself, she looked at him and said, ‘You also were with Jesus the Nazarene.’ But he denied it, saying, ‘I neither know nor understand what you are talking about.’ And he went out onto the porch, and a rooster crowed. The servant-girl saw him, and began once more to say to the bystanders, ‘This is one of them!’ But again he denied it. . . .

“And after a little while the bystanders were again saying to Peter, ‘Surely you are one of them, for you are a Galilean too.’ But he began to curse and swear, ‘I do not know this man you are talking about!’ Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, ‘Before a rooster crows twice, you will deny me three times.’ And he began to weep.”

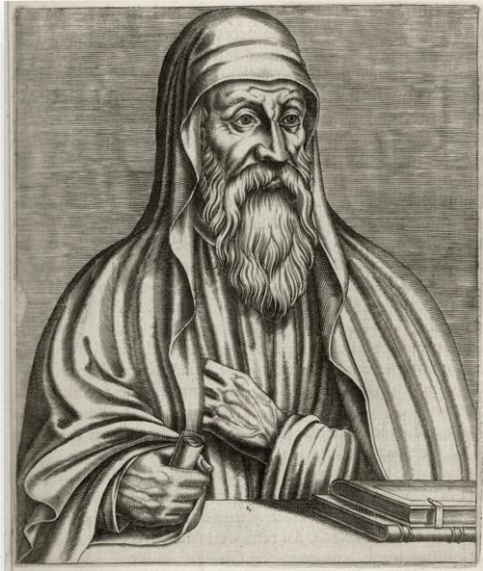
Mark 14:66-72







Awareness of Gospel Differences
is Old News – *Very Old!*



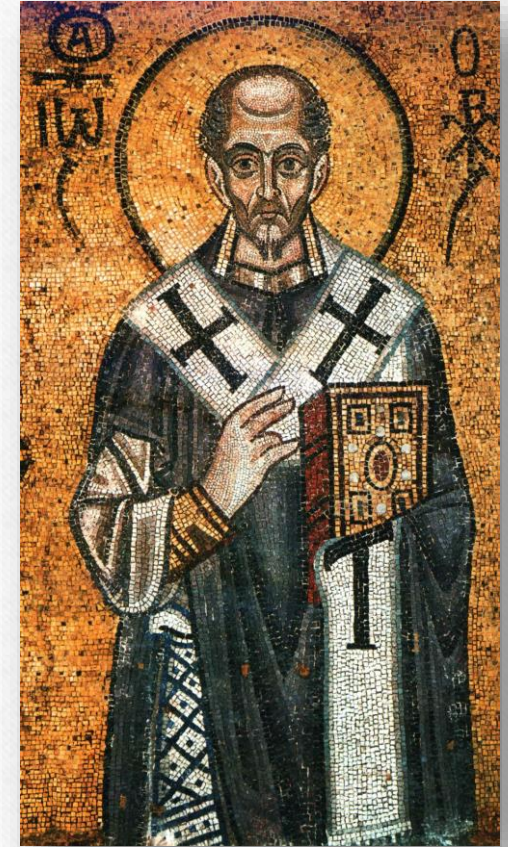
Origen

Written c. AD 218-245

“I do not condemn them [i.e., the authors of the Gospels] if they even sometimes dealt freely with things which to the eye of history happened differently, and changed them so as to serve the mystical aims they had in view; so as to speak of a thing which happened in a certain place, as if it had happened in another . . .

“or of what took place at a certain time, as if it had taken place at another time, and to introduce into what was spoken in a certain way some changes of their own. They proposed to speak the truth where it was possible both materially and spiritually, and where this was not possible it was their intention to prefer the spiritual to the material. The spiritual truth was often preserved, as one might say, in the material falsehood.”

“[Gospel differences are] a great proof of their truth. For if they accurately agreed in all things, including time, place, and wording, no enemies would believe them but would rather suppose that they came together by some human agreement to write what they did.”



John Chrysostom
c. AD 390

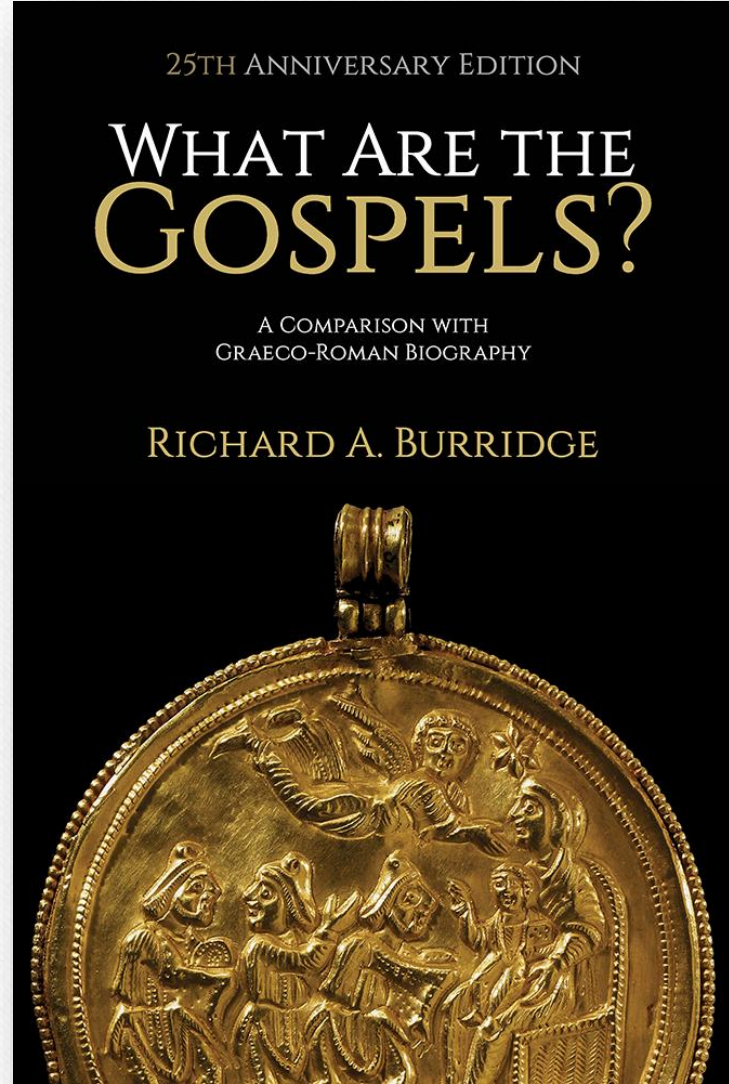
3 Standard Approaches

to Gospel Differences











Plutarch

b. c. AD 40 - d. after AD 120



WHY ARE THERE DIFFERENCES IN THE GOSPELS?

WHAT WE CAN LEARN FROM
ANCIENT BIOGRAPHY



MICHAEL R. LICONA

FOREWORD BY CRAIG A. EVANS

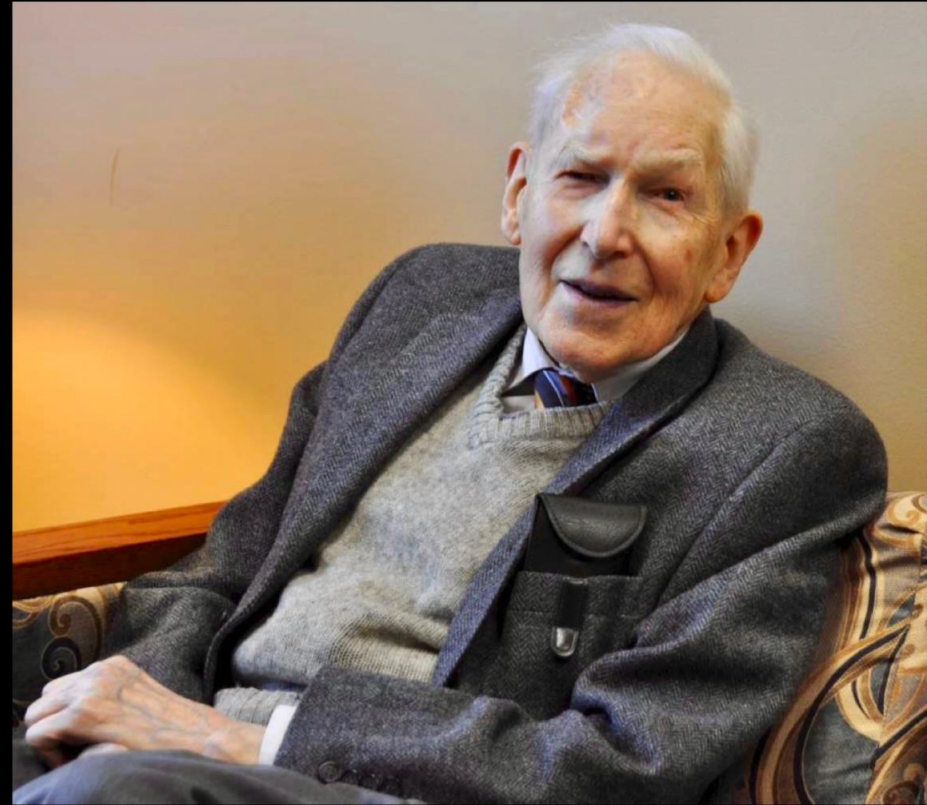
“an exemplary crossover of classical
and New Testament studies”





“the most important book I've ever read on the literary techniques of the Evangelists.”

“an accomplished piece
of work which it is
a pleasure to commend.”



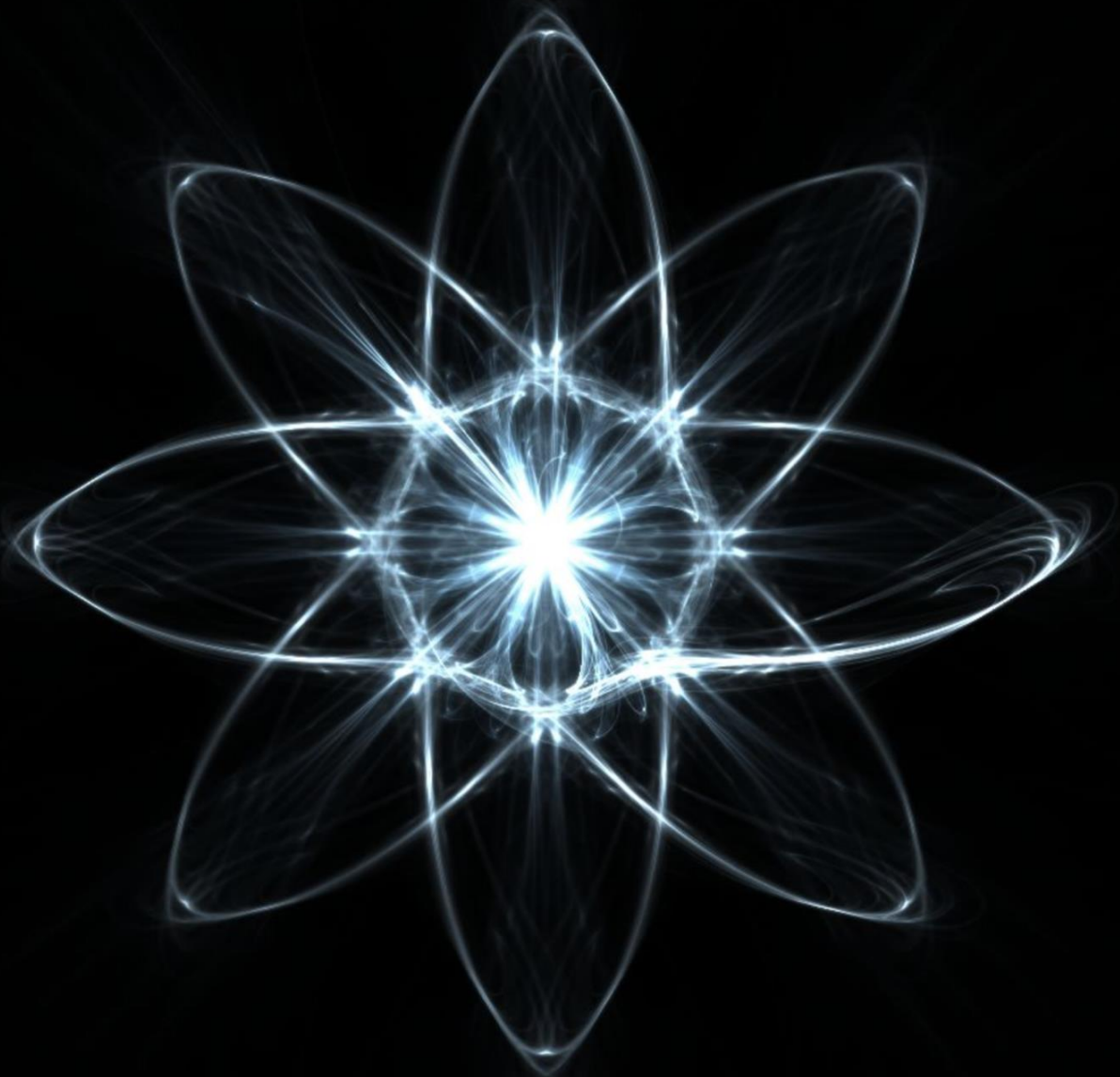




Less Technical Version?

3 Key Benefits







Summary

- The Gospels sometimes report details that are at odds with one another.
- Early Church leaders did not approach Gospel differences in the same way.
- Modern Christians do not approach Gospel differences in the same way.

- Errors in minor details do not undermine the general reliability of a report. (*Christianity is true b/c Jesus rose!*)
- I will be proposing a different approach to Gospel differences that sheds light on why the differences exist.

- Do the differences truly amount to contradictions?
- Could a divinely inspired text include contradictions?
- If God inspired the authors of the Bible, how did he do it?
- Did God dictate the text to the authors word-for-word?
Or did he give them the ideas and allow them to communicate them according to their own abilities? Or did God inspire Scripture by another way?
- Did God care if the Gospels included a few inaccurate details that are of little-to-no significance?

For Further Thought

Were you aware of differences in the Gospels
before now?

(If so, describe a time when you became aware of
a difference between the Gospels and your
thoughts about it at that time.)

Do differences in the Gospels trouble you?

(If so, why?
If not, why not?)

Is there a particular Gospel difference that especially troubles you?

Have you witnessed someone trying to resolve
a difference in the Gospels that went too far?

(If so, what impression
did that leave on you?)



Why Are There Differences in the Gospels?

Week 2



The image shows a presentation slide with a light brown wood-grain background. A white rectangular frame is centered on the slide. Inside this frame is a light gray rectangular box. The word "Recap" is written in a black serif font in the center of the gray box. Two dark brown horizontal bars are positioned on the left and right sides of the white frame, overlapping its edges.

Recap

Introduction

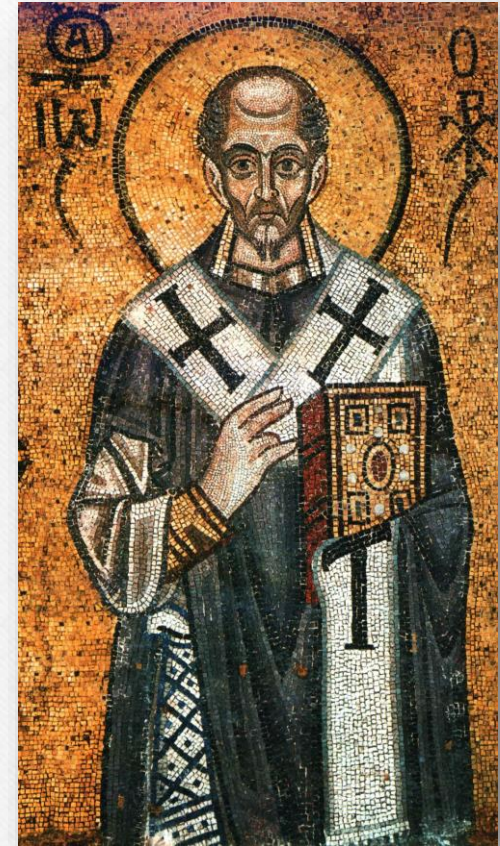
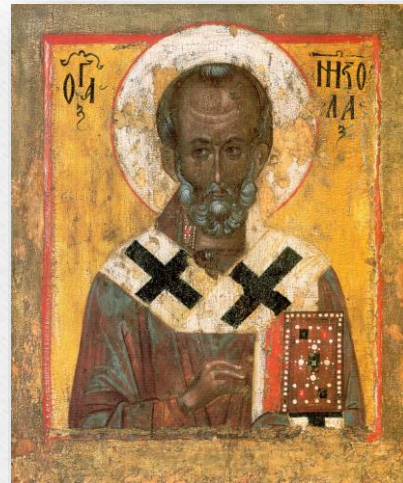
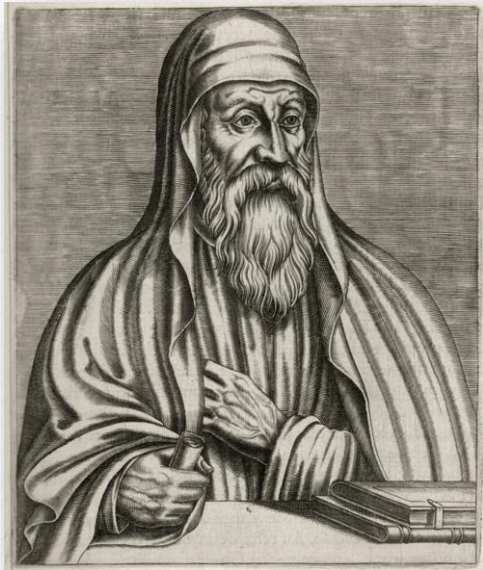
Week 1



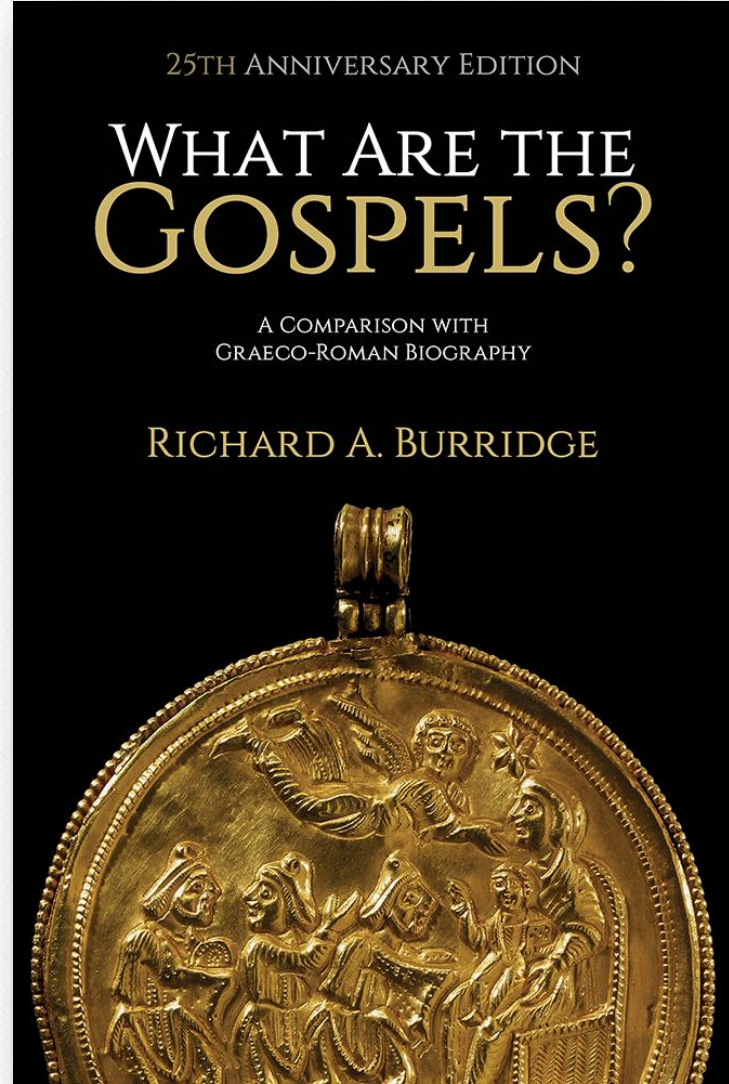


CHRISTIANITY is *TRUE*
because **JESUS ROSE!**

Awareness of
GOSPEL DIFFERENCES
is **VERY OLD NEWS.**

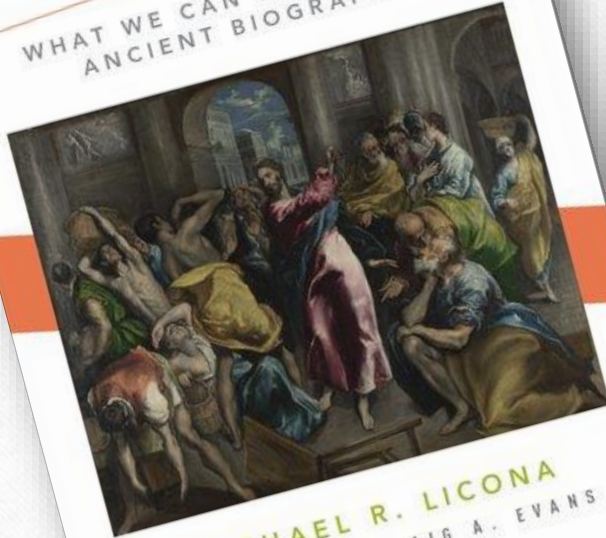






WHY ARE THERE DIFFERENCES IN THE GOSPELS?

WHAT WE CAN LEARN FROM
ANCIENT BIOGRAPHY



MICHAEL R. LICONA
FOREWORD BY CRAIG A. EVANS

Normal Variation in Reporting & the Use of Sources

Week 2



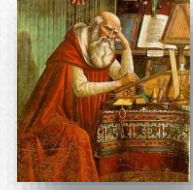








Español



AD 30
ARAMAIC

MARK
AD 50-70
+20-40
GREEK

MATTHEW
AD 55-75
+25-50
GREEK

LUKE
AD 55-75
+25-50
GREEK

JOHN
AD 90-95
+60-65
GREEK

1. Verbal Agreement

Matt 12:41-42

"The men of Nineveh will stand up with this generation at the judgment, and condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. The Queen of the South will rise up with this generation at the judgment and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."

Luke 11:31-32

"The Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. The men of Nineveh will stand up with this generation at the judgment and condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here."

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Matt 12:41-42

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Luke 11:31-32

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“Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy (sg) of repentance. And do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into the fire.”

Matthew 3:7-10

“Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy (sg) of repentance. And do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into the fire.”

Luke 3:7-9

“Brood of vipers! Who warned you to flee from the (pl)
coming wrath? Therefore, produce fruit worthy (sg)
of repentance. And do not think to say to yourselves,
‘We have Abraham as our father.’ For I say to you
that God is able from these stones to raise up
children for Abraham. And now the axe is laid at the
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Luke 3:7-9

begin

“Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy (sg) of repentance. And do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into the fire.”

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Luke 3:7-9

even

Which seems more probable?

- a) Matthew and Luke take independent testimony being recalled decades later and translated it to Greek resulting in the virtual verbatim reports.
- b) Matthew and Luke are either drawing on the same source or one of them used the other as a source?

2. Puzzling Verbal Agreement

“A voice of one crying in the wilderness,
‘Prepare the way of the Lord!
Make his paths straight!’”

Matthew 3:3

Mark 1:3

Luke 3:4

Isaiah 40:3

“Make his paths straight.” (Matthew, Mark, Luke)

Isaiah 40:3

“Make his paths straight.” (Matthew, Mark, Luke)

“Make straight the paths of our God.” (Greek – LXX)

Isaiah 40:3

“Make his paths straight.” (Matthew, Mark, Luke)

“Make straight the paths of our God.” (Greek – LXX)

“Make straight in the desert a highway for our God.” (Hebrew)

Which seems more probable?

- a) Matthew, Mark, and Luke all used the same Greek translation of the OT that has since been lost.
- b) There is a literary relationship between Matthew, Mark, and Luke; 2 of them used the other as a source.

3. Parenthetical Comments

“when you see the abomination of desolation
standing where he ought not to be (let the reader understand),
then let those who are in Judea flee to the mountains.”

Mark 13:14

“when you see the abomination of desolation
standing where he ought not to be (let the reader understand),
then let those who are in Judea flee to the mountains.”

Mark 13:14

“when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.”

Mark 13:14

“when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.”

Matthew 24:15-16

Synoptic Problem



syn = with

opsis = view

synopsis = view together

[Matt. 14.13-21]

and taking the
loaves and the two fish
looked up to heaven,
blessed, and broke
gave the loaves
the disciples, and the
disciples gave them to the crowds.
and they all ate and were
satisfied.

and they took up
twelve baskets full of the broken
pieces left over.
and those who ate
were about five thousand men,
besides women and children.

36 (no. 98, p. 89)

When he saw the crowds, he had
compassion for them, because they
were harassed and helpless, like sheep
without a shepherd.

[Mark 6.32-44]

⁴⁰So they sat down
in groups, by hundreds and by
fifties. ⁴¹And taking the
five loaves and the two fish
he looked up to heaven,
and blessed, and broke
the loaves, and gave them
to the disciples
to set before the people; and he
divided the two fish among them all.
⁴²And they all ate and were
satisfied.

⁴³And they took up
twelve baskets full of broken
pieces and of the fish.
⁴⁴And those who ate the
loaves were five thousand men.

[Luke 9.10b-17]

they did so, and made them all sit
down.

¹⁶And taking the
five loaves and the two fish
he looked up to heaven,
and blessed and broke
them, and gave them
to the disciples
to set before the crowd.

¹⁷And all ate and were
satisfied.

And they took up what was left
over, twelve baskets of broken
pieces.

(no. 158 9.18-21 p. 149)

cp. v. 14

[John 6.1-15]

in the place; so the men sat
down, in number about five
thousand. ¹¹Jesus then took the
loaves,

and when he had given thanks,
he distributed them

to those who were seated; so
also the fish, as much as they wan-
ted. ¹²And when they had eaten

their fill, he told his disciples,
"Gather up the fragments
left over, that nothing may be lost."

¹³So they gathered them up and
filled twelve baskets with frag-
ments from the five barley loaves,
left by those who had
eaten. cp. v. 10

¹⁴When the people saw the
sign which he had done, they said,
"This is indeed the prophet
who is to come into the world!"

¹⁵Perceiving then that they were
about to come and take him by
force to make him king,
Jesus withdrew again to the moun-
tain by himself.



Why is this important?

Observing how the Evangelists use their sources
may provide insights pertaining to
why there are differences in the Gospels.

The divine inspiration of the Gospels includes the evangelists' use of sources.

Summary

The Gospels sometimes report events with the normal variation present when multiple eyewitnesses report the same event.

3 observations that suggest a relationship exists between Matthew, Mark, and Luke:

1. Verbal Agreement
2. Puzzling Verbal Agreement
3. Parenthetical Comments

Determining the nature of the relationship is a puzzling matter called the **Synoptic Problem**.

The divine inspiration of the Gospels includes the evangelists' use of sources.

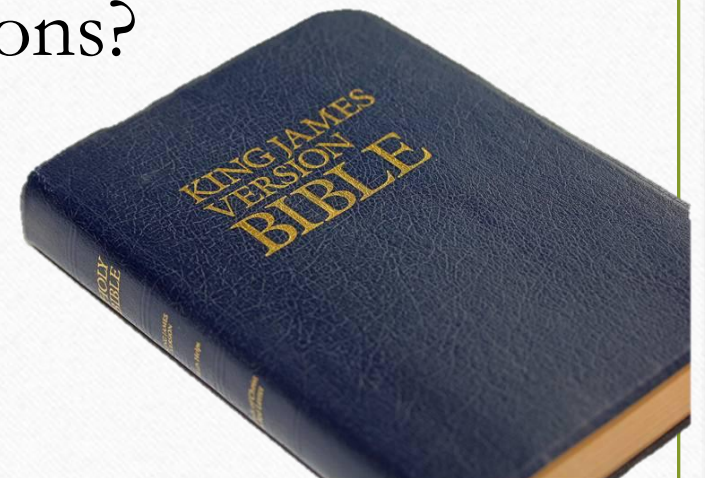
For Further Thought

Before today, were you aware that
there is a literary relationship between
the Synoptic Gospels?
If not, how did you view them?

The authors of the Gospels often quote from the ancient Greek translation of the Old Testament (LXX), which many times differs in its wording from the corresponding Hebrew text. Is one more divinely inspired than the other? Are both equally inspired? How does this phenomenon inform your view of the divine inspiration of Scripture?

In some of today's Christian communities, there are disputes over English translations (e.g., "the KJV is the only legitimate English translation").

When you consider that the LXX often differs from the Hebrew text, what implications might this have pertaining to modern English translations?





Why Are There Differences in the Gospels?

Week 3



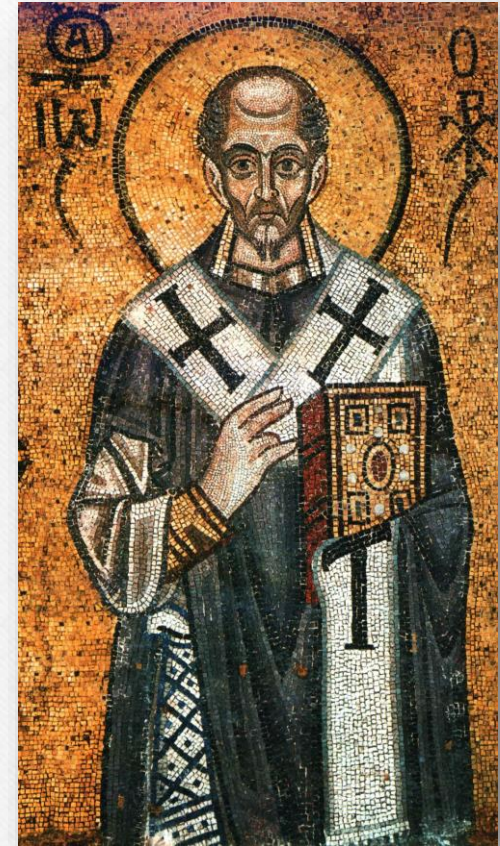
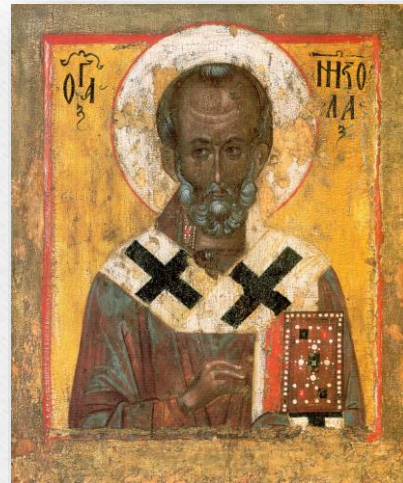
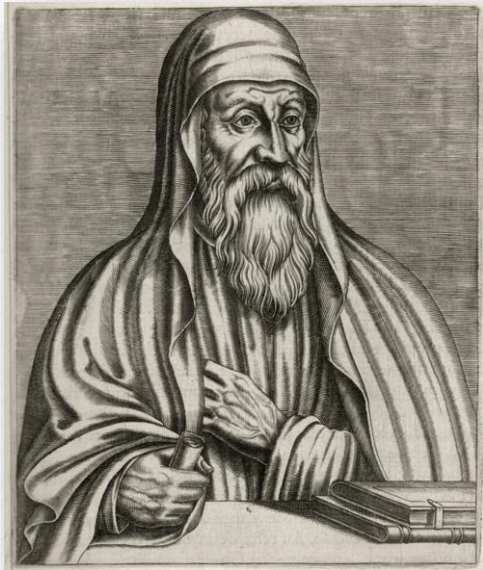
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Recap

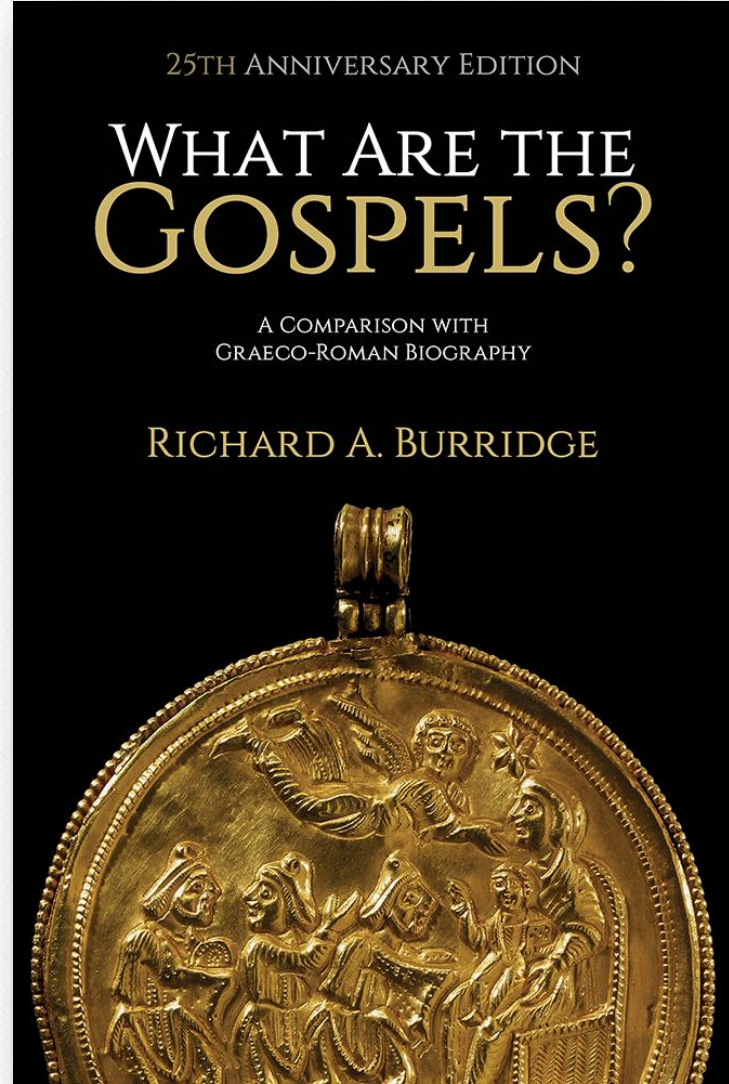


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Awareness of
GOSPEL DIFFERENCES
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Normal Variation in Reporting & the Use of Sources

Week 2



synopsis = view together

Synoptic Gospels = Matthew, Mark, Luke

[Matt. 14.13-21]

and taking the
loaves and the two fish
looked up to heaven,
blessed, and broke
gave the loaves
the disciples, and the
disciples gave them to the crowds.
and they all ate and were
satisfied.

and they took up
twelve baskets full of the broken
pieces left over.
and those who ate
were about five thousand men,
besides women and children.

36 (no. 98, p. 89)

When he saw the crowds, he had
compassion for them, because they
were harassed and helpless, like sheep
without a shepherd.

[Mark 6.32-44]

⁴⁰So they sat down
in groups, by hundreds and by
fifties. ⁴¹And taking the
five loaves and the two fish
he looked up to heaven,
and blessed, and broke
the loaves, and gave them
to the disciples
to set before the people; and he
divided the two fish among them all.
⁴²And they all ate and were
satisfied.

⁴³And they took up
twelve baskets full of broken
pieces and of the fish.
⁴⁴And those who ate the
loaves were five thousand men.

[Luke 9.10b-17]

they did so, and made them all sit
down.

¹⁶And taking the
five loaves and the two fish
he looked up to heaven,
and blessed and broke
them, and gave them
to the disciples
to set before the crowd.

¹⁷And all ate and were
satisfied.

And they took up what was left
over, twelve baskets of broken
pieces.

(no. 158 9.18-21 p. 149)

cp. v. 14

[John 6.1-15]

in the place; so the men sat
down, in number about five
thousand. ¹¹Jesus then took the
loaves,

and when he had given thanks,
he distributed them

to those who were seated; so
also the fish, as much as they wan-
ted. ¹²And when they had eaten

their fill, he told his disciples,
"Gather up the fragments
left over, that nothing may be lost."

¹³So they gathered them up and
filled twelve baskets with frag-
ments from the five barley loaves,
left by those who had
eaten. cp. v. 10

¹⁴When the people saw the
sign which he had done, they said,
"This is indeed the prophet
who is to come into the world!"

¹⁵Perceiving then that they were
about to come and take him by
force to make him king,
Jesus withdrew again to the moun-
tain by himself.

Relationship Between Synoptic Gospels

3 Observations

1. Verbal Agreement



2. Puzzling Verbal Agreement (e.g., Isaiah 40:3)

“Make straight in the desert a highway for our God.” (Hebrew)

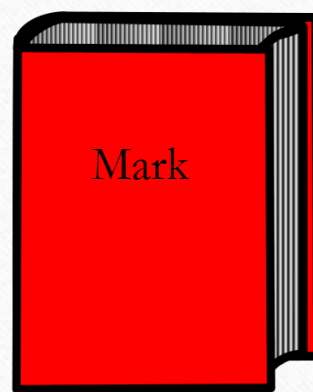
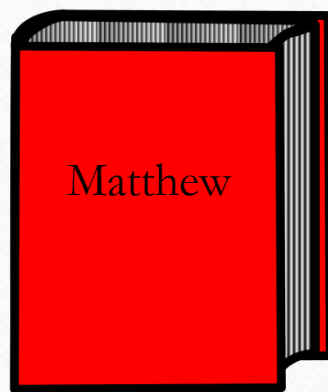
“Make straight the paths of our God.” (Greek – LXX)

“Make his paths straight.” (Matthew, Mark, Luke)

3. Parenthetical Comments

“when you see the abomination of desolation . . .
(let the reader understand), then let those who are in Judea
flee to the mountains.”

Mark 13:14 / Matthew 24:15-16



Synoptic Problem



Which Gospel Came First?

Week 3



Matthean Priority

2 Main Arguments

1. *Several Church Fathers*

Irenaeus: Matthew, Mark/Luke, John

Clement of Alexandria: Matthew/Luke, Mark, John

Tertullian: John/Matthew, Mark/Luke

Origen: Matthew, Mark, Luke, John

Jerome: Matthew (first), John (last)

Anti-Marcionite Prologue: Matthew/Mark, Luke, John

Augustine: Matthew, Mark, Luke, John

Hebrew Gospel of Matthew

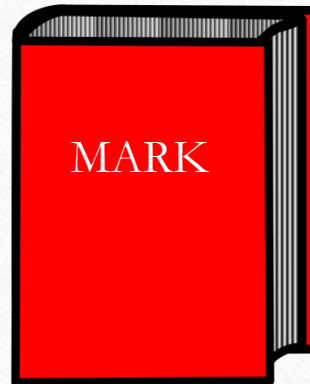
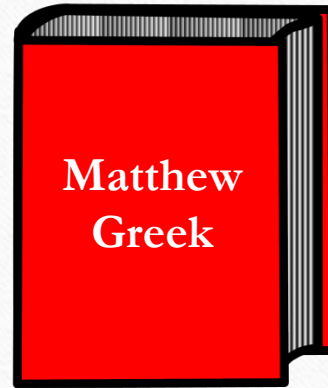
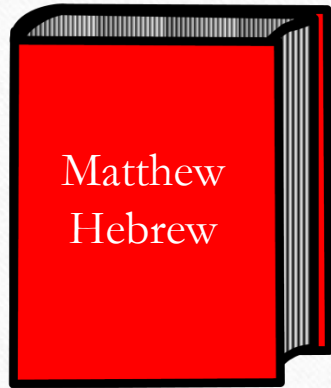
- Papias (c. AD 100-130)
- Irenaeus (AD 174-189)
- Clement of Alexandria (AD 198-203)
- Origen (AD 244-249)
- Eusebius (AD 324)
- Ephrem the Syrian (AD 330-373)
- Jerome (AD 383)
- Chrysostom (AD 390)
- Augustine (AD 400-405)

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1:1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, **4** Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, **5** Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, **6** Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, **7** Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, **8** Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, **9** Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, **10** Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς. Ἀμώς δὲ





Apostle John

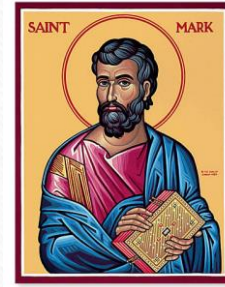


Papias





Apostle Peter



Mark

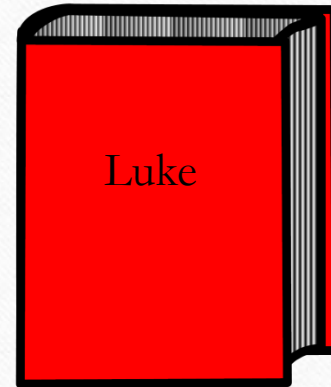
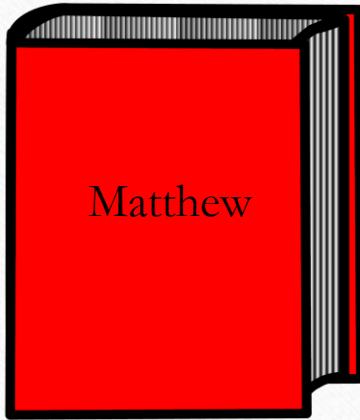


Apostle John



Papias

2. Redundancies in Mark



(*Matt 8:16*) “that evening”

(*Luke 4:40*) “as the sun was setting”

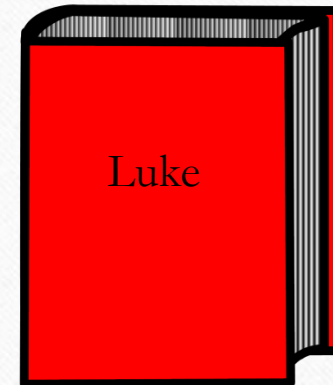
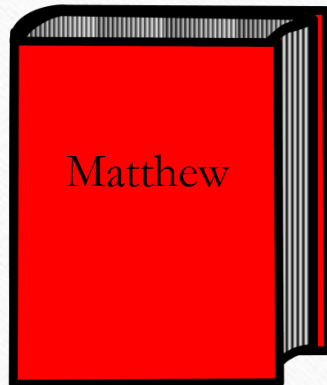
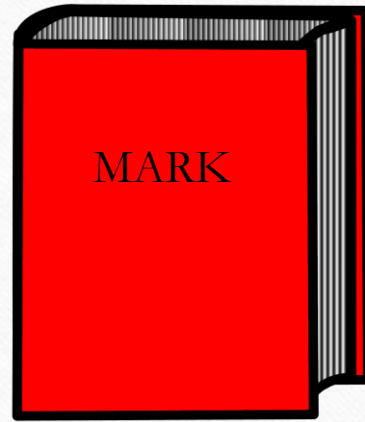
(*Mark 1:32*) “that evening at sundown”

213 / 17 (8%)

Mark is often redundant

Markan Priority

Gottlob Storr, 1786



Mark as “Middle Term”

Matthew 9:9	Mark 2:14	Luke 5:27
<p><u>And passing by</u> from there, Jesus <u>saw</u> a man <u>sitting at the tax booth</u>, called Matthew, <u>And he says to him</u>, “<u>Follow me.</u>” And <u>having arisen, he followed him.</u></p>	<p><u>And passing by</u> he <u>saw</u> Levi son of Alphaeus <u>sitting at the tax booth</u>, <u>And he says to him</u>, “<u>Follow me.</u>” And <u>having arisen, he followed him.</u></p>	<p>And he beheld a tax-collector named Levi <u>sitting at the tax booth</u>, And he said <u>to him</u>, “<u>Follow me.</u>” And having left everything <u>having arisen, he followed him.</u></p>

Matthew 9:9	Mark 2:14	Luke 5:27
<p><u>And passing by</u> from there, Jesus <u>saw</u> a man <u>sitting at the tax booth</u>, called Matthew,</p> <p><u>And he says to him</u>, “<u>Follow me.</u>”</p> <p><u>And</u> <u>having arisen, he followed him.</u></p>	<p><u>And passing by</u> he <u>saw</u> Levi son of Alphaeus <u>sitting at the tax booth</u>,</p> <p><u>And he says to him</u>, “<u>Follow me.</u>”</p> <p><u>And</u> <u>having arisen, he followed him.</u></p>	<p>And he beheld a tax-collector named Levi <u>sitting at the tax booth</u>,</p> <p>And he said <u>to him</u>, “<u>Follow me.</u>”</p> <p>And having left everything <u>having arisen, he followed him.</u></p>

1. Peter's confession that Jesus is Messiah
2. Jesus predicts death & resurrection
3. Jesus teaches on discipleship
4. Transfiguration
5. Coming of Elijah (*not in Luke*)
6. Jesus heals demon possessed boy
7. Jesus' predicts death again
8. Jesus' thoughts on paying Temple tax (*only in Matthew*)
9. Who is the greatest?
10. Anonymous exorcist (*not in Matthew*)
11. Dealing with one's sin (*Luke locates elsewhere*)

Mark's Crude Style

“And immediately, the Spirit *drove out* him into the wilderness.” (Mark 1:12)

“And immediately, the Spirit *drove out* him into the wilderness.” (Mark 1:12)

“Then Jesus was *led up* by the Spirit into the wilderness.” (Matt. 4:1)

“And immediately, the Spirit *drove out* him into the wilderness.” (Mark 1:12)

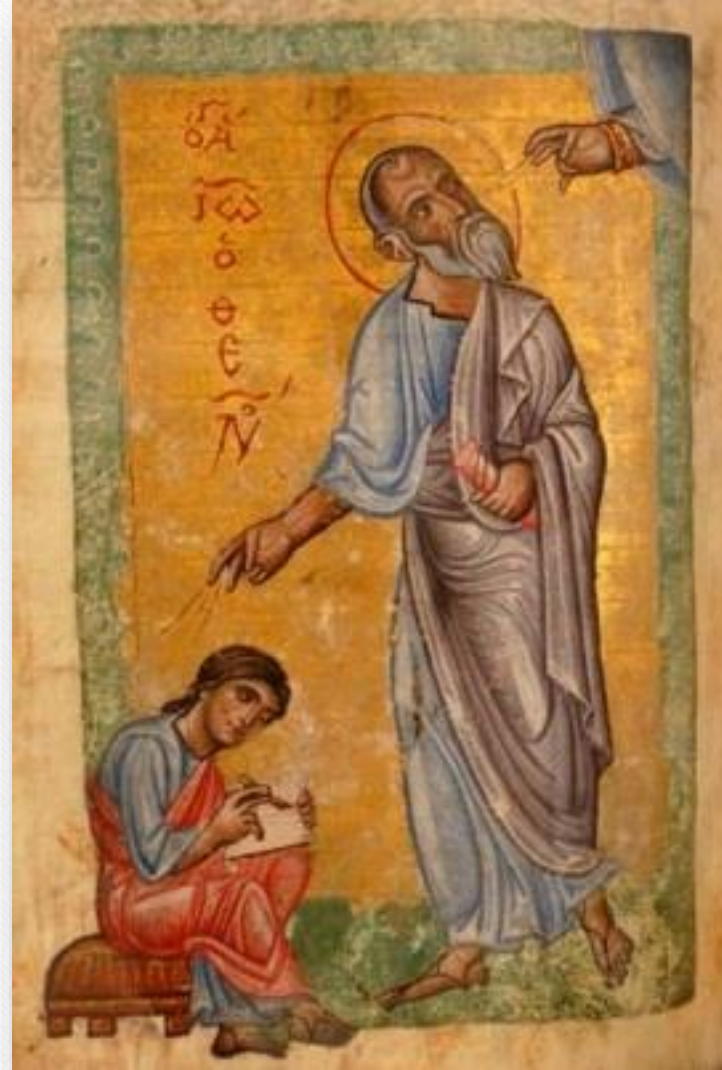
“Then Jesus was *led up* by the Spirit into the wilderness.” (Matt. 4:1)

“Then Jesus . . . was *led* by the Spirit in the wilderness.” (Luke 4:1)

“nothing is hidden except that it be revealed.”
(Mark 4:22)

“nothing is hidden except that it be revealed.”
(Mark 4:22)

“nothing is hidden that will not be revealed.”
(Matt 10:26 / Luke 8:17; 12:2)



Awkward Content Unique to Mark

Jesus heals a man who's deaf & dumb (7:32-37)

Jesus heals a blind man (8:22-25)

Mark includes problematic content
that's absent from Matthew & Luke

“Have you never read what David did when he was in need and was hungry; he and those with him, how he entered the house of God when Abiathar was priest and he ate the bread of Presence, which is not lawful except for the priests to eat and he also gave it to those with him?

Mark 2:25-26

Ahimelech was priest
Abiathar was son of Ahimelech

1 Samuel 21:1-6; 22:20



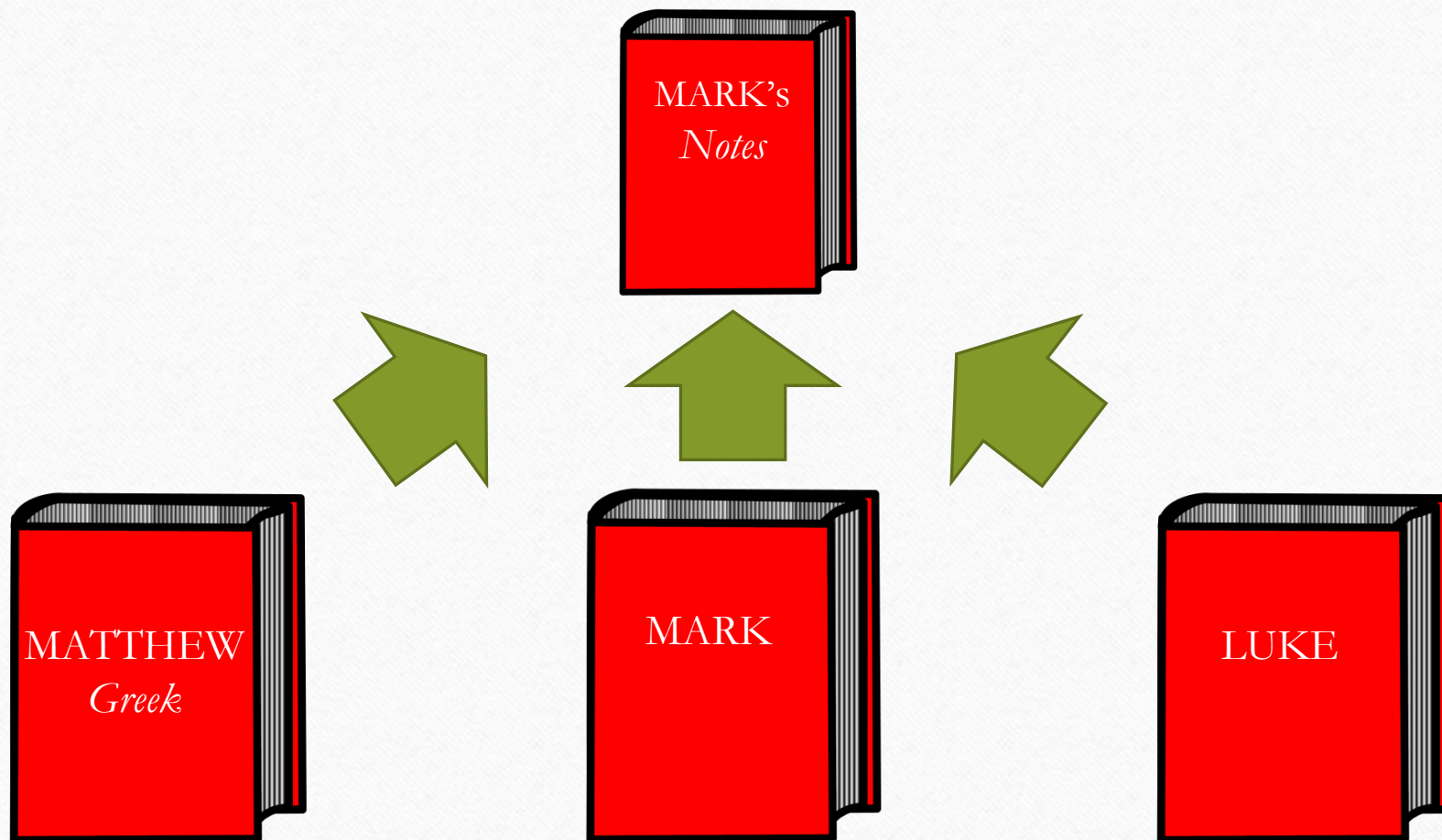
Challenges

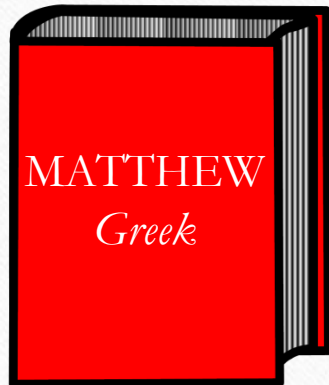
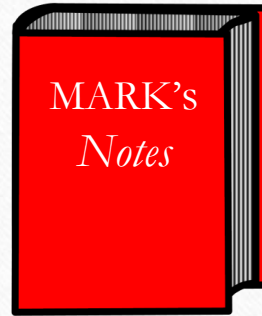
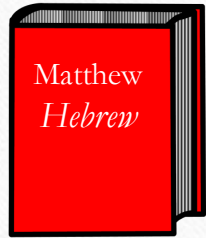
to Markan Priority

1. Nearly unanimous opinion of church fathers

2. Mark is not always the Middle Term

MATTHEW	MARK	LUKE
AAAAAAAA	AAAAAAAA	AAAAAAAA
AAAAAAAA	AAAAAAAA	AAAAAAAA
AAAAA	AAAAA	AAAAA
AAAAAAAAAAAA	AAAAAAAAAAAA	AAAAA
AAAA	AAAA	AAAA
AAAAAAAAAA	AAAAAAA	AAAAAAA
AAAAAAA	AAAAAAA	AAAAAAA
AAA	AAAAAAAAAAAAAAAA	AAA
AAAAAAAAAAAA	AAAAAAAAAAAA	AAAAAAAAAAAA





“In the Synoptic Problem
one has, without doubt,
one of the most fascinating
literary puzzles in world history.”





Gospel of John

“Jesus said all of these things in parables to the crowds. And he did not speak to them without a parable, so that what was spoken by the prophet may be fulfilled, saying, ‘I will open my mouth in parables. I will proclaim what has been hidden from the foundation of the world.’”

(Matt. 13:34-35; cf. Mark 4:33-34)

“I AM” Statements in John

- “*I am* the bread of life”
- “*I am* the light of the world”
- “Before Abraham was, *I am*”
- “*I am* the door for the sheep”
- “*I am* the good shepherd”
- “*I am* the resurrection & the life”
- “*I am* the way the truth & the life”
- “*I am* the true vine”

“I am the way and the truth and the life.
No one comes to the Father except through me.”

John 14:6

“All things have been handed over [to me] by my Father. And no one knows the Son except the Father. Nor does anyone know the Father except the Son and to whomever the Son desires to reveal him.”

Matthew 11:27-30; cf. Luke 10:22

“All things have been handed over [to me] by my Father. And no one knows the Son except the Father. Nor does anyone know the Father except the Son and to whomever the Son desires to reveal him.”

Matthew 11:27-30; cf. Luke 10:22

No one comes to the Father except through me.

John 14:6

Ipsissima verba = the very words

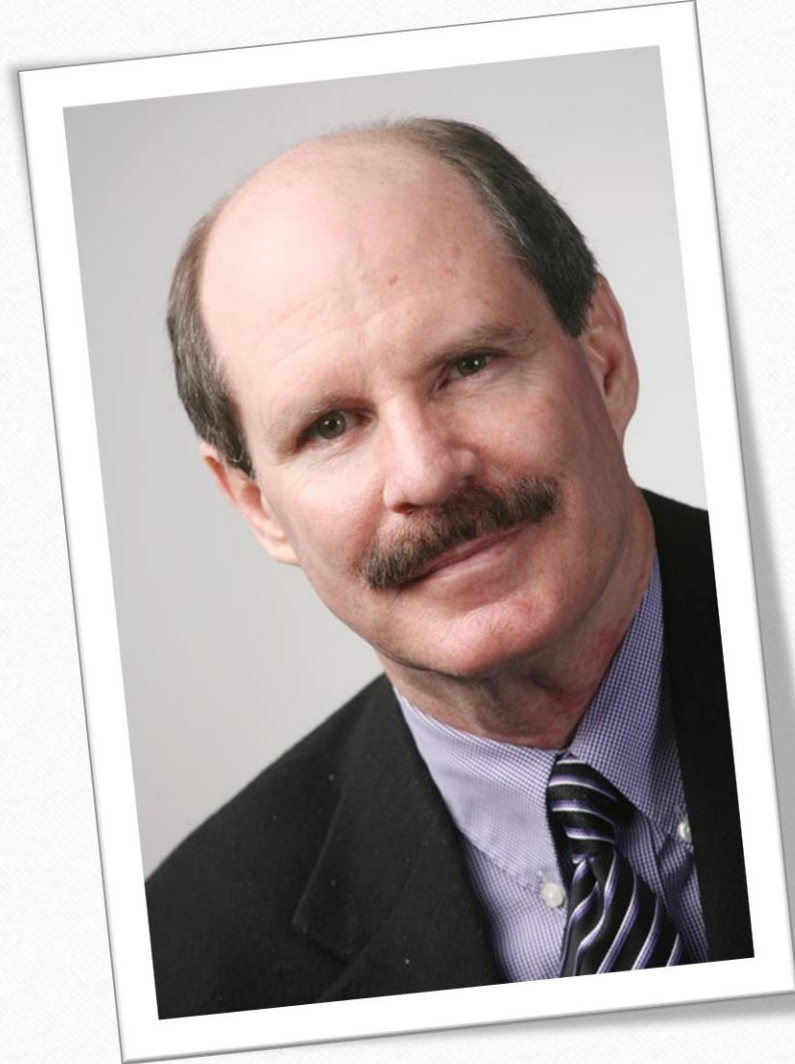
Ipsissima vox = the very voice/meaning

“spiritual Gospel”

Clement of Alexandria (AD 198-203)

Origen (AD 244-249)

“theological paraphrase”





“an expanded paraphrase”

“a translation of the freest kind”

“a transposition into another key”

“I feel about John like
I feel about my wife;
I love her very much,
but I wouldn’t claim
to understand her.”





Why is this important?

Because a literary relationship exists between the Gospels, normal variation is very often not the best explanation for the difference. Positing such could lead one down a wrong road.

Nature of Divine Inspiration

- sometimes involved the author using sources
- did not involve dictation
- process includes a human element

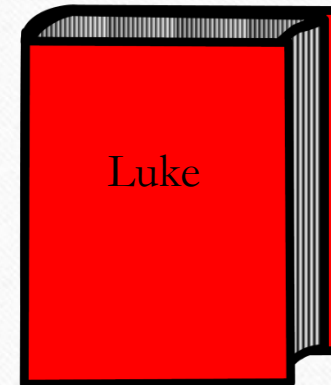
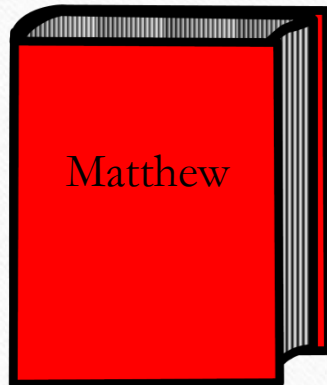
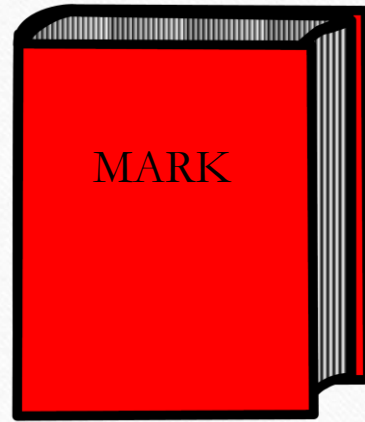
Principle #1

Our view of Scripture should be consistent
with what we observe in Scripture.

Observing how Matthew & Luke use Mark
will assist us in discovering
how many of the differences
in the Gospels were introduced.



Summary



Gospel of John differs from Synoptic Gospels
Theological Paraphrase

Harmonizing should *not* be the default approach
toward resolving Gospel differences.

Some may need to recalibrate their understanding
of “divine inspiration.”

For Further Thought

What are your thoughts about a
Hebrew Gospel of Matthew?

Does it bother you that the early Church fathers
were not always in agreement?

Can you think of some reasons why Matthew & Luke would have used Mark as the primary source behind their Gospels?



Why Are There Differences in the Gospels?

Week 4



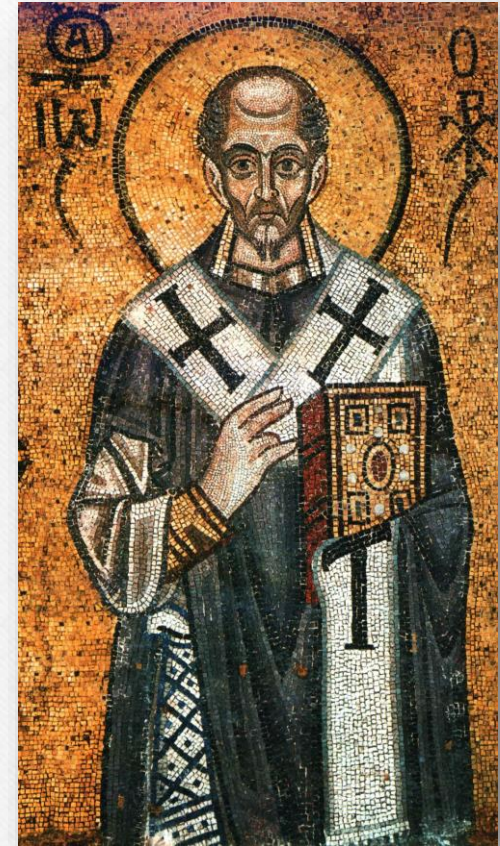
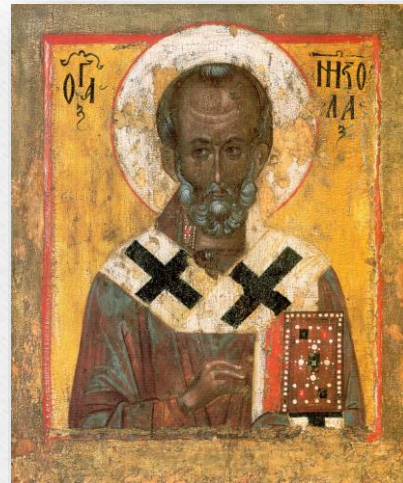
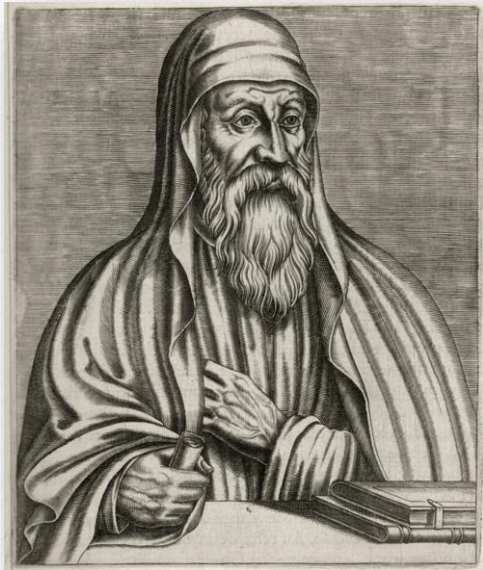
The slide features a light brown wood-grain background. A large white rectangle is centered, containing a smaller light gray rectangle. The word "Recap" is centered in the gray rectangle. Two dark brown horizontal bars are positioned on the left and right sides of the white rectangle, with small dark dots at their ends. The entire composition is framed by a thin green border.

Recap



CHRISTIANITY is *TRUE*
because **JESUS ROSE!**

Awareness of
GOSPEL DIFFERENCES
is **VERY OLD NEWS.**





Normal Variation in Reporting & the Use of Sources

Week 2



Relationship Between Synoptic Gospels

3 Observations

1. Verbal Agreement



2. Puzzling Verbal Agreement (e.g., Isaiah 40:3)

“Make straight in the desert a highway for our God.” (Hebrew)

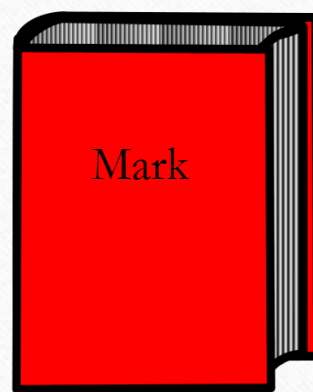
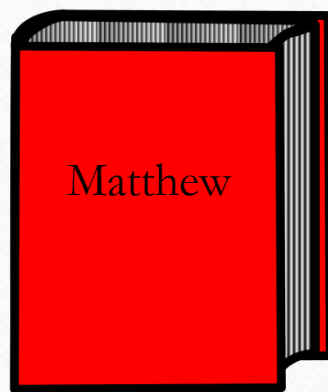
“Make straight the paths of our God.” (Greek – LXX)

“Make his paths straight.” (Matthew, Mark, Luke)

3. Parenthetical Comments

“when you see the abomination of desolation . . .
(let the reader understand), then let those who are in Judea
flee to the mountains.”

Mark 13:14 / Matthew 24:15-16



Synoptic Problem



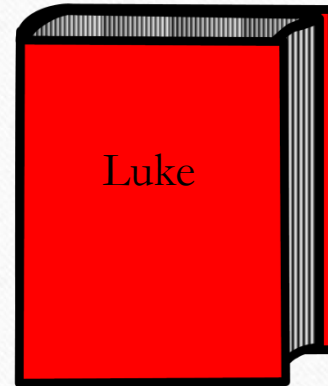
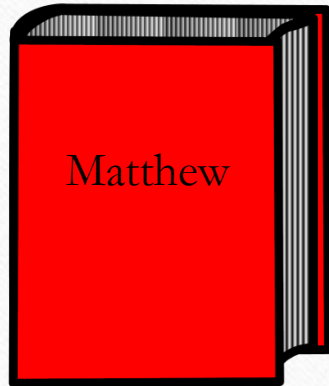
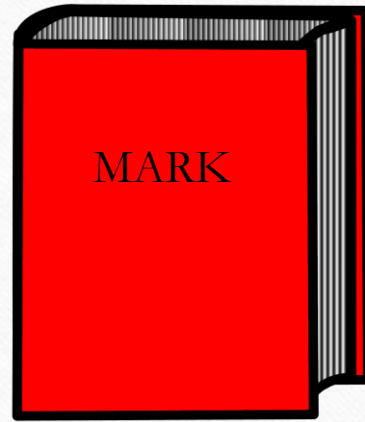
Nature of Divine Inspiration

- sometimes involved the author using sources
- did not involve dictation
- process includes a human element

Which Gospel was Written First?

Week 3





Evidence Mark Written First

1. Mark is “Middle Term”
2. Mark’s crude style
3. Mark’s unique awkward content
4. Mark’s problematic content absent from Matthew & Luke

Gospel of John

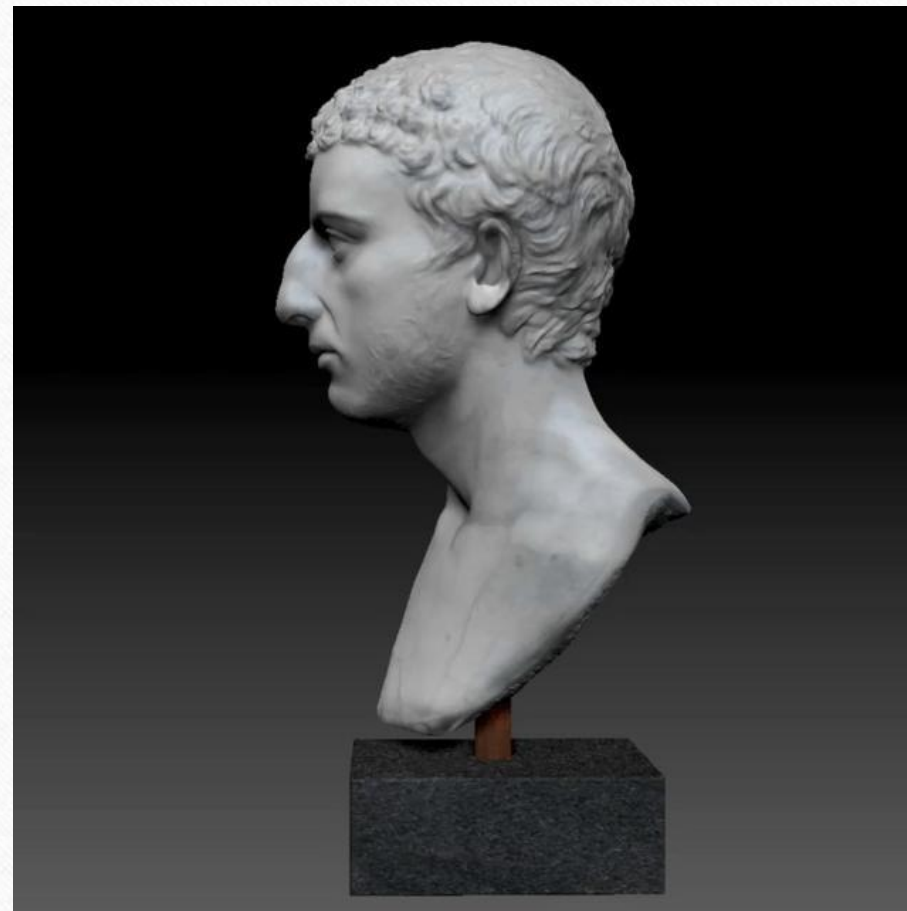
Less commitment than Synoptics to reporting with precision
Theological Paraphrase

The Gospels as Biography

Week 4



Philo



Josephus

Main Character = biographee

Avg Length: 10,000-25,000 words

- Philo, *Abraham*: ~13,000
- Philo, *Joseph*: ~13,000
- Philo, *Moses*: ~31,000
- Josephus, *Life*: ~89,000
- Matthew: 18,346
- Mark: 11,304
- Luke: 19,482
- John: 15,635

Little-to-no interest in childhood

Gospels are Biographies

- Focus on the life of Jesus
- Avoid allegory
- Fall within the average length of a biography
- Little-to-no time spent on Jesus' childhood

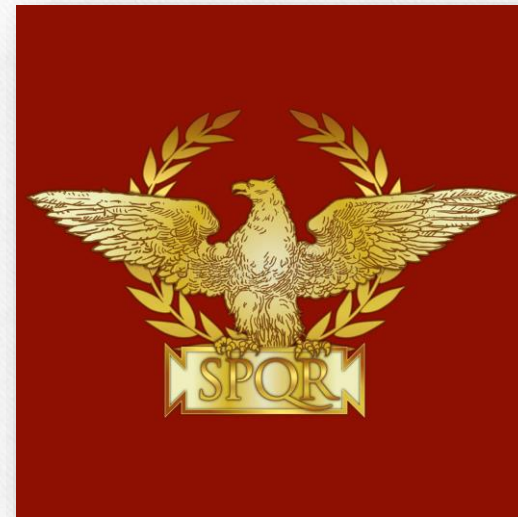
Gospels as Biographies

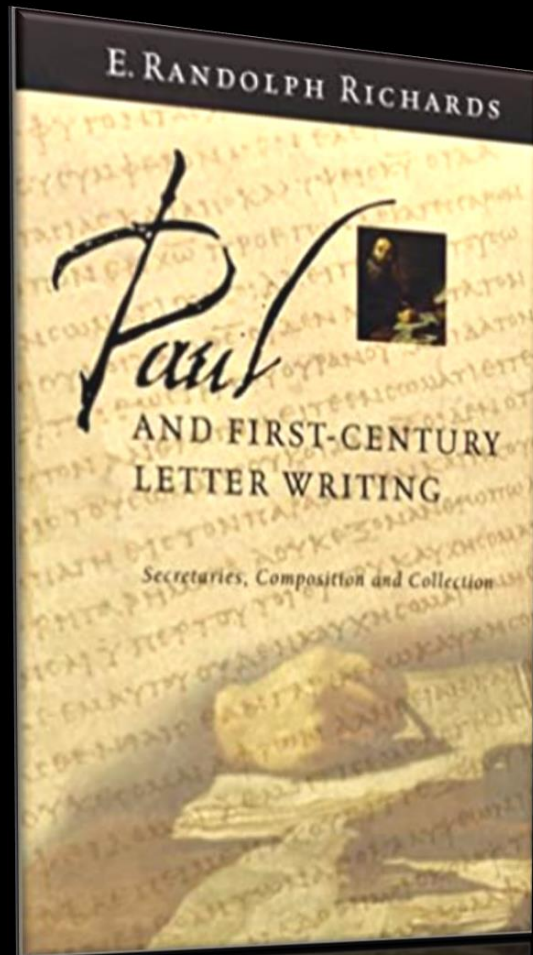
Objections

“The Gospels are *sui generis* (lit. ‘of its own kind’).”



“As Jews, Gospel Authors would not be acquainted with Greco-Roman biography.”





“Your services to me are past all reckoning—
at home, in the forum, in the City, in my province,
in private as in public affairs,
in my literary pursuits and performances.”

Cicero

“Pompey is staying with me as I write these words . . .
When he expresses a desire to hear something of mine,
I say that, without you, I am altogether dumb.”

Cicero

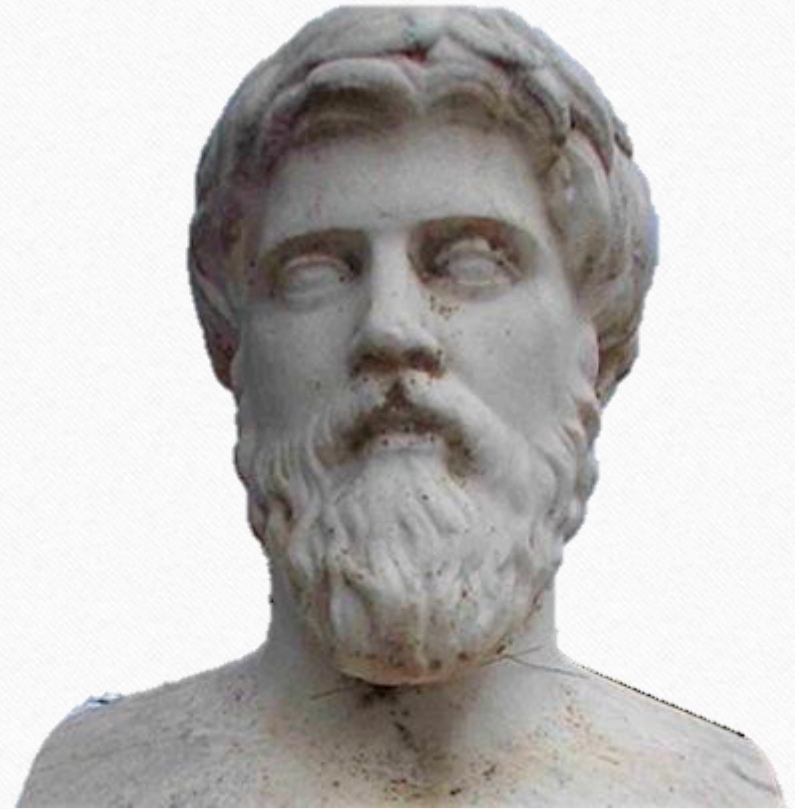
“I, Paul, write this greeting with my own hand.”

Paul (1 Cor., Col., 2 Thess.)

“I, Tertius, who wrote this letter greet you in the Lord.”

Romans 16:22

Plutarch



“For it is not Histories that I am writing, but Lives; and in the most illustrious deeds there is not always a manifestation of virtue or vice, nay, a slight thing like a phrase or a jest often makes a greater revelation of character than battles where thousands fall, or the greatest armaments, or sieges of cities. Accordingly, just as painters get the likenesses in their portraits from the face and the expression of the eyes, wherein the character shows itself, but make very little account of the other parts of the body, so I must be permitted to devote myself rather to the signs of the soul in men, and by means of these to portray the life of each, leaving to others the description of their great contests.” (Plut. *Alex.* 1.2– 3)







Nicholas Boylston (18th c.)
Merchant who imported
Portrait by
John Singleton Copley

Divinity of Jesus in Mark?

Mark 1

John the Baptist is the prophet who prepares the way for God (Isa. 40:3).

Mark 2

Jesus forgives the sins of the paralytic.

Mark 3

Jesus says his exorcisms demonstrate
he has bound Satan and is plundering his kingdom.

Mark 4

Jesus calms the wind, something God does
(Pss. 89, 107; Eccles 8)

Mark 5

Jesus raises someone from the dead,
something only God does (Eccles 8).

Others raised the dead, but through prayer to God
while Jesus did it on his own authority.

Mark 6

Jesus walks on water,
something only God can do (Job 9:8).



Why is this important?

Because the Gospels are God's Word, we want to understand them as their authors intended.

Reading the Gospels in view of their biographical nature can assist us in understanding them as their authors intended. In the process, we may observe some things that previously eluded us (e.g., Christology in Mark) .



Summary

The Gospels are ancient biographies of Jesus.

Ancient biographies displayed little interest
in the biographee's pre-adult life.

Secretaries probably played a robust role
in the composition of the Gospels.

Ancient biographies were, in a sense,
literary portraits of the biographee.

Reading the Gospels in view of their biographical nature
sheds additional light on some passages.



For Further Thought

Do you think the analogy of a portrait is appropriate for ancient biographies, including the Gospels?



Does it surprise you that so few biographies
in antiquity were written by Jews?



Have you previously considered the possibility of biblical authors using secretaries? What are your thoughts now about the roles of a secretary in the composition of a Gospel?

What is the most interesting item
you learned today?

Why Are There Differences in the Gospels?

Week 5

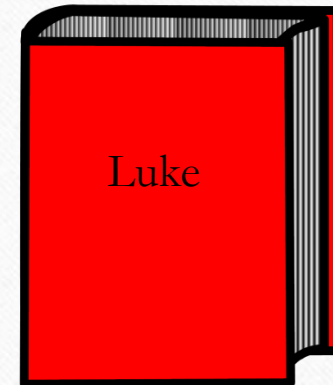
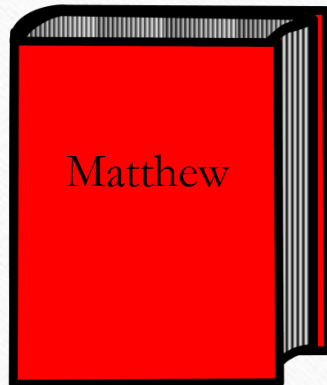
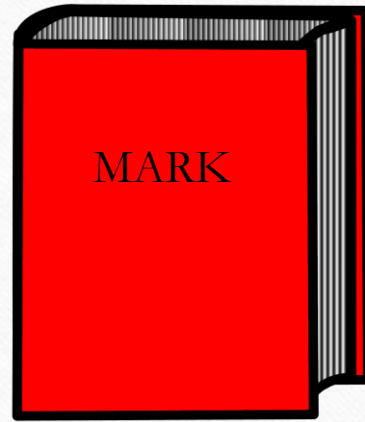


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Recap

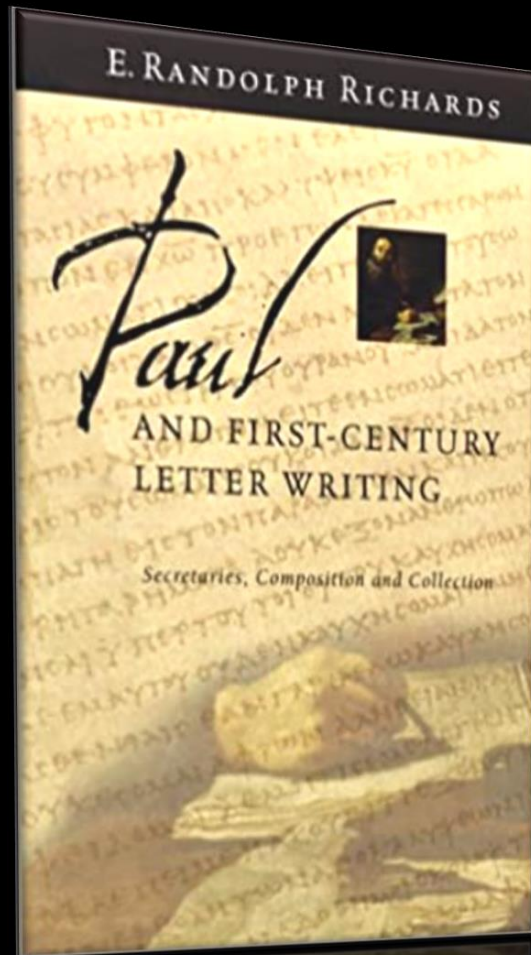


CHRISTIANITY is *TRUE*
because **JESUS ROSE!**



Gospels are Biographies

- Focus on the life of Jesus
- Avoid allegory
- Fall within the average length of a biography
- Little-to-no time spent on Jesus' childhood





Reading the Gospels in view of their biographical nature
can shed additional light on biblical texts
that previously eluded us.

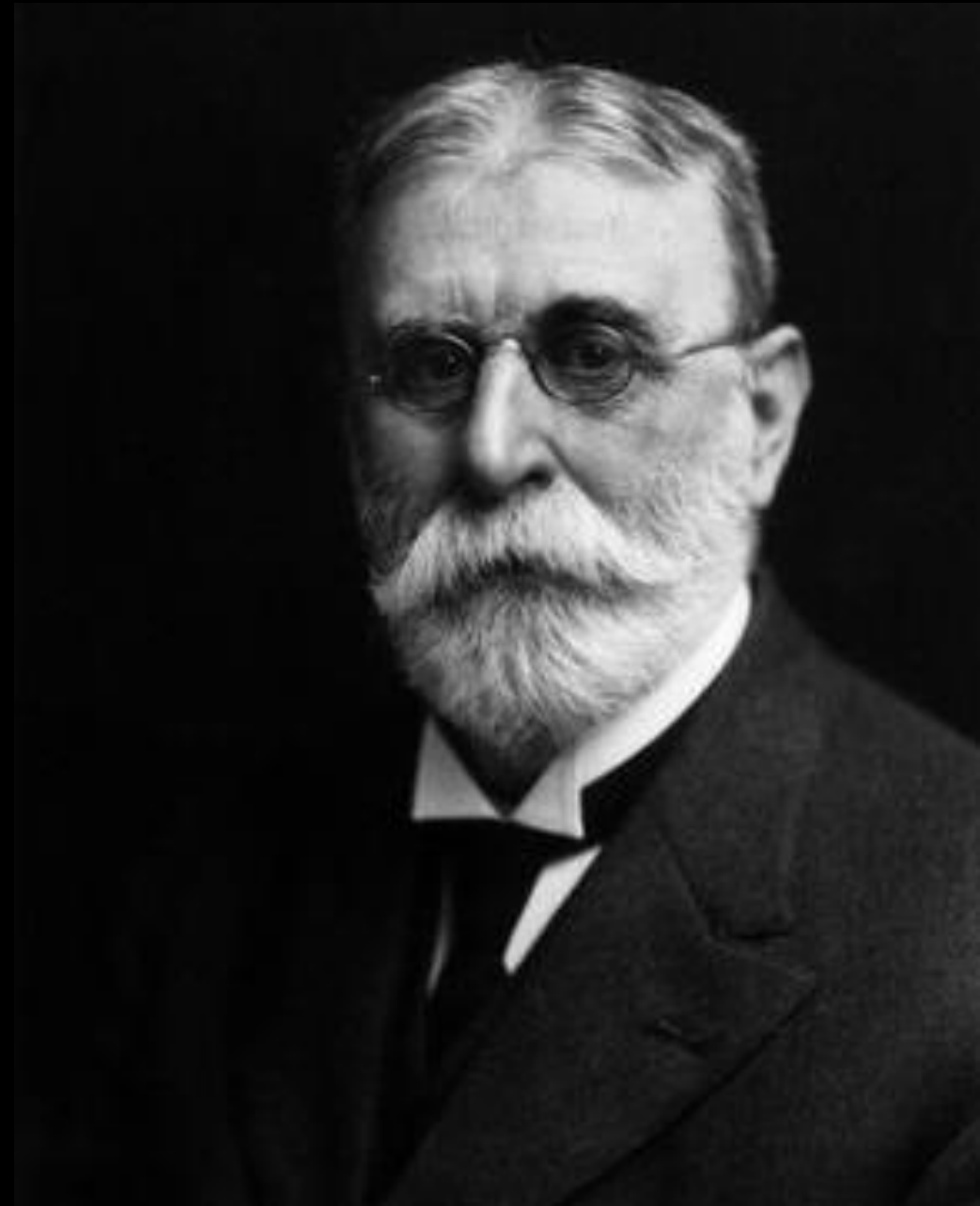
Nature of Divine Inspiration

- sometimes involved the author using sources
- did not involve dictation
- process includes a human element of imperfection
- sometimes involved the use of a secretary

B. B. Warfield

Princeton Theological Seminary
from 1887-1921

Old & great Princeton
“died when Warfield was carried out.”
-*J. Gresham Machen*



“So soon, however, as we seriously endeavor to form for ourselves a clear conception of the precise nature of the Divine action in this ‘breathing out’ of the Scriptures—this ‘bearing’ of the writers of the Scriptures to their appointed goal of the production of a book of Divine trustworthiness and indefectible authority—we become acutely aware of a more deeply lying and much wider problem, apart from which this one of inspiration, technically so called, cannot be profitably considered. This is the general problem of the origin of the Scriptures and the part of God in all that complex of processes by the interaction of which these books, which we call the sacred Scriptures, with all their peculiarities, and all their qualities of whatever sort, have been brought into being.

“For, of course, these books were not produced suddenly, by some miraculous act—handed down complete out of heaven, as the phrase goes; but, like all other products of time, are the ultimate effect of many processes cooperating through long periods. . . . And there is the preparation of the men to write these books to be considered, a preparation physical, intellectual, spiritual, which must have attended them throughout their whole lives, and, indeed, must have had its beginning in their remote ancestors, and the effect of which was to bring the right men to the right places at the right times, with the right endowments, impulses, acquirements, to write just the books which were designed for them.

“When ‘inspiration,’ technically so called, is superinduced on lines of preparation like these, it takes on quite a different aspect from that which it bears when it is thought of as an isolated action of the Divine Spirit operating out of all relation to historical processes. Representations are sometimes made as if, when God wished to produce sacred books which would incorporate His will—a series of letters like those of Paul, for example—He was reduced to the necessity of going down to earth and painfully scrutinizing the men He found there, seeking anxiously for the one who, on the whole, promised best for His purpose;

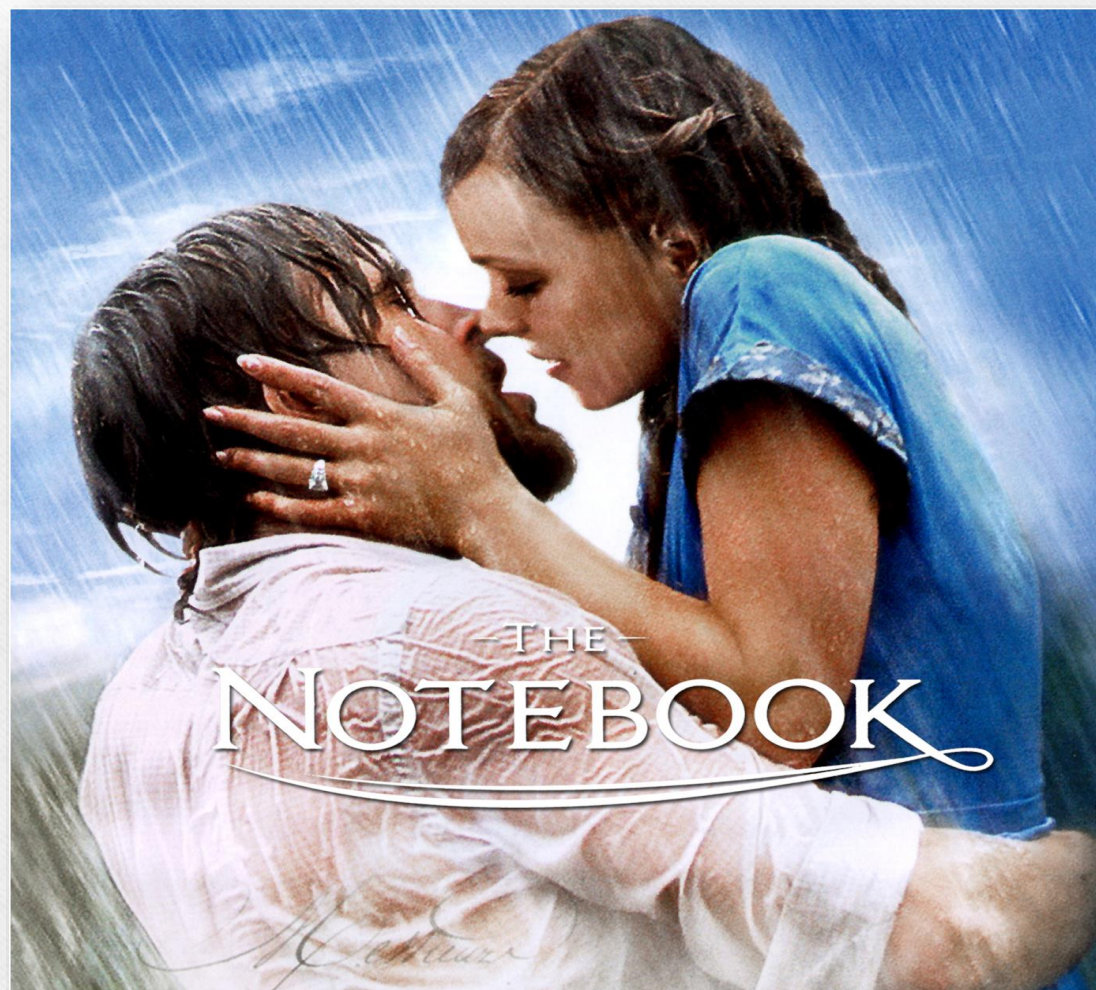
“and then violently forcing the material He wished expressed through him, against his natural bent, and with as little loss from his recalcitrant characteristics as possible. Of course, nothing of the sort took place. If God wished to give His people a series of letters like Paul’s He prepared a Paul to write them, and the Paul He brought to the task was a Paul who spontaneously would write just such letters.”

Truth-Telling in Ancient Biography

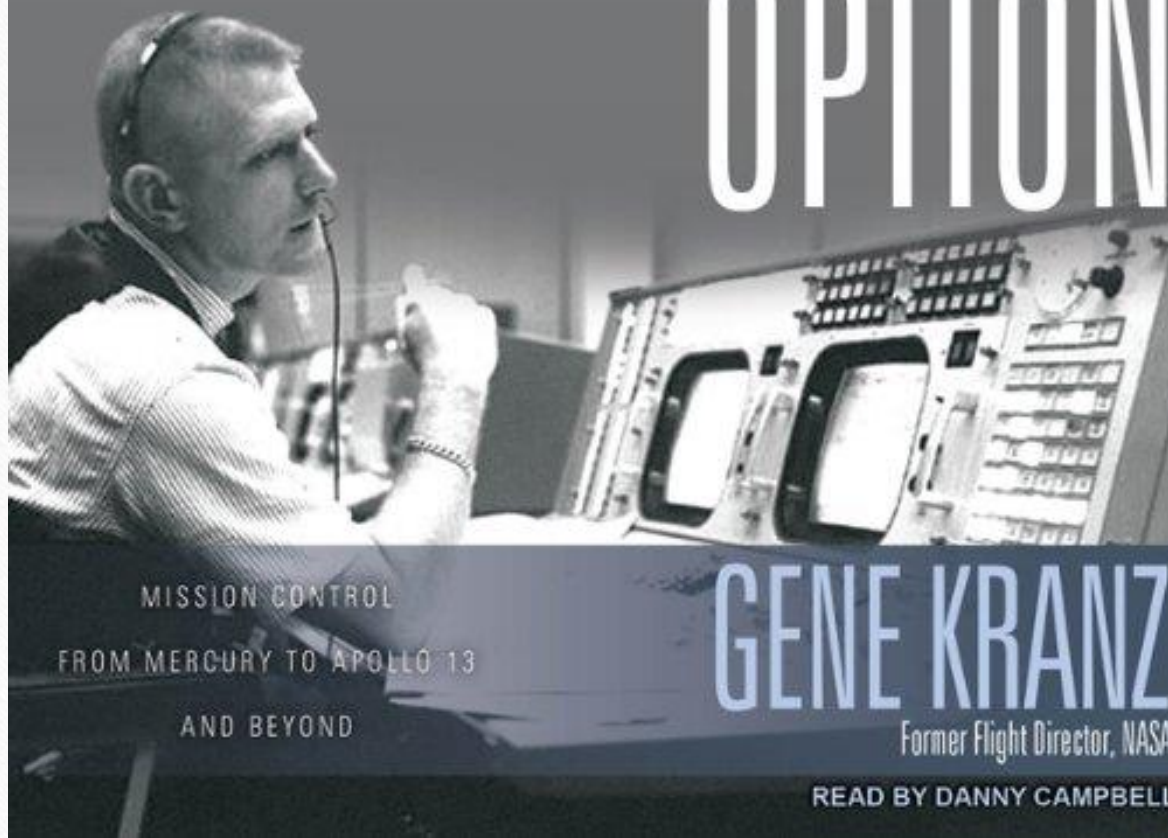
Week 5



Reading the Gospels in view of their biographical nature provides insights pertaining to the degree of accuracy we can expect in them.



FAILURE IS NOT AN OPTION



MISSION CONTROL
FROM MERCURY TO APOLLO 13
AND BEYOND

GENE KRANZ

Former Flight Director, NASA

READ BY DANNY CAMPBELL



“By its very nature, a narrative biography must take certain liberties with the story it shares. Please do not expect camera-like accuracy. That is not the intent of this book, and to meet such a standard, it would have to be a twenty-two-year-long video, most of which would bore even my mother to tears. . . .

“The words I have in quotations are rough approximations. A few of the conversations represent multiple meetings condensed into one. In some instances, stories are displaced in the timeline to fit the topical categorization. In other instances, people who were present in the conversation were left out of the narrative for the sake of clarity. All of these devices are normal for narrative biographies Please read accordingly.”



Sallust (1st c. B.C.)

“As a sheep, he was led to slaughter,
and as a lamb is silent before its shearer,
so he did not open his mouth.”

Acts 8:32 quoting Isaiah 53:7

Arrest

“Have you come out with swords and clubs as against an insurrectionist? While I was with you daily in the temple, you did not lay hands on me; but this hour and the authority of darkness are yours.”

Luke 22:52b-53

Before the Sanhedrin

“If I tell you, you will never believe;
and if I ask you a question, you will never answer.
But from now on the Son of Man will be seated
at the right hand of the power of God.”

Luke 22:67b-69

Before Pilate

“You have said it.”

Luke 23:3c

En route to Golgatha

‘Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children. For behold, days are coming when they will say, ‘Blessed are the barren and the wombs that did not give birth, and the breasts that did not feed.’ Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US’....

En route to Golgotha

“For if they are doing these things when the tree is green,
what will happen when it is dry?”

Luke 23:28b-31

On the cross

“Father, forgive them. For they do not know what they are doing.”

Luke 23:34

“Truly I say to you, today you will be with me in paradise.”

Luke 23:43

“Father, into your hands I entrust my spirit.”

Luke 23:46a



Why is this important?

Reading the Gospels through the proper lens
provides a more accurate view of
what their authors intended to communicate
and that we may otherwise miss.

(e.g., deity of Jesus in Mark, Matthew's genealogy and
location of Sermon on the Mount)



We must be careful not to impose standards
of accuracy on the Gospels that
were not valued in that era.

Even in view of the liberties taken by the evangelists, we can still trust what they wrote.

- Historians have tools.
- There were limits.
- **Guy** vs. **Girl** version

Principle #1

Our view of Scripture should be consistent
with what we observe in Scripture.



Summary

Reading the Gospels in view of their biographical nature provides insights pertaining to the degree of accuracy we should expect in the Gospels (e.g., Matthew's genealogy, Sermon on the Mount location)

The Gospels are literary portraits of Jesus.
This is what divinely inspired Scripture looks like.



For Further Thought

What is the most interesting thing
you learned today?

Are you troubled by the knowledge that the authors of the Gospels took some minor liberties with the details? Why or why not?

What are the advantages of the girl version of a story?

What are the advantages of the guy version of a story?

Why Are There Differences in the Gospels?

Week 6

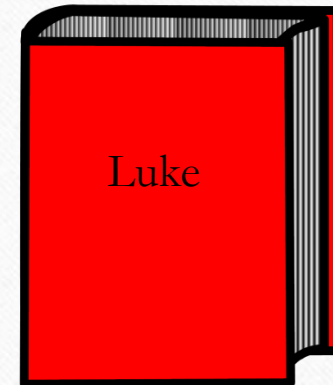
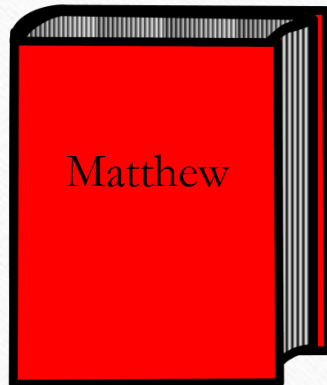
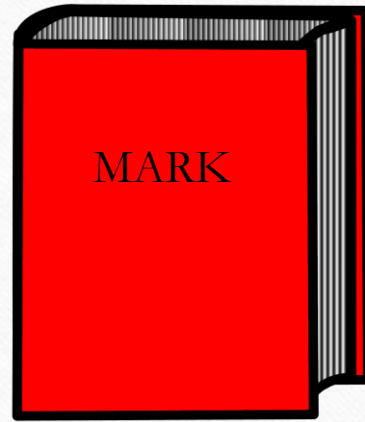


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Recap



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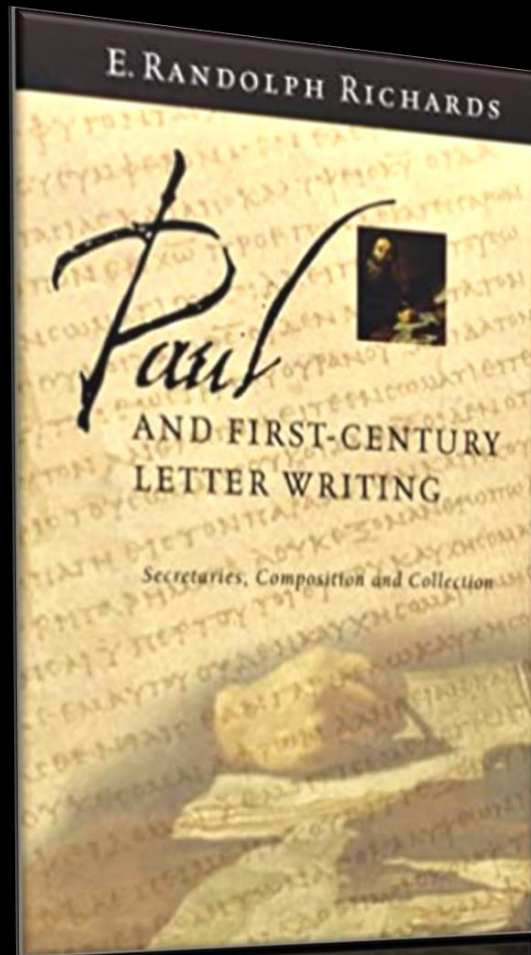


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Compositional Textbooks

Week 6



If you can read this,
THANK A TEACHER

Progymnasmata =
preliminary exercises

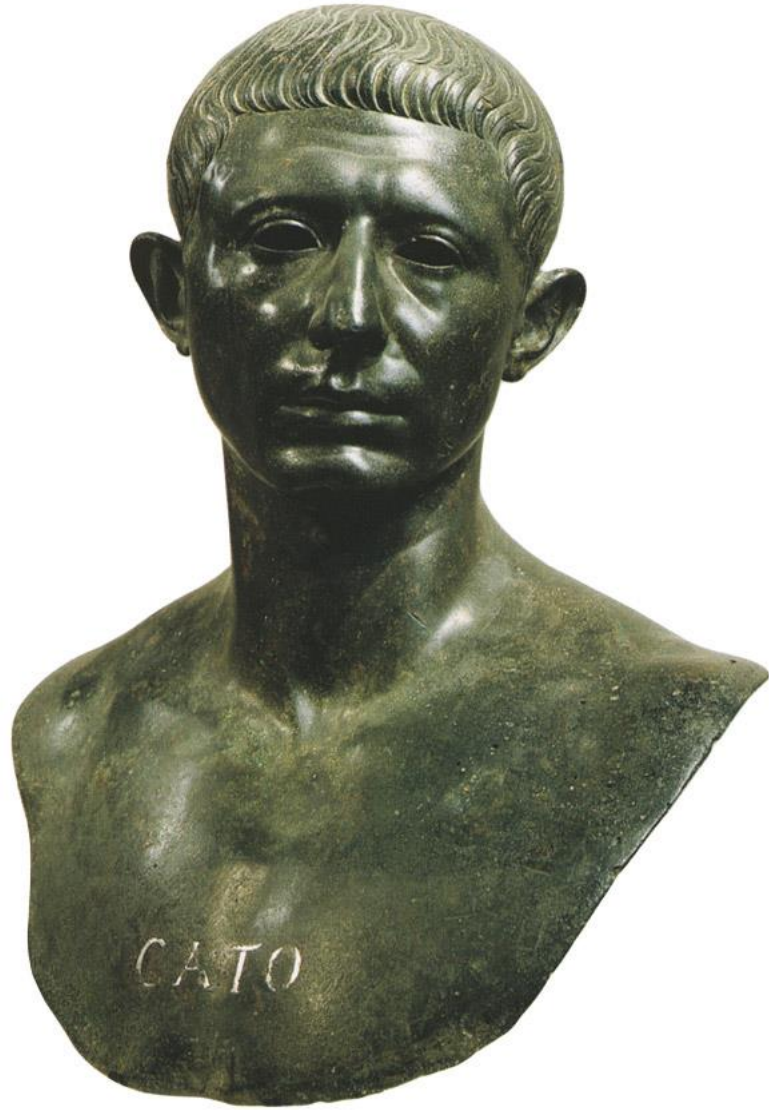
Theon (Greek)

Quintilian (Latin)

“Paraphrase consists of changing the form of expression while keeping the thoughts. . . .

There are four main kinds: variation in syntax, by addition, by subtraction, and by substitution, plus combinations of these.”

Theon



“Oh, cursed city!”
(*Life of Cato Minor*)

“Oh, miserable city!”
(*Life of Pompey*)



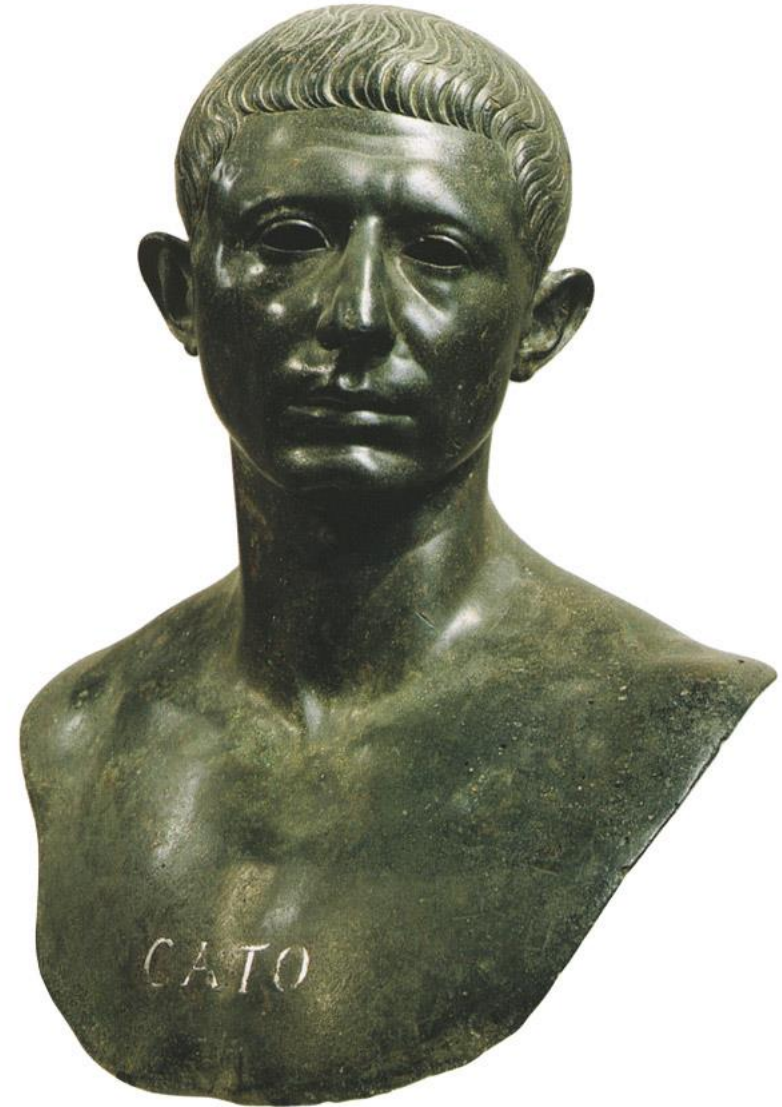
“There are other ways of varying the content along the lines discussed in the chapter on **narration**; for example, recasting an assertion as a question, a question as a potentiality, and similarly other forms of expression that we mentioned.”

Theon

“Oh, cursed city!”

“Is not Antioch a cursed city?”

“Antioch may very well be
a cursed city.”



“since we are accustomed to setting out the facts sometimes as making a straightforward statement and sometimes as doing something more than making a factual statement, and sometimes in the form of questions, and sometimes as things we seek to learn about, and sometimes as things about which we are in doubt, . . .

“and sometimes as making a command, sometimes expressing a wish, and sometimes swearing to something, sometimes addressing the participants, sometimes advancing suppositions, sometimes using dialogue, it is allowable to vary the narrative according to all these ways.”

Theon

Ποικίλλω

to vary, change, embellish, adorn,
to bring forth in various colors,
to tell with art and elegance.

“If we wish to use a **dialogue form**, we shall suppose some people talking with each other about what has been done, and one teaching, the other learning, about the occurrences.”

Theon

“Training in exercises is absolutely useful, not only for those who are going to be orators, but also if anyone wants to be a poet or historian, or if he wants to acquire facility with some other form of writing. These things are, in effect, the foundation of every form of writing.”

Theon

“There is nothing to prevent what is imagined from being expressed equally well in all these ways. There is evidence of this in paraphrase by a poet of his own thoughts elsewhere or paraphrase by another poet and in the orators and historians, and, in brief, **all ancient writers seem to have used paraphrase** in the best possible way, rephrasing not only their own writings but those of each other.”

Theon, 62

“Brutus will wait for this shriveled skin.”
(Plut., *Life of Caesar*)

“Brutus will wait for this shriveled skin.”
(Plut., *Life of Caesar*)

“What? Does it not occur to you that
Brutus intends to wait for this flesh?”
(Plut., *Life of Brutus*)

“How can we compare the kingdom of God, or with what parable may we use for it? It is like a grain of mustard.”
(Mark 4:30-31)

“How can we compare the kingdom of God, or with what parable may we use for it? It is like a grain of mustard.”
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“What is the kingdom of God like? And to what will I compare it? It is like a grain of mustard.”
(Luke 13:18-19)

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(Mark 4:30-31)

“What is the kingdom of God like? And to what will I compare it? It is like a grain of mustard.”
(Luke 13:18-19)

“The kingdom of heaven is like a grain of mustard.”
(Matthew 13:31)

Parable of the Sower

- Mark: 30, 60, 100
- Matthew: 100, 60, 30
- Luke: 100



Jesus Heals Withered Hand

Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11

In all 3 Gospels, this story comes immediately after the story of Jesus' disciples picking grain on the Sabbath. So, differences are not present because different occasions are being described.

Luke 6:6-11 (cf. Mark 3:1-6)

⁶ On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. ⁷ And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. ⁸ But he knew their thoughts, and he said to the man with the withered hand . . .

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"Come and stand here." And he rose and stood there. . . . ⁹ And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" ¹⁰ And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. ¹¹ But they were filled with fury and discussed with one another what they might do to Jesus.

Matthew 12:9-14

⁹ He went on from there and entered their synagogue.

¹⁰ And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"-- so that they might accuse him. ¹¹ He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? . . ."

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Matthew (21)	Mark (12)	Luke (20)
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Son (Kill)	Son (Kill, Cast Out)	Son (Cast Out, Kill)

Mark 12:9

“What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.”

Mark 12:9

“What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.”

Matt. 21:40-41

“So, when the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the fruits in their seasons.”

“Elaboration [*exergasia*] is language that adds what is lacking in thought and expression.’ What is ‘lacking’ can be supplied by making clear what is obscure; by filling gaps in the language or content; by saying some things more strongly, or more believably, or more vividly, or more truly, . . .

“or more wordily—each word repeating the same thing--, or more legally, or more beautifully, or more appropriately, or more opportunely, or making the subject pleasanter, or using a better arrangement or a style more ornate.”

Theon

Jesus on Discipleship

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Luke 14:26

- “If someone comes to me and does not hate his own father and mother and wife and children and brothers and sisters and even his own life, he cannot be my disciple.”

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- “If someone comes to me and does not hate his own father and mother and wife and children and brothers and sisters and even his own life, he cannot be my disciple.”

Matthew 10:37

- “Whoever loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me.”

Jesus on Trial



“**I am**. And you will see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven.” (Mark)

“**I am**. And you will see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven.” (Mark)

“**You have said so**. Only I say to you, from now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.” (Matthew)

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“**If I told you, you would never believe. And if I asked you, you would never answer**. But from now on, the Son of Man will be sitting at the right hand of the power of God.”
And they all said, “Are you, therefore, the Son of God?” And he answered,
“**You say that I am**.” (Luke)



Why is this important?

Theon claims that the techniques taught in the compositional textbooks were used by all writers.

Therefore, we should anticipate that the Gospel authors used them. Moreover, we can actually observe several instances where it appears they did.

In these instances, the use of such techniques is the most plausible explanation for why the differences are present.

Divine inspiration allowed the Gospel authors to make minor changes, such as changing a statement to a question, elaborating, and creating a short dialogue.



Summary

Students in their mid-teens learned techniques for writing using compositional textbooks.

Theon asserted that the techniques learned in the compositional textbooks are the foundation for every form of literature and that all ancient writers—poets, orators, and historians alike—used these techniques for paraphrasing their own writings and those of others.

We observed a few examples in the Greco-Roman literature
& in the Gospels where the use of one or more
compositional devices were likely responsible
for creating differences.



For Further Thought

Do you think changing details amounts to deceit?
If so, why? If not, why not?

Are you being deceptive when you do something similar?
If not, why not?

To what extent would an author need to go
before the change becomes deceit?

What is the most interesting thing you learned today?

Why Are There Differences in the Gospels?

Week 7

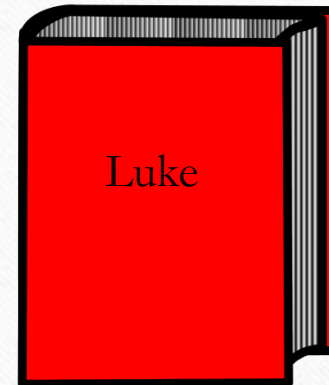
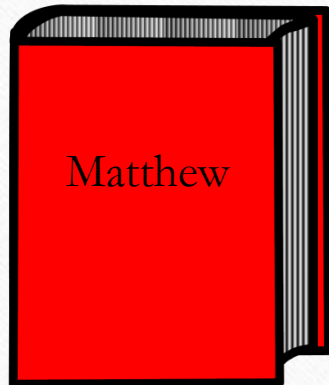
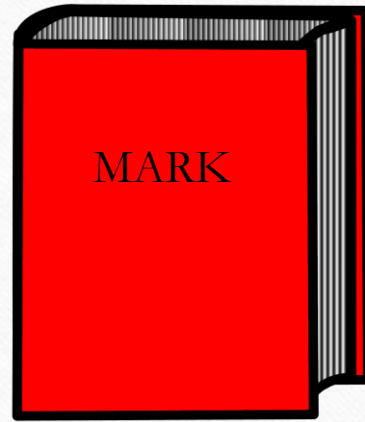


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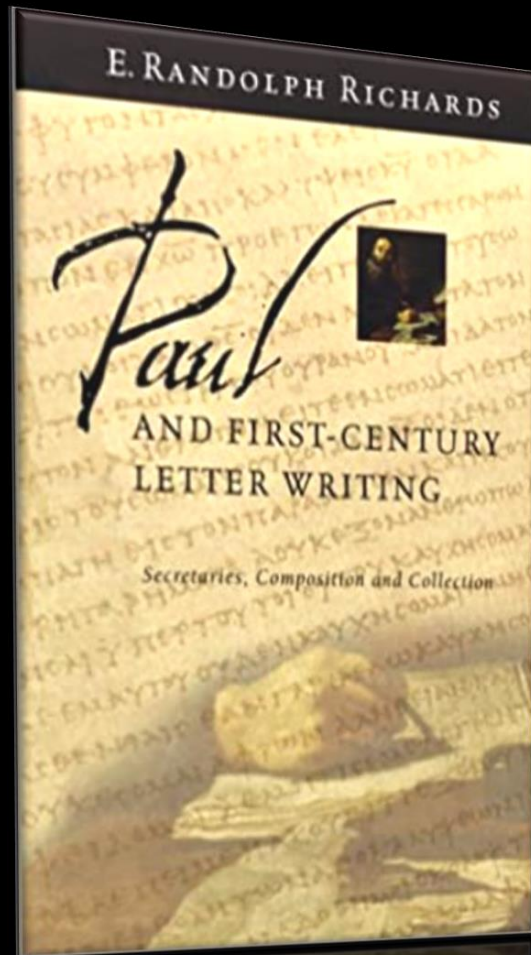


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Plutarch & More Compositional Devices

Week 7



Plutarch



Compression: An author knowingly portrays
an event as though it had occurred over
a shorter period of time.

Displacement: An author knowingly removes an event from its original context and places it in another.

Transferral: An author knowingly attributes words or deeds to a person that he knew belonged to another.

Conflation: An author combines elements from two or more events or people and narrates them as one.

Simplification: An author omits or alters details that may complicate the overall narrative or does so merely to abbreviate and communicate the main ideas.

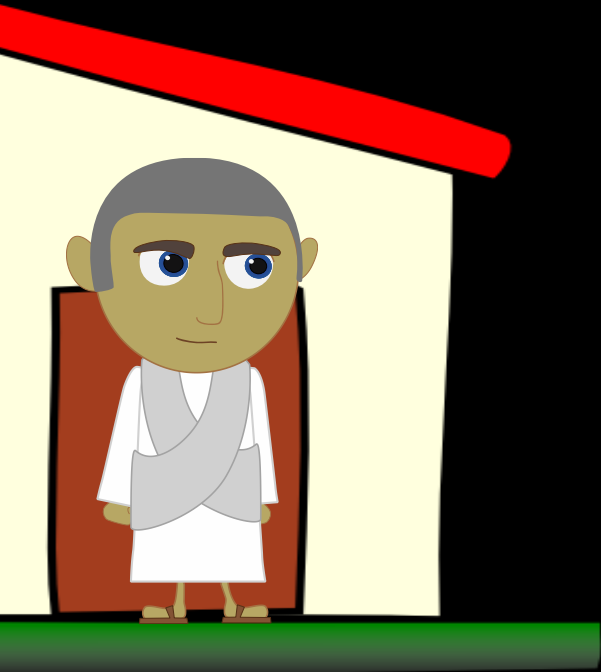
Literary Spotlighting: An author only mentions the person(s) in focus while being aware that others were present.

A bright blue-white spotlight beam originates from the upper left corner, casting a wide, soft glow across the lower half of the frame. The beam's edge is blurred, creating a sense of depth and focus. The background is a solid, deep black, which makes the light effect stand out prominently.

Literary Spotlighting

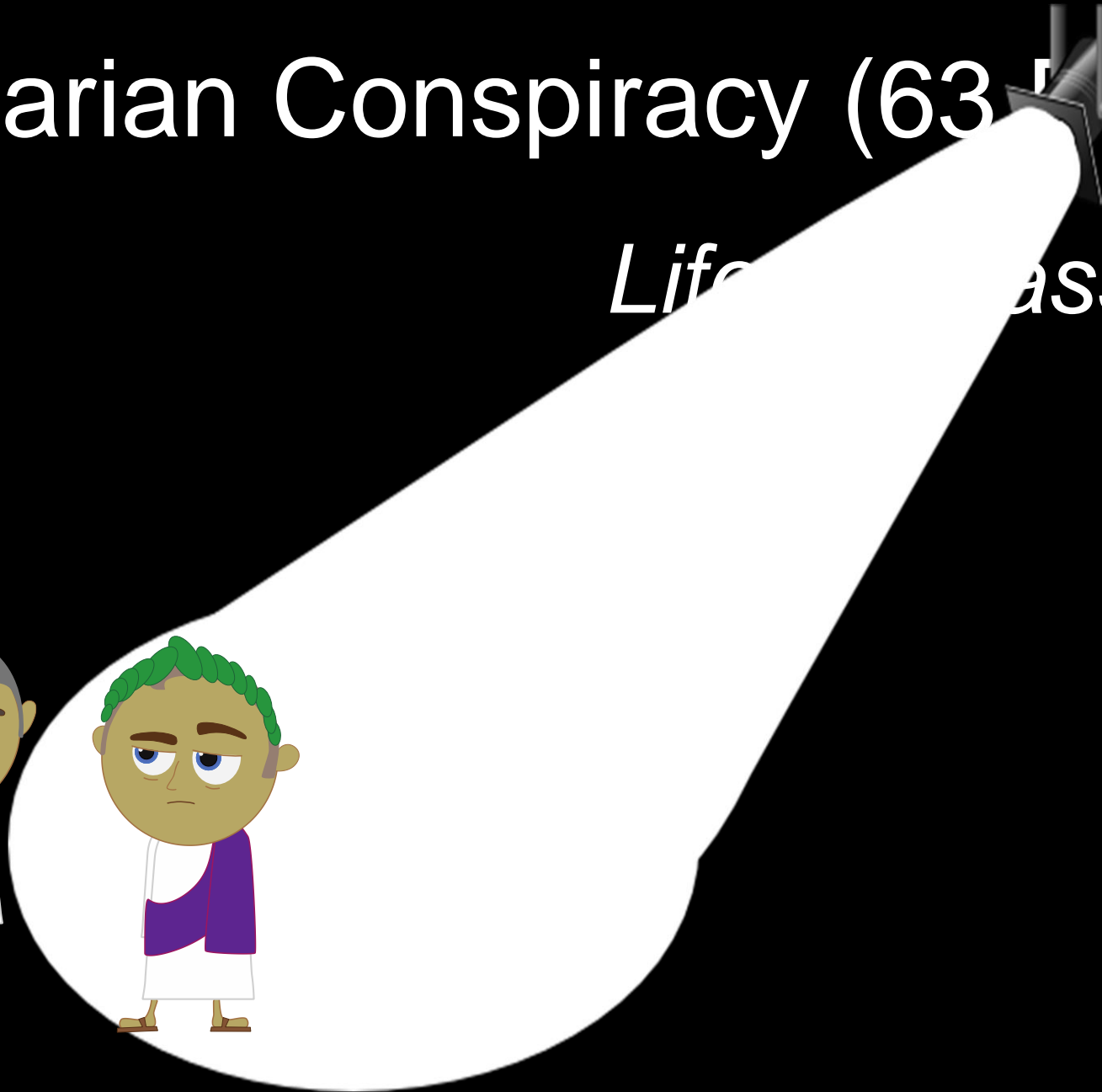
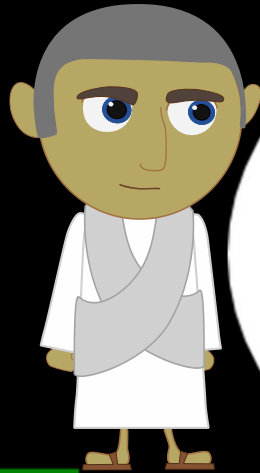
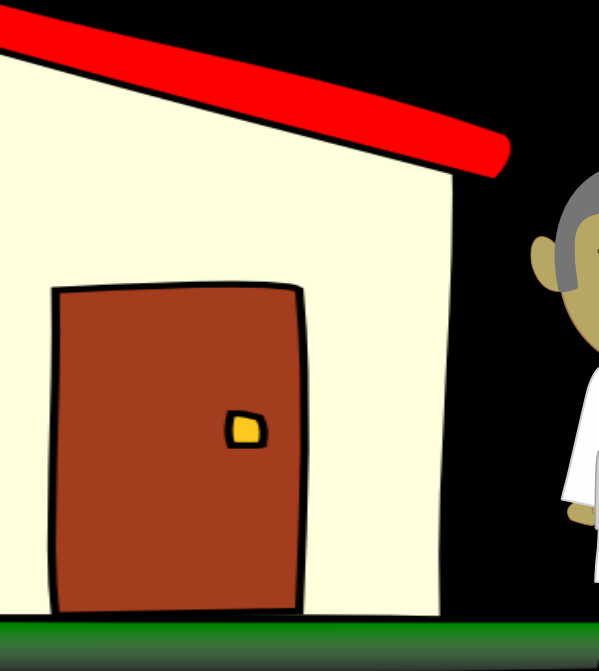
Catilinarian Conspiracy (63 BC)

Life of Cicero

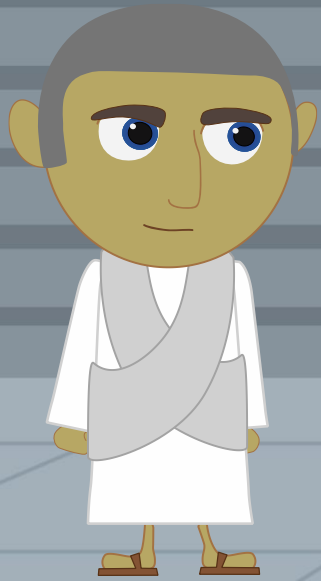


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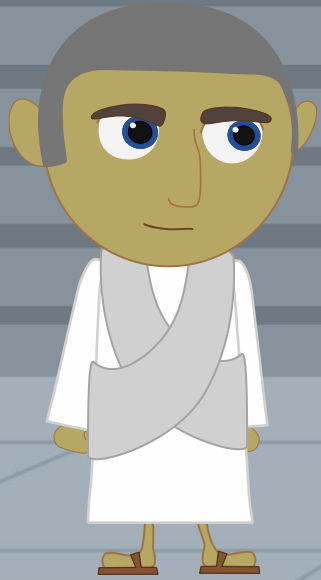
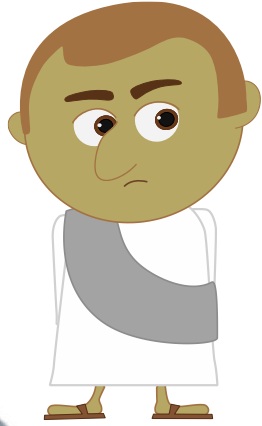
Life of Cicero



Cicero & Caesar



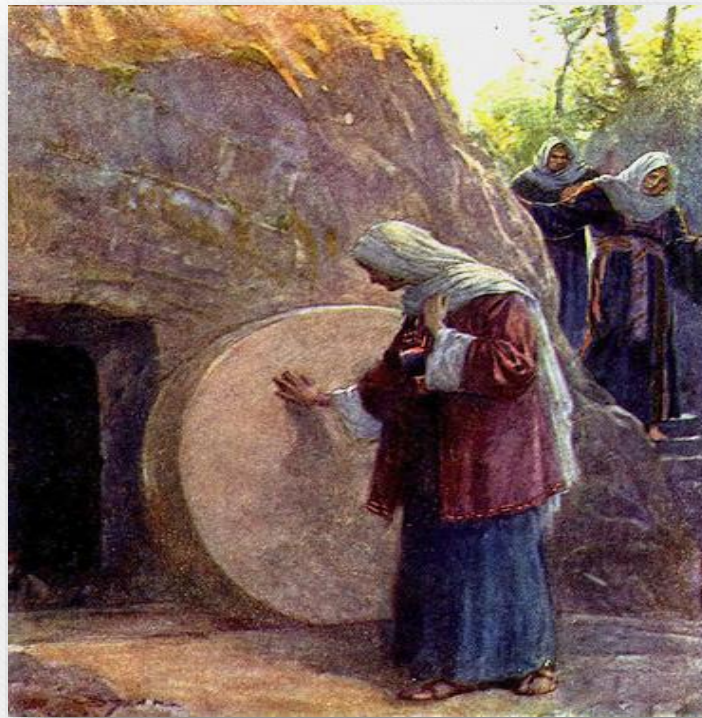
Cato



How Many Angels?



How Many Women?



Who Ran to the Tomb?





TRANSFERAL

Pompey Defends Plancus

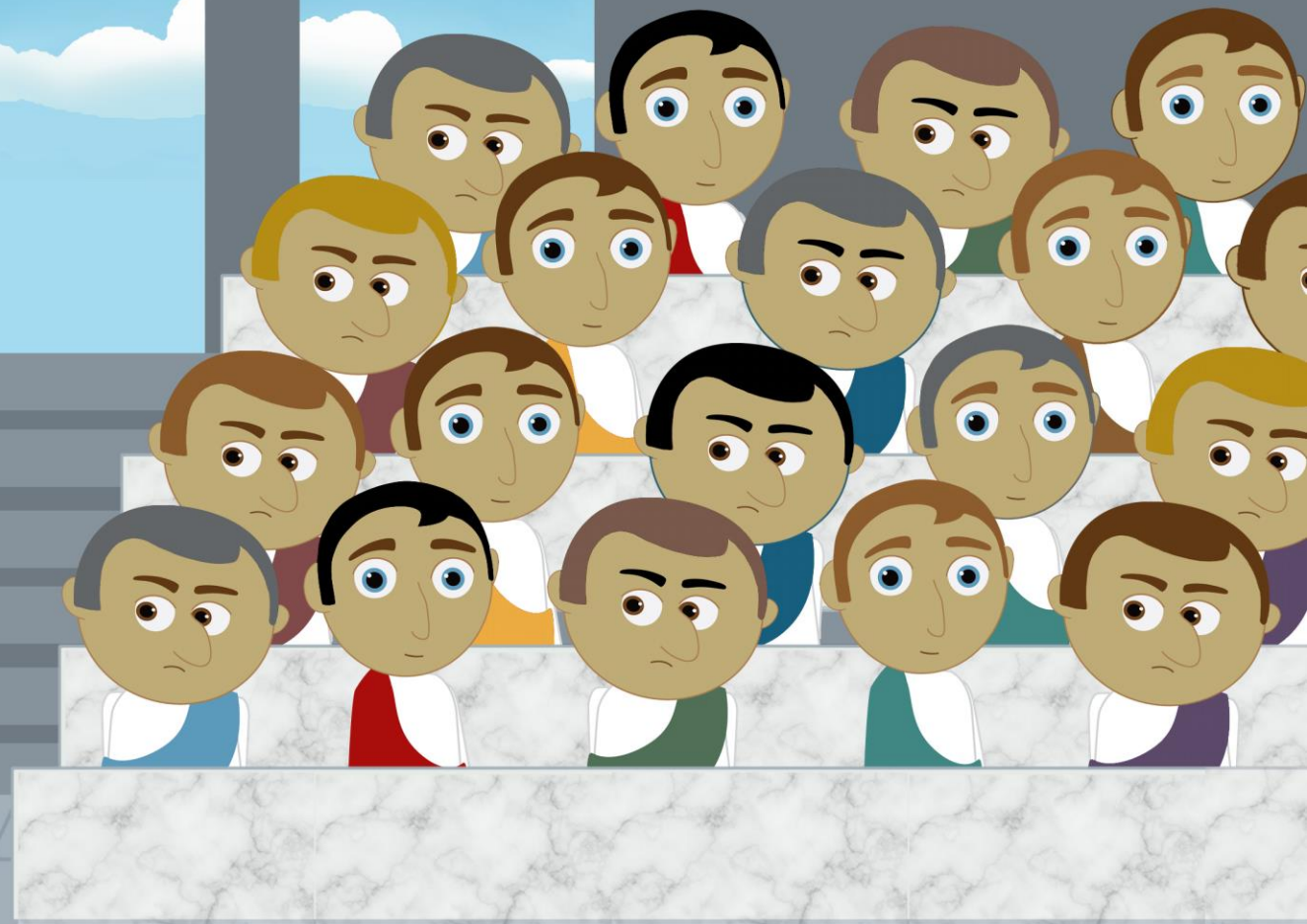


Cato





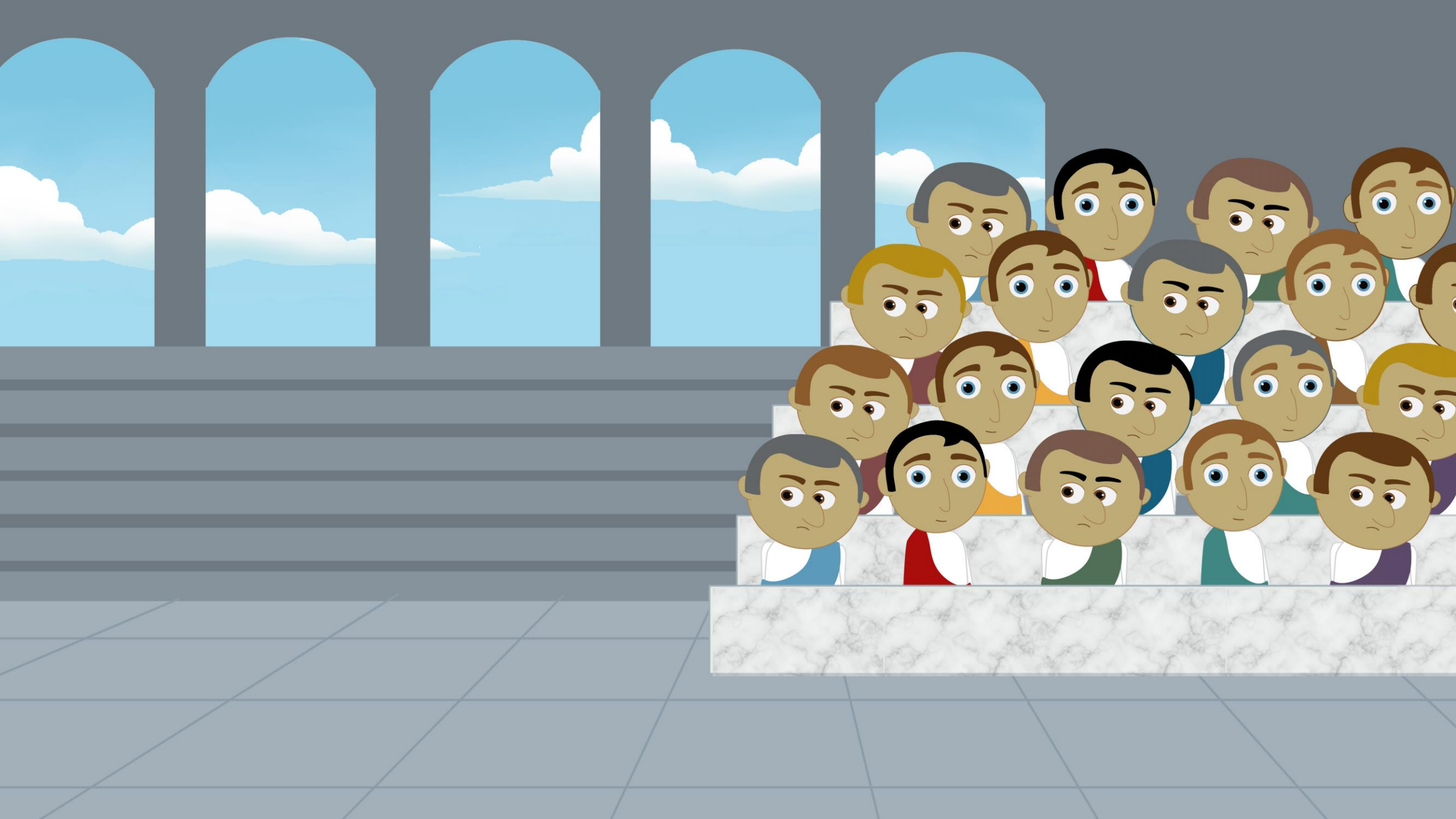
սէոյ սւծյ սւծյ
գու տաճերոս
հաճէ տաճեր
ուրջս է՛բ
սէոյ սւծյ սւծյ
գու տաճերոս
հաճէ տաճեր
ուրջս է՛բ
սէոյ սւծյ սւծյ
գու տաճերոս



Pompey



לֹא יִשְׁתַּחֲוֶה
חֵזֶק חֹזֶק חֹזֶק
מִלֵּךְ מִלֵּךְ מִלֵּךְ
יְיָ יְיָ יְיָ יְיָ
לֹא יִשְׁתַּחֲוֶה
חֵזֶק חֹזֶק חֹזֶק
מִלֵּךְ מִלֵּךְ מִלֵּךְ
יְיָ יְיָ יְיָ יְיָ
לֹא יִשְׁתַּחֲוֶה
חֵזֶק חֹזֶק חֹזֶק



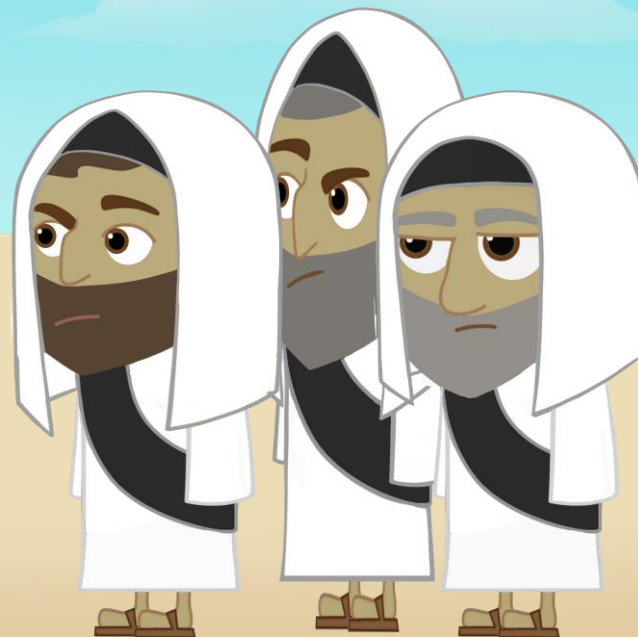
Jesus Heals A Centurion's Servant



Luke



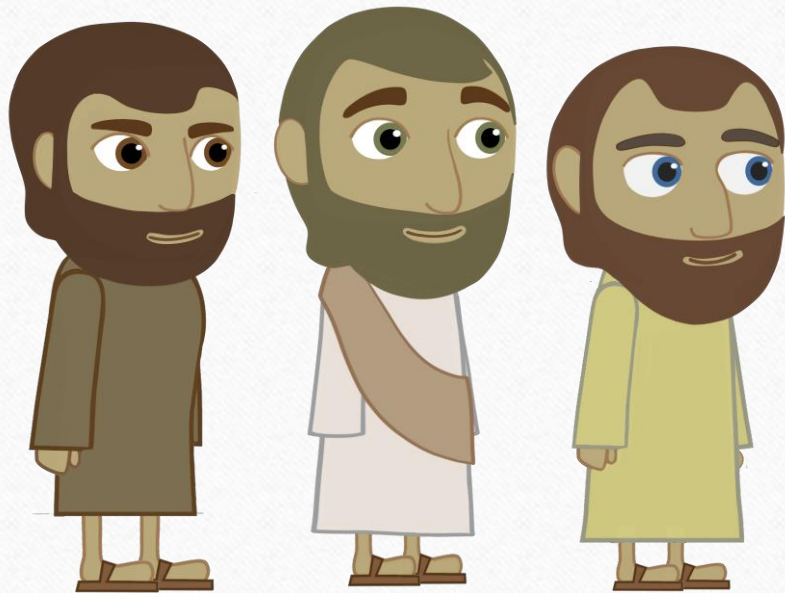
Luke



Matthew



Mark



What were you
arguing
about?



Matthew

Which of us is the
greatest?



Baptism

“You are my beloved Son. In you I am well-pleased.” *(Mark; Luke)*

“This is my beloved Son in whom I am well-pleased.” *(Matthew)*

Baptism

“You are my beloved Son. In you I am well-pleased.” (*Mark; Luke*)

“This is my beloved Son in whom I am well-pleased.” (*Matthew*)



Why is this important?

Some have mistakenly identified Gospel differences as “errors” when the differences are actually intentional and result from the author’s use of one or more compositional devices.

When a compositional device is responsible for a difference, attempting to harmonize the difference will take one down the wrong path and yield an incorrect understanding of why the difference is present.



Summary

Plutarch is regarded as the *greatest biographer*
in antiquity.

With Plutarch, we can assess how
the *same author*
using the *same sources*
reported the *same event*
in biographies of different people.

Plutarch never copies & pastes.

Plutarch never copies & pastes.

Plutarch intentionally reworks a narrative using a variety of compositional devices.

Since the Gospels are also ancient biographies,
we should anticipate their authors using
similar compositional devices.

Reading the Gospels in view of
the compositional devices used by Plutarch
yields wonderful fruit related to
how many Gospel differences came into being.



For Further Thought

On Staffs & Sandals

“Acquire no gold or silver or copper for your belts,
no bag for your journey, nor two tunics
nor sandals nor a staff”

Matthew 10:9-10

“And he said to them, ‘Take nothing for your journey,
no staff, nor bag, nor bread, nor money;
and do not have two tunics.’”

Luke 9:3

“He charged them to take nothing for their journey except only a staff—no bread, no bag, no money in their belts— but to wear sandals and not put on two tunics.”

Mark 6:8-9

Matthew	Mark	Luke
Money	Money	Money
Bag	Bag	Bag
2 Tunics	2 Tunics	2 Tunics
Sandals	Sandals	
Staff	Staff	Staff

Legion

“And when Jesus had stepped out of the boat,
immediately there met him out of the tombs
a man with an unclean spirit.”

Mark 5:2

“When Jesus had stepped out on land, there met him a man from the city who had demons.”

Luke 8:27a

“And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs.”

Matthew 8:28a

Blind Bartimaeus

“And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.”

Mark 10:46

“As he drew near to Jericho, a blind man was sitting by the roadside begging.”

Luke 18:35

“And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, ‘Lord, have mercy on us, Son of David!’”

Matthew 20:29-30

Matthew 13:31-32	Mark 4:30-32	Luke 13:18-19
<p>He put another parable before them, saying:</p> <p>‘The kingdom of heaven is</p> <p><i>like a grain of mustard seed,</i></p> <p>which a person, taking it,</p> <p>sowed in his field;</p> <p>though it is <u>the smallest of all the seeds,</u></p> <p>When it has grown is</p> <p><u>the greatest of the vegetables,</u> and it</p> <p>becomes a tree,</p> <p>so that <i>the birds of heaven</i></p> <p>come and nest</p> <p>in its branches’.</p>	<p>And <u>he was saying,</u></p> <p>‘How shall we liken the kingdom of God, or in what parable shall we put it?</p> <p><i>Like a grain of mustard seed,</i></p> <p>which when</p> <p>it is sown upon the earth</p> <p>is <u>the smallest of all the seeds</u> on the earth</p> <p>and when it is sown, it grows and becomes</p> <p><u>the greatest of all the vegetables,</u> and it</p> <p>produces large branches,</p> <p>so that <i>the birds of heaven</i></p> <p>are able to nest</p> <p>under its shade’.</p>	<p><u>He was saying,</u> therefore,</p> <p>‘What is the kingdom of God like, and to what shall I liken it?</p> <p>It is <i>like a grain of mustard seed,</i></p> <p>which a person, taking it,</p> <p>put in his own garden and</p> <p>it grew</p> <p>and it</p> <p>became a tree,</p> <p>and <i>the birds of heaven</i></p> <p>nested</p> <p>in its branches’.</p>

Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy (sg) of repentance. And do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into the fire. – Matthew 3:7-10

Brood of vipers! Who warned you to flee from the coming wrath? Therefore, produce fruit worthy (pl) of repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able from these stones to raise up children for Abraham. And even now the axe is laid at the root of the trees. Therefore, every tree not producing good fruit is cut down and thrown into the fire. – Luke 3:7-9

English Translations: Mark 1:38

- “Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for.” (NASB)
- “Let us go on to the next towns, that I may preach there also, for that is why I came out.” (ESV)
- “Let us go elsewhere, into the surrounding villages, so that I can preach there too. For that is what I came out here to do.” (NET)

