

The Synoptic Gospels

Why Synoptic “Theories” Matter

A TEST CASE

Read Matthew 16:13-20

Read Mark 8:27-30

Answer the following:

(1) If you were wanting to gain political and social control over German in the 19th century, which theory would you prefer and why? Protestant (Bismark) vs. RCC (Pope)

Historical/Political/Sociological

(2) Tübingen School/Baur influence [Papal influence] vs. Göttingen/Protestant Influence of “Protestant Theory”

Bismark vs. Pope (Pius IX) on appointment of faculty in German universities that would influence German society

Baur—although heretical [Hegelian] was Matthean prioriest who maintained Matthew first.

A TEST CASE

(2) What was the most ubiquitous “scientific” explanation for all origins of material world that was arising to predominance in the 19th Century?

Answer: EVOLUTION—simple to complex.

Which Gospel is shortest and simplest? Mark.

JEPD being popularized in OT at same time.
Wellhausen came over into NT and introduced idea into Gospels.

B. H. Streeter—Gospels as “literary evolution” and William Sanday—“scientific” approach

In Oxford Studies, Streeter wrote an essay entitled "The Literary Evolution of the Gospels." Oxford Studies' editor, William Sanday (1843-1920), an outstanding propagandist for the British Four Source theory, praised Streeter's essay with the following:

“I do not remember to have seen, within anything like the same compass, a picture at once so complete, so sound, and (to my mind) so thoroughly scientific, of the whole course of development in the Apostolic and sub-Apostolic age in its bearing upon literary composition in general and the composition of the Gospels in particular. It is a real evolution, and an evolution conceived as growth, in which each stage springs naturally, spontaneously, and inevitably out of the last.”

See Burnett H. Streeter, "The Literary Evolution of the Gospels," in Oxford Studies in the Synoptic Problem. Edited by W. Sanday (Oxford: At the Clarendon, 1911), 227. Streeter also used the term "evolution" for "evolution of the Gospel canon" and "evolution of Pauline canon." See Streeter, The Four Gospels, 609 (cf. 526 and 499 note 1).

Sanday, Oxford Studies, xvi.

Edwin Abbott—anti-miraculous not as pronounced in “primitive,” “simple” Mark

- Edwin Abbott (1838-1926) provides another important clue in the acceptance of Mark as the first and most "primitive" gospel: antisupernaturalism. Abbott based his acceptance of the "antiquity" of Mark in the fact that it does not mention "supernatural events" like Matthew and Luke, i.e., reference to the details of Jesus' birth (e.g., virgin birth, visit of angels, star in Bethlehem) and "only the barest prediction of His resurrection." Because Mark was relatively "simple," without any reference to the miraculous birth narratives and post-Resurrection appearances, the antisupernatural climate of the time naturally gravitated to the Marcan hypothesis.
- The article was originally published in 1879. For the full text, see Edwin A. Abbott, "Gospels" in Encyclopedia Britannica. R. S. Peale Reprint (Chicago: R. S. Peale, 1892), vol. X, 801-802.

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

- (1) Do not let anyone be aware of the real historical motivations from whence a hypothesis derives, i.e.,-- not “scientific” study but really sociological-political-ideological motivations (**hide the truth**)
- (2) Invent related concepts entirely without proof or evidence that help sustain the idea as well as hide its glaring weaknesses, i.e.,—”Q” or “quelle,” M, and L documents that consist of where Matt and Luke disagree with Mark but agree together against Mark or unique material that Mark//Q completely can't explain (**invent support out of nothing**)

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

(3) After the fact has been established as dogma, **INVENT MATHEMATICAL STATISTICS** to demonstrate what you already have assumed under the idea that while figures don't lie, liars can figure:

Please note: Differences and similarities are totally misrepresented by hasty generalized statistics below:

1. Matthew has 1068 verses with approximately the same material in 606 verses of Mark.
2. These 606 verses of Mark are "compressed" into 508 of Matthew—so of the 1068 verses of Matthew—508 of them are common to Mark.
3. Luke has 1149 verses with similar material in 319 verse of Mark. Thus $1149 - 319 = 830$ —and of the 830 verses, about 250 are found in Matthew and so you have 580 verses remaining.
4. Mark has 661 verses. 606 of these verses are found in Matthew—you only have 55 verses remaining as unique.
5. 320 verses of Mark are found in Luke—all of these are found in some manner in Matthew with the exception of 24 verses. So of the 55 verses left over from Mark not used by Matthew, 24 are used by Luke—so you have only 31 verses of Mark not used in either Matthew or Luke.

6 CONCLUSION:

Based in literary-dependency thinking:

Matt (1068) = Mark (508) + Q (250) + M (310)

Luke (1149) = Mark (319) + Q (250) + L (580)

Mark (661) = Matt. (606) + Luke (24 additional-total 320) + Mark (31)

IMPORTANT: All of this was done **AFTER MARK ESTABLISHED** on sociological, political, religious reasons!!!

Evidence from Westcott . . .

(4) **Misquote and/or misrepresent** those who disagree with you; take things out of context:

At the turn of the 20th century, Westcott [*Introduction to the Study of the Gospels*, 191-200] demonstrated the percentage of agreements and disagreements (not necessarily verbal agreements but close affinity) to support Gospel independence.

Yet, for example, Harrison uses this chart from Westcott in the opening part of his synoptic discussion to allege 2/4 Source hypothesis. See Harrison, *Introduction to the New Testament*, 143. See also, Gromacki, *New Testament Survey*, 54.

Westcott used this as evidence for Gospel independence from each other! –Westcott, *Introduction to Gospels*, 195.

GOSPEL	PECULIARITIES	AGREEMENTS
MATTHEW	42%	58%
MARK	7%	93%
LUKE	59%	41%
JOHN	92%	8%

Westcott supported Oral Tradition//independence

- Contrary to Harrison's bold conclusion in his use of Westcott's chart, Westcott himself went on in this same discussion to cite additional statistics and information that is observable. They occur most commonly in the recital of the words of our Lord or highlighted the distinct uniquenesses and differences of each of the Gospels. After noting these, Westcott's conclusion regarding any literary relationship did not at all support Harrison's conclusion that was based in a limited usage of Westcott's discussion:
- “It is not however enough to consider the general coincidences of substance and subject. Such a view conveys a false and exaggerated impression of the likeness between the Gospels. In spite of their general resemblance they are severally distinct in style and effect. The identity of range is combined with difference of treatment: peculiarities of language with unity of scope. The *verbal* coincidences between the different Gospels, while in themselves sufficiently remarkable, are yet considerably less than might appear from the popular statement of the facts. The passages common to St Matthew with some other of the Synoptics form a little more than four-sevenths of the whole, but the corresponding coincidences are less than one sixth. In the other Gospels the proportion of verbal coincidences is still less. Those in St. Luke form about one-tenth, and in St Mark about one-sixth of the whole Gospels, while the general coincidences form respectively about two-fifths, and thirteen-fourteenths in the distribution of the verbal coincidences a very simple law of others, and are comparatively rare in the simple narrative.” Westcott, 197-98.

Westcott . . .

After cataloging significant statistics regarding the differences in the Gospels, Westcott concluded, "these differences amount to serious difficulties from our ignorance of all the circumstances . . . they are distinct and numerous, and offer as clear a proof of the actual independence of the Gospels."

Westcott, *Introduction to the Gospels*, 200-01.

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

- (5) **SILENCE CRITICS** of the theory through fear, intimidation and pejorative language or ignore them completely

George Ladd and company =

George Eldon Ladd serves as the classic paradigm for current attitudes and approaches among evangelical historical-critical scholarship when he wrote,

"A **completely uncritical view** of the Gospels may regard them as four independent biographies of Jesus which intend to relate four supplementary accounts of the words and deeds of Jesus. . . . [that] The three Gospels provide us, therefore, with three independent witnesses to the course of Jesus ministry."

- George Eldon Ladd, *The New Testament and Criticism* (Grand Rapids: Eerdmans, 1967), 115.

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

Ladd continued . . .

“The independence and direct apostolic authorship of the Gospels is probably the view of **most laymen whose primary concern with the Bible is devotional**; and the idea is widely held that unless the Gospels are three independent eyewitness accounts and practically stenographic reports of Jesus' mission and message, their witness to Jesus is seriously undermined. Furthermore, these first-century writings are often viewed from the perspective of modern copyright laws according to which one author's use of the work of another is plagiarism, which is of course ethically and legally abhorrent.”

- Ladd, *NT and Criticism*, 116.

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

(6) If at all possible, especially with American audiences and seminaries, SPEAK WITH A BRITISH ACCENT WHEN PROPOSING A VIEW:

Why?

New York-based linguist Chi Luu claims to have come up with a formula to explain why Received Pronunciation (RP) is the ideal accent (British upper crust accent) to WOW American audiences!

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

Posh English accents are perceived to be sinister because they imply a higher level of intellect, making evil scheming seem more believable, an expert has claimed.

Writing for the Jstor website, Luu said: *“Speakers of the prestige Received Pronunciation (RP) accent (otherwise known as the Queen’s English or BBC English) are regularly evaluated by non-RP speakers as more educated, intelligent, competent, physically attractive, and generally of a higher socioeconomic class.”*

“accents, seemingly a habit of mere sounds, have an insidiously powerful effect in our daily lives and we often don’t even notice it.”

<https://daily.jstor.org/very-british-villains-and-other-anglo-saxon-attitudes-to-accents/>

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory



MOVIECLIPS.COM

HOW TO PERPETRATE A FRAUD & FAUD IN NEW TESTAMENT STUDIES, i.e., 2/4 Source Theory

(7) RIDICULE OPPOSITION & FEIGN INSULT AT ANYONE WHO WOULD DARE QUESTION YOUR THEORY—"HOW DARE YOU!"

N.T. Wright is typical in that he uses such language with a upper-crust British accent: He attacks "**shallow would-be 'orthodox' Christians, who misreading the texts, marginalize Jesus' first-century Jewish humanity.**" N. T. Wright, "No, We Need History," in "Should We Abandon Studying the Historical Jesus? Two Responses." *Christianity Today*, 28.

(8) RAISE YOUR VOICE IN ANGER WHEN ANYONE PRESENTS STRONG EVIDENCE CONTRARY TO YOUR POSITION

THE LOUDER THE OPPOSITION, THE MORE TENUOUS THE THEORY



A Basic Bibliography

- (1) Farnell, F. David. "The Synoptic Gospels in the Ancient Church: A Testimony to the Priority of Matthew's Gospel." *The Master's Seminary Journal* 10, no. 1 (Spring 1999): 53-86. (available as pdf)

- (1) Farnell, F. David. "How Views of Inspiration Have Impacted Synoptic Problem Discussions." *The Master's Seminary Journal* 13, no. 1 (Spring 2002): 33-64. (available as pdf)

A Basic Bibliography

(3) Thomas, Robert L. and Farnell, F. David. *The Jesus Crisis The Inroads of Historical Criticism into Evangelical Scholarship* (Kregel, 1998).

(4) Geisler, Norman L. and Farnell, F. David. *The Jesus Quest The Danger from Within* (Xulon, 2014).

(5) Thomas, Robert L. *Three Views on Origins of the Synoptic Gospels* (Kregel, 2002)

(6) Linnemann, Eta. *Is There a Synoptic Problem?* (Kregel, 1992).

(7) Linnemann, Eta. *Historical Criticism of the Bible Methodology or Ideology* (Baker, 1990).

(8) Linnemann, Eta. *Biblical Criticism on Trial* (Kregel, 1990).

A Basic Bibliography

- (9) David Laird Dungan, *A History of the Synoptic Problem The Canon, Text, the Composition, and the Interpretation of the Gospels* (Doubleday, 1999).
- (10) Hajo Uden Meijboom, *A History and Critique of the Origin of the Marcan Hypothesis 1835-1866 A Contemporary Report Rediscovered*. Trans. John J. Kiwiet (Mercer, 1993)

NEVER FORGET
AT NO TIME HAS ANY ONE
EVER CONDUCTED A
“SCIENTIFIC”
INVESTIGATION OF THE
SYNOPTIC “PROBLEM”

NEVER FORGET!

THE SYNOPTIC “PROBLEM”
HAS ALWAYS BEEN DRIVEN BY
PHILOSOPHICAL AND
IDEOLOGICAL AGENDAS
RATHER THAN OBJECTIVE
ANALYSIS

NEVER FORGET!

Until 1750, no “synoptic problem” existed in the church.

The orthodox church from the nascent beginnings had maintained the canonical Gospels were produced as separate eyewitness accounts!

Matthew—Apostolic eyewitness

Mark—based in Apostle Peter’s preaching

Luke—Paul and other eyewitnesses (Luke 1:1-4)

John—Apostolic eyewitness

NEVER FORGET!

EXTERNAL EVIDENCE FOR TRADITIONAL VIEWS OF
GOSPELS UNSURMOUNTABLE!

Literary dependency theories must rely PRIMARILY on
Internal Evidence of wording.

INTERNAL EVIDENCE IS ALWAYS ACUTELY
SUBJECTIVE—FIGURES DON'T LIE BUT LIARS CAN
FIGURE

Selective, subjective use of data, percentages
manipulated, etc. etc.

NEVER FORGET!

All 3 synoptics (and for that matter all four Gospels) have significant agreements with each other and disagreements against other gospels:

Matthew and Mark agree against Luke

Matthew and Luke agree against Mark

Mark and Luke agree against Matthew

Clement of Alexandria (c. AD 150 – 215)

And again in the same books Clement has inserted a tradition of the primitive elders with regard to the order of the Gospels, as follows. He said that those Gospels were first written which include the genealogies, but that the Gospel according to Mark came into being in this manner: When Peter had publicly preached the word at Rome, and by the Spirit had proclaimed the Gospel, that those present, who were many, exhorted Mark, as one who had followed him for a long time and remembered what had been spoken, to make a record of what was said; and that he did this, and distributed the Gospel among those that asked him. And that when the matter came to Peter's knowledge he neither strongly forbade it nor urged it forward. But that John, last of all, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel. This is Clement's account.

- Eusebius, *Ecclesiastical History*, 6.14.5-7; Clement, *Hypotyposesis*, 6. The quotation comes from Eusebius, *The Ecclesiastical History, Volume II*, trans. by J. E. L. Oulton, The Loeb Classical Library (Cambridge, MA: Harvard, 1932) 46-59.

Clement's chronological order . . .

Matthew/Luke written first (those with genealogies)

Mark written third in order

John's Gospel written last or fourth in order

THIS IS THE TRUE CHRONOLOGICAL ORDER from
early witness who obtained his information from
widespread elders in Mediterranean

Why Four Gospels as Independent Eyewitnesses

In direct contrast to historical-critical ideology, the independence approach maintains that each gospel writer worked independently of another without the need of relying on another canonical gospel as a source of information. That is, the Apostles Matthew, Mark, Luke and John constitute four independent accounts of the life of Jesus. More specifically, no *direct* literary dependency exists among the gospels, i.e. no gospel writer directly used the other's works to compose his gospel as asserted by modern source dependency hypotheses. They constitute four separate, independent testimonies to the life of Jesus.

Linnemann states a basic reason why four independent gospels would exist, "there is, however, a clear intention behind the Gospels' four-fold form. *The intention involves the legal principle instituted by God: '... 'on the evidence of two or three witnesses a matter shall be confirmed' (Deut. 19:15b NASB). God, who knows that we depend on the testimony of those who themselves saw and heard Jesus, made sure that the joyous message necessary for our salvation was transmitted to us not singly but multiply. The independent witnesses confirm one another in a complementary fashion.*" The gospels are supplementary and complementary, not contradictory, to one another. In contra-distinction, dependency hypotheses essentially reduce the gospel accounts to one underlying, basic witness, either Mark under the Two-/Four Source hypothesis or Matthew under the Griesbach or Two-Gospel hypothesis with the others relying heavily upon the one source in the composition of their respective gospels. (Linnemann, *Is There a Synoptic Problem?*, 195).

Dependency advocates might attempt to reduce the impact of this argument by claiming that Matthew and Luke by using Mark have "affirmed" Mark's testimony or that Luke and Mark by using Matthew have "affirmed" Matthew's testimony so that three testimonies or at least two confirmations of one testimony exist. However, such answers merely beg the question by assuming what they are attempting to prove. The question still would remain as to whether any genuine evidence exists that Matthew, Mark and Luke actually used each other's works.

NEVER FORGET!

AT NO TIME, WAS MARK EVER SAID TO BE FIRST
GOSPEL WRITTEN IN ANY DOCUMENTS OF EARLY
CHURCH

MARK WAS NEGLECTED GOSPEL
MATTHEW WAS ALWAYS SAID TO BE FIRST AMONG
THE NASCENT CHURCH FATHERS

EARLY CHURCH NEVER CONCEPTUALIZED IDEA OF
LITERARY DEPENDENCY AMONG GOSPELS AS
POST-ENLIGHTENMENT SCHOLARS ASSERT

Édouard Massaux . . .

- “Of all the New Testament Writings, the Gospel of Mt. was the one whose literary influence was the most widespread and the most profound in Christian literature that extended into the last decades of the second century... .
- Until the end of the second century, the first gospel remained the gospel par excellence
- The Gospel was, therefore, the normative fact of Christian life. It created the background for ordinary Christianity.”

Édouard Massaux, *The Influence of the Gospel of Saint Matthew on Christian Literature Before Saint Irenaeus*, trans. by Norman J. Belval and Suzanne Hecht; ed., Arthur J. Bellinzoni, 3 vols. (Macon, GA.: Mercer University, 1993) 3:186-87.

Oden and Hall note in *Mark*

The volume on Mark reveals that the early church fathers overwhelmingly neglected Mark, and rarely produced a sustained commentary on Mark. Instead, Matthew and John received the most attention. While one could argue that they held Matthew and John in high esteem because they were apostolic, one still wonders why, if Mark was really the first written gospel as so ardently maintained by source criticism (contra the Two-Document Hypothesis), did the fathers so persistently neglect it. Moreover, the volume also reveals that the fathers consistently maintained that Mark actually wrote Mark (not some unknown “evangelist” as maintained by historical criticism) and that it reflected Peter’s preaching rather than being a condensation of Matthew and Luke (contra the Two-Gospel Hypothesis). This work reaches an astoundingly refreshing conclusion:

- “It had always been evident that Mark presented a shorter version of the gospel than Matthew, but the premise of literary dependency was not generally recognized. The view that Matthew and Luke directly relied on Mark did not develop in full form until the nineteenth century.”
- Such a perspective also indicates that the fathers regarded Matthew, not Mark, as the first gospel to be written. From this writer’s perspective, only by an a priori reading into the church fathers of these two recent synoptic hypotheses can one move from acute speculation to enslaving dogma.
- **Thomas C. Oden and Christopher A. Hall, *Mark*, vol. 2 of *Ancient Christian Commentary on Scripture* (Downers Grove, IL: InterVarsity, 1998) xxix.**

Some Important Background Thinking
to this subject

WHY?

IMPORTANT!

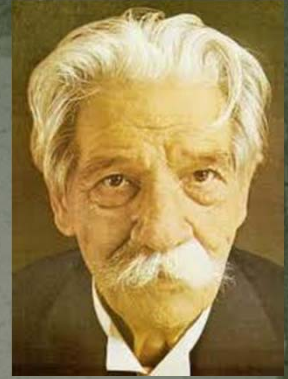
NO APPROACH develops without a history behind it:

“A TEXT WITHOUT A CONTEXT IS A PRETEXT”

Without putting modern interpretations of the NT into the context of their developments is to accept these approaches in ignorance of what caused their development!

We must put historical-critical ideologies into their context of development.

FOOD FOR THOUGHT



Albert Schweitzer said . . .

In *The Quest of the Historical Jesus* . . .

“The historical investigation of the life of Jesus did not take its rise from a purely historical interest; it turned to the Jesus of history as an ally in the struggle against the tyranny of dogma” (p. 4)

It’s purpose for “searching for the historical Jesus” was to make “Jesus in a form intelligible to its own time” (p. 4)

FOOD FOR THOUGHT

All of modern biblical criticism goes back to making a Jesus that is acceptable to modern times, rather than presenting Him as the documents witness to Him

Schweitzer talked about a “secret order” that had infiltrated biblical criticism . . . (p. 4)

Biblical criticism/searching for an acceptable Jesus “was the tool of a secret order” (p. 4)

FOOD FOR THOUGHT

Schweitzer said that Jesus studies in the 18th to early 19th Century historical critics . . .

“They [e.g., Bahrtdt and Venturini] wrote under the impression of the IMMENSE INFLUENCE EXCERCISED BY THE ORDER OF THE ILLUMINATI” (p. 4)

They sought to make Jesus into an image acceptable to modern sensibilities.

FOOD FOR THOUGHT

Schweitzer's translator explains in footnote 1 on page 4 the following on Schweitzer's reference to the Illuminati

..

The Illuminati . . . "An order founded in 1776 by Professor Adam Weishaupt of Ingolstadt in Bavaria. Its aim was the furtherance of rational religion as opposed to orthodox religion; its organization was largely modelled on that of the Jesuits. At its flourishing period it numbered over 2000 members, including the rulers of the German States

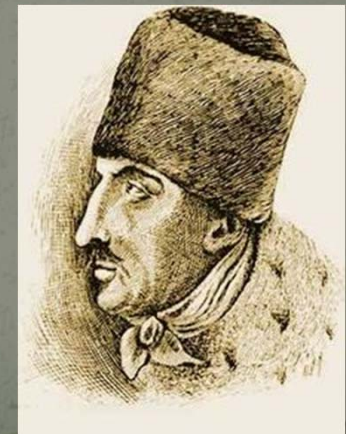
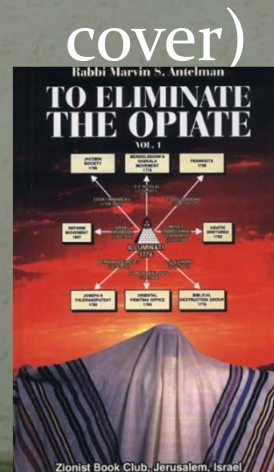
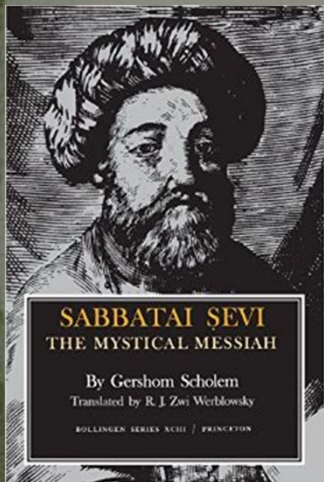


Adam Weishaupt.
pub. 1776.

Marvin S. Antelman—*To Eliminate the Opiate* (Zionist Book Club, 1974)

Confirms in the 20th century, Schweitzer's sourcing for modern biblical criticism . . .

He notes, “Weishaupt’s Illuminati and Jacob Frank [(secret Jewish messiah alleged “reincarnation of Sabbatai Sevi)]” that many Jews followed] worked hand in hand to destroy religions and governments” (back



Lecture by Antelman on influences actively destroying OT (and NT)



Before you dismiss this theory . . .

Congregational Puritans and Presidents of both HARVARD AND YALE warned of this infiltration . . .

- (1) Jedidiah Morse (Congregational Pastor)-"The Present Situation of Other Nations of the World, Contrasted with our Own. A Sermon, delivered at Charlestown, in the Commonwealth of Massachusetts, February 19, 1775"
- (2) Timothy Dwight (Yale President) delivered "The Duty of Americans in the Present Crisis." July 4, 1778.

Dwight said, "Shall our sons become the disciples of Voltaire and the dragoons of Murat, or our daughters, the concubines of the Illuminati"

Before you dismiss this theory . . .

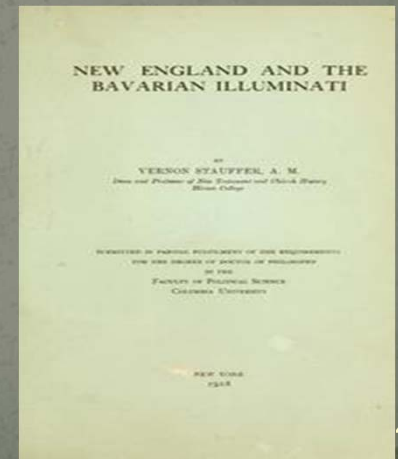
(3) Harvard President, David Pappin, issued a warning to the graduating class on July 19, 1789 concerning the illuminati's influence on American politics and religion.

(4) A book was even written in the early 20th Century *New England and the Bavarian Illuminati* (1918) by Vernon Stauffer tracing the fears among men of God in the 17th and early 18th century regarding Illuminati destruction of religion in America

WHY DON'T WE HEAR ABOUT THIS?

Answer: CONTROL OF THE MEDIA

who don't want us to know of the infiltration



Antelman, “The Birth of Biblical Criticism,” 127-146

Illuminati and Frankists (Jewish apostates) infiltrated biblical studies through a network to destroy OT and NT.

German universities (e.g., Jena, Göttingen, Tübingen) became centers of anti-biblical criticism due to Illuminati program

Those connected with Illuminati—Michaelis, Mendelssohn--Weishaupt, Lessing [published Reimarus' Fragments that denigrated Jesus and disciples], Astruc, De Wette—were promoted and given opportunity; publishing controlled



Some information

Jean Astruc—involved in formulation of JEPD hypothesis in OT source criticism (based in names of God; conflicting accounts of creation story)

Lessing—published Reimarus’s (deist) work and called by Perrin and Schweitzer “father of our discipline, as he is of Life of Jesus Research altogether” because Reimarus discovered “creative element in the tradition” [i.e., miraculous] (Perrin, *What is Redaction Criticism?*, 4; Schweitzer, *The Quest*, p. 24)

Please note “hidden hand” pic



Some information



David Michaelis . . .

While English and German orthodoxy had accepted the inerrancy of the Scripture up until the early 19th Century

“The man who first made the English-speaking world aware that it was possible to doubt this doctrine [inerrancy] . . . Was Herbert Marsh . . . Professor of Divinity at Cambridge (1757-1839)” . . . He was influenced by David Michaelis (1717-1791) at Göttingen University.



Some information

Marsh introduced thru translating Michaelis
Introduction to the New Testament in England
spreading Michaelis's thought

Michaelis . . . “turned to the New Testament, his aim was to read it and to interpret it without any dogmatic presuppositions” and while “the orthodoxy of his time . . . took it for granted that New Testament was inspired” and “impossible to have contradictions between the Gospel” . . . “Michaelis was prepared to face the possibility that there really might be contradictions” (O’Neill/Wright, *Interpretation of the NT 1861-1986*) 5-6.

Antelman, “The Birth of Biblical Criticism,” 127-146

Illuminati “game plan”

- (1) Develop close circle of individuals whose main objective was to destroy the Bible
- (2) Intellectuals should be mainly academics who occupy chairs at leading universities
- (3) Intellectual select group should control the dissemination of information vital to biblical studies
- (4) They formed a secret “Biblical Destruction Group”
- (5) They were self-perpetuating
- (6) Control all media/publications

Antelman, “The Birth of Biblical Criticism,” 127-146

(7) Those who are not formal members of group, but who showed an interest in pursuing anti-Bible thought, were to be encouraged and promoted even without their knowledge as well as given important positions

(8) Their goal was to be in position to destroy any academicians or intellectuals who do not conform to their ideas as well as promote their purposes.

Paul's Warning

Should we find this strange? . . .

- (1) Acts 17:21—Paul on Areopagus Hill, “All the Athenians and the foreigners [“Epicurean and Stoic philosophers began to debate with him”] who lived there spent their time doing nothing but talking about and listening to the latest ideas”

Note: This explains why evangelical seminaries frequently produce “heresy”—promotion of novelty rather than faithful adherence to traditions handed from Apostles

Paul's Warning

Acts 20: 28-31—Infiltration should not surprise

Keep watch over yourselves and all the flock^a of which the Holy Spirit has made you overseers.^b Be shepherds of the church of God,^{a c} which he bought^d with his own blood.^{b e} ²⁹ I know that after I leave, savage wolves^a will come in among you and will not spare the flock.^b ³⁰ Even from your own number men will arise and distort the truth in order to draw away disciples^a after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

PAUL'S WARNING

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ” (Col. 2:8-NASB)

THE DANGER:

FAILURE TO BE CONSCIOUS OF PRESUPPOSITIONS
or “the thinking behind the thinking” “prejudices;
opinions” that we all have but may not be aware of

2 CORINTHIANS 10:5-- "We are destroying speculations
and every lofty thing raised up against the knowledge of
God, and we are taking every thought captive to the
obedience of Jesus Christ."



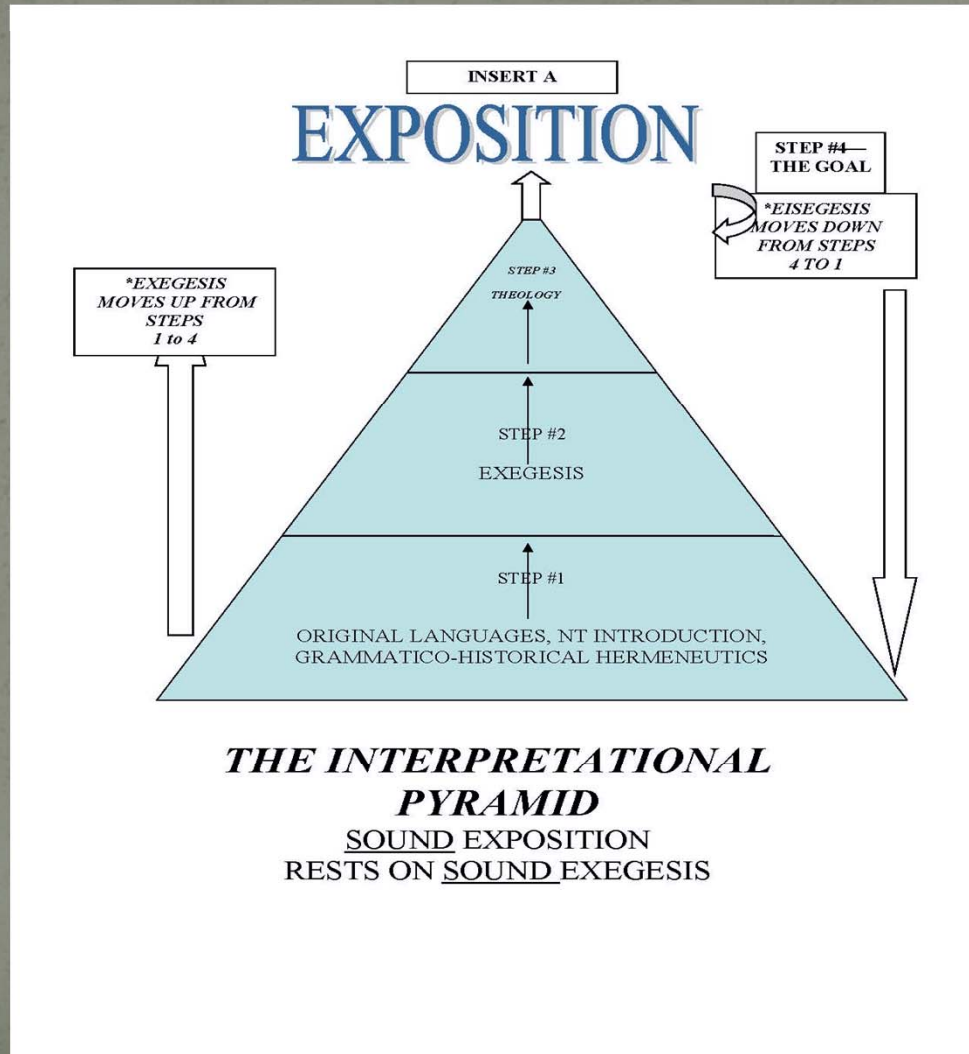
THE DANGER PRESUPPOSITIONS

“THE TRUTH IS OUT THERE, MR.
MULDER . . . BUT TRUST NO
ONE.”

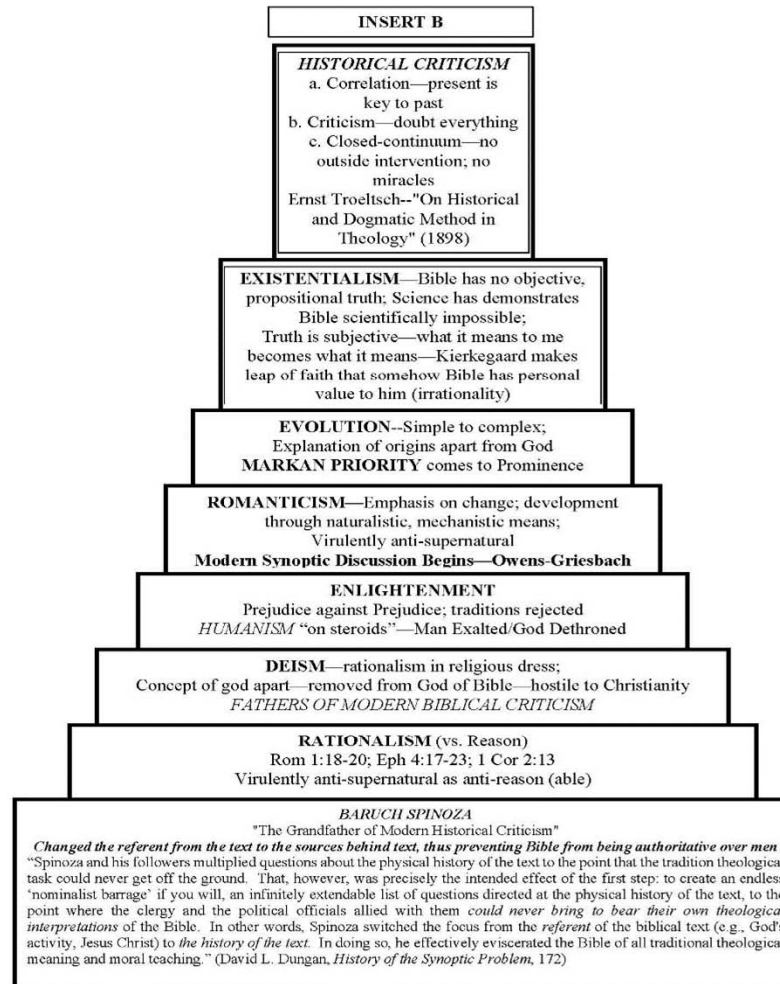
Fox Mulder's “Deep-Contact” on the
X-Files



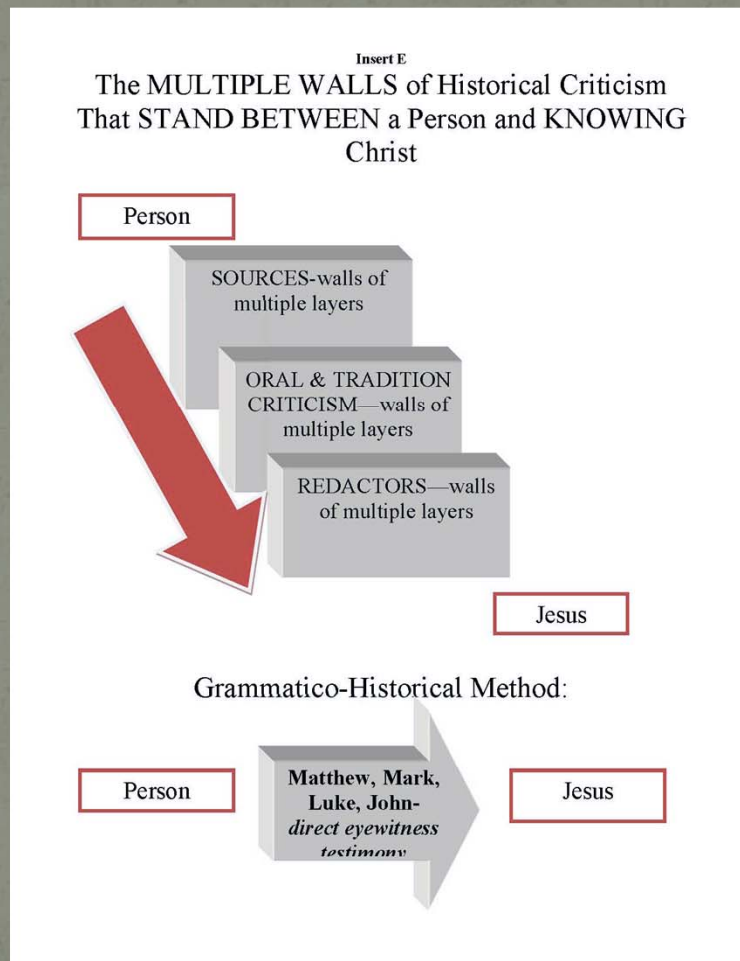
Grammatico-Historical Exegesis



Historical Criticism—It's DEEP ROOTS



Psychological Operations Involved in Grammatico vs. Historical-Critical Hermeneutics—A PSYCHOLOGICAL OPERATION TO DENIGRATE EYEWITNESS GOSPEL ACCOUNTS



Jesus Seminar vs. Evangelical Critical Scholars

Insert D

OVERVIEW OF METHODOLOGY

THE JESUS SEMINAR
(Westar Institute)

vs.

BRITISH-INFLUENCED EVANGELICAL CRITICAL SCHOLARSHIP

IDEOLOGICAL & METHODOLOGICAL APPROACHES USED TO DETERMINE VERACITY OF GOSPELS	
Jesus Seminar Westar Institute	British-trained evangelical critical scholars
2/4 Source Hypothesis	2/4 Source Hypothesis
form criticism	form criticism
redaction criticism	redaction criticism
criteria of authenticity	criteria of authenticity
tradition criticism	tradition criticism
post-modernistic historiography	post-modernistic historiography
ATOMISTIC approach (parts): centers on Jesus' sayings what did Jesus really say?	HOLISTIC approach (whole): centers on Jesus' deeds & events what did Jesus really do?
*IMPORTANT—Also HOLISTIC: fo- cuses on what Jesus did Robert Funk: <i>Acts of Jesus</i> (1998)	investigates predetermined key events in Jesus' life to see if the event is post-mod- ernistically verifiable in terms of history IMPORTANT: considers many events not verifiable historically using post-modernis- tic historiography
BURDEN OF PROOF: shifted to The Jesus Seminar scholars to demonstrate reliability:	BURDEN OF PROOF: shifted to the evangelical-critical scholars historical skills in applying criteria of authenticity
"The Seminar has accordingly assumed the burden of proof: the Seminar is inves- tigating in minute detail the data pre- served by the gospels and is also identifi- ing those that have some claim to histori- cal veracity" (<i>The Five Gospels</i> , p. 5)	"burden of proof should lie with historian who is making the case, whether for au- thenticity or against it" (<i>Key Events</i> , p. 74)
&	
"What do we know about the deeds of Je- sus? About the shadowy figure depicted in snapshots in more than twenty gospels and gospel fragments that have survived from	

Jesus Seminar vs. Evangelical Critical Scholars (cont.)

<p>antiquity? The short answer is that we don't know a great deal. But there are some stories that probably preserve distant historical memories, and we can infer some deeds from his parables and aphorisms." (<i>What Did Jesus Really Do?</i>, 527)</p>	
<p>"whisper of his voice" contained in gospels</p> <p>posits Christ of faith vs. historical Jesus</p>	<p>"footprints" of Jesus contained in gospels</p> <p>posits Christ of faith vs. historical Jesus</p>
<p>Color-coding of Jesus-sayings in terms of red, black, gray, white that indicates probability of whether the real Jesus actually spoke the saying or performed a deed</p>	<p>probability scaling of Jesus' events "probability," "possibility" or historically non-verifiable scale for pericopes as to whether Jesus; deeds or events surrounding Jesus happened or did not happen</p>
<p>RESULT:</p> <p>15 SAYINGS & A FEW DISTANT HISTORICAL MEMORIES (events) DEEMED "PROBABLY" AUTHENTIC out hundreds of sayings in the Gospels</p> <p>RESULT: COMPLETELY REJECTS any assertions of "probability" from evangelical critical scholarship! score = 0</p> <p>i.e. neither convinces the other</p>	<p>RESULT:</p> <p>12 EVENTS DEEMED HISTORICALLY "PROBABLE" out of hundreds of acts/deeds in the Gospels</p> <p>RESULT: REJECTS many assertions from The Westar Institute! score = 0</p> <p>i.e. neither convinces the other</p>

Jesus's Words and Deeds

2

IV. Things Safely to be Believed by Evangelicals

- A. All Redaction Criticism is **unnecessary** in view of number I above.
- B. Most of Redaction Criticism [and Historical Criticism] is **incompatible** with evangelical Christianity (namely II above).
- C. Even "modified" Redaction Criticism is dangerous (namely III above) because:
 1. This special use of the term is easily misunderstood (since its original and common meaning is anti-evangelical).
 2. It is difficult to divorce totally redaction and other ideologies from their original non-evangelical presuppositions (There is a high fatality rate among those who try—Gundry, Guelich, Licona, *et al.*).
 3. To refer to a Gospel as a "reinterpretation" is ambiguous. This may imply misrepresentation or error.
 4. The attempt to get *behind* the text, rather than to stay *in* the text, is hermeneutically misdirected.
 5. The role of the Gospel writers as eyewitnesses whose memories were supernaturally guided by the Holy Spirit is neglected (John 14:26; 16:13).
 6. It undermines confidence in the authenticity and authority of the text by treating it as a literary creation rather than a historical report (Luke 1:1-4).

CONCLUSION: Since number I is necessary to evangelical belief, II is incompatible with it, and III is dangerous, it is *unnecessary, unwise, and unhealthy* for evangelicals to adopt such *unorthodox ideologies*.

A CHART ON THE GOSPEL WRITERS' USE OF JESUS' WORDS & DEEDS

EVANGELICAL VIEW	NON-EVANGELICAL VIEW
REPORTING THEM	CREATING THEM
SELECTING THEM	CONSTRUCTING THEM
ARRANGING THEM	MISARRANGING THEM
PARAPHRASING THEM	EXPANDING THEM
CHANGE THEIR FORM (Grammatical Change)	CHANGE THEIR CONTENT (Theological Change)
CHANGE THEIR WORDING	CHANGE THEIR MEANING
TRANSLATE THEM	MISTRANSLATE THEM
INTERPRET THEM	MISINTERPRET THEM
EDITING	REDACTING

SOURCE CRITICISM

FOOD FOR THOUGHT:

It is NOT the sources that are inspired but the biblical text (autograph) itself

PREACH THE WORD, not look for sources, i.e., searching raises doubts about text and one never examines assertions of the text itself—exactly what it was designed to do! (thought, if can't determine sources, then document not trustworthy—Spinoza's deflection)

Source criticism is acutely subjective!

SOURCE CRITICISM

HOW DO YOU IDENTIFY SOURCES?

What “valid” criteria does someone use?

- (1) Repetition//redundancy//parallels (two or more accounts, involving similarities, differences)
(doublets are really on one story; feeding of 5 and 4 thousand)
- (2) Contextual clues, markers (e.g., John 14:31)
- (3) Criteria of vocabulary and style (e.g., Luke 1:5-2:25
Semitic flavor means source?)
- (4) Conceptual viewpoint (e.g., Phil. 2:6-11; early hymn?)

2/4 Source Hypothesis—BIG IDEA

“Tell a lie a 100 times and it will become the truth”

- If you repeat a lie often enough, people will believe it, and you will even come to believe it yourself. Attributed to Goebbels in *Publications Relating to Various Aspects of Communism (1946)*, by United States Congress, House Committee on Un-American Activities, Issues 1-15, p. 19, no reliable source has been located, and this is probably simply a further variation of the Big Lie idea
 - Variants:
 - If you repeat a lie often enough, people will believe it.
 - If you repeat a lie often enough, it becomes the truth.
- If you tell a lie big enough and keep repeating it, people will eventually come to believe it.
 - If you repeat a lie long enough, it becomes truth.
 - If you repeat a lie many times, people are bound to start believing it.

Meaning of word “Synoptic”

The word comes from preposition *σύν* and word *ὄψις* meaning “seeing the same together” or “having a common view” (Griesbach first used term)

Driven largely by observation of similarities in Gospel wording

Fails to account fully for marked differences in Gospels even in triple-tradition, where even similarities are low percentage agreements at best (see <http://legacy.tms.edu/GospelComparisons.aspx>)

Problem with Synoptic Problem

While accounting for “similarities,” one must also account for significantly large disagreements between canonical Gospels

Must account for peculiarities of each Gospel, common tradition that was shared from unknown sources but not necessarily from canonical Gospels directly

Largely lost in history as to any “sources” but canonical Gospels

BIG PICTURE--What gave rise to 2/4 source hypothesis

(1) Rejection of early church testimony due to Spinoza, Enlightenment (“prejudice against prejudice”) etc. etc.

(2) evolution—simple to complex

(3) Rejection of miraculous—Mark is shorter Gospel that lacks much of the miraculous elements in Matthew, Luke and John

(4) Failure to account for cultural differences of largely memorization society (ancient Israel—”tradition of elders” “oral law”) and invention of printing press or recording devices in industrial age (modern literary style)

Risenfeld

Jewish practice vs. modern concepts

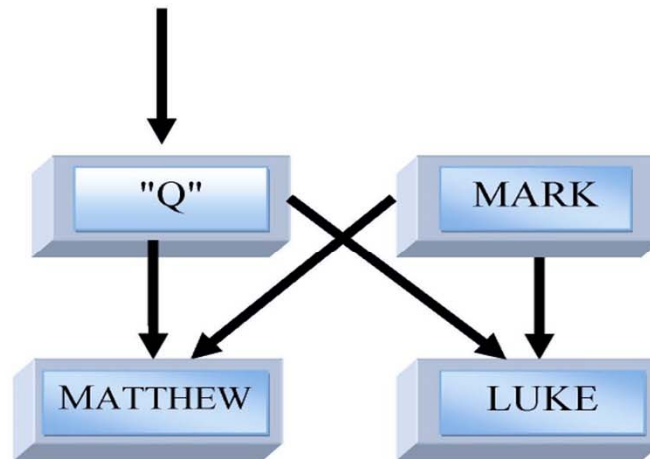
The Jewish culture was adept in patterning oral tradition unlike today.

- (1) Birger Gerhardsson, *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity* (Lund C. W. K. Gleerup/Copenhagen: Ejnar Munksgaard, 1961)
- (2) Harald Riesenfeld, *The Gospel Tradition and Its Beginning* (Oxford: Basil Blackwell: Oxford, 1970; [London, 1961])

demonstrate effectively that much of Jesus' earthly teachings and sayings became fixed through constant use and repetition, e.g. differences exist in Jesus' sayings in the Lord's Prayer, the Last Supper, resurrection appearances and sayings. This may be accounted for either by (1) Jesus as an itinerant preacher said the same things in different ways—more than once—most likely several times and (2) some instances in the Gospels were summaries of His teaching rather than a verbatim quotation.

2 Source or 2 Document Hypothesis— German scholarship hypothesis

ARAMAIC LOGIA BOOK OF MATTHEW (PAPIAS?)



THE 2 DOCUMENT HYPOTHESIS or 2DH

*Developed and Popularized by German scholarship in the late
18th and throughout 19th Century*

2 Gospel Hypothesis

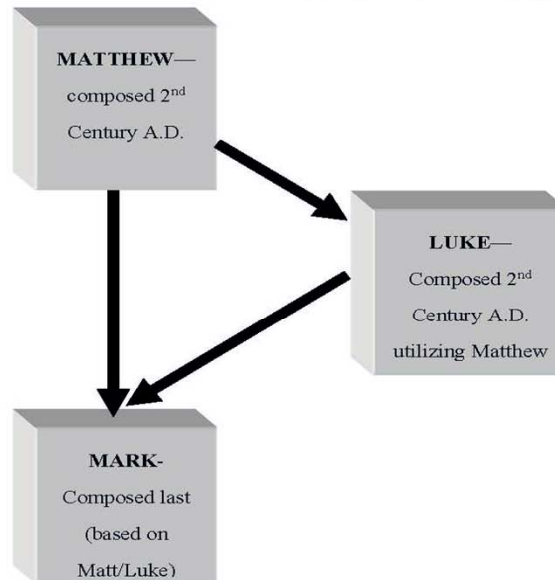
A TWO-GOSPEL or MATTHEAN PRIORITY Neo-Griesbach (a.k.a Owen-Griesbach) Hypothesis

2GH

Note: Griesbach held to traditional authorship (at least lip-service to it) so his dates for the Gospels would reflect more traditional understanding. The association of the theory with the Tübingen School caused the date of Matthew to be placed later eventually into the A.D. second century. William Farmer placed the date of Matthew well into the second century.

Farmer, Orchard, Butler support the Griesbach idea in terms of dependency hypotheses. Griesbach's order for the Gospels is Matthew, Luke, Mark and John. He rejected the Augustinian order of Matthew, Mark, Luke and John (reversing the canonical order of Mark and Luke). *That is, with Griesbach hypothesized that Matthew wrote first (early to mid-second century) and then Luke utilized Mark in the composition of his Gospel and Mark utilized both Matthew and Luke in the composition of his version.* To Farmer and others, this helps explain the significant agreements of Matthew and Luke against Mark. In addition, Matthean priorists (Two-Gospel hypothesis) reject the existence of any "Q" document (as alleged by many Two-Gospel hypothesizers) and insist that all three synoptic were composed using only the Gospels themselves as sources. Matthean priority as a general rule places all gospels well beyond the eyewitness period and does not accept traditional views of authorship.

Basic Schematic of Matthean/Two-Gospel hypothesis



Please note . . .

Burnett Hillman Streeter popularized the 2/4 Source or Documentary Hypothesis in England in his work, *The Four Gospels* (1924). British realized two sources could not explain the Gospels' text so they multiplied hypothetical sources through speculation to make it work "better"

The Germans always remained 2 Source or 2 Document theorists (but the British like to copy and moderate the German approaches to theology)

WHY IT MATTERS—Its Impact

- (1) Simple Mark lacks much of material of Matthew and Luke. So how do you explain where evangelists Matthew and Luke received additional material from Mark—“creative contributions of Christian community [form criticism] and the unknown evangelists [redaction criticism].
- (2) This idea of simple Mark being turned into Matthew and Luke automatically leads to dehistoricizing the Gospel material that differs from Mark in order to explain material unique to Matthew/Luke but not in Mark or not mentioned by Mark, especially miraculous elements.

Six Axioms of Synoptic Situation

The Essential Elements of the Independence View

Several essential elements comprise the foundational, core axioms of the Independence View. These elements also serve as vital warnings against the adoption of modern historical-critical philosophical ideologies that spawned Enlightenment-based literary dependency hypotheses.

Axiom One

AXIOM ONE: The Synoptic "Problem" is a Historical-Critical Myth!

The Truth of the Matter

The first essential, core element in the independence view is that *no real synoptic "problem" actually exists* in the sense that this term has come to signify among modern synoptic historical-critical research. This foundational, essential first element may at first appear entirely shocking to many evangelicals who have been preconditioned by historical-critical ideologies but nonetheless is firmly buttressed by a historical retracing of the rise of the modern synoptic research that has been conducted over the last two to three hundred years. Only under the assumption of hypotheses of literary dependency does any problem exist.

Axiom One (continued)

The Hostile Roots of Dependency Hypotheses

To those who hold to a high view of inspiration, a recognition *must* come to full consciousness that any synoptic source "problem" is a creation of anti-Scriptural, anti-supernatural stance that has enslaved and dominated modern synoptic discussion stimulated by philosophies that were inherently hostile to the Word of God.

Unfortunately, many evangelicals practitioners of historical-critical ideologies like source criticism have either failed to come to full terms with the presuppositional and historical developments surrounding dependency hypotheses or follow Ladd's paradigm of admitting the hostile historical background of historical critical but choosing to ignore, explain it away, or perhaps worse, asserting an ability to surmount any negativity involved in the discipline. To date, no evangelical historical critic has been able to surmount dehistoricizing the gospel to some extent or another.

Axiom Two

The Historical Roots of Historical Criticism Are the Same Roots as the Errancy Position

The second essential, core element modern dependency hypotheses (i.e., Two-/Four Source; neo-Griesbach hypothesis) share the same roots of biblical errancy that other methods (form, redaction, tradition criticism, etc.) of historical criticism have in common. Because of this much overlooked factor in modern gospel criticism, supporters of the independence approach find sufficient evidence here alone for the rejection of dependency hypotheses. Dungan, although supporting the neo-Griesbach position, frankly comments that modern historical-critical synoptic approaches, "arose within an attitude of extreme hostility toward the Bible and traditional Christian beliefs and values." One cannot overstate that the same soil that gave root to modern errancy hypotheses also stimulated modern dependency hypotheses. One has only to compare the names involved in the development of biblical criticism as a whole with those involved in modern synoptic studies to see this intertwined and dynamic commonality. For more information, consult Farnell, "Philosophical and Theological Bent of Historical Criticism," in *The Jesus Crisis*, 86; Linnemann, *Is There a Synoptic Problem*, 9-15; 19-42; Geisler, *Biblical Errancy*, ; Inerrancy; Dungan, 345.

Axiom Three

Matthew, Mark, Luke and John Based in Independent, Authentic Apostolic Eyewitness Testimonies of the Actual Historical Events Recorded

In direct contrast to historical-critical ideology, the independence approach maintains that each gospel writer worked independently of another without the need of relying on another canonical gospel as a source of information. That is, the Apostles Matthew, Mark, Luke and John constitute four independent accounts of the life of Jesus. More specifically, no *direct* literary dependency exists among the gospels, i.e., no gospel writer directly used the other's works to compose his gospel as asserted by modern source dependency hypotheses. They constitute four separate, independent testimonies to the life of Jesus.

Axiom Four

The Plenary, Verbal Inspiration and Inerrancy of the Gospels

A third essential, core element of the independence view is that the four canonical gospels are plenary, verbally inspired. That is, the independence view vigorously, and unashamedly, maintains the *a priori* presupposition that the text of the gospels are word-for-word inspired documents. In light of the inspiration of the gospels (2 Tim. 3:16-17; 2 Pet. 1:21), a necessary corollary is that the gospels also are inerrant (cf. Heb. 6:18). That is, they have no real inherent contradictions of any kind (i.e., historical, factual, theological, etc.).

Axiom Five

SUPPORT FOR TRADITION HARMONIZATION OF THE TEXT.

Until the rise of historical-critical ideologies, throughout its history the church "assumed that the four canonical Gospels could readily be harmonized to produce an authentic, historical, and indeed inspired record of the words and works of Jesus. This attitude continued down to the post-Reformation times."¹ The term "harmony" originally came, not from music, but from the domain of woodworking. It referred to boards that a craftsman had carefully joined together to form a unified object or perfect fit.² Accordingly, the term reflected the church's traditional standard view of inspiration that the Gospels contained no real contradictions or errors but could be blended together in essentially consistency and reliability.

Tatian produced the first known Harmony, entitling it the *Diatessaron*, in the A. D. second century. Tatian's term *Diatessaron* "signified the meticulous fitting together of the four Gospels into a single seamless narrative, harmonizing them."³ Tatian's *Diatessaron* was still in use at the time of Eusebius who made reference to it.⁴ Others in the early continued to produce harmonies that reflected the early church's belief that the four gospels had no essential contradictions or errors. In his final writing, *The Retractions*, Augustine wrote that he composed his Harmony of the Gospels "because of those who falsely accuse the Evangelists of lacking agreement."⁵ This traditional view of harmonization centering in a high view of inspiration continued through the Reformation and beyond.

1. Brown, *Jesus in European Protestant Thought*, 172.
2. Philip's notes, "The word *harmonia* . . . is not [originally] a musical concord but a 'fitting together' produced by a craftsman such as to result in a unified object, or 'perfect fit.'" See J. A. Philip, *Pythagoras and Early Pythagoreanism* (Toronto: University of Toronto, 1966), 123.
3. Dungan, 41.
4. Eusebius wrote, "Tatian composed in some way a combination and collection of the gospels, and gave this the name of *The Diatessaron*, and this is till extant in some places." Eusebius *Ecclesiastical History* 4.29.6. All quotes from Eusebius' *Ecclesiastical History* taken from the Loeb Classical Library unless otherwise indicated.
5. Augustine, *Retractions* 42. Translated by M. I. Bogan, in *The Fathers of the Church* (Washington, DC: Catholic University Press of America, 1968): 60:150.

Axiom Six

Grammatico-Historical Hermeneutics and Exegesis

Much confusion exists in evangelical circles regarding grammatico-historical and historical-critical approaches to exegesis. These two hermeneutical disciplines are distinct and must not be confused by evangelicals. Several factors may be cited in contrast.

See Robert L. Thomas, "Current Hermeneutical Trends: Toward Explanation or Obfuscation?", *JETS* 39 (June 1996): 241-256.

Edgar Krentz, *The Historical-Critical Method* (Philadelphia: Fortress, 1975), 55.

Gerhard Maier, *The End of the Historical-Critical Method* (St. Louis, MO: Concordia Publishing House, 1974), 25.