

During the 1990s Orchard's promoted his views in articles, but died in 2006 while still consolidating his findings. At that time, I was collecting his writings and had come to look at the Gospels through Orchard's eyes. For example: Mark's Gospel brakes awkwardly at 16: 8, and generations had puzzled over the final 12 verses. They were in a different style and it came to me that they could be the answers given by Peter to questions provoked by the talks. On examination, the verses became easy to understand. Orchard, still alive at the time, eagerly welcomed the suggestion.

Some critics of the authorship by Paul of the Pastoral Epistles have pointed out that Acts does not refer to them in the final years of Paul's life. But one of Peter's answers concerned a question provoked by words to be found at the end of Acts. This indicates that Acts was completed before Paul's later journeys. Some parts of the early church read the Sunday Gospels in the Matt.-Luke-Mark-John sequence. This pattern has continued in the East but, due to its multiple feasts, not in the West. This provides further support for Clement's words and the ideas of Owen, Riley and Orchard.

According to Clement, Mark issued his Gospel quickly. This was because of the urgent demands by the large audience which had listened to Peter. The need for Luke to publish his Gospel quickly was not so great. Also, his Gospel was longer than Mark's. So, although Luke wrote prior to Mark, his Gospel was published after that of Mark. (ie. **The sequence used by Jerome was that of publication not of composure**).

Clement tells us that when Peter saw the positive effects of Mark's Gospel, he authorised **a second edition** for the churches. Archaeologists have

found two editions of Mark's gospel, one having the final twelve verses and the other without them. Luke's publication had time to appear between Mark's two editions. The order in which scrolls arrived at churches, would often dictate the order of there filing in libraries.

This would influence the sequence of use when quoted by preachers and teachers. It is interesting that while Clement gives us the order of writing, his pupil Origen uses their order of publication.

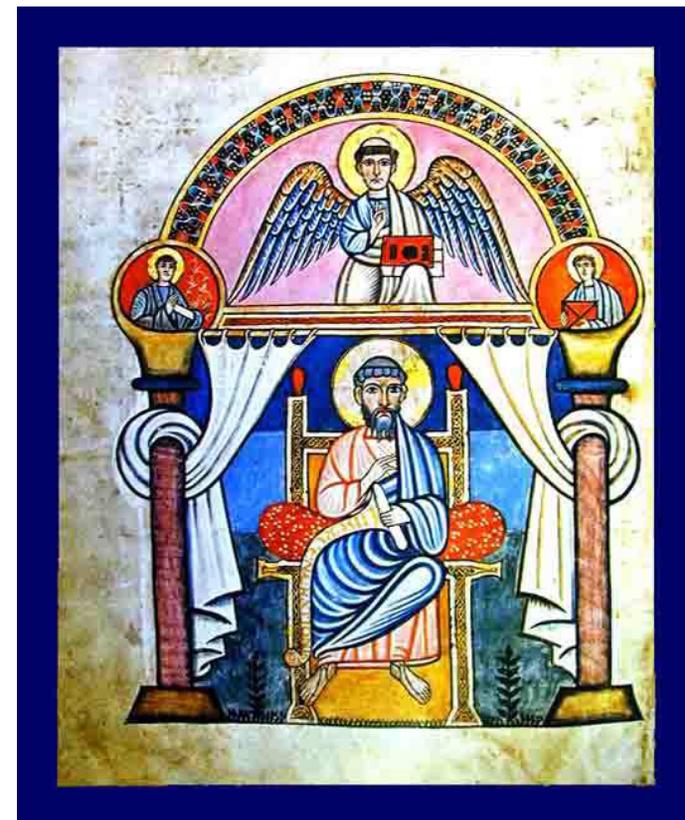
Augustine, in his first book, seems to give us the order in which his church library filed the Gospels. He says: "The Evangelists are said to have written in the: Matt-Mark-Luke-John order". But, in his well researched fourth book, he says **Mark drew on the ideas of Matthew and Luke**.

Following Vatican II, Catholics were eager to promote a biblical revival. Scriptural experts considered the two main scholarly positions regarding the Synoptic problem. 1) The traditional view based on the sequence used by Jerome, and: 2) Markan priority based on modern critical research. In the **Jerome Biblical Commentary** of 1989, edited by Raymond Brown, these experts favoured the second option. But they also clearly stated that neither came even close to being satisfactory.

Today, the **Clementine Gospel Tradition** provides a third way. This option is consistent with the witness of the ancient historians, Pope Leo's Encyclical, modern critical analysis, *Dei Verbum, Verbum Domini* and the views of many Protestants.

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How the Synoptic Problem Was Solved



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