

The Clementine Gospel Tradition

For over 200 years there has been debate over the order in which the Gospels were written. But, just before he died, Bernard Orchard put forward a solution which makes the Markan priority theory and 'Q' redundant. This is a summary built on his solution.

The Apostle Matthew wrote his Gospel in Hebrew for the Jewish Christians

to read at the: "Breaking of bread" (an early reference to the Eucharistic celebration, Acts 2:42.)

It was in thematic form and illustrated the fulfilment of the Jewish prophecies. Matthew or a colleague translated it into Greek.

Next, Luke wrote a Gospel in Greek in historical order for the Gentiles. As Luke had not been a companion of

Jesus, he needed an Apostle to indorse his Gospel. So when he arrived in Rome he asked Peter to do this.

Peter agreed and gave a talk in which he quoted alternatively from Matthew and Luke. In this manner he indorsed Luke's Gospel by merging it with that authored by a well known Apostle. Peter's secretary Mark used Greek shorthand to record Peter's words.

Peter, not being a native Greek speaker or an academic, spoke in koine (common) Greek. Linguists agree that what became known as Mark's Gospel has poor Greek grammar and style. Mark's shorthand faithfully records Peter's poor Greek. The large audience of leading Christians: 'Incessantly begged Mark to make copies for them'. To which Mark agreed. When Peter saw the good the Gospel of Mark was achieving, he agreed to him issuing a second edition: 'to all the churches'. In the meantime Luke had published his Gospel.

Archaeologists have found copies of both editions of Mark's Gospel, which are distinguished by one edition



Bible : Codex Aureus Canterbury Matthew 1:18