

One Word

The Gospels in Harmony

April 15, 2018

Welcome to where we're learning to appreciate the Author of our Salvation!



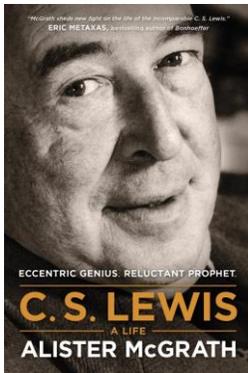
Okay, where were we?

We have now seen how the gospels (Matthew, Mark, Luke, and John) can be *perfectly harmonized without any guesswork by identifying and matching and anchoring their flashbacks and flash-forwards.*

If a movie shows a man walking to the gallows, and suddenly cuts to the same man at a party, younger, you don't assume he escaped and had plastic surgery. **You know it's a flashback.**

Likewise, if it suddenly cuts to his funeral and then back to him walking to the gallows, you don't assume he rose from the dead and got sentenced again. **You know it's a flash-forward.**

Last week we saw obvious examples of both in the gospels.



That's no surprise; because, that's *how* we tell stories.

We slip in and out of flashes without even thinking about it.

Just for fun, Noah took his book, "C.S. Lewis, a Life" by Alister McGrath, and in the first chapter (21 pages) found six flashbacks and sixteen flash-forwards. That's 21. *That's one per page!*

McGrath isn't *confusing* his readers; **he's enriching his story with pertinent non-chronological content.**

Here's how simple and straightforward this concept is:

Each Gospel is an absolutely accurate account.

Each has *self-identified* flashbacks and flash-forwards.

They anchor one another into a *perfect chronological narrative.*

I told you that that wasn't even the best part. Today I get to *show you* the best part – the magic that happens when you put all the keys in the right locks to see what opens.

But first, a bit more review: Remember the Gospels' **Unbreakable Story Blocks?**

I said **we must never ever sever God's USB connections.**

Yet, **every published "harmony"** which, as you may recall doesn't mean *harmony*, **severs several story ties to create a storyline.**

We're not adding a competing theory to those 200+ "harmonies". They're relying on *guesswork* and severing God's *USBs*. **We're preserving every single story tie 100% intact.** This harmonization isn't just another "best guess". **We're beholding what God *designed His Word to do.***



After identifying which Story Blocks are flashbacks, imagine my surprise when **the majority of 'em neatly stacked themselves in the middle of Luke.**

Now, imagine my *shock* when I saw that **Luke bookends them with a cliff hanger that identifies all ten as flashbacks!** Just before this series of ten flashbacks begins, Luke writes:

As the time approached for him to be taken up to heaven, Jesus resolutely set out [from Galilee] for Jerusalem. [This is Jesus' "walk to the gallows"] And he sent messengers on ahead, [when He got to the border of Samaria] who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because **he was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" But Jesus turned and rebuked them, and **they went to another village.** – Luke 9:51-56 NIV**

Luke then tells an *unanchored* story of sending out the 72, to 36 towns Jesus was going to visit.

Now Luke just said that Jesus is resolutely heading to Jerusalem to His death and ascension.

So, do we assume He changed His mind on the way to the gallows?

Luke follows *this* with *unanchored* stories that match up to the Sermon on the Mount, Jesus' Big Day, and Sending Out the Twelve. The *last* unanchored story that Luke tells in this set, can be matched and anchored to when Jesus leaves Capernaum for the very last time.

Remember, *before* this series of ten unanchored stories, when Luke left off, Jesus had set out for Jerusalem, had come to the border of Samaria, was rejected, and went to another village.

Here's how Luke picks up the narrative *after* these flashbacks:

Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. As he was going into a village, ten men who had leprosy met him. – Luke 17:11-12 NIV

Luke just identified the *majority* of the flashbacks for us, by saying that Jesus was headed to Jerusalem, by leaving them purposely *unanchored*, and by bookending them with a cliffhanger!

All the writers identify their "flashes" in one way or another.

I asked 45 Bible colleges if they believe it's *possible* for the Gospels to be *perfectly* harmonized. They responded three ways: 1) No position; 2) No, they can't; and, 3) Yes, but *not yet*. I've since received five more responses: one "No position", one "They're not meant to be", and *three* "Yes, but not yet"s. I hope to soon add a *fourth* category.

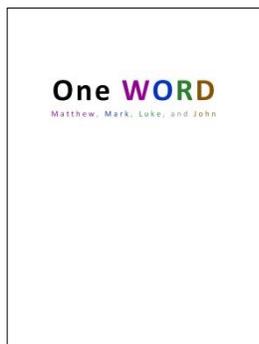
Many of you have asked if I'm writing a book on this.

Actually, it requires two simultaneous books. But, yes. One will present each distinct Gospel with its Unbreakable Story Blocks; along with each deliberately vague flashback and flash-forward matched up to its purposely precise counterpart.

You see, **those *against* harmonizing the Gospels believe that it's harmful to compromise the individual voices of the four writers.** And I totally agree. But, **how can we hear them as they intended without identifying which non-chronological portions they inserted for content?**

Now we can see *precisely* what each is doing, and find the reason.

Some claim that the four Gospels were not intended to be united. But I don't think you should reach that conclusion without *first* uniting them in *perfect harmony* to make an *informed decision*. And, that's where the second book comes in.



I've titled it, "One Word". I've been working on it for four years. And, it's almost finished. It was sitting idle this past year until those final pieces fell into place a couple of months ago.

It's a word-by-word harmony of the four Gospels.

I've taken two excerpts from it to show you.

Take a look at the first excerpt; it's titled "Detained at the Dock".

Matthew is in purple, Mark is in blue, Luke is in green, and John is in brown.

This color code is at the bottom of every page.

The words in grey are only there to help your eye track.

Where identical lines are stacked on each other, you only read the top line.

This preserves each distinct voice while unifying them as One.

Read the distinct voice of Matthew (in purple), then read Mark (in blue), then Luke (in green), and then John (in brown). Now, each writer is correct; and yet, each has a distinct voice.

But, **if we weave them to read them as One Word** – without adding to, or subtracting from, or rearranging any of their *individual words* – **we can hear the voice of the One Author behind 'em all!**

Now read all of it together as One Voice.

Four distinct voices that can be woven into One Harmonious Word.

The second example is titled “Cursing and Crowing”.

This is Peter’s final denial of Christ.

Again, read the distinct voice of Matthew (in purple), then read Mark (in blue), then Luke (in green), and then John (in brown).

And now we weave ‘em together and read ‘em as One.

It’s so obvious when you hear them in perfect harmony.

Mathematicians, what are the odds of this happening by chance?

And, it works this way from beginning to end!

This isn’t a *theory*. I have the *book*!

This is the magic that happens when we put the keys in the locks.

Not to mention how the “contradictions” vanish before your eyes.

Which I can’t wait to show you when we’re together again.

The pure apologetic power of this is off the charts!

It obliterates every accusation against the credibility of the Gospels, and offers empirical evidence, and forensic proof, of the God-breathed inspiration and infallibility of *all Scripture*.

In a nutshell:

The four Gospels are flawless accounts with *self-identified* flashbacks and flash-forwards that match and *anchor* one another to form *one perfect chronological narrative*.

Four distinct writers.

One Author.

One Voice.

One Word.

Detained at the Dock

6:31 Then, because so many people were coming and going that they did not even have a chance to eat,

14:13 When Jesus heard what had happened,

he said to them, “Come with me by yourselves to a quiet place and get some rest.” So

he took them with him and they withdrew

9:10b he took them with him and they withdrew

they went away by themselves in a boat privately to a town called Bethsaida to a solitary place. But

6:32 they went away by themselves in a boat privately to a town called Bethsaida to a solitary place. But

they went away by themselves in a boat privately to a town called Bethsaida to a solitary place. but

9:11 the crowds learned about it

6:33 many who saw them leaving recognized them and

Hearing of this, the crowds ran and followed him on foot from all the towns.

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Hearing of this, the crowds ran and followed him on foot from all the towns

and got there ahead of them.

14:14 When Jesus landed and saw a large crowd, he had compassion on them

6:34 When Jesus landed and saw a large crowd, he had compassion on them,

because they were like sheep without a shepherd. So

He welcomed them and spoke to them about the kingdom of God,

he began teaching them many things.

and healed their sick.

and healed their sick.

those who needed healing.

6:1 Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias),

6:35 By this time it was late in the day,

6:2 and a great crowd of people followed him because they saw the miraculous signs he had performed on the sick.

14:15 so Late in the afternoon As evening approached, the disciples his Twelve disciples came to him

so Late in the afternoon As evening approached, the disciples his Twelve disciples came to him.

9:12 so Late in the afternoon As evening approached, the disciples his Twelve disciples came to him

6:3 Then Jesus went up on a mountainside and sat down with his disciples.

Cursing and Crowing

26:73 After a little while,
14:70b After a little while,

22:59 About an hour later

those standing there went up to Peter and

another asserted, "Certainly this fellow was with him, for he is a *Galilean*."

those standing near said, to Peter, "*Surely you are one of them, for you are a Galilean.*"
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your accent gives you away."

18:26-27 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" ²⁷ Again Peter denied it,

22:60 Peter replied, "Man, I don't know what you're talking about!"

and at that moment

Just as he was speaking,

a rooster began to crow.

26:74 Then *he began* to call down curses on himself and
14:71 Then *He began* to call down curses on himself, and

the rooster crowed.

and he swore to them, "I don't know the man!" you're talking about."
and he swore to them, "I don't know this man you're talking about."

Immediately the rooster crowed. the *second time*.

14:72 Immediately the rooster crowed the *second time*.

22:61 The Lord turned and looked straight at Peter.

26:75 Then Peter remembered the word the Lord Jesus had spoken: to him:
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Then Peter remembered the word the Lord Jesus had spoken to him:

"Before the rooster crows, *twice* today, you will disown me three times."

"Before the rooster crows *twice* today, you will disown me three times."

"Before the rooster crows *twice* today, you will disown me three times."

And he went outside broke down and wept bitterly.

And he went outside broke down and wept. bitterly.

22:62 And he went outside broke down and wept bitterly.