

**A HARMONY OF THE FOUR GOSPELS IN  
ENGLISH. ACCORDING TO THE COMMON  
VERSION. NEWLY ARRANGED, WITH  
EXPLANATORY NOTES. REVISED EDITION,  
WITH FOOT-NOTES FROM THE REVISED  
VERSION OF 1881 AND ADDITIONAL NOTES**

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A Harmony of the Four Gospels in English. According to the Common Version. Newly Arranged, with Explanatory Notes. Revised Edition, with Foot-Notes from the Revised Version of 1881 and Additional Notes by Edward Robinson & M. B. Riddle

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**EDWARD ROBINSON & M. B. RIDDLE**

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1886  
A HARMONY  
OF THE  
FOUR GOSPELS IN ENGLISH.

ACCORDING TO THE COMMON VERSION.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

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*REVISED EDITION,*

WITH

FOOT-NOTES FROM THE REVISED VERSION OF 1881,

AND

ADDITIONAL NOTES

BY

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1886.

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## INTRODUCTORY STATEMENT

BY THE EDITOR.

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**D**R. EDWARD ROBINSON'S *Harmony of the Four Gospels in English* is herewith published in an enlarged and revised form.

I. THE ARRANGEMENT has, in general, been preserved unaltered; though minor modifications have been introduced. A few of these represent the later judgments of Dr. Robinson himself, as given in the more recent editions of his Greek Harmony. Many more are the result of an effort to present in parallel lines the parallel clauses; an improvement largely due to the skill and good judgment shown at the Riverside Press. The only extensive transfers are (as in the Greek Harmony): John 7 : 53 ; 8 : 1 transferred from § 83 to § 84, the whole of the latter section being properly regarded as of doubtful genuineness; the three accounts of the anointing at Bethany brought forward to § 111 from § 131; Matt. 21 : 14-17 transferred from § 112 to § 113; and §§ 136, 137 transposed, with section numbers in brackets. — The reasons for these changes are given under the proper sections in the Additional Notes of the Appendix. — The "Schedule of Days" is that given by Dr. Robinson in those editions of his Greek Harmony published before 1851; see p. 184.

II. THE TEXT of the Authorized Version is retained, but carefully corrected to conform with the standard English editions. In some minor matters, of spelling and punctuation, the standard edition of the American Bible Society has been followed, though rarely unless sustained (as against the Oxford edition of the A. V.) by the Revised Version. Dr. Robinson's occasional emendations have usually been retained. No little labor, however, has been given to securing accurate reproduction of the English text.

III. THE FOOT-NOTES constitute an entirely new feature of this edition. They are invariably selected from the Revised Version of 1881, and are designed to serve the purpose of the Harmony. As it was impossible to give all the emendations of the revisers, a selection was made, including (1) those changes representing extensive variations in the Greek text; for example, an omission of a clause or verse, or a variation seriously affecting the sense; (2) verbal changes, which, while apparently trivial, serve to show more accurately the correspondences and divergences of the several narratives. Those of the latter class, though appearing more frequently in the foot-notes, include only a portion of the changes affecting the relations of parallel pas-

ages. Where the Authorized Version fairly represents this relation, no notes have been inserted. Many interesting emendations have been necessarily passed over. A more detailed explanation of the foot-notes and of the terms used in them will be found on p. xx. facing p. 1.

IV. THE APPENDIX corresponds with that in the revised edition of the Greek Harmony. My own additions, which are quite numerous, have been bracketed. No passage of any length has been omitted, unless a well-attested change of text invalidated the positions of Dr. Robinson. My effort has been to add nothing that did not seem suited to the design of the Harmony and in accord with the author's principles of interpretation. Where I felt constrained to differ from him, both sides have been presented. Some of the more extensive additions only carry Dr. Robinson's arguments down to the present conditions of the controversy respecting the Gospels. His main positions are retained, because they are still unshaken.

The editor can have no better hope for the present volume than that it may be as useful for this generation as the original English Harmony was in its day, and that it may further the great purpose to which the author devoted his life.

M. B. RIDDLE.

HARTFORD THEOLOGICAL SEMINARY,  
February, 1886.

## PREFACE.

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THE Harmony of the Four Gospels in Greek, published in 1845, having been favorably received, I have been requested, by many persons whose advice I could not disregard, to prepare a similar Harmony of the Gospels according to the common English Version. This I have attempted to do in the present work.

In the Gospels we have four different narratives of the life and actions of our Lord, by as many different and independent historians. The narrative of John, except during the week of the Saviour's passion, contains very little that is found in either of the other writers. That of Luke, although in its first part and at the close it has much in common with Matthew and Mark, comprises nevertheless in its middle portions a large amount of matter peculiar to Luke alone. Matthew and Mark have in general more resemblance to each other; though Matthew, being more full, presents much that is not found in Mark or Luke; while Mark, though briefer, has some things not contained in any of the rest. The Evangelists were led, under the guidance of the Spirit, to write each with a specific object in view, and for different communities or classes of readers; much as in the case of the authors of the Epistles. Hence, while the narratives all necessarily exhibit a certain degree of likeness, they nevertheless bear also each for itself the stamp of independence.

The four writers vary likewise in their chronological character. On the one hand, it appears that Mark and John, who have little in common, follow with few exceptions the regular and true order of the events and transactions recorded by them; as may be more fully seen at the close of the Introduction to the Notes. On the other hand, Matthew and Luke manifestly have sometimes not so much had regard to chronological order, as they have been guided by the principle of association; so that in them, transactions having certain relations to each other are not seldom grouped together, though they may have happened at different times and in various places.

Some other diversities in the character and manner of the Evangelists are pointed out in the Introduction to the Notes.

In view of the preceding considerations, it follows that, in order to obtain a full and consecutive account of all the facts of our Lord's life and ministry, the four Gospel-narratives must be so brought together as to present as nearly as possible the true chronological order; and, where the same transaction is described by more than one writer, the different accounts must be placed side by



side, so as to fill out and supply each other. Such an arrangement affords the only full and perfect survey of all the testimony relating to any and every portion of our Lord's history. In this way alone can be brought out and distinctly presented the mutual connection and dependency of the various parts, and the gradual development and completion of the great plan of redemption, so far as it was manifested in the life and ministry, the death and resurrection, of our Lord Jesus Christ. Yet without such a survey, our knowledge on all these great topics can only be fragmentary and partial.

To afford just the aid here proposed is the object of a Harmony of the Gospels; and by this consideration I have been governed in preparing such a work both in Greek and in English. Other uses and advantages, as also the particular objects aimed at in the present volume, are specified near the close of the Introduction to the Notes.

In all the preceding particulars, a Harmony in English is not less useful and important than one in Greek. It is mainly in respect to the verbal parallelisms of the sacred writers that a comparison in the original language is of greater weight. These of course often disappear in a translation.

In a work of this kind, no great amount of novelty can be expected on subjects which have more or less occupied the ablest minds of the Church during many centuries. Yet even here knowledge has not been stationary. In a course of years, and especially within the last half century, there has been great progress in the observation and discovery of new facts and circumstances bearing upon both the social and physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge; and they often shed light on topics which before were dark or doubtful. The accumulated facts and results of this progress it is the duty of the harmonist to apply to the elucidation of the narratives of the four Evangelists. This I have attempted to do in the present as well as in my former work; and have endeavored everywhere faithfully to judge and write according to the impressions left upon my mind by a personal inspection of most of the scenes of the Gospel history.

The Sections, and the general arrangement of the Text in this volume, are the same as in the Greek Harmony. The notation of place is everywhere given; and may be regarded as a not unimportant feature of the work.

The Notes are for the most part those appended to the Greek Harmony, with such curtailments, additions, and changes as seemed advisable in order to adapt them to the reader acquainted only with the English tongue. In using the Notes, I would particularly request the reader to search out all the Scriptural references, inasmuch as very often they alone contain the evidence on which particular statements rest.

In the Text I have inserted in two places (Matt. 6 : 1 ; John 5 : 2) the marginal reading of the English Version, for the reasons assigned in the Notes, and in accordance with all critical authority at the present day. In a few instances, a merely expletive word, added by the translators in *Italic*, has been silently dropped.

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My hope is, that this little work may be found useful to those who love and seek the truth, in their closets, in families, in Sabbath Schools and Bible Classes. If it shall thus aid in extending the knowledge and influence of God's Holy Word, the object of my labors and prayers will be accomplished.

EDWARD ROBINSON.

UNION THEOLOGICAL SEMINARY,  
*New York, July, 1846.*

