

**AN ANALYTICAL INDEX TO THE
FOUR GOSPELS AND THE ACTS
OF THE APOSTLES. DESIGNED TO
FACILITATE THE STUDY OF THOSE
BOOKS**

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An analytical index to the four Gospels and the Acts of the Apostles. Designed to facilitate the study of those books by William Stroud

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WILLIAM STROUD

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TO

THE FOUR GOSPELS

AND

THE ACTS OF THE APOSTLES,

DESIGNED TO FACILITATE THE STUDY OF THOSE BOOKS.

BY

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101. a. 496.

7. [Jesus said to the apostles,] It is not for you to know the times or the seasons, which the Father hath put in his own power. 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—ACTS i. 7, 8.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; 2. (For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us;) 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—1 JOHN i. 1—3.



INTRODUCTION.

THE Christian dispensation, contemplated under the special aspect of the New Covenant, is divisible into three successive periods, namely :—the personal ministry of Christ on earth which, including that of his fore-runner John the Baptist, occupied four years ;— the personal ministry of the apostles, from the ascension of Christ to the downfall of the Mosaic dispensation, which occupied forty years ;—and what may be called the ministry of the New Testament, extending from the termination of the apostolic age to the end of the world. Towards the close of his personal ministry, Christ defined Christians to be those who believe on him through the word, or instruction of his apostles ; that instruction having been originally communicated by himself, and completed by the Holy Spirit. Hence, the solemn question proposed by one of their number ;—“ How shall we escape, if we neglect so great a salvation ? which began to be spoken by the Lord, and was confirmed to us by those who heard him ; God, also, adding his testimony, by signs and wonders, and by various powers and gifts of the Holy Spirit, dispensed according to his own will.”—This word of the apostles, first preached by them, and afterwards reduced to writing, partly by themselves, and partly by two of their

disciples under their direction, constitutes the volume of the New Testament, more properly termed the New Covenant, which is at once the code, the charter, and the chronicle of primitive Christianity. John xiv. 15—17, 25, 26; xvi. 12—15; xvii. 17—21. Hebrews ii. 1—4.

The books of the New Testament, twenty-seven in number, may be divided into three classes or sections;—the historical section, consisting of the Four Gospels, and the Acts;—the doctrinal, or the Epistles of Paul, and four other apostles;—and the prophetic, namely, the special Revelation given to the apostle John. The several elements of narrative, doctrine, and prophecy may all, no doubt, be found in each of the three classes; but they predominate only in those here indicated. To facilitate the study of the historical section, and promote an accurate knowledge of its contents, is the object of this manual. Its materials are chiefly derived from a larger work by the same author, to which the reader is referred for most of the requisite proofs and explanations; since, with a view to that brevity which is essential to extensive usefulness, the greater part of them are here omitted.*

The inspired writers of the historical books of the New Testament were four in number; two of them apostles,—Matthew and John; and the other two,—Mark and Luke,—eminent disciples living at the same period, and engaged subordinately in the same work; but, as these latter wrote under the guidance of apostles, and the influence of the Holy Spirit, the whole narrative is derived from the same

* A New Greek Harmony of the Four Gospels, comprising a Synopsis, and a Diatessaron; together with an Introductory Treatise, and numerous tables, indexes, diagrams, &c., by William Stroud, M.D. 4to. London, Samuel Bagster and Sons, 1853.

source, and founded on the same divine authority. The order of time in which these books were first published was probably Luke, Matthew, Mark, John, Acts; the series having been begun and ended by the same writer, with this difference; that in his gospel Luke is conjoined with the three other evangelists, whilst, in the Acts, he stands alone. Like the rest of the New Testament, these books were all written in that peculiar form of the Greek language, usually termed Hellenistic, or Jewish Greek; and were all addressed, in the first instance, to Christian readers; the gospel of Matthew to Jewish, and the other historical books to Gentile Christians. There is, indeed, an ancient tradition that Matthew's gospel was originally written in Hebrew, or more properly speaking Syro-Chaldaic; but this Hebrew gospel, if it ever existed, was speedily lost, and the corresponding Greek gospel might easily have been written either by Matthew himself, who was not less competent to the task than his colleagues, or under his directions; and, having been universally received by the primitive churches, is justly regarded as equally authentic with the others. Considered as narratives of the personal ministry of Christ on earth, the gospels of Luke and Matthew are the most complete and substantive of the four, while those of Mark and John are more supplemental and subordinate; Mark's gospel having apparently been designed to harmonize the two earlier ones; and that of John, the latest of the whole, to subjoin several valuable although not essential particulars, which, probably in the expectation of his doing so, had been designedly omitted by his predecessors.

For the discharge of the office assigned to them the evangelists possessed every necessary qualification; they

were in comparatively easy circumstances, had received a sufficient education, enjoyed the best opportunities of becoming acquainted with the facts which they had to relate, and wrote under the superintendence of the Holy Spirit. Matthew, otherwise called Levi, was the son of Alphaus or Cleopas, and therefore a distant relative of Christ. John, a fisherman on the lake of Gennesareth, was his favourite apostle. Luke, the beloved physician, was an intimate friend, and often an associate of Paul; and John Mark, the nephew of Barnabas, is termed by Peter in a spiritual sense his son. The four gospels, although thus produced by separate authors, published at various times and places, and addressed to different parties, are remarkably concordant; and, as will be seen by the sequel, may easily be combined, with slight exceptions, into a single and continuous narrative.

It must not, however, be imagined that the evangelists have exhausted their subject; for, on the contrary, they have intentionally left several large portions of it undescribed; and John emphatically declares, at the end of his gospel, that, if all the words and acts of Christ had been related in writing, the number of books produced would have been almost unlimited. The same apostle intimates that the object of himself and his colleagues was, not so much to gratify the curiosity of their readers, as to promote their salvation; for which purpose these brief and partial narratives, seconded by divine influence, were amply sufficient. Luke's gospel was written, as he himself states, in order that Theophilus, and of course other Gentile Christians, might be assured of the certainty of the doctrines in which they had been orally instructed. "These miracles," says John, "are recorded that ye may believe

that Jesus is the Christ, the Son of God, and that, by believing, ye may have life through his name. . . . There were also many other acts performed by Jesus; but, if each of them were to be recorded, I scarcely think the world itself could contain the books which might be written." Luke i. 1—4. John xx. 30, 31; xxi. 24, 25. In like manner, the Acts of the Apostles is a remarkable example of skilful condensation, being at once full and concise, describing, within the limited space of twenty-eight chapters, the progress of the gospel for more than a quarter of a century after the ascension of Christ; including the principal proceedings of Peter, the chief apostle of the Jews, and of Paul, the great apostle of the Gentiles; and, while curtailing or excluding minor details, carefully noticing cardinal and miraculous events.

The following Analytical Index to the Four Gospels comprehends the whole of their contents, divided according to the nature of the subject into Parts, Sections, and Paragraphs; and arranged, as far as can be ascertained, in the order of time. That order is very generally observed by the evangelists themselves, except in the middle portions of the gospels of Matthew and Luke; where, for the purpose of restoring it, much transposition conducted on strict principles has been here practised, with great advantage to the connection and perspicuity of the narrative, and without any disparagement to the sacred writers, who doubtless had good reasons for the more devious course which they pursued. Each portion of the Index is headed by a short description, and a reference to its source, whether in one or more gospels; but, in order to avoid undue prolixity, the ultimate analysis of a good many of the paragraphs is left to be