

**A HARMONY OF THE FOUR GOSPELS IN
GREEK. NEWLY ARRANGED, WITH
EXPLANATORY NOTES. REVISED EDITION,
GIVING THE TEXT OF TISCHENDORE, AND
VARIOUS READINGS ACCEPTED BY
TREGELLES, WESTCOTT AND HORT, AND IN THE
REVISED ENGLISH VERSION OF 1881**

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EDWARD ROBINSON & M. B. RIDDLE

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A HARMONY
OF
THE FOUR GOSPELS IN GREEK.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

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REVISED EDITION.

GIVING THE TEXT OF TISCHENDORF, AND VARIOUS READINGS
ACCEPTED BY TREGELLES, WESTCOTT AND HORT, AND
IN THE REVISED ENGLISH VERSION OF 1881.

WITH ADDITIONAL NOTES

BY

M. B. RIDDLE, D. D.

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INTRODUCTORY STATEMENT

BY THE EDITOR.

DR. EDWARD ROBINSON'S *Harmony of the Four Gospels in Greek* is herewith published in a revised form. The nature and extent of the changes made will appear from the following statement.

I. THE GREEK TEXT of TISCHENDORF'S VIII. edition (Vol. I., Gospels, Lipsiae, 1869) has been substituted for that of Hahn. The edition of Von Gebhardt (Lipsiae, 1881) has, however, been taken as representing the final form of Tischendorf's text. A few typographical errors in both volumes have been corrected. The arrangement of the Harmony required an occasional change in paragraphing and a freer use of capital letters, but the punctuation and the spelling of Tischendorf have been followed throughout.

II. CRITICAL NOTES (below the text). These present: (1) the more important readings in regard to which Tischendorf differs from Tregelles, or Westcott and Hort; (2) the leading authorities for and against such readings; (3) the reading accepted in the Revised Version of 1881.

1. The two editions selected for comparison were those of TREGELLES¹ and of WESTCOTT and HORT,² as representing the best results of textual study in England. The German editors who preceded Tischendorf have not been cited, since much of the weightiest evidence was not accessible to them. Nor have the readings of the so-called Received Text (Stephens, 1550), as such, been referred to in the notes, except in a few cases of variation in punctuation. It is to be hoped that few of those who will make an intelligent use of this Harmony are not convinced that the readings of Stephens, when they differ from those of Tischendorf and the editors above named, have no critical value whatever. It seemed to me unnecessary to cumber the notes with such readings, since they are quite numerous. Not all the variations of the three editors are given; only those that materially affect the sense, and as a rule those accepted in the Revised Version (as *against* Tischendorf).

In the notes the reading accepted by Tischendorf invariably comes *first*; then the reading or readings accepted by the other editors. Those of the

¹ *The Greek New Testament, etc.*, by SAMUEL PRIDEAUX TREGELLES, S. T. D. London, 1857-1879. The Gospels of Matthew and Mark were published before the discovery of the Sinaitic manuscript.

² *The New Testament in the Original Greek. The Text revised by BROOKS FOSB WESTCOTT, D. D., and FERTOS JOHN ANTHONY HORT, D. D.* Cambridge and London, 1881. Republished in New York, 1882.

three (Treg., West., Rev.) not cited against Tischendorf may be assumed to agree with him, though this does not always hold good in the case of the Revised Version.¹

2. The Authorities cited are those which have determined the judgment of recent critical editors. The uncials selected are: \aleph , A, B, C, D, L, Δ , and the fragmentary codices: T, Z, Ξ , Σ . (For the names and dates of these, see p. xxv. A careful study of the critical notes will be the best help to a proper estimate of the relative value of each.) Some later uncials are cited in connection with John 7: 53-8: 11, since that passage appears only in D, of the earlier uncials. The cursives: 1, 33, 69, and 2^{re} (or 81) are frequently cited; so the following versions: Old Latin (as it appears in manuscripts), Vulgate, Memphitic (Coptic), and the two Syriac versions, commonly known as the Peshitto and Philoxenian (Harkleian). Among the Fathers Origen alone is frequently named; Augustine several times; others once or twice only. By selecting these witnesses out of the great mass, it was hoped to promote a greater familiarity with the weighty evidence they present.

3. As the Revised Version is based upon a Greek text which, while not meant to be critically exact, does in fact constitute a well-attested text for practical purposes, it seemed desirable to give the Revisers' readings. Every thorough student of the Harmony will, of course, have the Revised Version in his hands.

As a matter of convenience Latin abbreviations were used in the critical notes. See p. xxv.

III. ARRANGEMENT OF THE HARMONY. Dr. Robinson's arrangement of the sections has been adhered to, although various adjustments in lines and paragraphs were required, in consequence of the changes of text. The only extensive changes are as follows: (§ 83) John 7: 53-8: 1 transferred to § 84, and the whole of § 84 bracketed; (§ 111) the three accounts of the Anointing at Bethany brought forward from § 131; (§ 112) Matt. 21: 14-17 transferred to § 113; (§ 122) Mark 12: 40 and Luke 20: 47 brought forward from § 123; (§§ 136, 137) these are transposed, with section numbers in brackets. — The reasons for these changes will be found in the additional Notes of the Appendix, under the respective sections.

IV. APPENDIX. Numerous and extensive additions have been made, but only slight omissions. A reference to some superseded work has occasionally been dropped, and some arguments, invalidated or rendered unnecessary by the results of textual criticism, have been omitted. In the added matter there is usually some indication of any omission beyond that of a phrase or sentence.

My own additions are invariably bracketed. Minor ones are inserted in the paragraphs to which they naturally belong. The longer ones stand by themselves, and those deemed of most importance are named in the "Contents," etc. (pp. xxiii, xxiv.), but there also enclosed in brackets. Nothing has been

¹ The readings preferred by the Revisers 1881. Use was also made of memoranda were taken from the volume of Archdeacon made by the editor while engaged upon the Palmer: *The Greek Testament, with the readings adopted by the Revisers, etc.* Oxford, Revised Version.

omitted that seemed essential to a full and fair statement of Dr. Robinson's view, unless a well-attested change of text overbore his opinion. On the other hand, it has been my effort to add nothing that did not seem to be in accord alike with the design of a Harmony and with the principles of interpretation accepted by Dr. Robinson himself. Where I felt constrained to differ from him, both sides have been presented. The long note on the Relation of the Gospels to each other (pp. 197 sqq.) seemed necessary as a supplement to Dr. Robinson's Introduction, in order to defend his view under the present conditions of the controversy respecting the Gospels. After some hesitation I decided to substitute for the "Schedule of Days" given by Dr. Robinson in his edition of 1851, that of his earlier editions (see pp. 235, 238, 239), and this rendered it necessary to omit a paragraph from his preface, referring to the change made in 1851. The longest and, in many respects, most valuable note in the Appendix, that on the Passover and the Last Supper (pp. 243-256), has been scarcely modified, and not much enlarged. Recent controversies have not, I make bold to say, rendered the author's positions untenable, or his arguments antiquated.

No effort has been made to enlarge the bibliographical lists. Works of reference now abound, as they did not in Dr. Robinson's day. The temptation to enlarge in this direction was met by considering the true purpose of a Harmony.

It is proper to express here my thanks to the Rev. Chas. S. Nash, now of East Hartford, Connecticut, for his valuable and scholarly assistance in the preparation of the Greek text and foot-notes.

May this edition of the Harmony not be without its influence in advancing the cause to which Dr. Edward Robinson devoted his laborious life, namely, that of candid and devout Biblical scholarship.

M. B. RIDDLE.

HARTFORD THEOLOGICAL SEMINARY, {
April, 1885. }

PREFACE.

THE experience of many years has not failed to impress upon the minds of most Biblical teachers the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony were formerly published in this country; one of them under my own superintendance. These had now been long out of print, so that for some years it was very difficult to obtain copies. Under these circumstances, and by the advice and request of leading professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent that, rather than to engraft the changes and additions which seemed necessary upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and was given to the public as a new and independent work, in the hope and with the prayer that it might be found useful in its place, and thus aid in promoting the cause of Theological Education.

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