**A XXX Hyperlinked**

**Harmony of the Gospels**

**In Canonical Order**

**With a few Parallel Passages**

**In Acts and 1 Corinthians**

Version 1.0.0

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**General Introduction**

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Why another Gospel Harmony? Many harmonies already exist in many different formats.

But I wanted something more for my personal study. And I’m also making this Harmony freely available to anyone else who may find it useful in their own pursuits.

The Harmony presented in this book provides the four Gospels in canonical order so that you can, if you wish, read straight through them the same way you would in any Bible. It also subdivides each Gospel into independent and related sections with internal bookmarks and links so you can readily jump back and forth between parallel passages at will.

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All Scripture in this book is from the XXXXXXX Version (XXX) of the Bible.

XXXXX Add Specific Version Notification Here XXXXX

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This Harmony of the Gospels is available for you to use directly online at

<https://www.theologyfrombelow.org/files/Books/GospelHarmony/XXXGospelHarmony.pdf> . The .pdf file is also available from my Academia page at <https://logcollege.academia.edu/MDavidJohnson> and can also be found on the Internet Archive at <https://archive.org/details/@mdavidjohnson> .

Alternatively, if you would like to use all or part(s) of the Harmony for the development of your own projects, you can download a complete package from

<https://www.theologyfrombelow.org/files/Books/GospelHarmony/aInitialGospelHarmony.zip> .

The complete package includes various development files, including the Microsoft Word 2021 GospelHarmony.docx file from which the initial (KJV) .pdf file was exported. The package also includes the GospelHarmony.scriv folder which includes the initial KJV development package which was prepared in Scrivener 3 and then copied to the (KJV) .docx file. The .scriv version does not include the internal bookmarks and links for the parallel passages - these are exceedingly difficult (some would say impossible) to do in Scrivener. These bookmarks and links were manually added to the .docx file.

Also included is the aaFrameGospelHarmony.docx Framework file from which you can assemble a particular version’s Hyperlinked Gospel Harmony .docx file for yourself. I would, however, recommend you check my collection of versions before embarking on your own development project – the road is long, complex, and not without a few potential pitfalls. If I already have a version available, you could expect that using and/or downloading it will save you a significant amount of time and effort.

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A little overview of existing formats: Most modern printed harmonies are presented with the parallel passages from the four gospels side-by-side in separate columns. Such printed harmonies also usually include a cross-reference table to help the reader find any particular Scripture passage in the harmony. I can personally testify that this results in a lot (A LOT) of page flipping.

Today, many online harmonies just present a parallel-column chart of Scripture references - you have to click on each reference to see the actual Scripture passage itself. For examples, see the Blue Letter Bible’s (Harmony of the Gospels) and Wikipedia’s (Gospel Harmony) under “Works Cited” below.

Other online harmonies are simply .pdf versions of printed books. I personally find that page-flipping online is even more onerous than in print. For examples, see (Peyton), (Robert), and (White) under “Works Cited” below.

Finally, there are free Bible apps that you can download to your computer or other device, but they often (though free themselves) require payment for additional resources. For example, in the (Olive Tree Bible App) listed under “Works Cited” below, there are [as of 2023/12/18] seventeen different available harmonies ranging in price from $19.99 for the KJV Harmony to $89.99 for the NA28 Harmony.

I personally use Logos Bible Software. Their free “Get-Started” app, available at

<https://www.logos.com/get-started> , actually comes with (Blaney), (Burton), and (Robertson) per the “Works Cited” list below. These are the printed books with internal links added. This would be my recommended first choice for anyone wanting to begin serious study of the Scriptures in digital form.

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A little history of Gospel Harmonies in general: Two hundred years ago, Edward Greswell clearly presented the justification for Gospel Harmonies. I’m here quoting from the Preface to his 1830 First Edition, which in (Greswell, 1837 Second Edition, ix) reads:

The number of the Gospels, which are four distinct compositions, the community of the subject to which they relate, the vast importance of the Gospel history itself, the very differences, or apparent differences, which exist in the several accounts, seem partly to invite, and partly to require, their comparison and adjustment.

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(Robertson, 253) tells us, “The first known harmony is Tatian’s Diatessaron… (about 160 A.D.) in the Syriac tongue. It was long lost, but an Arabic translation has been found …. It is plain that Tatian has blended into one narrative our Four Gospels with a certain amount of freedom …”

(Hogg, 35) reports that the Arabic was translated from two Arabic MSS, dated 12th-14th century, into Latin in 1888 by P. Agostino Ciasca, and that the Latin was subsequently translated into English in 1894 by J. Hamlyn Hill. Hogg further indicates that his was intended to be a more literal translation; directly from Ciasca’s transcription of the Arabic exemplars.

Per (Tatian, 43) the blended nature of Tatian’s work is immediately seen in its first seven verses, which are a combination of John 1:1-5 and Luke 1:5-6 without any indication of the transition:

1In the beginning was the Word, and the Word was with God, and God is the Word. 2This was in the beginning with God. 3Everything was by his hand, and without him not even one existing thing was made. 4In him was life, and the life is the light of men. 5And the light shineth in the darkness, and the darkness apprehended it not.

6There was in the days of Herod the king a priest whose name was Zacharias, of the family of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. 7And they were both righteous before God, walking in all his commands, and in the uprightness of God without reproach.

Tatian’s method produces a smooth rendition of the Gospel story, but loses the differences in material and style between the four Gospels.

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At the beginning of the fifth century A.D., (Augustine, 81) commented on the value of Gospel Harmonies:

… we have undertaken in this work to demonstrate the errors or the rashness of those who deem themselves able to prefer charges, the subtilty of which is at least sufficiently observable, against those four different books of the gospel which have been written by these four several evangelists. And in order to carry out this design to a successful conclusion, we must prove that the writers in question do not stand in any antagonism to each other. For those adversaries are in the habit of adducing this as the palmary allegation in all their vain objections, namely, that the evangelists are not in harmony with each other.

In the third century A.D., Ammonius was apparently the first to present the Gospels in four parallel columns, and in the late third or early fourth century, Eusebius formalized these into his ten Eusebian Canons. As an example, I show here the first entry of (Eusebius)’ Canon V:

CANON V: Matthew and Luke

Matthew §3 / Luke §2

|  |  |  |
| --- | --- | --- |
| Matthew 1:18  18Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. |  | Luke 1:35  35And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. |

Eusebius’ method clearly shows the differences in material and style between the four Gospels, but his organization into ten canons, where, “Canon 1 lists the pericopes represented in all four gospels, canons 2–4 those in three, canons 5–9 lists those found in only two Gospels, and canon 10 lists the sections which are peculiar to each Gospel”, makes it difficult to follow the Gospel Story’s progression either chronologically or canonically.

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(Robinson, iii) begins his 1834 Harmony by stating:

The Harmony of Le Clerc, which was the basis of Newcome’s work, was published at Amsterdam in 1690, medium folio. That of Newcome was printed at Dublin in 1778, large folio. The peculiar and distinguishing feature of these two works, is the exhibition of the original text of the gospels on one large page; in such a manner that the eye perceives at once, how far the language in general, and even the phrases and words, of the different evangelists, are parallel. ….

It follows of course, upon this plan, that wherever one evangelist has independent matter, the other three columns must remain blank; and the result is, that where the text of St. John’s gospel is given, three fourths of almost every page is thus left empty. ….

It was thought best, therefore, in preparing the present volume for the press, to abandon the former method; and to adopt only the general order of Le Clerc and Newcome, under such an arrangement as should permit the greatest possible compression of the text.

The result is a division of the Life of Christ into segments arranged according to (at least a semi-) chronological order according to the progression of the Jewish feasts during the three-and-a-half-year period of Jesus’ earthly ministry. The book also includes a table of cross-references on pages xiii-xviii to facilitate “Finding Any Passage of the Gospels in the Harmony”.

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But then, in 1893, (Broadus, iii) indicated what he believed was a significant deficiency in Robinson’s method, opening his own Harmony with:

I have become more and more convinced that most harmonists seriously err in laying stress on the division of our Lord's ministry into Passover years. It is quite impossible to determine with any great confidence whether the feast of John 5:1 was a passover, and the two known passovers of John 2:13 and 6:4 have really no important relation to the development of our Lord's ministry. Besides, the length of his ministry, and the dates of his birth and death, cannot be precisely fixed. But cease to labor for an exact chronology, quit regarding the feasts (except the last Passover) as important epochs in his work, and you presently perceive that his ministry divides itself easily into well-defined periods, in each of which you can trace a gradual progress, (a) in our Lord's self-manifestation, (b) in the hostility of his enemies, and (c) in his training of the Twelve Apostles.

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Broadus’ Harmony was a standard for many years, and was followed by A.T. Robertson’s Harmony in 1923. It also became a standard: my edition is from 1950, and the Kindle Edition is currently available from Amazon at <https://www.amazon.com/gospel-life-Harmony-Students-illustrated-ebook/dp/B00OMB8Q9K/ref=sr_1_1?crid=2FA66JW64A9DY&keywords=Harmony+of+the+Gospels+A.+T.+Robertson&qid=1702908654&s=digital-text&sprefix=harmony+of+the+gospels+a.+t.+robertson%2Cdigital-text%2C123&sr=1-1> for $1.99 (2023/12/18).

(Robertson, vii) opens the Preface of his Harmony with:

It is now just thirty years [in 1923] since one day his young assistant [Robertson] suggested to Dr. John A. Broadus that he prepare a harmony of the Gospels that should depart from the old plan of following the feasts as the turning points in the life of Jesus. He acted on the hint and led the way that all modern harmonies have followed. ….

A generation has passed by and it is meet that the work of Broadus should be reviewed in the light of modern synoptic criticism and research into every phase of the life of Christ. So I have made a new analysis that preserves Broadus’s real purpose, but with new sections and new notes.

(Robertson, 254) also states, “It is an immense improvement to put Mark first.”

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I also want to record here my special thanks to my wife, Heather, without whose love and support this work would not have been possible.

It was my desire to produce a Harmony which would take better advantage of today’s computer and Internet methods, and thus reduce researchers’ time and effort when referencing parallel Gospel passages.

If you find this Gospel Harmony useful in your own work, please give all the glory to our Lord and Savior, Jesus Christ.

I’ve gone over this manuscript several times to search out and correct errors and omissions, but some may still remain. If you find any, please let me know so I can correct them quickly.

In His Service,

M. David Johnson

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Version 1.0.0 - 202X/XX/XX

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**The Child Jesus is Carried to Egypt**

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**Jesus’ First Appearance Before Pilate**

[Matthew 27:11-14](#mat027011); [Mark 15:2-5](#mar015002); [Luke 23:2-5](#luk023002); and John 18:28-38

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**Jesus’ Second Appearance Before Pilate**

[Matthew 27:15-26](#mat027015); [Mark 15:6-15](#mar015006); [Luke 23:13-25](#luk023013); and John 18:39-19:16a

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**On the Road to Golgotha**

[Matthew 27:31-34](#mat027031); [Mark 15:20-23](#mar015020); [Luke 23:26-32](#luk023026); and John 19:16b-17

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**The First Three Hours on the Cross: Nine a.m. to Noon**

[Matthew 27:35-44](#mat027035); [Mark 15:24-32](#mar015024); [Luke 23:33-43](#luk023033); and John 19:18-27

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**Three Hours of Darkness on the Cross: Noon to Three p.m.**

[Matthew 27:45-50](#mat027045); [Mark 15:33-37](#mar015033); [Luke 23:44, 45a, 46](#luk023044); and John 19:28-30

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[Matthew 27:57-60](#mat027057); [Mark 15:42-46](#mar015042); [Luke 23:50-54](#luk023050); and John 19:31-42

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**The Women Come to the Now Empty Tomb on Sunday Morning**

[Matthew 28:5-8](#mat028005); [Mark 16:2-8](#mar016002); [Luke 24:1-8](#luk024001); and John 20:1

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**Mary Magdalene and the Other Women Report to the Apostles**

[Luke 24:9-11](#luk024009); and John 20:2

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[Luke 24:12](#luk024012); and John 20:3-10

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**The Risen Jesus Appears to Mary Magdalene**

[Mark 16:9-11](#mar016009); and John 20:11-18

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**The Risen Jesus Appears to the Disciples (Thomas is Absent)**

[Mark 16:14](#mar016014); [Luke 24:36-43](#luk024036); and John 20:19-25

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John 21:1-14

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