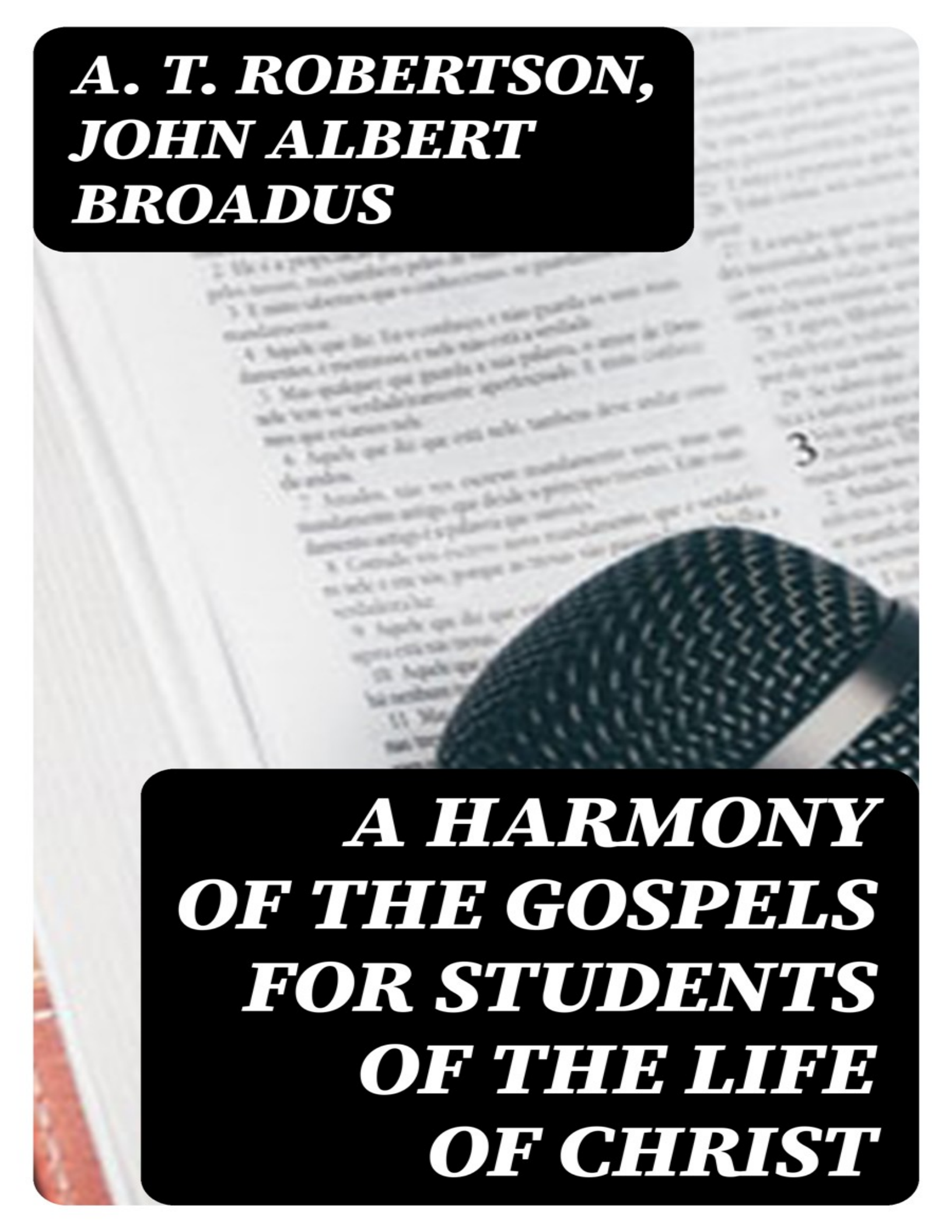


The background of the entire image is a photograph of an open book with text in Portuguese. A black, textured microphone is positioned in the lower right quadrant, pointing towards the left. The text in the book is partially legible, showing numbered verses and paragraphs. The overall tone is academic and scholarly.

***A. T. ROBERTSON,  
JOHN ALBERT  
BROADUS***

***A HARMONY  
OF THE GOSPELS  
FOR STUDENTS  
OF THE LIFE  
OF CHRIST***

**A. T. Robertson, John Albert Broadus**

# **A Harmony of the Gospels for Students of the Life of Christ**

**Based on the Broadus Harmony in the Revised  
Version**

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# **PREFACE**

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It is now just thirty years since one day his young assistant 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. The book has gone through a dozen large editions and has become the standard harmony for many thousands of students all over the world. Broadus was concerned to bring out "the inner movements of the history, towards that long-delayed, but foreseen and inevitable collision, in which, beyond all other instances, the wrath of man was made to praise God." This he succeeded in doing with marvelous power.

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. The notes at the end of the old volume, written by me for the first edition, have been thoroughly revised and brought up to date. The Old Testament passages referred to in the Gospels are given in the text. The Gospel of Mark appears in the first column, then Matthew, Luke, and John. It is now known that Matthew and Luke made use of Mark for the framework of their Gospels. This change simplifies amazingly the unfolding of the narrative.

There is still dispute concerning the historical worth of the Gospel of John, but the Johannine authorship is not disproved. It still holds the field in my opinion. Dr. C. F. Burney's theory of an Aramaic original is already giving a new turn to Johannine criticism.

A harmony of the Gospels cannot meet every phase of modern criticism. The data are given, as free from bias as circumstances allow, so that all students can use the book and interpret the facts according to their various theories. Numerous historical items call for notes of various kinds that throw light on the passage in question. No effort is made to reconcile all the divergent statements of various details in the different Gospels. The differences challenge the student's interest as much as the correspondences and are natural marks of individual work. The notes and appendices at the end of the volume are meant for students who wish help for historical study of the life of Christ. A harmony cannot give all the aid that one needs, but it is the one essential book for the serious study of the life of Jesus. Students in colleges, theological seminaries, Young Men's Christian Association and Young Women's Christian Association classes, Sunday School teachers and pupils, preachers, all who read the Gospels intelligently must have a modern harmony of the Gospels. One who has never read a harmony will be amazed at the flood of light that flashes from the parallel and progressive records of the life of Jesus Christ.

Broadus began teaching the life of Jesus in 1859 and kept it up till his death in 1895. I began like work in 1888 and have kept on without a break till now. I count it one of the

crowning mercies of my life that I have led so many successive classes of young ministers and young women (some five thousand in all) through the study of Christ's life. If only one can pass on to others in all their freshness and power the teachings of Jesus, he cannot fail. There was a time when men hung in wonder upon the words of Jesus, listening with awe and rapture as he spoke. The Figure of Christ fills the world today as never before. Back to Christ the world has come, the Christ of Faith and of Experience, the Jesus of History, the Man of Galilee, the Hope of Today, the Jesus Christ of the Four Gospels, in the full blaze of modern critical and historical study.

A. T. ROBERTSON.

*Louisville,  
Kentucky.*

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§ 99: THE PHARISEES ATTEMPT TO STONE JESUS  
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John 8:21-59.

§ 100: JESUS HEALS A MAN BORN BLIND WHO  
OUTWITS THE PHARISEES. THE RULERS FORBID  
THE RECOGNITION OF JESUS AS THE MESSIAH.  
THE CONVERSION OF THE HEALED MAN

John 9:1-41.

§ 101: IN THE PARABLE (ALLEGORY) OF THE GOOD  
SHEPHERD JESUS DRAWS THE PICTURE OF THE  
HOSTILE PHARISEES AND INTIMATES THAT HE  
IS GOING TO DIE FOR HIS FLOCK AND COME TO  
LIFE AGAIN

John 10:1-21.

§ 102: THE MISSION OF THE SEVENTY. CHRIST'S JOY IN  
THEIR WORK ON THEIR RETURN

Luke 10:1-24.

§ 103: JESUS ANSWERS A LAWYER'S QUESTION AS TO  
ETERNAL LIFE, GIVING THE PARABLE OF THE  
GOOD SAMARITAN

Luke 10:25-37.

§ 104: JESUS THE GUEST OF MARTHA AND MARY

Luke 10:38-42.

§ 105: JESUS AGAIN GIVES A MODEL OF PRAYER  
(COMP. § 54) AND ENCOURAGES HIS DISCIPLES  
TO PRAY. PARABLE OF THE IMPORTUNATE  
FRIEND

Luke 11:1-13.

§ 106: BLASPHEMOUS ACCUSATION OF LEAGUE WITH

BEELZEBUB

Luke 11:14-36.

§ 107: WHILE BREAKFASTING WITH A PHARISEE, JESUS SEVERELY DENOUNCES THE PHARISEES AND LAWYERS AND EXCITES THEIR ENMITY

Luke 11:37-54.

§ 108: HE SPEAKS TO HIS DISCIPLES AND A VAST THROG ABOUT HYPOCRISY, COVETOUSNESS (PARABLE OF THE RICH FOOL), WORLDLY ANXIETIES, WATCHFULNESS (PARABLE OF THE WAITING SERVANTS AND OF THE WISE STEWARD), AND HIS OWN APPROACHING PASSION

Luke 12.

§ 109: ALL MUST REPENT OR PERISH. (TWO CURRENT TRAGEDIES); PARABLE OF THE BARREN FIG TREE

Luke 13:1-9.

§ 110: JESUS HEALS A CRIPPLED WOMAN ON THE SABBATH AND DEFENDS HIMSELF AGAINST THE RULER OF THE SYNAGOGUE. (CF. §§ 49-51 AND 114.) REPETITION OF THE PARABLES OF THE MUSTARD SEED AND OF THE LEAVEN

Luke 13:10-21.

§ 111: AT THE FEAST OF DEDICATION JESUS WILL NOT YET OPENLY SAY THAT HE IS THE MESSIAH. THE JEWS TRY TO STONE HIM

John 10:22-39.

PART X: THE LATER PEREAN MINISTRY