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# A GOSPEL MONOGRAM

CONSISTING OF

THE ENTIRE TEXTS, R.V., OF

## THE FOUR GOSPELS

IN A PARALLEL HARMONY,

TOGETHER WITH

A CONTINUOUS MONOGRAM

COMBINING THEM EXHAUSTIVELY.

ARRANGED AND WRITTEN BY

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1880 to 1911.

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LONDON:

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

NORTHUMBERLAND AVENUE ; 43, QUEEN VICTORIA STREET, E.C.

BRIGHTON : 129, NORTH STREET.

NEW YORK : E. S. GORHAM

1911.

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PART I

GOD, having of old time spoken unto the fathers . . . in divers manners, hath at the end of these days spoken unto us in *his* Son, . . . who being the effulgence of his glory, and the very image of his substance, . . . when he had made purification of sins, sat down on the right hand of the Majesty on high. . . .

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we . . . neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, . . . by manifold powers, and by gifts of the Holy Ghost, according to his own will.—(*Epistle to the Hebrews*).

## PREFATORY NOTE

THE text of the Revised Version is used herein by kind permission of the Oxford and Cambridge University Presses, with the necessary caution that they are not responsible for it as here printed. It is believed, however, that its accuracy may be assumed.

In the Monogram text I have bound myself to the letter and punctuation of the R.V. text, to the utmost extent practicable. Where not so the punctuation has been tested in many revisions, to make it as telling, but also as sparse, as possible.

In what follows I use 'a Harmony' in a definite sense, viz. a presentation to the eye of the entire four Gospel texts re-arranged in parallel columns, but without an accompanying combination. By 'a Monogram' I mean a text exhaustively combined to the utmost practicable under fusion, or otherwise, and whether supported or not by the presence of the original writings.\* It is bold, perhaps, to propound a distinctive word at all, after all this time; but one is called for, by the existing confusion of nomenclature.† The present work is a Harmony of the R.V. on one page, 'The Gospel,' and 'The Monogram' thereof on the other; while the title of the work is 'A Gospel Monogram', to indicate its personal character. It may easily be superseded by another more scientifically composed; but never, I trust, by any 'Monogram' without 'The Gospel' alongside.‡

\* Where I mean an *eclectic* monogram I dispense with the capital for distinction's sake.

† The distinction was made in Syriac; M'hall'tó' or Combined, and M'pari'shé or Separate. I do not know that a (parallel) M'pari'shé was ever published so named, but Tatian probably made one for himself.

‡ The Monogram pages as here printed cannot be separated from the Harmony; but to facilitate work by later hands the Harmony pages can be had, printed on one side only, on thin paper, for dissection and rearrangement at will.

## PREFACE

THE volume in the reader's hands is believed to be the first in the history of Harmonization which frankly meets the problem by exhibiting the original Gospels, passage by passage, face to face with a combined result. Such an innovation requires a defence which can only be as frankly given by the use of very general language. The long roll of Harmonists (some two hundred are said to be known) attests an instinct among sincere Christians to find expression for that unity of the whole life of Christ which they perceive and believe to run through and through all the variations of the four Gospels. The proximate knowledge of Christ's life lasted to the third generation after the mighty event, creating no such instinctive desire, and scarcely affected by the importance of the records which Wisdom had prepared against the days of ignorance. But those days came ; the records came into their office ; and their varied testimony called for the exercise of a new and more purely intellectual judgement. The judicial faculty of weighing of evidence is one of slow growth, and is little favoured to this day in Eastern lands. The earliest manifestation of it in this case, by a Syrian, in the latter half of the second century, was unhappy.

Tatian is the first writer known to us as having attempted to produce a unified Gospel. Perhaps he did it in the course of study with Justin Martyr at Rome ; but he put it forth in Syriac, by an act of authority as head of the Syrian Church (circa A.D. 175), with deliberate intent to supersede the 'separate' Gospels. He acted partly out of impatience of their discrepancies, partly from personal views about their doctrines. The rashness of this act, and previous grave errors of his, ensured the somewhat tardy obliteration of this 'Diatessaron', at least in



Syriac; but not of the study which it had encouraged. The restoration of the work, and recovery of a commentary by Ephraim Syrus, are among the most valuable triumphs of modern scholarship and research\*; especially so, for the solid position they help to establish for our Evangelists in the second century, outside of Greek literature. The admiration which the Diatessaron, as a gospel, commanded among Arab scholars has preserved it even till now. But, as a monogram,† it also fascinated a scholar (supposed then to be one Ammonius of Alexandria), whose Latin edition ‡ was rescued by a Roman Bishop about A.D. 546, and published by him for the sake of its historical value. Its usefulness did not end there. Mr. Hill tells us § how, by a further process of degradation, the Latin version came (through an intervening Frankish translation, made, as Schmeller tells us, 1,070 years ago) to be transformed into an Epic poem, the *Héliand*. It was composed expressly to supplant the current mythology of the North of Europe, about A.D. 840. A strange variation, this, of Tatian's immediate motive in composing the Diatessaron, but not so strange as the use latterly made of his work to vindicate the claims of the 'separate' Gospels.

That vindication affects only the genuineness of the four Gospels, as being written by contemporaries of the Lord, or of his apostles. Taking that part of their claim to be now practically established, it has been the object of living scholars to tread close by the side of each Evangelist; to yield, as far as human nature allows, to his personal guidance; to see the drama enacted as he depicts it; and

\* See the latest work on *Tatian's Diatessaron translated from the Arabic*, by the Rev. Hamlyn Hill (1910), Introduction. Also the full article 'Tatian' in *Dictionary of Christian Biography*, by the Rev. J. M. Fuller.

† A very eclectic one.

‡ See the Latin work of J. A. Schmeller, 1841; 'Ammonii . . . Harmonia, &c., which, with the Latin Harmony, gives the Frankish translation. Also see article 'Victor of Capua', *D. Chr. B.*, pp. 1124-5.

§ Hill's Introduction, p. xii.

so to gain first one, then another vivid conception of events, and still another and another, until we are able to say that, in spirit at least, we stand now towards Christ as the writers stood; perhaps even nearer than was possible for them, if our faith, who see Him not with bodily eyes, be such as theirs. For what higher purpose could the Wisdom of God have led the literary instincts of such different intellects as Mark and John, Matthew and Luke to do what no four biographers ever yet did, to portray their Master while His life was still within the memory of man?

The purely textual analysis necessitated by this unparalleled research has resulted in several authoritative English works which I must name as known to me: Canon Sir J. Hawkins, *Horæ Synopticæ* (1899), Arthur Wright, D.D., *Synopsis* (Greek), second edition, 1903, and the three standard volumes of the International Critical Commentary—*Mark*, by E. P. Gould, S.T.D., 1896; *Luke*, by A. Plummer, D.D., 1896; *Matthew*, by Willoughby C. Allen\*, of Exeter College, Oxford, 1907†; Harnack's *Sayings of Jesus*, translation by Wilkinson, 1908, which gives his mature reconstruction of the presumable writing that was used, outside of Mark, by both Matthew and Luke. These have all been my constant study since their appearance, in acquiring familiarity with the linguistic and literary habits of the four writers.‡

It would be out of place here to enumerate the several works dealing with the higher side of the Gospels which, concurrently with the textual work, have given us an insight beyond all conceivable expectation of our younger days. Their influence must have found its way, with all the power of Oxford, into the 'Monogram' pages, but it is only honest to say that I have seldom been conscious of

\* Now Archdeacon of Manchester.

† The three latter embody much more than merely textual matter.

‡ Akin, in a way, to Harnack's *Sayings of Jesus*, I examined Resch's *Daure Jesu* (1898). It turned out to be, like Anger's *Synopsis* (1877), too wide in its range of material to be closely studied for a Gospel harmony.

a differentiating effect on the outcome of the texts before me. That these have grown luminous and suggestive through their presence I am sure.

While all this scientific labour has been approaching its goal, the instinct of harmonization has been correspondingly quickened. Its aim, however, is limited to the grasp on a central unity, without which the study of variety lacks all proper sanction. I can only indicate its progress by a brief notice of what has been done. The last Greek Harmony before the Revised Version was by the Rev. J. Slatter, of Christ Church, Oxford (1878); the last English one was the well-known *Harmony* (S.P.C.K., 1871 to 1879), by the Rev. J. M. Fuller\*, to whose work on Tatian I have already referred. Both compare the texts in large blocks.

With the R.V., and its Greek edition, came many successors, eager to use its enormous advantages. It not only removed the fatal obstacles presented by uncertainty of text and variations of rendering, but it transmuted the Greek expressions of thought into an English voice, which had indeed to become familiar in its turn, but with reward. Of 'Harmonies' that resulted the first was by the late S. D. Waddy, Q.C. (1895)†; the last (1902), is from America, by Professors Stevens and Burton† see p. xxviii. Waddy's was modelled on the pattern of Newcome (English 1827) and of Greswell (Greek 1830 to 1845), i. e. in minute linear detail.‡ Both being 'Harmonies' only, they are of course exhaustive, and can only be surpassed, if ever, on the merits of their arrangements, in regard to which the latest one is, if I may offer an opinion, decidedly the soundest. I do not know of any other.

\* It was this work which first induced me to weave together my collective impressions before the R.V. appeared. Dr. B. Davies's edition of Robinson (Religious Tract Society's edition, 1879) reached me later.

† English.

‡ After working for several years on my own R.V. English and Greek harmonies in small blocks (the latter being the work of my son in 1886-1891), I found this edition of great assistance in revision.

No Greek Harmony of Archdeacon Palmer's R.V. text has yet appeared, I believe.\*

Three Lives of Christ † have appeared, in the shape of a combined text, more or less eclectic, based on the R.V. None of them are, or profess to be, anything like exhaustive.

The only true Monogram that has been published appeared in 1906, *The Unified Gospel*, by Rev. F. E. Powell, in which every word is used, without a single exception. As a faithful *apparatus criticus* it seems quite faultless. Only the stringency of its conditions and method give it an avowedly rugged shape, and hampers the reader almost as much as it helps the student ; but the editorial part of the work brings the compensation which only a master of the subject could give. It has no ' Harmony ' to supply the separate contexts within each section.

It remains to notice the one work in which an approach has been made to the scheme of *A Gospel Monogram*.—*The Gospel Narrative, or Life of Christ* (Sir Rawson Rawson, S.P.C.K., 1895). Its narrative text is from the Authorized Version with notice of changes found in the R.V. Its scheme is to offer a fair, but largely eclectic, monogram on one page, and opposite to that, not a harmony, but extracts of omitted passages, or descriptions of them sufficient to guide a student to the New Testament itself. Occasional notes supply other valuable aid of the same kind.

I have ventured to give a somewhat critical summary

work. Its distinctive character will be apparent on its face, even without the aid of previous portions of this preface. I hope that its combination, in their fullest and unencumbered forms, of Harmony and Monogram may render the ever fresh task of future students more free from mechanical toil.

If that were all I might be well content. But I have had a larger thought in mind from the first. The Preface of Hill's *Tatian* has led me, while these pages were in the press, to recall it in its strength. The present trend of New Testament study, with all its untold benefits, is not limited in its effects to students who can more or less appreciate its ultimate value. Even among scholars it does unquestionably develop an occasional confidence in their personal penetration of the inner working of an Evangelist's mind, which commits them to inferences, or phraseology, which only scholars can discount. The danger is well known, and it is not, perhaps, easy to avoid it, with the best of caution. Yet it sometimes places a serious obstacle in the way of the general reader, who finds his views enlarged, no doubt, and exalted, but who meets suddenly an elaborate comment, or lightly hazarded remark, which goes to shatter his personal respect for the motives or good sense of the chronicler.

As far as I can judge, the occurrence of such blemishes arises from nothing other than the overtasked attention incessantly given to clues detected by a minute study of discrepancies, clues which in the ordinary affairs of life are often found terribly delusive. Our chroniclers are not witnesses in the box, whose cross-examination by counsel of their own time of life would probably only redound to their credit. They are ancient chroniclers, whose words are a very granary of our knowledge, liable to error, and open to criticism, but whose good faith and sober earnestness we are not qualified to impugn as we might that of a newspaper correspondent of our own day, whose environ-

ment we thoroughly understand, and whose language advertises his motives accordingly.

It seems to me that, accepting these dangers of extreme analysis, the simplest corrective in our power is to accept also the records with all their discrepancies ; to trust the overwhelming fact of their substantial consistency ; to lay before our eyes the several texts in their entirety, together with a tentative combination of which they seem capable, and to let the result work itself out. There is that in the human spirit which frets over discords by themselves, but yields at once to the sense of an overmastering concord. I take then this single step forward, among methods of Gospel study, because with open eyes I can see nothing to fear in the ultimate result, while hoping that, in spite of all its tokens of individuality, it may smooth the way in the immediate present. So far as this hope may, in God's mercy, be fulfilled, it will help to vindicate, not now the genuineness, but the authenticity, or trustworthiness, of our four Chronicles of the Life of our Saviour.

This Gospel Monogram is not a mere mechanical mosaic. It embodies the writer's fullest thoughts within the necessary limits ; thoughts arising primarily in every case from the letterpress itself, but moulded in both contextual and historical cases by such close study of the situation that he, for one, could not at present deal better with the passage. To give fair prominence to this character of the book, the following instances will suffice in a Preface. Take the case of the centurion's servant, p. 121, as given by Matthew from the side of the centurion, by Luke from the side of his Jewish admirers. There is not an inconsistent word in the two narratives, if we only recognize that they are both imperfect ; Luke the physician's strikingly so, by omitting, for once, the Lord's word of command that healed. The common explanation of the difference between Mt and Lk, is that a message sent by a man is that man speaking, and

that Matthew does not really mean that the centurion ever conversed with Christ in person. This seems to me quite unnecessarily apologetic. Assume that Luke during his inquiries at Jerusalem was interviewed by these very Jewish friends, now perhaps become Christians, and not ashamed to hand on Christ's language about Israel; that their story was correct as far as it went, but that Luke heard no other version of the matter,\* and did not invent anything to fill it up. Now it is common ground that the centurion's message was not mere oriental humbleness, but true diplomatic wisdom for a man in his position. Assume then that he not only desired, but was quite determined, that the good relations he enjoyed should not be imperilled by admitting the Prophet of Israel (as Jairus, the ruler of a synagogue, could do) to the interior of his house. Suppose then that, after all, he saw Christ from his door, approaching; and that like a cool-headed soldier he promptly 'came forth' and anticipated him by speaking, as Matthew (I believe) heard him speak, word for word, 'My servant lieth in the house,'† and by repeating his well-considered message in a way that left no room for misunderstanding by any listener in the crowd. The two men understood each other, and the Roman at once heard the order, 'Go, . . . be it unto thee.' I have not shrunk from indicating the point by interpolating the spaced word 'forth'. I suppose that Matthew heard the two messages delivered, but is content to give the centurion's own words.

Another instance of a single spaced word (not interpolated, but substituted) will be seen at p. 183: the word 'these' for the Gospel words 'five loaves and two fishes'. It gives a dramatical solution of a supposed correction by St. John, which, however, need not be

\* I take it that there is little reason to suppose that Luke ever visited Galilee.

† The Greek words are precisely as in the R.V. and are not equivalent to 'at my house'.

understood as a correction at all. See also p. 459, 'the multitudes', for the word (in Mark) 'them'. It is strictly correct; and it serves to show that 'the people', of whom Luke has just spoken as accompanying the chief priests and rulers on Pilate's summons, were not quite the same as the common rabble who were there already, making their annual demand of Pilate.

On pp. 175-9 will be found a case of transposition of a retrospective parenthesis to its unquestioned historical position. The need for doing so will be best understood by the following diagram, exhibiting the original order of the three texts.

| MATTHEW<br>10 <sup>1</sup> to 11 <sup>1</sup>   | MARK<br>6 <sup>7-13</sup>   | LUKE<br>9 <sup>1-6</sup>  |
|---|---|---|
| The Mission of the Twelve   |   |   |
| Jesus departs<br>to teach in<br>their cities.   |   |   |
| 11 <sup>2</sup> to 13 <sup>58</sup><br>John in prison<br>Art thou he?<br>Long tour.   |   |   |
| 14 <sup>1,2</sup><br>At that season,  | 6 <sup>14-16</sup>  | 9 <sup>7-9</sup>  |
| Herod heard concerning Jesus, and<br>said, John Baptist is risen;   |   |   |
| 14 <sup>2-12</sup><br>For Herod had . . .<br>beheaded John . . . and<br>John's disciples buried him,<br>and went and<br>told Jesus. | 6 <sup>17-29</sup>  | and he sought<br>to see him.  |
| 14 <sup>13</sup>  | 6 <sup>30, 31</sup>   | 9 <sup>10</sup>   |
| Now when<br>Jesus heard<br>he withdrew<br>in a boat to<br>a desert place<br>apart.  | Jesus said<br>Come, rest<br>and they<br>went away<br>in the boat<br>to a desert<br>place apart. | And the apostles re-<br>turned and told Jesus<br>all they had done.<br>and he took<br>them and with-<br>drew apart to<br>Bethsaida. |



The passage I have put in thick lines is admittedly a parenthesis in Mk. A comparison of the full texts in a N.T. will enable any one to judge whether Mt's is anything else. It fills out the history of the Baptist, but its insertion is, in each gospel, plainly intended to show why Herod was so keenly interested about the new prophet. Mt ends with the extra words 'they went and told Jesus'; and then his text continues with 'When Jesus heard he withdrew'. It looks as if the writer was thinking of cause and effect. But to read it so is to ignore ordinary canons of composition. A careful reader, having come to the end of an explanatory passage like this, harks back to pick up his thread, skips the interpolation, and reads on. If he will do this now he will find that Matthew attributes the withdrawal to Herod's excitement, while Mk and Luke both imply that it was also due to the return of the apostles (with their report of their work) which Matthew does not mention. This silence is a stumbling-block to many critics. But he certainly had the same sound reason as Mark had for mentioning Herod's excitement, viz. its bearing on the withdrawal of Jesus. If he thought that sufficient to account for it he would not think twice of the apostles' fatigue, on which Mark lays his stress. Luke (who has no parenthesis to trouble us) lays peculiar stress on Herod's behaviour, and says nothing about fatigue. With such variety among three writers, who could not possibly have fathomed the Lord's mind, it seems both just and prudent to accept their statements without quarrelling with any of them. Herod had beheaded John.—John's disciples did tell Jesus as soon as they could, whenever that was.—Herod was excited by the work of the Mission.—The Mission did return very tired.—Jesus did withdraw, taking the apostles away in a boat. A Harmonist, therefore, who has placed the Mission of the Twelve, including Matthew's account of their start, where we see that Mark and Luke place it, and who refuses to recognize two missions of

the Twelve \*, is no way troubled by Matthew's failure to record their return.

But a new difficulty has now arisen. The concentration in recent years of analytic energy upon the Evangelists separately, has given birth to grave charges against Matthew, which depend upon the close position of his verses 14<sup>12</sup> and 14<sup>13</sup>. To state the charges as faithfully as I can, they are these :

First, that (surprising as the idea admittedly is) he has distorted Mark's sequence (the parenthetic reference to a foregone event) by welding on his own extra words at the end of his verse 12, in order to provide a link to his verse 13, 'when Jesus heard he withdrew.' The critic does not endorse the historic truth of the nexus so created. He treats it as an unjustifiable trick. Matthew (he says) availed himself of Mark's 'apostles told Jesus all they had done', by altering it into 'they told Jesus'; words which, it is pointed out, can only mean that John's disciples 'told Jesus' quite another story. This (surprising) behaviour of Matthew is then analytically explained by a theory that he had got into a very difficult position, as a historian, in other ways; and had to avoid the return of the apostles as best he could. The deliberate character of the contrivance adopted is shown (we are told) by examination of his words. He is seen to have altered Mark's 'they went away' (the apostles), a plural verb, into 'he withdrew' (Jesus), a singular verb.

This verbal point is the only evidence drawn from the text, and the answer is that Matthew dispensed with Mark altogether here, and used the singular 'he withdrew' for no other reason than that Jesus was the only one person who could 'withdraw'. The apostles, Peter and his fellow disciples, 'went away' only because Jesus 'took them' away; and Matthew himself presently tells us they were in that very boat.

The rest all vanishes on the simple supposition that

\* Stevens and Burton show no doubt on the matter.

Matthew, in copying Mark's retrospect, remembered, and felt the importance of, the interview with John's disciples, and added it accordingly in closing the parenthesis. It is a pity that in so doing he gave occasion for frequent misunderstanding by not inventing brackets, or introducing some distinctive words at the head of verse 13. But we can pardon this, and obviate further mischief by using the privilege of a Harmonist to shift the parenthesis to its nearest historical position; taking all usual care about link-words.\* This is what has been done herein. The slip could be corrected by inserting spaced words thus: 'Now when Jesus heard what Herod was saying'. That represents precisely what I suppose all three meant; but the method adopted is, I think, the better one.

Taking this view it is some comfort to observe how precious those extra words are in view of the relation of the Baptist to the Churches of the Old and of the New Testament. Their absence would leave Christianity in dreary ignorance of the only outward expression, in Palestine, of real unity between the first disciples who left the Herald to follow the Messiah, and those who clung still to their Prophet, and only left him in his tomb in order to acknowledge his Master as theirs. Edersheim adds: 'We can imagine what welcome waited them'.

I would, lastly, ask my readers to look at Peter's denials on p. 447. The arrangement there blinks no question and no answer, but it brings out sharply that Peter did three times repudiate any personal knowledge of his Master. Strange it seems to me, but it is a fact that not one of the modern eclectic monograms I have, of this generation, English or Greek, appears to attach importance to this precise fulfilment of the Lord's warn-

\* Eusebius, in classifying the parallelisms he found in his Latin Tatian, treats the added words as an integral portion of the parenthesis, and not as heading the next passage. Tatian himself has, '(Herod) wished to see (Jesus). Now when Jesus heard it he withdrew.' I have purposely avoided Tatian's nexus, and have made one out of Matthew's own words.

ing.\* Powell's real 'Monogram', and all 'Harmonies' do set the three expressions out, in one order or another, but they put no emphasis on the feature under notice; † only by searching for the fulfilment of Christ's prophecy will they be found. Tatian gives them all three, and that with an emphasis that ignores all the others.

There are, of course, many arrangements possible of seven fairly distinguishable incidents, three grave and four minor. Now it seems to me that Christ, knowing Peter's impetuosity so well, would not care much for any number of mere fencings with inquisitive remarks about discipleship or companionship, but would foresee, with keen grief, a spontaneous repudiation of personal knowledge of his Master, after all that had passed between them. If, then, some combination of the four narratives is found to present the events ‡ in a way that shows outstanding the striking justification of Christ's warning, and so perhaps teaches the deep significance of it, we may well be content to forgo the heartless task of tracing out the source of the difficulties we have encountered. There is nothing novel in this interpretation of the occurrence. Church teaching is permeated by it. It is only in respect of harmonistic work, and its possibilities of service, that this episode pleads for notice.

I have to explain certain additions to the Gospel text, as follows :—

1. Appearances after the Resurrection are the usual ones from St. Paul.
2. Passages from Acts are usual; § 318 (Pentecost) shows that the apostles in going forth to preach (§ 319) did not disobey the charge in § 313.

\* Two of them give the grave denial twice (James and Rawson; the latter does exhibit the third on his other page); two give it once, and one, like John, not even once. John had his reasons, no doubt.

† Waddy has a very careful study of the scene in relation to Christ's previous words, but it has no bearing on the point here raised.

‡ The order of each Gospel is given as it stands.

3. The pages exhibiting the Prayer-Book version of the Institution. pp. 410, 411.
4. An editorial 'Conclusion' from St. Paul.

Of these, No. 3 only needs further notice. The Prayer-Book version is our Church's one Diatessaron, summing up her gospel by combination of four authorities. St. John being silent, St. Paul makes the fourth.

This silence of St. John has often been made ground of comment; and latterly of charges which may be condensed (fairly, I trust) as follows:—We are told that whether apostle or not, he knew what every moderately instructed Christian knew of the origin of the Christian rite. When, therefore, in his elaborate account of events that evening, there is found no mention of the epoch-making words of Institution, it is that he deliberately created a false impression of the scene. But he has given elsewhere (in the discourse about the Bread of Life to the Jews and to disciples, ch. 6) certain qualified expressions of the sacramental doctrine involved. It is therefore evident (*sic*) that he has transferred (*sic*) the Eucharistic teaching from the Last Supper (ch. 13) to the time and place of ch. 6. This constitutes a deliberate sacrifice of historical truth by a serious person in such deadly earnest that he cares less for such truth than for something else (*sic*). These are the two charges.

Experts in modern critical literature can perhaps lay a finger on the historic truth which is said to be here sacrificed. An ordinary reader is at a loss how to express in his own words (in an examination paper, say) what it is that has been 'transferred' out of the Supper room. A Harmonist deals with the words which are the teaching, and with their setting; and his justification for treating both John's chapters as true history is twofold. In the first case he receives no false impression of the scene from the silence of a historian (one who rarely repeats what his predecessors have said) about words and acts

well known to every moderately instructed Christian when he wrote, and preserved to history already in four authoritative documents. In the second case he sees no possibility, on the face of his text, of a transfer having been made, which he ought to rectify by reinstatement. He cannot graft that strong-voiced proclamation by Jesus, which challenged the Jews, and drove away disciples, upon the rivetting language of the Institution, spoken to instructed listeners in the privacy of a tender farewell. It is as wild a thought as the reverse would have been.

Before leaving the subject it may be well to observe that the authorship of the Fourth Gospel is treated in the charge as a matter of indifference ; nevertheless the critic has thought it well to suggest certain faint-hearted doubts about it. Now this question was re-studied eight years ago by Dr. Drummond \* with a thoroughness and gravity which have not been exceeded in the history of criticism, and the verdict is decisive in favour of the Apostle John, son of Zebedee. The judicial force of this opinion entitled it to recognition at the hands of a critic dealing with the point. His silence should not prevent others from insisting that the controversy about authorship is closed. That bears on the charges against the Evangelist in this way. The 'teaching' in Galilee was met by the question, 'How' can such language be carried into practice ? The answer lay in the future, and was given in the Institution by a command to observe a ritual enacted in the presence of the apostles to the accompaniment of teaching words. This is disputed by none. Now we find the apostles, and John was one, initiating the observance of the Eucharist among three thousand converts a few weeks after the Supper. Is it conceivable that they could have succeeded on the strength of doctrinal teaching alone ? They must have made the Command an integral part of their doctrine. John, then, in writing

\* *Character and Authorship of the Fourth Gospel*, 1903. See also note, p. xxiv.

the Gospel could not have tolerated the thought of dislocating the few words that constituted the teaching at the Supper from the other words that made the rite an effective act of Union with Christ. To transfer the teaching to a scene of dissension is what no apostle could ever have dreamt of doing, no Church could ever have endorsed.

My aims, in laying this work before the public, have now been amply stated. But I entertain also the hope that many kind scholars who have given me, at times pause, but more often encouragement, will equally regard it as a reasonable contribution to the common cause of furthering study in the first place, and of trustfulness to follow. I have not consciously sought to strike out any new thoughts, and indeed few will be found. But the loving stimulus of family discussions for so many years has left impressions on these pages for which I thank the Giver.

W. J. HERSCHEL.

WARFIELD, *January*, 1911.

*Additional note to p. xxiii*

The long-debated question as to the existence of another person, 'Presbyter John,' has also, I trust, been finally set at rest by the publication this year (February) of *John the Presbyter*, by Dom John Chapman O.S.B. (Oxford Clarendon Press.)

## METHOD OF CONSTRUCTION

THE rules of fusion observed in the 'Monogram text' (Mx) are :—

RULE 1. To utilize every word found in the originals, except where it is held to mean the same as what the selected words convey, as used in the Mx.

Where two readers might differ about this, the omitted word is printed in thicker type in the R.V. text. This is also done where grammatical changes should in fairness be indicated to the reader of the R.V. In the use of thick type I have acted on the safe side; and yet the cases are astonishingly few. Extreme instances :— 'The Lord hath need of him,' p. 344; 'Behold the birds of the heaven,' p. 276.

RULE 2. To introduce as few 'help-words' as possible in the Mx.

Such words are indicated by 'spaced' type, *italics* being strictly reserved for words *italicized in the R.V.* These 'spaced' words are much fewer than the thick types. But of those that are not merely grammatical several are important, because they amount to the introduction of a fresh idea, e.g. p. 123, 'forth' (of the centurion); or to the suggestion of an inference without which my personal interpretation would not be shown, e.g. p. 365 § 227, 'a lawyer,' and § 228 'the' (lawyer), to identify him, a Pharisee, with Mk's scribe, but not one of Luke's Pharisee scribes.

RULE 3. To bring parallel passages together for fusion, no matter how far apart, so as to reduce Monogram 'doublets' to a minimum.

One necessary exception to the rule is where one of the Evangelists gives a true 'doublet' himself; I cannot ignore that :—e.g. § 61, p. 109, also in § 143, p. 225, a doublet in Matthew (right eye, right hand, &c.).



Another exception is where definite historical settings, or irreconcilable contexts, determine distinction :—e.g.

(historical), Mt 13<sup>16, 17</sup>, p. 144 (blessed are your eyes, &c.), and Lk 10<sup>23, 24</sup>, p. 266 ; also Jn 2<sup>14, 16</sup>, p. 52 (cleansing the temple), and Synoptists, § 220a, p. 350 ; (context), Mt 5<sup>25, 26</sup>, p. 108 (agree with thine adversary), and Lk. 12<sup>53, 59</sup>, p. 284.

Passages which, however akin they may be, do not, as a whole, satisfy the test of fusion, are not deemed parallel. This test distinguishes sharply between the passages herein recognized as parallel, and those in the course of which some fusible clause, or mere group of words is found to suggest unity of literary origin, but whose diversities discourage the inference (for purposes of a Monogram) of a single historical origin :—e.g.

(fusible clause) Mt 6<sup>19-21</sup>, p. 116 (treasure in heaven), and Lk 12<sup>33, 34</sup>, p. 278 ; compare Mt 16<sup>21-26</sup>, p. 211, (take up cross, &c.), with Mt 10<sup>34-39</sup>, p. 282, an actual 'doublet', such as might have arisen on this principle ;

(group of words) Mt 7<sup>13, 14 & 21, 23</sup>, p. 118 (Enter in, &c. . . . I know you not, &c.), and Lk 13<sup>24-27</sup>, p. 288.

Of course opinions will differ about the fusibility of this or that pair of passages ; but thirty years' practice of this difficult art has given me a confidence which I trust will not often be found seriously at fault.

To judge of any such case one must have a Revised Testament at hand, in justice to the Evangelists concerned ; so only can one be sure of their context, or want of context, or of their setting. This is why I have not given link-references where I have shown disjunction of verses by such symbols as 7 or 31.

RULE 4. Where fusion is impossible, although juxtaposition is obviously right, one or other of two methods is adopted ; (1) the bilinear text, in a good many cases.

I must ask attention to {son of Barachiah}, p. 373, the blank line of which indicates my wish to disown the words

altogether (even against the R.V.) as a high improbability in the mouth of any learned 'Rabbi', or biographer, of our Lord's age ; (2) longer passages which would not read easily in bilinear form are printed in parallel columns, e.g. the 'false witnesses', p. 449, about which a caution is needed. The two columns do not exhibit the (unknown) contradictions between the witnesses, but (each) the false nature of the charge they tried to prove. See Jn 2<sup>19</sup>, p. 53.

To illustrate the working of these principles by their effect on the Sermon on the Mount.

It is noteworthy that the two versions of the Sermon (Mt 5<sup>3-7</sup> 27 and Lk 6<sup>20-49</sup>) can be put side by side in their integrity (if blocks are fairly large, as e.g. in Stevens' and Burton's *Harmony*), without disturbing the order of either. But solos of each writer occur, that have a parallel outside the Sermon, which demands recognition in its own place, because firmly set there in a clear context, while the want of local context for the other entitles one to call it free ; or, conversely, it demands fusion with the solo inside the Sermon. These outsiders are all shown in the following table :—

| <i>Found in the Sermon.</i>                                    | <i>Placed.</i> | <i>Found outside the Sermon.</i>  |
|--|----------------|-----------------------------------|
| 1. Mt 5 <sup>13</sup> , p. 105 (salt) . . . . .                | import         | Lk. 14 <sup>34, 35</sup> .        |
| 2. Mt 6 <sup>22, 23</sup> , p. 105 (lamp of body) . . . . .    | import         | Lk. 11 <sup>34-36</sup> .         |
| 3. Mt 5 <sup>15</sup> , p. 107 (lamp under bushel) . . . . .   | import         | Lk. 11 <sup>33</sup> .            |
| 4. Mt 6 <sup>24</sup> (two masters) . . . . .                  | remove to      | Lk. 16 <sup>13</sup> , p. 303.    |
| 5. Mt 6 <sup>25-26</sup> (lilies) . . . . .                    | remove to      | Lk. 12 <sup>22-31</sup> , p. 277. |
| 6. Mt 7 <sup>7-11</sup> (ask, knock) . . . . .                 | remove to      | Lk. 11 <sup>9-13</sup> , p. 271.  |
| 7. Lk. 6 <sup>45</sup> (out of heart mouth speaketh) . . . . . | remove to      | Mt 12 <sup>34, 35</sup> , p. 137. |

No. 1. Mt 5<sup>13</sup> (salt) has a strong place here after the blessing on persecution, and before 'Ye are the light'. Luke's verses have no local status. (Mk 9<sup>50</sup> is also identical but has its own clear hold where it is, § 144, p. 224).

Nos. 2 and 3. Mt 6<sup>22, 23</sup>, is identical with one of Luke's four verses, which have no status, and being all imported here, carry up Mt's two with them into his group (about light and leading) 5<sup>14-16</sup>, 5<sup>14</sup> being itself a sequel to 5<sup>13</sup>.

The next four are removals from the text of the Sermon.

No. 4. Mt 6<sup>24</sup> is quite loose, whereas Lk 16<sup>13</sup> has a good lead and a good sequel.

No. 5. Mt 6<sup>25-34</sup> (lilies) costs a pang to remove, but even Stevens and Burton put Luke's version in brackets in the Sermon, assigning it rightfully where Luke places it later on. There is no difficulty in fusing, but Mt's allocation speaks for itself as fragmentary, while Luke is irresistible, in lead and in sequel. In a Harmony it is obviously fair to give Luke twice over, for comparison; in a Monogram it is as obviously fair to let the stronger context determine one position for both.

No. 6. Mt 7<sup>7-11</sup>. A similar state of things, except that Lk has no sequel, nor needs it.

These are all the changes of Mt.

No. 7. Lk 6<sup>45</sup> is a reverse instance. It has no attachment, initial or final. Mt (outside the Sermon) has both good.

I cannot notice the different results between the authoritative Harmony I have cited and the present Monogram, without a tribute to the work of Professors Stevens and Burton, whose footnotes are perfect specimens of helpfulness, for which I am most grateful; but which space and simplicity of form forbid my imitating. That the resulting allocation of a passage occasionally differs, as seen in this example, is due to two causes, firstly to the use of fusion, which forbids the double presentation of the same passage, so appropriate in a Harmony; and secondly, to mere personal judgement as to the contexts of similar passages. It was only during a fourth revision of my manuscript that I heard of their work, Edn. of 1907.

## CHRONOLOGY

THE Chronology which has emerged in these pages has one merit in common with almost all modern Harmonies. The order of Mark is only broken (1) about the supper at Bethany (I think that if Mark had known where John would have put it he would have referred the question to Peter at once), (2) in two eschatological cases presently to be noticed.

John's order is untouched save for one verse (prophet in his own country) about which I follow Westcott.

In Matthew's case the well-known grounds for preferring Mark have caused the usual removals, except where it has been deemed fair to preserve his characteristic grouping in the eschatological part of his Charge to the Twelve, p. 173, by importing four verses from Mark, Mk 13<sup>9, 11-13</sup>, which can be spared from the Passion week without much loss of effect there. A similar piece, Mk 13<sup>21-23</sup>, is shifted to Luke's definite historical setting, p. 309.

The great bulk of Luke conforms to Mark, but the so-called Supplement, cc. 9<sup>51</sup>-19<sup>28</sup>, calls for more notice. The apparent references to stages of progress are manifestly insufficient to constitute an itinerary.\* But Luke

\* The indifference to local topography shown by so great a traveller as S. Luke in this 'Supplement' has often been noticed, considering his object as a historian; his residence in Palestine; gathering materials from contemporaries of Christ. It is not for that reason less trustworthy as a collection of 'sayings'. Compare the exquisite local colouring abundantly shed over the earliest narrative of Gotama's last journey and discourses, in the *Mahā-parinibbāna-sutta* (Sacred Books of the East, vol. xi). That was written down to dictation, in a language unknown to Gotama, in Ceylon, far from the scene of his life, and not till three or four generations at least had lived on oral traditions. Yet, so far as concerns the verbal form in which the discourses are recorded by the two historians, they are

obviously intends to start with the other three Gospels from Galilee (pp. 231, 3, 5), and to bring us to the borders of Judæa, and up to Jerusalem by Jericho. He does not mention Peræa, trans-Jordan, but his final parallelism with Mt and Mk (see pp. 314 to 318), whose order takes us thither, indicates that the close of his Supplement lies there also. The intermediate part is clearly a collection of incidents; some of these have been already fused elsewhere. Feeling at liberty, therefore, to use all the assistance that geographical names can give, I have shifted the (?) Samaritan passage, (the ten lepers), to the earliest possible place after leaving Galilee (p. 233). The remainder of the Supplement then stands in its own loose connectedness; and the Mission of the Seventy, with which it begins may thus be considered to belong to either side of the Jordan, without pressing the much contested phrase 'through the midst of Samaria and Galilee' into our service either way. The Mission is placed by Luke's words ('after these things') soon after the repulse from a Samaritan village, an incident which fits so well with John's statement that in leaving Galilee for the Feast of Tabernacles Jesus went 'not publicly', but probably as a pilgrim, that I have identified Luke's first 'set his face to Jerusalem' with the departure to the feast of Tabernacles. The Mission is thus connected with that season (October); but it may have been later, and if it occurred in Peræa it must be read as coming after the feast of Dedication in December. Not caring to break John's continuity between the two feasts, I place it after Dedication in Peræa, but there would be no difficulty in making a break to place it earlier.

The following table will show how substantially the Monogram text agrees in sequence with that propounded in the Article 'Jesus Christ' by Professor Sanday in the

trustworthy in reverse proportion to their local detail. The Pali 'teachings' are not for that reason to be distrusted in substance. But the truthfulness of simplicity is with Luke.

*Dictionary of the Bible.* The exigencies of fusion forbade definite use of that article, but its influence is now obvious.

TABLE COMPARING ORDER OF MONOGRAM WITH THE OUTLINE OF THE  
MINISTRY IN HASTINGS'S DICTIONARY, pp. 609-10

| DICTIONARY.  | MONOGRAM.   |
|--|---|
| <p>A. Preliminary Period.<br/>Mt 3<sup>1-4</sup><sup>11</sup>, Mk 1<sup>1-13</sup>, Lk 3<sup>1-4</sup><sup>13</sup>, Jn 1<sup>6-4</sup><sup>54</sup>.<br/>Judæa and Galilee. Winter A.D. 26 to a few weeks after Passover, A.D. 27.</p>        | <p>§ 21-34 and 37.<br/>Baptism to Healing nobleman's son.</p>                               |
| <p>B. Constructive Period.<br/>Mt 4<sup>13-13</sup><sup>43</sup>, Mk 1<sup>14-6</sup><sup>13</sup>, Lk 4<sup>14-9</sup><sup>9</sup>, Jn 5.<br/>Circa Pentecost A.D. 27—to shortly before Passover A.D. 28. Galilee, and partly, Jerusalem.</p> | <p>§ 35-108 (except 37).<br/>Enters Galilee to Mission of Twelve (including 'a Feast').</p> |
| <p>C. Culminating Period.<br/>Mt 14<sup>1-18</sup><sup>38</sup>, Mk 6<sup>14-9</sup><sup>50</sup>, Lk 9<sup>7-50</sup>, Jn 6.<br/>Galilee. Passover to shortly before Tabernacles, A.D. 28.</p>  | <p>§ 109-147.<br/>Beheading of Baptist and Feeding 5,000 to end of Galilaean Ministry.</p>  |
| <p>D. The Messianic Crisis in View.<br/>Mt 19<sup>1-20</sup><sup>34</sup>, Mk 10<sup>1-52</sup>, Lk 9<sup>51-19</sup><sup>28</sup>, Jn 7<sup>1-11</sup><sup>57</sup>.<br/>Judæa and Peræa. Tabernacles A.D. 28 to Passover A.D. 29.</p>        | <p>§ 148-212.<br/>Departure from Galilee to Final 'going up to Jerusalem'.</p>              |
| <p>E. The Messianic Crisis.<br/>Mt 21<sup>1-28</sup><sup>20</sup>, Mk 11<sup>1-16</sup><sup>8</sup>, Lk 19<sup>29-24</sup><sup>52</sup>, Jn 12<sup>1-21</sup><sup>23</sup>.<br/>Six days before Passover to ten days before Pentecost.</p>     | <p>§ 213-317.<br/>Palm Sunday to Ascension.</p>   |

## SEQUENCE OF EVENTS

| Sections.   | Evangelists.  |
|---|---------------|
| 1-20. Prefaces, Genealogies, BIRTH and CHILDHOOD of Christ and John Baptist.  | } The four.   |
| 21-30. Preaching of Baptist, BAPTISM of Christ, and TEMPTATION. Baptist's witness and adhesion of some of his disciples to Christ. Cana, and short visit to Capernaum.                                  | } The four.   |
| 31-34. First PASSOVER. Cleansing Temple, Nicodemus. John Baptist, 'He must increase'. Woman of Samaria.   | } John.       |
| 35-48. GALILEE. 'Began to preach', Nobleman's son, Nazareth, draught of fishes, call of four apostles, miracles (Unclean spirit, P's wife's mother, leper, palsy), call of Matthew, concerning fasting. | } Synoptists. |
| 49. JERUSALEM. At 'a Feast'. Miracle at Pool of Bethesda and following discourse.   | } John.       |
| GALILEE.  |               |
| 50-52. Cornfields, withered hand, preaching.  | } Synoptists. |
| 53. CHOOSING the TWELVE.  |               |
| 54-76. SERMON on the MOUNT.   |               |
| 77-92. Centurion, Nain, John's messengers, &c.; Chorazin; Sinner woman, ministering women; 'his friends'; blind-dumb, 'Beelzebub', sign, Nineveh, &c.; mother and brethren.                             |               |
| 93-98. THE SOWER and Parables (lamp, nothing hid, tares, mustard, leaven, hid treasure, pearl, draw-net).   |               |
| 99-104. Miracles (Stilling tempest, Legion, Jairus, blind, dumb), 'own country', 'unbelief'.  |               |
| 105-108. 'Harvest plenteous, labourers few'. MISSION of TWELVE (and Charge).  |               |
| 109-112. [BEHEADING of JOHN BAPTIST.] Herod's perplexity. 'Come ye apart'.  |               |

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|----------|---|---------------|
| 113-124. | Second PASSOVER at hand, FEEDING 5,000; attempt to make him a king; walking on sea; Capernaum, 'Bread of Life'. Division among disciples. | } The four.   |
| 125-133. | Corban, Syrophœn.; Ephphatha and miracles, 4,000; seeking sign, Jonah; blind man 'as trees'.  |               |
| 134-135. | PETER'S CONFESSION, and rebuke, &c.   | } Synoptists. |
| 136.     | TRANSFIGURATION.  |               |
| 137-147. | Epileptic, death foretold, half-shekel, 'little child', discourses (offences, forgiveness and parable, &c.).                              |               |
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- |          |  |                                      |
|----------|--|--------------------------------------|
| 148-153. | FINAL DEPARTURE from GALILEE; repulse at Samaritan village, 'Foxes have holes', &c., ten lepers, 'cometh into Judæa', Martha and Mary. | } The four.<br>Luke (+ Mt)<br>(+ Mk) |
| 154-164. | JERUSALEM. TABERNACLES, woman taken in adultery, man born blind, controversies with Jews; DEDICATION.                                  |                                      |
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- |          |   |               |
|----------|---|---------------|
| 165.     | 'BEYOND JORDAN'.  | Mt, Mk, Jn.   |
| 166-170. | MISSION of SEVENTY, Charge, and Return, exultation, and 'Come unto me', 'Blessed are the eyes'.   | } Luke (+ Mt) |
| 171-177. | Good Samaritan, 'teach us to pray', par. (importunate friend) and 'Ask'; dines with Phar., Woes to Phar., &c., hypocrisy, 'Fear not', 'confess me', &c., par. rich fool.                              |               |
| 178-189. | 'CONSIDER LILIES', watch, 'not to send peace', &c.; Tower of Siloam, par. fig tree, infirm woman, 'Strive to enter', 'Herod would kill thee', 'O Jerusalem', dropsy, 'count cost'; par. great supper. |               |
| 190-200. | LOST SHEEP and coin; PRODIGAL SON; unjust steward, covetousness, &c., Dives, 'increase our faith'; Eschatological, importunate widow, Phar. and Publican.   | (+ Mk)        |
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- |          |  |               |
|----------|--|---------------|
| 201-204. | Divorce, 'Suffer little children', rich young ruler, par. labourers in vineyard. | } Synoptists. |
|----------|--|---------------|
- 
- |          |   |         |
|----------|---|---------|
| 205-207. | RAISING of LAZARUS. Jews take counsel to kill Jesus; he retires to EPHRAIM. | } John. |
|----------|---|---------|
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## SEQUENCE OF EVENTS

xxxv

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|----------|---|---|----------------------------------|
| 208-215. | FINAL JOURNEY to JERUSALEM. Petition of sons of Zebedee ; Jericho, blind men and Zacchæus, par. pounds. Supper at Bethany. Chief priests and Judas.   | } | Synoptists.                      |
| 216-244. | JERUSALEM. LAST PASSOVER. Triumphal Entry, Fig tree, cleansing temple, Hosanna, TEACHING and DISCOURSES in the Temple, with the Jews and with disciples. Eschatology on Mt of Olives, ten virgins, talents, sheep and goats, Greeks 'would see Jesus'; Jews plot. | } | Synoptists.                      |
| 245-264. | LAST SUPPER, Discourses, GETHSEMANE, and betrayal.  | } |                                  |
| 265-283. | THE TRIAL.  | } |                                  |
| 284-297. | CRUCIFIXION, Death and Burial.  | } |                                  |
| 298-312. | RESURRECTION, and subsequent appearances in Jerusalem and Galilee.  | } | Synoptists<br>& Epistle.         |
| 313-320. | Final Charges, ASCENSION ; and subsequent events ; Pentecost ; preaching.   | } | Synoptists,<br>Acts and<br>John. |

Conclusion from St. Paul.

### EXPLANATIONS.

*Verse numbers* :—overlined,  $\overline{23}$ , show breach of continuity with what precedes ; underlined,  $\underline{52}$ , with what follows. Note that a breach may occur anywhere within a section e. g. p. 59, Jn c. 44, v.  $\overline{44}$  ; see v.  $\underline{43}$ . A dot below,  $\dot{56}$ , marks the last verse of a chapter. See also last paragraph under Rule 3, p. xxvi.

*Types used* :—see Rules 1 and 2, p. xxv.

## CORRIGENDA.

P. 178. Mt 14<sup>1</sup> At that season.

Reader please alter this to thick type by suitable mark. It has no definite chronological force that is not as well represented by the spaced word when on the opposite page.

P. 104. Lk 6<sup>26</sup> *insert , before* when.

# A GOSPEL MONOGRAM

## THE GOSPEL

| MATTHEW | MARK | LUKE | JOHN   |
|---------|------|------|--|
|         |      |      | <p><b>1</b></p> <p>1 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made.</p> <p>4 In him was life; and the life was the light of men.</p> <p>5 And the light shineth in the darkness; and the darkness apprehended it not.</p> <p>6 There came a man, sent from God, whose</p> <p>7 name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness</p> <p>9 of the light. There was the true light, <i>even the light</i> which lighteth every man, coming into the world.</p> <p>10 He was in the world, and the world was made by him, and the world knew</p> <p>11 him not. He came unto his own, and they that were his own received him</p> <p>12 not. But as many as received him, to them gave he the right to become children of God, <i>even</i> to them that believe on his</p> <p>13 name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.</p> <p>14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the</p> |

## PREFACE

BY ST. JOHN

1 IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the

## THE GOSPEL

| MATTHEW | MARK | LUKE   | JOHN   |
|---------|------|--|--|
|         |      | <p><b>1</b> FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.</p> <p><b>5</b> THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because</p> | <p><b>1</b> only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared <i>him</i>.</p> |

only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

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## PREFACE

BY ST. LUKE

2 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.

---

3 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because

## THE GOSPEL

MATTHEW

MARK

LUKE

JOHN

1

that Elisabeth was barren,  
and they both were *now*  
well stricken in years.

8 Now it came to pass, while  
he executed the priest's  
office before God in the  
9 order of his course, accord-  
ing to the custom of the  
priest's office, his lot was  
to enter into the temple of  
the Lord and burn incense.

10 And the whole multitude of  
the people were praying  
without at the hour of in-  
11 cense. And there appeared

unto him an angel of the  
Lord standing on the right  
side of the altar of incense.

12 And Zacharias was troubled  
when he saw *him*, and fear  
fell upon him.

13

But the  
angel said unto him, Fear  
not, Zacharias: because  
thy supplication is heard,  
and thy wife Elisabeth  
shall bear thee a son, and  
thou shalt call his name

14 John. And thou shalt have  
joy and gladness; and many  
shall rejoice at his birth.

15 For he shall be great in the  
sight of the Lord, and he  
shall drink no wine nor  
strong drink; and he shall  
be filled with the Holy  
Ghost, even from his

16 mother's womb. And many  
of the children of Israel  
shall he turn unto the Lord

17 their God. And he shall go  
before his face in the spirit  
and power of Elijah, to  
turn the hearts of the  
fathers to the children, and  
the disobedient *to walk* in  
the wisdom of the just; to  
make ready for the Lord  
a people prepared *for him*.

18 And Zacharias said unto the  
angel, Whereby shall I know  
this? for I am an old man,  
and my wife well stricken

19 in years. And the angel  
answering said unto him.  
I am Gabriel, that stand  
in the presence of God;  
and I was sent to speak  
unto thee, and to bring  
thee these good tidings.

20 And behold, thou shalt



that Elisabeth was barren, and they both were *now* well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw *him*, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just ; to make ready for the Lord a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt

## THE GOSPEL

| MATTHEW | MARK | LUKE  | JOHN |
|---------|------|---|------|
|         |      | <p>1 be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in<br/>21 their season. And the people were waiting for Zacharias, and they marvelled while he tarried in<br/>22 the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained<br/>23 dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.</p> <p>24 And after these days Elisabeth his wife conceived; and she hid herself five<br/>25 months, saying, Thus hath the Lord done unto me in the days wherein he looked upon <i>me</i>, to take away my reproach among men.</p> <p>26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee,<br/>27 named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.<br/>28 And he came in unto her, and said, Hail thou that art highly favoured, the Lord<br/>29 is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation<br/>30 this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.<br/>31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt<br/>32 call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the</p> |      |

be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

4 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord *is* with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the

## THE GOSPEL

| MATTHEW | MARK | LUKE  | JOHN |
|---------|------|---|------|
|         |      | <p><b>1</b> throne of his father David :<br/> 33 and he shall reign over the<br/> house of Jacob for ever; and<br/> of his kingdom there shall<br/> be no end.</p> <p>34 And Mary said<br/> unto the angel, How shall<br/> this be, seeing I know not<br/> 35 a man? And the angel<br/> answered and said unto her,<br/> The Holy Ghost shall come<br/> upon thee, and the power of<br/> the Most High shall over-<br/> shadow thee: wherefore also<br/> that which is to be born<br/> shall be called holy, the<br/> 36 Son of God. And behold,<br/> Elisabeth thy kinswoman,<br/> she also hath conceived a<br/> son in her old age: and<br/> this is the sixth month with<br/> her that was called barren.<br/> 37 For no word from God shall<br/> 38 be void of power. And<br/> Mary said, Behold, the<br/> handmaid of the Lord; be<br/> it unto me according to thy<br/> word. And the angel de-<br/> parted from her.</p> <p>39 And Mary arose in these<br/> days and went into the hill<br/> country with haste, into a<br/> 40 city of Judah; and entered<br/> into the house of Zacharias<br/> 41 and saluted Elisabeth. And<br/> it came to pass, when Elisa-<br/> beth heard the salutation of<br/> Mary, the babe leaped in<br/> her womb; and Elisabeth<br/> was filled with the Holy<br/> 42 Ghost; and she lifted up<br/> her voice with a loud cry,<br/> and said, Blessed <i>art</i> thou<br/> among women, and blessed<br/> <i>is</i> the fruit of thy womb.<br/> 43 And whence is this to me,<br/> that the mother of my Lord<br/> 44 should come unto me? For<br/> behold, when the voice<br/> of thy salutation came<br/> into mine ears, the babe<br/> leaped in my womb for<br/> 45 joy. And blessed <i>is</i> she<br/> that believed; for there<br/> shall be a fulfilment of<br/> the things which have been<br/> spoken to her from the<br/> Lord.</p> |      |

throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

And Mary said unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age : and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

5 And Mary arose in these days and went into the hill country with haste, into a city of Judah ; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost ; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me ? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed *is* she that believed ; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

## THE GOSPEL

| MATTHEW | MARK | LUKE  | JOHN |
|---------|------|---|------|
|         |      | <p><b>1</b></p> <p>46 And Mary said,<br/>My soul doth magnify<br/>the Lord,</p> <p>47 And my spirit hath<br/>rejoiced in God my<br/>Saviour.</p> <p>48 For he hath looked<br/>upon the low estate<br/>of his handmaiden :<br/>For behold, from<br/>henceforth all gene-<br/>rations shall call me<br/>blessed.</p> <p>49 For he that is mighty<br/>hath done to me<br/>great things ;<br/>And holy is his name.</p> <p>50 And his mercy is<br/>unto generations and<br/>generations.<br/>On them that fear him.</p> <p>51 He hath shewed<br/>strength with his<br/>arm ;<br/>He hath scattered the<br/>proud in the imagi-<br/>nation of their heart.</p> <p>52 He hath put down<br/>princes from <i>their</i><br/>thrones,<br/>And hath exalted<br/>them of low degree.</p> <p>53 The hungry he hath<br/>filled with good<br/>things ;<br/>And the rich he hath<br/>sent empty away.</p> <p>54 He hath holpen Israel<br/>his servant,<br/>That he might remem-<br/>ber mercy</p> <p>55 (As he spake unto our<br/>fathers)<br/>Toward Abraham and<br/>his seed for ever.</p> <p>56 And Mary abode with<br/>her about three months,<br/>and returned unto her<br/>house.</p> |      |

And Mary said,  
My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my  
Saviour.  
For he hath looked upon the low estate of  
his handmaiden :  
For behold, from henceforth all generations  
shall call me blessed.  
For he that is mighty hath done to me great  
things ;  
And holy is his name.  
And his mercy is unto generations and  
generations  
On them that fear him.  
He hath shewed strength with his arm ;  
He hath scattered the proud in the imagina-  
tion of their heart.  
He hath put down princes from *their* thrones,  
And hath exalted them of low degree.  
The hungry he hath filled with good things ;  
And the rich he hath sent empty away.  
He hath holpen Israel his servant,  
That he might remember mercy  
(As he spake unto our fathers)  
Toward Abraham and his seed for ever.

And Mary abode with her about three months,  
and returned unto her house.

| MATTHEW   | MARK | LUKE | JOHN |
|---|------|------|------|
| <p><b>1</b> THE book of the generation of Jesus Christ, the son of David, the son of Abraham.</p> <p>2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his</p> <p>3 brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;</p> <p>4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon</p> <p>5 begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth;</p> <p>6 and Obed begat Jesse; and Jesse begat David the king.</p> <p>And David begat Solomon of her <i>that had been the wife</i></p> <p>7 of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and</p> <p>8 Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;</p> <p>9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;</p> <p>10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat</p> <p>11 Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.</p> <p>12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel</p> <p>13 begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;</p> <p>14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;</p> <p>15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat</p> |      |      |      |



PREFACE  
BY ST. MATTHEW

6 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judah and his brethren ; and Judah begat Perez and Zerah of Tamar ; and Perez begat Hezron ; and Hezron begat Ram ; and Ram begat Amminadab ; and Amminadab begat Nahshon ; and Nahshon begat Salmon ; and Salmon begat Boaz of Rahab ; and Boaz begat Obed of Ruth ; and Obed begat Jesse ; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah ; and Solomon begat Rehoboam ; and Rehoboam begat Abijah ; and Abijah begat Asa ; and Asa begat Jehoshaphat ; and Jehoshaphat begat Joram ; and Joram begat Uzziah ; and Uzziah begat Jotham ; and Jotham begat Ahaz ; and Ahaz begat Hezekiah ; and Hezekiah begat Manasseh ; and Manasseh begat Amon ; and Amon begat Josiah ; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

And after the carrying away to Babylon, Jechoniah begat Shealtiel ; and Shealtiel begat Zerubbabel ; and Zerubbabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; and Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ; and Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat

| MATTHEW   | MARK | LUKE | JOHN |
|---|------|------|------|
| <p><b>1</b></p> <p>16 Jacob ; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.</p> <p>17 So all the generations from Abraham unto David are fourteen generations ; and from David unto the carrying away to Babylon fourteen generations ; and from the carrying away to Babylon unto the Christ fourteen generations.</p> <p>18 Now the birth of Jesus Christ was on this wise : When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy</p> <p>19 Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded</p> <p>20 to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy</p> <p>21 Ghost. And she shall bring forth a son ; and thou shalt call his name JESUS ; for it is he that shall save his people from their sins.</p> <p>22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,</p> <p>23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel ; which is, being interpreted, God with us.</p> <p>24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took</p> <p>25a] unto him his wife ; and knew her not till she had brought forth a son :</p> |      |      |      |

Jacob ; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations ; and from David unto the carrying away to Babylon fourteen generations ; and from the carrying away to Babylon unto the Christ fourteen generations.

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7 Now the birth of Jesus Christ was on this wise : When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son ; and thou shalt call his name JESUS ; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel ; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife ; and knew her not till she had brought forth a son.

MATTHEW

MARK

LUKE

JOHN

1

57 Now Elisabeth's time was  
 fulfilled that she should be  
 delivered; and she brought  
 58 forth a son. And her neigh-  
 bours and her kinsfolk heard  
 that the Lord had magnified  
 his mercy towards her: and  
 59 they rejoiced with her. And  
 it came to pass on the eighth  
 day, that they came to  
 circumcise the child: and  
 they would have called him  
 Zacharias, after the name  
 60 of his father. And his  
 mother answered and said,  
 Not so; but he shall be called  
 61 John. And they said unto  
 her, There is none of thy  
 kindred that is called by  
 62 this name. And they made  
 signs to his father, what  
 he would have him called.  
 63 And he asked for a writ-  
 ing tablet, and wrote, say-  
 ing, His name is John.  
 And they marvelled all.  
 64 And his mouth was opened  
 immediately, and his tongue  
 loosed, and he spake, bless-  
 65 ing God. And fear came  
 on all that dwelt round  
 about them: and all these  
 sayings were noised abroad  
 throughout all the hill  
 66 country of Judaea. And  
 all that heard them laid  
 them up in their heart,  
 saying, What then shall  
 this child be? For the  
 hand of the Lord was with  
 him.  
 67 And his father Zacharias  
 was filled with the Holy  
 Ghost, and prophesied, say-  
 ing,  
 68 Blessed be the Lord, the  
 God of Israel;  
 For he hath visited and  
 wrought redemption for  
 his people,  
 69 And hath raised up a horn  
 of salvation for us  
 In the house of his ser-  
 vant David.  
 70 (As he spake by the  
 mouth of his holy pro-  
 phets which have been  
 since the world began),  
 71 Salvation from our ene-  
 mies, and from the hand  
 of all that hate us;

8 Now Elisabeth's time was fulfilled that she should be delivered ; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her : and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child ; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so ; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be ? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed *be* the Lord, the God of Israel ;

For he hath visited and wrought redemption  
for his people,

And hath raised up a horn of salvation for us  
In the house of his servant David

(As he spake by the mouth of his holy prophets  
which have been since the world began),

Salvation from our enemies, and from the  
hand of all that hate us ;

## THE GOSPEL

| MATTHEW | MARK | LUKE  | JOHN |
|---------|------|---|------|
|         |      | <p><b>1</b></p> <p>72 To shew mercy towards our fathers,<br/>And to remember his holy covenant ;</p> <p>73 The oath which he swore unto Abraham our father,</p> <p>74 To grant unto us that we being delivered out of the hand of our enemies<br/>Should serve him without fear,</p> <p>75 In holiness and righteousness before him all our days.</p> <p>76 Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways ;</p> <p>77 To give knowledge of salvation unto his people<br/>In the remission of their sins,</p> <p>78 Because of the tender mercy of our God,<br/>Whereby the dayspring from on high shall visit us,</p> <p>79 To shine upon them that sit in darkness and the shadow of death ;<br/>To guide our feet into the way of peace.</p> <p>80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.</p> <p><b>2</b></p> <p>1 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is</p> |      |

To shew mercy towards our fathers,  
And to remember his holy covenant ;  
The oath which he sware unto Abraham our  
father,  
To grant unto us that we being delivered out  
of the hand of our enemies  
Should serve him without fear,  
In holiness and righteousness before him all  
our days.

Yea and thou, child, shalt be called the prophet  
of the Most High :  
For thou shalt go before the face of the Lord  
to make ready his ways ;  
To give knowledge of salvation unto his people  
In the remission of their sins,  
Because of the tender mercy of our God,  
Whereby the dayspring from on high shall  
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To shine upon them that sit in darkness and  
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## THE GOSPEL

MATTHEW

MARK

LUKE

JOHN

2

called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. 12 And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when



called Bethlehem, because he was of the house and family of David ; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son ; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

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Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when

## THE GOSPEL

| MATTHEW  | MARK | LUKE  | JOHN |
|--|------|---|------|
| <p><b>1</b><br/>256] and he called his<br/>name JESUS.</p> |      | <p><b>2</b> they saw it, they made known concerning the saying which was spoken to<br/>18 them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds.<br/>19 But Mary kept all these sayings, pondering them in<br/>20 her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.</p> <p>21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.</p> <p>22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him<br/>23 to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called<br/>24 holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.</p> <p>25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon<br/>26 him. And it had been revealed unto him by the Holy Spirit that he should not see death, before he had seen<br/>27 the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the<br/>28 custom of the law, then he received him into his arms, and blessed God, and said,</p> |      |

they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

11 And when eight days were fulfilled for circumcising him, J o s e p h called his name JESUS, which was so called by the angel before he was conceived in the womb.

12 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And behold there was a man in Jerusalem, whose name was Simeon ; and this man was righteous and devout, looking for the consolation of Israel : and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple : and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

## THE GOSPEL

| MATTHEW   | MARK | LUKE  | JOHN |
|---|------|---|------|
| <p><b>2</b><br/> <b>1</b> Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,<br/> <b>2</b> saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.</p> |      | <p><b>2</b><br/> <b>29</b> Now lettest thou thy servant depart, O Lord, According to thy word, in peace;<br/> <b>30</b> For mine eyes have seen thy salvation,<br/> <b>31</b> Which thou hast prepared before the face of all peoples;<br/> <b>32</b> A light for revelation to the Gentiles, And the glory of thy people Israel.<br/> <b>33</b> And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the falling and rising up of many in Israel; and for a sign which is spoken against;<br/> <b>35</b> yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.<br/> <b>36</b> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from<br/> <b>37</b> her virginity, and she had been a widow even for four-score and four years), which departed not from the temple, worshipping with fastings and supplications<br/> <b>38</b> night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.<br/> <b>39</b> And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.</p> |      |

Now lettest thou thy servant depart, O Lord,  
According to thy word, in peace ;  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of  
all peoples ;

A light for revelation to the Gentiles,  
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him ; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel ; and for a sign which is spoken against ; yea and a sword shall pierce through thine own soul ; that thoughts out of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

13 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

14 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews ? for we saw his star in the east, and are come to worship him.

| MATTHEW  | MARK | LUKE | JOHN |
|--|------|------|------|
| <p>2</p> <p>3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.</p> <p>4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,</p> <p>6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah : For out of thee shall come forth a governor, Which shall be shepherd of my people Israel.</p> <p>7 Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found <i>him</i>, bring me word, that I also may come and worship him.</p> <p>9 And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding</p> <p>11 great joy. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.</p> <p>12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.</p> <p>13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou</p> |      |      |      |

And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah :

For out of thee shall come forth a governor,

Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

15 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou

MATTHEW  
 2 there until I tell thee :  
 for Herod will seek the  
 young child to destroy him.  
 14 And he arose and took the  
 young child and his mother  
 by night, and departed  
 15 into Egypt ; and was there  
 until the death of Herod :  
 that it might be fulfilled  
 which was spoken by the  
 Lord through the prophet,  
 saying, Out of Egypt did I  
 call my son.  
 16 Then Herod,  
 when he saw that he was  
 mocked of the wise men,  
 was exceeding wroth, and  
 sent forth, and slew all the  
 male children that were in  
 Bethlehem, and in all the  
 borders thereof, from two  
 years old and under, accord-  
 ing to the time which he  
 had carefully learned of the  
 wise men.  
 17 Then was ful-  
 filled that which was spoken  
 by Jeremiah the prophet,  
 saying,  
 18 A voice was heard in  
 Ramah,  
 Weeping and great  
 mourning,  
 Rachel weeping for her  
 children ;  
 And she would not be  
 comforted, because they  
 are not.  
 19 But when Herod was dead,  
 behold, an angel of the Lord  
 appeareth in a dream to  
 20 Joseph in Egypt, saying,  
 Arise and take the young  
 child and his mother, and go  
 into the land of Israel : for  
 they are dead that sought  
 21 the young child's life. And  
 he arose and took the young  
 child and his mother, and  
 came into the land of Israel.  
 22 But when he heard that  
 Archelaus was reigning  
 over Judæa in the room of  
 his father Herod, he was  
 afraid to go thither ; and  
 being warned of God in a  
 dream, he withdrew into the  
 23 parts of Galilee, and came  
 and dwelt in a city called  
 Nazareth : that it might be

MARK

LUKE

JOHN



there until I tell thee : for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children ;  
And she would not be comforted, because they  
are not.

16 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel : for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither ; and being warned of *God* in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth : that it might be

| MATTHEW  | MARK | LUKE  | JOHN |
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| <p><b>2</b> fulfilled which was spoken by the prophets, that he should be called a Nazarene.</p> |      | <p><b>2</b></p> <p>40 And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.</p> <p>41 And his parents went every year to Jerusalem at the feast of the passover.</p> <p>42 And when he was twelve years old, they went up after the custom of the</p> <p>43 feast ; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents</p> <p>44 knew it not ; but supposing him to be in the company, they went a day's journey ; and they sought for him among their kinsfolk and</p> <p>45 acquaintance : and when they found him not, they returned to Jerusalem,</p> <p>46 seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions : and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be in</p> <p>50 my Father's house ? And they understood not the saying which he spake</p> <p>51 unto them. And he went down with them, and came to Nazareth ; and he was subject unto them : and his mother kept all <i>these</i> sayings in her heart.</p> <p>52 And Jesus advanced in wisdom and stature, and in favour with God and men.</p> |      |

fulfilled which was spoken by the prophets, that he should be called a Nazarene.

17 And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

18 And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast ; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents knew it not ; but supposing him to be in the company, they went a day's journey ; and they sought for him among their kinsfolk and acquaintance : and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions : and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be in my Father's house ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth ; and he was subject unto them : and his mother kept all *these* sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

## THE GOSPEL

| MATTHEW | MARK   | LUKE  | JOHN |
|---------|--|---|------|
|         | <p><b>1</b><br/> <b>1</b> The beginning of the gospel of Jesus Christ, the Son of God.</p> | <p><b>3</b><br/> <b>23</b> And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of</p> |      |

PREFACE  
BY ST. MARK

19 THE beginning of the gospel of Jesus Christ,  
the Son of God.

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20 Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel,

the *son* of Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David,

the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon, the *son* of Amminadab, the *son* of Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of 'Terah, the *son* of

| MATTHEW   | MARK   | LUKE   | JOHN |
|---|--|--|------|
|   |  | <p><b>3</b><br/> 35 Nahor, the <i>son</i> of Serug,<br/> the <i>son</i> of Reu, the <i>son</i> of<br/> Peleg, the <i>son</i> of Eber,<br/> 36 the <i>son</i> of Shelah, the <i>son</i><br/> of Cainan, the <i>son</i> of Ar-<br/> phaxad, the <i>son</i> of Shem,<br/> the <i>son</i> of Noah, the <i>son</i> of<br/> 37 Lamech, the <i>son</i> of Meth-<br/> uselah, the <i>son</i> of Enoch,<br/> the <i>son</i> of Jared, the <i>son</i><br/> of Mahalaleel, the <i>son</i> of<br/> 38 Cainan, the <i>son</i> of Enos,<br/> the <i>son</i> of Seth, the <i>son</i> of<br/> Adam, the <i>son</i> of God.</p> <p>Now in the fifteenth year<br/> of the reign of Tiberius<br/> Cæsar, Pontius Pilate<br/> being governor of Judæa,<br/> and Herod being tetrarch<br/> of Galilee, and his brother<br/> Philip tetrarch of the re-<br/> gion of Ituræa and Tra-<br/> chonitis, and Lysanias<br/> 2 tetrarch of Abilene, in the<br/> high-priesthood of Annas<br/> and Caiaphas,</p> <p>the word<br/> of God came unto John<br/> the son of Zacharias in<br/> the wilderness.</p> <p>4 as it is written in the<br/> book of the words of<br/> Isaiah the prophet,</p> <p>The voice of one crying<br/> in the wilderness,<br/> Make ye ready the way<br/> of the Lord,<br/> Make his paths straight.</p> <p>5 Every valley shall be<br/> filled,<br/> And every mountain<br/> and hill shall be<br/> brought low ;<br/> And the crooked shall<br/> become straight,<br/> And the rough ways<br/> smooth ;<br/> 6 And all flesh shall see<br/> the salvation of God.</p> <p>3 And he came<br/> into all the region round<br/> about Jordan, preaching<br/> the baptism of repentance</p> |      |
| <p><b>3</b><br/> 3 For this is<br/> he that was spoken of<br/> by Isaiah the prophet,<br/> saying,</p> <p>The voice of one<br/> crying in the wil-<br/> derness,<br/> Make ye ready the<br/> way of the Lord,<br/> Make his paths<br/> straight.</p> <p>1 And in those days<br/> cometh John the Bap-<br/> tist, preaching in the<br/> wilderness of Judæa,</p> | <p><b>1</b><br/> 2 Even as it is written<br/> in Isaiah the prophet,<br/> Behold, I send my<br/> messenger before<br/> thy face,<br/> Who shall prepare<br/> thy way ;<br/> 3 The voice of one<br/> crying in the wil-<br/> derness,<br/> Make ye ready the<br/> way of the Lord,<br/> Make his paths<br/> straight ;</p> <p>4 John came, who bap-<br/> tized in the wilderness<br/> and preached the bap-<br/> tism of repentance</p> |  |      |

Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

21 In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas,

the

word of God came unto John the son of Zacharias in the wilderness. For this is he that was spoken of in the book of the words of Isaiah the prophet, saying,

Behold, I send my messenger before thy face,  
Who shall prepare thy way ;

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,

Make his paths straight.

Every valley shall be filled,

And every mountain and hill shall be brought  
low ;

And the crooked shall become straight,

And the rough ways smooth ;

And all flesh shall see the salvation of God.

And in those days came John the Baptist into all the region round about Jordan, preaching in the wilderness of Judæa the baptism of repentance

| MATTHEW  | MARK   | LUKE   | JOHN |
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| <p><b>3</b> <sup>2</sup>saying, Repent ye; for <sup>—</sup>the kingdom of heaven is at hand.</p> <p><sup>4</sup>Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.</p> <p><sup>5</sup> Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; <sup>6</sup>and they were baptized of him in the river Jordan, confessing their sins.</p> <p><sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath <sup>8</sup>to come? Bring forth therefore fruit worthy of <sup>9</sup>repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto <sup>10</sup>Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.</p> | <p><b>1</b> unto remission of sins.</p> <p><sup>6</sup>And John was clothed with camel's hair, and <i>had</i> a leathern girdle about his loins, and <i>did eat</i> locusts and wild honey.</p> <p><sup>5</sup> And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.</p> | <p><b>3</b> unto remission of sins;</p> <p><sup>7</sup>He said therefore to the multitudes that went out to be baptized of him,<br/>Ye offspring of vipers, who warned you to flee from the wrath to <sup>8</sup>come? Bring forth therefore fruits worthy of repentance, and <i>begin</i> not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto <sup>9</sup>Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p><sup>10</sup>And the multitudes asked him, saying, What then <sup>11</sup>must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.</p> <p><sup>12</sup> And there came also publicans to be baptized, and they said unto him, Master, what must we do?</p> <p><sup>13</sup>And he said unto them, Extort no more than that which is appointed you.</p> |      |



unto remission of sins, saying, Repent ye ; for the kingdom of heaven is at hand.

And John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. And there went out unto him all the country of Judæa, and all the region round about Jordan, and all they of Jerusalem ; and they were baptized of him in the river Jordan, confessing their sins.

|   |   |
|---|---|
| 22 But when he saw many<br>of the Pharisees and Saddu-<br>cees coming to his baptism,<br>he said unto them, | He said therefore to<br>the multitudes that<br>went out to be bap-<br>tized of him, |
|---|---|

Ye offspring of vipers, who warned you to flee from the wrath to come ? Bring forth therefore fruits worthy of repentance, and think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

And the multitudes asked him, saying, What then must we do ? And he answered and said unto them, He that hath two coats, let him impart to him that hath none ; and he that hath food, let him do likewise.

And there came also publicans to be baptized, and they said unto him, Master, what must we do ? And he said unto them, Extort no more than that which is appointed you.

| MATTHEW   | MARK   | LUKE  | JOHN |
|---|--|---|------|
| <p><b>3</b></p> <p>11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost</p> <p>12 and <i>with</i> fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.</p> <p>13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.</p> <p>14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?</p> <p>15 But Jesus answering said unto him, Suffer <i>it</i> now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.</p> <p>16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens <b>were</b> opened unto him,</p> | <p><b>1</b></p> <p>7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down</p> <p>8 and unloose. I <b>baptized</b> you with water; but he shall baptize you with the Holy Ghost.</p> <p>9 And it came to pass in those days, that Jesus came from Nazareth of Galilee,</p> <p>and was baptized of John in the Jordan.</p> <p>10 And straightway coming up out of the water, he saw the heavens rent asunder,</p> | <p><b>3</b></p> <p>14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact <i>anything</i> wrongfully; and be content with your wages.</p> <p>15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;</p> <p>16 John <b>answered</b>, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and <i>with</i> fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.</p> <p>18 With many other exhortations therefore preached he good tidings unto the people;</p> <p>21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven <b>was</b> opened,</p> |      |

And soldiers also asked him, saying, And we, what must we do ? And he said unto them, Do violence to no man, neither exact *anything* wrongfully ; and be content with your wages.

23 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ ; John preached, saying unto them all, There cometh after me he that is mightier than I,

|                  |  |                                 |
|------------------|--|---------------------------------|
| whose shoes I am |  | the latchet of whose shoes I am |
| not worthy to    |  | not worthy to stoop down and    |
| bear.            |  | unloose.                        |

I indeed baptize you with water unto repentance, but he shall baptize you with the Holy Ghost, and *with* fire : whose fan is in his hand, and he will thoroughly cleanse his threshing-floor ; and he will gather his wheat into his garner, but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he good tidings unto the people.

24 Now it came to pass in those days, when all the people were baptized, that Jesus also came from Nazareth of Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me ? But Jesus answering said unto him, Suffer *it* now : for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, having been baptized, went up straightway out of the water : and praying, he saw the heavens rent asunder,

| MATTHEW   | MARK   | LUKE   | JOHN |
|---|--|--|------|
| <p><b>3</b> and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, <b>This is my beloved Son, in whom I am well pleased.</b></p> <p><b>4</b> Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered.</p> <p><b>3</b> And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.</p> <p><b>4</b> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.</p> <p><b>5</b> Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,</p> <p style="padding-left: 40px;">He shall give his angels charge concerning thee:</p> <p style="padding-left: 40px;">And on their hands they shall bear thee up,</p> <p style="padding-left: 40px;">Lest haply thou dash thy foot against a stone.</p> <p><b>7</b> Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.</p> | <p><b>1</b> and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.</p> <p><b>12</b> And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.</p> | <p><b>3</b> and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.</p> <p><b>4</b> And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.</p> <p><b>3</b> And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone.</p> <p><b>9</b> And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,</p> <p style="padding-left: 40px;">He shall give his angels charge concerning thee, to guard thee:</p> <p><b>11</b> and,</p> <p style="padding-left: 40px;">On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.</p> <p><b>12</b> And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.</p> |      |

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      { the Holy Ghost } descending in a bodily form,  
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out of heaven, saying, Thou art my beloved Son ;  
in thee I am well pleased.

25 Then Jesus, full of the Holy Spirit, returned from the Jordan, and straightway the Spirit driveth him forth into the wilderness to be tempted of Satan. And he was in the wilderness led by the Spirit during forty days ; and he was with the wild beasts ; and the angels ministered unto him. And he did eat nothing in those days : and when they were completed, and he had fasted forty days and forty nights, he afterward hungered.

And the tempter came and said unto him, If thou art the Son of God, command this stone that it become bread. But Jesus answered and said unto him, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

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He shall give his angels charge concerning thee, to guard thee :

and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.  
And Jesus answering said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

**MATTHEW**

**4**  
8 Again, the devil **taxeth** him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the  
9 glory of them; and he said unto him, All **these things** will I give thee, if thou wilt fall down and wor-  
10 ship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil **leaveth** him; and behold, angels came and ministered unto him.

**MARK**

**LUKE**

**4**  
5 And he led him up, and shewed him all the kingdoms of the world in  
6 a moment of time. And **the devil** said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I  
7 give it. If thou therefore wilt worship before me,  
8 it shall all be thine. And **Jesus answered and said** unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

13 And when the devil had completed every temptation, he departed from him for a season.

**JOHN**

**1**  
19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask  
20 him, Who art thou? And he confessed, and denied not; and he confessed, I  
21 am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And  
22 he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of  
23 thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.  
24 And they had been sent  
25 from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah,  
26 neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one  
27 whom ye know not, *even* he that cometh after

Again, the devil led him up unto an exceeding high mountain, and shewed him all the kingdoms of the world in a moment of time, and the glory of them ; and he said unto him, To thee will I give all this authority : for it hath been delivered unto me ; and to whomsoever I will I give it. If thou therefore wilt fall down and worship before me, it shall all be thine. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And when the devil had completed every temptation, he departed from him for a season ; and behold, angels came and ministered unto him.

26 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou ? And he confessed, and denied not ; and he confessed, I am not the Christ. And they asked him, What then ? Art thou Elijah ? And he saith, I am not. Art thou the prophet ? And he answered, No. They said therefore unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet ? John answered them, saying, I baptize with water : in the midst of you standeth one whom ye know not, *even* he that cometh after

| MATTHEW | MARK | LUKE | JOHN   |
|---------|------|------|--|
|         |      |      | <p>1 me, the latchet of whose shoe I am not worthy to unloose.</p> <p>28 These things were done in Bethany beyond Jordan, where John was baptizing.</p> <p>29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the</p> <p>30 sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was</p> <p>31 before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing</p> <p>32 with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.</p> <p>33 And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit.</p> <p>34 And I have seen, and have borne witness that this is the Son of God.</p> <p>35 Again on the morrow John was standing, and two of his</p> <p>36 disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!</p> <p>37 And the two disciples heard him speak, and</p> <p>38 they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where</p> <p>39 abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.</p> <p>10 One of the two that heard John <i>speak</i>, and followed him, was Andrew,</p> |



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On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world ! This is he of whom I said, After me cometh a man which is become before me : for he was before me. And I knew him not ; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven ; and it abode upon him. And I knew him not : but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

Again on the morrow John was standing, and two of his disciples ; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God !

27 And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye ? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou ? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode ; and they abode with him that day : it was about the tenth hour. One of the two that heard John *speak*, and followed him, was Andrew,

| MATTHEW | MARK | LUKE | JOHN  |
|---------|------|------|---|
|         |      |      | <p><b>1</b></p> <p>41 Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, 42 Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).</p> <p>43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and 45 Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son 46 of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.</p> <p>47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in 48 whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw 49 thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King 50 of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things 51 than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.</p> |

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Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God ; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

## THE GOSPEL

MATTHEW

MARK

LUKE

JOHN

2

1 And the third day there was a marriage in Cana of Galilee; and the mother of  
 2 Jesus was there; and Jesus also was bidden, and his disciples, to the marriage.  
 3 And when the wine failed, the mother of Jesus saith unto him, They have no  
 4 wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is  
 5 not yet come. His mother saith unto the servants, Whatsoever he saith unto  
 you, do it.

6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.  
 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to  
 8 the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him,  
 10 Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.

11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.  
 14 And he found in

29 And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine ; and when *men* have drunk freely, *then* that which is worse : thou hast kept the good wine until now.

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory ; and his disciples believed on him.

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31 And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in

## THE GOSPEL

| MATTHEW | MARK | LUKE | JOHN  |
|---------|------|------|---|
|         |      |      | <p><b>2</b> the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and over-<br/> <b>16</b> threw their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.</p> <p><b>17</b> His disciples remembered that it was written, The zeal of thine<br/> <b>18</b> house shall eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these<br/> <b>19</b> things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.<br/> <b>20</b> The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three<br/> <b>21</b> days? But he spake of the<br/> <b>22</b> temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.</p> <p><b>23</b> Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.<br/> <b>24</b> But Jesus did not trust himself unto them, for that he<br/> <b>25</b> knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.</p> <p><b>3</b><br/> <b>1</b> Now there was a man of the Pharisees, named Nicodemus, a ruler of the<br/> <b>2</b> Jews: the same came unto him by night, and said to him, Rabbi, we</p> |