

A Harmony of the Four Gospels

The New International Version, Second Edition

Orville E. Daniel


Baker Academic
Grand Rapids, Michigan

To
Blanche
who has been my priceless
companion for more than fifty years

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First edition reprinted 1987 by Baker Book House Company
with permission of Welsh Publishing Company, Inc.
Also published in Canada under the title *An Interwoven Harmony of the
Gospels* by Welch Publishing Company, Inc., Burlington, Ontario

Second edition published by Baker Academic
a division of Baker Publishing Group
P.O. Box 6287, Grand Rapids, Michigan 49516-6287
www.bakeracademic.com

ISBN 10: 0-8010-5642-X
ISBN 978-0-8010-5642-0

Eleventh printing, October 2007

Printed in the United States of America

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Library of Congress Cataloging-in-Publication Data is on file at the
Library of Congress, Washington, D.C.

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Foreword

This book is a Harmony of the Gospels as opposed to a Synopsis or a Gospel Parallel.

A Gospel Parallel arranges Matthew, Mark, and Luke, and sometimes John, in parallel columns, to show the student where the Gospels agree and disagree. Sometimes noncanonical parallels also are included. Gospel Parallels have become prerequisite research tools for scholars using modern methods of historical criticism.

A Synopsis is not designed to show where the Gospels agree or disagree. It is intended to enable the reader to follow the words and deeds of Jesus' life recorded in the four Gospels without the distraction of having to turn back and forth in the pages of the New Testament. A Synopsis is a connected record of the life of Christ that unites passages from the four Gospels into one in the probable chronological order. The life of Christ is thus presented in a connected and orderly sequence.

Harmonies of the Gospels that have been published look more like Gospel Parallels. The accounts are arranged in parallel columns, and the reader must scan each column to follow the story line.

The great advantage of Dr. Daniel's Harmony of the Gospels is that the story line is in bold print. In

this way he has provided us with a real Harmony of the Gospels. The Gospel passages are still printed in a parallel arrangement so that the student who so desires may study them; but the boldface text presents a smooth, connected account through the four Gospels.

Devoted Bible students are indebted to Dr. Daniel for providing them with this helpful aid for studying and understanding the life of our Lord.

After graduating in Arts and Theology from McMaster University in Ontario, Canada, the author took further studies (Ph.D. in New Testament Interpretation) at the Southern Baptist Theological Seminary in Louisville, Kentucky. He then served for nineteen years as a missionary in India; subsequently he became General Secretary of the Canadian Baptist Overseas Mission Board, from which executive office he retired in 1970.

During his career, Dr. Daniel has written a number of books, some in English and several in the Telugu language of India.

In the Preface to this book he has provided more adequate explanatory information.

David E. Garland

Bible students must face the fact that the dates and the order of events pertaining to Christ's earthly ministry cannot be entirely determined with indisputable accuracy. For this reason some New Testament scholars decry any attempt to put together in historical sequence the occurrences recorded in the Gospels. Others would limit any such arrangement to happenings described in the Synoptic Gospels (Matthew, Mark, and Luke), because John's Gospel is so unlike the other three.

This Harmony bespeaks the author's conviction that there is real value in arranging the records of the New Testament writers so as to produce a combined account of the life of Christ, however historically tentative in detail it may be. Moreover, John's Gospel is included because the compiler of this Harmony agrees with the opinion expressed by a considerable number of biblical scholars that the narrative in the Fourth Gospel does not contradict but rather supplements the Synoptic accounts.

So-called Harmonies of the Gospels, however, which have appeared hitherto in various New Testament translations have presented the Gospels paralleled, but not really harmonized. This book is an attempt not merely to parallel but actually to harmonize the Gospels, by drawing out from the paralleled narratives a complete connected account of the life of Christ, free from repetition and yet comprising every detail given to us by the inspired writ-

ers. For this purpose two styles of type have been used, and **the complete connected story is obtained by simply following the boldface type back and forth from column to column down the page.**

At the same time, the use of two styles of type enables the reader to see at a glance which of the Gospels presents items of information not included in other Gospels. In the few instances where two or more Gospels present parallel material differing not merely in quantity but in substance, this fact has been pointed out; and explanations have been suggested in footnotes for some of the seeming contradictions. The footnotes of the NIV have been retained and are distinguished from these explanatory notes by the use of a serif font; a sans serif font is used for explanatory notes.

Care has also been taken in this Harmony so that the important benefits to be derived from the special arrangement of material may be obtained with a minimum of conscious effort on the part of the reader; thus one's mind is left free to concentrate upon the developing story itself. For example, when a section of the story is recorded by only one Gospel writer, the section is set in a single column with labelled boxes indicating the other three Gospels, so that one may be instantly aware of which Gospel is being read. Where two or three Gospels are in parallel, the remaining ones are again indi-

cated by labelled boxes to keep the distinction of the text flow clear. Parallel passages have been placed in exact juxtaposition as far as possible, to facilitate comparison.

It would be impossible to mention the names of all persons to whom I am indebted. I have made full use of the invaluable work done by many New Testament scholars. Special mention, however, should be made of the late Dr. A. T. Robertson, one of my revered mentors, whose numerous books, including more than a dozen related to the life of Christ, are still widely read. My particular gratitude should be expressed to several contemporary seminary

professors and pastors, in Canada and the U.S.A., who have encouraged me to proceed with the production of this Harmony. Among them I am especially thankful to Dr. David Garland, Dr. Roy Bell, Rev. Robert Muse, and Dr. Allison Trites, whose written comments appear, in whole or in part, inside this book or elsewhere.

Sincere thanks are due also to the Zondervan Publishing House, by whose kind permission I have used the text of their New International Version of the Gospels, a popular modern translation of the early Greek New Testament manuscripts.

Orville E. Daniel

Introduction

1. The Dedication to Luke's Gospel

Matt.	Mark	Luke 1:1–4	John
		<p>¹Many have undertaken to draw up an account of the things that have been fulfilled^a among us, ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught.</p>	
		<p>a. <i>1 Or been surely believed</i></p>	

2. Christ's Preincarnate Existence

Matt.	Mark	Luke	John 1:1–5, 9–13
			<p>¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was with God in the beginning.</p> <p>³Through him all things were made; without him nothing was made that has been made. ⁴In him was life, and that life was the light of men. ⁵The light shines in the darkness, but the darkness has not understood^a it.^b</p> <p>⁹The true light that gives light to every man was coming into the world.^c</p> <p>¹⁰He was in the world, and though the world was made through him, the world did not recognize him. ¹¹He came to that which was his own, but his own did not receive him. ¹²Yet to all who received him, to those who believed in his name, he gave the right to become children of God—¹³children born not of natural descent,^d nor of human decision or a husband's will, but born of God.</p>
			<p>a. <i>5 Or darkness, and the darkness has not overcome</i> b. The NIV reads: "but the darkness has not understood it," and a footnote suggests "overcome" as an alternative translation. The Greek verb has more than one meaning. Many translators concur with the opinion of Thayer and other authorities that "overcome" or a synonym is preferable in John 1:5. c. <i>9 Or: This was the true light that gives light to every man who comes into the world</i> d. <i>13 Greek of bloods</i></p>

3. Jesus' Human Ancestry

Matt. 1:1–17

¹A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

²Abraham was the father of Isaac,
 Isaac the father of Jacob,
 Jacob the father of Judah and his brothers,
³Judah the father of Perez and Zerah, whose mother was Tamar,
 Perez the father of Hezron,
 Hezron the father of Ram,
⁴Ram the father of Amminadab,
 Amminadab the father of Nahshon,
⁵Nahshon the father of Salmon,
 Salmon the father of Boaz, whose mother was Rahab,
 Boaz the father of Obed, whose mother was Ruth,
 Obed the father of Jesse,
⁶and Jesse the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,

⁷Solomon the father of Rehoboam,
 Rehoboam the father of Abijah,
 Abijah the father of Asa,
⁸Asa the father of Jehoshaphat,
 Jehoshaphat the father of Jehoram,
 Jehoram the father of Uzziah,
⁹Uzziah the father of Jotham,
 Jotham the father of Ahaz,
 Ahaz the father of Hezekiah,
¹⁰Hezekiah the father of Manasseh,
 Manasseh the father of Amon,
 Amon the father of Josiah,
¹¹and Josiah the father of Jeconiah^a and his brothers at the time of the exile to Babylon.

¹²After the exile to Babylon:
 Jeconiah was the father of Shealtiel,
 Shealtiel the father of Zerubbabel,
¹³Zerubbabel the father of Abiud,
 Abiud the father of Eliakim,
 Eliakim the father of Azor,
¹⁴Azor the father of Zadok,
 Zadok the father of Akim,
 Akim the father of Eliud,
¹⁵Eliud the father of Eleazar,
 Eleazar the father of Matthan,
 Matthan the father of Jacob,

Mark	Luke	John

a. // That is, Jehoiachin; also in verse 12

Matt. 1

¹⁶and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

¹⁷Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.^a

Mark	Luke	John

a. *17 Or Messiah.* “The Christ” (Greek) and “the Messiah” (Hebrew) both mean “the Anointed One.”

Matt.	Mark

Luke 3:23b–38

He was the son, so it was thought, of Joseph,
 the son of Heli,^a ²⁴the son of Matthat,
 the son of Levi, the son of Melki,
 the son of Jannai, the son of Joseph,
²⁵the son of Mattathias, the son of Amos,
 the son of Nahum, the son of Esli,
 the son of Naggai, ²⁶the son of Maath,
 the son of Mattathias, the son of Semein,
 the son of Josech, the son of Joda,
²⁷the son of Joanan, the son of Rhesa,
 the son of Zerubbabel, the son of Shealtiel,
 the son of Neri, ²⁸the son of Melki,
 the son of Addi, the son of Cosam,
 the son of Elmadam, the son of Er,
²⁹the son of Joshua, the son of Eliezer,
 the son of Jorim, the son of Matthat,
 the son of Levi, ³⁰the son of Simeon,
 the son of Judah, the son of Joseph,
 the son of Jonam, the son of Eliakim,
³¹the son of Melea, the son of Menna,
 the son of Mattatha, the son of Nathan,
 the son of David, ³²the son of Jesse,
 the son of Obed, the son of Boaz,
 the son of Salmon,^b the son of Nahshon,
³³the son of Amminadab, the son of Ram,^c
 the son of Hezron, the son of Perez,
 the son of Judah, ³⁴the son of Jacob,
 the son of Isaac, the son of Abraham,
 the son of Terah, the son of Nahor,
³⁵the son of Serug, the son of Reu,
 the son of Peleg, the son of Eber,
 the son of Shelah, ³⁶the son of Cainan,

a. We are told in Matt. 1:16 that Joseph was the son of Jacob. Various suggestions have been offered to explain the differences between the two genealogies. Many scholars are of the opinion that Matthew records the legal ancestry of Jesus through Joseph, while Luke records the actual ancestry through Mary. If so, Joseph was the *son-in-law* of Heli.

b. ³² Some early manuscripts *Sala*

c. ³³ Some manuscripts *Amminadab, the son of Admin, the son of Arni*; other manuscripts vary widely.

Matt.	Mark

Luke 3

the son of Arphaxad, the son of Shem,
 the son of Noah, the son of Lamech,
³⁷the son of Methuselah, the son of Enoch,
 the son of Jared, the son of Mahalalel,
 the son of Kenan, ³⁸the son of Enosh,
 the son of Seth, the son of Adam,
 the son of God.

John

John the Baptist and Jesus from Birth to Manhood

B.C. 6 to A.D. 8^a

4. The Angel's Announcement to Zechariah

The temple, Jerusalem; B.C. 6

Matt.	Mark	Luke 1:5–25	John
		<p>⁵In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. ⁶Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly. ⁷But they had no children, because Elizabeth was barren; and they were both well along in years.</p> <p>⁸Once when Zechariah's division was on duty and he was serving as priest before God, ⁹he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. ¹⁰And when the time for the burning of incense came, all the assembled worshipers were praying outside.</p> <p>¹¹Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. ¹²When Zechariah saw him, he was startled and was gripped with fear. ¹³But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John. ¹⁴He will be a joy and delight to you, and many will rejoice because of his birth, ¹⁵for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth.^b ¹⁶Many of the people of Israel will he bring back to the Lord their God. ¹⁷And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord."</p> <p>¹⁸Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years."</p> <p>¹⁹The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. ²⁰And now you will be silent and not</p>	
		<p>a. Dates in this book are only probable dates, derived from references such as Matt. 2:19 (Herod died in b.c. 4), Luke 3:23, etc. b. <i>15 Or from his mother's womb</i></p>	

Matt.	Mark	Luke 1	John
		<p>able to speak until the day this happens, because you did not believe my words, which will come true at their proper time.”</p> <p>²¹Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. ²²When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak.</p> <p>²³When his time of service was completed, he returned home. ²⁴After this his wife Elizabeth became pregnant and for five months remained in seclusion. ²⁵“The Lord has done this for me,” she said. “In these days he has shown his favor and taken away my disgrace among the people.”</p>	

5. The Angel’s Message to Mary

Nazareth; the end of B.C. 6 or beginning of B.C. 5

Matt.	Mark	Luke 1:26–38	John
		<p>²⁶In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin’s name was Mary. ²⁸The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you.”</p> <p>²⁹Mary was greatly troubled at his words and wondered what kind of greeting this might be. ³⁰But the angel said to her, “Do not be afraid, Mary, you have found favor with God. ³¹You will be with child and give birth to a son, and you are to give him the name Jesus. ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³and he will reign over the house of Jacob forever; his kingdom will never end.”</p> <p>³⁴“How will this be,” Mary asked the angel, “since I am a virgin?”</p> <p>³⁵The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called^a the Son of God. ³⁶Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month. ³⁷For nothing is impossible with God.”</p> <p>³⁸“I am the Lord’s servant,” Mary answered. “May it be to me as you have said.” Then the angel left her.</p>	
<p>a. ³⁵Or <i>So the child to be born will be called holy</i></p>			

6. Mary’s Visit to Elizabeth

Judea; the beginning of B.C. 5

Matt.	Mark	Luke 1:39–56	John
		<p>³⁹At that time Mary got ready and hurried to a town in the hill country of Judea, ⁴⁰where she entered Zechariah’s home and greeted Elizabeth. ⁴¹When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. ⁴²In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear! ⁴³But why am I so favored, that the mother of my Lord should come to me? ⁴⁴As soon</p>	

Matt.	Mark	Luke 1	John
		<p>as the sound of your greeting reached my ears, the baby in my womb leaped for joy. ⁴⁵Blessed is she who has believed that what the Lord has said to her will be accomplished!” ⁴⁶And Mary said: “My soul glorifies the Lord ⁴⁷and my spirit rejoices in God my Savior, ⁴⁸for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, ⁴⁹for the Mighty One has done great things for me— holy is his name. ⁵⁰His mercy extends to those who fear him, from generation to generation. ⁵¹He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. ⁵²He has brought down rulers from their thrones but has lifted up the humble. ⁵³He has filled the hungry with good things but has sent the rich away empty. ⁵⁴He has helped his servant Israel, remembering to be merciful ⁵⁵to Abraham and his descendants forever, even as he said to our fathers.” ⁵⁶Mary stayed with Elizabeth for about three months and then returned home.</p>	

7. John the Baptist’s Birth

Judea; the spring of B.C. 5

Matt.	Mark	Luke 1:57–79	John
		<p>⁵⁷When it was time for Elizabeth to have her baby, she gave birth to a son. ⁵⁸Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy. ⁵⁹On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, ⁶⁰but his mother spoke up and said, “No! He is to be called John.” ⁶¹They said to her, “There is no one among your relatives who has that name.” ⁶²Then they made signs to his father, to find out what he would like to name the child. ⁶³He asked for a writing tablet, and to everyone’s astonishment he wrote, “His name is John.” ⁶⁴Immediately his mouth was opened and his tongue was loosed, and he began to speak, praising God. ⁶⁵The neighbors were all filled with awe, and throughout the hill country of Judea people were talking about all these things. ⁶⁶Everyone who heard this wondered about it, asking, “What then is this child going to be?” For the Lord’s hand was with him. ⁶⁷His father Zechariah was filled with the Holy Spirit and prophesied: ⁶⁸“Praise be to the Lord, the God of Israel, because he has come and has redeemed his people.</p>	

Matt.	Mark	Luke 1	John
		<p>⁶⁹He has raised up a horn^a of salvation for us in the house of his servant David ⁷⁰(as he said through his holy prophets of long ago), ⁷¹salvation from our enemies and from the hand of all who hate us— ⁷²to show mercy to our fathers and to remember his holy covenant, ⁷³the oath he swore to our father Abraham: ⁷⁴to rescue us from the hand of our enemies, and to enable us to serve him without fear ⁷⁵in holiness and righteousness before him all our days.</p> <p>⁷⁶And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, ⁷⁷to give his people the knowledge of salvation through the forgiveness of their sins, ⁷⁸because of the tender mercy of our God, by which the rising sun will come to us from heaven ⁷⁹to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.”</p>	
<p>a. ⁶⁹ Horn here symbolizes strength.</p>			

8. The Angel's Advice to Joseph

Nazareth; B.C. 5

Matt. 1:18–25a

¹⁸This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. ¹⁹Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰But after he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹She will give birth to a son, and you are to give him the name Jesus,^a because he will save his people from their sins.”

²²All this took place to fulfill what the Lord had said through the prophet: ²³“The virgin will be with child and will give birth to a son, and they will call him Immanuel”^b—which means, “God with us.”

²⁴When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵But he had no union with her until she gave birth to a son.

Mark	Luke	John

a. ²¹ Jesus is the Greek form of *Joshua*, which means *the LORD saves*.

b. ²³ Isa. 7:14

9. Jesus' Birth

Bethlehem; the autumn of B.C. 5

Matt.	Mark	Luke 2:1-7	John
		<p>¹In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. ²(This was the first census that took place while Quirinius was governor of Syria.)^a ³And everyone went to his own town to register.</p> <p>⁴So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. ⁵He went there to register with Mary, who was pledged to be married to him and was expecting a child. ⁶While they were there, the time came for the baby to be born, ⁷and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.</p> <hr/> <p>a. Augustus inaugurated a periodical census, to be taken every fourteen years from B.C. 8 on. The second census occurred in A.D. 6 (Acts 5:37). Quirinius was twice governor of Syria; the first time was during B.C. 10-7. But such an early date for the birth of Jesus is impossible in the light of other chronological references in the Gospels. So we must assume that there was some delay in carrying out the first census in Palestine.</p>	
		<p data-bbox="660 736 782 760">John 1:14a</p> <p data-bbox="297 770 929 795">¹⁴So^a the Word became flesh and made his dwelling among us.</p> <hr/> <p>a. In the original Greek the conjunction is "And;" the NIV omits it. "So" is inserted here to make the connected narrative run more smoothly.</p>	

10. The Angels' Proclamation to the Shepherds

Near Bethlehem

Matt.	Mark	Luke 2:8-20	John
		<p>⁸And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. ¹¹Today in the town of David a Savior has been born to you; he is Christ^b the Lord. ¹²This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."</p> <p>¹³Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,</p> <p>¹⁴"Glory to God in the highest, and on earth peace to men on whom his favor rests."</p> <p>¹⁵When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."</p> <p>¹⁶So they hurried off and found Mary and Joseph, and the baby, who was lying in the</p> <hr/> <p>b. <i>11</i> Or <i>Messiah</i>. "The Christ" (Greek) and "the Messiah" (Hebrew) both mean "the Anointed One"; also in verse 26.</p>	

Matt.	Mark	Luke 2	John
		manger. ¹⁷ When they had seen him, they spread the word concerning what had been told them about this child, ¹⁸ and all who heard it were amazed at what the shepherds said to them. ¹⁹ But Mary treasured up all these things and pondered them in her heart. ²⁰ The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.	

11. The Circumcision and Naming of Jesus

Eight days after birth

	Matt. 1:25b	Mark	Luke 2:21	John
	And he gave him the name Jesus.		²¹ On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived.	

12. The Presentation of Jesus

Jerusalem; forty days after birth

Matt.	Mark	Luke 2:22–39a	John
		<p>²²When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord ²³(as it is written in the Law of the Lord, “Every firstborn male is to be consecrated to the Lord”^a), ²⁴and to offer a sacrifice in keeping with what is said in the Law of the Lord: “a pair of doves or two young pigeons.”^b</p> <p>²⁵Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. ²⁶It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. ²⁷Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, ²⁸Simeon took him in his arms and praised God, saying:</p> <p>²⁹“Sovereign Lord, as you have promised, you now dismiss^c your servant in peace. ³⁰For my eyes have seen your salvation, ³¹which you have prepared in the sight of all people, ^{32a}a light for revelation to the Gentiles and for glory to your people Israel.”</p> <p>³³The child’s father and mother marveled at what was said about him. ³⁴Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and</p>	
		<p>a. ²³Exod. 13:2,12 b. ²⁴Lev. 12:8 c. ²⁹Or <i>promised, now dismiss</i></p>	

Matt.	Mark	Luke 2	John
		<p>rising of many in Israel, and to be a sign that will be spoken against, ³⁵so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”</p> <p>³⁶There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ³⁷and then was a widow until she was eighty-four.^a She never left the temple but worshiped night and day, fasting and praying. ³⁸Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.</p> <p>³⁹When Joseph and Mary had done everything required by the Law of the Lord, . . .</p>	
		a. <i>37Or widow for eighty-four years</i>	

13. The Visit of the Magi

Matt. 2:1–12

¹After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi^a from the east came to Jerusalem ²and asked, “Where is the one who has been born king of the Jews? We saw his star in the east^b and have come to worship him.”

³When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴When he had called together all the people’s chief priests and teachers of the law, he asked them where the Christ^c was to be born. ⁵“In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

⁶“But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will be the shepherd of my people Israel.”^d”

⁷Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸He sent them to Bethlehem and said, “Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him.”

⁹After they had heard the king, they went on their way, and the star they had seen in the east^e went ahead of them until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. ¹²And having been warned in a dream not to go back to Herod, they returned to their country by another route.

Mark	Luke	John

14. The Flight into Egypt

Matt. 2:13–18

¹³When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

- a. *1 Traditionally Wise Men*
- b. *2 Or star when it rose*
- c. *4 Or Messiah*
- d. *6 Mic. 5:2*
- e. *9 Or seen when it rose*

Mark	Luke	John

Matt. 2

¹⁴So he got up, took the child and his mother during the night and left for Egypt, ¹⁵where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”^a

¹⁶When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. ¹⁷Then what was said through the prophet Jeremiah was fulfilled:

¹⁸“A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.”^b

Mark	Luke	John
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15. The Return to Nazareth

B.C. 4

Matt. 2:19–23

¹⁹After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said, “Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead.”

²¹So he got up, took the child and his mother and went to the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream,

Mark	Luke	John
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- a. *15* Hos. 11:1
b. *18* Jer. 31:15

he withdrew to the district of Galilee, ²³and^c went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: “He will be called a Nazarene.”

Mark

Luke 2:39b

^{39b}they returned to Galilee to their own town of Nazareth.

c. The NIV inserts “he” although Matthew’s Gospel reads just as well without the repeated pronoun; It is omitted in this Harmony because the connected narrative reads “they” (Luke 2:39).

John

16. John the Baptist’s Childhood

Matt.	Mark
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Luke 1:80a

⁸⁰And the child grew and became strong in spirit;

John

17. Jesus' Childhood

B.C. 4 to A.D. 8

Matt.	Mark

Luke 2:40

John

⁴⁰And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.

18. Jesus' Visit to Jerusalem

A.D. 8

Matt.	Mark

Luke 2:41–51

John

⁴¹Every year his parents went to Jerusalem for the Feast of the Passover. ⁴²When he was twelve years old, they went up to the Feast, according to the custom. ⁴³After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. ⁴⁴Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. ⁴⁵When they did not find him, they went back to Jerusalem to look for him. ⁴⁶After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. ⁴⁷Everyone who heard him was amazed at his understanding and his answers. ⁴⁸When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

⁴⁹"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" ⁵⁰But they did not understand what he was saying to them.

⁵¹Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.

19. Jesus from Youth to Manhood

A.D. 8 to 26

Matt.	Mark

Luke 2:52

John

⁵²And Jesus grew in wisdom and stature, and in favor with God and men.

20. John the Baptist's Secluded Wilderness Life

Matt.	Mark

Luke 1:80b

John

^{80b}and he lived in the desert until he appeared publicly to Israel.