

Mark 16:19-20
 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

Luke 24:50-53
 the temple, blessing God.

¹ Some ancient authorities omit *and was carried up into heaven*. ² Some ancient authorities omit *worshipped him, and*.

EXPLANATORY NOTES ON POINTS OF SPECIAL DIFFICULTY IN THE HARMONY

A. About Harmonies of the Gospels

We do not know how soon an effort was made to combine in one book the several portrayals of the life of Jesus. Luke in his Gospel (1:1-4) makes a selection of the material and incorporates data from different sources, but with the stamp of his own arrangement and style. He followed, in the main, the order of Mark's Gospel, as is easily seen. But this method is not what is meant by a harmony of the Gospels, for the result is a selection from all sorts of material (oral and written), monographs and longer treatises.

The first known harmony is Tatian's Diatessaron (*dia tessaron*, by four) in the second century (about 160 A.D.) in the Syriac tongue. It was long lost, but an Arabic translation has been found and an English rendering appeared in 1894 by J. Hamlyn Hill. It is plain that Tatian has blended into one narrative our Four Gospels with a certain amount of freedom as is shown by Hobson's *The Diatessaron of Tatian and the Synoptic Problem* (1904). There have been modern attempts also to combine into one story the records of the Four Gospels. There is a superficial advantage in such an effort in the freedom from variations in the accounts, but the loss is too great for such an arbitrary gain. The word harmony calls for such an arrangement, but it is not the method of the best modern harmonies which preserve the differences in material and style just as they are in the Four Gospels.

In the third century Ammonius arranged the Gospels in four parallel columns (the *Sections* of Ammonius). This was an attempt to give a conspectus of the material in the Gospels side by side. In the fourth century Eusebius with his Canons and Sections enabled the reader to see at a glance the parallel passages in the Gospels. The ancients took a keen interest in this form of study of the Gospels, as Augustine shows.

Of modern harmonies that by Edward Robinson has had the most influence. The edition in English appeared in 1845, that in Greek in 1846. Riddle revised Robinson's Harmony in 1889. There were many others that employed the Authorized Version, like Clark's, and that divided the life of Christ according to the feasts.

Broadus (June, 1893) followed Waddy (1887) in the use of the Canterbury Revision, but was the first to break away from the division by feasts and to

