A HARMONY OF THE SYNOPTIC GOSPELS — CHAPTER SIXTEEN

Matthew 27–28, Mark 15–16, and Luke 23–24 Woven Into One Continuous Narrative

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Preface: The Final Chapter of the Harmony

This concluding volume covers the final events of the Synoptic narrative: the trial before Pilate, the crucifixion, the burial, and the resurrection appearances. Matthew 27–28, Mark 15–16, and Luke 23–24 are the most closely parallel sections in the entire Gospel tradition and, alongside the Passion narrative of chapter fifteen, constitute the oldest continuous written account of any events in Jesus's life.

The chapter divides into three great movements. The first covers the Roman trial before Pilate, Judas's end, and the crucifixion. The second covers the death, the signs that accompanied it, and the burial. The third covers the resurrection — the empty tomb, the appearances of the risen Jesus, and the great commission with which each Gospel closes its narrative.

This chapter closes not only the harmony of chapter sixteen but the entire harmony project — the weaving of Matthew, Mark, and Luke from their opening genealogies and birth narratives through the ministry and teaching and controversies and passions to the day when the tomb was found empty and the risen Lord appeared to those who had fled and denied and doubted and wept. The harmony ends where the Gospels end: not with an explanation but with a commission and a promise.

Each section is identified by its source Gospel in brackets:

[Matt] = Matthew

[Mark] = Mark

[Luke] = Luke

[Matt / Mark], **[Matt / Luke]**, **[Mark / Luke]**, or **[Matt / Mark / Luke]** = parallel passages

The translation throughout is the **American Standard Version (ASV, 1901)**, a public domain text of high scholarly accuracy. No words are invented or paraphrased; all text is drawn directly from the ASV.

Chronological ordering follows the scholarly consensus of A.T. Robertson's *A Harmony of the Gospels* (1922), Kurt Aland's *Synopsis Quattuor Evangeliorum*, and Orville Daniel's *A Harmony of the Four Gospels* (2nd ed., 1996).

Part Fifteen: The Trial, Crucifixion, Death, and Resurrection

Section 174 — Judas's Remorse and Death [Matt 27:1–10]

Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it.

And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

Section 175 — Jesus Before Pilate [Matt 27:11–26 / Mark 15:1–15 / Luke 23:1–25]

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were

gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?

For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. And all the people answered and said, His blood be on us, and on our children.

Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

Section 176 — The Mocking by the Soldiers [Matt 27:27–31 / Mark 15:16–20]

Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head.

And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

Section 177 — The Way to the Cross [Matt 27:32 / Mark 15:21 / Luke 23:26–32]

And as they came out, they found a man of Cyrene, Simon by name; him they compelled to go with them, that he might bear his cross.

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

Section 178 — The Crucifixion [Matt 27:33–44 / Mark 15:22–32 / Luke 23:33–43]

And when they were come unto a place called Golgotha, that is to say, The place of a skull, they offered him wine to drink mingled with gall: and when he had tasted it, he would not drink.

And when they had crucified him, they parted his garments among them, casting lots; and they sat and watched him there.

And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two robbers crucified with him, one on the right hand, and one on the left.

And they that passed by railed on him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusted on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom.

And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And Jesus said, Father, forgive them; for they know not what they do.

Section 179 — The Death of Jesus [Matt 27:45–56 / Mark 15:33–41 / Luke 23:44–49]

Now from the sixth hour there was darkness over all the land until the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.

And Jesus cried again with a loud voice, and yielded up his spirit.

And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that

had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing; and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

Section 180 — The Burial [Matt 27:57–66 / Mark 15:42–47 / Luke 23:50–56]

And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus's disciple: he went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

Now on the next day, that is, the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

Pilate said unto them, Ye have a guard: go, make it as sure as ye can. And they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Section 181 — The Empty Tomb [Matt 28:1–8 / Mark 16:1–8 / Luke 24:1–12]

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

And looking up, they see that the stone is rolled back: for it was exceeding great.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him.

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

Section 182 — The Road to Emmaus [Luke 24:13–35]

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened.

And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

And moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent.

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon.

And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

Section 183 — Jesus Appears to the Eleven [Matt 28:16–17 / Luke 24:36–49]

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they beheld a spirit.

And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and ate before them.

And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

Section 184 — The Report of the Guard; the Women Meet the Risen Lord [Matt 28:9–15]

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

Then Jesus saith unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

Now while they were going, behold, some of the guard came into the city, and told the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. And they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

Section 185 — The Great Commission [Matt 28:18–20 / Mark 16:15–18 / Luke 24:50–53]

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted.

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

Appendix: Notes on Chapter Sixteen

On Pilate and the Trial Before Rome

The trial before Pilate (Section 175) is the most politically complex scene in the Passion narrative. Pontius Pilate — prefect of Judaea from 26 to 36 C.E. — is presented by all three Synoptics as a man who privately believes Jesus to be innocent and yet yields to the pressure of the crowd and the chief priests. This portrait has been both defended and challenged as historical. Josephus and Philo both describe Pilate as a man of considerable brutality and not

ordinarily susceptible to public pressure; the Gospel picture of a Pilate who washes his hands and defers to the crowd may reflect the specific political dynamics of a Passover season, when the potential for Jewish revolt made the Roman governor unusually sensitive to maintaining public order.

The detail of Pilate's wife's dream (Section 175, Matthew alone) — *"Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him"* — is one of the most dramatically compelling details in the Passion narrative. Dreams as divine communications were taken seriously in both Jewish and Greco-Roman culture. Matthew's inclusion of the detail underscores the irony: the Gentile woman recognizes the righteousness of Jesus through a dream, while the religious establishment of Israel presses for his death in broad daylight.

The handwashing scene (Matthew alone) draws on the Jewish ritual of Deuteronomy 21:6–9, in which elders washed their hands over an unresolved murder to disclaim responsibility. Pilate's adoption of the Jewish rite before a Jewish crowd is an act of theater that acknowledges his own guilt while attempting to deflect it. His declaration — *"I am innocent of the blood of this righteous man"* — echoes the language of innocence and blood that runs through the entire Passion: innocent blood (Matthew 27:4), the blood of the covenant (Matthew 26:28), his blood on us and on our children (Matthew 27:25).

On the Crucifixion

The crucifixion narrative (Section 178) is the most restrained and most powerful account of violent death in ancient literature. The Synoptic evangelists do not describe the physical process of crucifixion in any graphic detail — the word "crucified" appears without elaboration. What they record instead are the surrounding circumstances: the soldiers dividing his garments and casting lots (fulfilling Psalm 22:18), the title over his head, the two robbers on either side, the passersby and the authorities mocking, the challenge to come down from the cross.

Luke alone records two unique elements at the cross: Jesus's prayer — *"Father, forgive them; for they know not what they do"* — and the dialogue with the penitent thief. The prayer of forgiveness, given while the soldiers are in the act of nailing him to the cross, is the most concentrated expression in the Gospel tradition of the ethic Jesus taught in the Sermon on the Mount: love your enemies, pray for those who persecute you. He practices at the cross what he preached on the mountain.

The dying thief's request — *"Jesus, remember me when thou comest in thy kingdom"* — and Jesus's response — *"Verily I say unto thee, To-day shalt thou be with me in Paradise"* — is among the most theologically significant exchanges in the Passion narrative. The thief confesses Jesus's innocence, acknowledges his own guilt, and makes the most minimal possible profession of faith: a request to be remembered. The response is immediate, unconditional, and extravagant: not "I will remember you eventually" but "today, with me, in Paradise."

On the Death of Jesus

The darkness from the sixth to the ninth hour (Section 179) — noon to three in the afternoon — covers the three hours of Jesus's death with a sign that all three Synoptics record without

explanation. Whether a natural phenomenon coinciding with the crucifixion or a supernatural sign is a question the evangelists do not address; they record it as fact.

The cry of dereliction — *"Eli, Eli, lama sabachthani?"* — is the most theologically profound utterance from the cross and one of the most discussed texts in the New Testament. It is a quotation of Psalm 22:1 in Aramaic (with a Hebrew form of "Eli"), a psalm that begins in abandonment and ends in praise. Jesus, in the moment of maximum suffering, prays the Psalter — the prayer book of Israel — and prays its most anguished prayer. The theological significance is immense: the one who has called God "Father" throughout his ministry now cries "My God, my God" in the language of the forsaken. Whatever the metaphysical content of the cry, the experience it expresses is the experience of total abandonment — the full weight of human estrangement from God concentrated in a single moment.

Luke substitutes a different final word: *"Father, into thy hands I commend my spirit"* — a quotation of Psalm 31:5. Where Matthew and Mark record the cry of dereliction, Luke records the prayer of trust. The two are not contradictory but represent different moments of the dying — the darkness and the surrender — recorded by different evangelists for different theological purposes.

The rending of the Temple veil — from top to bottom — is recorded by all three Synoptics and is interpreted in the epistle to the Hebrews as the opening of access to the presence of God (Hebrews 10:19–20). The veil separated the Holy Place from the Holy of Holies, the place of the divine presence entered only by the high priest once a year on the Day of Atonement. Its tearing from top to bottom (from God's side downward, the evangelists imply) is the enacted answer to the theological question of the cross: what has been accomplished?

The centurion's confession — *"Truly this was the Son of God"* — comes from the officer commanding the execution. It is the Passion narrative's climax of ironic confession: the first full human confession of Jesus's divine identity in Mark's Gospel (1:1) is thus echoed at the cross by the officer of the occupying empire who supervised his death.

On the Burial

The burial narrative (Section 180) introduces Joseph of Arimathaea — a rich man and disciple of Jesus who had not consented to the council's decision (Luke 23:51) — whose offer to provide his own tomb makes possible the resurrection narrative that follows. The detail that the tomb was new (Matthew) and that no man had yet lain in it (Luke) is significant for the apologetic purpose of the resurrection account: the tomb was unambiguously identifiable as the specific place where Jesus had been laid.

The posting of the guard (Matthew alone, Section 180) is narratively important because it makes the disciples' alleged theft of the body — the chief counter-explanation offered to the resurrection from that day to this — implausible on its own terms: the authorities who set the guard were themselves protecting against exactly that scenario.

On the Resurrection

The resurrection narrative (Sections 181–185) is the most carefully harmonized section of the entire Synoptic tradition, and also the most obviously divergent in detail. The number of

women, the number of angels, the precise words spoken at the tomb, and the sequence of appearances all vary across the three accounts. Matthew records one angel; Mark records a young man in white; Luke records two men in dazzling apparel. Matthew records that the women departed with fear and great joy; Mark records that they said nothing to anyone for they were afraid.

These divergences have been analyzed exhaustively by scholars from every confessional position. The divergences are precisely the kind that would be expected from multiple independent witnesses to the same event: they agree on the core facts (the tomb was empty; the body was not there; the women were told he had risen; he appeared to his disciples) while differing on peripheral details (how many angels? what precisely did they say?). Fabricated accounts of the same event tend to agree far more closely in detail; independent witness accounts tend to agree on the central facts while diverging on the details.

On the Road to Emmaus

The Emmaus appearance (Section 182) is unique to Luke and is the most fully narrated resurrection appearance in the Synoptic tradition. Two disciples — one named Cleopas, one unnamed — walk the seven miles from Jerusalem to Emmaus in the late afternoon of the first day of the week. The risen Jesus joins them incognito and leads them through "Moses and all the prophets" in an exposition of the scriptural necessity of the Messiah's suffering — the longest single teaching of the risen Jesus recorded in any Gospel.

Their recognition comes not in the scriptural exposition but in the breaking of bread — the same fourfold action of taking, blessing, breaking, and giving that marked both the feeding of the five thousand and the institution of the Lord's Supper. The moment of recognition is the moment of disappearance. They return to Jerusalem. He is risen indeed.

On the Great Commission

The Great Commission (Section 185) is the most expansive command in the Synoptic Gospels and the final word of the entire narrative project. Matthew's formulation — *"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you"* — is the fullest expression of the risen Jesus's command and the only explicit Trinitarian formula in the Synoptic Gospels.

The command given in Galilee, on the mountain where he had appointed them, before disciples of whom "some doubted" — the commission is given to the doubting, not the certain. And the promise with which it closes — *"Lo, I am with you always, even unto the end of the world"* — answers the question the disciples had been asking in various forms since Gethsemane: where will you be? The answer is: always, with you, to the end.

Luke closes his Gospel not on the mountain but with the ascension near Bethany and the disciples returning to Jerusalem with great joy, continually in the Temple, blessing God. The narrative that began with Zechariah the priest burning incense in the Temple while the people prayed without ends with the disciples of Jesus in the same Temple, blessing the same God —

but now as witnesses of resurrection and heirs of a commission that will take the message of what they have seen to the ends of the earth.

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A Final Note on the Harmony Project

This harmony has woven together the three Synoptic Gospels — Matthew, Mark, and Luke — from their opening verses through sixteen chapters of continuous narrative, covering the birth and infancy of Jesus, the opening of his ministry, the Sermon on the Mount and its three chapters of ethical teaching, the Galilean ministry with its healings and parables and controversies, the turning point at Caesarea Philippi, the Transfiguration, the journey to Jerusalem, the Temple controversies, the Olivet Discourse, the Passion narrative, and the resurrection.

The translation used throughout has been the **American Standard Version (ASV) of 1901**, which is in the public domain and may be reproduced without restriction.

One hundred and eighty-five sections have been harmonized across three Gospels, following the chronological sequence established by A.T. Robertson's *A Harmony of the Gospels* (1922) as the primary authority, supplemented by Kurt Aland's *Synopsis Quattuor Evangeliorum* and Orville Daniel's *A Harmony of the Four Gospels* (2nd ed., 1996).

The three evangelists remain distinct voices even in harmony. Matthew writes for Jewish readers and sees in every event the fulfillment of prophetic scripture. Mark writes with urgency and eyewitness precision, preserving the word *euthys* — immediately — as his characteristic rhythm. Luke writes as a historian for the Greco-Roman world, attentive to the poor, to women, to the outsider, to the exact hour and the specific prayer.

Together they present not three versions of one story but one story told through three irreducibly different perspectives — which is itself the shape of all human witness to events that exceed the capacity of any single account to contain.