

THE LIFE AND TEACHINGS
— OF —
JESUS CHRIST

A HARMONY OF
THE FOUR GOSPELS



NORTHWESTERN
PUBLISHING HOUSE
Evangelical Heritage Version

www.nph.net

Compiled by

Aaron Michael Jensen

NORTHWESTERN PUBLISHING HOUSE
Milwaukee, Wisconsin

Cover Art: Robert Zünd, *The Road to Emmaus*

Art Director: Karen Knutson

Design Team: Paula Clemons, Diane Cook

Scripture quotations are from the Holy Bible, Evangelical Heritage Version® (EHV®) © 2017 Wartburg Project, Inc. all rights reserved. Used by permission.

All rights reserved. This publication may not be copied, photocopied, reproduced, translated, or converted to any electronic or machine-readable form in whole or in part, except for brief quotations, without prior written approval from the publisher.

Northwestern Publishing House
1250 N. 113th St., Milwaukee, WI 53226-3284
www.nph.net

© 2018 Northwestern Publishing House
Published 2018

Printed in the United States of America
ISBN 978-0-8100-3011-4
ISBN 978-0-8100-3012-1 (e-book)

CONTENTS

Foreword	vii
Chapter 1: His Birth Announced	1
<i>Matthew 1:1-17; Mark 1:1; Luke 1:1-80a; 3:23b-38;</i> <i>John 1:1-5,9-18</i>	
Chapter 2: His Birth and Childhood.	9
<i>Matthew 1:18–2:23; Luke 2</i>	
Chapter 3: His Public Ministry Begins	15
<i>Matthew 3:1–4:11; Mark 1:2-13; Luke 1:80b; 3:1-18,21-23a;</i> <i>4:1-13; John 1:6-8,15,19–2:12</i>	
Chapter 4: His First Trip to Judea.	23
<i>Matthew 4:12; 14:3-5; Mark 1:14a; 6:17-18,20b;</i> <i>Luke 3:19-20; John 2:13–4:42</i>	
Chapter 5: His First Tour of Galilee	31
<i>Matthew 4:13-25; 8:2-4,14-17; 9:2-17; Mark 1:14b–2:22;</i> <i>Luke 4:14–5:39; John 4:43-54</i>	
Chapter 6: His Second Trip to Judea, His Lordship Over the Sabbath, and His Disciples	41
<i>Matthew 10:2-4; 12:1-21; Mark 2:23–3:19; Luke 6:1-19; John 5</i>	
Chapter 7: His Sermon on the Mount.	49
<i>Matthew 5–7; Luke 6:20-49; 11:1-13,33-36; 12:22-34</i>	
Chapter 8: His Second Tour of Galilee	59
<i>Matthew 8:1,5-13; 11:2-30; 12:22-50; Mark 3:20-35;</i> <i>Luke 7:1–8:3,19-21; 11:14-32; 12:10</i>	

Chapter 9: His Agricultural Parables	69
<i>Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18; 13:18-21</i>	
Chapter 10: His Third Tour of Galilee	75
<i>Matthew 8:18,23-9:1,18-10:1,5-11:1; 13:54-14:2,6-13a;</i> <i>Mark 4:35-6:16,19-20a,21-30; Luke 8:22-9:10a; 12:4-9,11-12</i>	
Chapter 11: His Bread	87
<i>Matthew 14:13b-36; Mark 6:31-56; Luke 9:10b-17; John 6</i>	
Chapter 12: His Withdrawal to Syria and the Decapolis	95
<i>Matthew 15-16; Mark 7:1-9:1; Luke 9:18-27</i>	
Chapter 13: His Glory	103
<i>Matthew 17-18; Mark 9:2-50; Luke 9:28-50; 17:1-10;</i> <i>John 7:1-10</i>	
Chapter 14: His Third Trip to Judea	113
<i>Matthew 8:19-22; 19:1a; Mark 10:1a; Luke 9:51-62;</i> <i>17:11-19; John 7:11-8:11</i>	
Chapter 15: His Light and His Sheep	119
<i>John 8:12-10:21</i>	
Chapter 16: His Warnings	127
<i>Luke 10; 11:37-41,43-46,53-12:3,13-21,49-13:17;</i> <i>John 10:22-39</i>	
Chapter 17: His Parables Beyond the Jordan	135
<i>Matthew 22:1-14; 23:37-39; Luke 13:22-16:17,19-31;</i> <i>John 10:40-42</i>	

Chapter 18: His Fourth Trip to Judea and His Return to Beyond the Jordan.	145
<i>Matthew 19:1b-15; Mark 10:1b-16; Luke 16:18; 18:1-17;</i>	
<i>John 11:1-54</i>	
Chapter 19: His Final Journey Towards Jerusalem	151
<i>Matthew 19:16–20:34; Mark 10:17-52; Luke 17:20-21;</i>	
<i>18:18–19:28; John 11:55–12:1,9-11</i>	
Chapter 20: His Entry Into Jerusalem.	159
<i>Matthew 21:1-22; Mark 11:1-26; Luke 19:29-48;</i>	
<i>21:37-38; John 12:12-50</i>	
Chapter 21: His Enemies' Challenges	165
<i>Matthew 21:23-46; 22:15–23:36; Mark 11:27–12:44;</i>	
<i>Luke 11:42,47-52; 20:1–21:4</i>	
Chapter 22: His Second Coming Foretold	173
<i>Matthew 24–25; Mark 13; Luke 12:35-48; 17:22-37; 21:5-36</i>	
Chapter 23: His Last Supper.	183
<i>Matthew 26:1-35; Mark 14:1-31; Luke 22:1-39;</i>	
<i>John 12:2-8; 13–14</i>	
Chapter 24: His Farewell Sermon.	193
<i>John 15–17</i>	
Chapter 25: His Trial Before the Jews	199
<i>Matthew 26:36–27:1,3-10; Mark 14:32–15:1a;</i>	
<i>Luke 22:40–71; John 18:1-27</i>	
Chapter 26: His Trial Before the Gentiles	207
<i>Matthew 27:2,11-32; Mark 15:1b-21; Luke 23:1-31;</i>	
<i>John 18:28–19:17a</i>	

Chapter 27: His Crucifixion213
Matthew 27:33-66; Mark 15:22-47; Luke 23:32-56;
John 19:17b-42

Chapter 28: His Resurrection219
Matthew 28; Mark 16; Luke 24; John 20–21

Map: Palestine at the Time of Christ229



FOREWORD

The Life and Teachings of Jesus Christ is a harmony of the four gospel accounts, using the Evangelical Heritage Version translation to weave together these four inspired histories of Christ's life into a single narrative. No words have been added or changed throughout this harmony. (Punctuation, of course, has been altered when necessary to splice phrases from the various gospels into a single sentence.) This is not a human retelling or recasting of what the gospels teach, and no commentary has been inserted. What follows is just the biblical text from the four gospel accounts woven together into one account, which can be read straight through from beginning to end. Since a harmony is inherently a patchwork piece, I ask readers to be gracious whenever the seams show and the occasional sentence does not flow smoothly.

None of the gospels that God has given us has as its major purpose to provide us with a clean chronology of Christ's life, and the material is often arranged thematically and not sequentially. This makes sequencing these events for the purpose of a harmony a difficult and uncertain task. In many cases, a different order could have been followed than the one followed in this book. Instead of my placing asterisks in the more uncertain cases, consider this forward to be my placing of a big asterisk over many of the points of sequencing throughout this harmony. If some readers prefer a different arrangement, I have no argument with them. The main purpose

of reading all of the gospel material in harmony form is not to learn an exact chronology but to gain a better sense of what these four gospel accounts together present about the one Christ.

Because this is the goal, I have, at times, adopted a different method of harmonizing than seems most common among other harmonies. At times, multiple gospels (often Matthew and Luke) present Jesus saying the same thing, but they locate this speech at very different times and places within his ministry. This is not surprising, since Jesus would have taught the same thing on more than one occasion. Other harmonies will usually handle this by locating this speech in each place where it appears Jesus taught it, which is one legitimate way of doing so. This harmony, however, will combine the occasions where Jesus taught the same thing into a single sermon. The goal of this is to keep the narrative condensed, which is the purpose of a harmony, and also to keep thematically-linked material together, which is often the organizational principle under which the evangelists operated. That being said, many other resources and harmonies were consulted in the compilation of this harmony—most notably the harmonies of Archibald T. Robertson and Orville E. Daniel—and many similarities can be found in the chronology I have adopted and those used by previous harmony compilers.

A gospel harmony is a type of writing that has a definite yet limited purpose. It cannot replace the individual gospels when it comes to their use in private reading, in Bible class, or in public worship—nor is it meant to. By reading the gospels in harmony form, one is also likely to fail to notice the distinctive emphases and structures of each of the individual four gospels. Where a harmony does benefit, however, is when it is advantageous to have the entire life of Christ

set forward in one place from beginning to end, without necessitating repeated jumps back and forth between the four gospels. It is just such an occasion that prompted the construction of this harmony. I wanted all the gospel material placed into one straightforward narrative that would be simple enough for use by the seventh and eighth graders in my Bible history class at St. Stephen Lutheran School in Adrian, Michigan. A work such as this can also be beneficial either in an adult Bible class or in personal reading when the same composite picture of the entire life of Christ is desired.

Engaging with the four gospels and compiling this harmony was an edifying endeavor for me, and I hope that others will also be blessed in reading *The Life and Teachings of Jesus Christ*.

Aaron Michael Jensen



NORTHWESTERN
PUBLISHING HOUSE

www.nph.net

Chapter 1
HIS BIRTH ANNOUNCED

Dr. Luke's Preface

Many have undertaken to compile an account of the events that have been fulfilled among us, an account exactly like those handed down to us by those who were eyewitnesses and ministers of the word from the beginning. For this reason, it seemed good to me also, since I followed everything closely from the beginning, to write an orderly account to you, most excellent Theophilus, so that you may know the certainty of the things you were taught.

The Word Made Flesh

The beginning of the gospel of Jesus Christ, the Son of God.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him everything was made, and without him not one thing was made that has been made. In him was life, and the life was the light of mankind. The light is shining in the darkness, and the darkness has not overcome it.

The real light that shines on everyone was coming into the world. He was in the world, and the world was made through him, yet the world did not recognize him. He came to what was his own, yet his own people did not accept him. But to all who did receive

him, to those who believe in his name, he gave the right to become children of God. They were born, not of blood, or of the desire of the flesh, or of a husband's will, but born of God.

The Word became flesh and dwelled among us. We have seen his glory, the glory he has as the only-begotten from the Father, full of grace and truth. For out of his fullness we have all received grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. The only-begotten Son, who is close to the Father's side, has made him known.

Jesus' Legal Ancestry (Through Joseph)

A record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

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

David was the father of Solomon, whose mother had been the wife of Uriah. Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asa. Asa was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was the father of Uzziah. Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah. Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah. Josiah was the father of Jeconiah and his brothers, at the time of the Babylonian exile.

After the Babylonian exile, Jeconiah was the father of Shealtiel. Shealtiel was the father of Zerubbabel. Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor. Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud. Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob. Jacob was the father of Joseph, the husband of Mary, from whom Jesus was born (who is called Christ).

So altogether there were fourteen generations from Abraham to David, fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to Christ.

Jesus' Biological Ancestry (Through Mary)

Jesus was the son (so it was thought) of Joseph,¹ 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 Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of

¹ The previous genealogy recorded, coming from Matthew, traces Jesus' legal ancestry through Joseph, who would have been his adoptive father. This second genealogy, coming from Luke, traces Jesus' biological ancestry through his mother Mary but does so using her husband Joseph's name. When Joseph is called the son of Heli, this expression is broad enough to mean that Joseph was the son-in-law of Heli, meaning that Heli is the biological father of Mary, and Jesus' ancestry is here being traced back through his mother.

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 Ram, 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 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 Malaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

The Birth of John the Baptist Foretold

In the days of Herod, king of Judea, there was a certain priest named Zechariah, who belonged to the priestly division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking blamelessly in all the commandments and righteous decrees of the Lord. They did not have a child because Elizabeth was unable to bear children, and they were both well along in years. On one occasion, while Zechariah was serving as priest before God and his division was on duty, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. The whole crowd of people were praying outside the temple during the hour of the incense offering.

An angel of the Lord appeared to him, standing on the right side of the altar of incense. When Zechariah saw him, he was startled and overcome by fear. But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear a son for you, and you are to name him John. You will have joy and gladness, and many will rejoice at his birth, because he will

be great in the sight of the Lord. He is never to drink wine or beer. He will be filled with the Holy Spirit, even from his mother's womb. He will turn many of the sons of Israel back to the Lord their God. He will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and to turn the disobedient to the wisdom of the righteous, to prepare a people who are ready for the Lord."

Zechariah said to the angel, "How can I be sure of this, because I am an old man, and my wife is well along in years?"

The angel answered him, "I am Gabriel. I stand in the presence of God and was sent to speak to you in order to tell you this good news. Now listen, you will be silent and unable to speak until the day when these things happen, because you did not believe my words, which will be fulfilled at the proper time."

Meanwhile, the people were waiting for Zechariah and wondering what was taking him so long in the temple. When he did come out, he was unable to speak to them. Then they realized that he had seen a vision in the temple. He kept making signs to them and remained unable to speak. When the days of his priestly service were completed, he went back to his home.

After those days his wife Elizabeth conceived. She kept herself in seclusion for five months, saying, "The Lord has done this for me in the days when he looked with favor on me and took away my disgrace among the people."

The Birth of Jesus Foretold

In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin pledged in marriage to a man whose name was Joseph, of the house of David. The virgin's name

was Mary. The angel went to her and said, “Greetings, you who are highly favored! The Lord is with you. Blessed are you among women.”

But she was greatly troubled by the statement and was wondering what kind of greeting this could be. The angel said to her, “Do not be afraid, Mary, because you have found favor with God. Listen, you will conceive and give birth to a son, and you are to name him Jesus. He 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. He will reign over the house of Jacob forever, and his kingdom will never end.”

Mary said to the angel, “How will this be, since I am a virgin?”

The angel answered her, “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 the Son of God. Listen, Elizabeth, your relative, has also conceived a son in her old age even though she was called barren, and this is her sixth month. For nothing will be impossible for God.”

Then Mary said, “See, I am the Lord’s servant. May it happen to me as you have said.” Then the angel left her.

Mary Visits Elizabeth

In those days Mary got up and hurried to the hill country, to a town of Judah. She entered the home of Zechariah and greeted Elizabeth. Just as Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. She called out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! But why am I so favored that the mother of my Lord should come to me? In fact, just now, as soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy! Blessed is she who believed, because the promises spoken to her from the Lord will be fulfilled!”

Then Mary said,

My soul proclaims the greatness of the Lord,
and my spirit has rejoiced in God my Savior,
because he has looked with favor on the humble state of his
servant.

Surely, from now on all generations will call me blessed,
because the Mighty One has done great things for me, and
holy is his name.

His mercy is for those who fear him from generation to
generation.

He has shown strength with his arm.

He has scattered those who were proud in the thoughts of
their hearts.

He has brought down rulers from their thrones.

He has lifted up the lowly.

He has filled the hungry with good things, but the rich he
has sent away empty.

He has come to the aid of his servant Israel, remembering
his mercy,

as he spoke to our fathers, to Abraham and his offspring
forever.

Mary stayed with Elizabeth about three months and then
returned to her home.

The Birth of John the Baptist

When the time came for Elizabeth to have her baby, she gave
birth to a son. Her neighbors and relatives heard that the Lord had
shown her great mercy, and they were rejoicing with her. On the
eighth day they came to circumcise the child. They wanted to call
him Zechariah after the name of the father. But his mother answered,
“No. He will be called John.”

They said to her, “There is no one among your relatives who is
called by this name.” They made signs to his father, to see what he
wanted to name him.

He asked for a writing tablet and wrote, "His name is John." And they were all amazed.

Immediately Zechariah's mouth was opened, his tongue was loosed, and he began to speak, praising God. Fear came on all who lived around them. In the entire hill country of Judea people were talking about all these things. And everyone who heard this took it to heart, saying, "What then will this child be?" Clearly, the hand of the Lord was with him.

His father Zechariah was filled with the Holy Spirit and prophesied:

Blessed is the Lord, the God of Israel,
because he has visited us and prepared redemption for his
people.

He has raised up a horn of salvation for us in the house of
his servant David,
just as he said long ago through the mouth of his holy proph-
ets.

He raised up salvation from our enemies and from the hand
of all who hate us,
in order to show mercy to our fathers by remembering his
holy covenant,

the oath which he swore to Abraham our father,
to grant deliverance to us from the hand of our enemies,
so that we are able to serve him without fear,
in holiness and righteousness before him all our days.

And you, child, will be called a prophet of the Most High,
because you will go before the Lord to prepare his ways,
to give his people the knowledge of salvation by the forgive-
ness of their sins,

because of God's tender mercies,

by which the Rising Sun from on high will visit us,
to shine on those who sit in darkness and in the shadow of
death,

to guide our feet into the way of peace.

The child continued to grow and became strong in spirit.