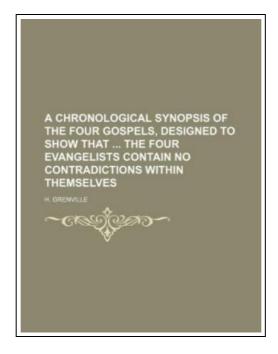
# A Chronological Synopsis of the Four Gospels, Designed to Show That the Four Evangelists Contain No Contradictions Within Themselves



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#### Reviews

This is an incredible book that I have ever read through. It can be rally exciting through reading through time period. I discovered this publication from my i and dad recommended this pdf to find out.

(Friedrich Lynch DDS)

# A CHRONOLOGICAL SYNOPSIS OF THE FOUR GOSPELS, DESIGNED TO SHOW THAT THE FOUR EVANGELISTS CONTAIN NO CONTRADICTIONS WITHIN THEMSELVES



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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book \*\*\*\*\*\* Print on Demand \*\*\*\*\*\*. This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1866 Excerpt: .and Levi Must be the same individual because it would be absurd to say there Could be more than One Tax-Collector in such a place as Capernaum. Let the Evangelists decide between us. The explanation of the omission of Mark 2. 15-22, and of Luke 5. 29-39 (between Nos. 1n and 112) will be found in my Note on No. 168. 112. The meaning of the term Deutero-proto (which Luk- applies to that Sabbath on which the Disciples plucked and eat the ears of the standing corn) has been most ingeniously varied by different authors according as it would best suit their various theories. Its literal meaning is first from the second, and I have no doubt it represents the first Sabbath, counting from the 16th of Nisan, which was the Second Day of Unleavened Bread. Scaliger, I believe, first pointed out this as its plain meaning, and his great opponent (on almost every critical question); Petavius adopted his view respecting this Sabbath, which is no slight commendation. Seven weeks had to be counted from this 16th of Nisan to bring them to the Feast of Pentecost--the 50th day (called also the Feast of Weeks from this circumstance), and it would appear that the Christian churches adopted this Jewish method in counting the Sundays after Easter. That the Sabbath here referred to did not come Before the 16th of Nisan there can be no question, for it was wholly unlawful for any Jew to eat the

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