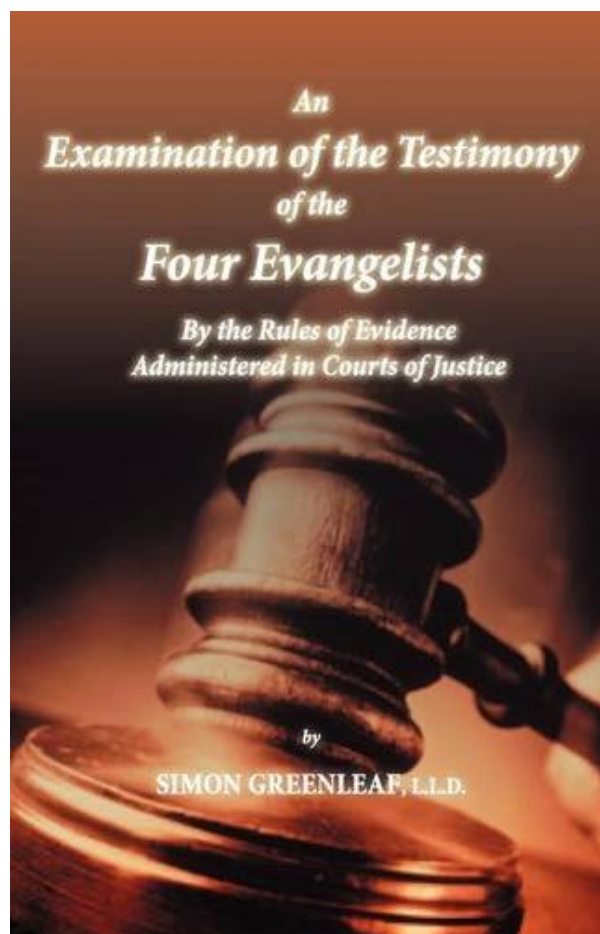
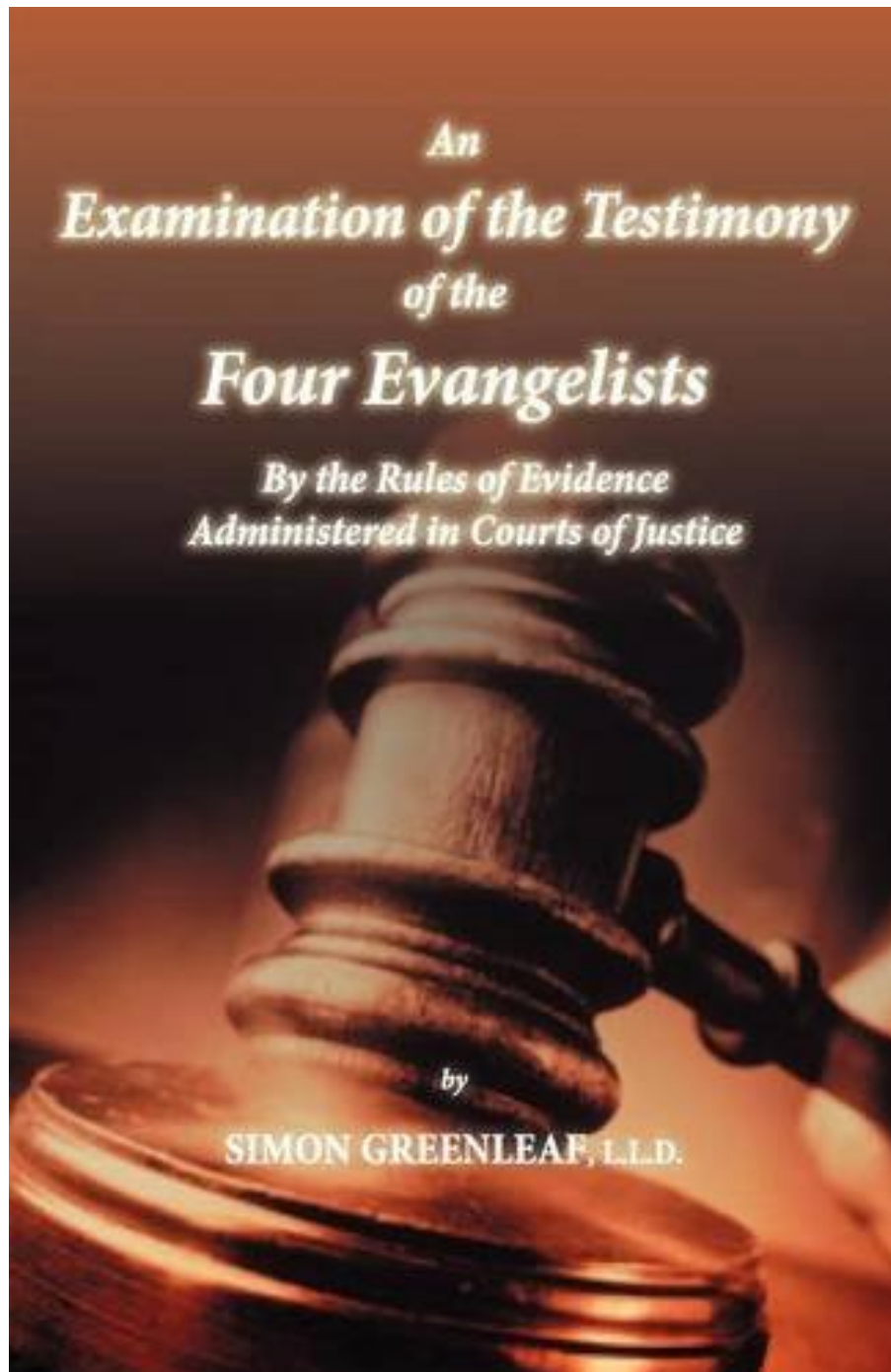


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THE FOUR EVANGELISTS BY THE RULES
OF EVIDENCE ADMINISTERED IN COURTS
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About the Author

Simon Greenleaf (1783-1853) was born in Newburyport, Massachusetts, and began the practice of law in Portland, Maine. Serving as professor of law at Harvard University from 1833-48, he was instrumental in organizing the university's law program. His three-volume work, "A Treatise on the Law of Evidence", in considered a classic of American jurisprudence and forms the basis for his study of the Gospels.

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A reprint of the 1847 second edition of Simon Greenleaf's influential work examining the four Gospels in light of the rules of evidence, this book is certain to continue Greenleaf's influence for another generation. A renown professor from Harvard, his arguments shaped the discussion on Christianity then and they will shape them now. This book contains an index to assist the researcher in his efforts.

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If the name Simon Greenleaf sounds familiar, you may want to look him up on Google or in some law library. From Google: "In 1833, Greenleaf was named to the Royall professorship, and in 1846 succeeded Judge Joseph Story as Dane professor of law at Harvard University. Greenleaf contributed extensively to the development of Harvard Law School, including expansion of the Harvard Law Library. He was retained as chief counsel by the Warren Bridge group in the US Supreme Court case Charles River Bridge v. Warren Bridge 36 U.S. 420 (1837), where the case laid down the rule that public contracts must be construed in favor of states." Professor Greenleaf became a Christian based on the evidence he reviewed applying the same courtroom procedures that he and Judge Story developed and remains in use to this day.

3 of 3 people found the following review helpful.

A CLASSIC APOLOGETICS WORK BY A NOTED JURIST

By Steven H Propp

Simon Greenleaf (1783-1853) was a professor of law at Harvard University from 1833-1848; he wrote this brief book in 1874.

In his dedication "To the Members of the Legal Profession" Greenleaf states, "If a close examination of the evidences for Christianity may be expected of one class of men more than another, it would seem incumbent on us, who make the law of evidence one of our peculiar studies.... This influence we are constantly exerting for good or ill; and hence, to refuse to acquaint ourselves with the evidences of the Christian religion, or act as though, having fully examined, we lightly esteemed them, is to assume an appalling amount of responsibility."

He argues that for the evangelists to have written falsehoods "would also have been irreconcilable with the fact that they were good men." Moreover, "It is incredible that bad men should invent falsehoods to promote the religion of the God of truth."

He states, "The discrepancies between the narratives of the several evangelists, when carefully examined, will not be found sufficient to invalidate their testimony ... In the points in which they agree, and which constitute the great body of the narratives, their testimony is of course not doubted; where they differ, we reconcile them, as well as we may; and where this cannot be done at all, we follow that light which seems to us the clearest."

Interestingly, he notes about the trial of Jesus by the Sanhedrin: "He was arrested in the night, bound as a malefactor, beaten before his arraignment, and struck in open court during the trial; he was tried on a feast day, and before sunrise, he was compelled to incriminate himself, and this, under an oath of solemn judicial adjuration; and he was sentenced on the same day as the conviction. In all these particulars the law was wholly disregarded."

This book, though old, is still of continuing interest to those interested in Christian apologetics.

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