

whether it be true, that both the priestly line and the royal line were united in Zorobabel; and that it was through him that the children of Israel returned into their own country. For that in a disputation held between three, of whom Zorobabel was one, each defending his own opinion, Zorobabel's sentence, that Truth was the strongest thing, prevailed; and that for this Darius granted him that the children of Israel should return to their country; and therefore after this providence of God, he was rightly called Zorobabel, 'the doctor of Babylon.' For what doctrine greater than to shew that Truth is the mistress of all things? GLOSS; But this seems to contradict the genealogy which is read in Chronicles. For there it is said, that Jeconias begot Salathiel and Phadaias, and Phadaias begot Zorobabel, and Zorobabel Mosollah, Ananias, and Salomith their sister. But we know that many parts of the Chronicles have been corrupted by time, and error of transcribers. Hence come many and controverted questions of genealogies which the Apostle bids us avoid. Or it may be said, that Salathiel and Phadaias are the same man under two different names. Or that Salathiel and Phadaias were brothers, and both had sons of the same name, and that the writer of the history followed the genealogy of Zorobabel, the son of Salathiel. From Abiud down to Joseph, no history is found in the Chronicles; but we read that the Hebrews had many other annals, which were called the Words of the Days, of which much was burned by Herod, who was a foreigner, in order to confound the descent of the royal line. And perhaps Joseph had read in them the names of his ancestors, or knew them from some other source. And thus the Evangelist could learn the succession of this genealogy. It should be noted, that the first Jeconiah is called the resurrection of the Lord, the second, the preparation of the Lord. Both are very applicable to the Lord Christ, who declares, *I am the resurrection, and the life*; and, *I go to prepare a place for you*. Salathiel, i.e. 'the Lord is my petition,' is suitable to Him who said, *Holy Father, keep them whom Thou hast given Me*. REMIG. He is also Zorobabel,

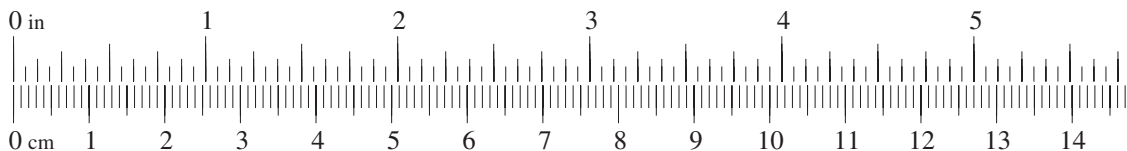
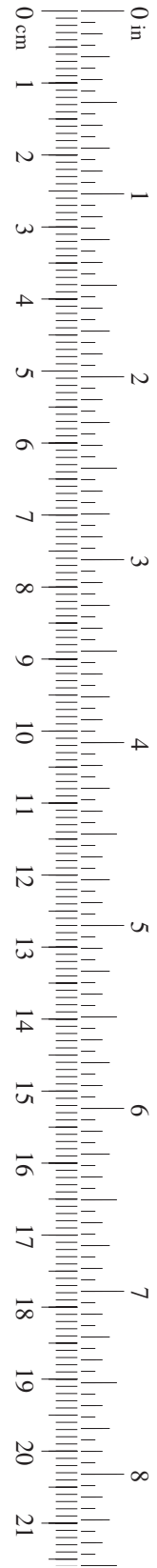
1 Chron. 3,17.

1 Tim. 1,4.

John 11,25.  
John 14,2.

John 17,11.

<sup>n</sup> The teacher of Babylon; Jerome; perhaps from זר "crown;" זרב Ch. "flowed, poured away," Syr. "contracted, bound;" hence another of the meanings in the text.



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