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Volume I. Preface to the Reader; Some Account of the Life of the Reverend and most Learned John Lightfoot. D.D. An Appendix or Collection of Memorials of the Life of the Excellent Dr. John Lightfoot, most of them taken from Original Letters, or MSS. of his own.

Accept my thanks for the comprehensive Syllabus, in your favour of Oct. The Psalms of David, in Sublimity beauty, pathos and originality, or in one Word, in poetry, are Superiour to all the Odes Hymns and Songs in any language. But I had rather read them in our prose translation, than in any version I have Seen. Could David be translated as well; his Superiority would be universally acknowledged. We cannot compare the Sybbiline Poetry. By Virgils Pollio we may conjecture, there was Prophecy as well as Sublimity. Why have those Verses been annihilated? I Suspect platonick Christianity, pharisaical Judaism, or machiavilian Politicks, in this case; as in all other cases of the destruction of records and litterary monuments. Among all your researches in Hebrew History and Controversy have you ever met a book, the design of which is to prove, that the ten Commandments, as We have them in our Catechisms and hung up in our Churches, were not the Ten Commandments written by the Finger of God upon tables, delivered to Moses on mount Sinai and broken by him in a passion with Aaron for his golden calf , nor those afterwards engraved by him on Tables of Stone; but a very different Sett of Commandments? There is such a book by J. I wish to See this Book. I will make a Covenant with all this People. Observe that which I command this day. Therefore take heed, not to enter into covenant, with the Inhabitants of this country; neither take for your Sons, their daughters in marriage. They would allure thee to the Worship of false Gods. Much less Shall you in any place, erect Images. Seven days, Shall thou eat unleavened bread, at the time of the month Abib; to remember that about that time, I delivered thee from Egypt 3 Every first born of the mother is mine; the male of thine herd, be it Stock or flock. But you Shall replace the first born of an Ass with a Sheep. The first born of your Sons Shall you redeem. No Man Shall appear before me with empty hands. Nobody shall invade your Country, as long as you obey this Command. And the Lord Spake to Moses: I know not whether Goethens translated or abridged from the Hebrew, or whether he used any translation Greek, Latin, or German. But he differs in form and Words, Somewhat from our Version. The Sense Seems to be the Same. The Tables were the evidence of the covenant, by which the Almighty attached the People of Israel to himself. By these laws they were Seperated from all other nations, and were reminded of the principal Epochas of their History. When and where originated our Ten commandments? The Tables and The Ark were lost. Authentic copies, in few, if any hands; the ten Precepts could not be observed, and were little remembered. If the Book of Deuteronomy was compiled, during or after the Babilonian Captivity, from Traditions, the Error or amendment might come in there. But you must be weary, as I am at present, of Problems, conjectures, and paradoxes, concerning Hebrew, Grecian and Christian and all other Antiquities; but while We believe that the finis bonorum will be happy, We may leave learned men to this disquisition and Criticism 1 I admire your Employment, in Selecting the Philosophy and Divinity of Jesus and Seperating it from all intermixtures. To examine the Mishna Gemara Cabbala Jezirah , Sohar Cosri and Talmud of the Hebrews would require the life of Methuselah, and after all, his years would be wasted to very little purpose. The Talmud of Babylon and that of Jerusalem were composed from to years after the destruction of Jerusalem. If Lightfoot derived Light from what escaped from Gregorys fury 3 in explaining many passages in the New Testament, by comparing the Expressions of the Mishna, with those of the Apostles and Evangelists, how many proofs of the Corruptions of Christianity might We find in the Passages burnt? FC Lb in MHi: Goold, Loeb Classical Library, "â€", 2 vols. The biblical story of Aaron and his golden calf is in Exodus Johann Wolfgang von Goethe, D. Goethens Schriften, 4 vols. John lightfoot was an English biblical scholar.

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Chapter 2 : The Whole Works of the Rev. John Lightfoot (11 vols.) - Verbum

The works of the Reverend and learned John Lightfoot D. D., late Master of Katherine Hall in Cambridge such as were, and such as never before were printed: in two volumes: with the authors life and large and useful tables to each volume: also three maps: one of the temple drawn by the author himself, the others of Jervsaalem and the Holy.

After taking his degree he became assistant master at Repton School in Derbyshire ; after taking orders, he was appointed curate of "Norton-under-Hales" i. Norton in Hales in Shropshire. There he attracted the notice of Sir Rowland Cotton , an amateur Hebraist , who made him his domestic chaplain at Bellaport. Shortly after the removal of Sir Rowland to London , Lightfoot, abandoning an intention to go abroad, accepted a charge at Stone, Staffordshire , where he continued for about two years. From Stone he removed to Hornsey , near London, for the sake of reading in the library of Sion College. In September he was presented by Cotton to the rectory of Ashley, Staffordshire , where he remained until June Lightfoot was one of the original members of the Westminster Assembly ; his "Journal of the Proceedings of the Assembly of Divines from January 1, to December 31, " is a valuable historical source for the brief period to which it relates. He was assiduous in his attendance, and, though frequently standing alone, especially in the Erastian controversy , he exercised considerable influence on the outcome of the discussions of the Assembly. In Lightfoot had been chosen vice-chancellor of the University of Cambridge , but continued to live at Munden, in the rectory of which, as well as in the mastership of Catharine Hall , he was confirmed at the Restoration. While travelling from Cambridge to Ely , where he had been collated in by Sir Orlando Bridgeman to a prebendal stall , he caught a severe cold, and died at Ely. Lightfoot bequeathed his library of Old Testament books and documents to Harvard University. It was destroyed in the great fire of Works[edit] His first published work, entitled Erubhin, or Miscellanies, Christian and Judaical, written in his spare time and dedicated to Cotton, appeared in London in Also in he was appointed to preach the sermon before the House of Commons on occasion of the public fast of 29 March. It was published under the title of Elias Redivivus, the text being Luke 1. In the first instalment of an unfinished work was published in London. The full title was The Harmony of the Four Evangelists among themselves, and with the Old Testament, with an explanation of the chiefest difficulties both in Language and Sense: From the beginning of the Gospels to the Baptism of our Saviour. On 26 August he again preached before the House of Commons on the day of their monthly fast. His text was Rev. In these books he dated Creation to BC see Ussher chronology. Rejecting the doctrine of the millenarian sects, Lightfoot had various practical suggestions for the repression of current "blasphemies", for a thorough revision of the authorized version of the Scriptures, for the encouragement of a learned ministry, and for a speedy settlement of the church. A Commentary upon the Acts of the Apostles, ironic and critical; the Difficulties of the text explained, and the times of the Story cast into annals. From the beginning of the Book to the end of the Twelfth Chapter. With a brief survey of the contemporary Story of the Jews and Romans down to the third year of Claudius was published later that year. He helped Brian Walton with the Polyglot Bible His own best-known work was the Horae Hebraicae et Talmudicae, in which the volume relating to the Gospel of Matthew appeared in , that relating to the Gospel of Mark in , and those relating to 1 Corinthians , John and Luke , in , and respectively. Pauli ad Romanos were published posthumously. Editions[edit] The Works of Lightfoot were first edited, in 2 vols. The Opera Omnia, cura Joh. Texelii, appeared at Rotterdam in 2 vols. A volume of Remains was published at London in The most complete edition is that of the Whole Works, in 13 vols. It includes, besides the works already noticed, numerous sermons, letters and miscellaneous writings; and also The Temple, especially as it stood in the Days of our Saviour London, [Wikimedia Commons has media related to John Lightfoot.](#)

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Chapter 3 : John Lightfoot - Wikipedia

The works of the Reverend and learned John Lightfoot such as were, and such as never before were printed With the author's life, large and useful tables to each volume. Also three maps.

Tables or Indexes belonging to the Second Vol. Errata An appendix of some places of Scripture differently read from the ordinary translations. Table of Authors or their works quoted therein. Table of Hebrew and Greek words Table of things or principal matters contained in the second volume. I was unwilling to have meddled with The Revelation, partly because I have no mind to be bold in things of that nature I see too much daring with that Book already , and partly, because I could not go along with the common stating of the times, and matter there" preface, Harmony The four Monarchies which Daniel had told should be, and should expire, before the coming of Christ, have now run their course, and a fifth is risen far more potent and fully as cruel as all the four put together, and therefore it is pictured with the badges of all the four, Rev. Joshua ben Levi saith, His Name is the branch, [Zech. Judah the Son of R. Judah saith, namely this example of a certain Jew: The Ox loved a second time. He saith to him, What is his Name? He answered, Hezekiah [the strong God. He answered, from the Royal Palace of Bethlehem Judah. He went and sold his Oxen, and sold his Plow and Gears, and went about from City to City selling swalding-cloaths for babes. When he came to that City, all the Women bought of him, but the Mother of Menahem bought not. She answered, Now I pray, that all Israels enemies may be hanged, for on the day that he was born the house of the Sanctuary was destroyed. He saith to her, We hope as it is destroyed at his feet, so it will be built at his feet. She saith to him, I have no money. And why, saith he, doth he suffer for that? If thou have no money now, I will come again after two days and receive it. After the days he came to the City, and saith to her, How does the Child? She answered him, Since the time that thou sawest me, there came winds and storms and took him out of my hands. A clear connection of Christs being already come, and of the poverty of his Mothers. That Promise in the Prophet of new Heavens and a new Earth, to be created, raised this expectation. Hence have they this saying, The holy blessed God will renew the World for a thousand years. The New Testament which follows their common Language exceeding much, useth both these expressions very often, whereby to signifie the Gentiles: Sometimes calling them those that are without, and sometimes the world. Nicodemus very readily understood the word in the common sense, when Christ says, God so loved the world, that he gave his Son. And he very well perceived that Christ contradicted in these his words, their common and uncharitable error, which held, that the Messias should be a redeemer only to Israel [and those Gentiles only], that should be proselyted to their Judaisme,] but as for the rest of the Heathen he should confound and destroy them: Examples of this their proud and uncharitableness might be produced by multitudes: The threshing is come, the straw they cast into the fire, the chaff into the wind, but preserve the wheat in the floor; and every one that sees it, takes it and kisses it: So the Nations of the world say, the world was made for our sakes, but Israel say to them, Is it not written, But the people shall be as the burning of the Lime-kilne, but Israel in the time to come [an expression whereby they commonly mean the times of the Messias] shall be left only, as it is said, The Lord shall eat him alone, and thee shall be with him no strange god. Baal turim on Num No, saith our Saviour, God love the world or the Gentiles, and God sent not his son Messias to condemn the world or the Gentiles, but that the world through him should be saved. The Pharisees, Sadduces and Esseans: He feeding his flock with two shepherd staves, called Beauty and Bands: His staff Beauty, dissolving the Covenant of Peculiarity, once made with Israel, by which they alone were his people, but that peculiarity now gone, and the Gentiles taken in. And his staff Bands, dissolving the brotherhood twixt Israel and Judah, that now there is a difference betwixt a true Israelite and a Jew ; an Israelite owning Christ, and they that own him not are no more brethren. As to instance but in one example, and that about this very mountain that Christ pointed at, Zech. The Parable of the Wedding Supper. The order is plain of it self. The Parable setteth forth the Jews despising of the means of grace and evil usage of those that were sent unto them, ver. This space of time the Angel divideth into three unequal parts. Sixty two sevens,

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or four hundred thirty four years, from that time, till the last seven. The last seven in the latter half of which Christ Preacheth, viz. The twenty seventh Verse therefore is to be read thus: So that from this year to the death of Christ are four hundred ninety years; and there is no cause, because of doubtful Records among the Heathen, to make a doubt of the fixedness of this time, which an Angel of the Lord hath pointed out with so much exactness. Jochanan saith, Three years and an half the Divine Glory stood upon the Mount of Olives and cried, Seek the Lord while he may be found. And they locked up the Temple doors at even, yet when they rose in the morning they found them open. Fourty years before the Temple was destroyed, power of judging in capital matters was taken away from Israel: Now there are some that reckon but thirty eight years between the death of Christ and the destruction of the City; and if that be so, then these ominous presages occurred this year that we are upon. It being just fourty years, by that account, from this Passover at which Christ healeth the diseased man at Bethesda, to the time of Titus his pitching him Camp and siege about Jerusalem, which was at Passover.

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