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THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

AUTHORIZED TRANSLATION.

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES,

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF

THE SACRED WRITINGS.

BY ADAM CLARKE, LL. D.

VOLUME I.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE,
THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE. ROM. XV. 4.

NEW-YORK:

PUBLISHED BY EZRA SARGEANT, No. 86 BROADWAY,
OPPOSITE TRINITY CHURCH.

1811.

DISTRICT OF NEW-YORK; ss.

BE IT REMEMBERED, that on the 11th day of May, in the thirty-fourth year of the Independence of the United States of America, EZRA SARGENT, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit: "The Holy Bible, containing the Old and New Testaments: the Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts. With a Commentary and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By ADAM CLARK, LL. D. For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope. Rom. xv. 4." In conformity to the act of the Congress of the United States, entitled "an act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned," and also to an act entitled "an act supplementary to an act entitled "an act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

CHARLES CLINTON, *Clerk of the District of New-York.*

Printed by D. & C. BRUCE, Stone-Lane.

ADVERTISEMENT.

THROUGH many delays, occasioned by a variety of hinderances, the detail of which would be useless to the Reader, I have at length brought this part of my work to its conclusion; and now send it to the Public, not without a measure of anxiety; for though perfectly satisfied with the purity of my motives, and the simplicity of my intention, I am far from being pleased with the work itself. The wise and the learned will no doubt find many things defective, and perhaps some incorrect. Defects necessarily attach themselves to my plan: the perpetual endeavour to be as concise as possible, has, no doubt, in several cases produced obscurity. Whatever errors may be observed, must be attributed to my scantiness of knowledge, when compared with the learning and information necessary for the tolerable perfection of such a work.

To an undertaking of this kind, a man's whole time should be dedicated—to me this is impossible.—I have a variety of other avocations, most of which have an equal claim on my time and attention. Although I had been making collections for many years past, I have begun the work anew, not availing myself of a single page of what I had before written: I have re-transcribed the whole, and made innumerable retrenchments and additions. I do not pretend to write for the learned; I look up to them myself for instruction; all the pretensions of my work are included in the sentence that stands in the Title: it is designed as a help to a better understanding of the Sacred Writings. Here its claims end. If there be but a few spots, such as may be fairly attributed to human frailty, and comparatively inefficient means, the candid will pass them by, in favour of the general principle.

I had at first designed to introduce a considerable portion of criticism on the sacred text, accompanied with illustrations from ancient authors; but after having made many collections of this kind, on some particular parts, I was induced to throw almost the whole of them aside, for two reasons, 1. Because a continuation of my original plan, through the whole work, would have necessarily taken up more time than I could have well spared: And, 2. Because having designed my Notes not for the learned, but for comparatively simple people, or those whose avocations prevent them from entering deeply into subjects of this kind, I thought it best to bring every thing as much as possible within their reach, and thus study, rather to be useful, than appear to be learned. The Criticism which appears in the work, is of a very humble description; its chief merit consisting in pointing out the force and meaning of certain expressions which no simple translation can reach; and the doing this, in such a way, as to cause the subject to be the more easily understood. By the standard therefore of sincere endeavour to be useful, I wish alone my work to be tried; and hope that none will look for more in it than the title will authorize him to expect. What is now before the Reader is a fair specimen of the whole; if he be pleased, and in any measure profited by it, should God spare him and the Author, he may expect farther improvement. In the mean time let him remember, that though even Paul should plant, and Apollos water, it is God alone that gives the increase.

A. C.

LONDON, 8th September, 1810.

(RECAP)

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GENERAL PREFACE.

THE different Nations of the Earth which have received the Old and New Testaments as a divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, constituted the whole of the comment. Afterwards, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate: sometimes the comment was *interlined* with the text; and at other times it occupied a space at the bottom of the page.

Ancient comments, written in all these various ways, I have often seen; and a Bible now lies before me, written; probably, before the time of *Wickliff*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath, evidently added by a later hand. As a matter of curiosity, I shall introduce a few specimens.

He eete hape as an ore, and with dewe of heven his body was informid or defoulid, til his heris weriden into licnesse of eglis, and his naplis as naplis or clees of briddis. *Dan. iv. 33.*

He schal baptise or christend gou, with the hooly goost and fiir, whos whynwinge clothe or fan in his hond. *Matt. iii. 11, 12.*

Who ever schal leeve his wiif, geve he to her a lpbel, that is, a lptil book of forsakinge. *Matt. v. 31.*

Blynde men seen, crokid men wandren, mezels ben maad elene, deef men heeren, deef men rpsen agein, pore men ben taken to prechynge of the gospel, or ben maad hepers of the gospel. *Matt. xi. 5.*

I schal bolke out, or telle out thingis hid fro making of the world. *Matt. xiii. 35.*

Heroude tetraarcha, that is, prince of the fourth parte. *Luke iii. 1.*

Hadynge your condersacioun or liif good amonge heithen men. *1 Pet. ii. 12.*

See schuln resceyve the unweleuable crown of glorie, or that schal never faade. *1 Pet. v. 4.*

Anyont thin zegen with salurpo, that is, medicinal for zegen maad of diverse erbis, that thou see. *Rev. iii. 18.*

GENERAL PREFACE.

Comments written in this way, have given birth to multitudes of the *various readings* afforded by ancient manuscripts: for, the notes of distinction being omitted or neglected, the *gloss* was considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases similar to those in the preceding quotations. In the *Septuagint* also traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

Perhaps the most ancient comments of this kind were the *Chaldee Paraphrases*, or *Targums*, particularly those of ONKELOS on the *Law*, and JONATHAN on the *Prophets*: the former written a short time before the Christian *Æra*, the latter about fifty years after the Incarnation. These comments are rather *glosses on words*, than an *exposition of things*; and the former is little more than a *verbal* translation of the Hebrew text into pure *Chaldee*.

The TARGUM YERUSHLEMAY is written in the manner of the two former, and contains a Paraphrase, in very corrupt Chaldee, on select parts of the five books of Moses.

The *Targum* ascribed to JONATHAN *ben* UZZIEL embraces the whole of the Pentateuch; but is disgraced with the most ridiculous and incredible fables.

In proportion to the distance of times from the period in which the sacred oracles were delivered, the necessity of comments became more apparent: for, the political state of the people to whom the Scriptures were originally given, as well as that of the surrounding nations, being, in the lapse of time, essentially changed; hence was found the necessity of *historical* and *chronological notes*, to illustrate the facts related in the Sacred Books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and shew by what gradations they proceeded from simple verbal glosses, to those colossal accumulations, in which, *the words of God* lie buried in the *sayings of men*. But this, at present, is impracticable; a short sketch must therefore suffice.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the *Law* and the *Prophets*. PHILO JUDÆUS may be reckoned among these; whose works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A. D. 40.

JOSEPHUS may be fairly ranked among commentators: the first twelve books of his *Jewish Antiquities* are a regular comment on the political and ecclesiastical history of the *Jews*, as given in the Bible, from the foundation of the world to the time of the *Asmoneans*, or *Maccabees*. He flourished about A. D. 80.

It is well known that the MISHNAH, or Oral Law of the *Jews*, is a pretended Comment on the five books of MOSES. This was compiled from innumerable traditions by *Rabbi Judah Hakkodesh*, about the year of our Lord 150.

The TALMUDS, both of *Jerusalem* and *Babylon*, are a Comment on the *Mishnah*. The former was compiled about A. D. 300, the latter about 200 years after.

Chaldee Targums, or Paraphrases, have been written on all the books of the Old Testament, the two books of *Chronicles*, *Ezra*, and *Daniel*, excepted: all that could then be found, were published in the London Polyglott. After that work was printed, a Targum on the two book of *Chronicles* was discovered in the university of Cambridge, and printed at Amsterdam, with a

Latin Translation 4to. 1715, by Mr. *D. Wilkins*. It is attributed to *Rabbi Joseph the blind*, who flourished about A. D. 400.

The MAZORETES were the most extensive Jewish Commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the Law and Prophets: their *vowel points*, and prosaic and metrical *accents*, give every word, to which they are affixed, a peculiar kind of meaning, which, in their *simple* state, multitudes of them can by no means bear. The vowel points alone, add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss, through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A. D. 1030.

Rabbi SAADIÁS GAON, about A. D. 930, wrote a Commentary upon Daniel, and some other parts of Scripture; and translated, in a literal and very faithful manner, the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to.

Rabbi SOLOMON JAŘCHI or *Isaaki*, who flourished in A. D. 1140, wrote a Commentary on the whole Bible so completely obscure, as to require a very large Comment to make it intelligible.

In 1160 ABEN EZRA, a justly celebrated Spanish Rabbin, flourished; his Commentaries on the Bible are deservedly esteemed, both by Jews and Gentiles.

Rabbi MOSES ben MAYMON, commonly called *Maimonides*, also ranks high among the Jewish Commentators: his work entitled *Moreh Nebochim*, or *Teacher of the perplexed*, is a most excellent illustration of some of the most difficult words and things in the sacred writings. He flourished about A. D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful Comment on most Books of the Old Testament: his Comment on the Prophet *Isaiah*, is peculiarly excellent. He flourished about A. D. 1220.

Rabbi Jacob BAAL HATTURIM, flourished A. D. 1300, and wrote short Notes or Observations on the Pentateuch, principally Cabalistical.

Rabbi Levi ben GERSHOM, a Portuguese Jew and Physician, flourished A. D. 1360, and wrote some esteemed Comments on different parts of Scripture, especially the *five books of Moses*.

Rabbi ISAAC ABRABANEL or *ABARBANEL*, a Portuguese Jew, who flourished A. D. 1460, wrote also some valuable Commentaries on the Scriptures, which are highly esteemed by the learned.

RABBINOO ISAIAH wrote select Notes or Observations on the Books of Samuel.

This List might be greatly enlarged with writers of minor importance among the Jews; but probably the Reader may think that enough has already been said on the subject. I shall only add, that as most of the Jewish Comments are written in the corrupt Chaldee dialect, and are in general printed in the *Rabbinical Character*, which few, even among scholars, can read; hence they are, comparatively, but little known. It must be however allowed, that they are of great service

in illustrating the *rites* and *ceremonies* of the Mosaic Law; and of great use to the Christians in their controversies with the Jews.

As several of my Readers may wish to know where these Comments may be found; it will give them pleasure to be informed, that the *Targums* or Chaldee Paraphrases of ONKELOS and JONATHAN; the *Targum* JERUSHLEMY; the MASORAH; the Comments of RADAQ, i. e. *Rabbi David Kimchi*; RASHI, i. e. *Rabbi Solomon Jarchi*; RALBAG, i. e. *Rabbi Levi ben Gershon*; RAMBAM, i. e. *Rabbi Moses ben Maymon*, or *Maimonides*; RASHAG, i. e. *Rabbi Saadiah Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Joseph* BAAL HATURIM, on the five books of Moses; and those of *Rabbi* ISAIAH, on the two books of Samuel, are all printed in the Second Edition of Bomberg's Great Bible, Venice, 1547, &c. 2 vol. folio: the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c. are technical names, given to these Rabbins from the *initials* of their proper names, with some interposed vowels; as RaDaK, stands for *Rabbi David Kimchi*; RaShI, for *Rabbi Solomon Jarchi*; RaLBeG, for *Rabbi Levi Ben Gershom*; and so of the rest. The *Targums* of *Onkelos* and *Jonathan* are also printed in the three first volumes of the *London Polyglott*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Jerushlemey* on the Pentateuch, are printed, with a literal Latin version, in the *fourth* volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surenhusius*, Amsterdam, 1698, 6 vol. folio, with a Latin translation, and an abundance of Notes.

Christian Commentators, both ancient and modern, are vastly more numerous, more excellent, and better known, than those among the Jews. On this latter account I may be well excused for passing by many, which have all their respective excellencies, and mentioning only a few out of the vast multitude, which are either more eminent or more easy of access.

Comments may be divided into *four* distinct classes:—1. Those of the *Primitive Fathers* and *Doctors of the Church*; 2. those written by *Roman Catholics*; 3. those written by *Protestants*; and 4. *Compilations* from both, and *Collections of Biblical Critics*.

I. CLASS.—PRIMITIVE FATHERS AND DOCTORS.

TATIAN, who flourished about A. D. 150, wrote a *Harmony* of the four Gospels; perhaps the first thing of the kind ever composed: the genuine work is probably lost; as that extant, under his name, is justly suspected by the learned.

In this class ORIGEN occupies a distinguished place: he was born A. D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost; many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the sacred Text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing Comment.

HYPOLITUS wrote many things on the Scriptures, most of which are lost: he flourished about A. D. 230.

CHRYSOSTOM is well known and justly celebrated for his learning, skill, and eloquence in his Homilies on the sacred Writings, particularly the *Psalms*. He flourished A. D. 344.

JEROM is also well known: he is author of what is called the *Vulgate*, a Latin version from the

Hebrew and Greek of the Old and New Testaments; as also of a very valuable Comment on all the Bible. He flourished A. D. 360.

EPHRAIM SYRUS, who might be rather said to have *mournd* than to have *flourished*, A. D. 360, has written some valuable Expositions of particular parts of Scripture. They may be found in his Works published by Asseman, Rome, 1737, &c. 6 vol. folio.

TO AUGUSTIN, a laborious and often a confused writer, we are indebted for much valuable information on the sacred Writings. His expositions of Scripture, however, have been the subjects of many acrimonious controversies in the Christian Church. He appears often not to understand himself; and it is not to be wondered at, that his Commentators mistake his meaning. Many strange things in his writings, and several things in his creed, may be attributed to the tincture his mind received from his *Manichean* sentiments: for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good and evil* in the world were attributed. These two opposite and conflicting beings, he seems in some cases, unwarily to unite in one God: and hence, he, and many of his followers, have formed the *Decretum horrible*, making God, the fountain of all justice and holiness, the author, not only of all the good that is in the world, for on this there can be but one opinion, but of all the *evil* likewise; having reduced it to a necessity of existence, by a predetermining, unchangeable and eternal decree, by which, all the actions of angels and men are appointed and irrevocably established. So that, to use the words of a certain catechism, "he has *foreordained* WHATSOEVER comes to pass." S. Augustin died A. D. 430.

GREGORY the *Great*, who flourished about A. D. 600, has written Commentaries which are greatly esteemed, especially among the Catholics.

THEOPHYLACT has written a valuable Comment on the Gospels, Acts and St. Paul's Epistles. He flourished A. D. 700.

VENERABLE BEDE flourished A. D. 780, and wrote Comments, (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

RABANUS MAURUS, who flourished A. D. 800; was one of the most voluminous Commentators since the days of Origen. Besides his numerous Comments published in his works, there is a glossary of his on the whole Bible, in MS. in the imperial library at Vienna.

WALFRIDUS STRABUS or *Strabo*, composed a work on the Old and New Testaments entitled *Glossæ Ordinariæ*; which is properly a *Catena* or collection of all Comments of the Greek and Latin Fathers prior to his time. Strabo constantly endeavours to shew the literal, historical and moral sense of the inspired Writers. The best edition of this valuable Work, was printed at Antwerp in 1634. The author died in his forty-third year, A. D. 846.

II. CLASS.—CATHOLIC COMMENTATORS.

Among the *Catholic* writers, many valuable Commentators are to be found: the chief of whom are the following:—*Hugo de Sancta CLARA*, or *Hugh de St. CHER*, flourished in 1200. He was a Dominican Monk, and Cardinal, and wrote a Commentary on the whole Bible, and composed a *Concordance*, probably the first regular Work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him!

GENERAL PREFACE.

Nicholaus de LYRA, or *Lyranus*, Anglicè, Nicholas *Harper*, wrote short Comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed, that from these Martin Luther borrowed much of that light which brought about the Reformation. Hence it has been said :

*Si Lyra non lyrasset ;
Lutherus non saltasset.*

“ If Lyra had not *harp’d* on Profanation,
“ Luther had never *plann’d* the Reformation.

Lyra flourished in 1300, and was the first of the Christian Commentators who brought Rabbinical learning to illustrate the Sacred Writings.

John MENOCHIUS, who flourished in the sixteenth century has published short Notes on all the Scriptures—they are generally very judicious and satisfactory.

ISIDORE CLARIUS, Bishop of Fuligni in Umbria, in 1550 wrote some learned Notes on the Old and New Testaments : he is celebrated for an eloquent speech delivered before the Council of Trent, in favour of the *Vulgate*—His learned defence of it, contributed, no doubt, to the canonization of that Version.

WILLIAM ESTIUS, the antagonist of Luther, wrote short Notes on the Scriptures which are not very highly esteemed, even by the Catholics.

JOHN MALDONAT wrote Notes on particular parts of the Old and New Testaments, at present little read.

CORNELIUS à LAPIDE is one of the most laborious and voluminous Commentators since the invention of printing. Though he has written nothing either on the *Psalms*, or *Job*, yet his Comment forms no less than 16 vols. folio ; it was printed at Venice 1710. He was a very learned man ; but cites, as *authentic*, several *spurious* writings. He died in 1637.

In 1693—4, Father QUESNEL, Priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12mo. The Author was a man of deep piety ; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual Comment*, be invaluable. The Work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo. London 1719, &c. It was against this Book that Pope Clement XI. issued his famous Constitution *Unigenitus*, in which he condemned *one hundred and one* propositions taken out of the *Moral Reflections*, as dangerous and damnable heresies. In my Notes on the New Testament, I have made considerable use of this pious Work. The Author died at Amsterdam, December 2, 1719, aged 86 years.

DOM AUGUSTIN CALMET, a Benedictine, published, what he terms *Commentaire Literale*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to. 1707—1717. And afterwards, in 9 vols. folio, Paris, Emery, Saugrain and Martin, 1719—1726. It contains the Latin Text of the *Vulgate*, and a French translation, in collateral columns, with the Notes at the bottom of each page. It has a vast apparatus of Prefaces and Dissertations, in which immense learning, good-sense, sound judgment and deep piety are invariably displayed. Though the *Vulgate* is his Text, yet he notices all its variations from the *Hebrew* and *Greek* ori-

ginals ; and generally builds his Criticisms on *these*. He quotes all the *ancient* Commentators, and all the modern, whether Catholic or Protestant ; and gives them due credit and praise. His Illustrations of many difficult Texts, referring to idolatrous Customs, Rites, Ceremonies, &c. from the Greek and Roman Classics, are abundant, appropriate and successful. His *Tables, Maps, Plans, &c.* are very judiciously constructed, and consequently, very useful. This is, without exception, the best Comment ever published on the Sacred Writings, either by Catholics or Protestants ; and has left little to be desired for the completion of such a Work. It is true, its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our Country ; but it will ever form one of the most valuable parts of the private library of every Biblical student and divine. From this judicious and pious Commentator I have often borrowed ; and his contributions form some of the best parts of my Work.

In 1753, *Father* HOUBIGANT, a Priest of the Oratory, published a *Hebrew Bible*, in 4 vols. folio, with a Latin Version, and several critical Notes at the end of each chapter. He was a consummate Hebraician and accurate critic : even his conjectural emendations of the Text, cast much light on many obscure passages ; and not a few of them have been confirmed by the MS. Collections of *Kennicott* and *De Rossi*. The Work is as invaluable in its *matter* as it is high in *price*, and difficult to be obtained. To this Edition, the following Notes are often under considerable obligation.

III.—PROTESTANT COMMENTATORS.

Sebastian MUNSTER, first a Cordelier, but afterwards a Protestant, published a Hebrew Bible, with a Latin translation and short critical Notes at the end of each chapter. His Bible has been long neglected, but his Notes have been often republished in large Collections. He died in 1552.

The Bible in Latin, printed at *Zurich*, in 1543, and often afterwards, in folio, has a vast many scholia or marginal notes, which have been much esteemed, (as also the Latin Version) by many divines and critics. The Compilers of the Notes were *Leo de Juda, Theodore Bibliander, Peter Cholin, Ralph Guatier* and *Conrad Pelicanus*.

TREMELLIUS, a converted Jew, with *Junius* or *du Jon*, published a very literal Latin Version of the Hebrew Bible with short, critical Notes ; folio, 1575. It has been often reprinted, and was formerly in high esteem. *Father Simon* accuses him unjustly, of putting in *pronouns* where none exist in the Hebrew : had he examined more carefully, he would have found that *Tremellius* translates the *emphatic article* by the *pronoun* in Latin ; and it is well known, that it has this power in the Hebrew language. *Father Simon's* censure is therefore not well founded.

John PISCATOR published a laborious and learned comment on the Old and New Testaments, in 24 vols. 8vo. Herborn, 1601—1616. Not highly esteemed.

John DRUSIUS was an able Commentator ; he penetrated the literal sense of Scripture ; and in his animadversions, Hebrew Questions, Explanations of Proverbs, Observations on the Rites and Customs of the Jews, he has cast much light on many parts of the Sacred Writings. He died at Franeker, in 1616, in the 66th year of his age.

Hugo GROTIUS, or *Hugh le Groot*, has written Notes on the whole of the Old and New Testaments. His learning was very extensive, his erudition profound, and his moderation on sub-

jects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the Sacred Writings. He is perhaps justly suspected of Socinian sentiments, and is in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual. He died in 1645, aged 62 years.

LEWIS DE DIEU wrote animadversions on the Old and New Testaments, in which are many valuable things. He was a profound scholar in Greek, Hebrew, Chaldee, Persian, and Syriac, as his works sufficiently testify. He died at Leyden in 1642.

Desiderius ERASMUS is well known, not only as an able *Editor* of the Greek Testament; but also as an excellent Commentator upon it. The *first Edition* of this *sacred Book* was published by him: and for many years, his Notes served for the foundation of all the Comments that were written on it; and his Latin Version itself, was deemed an excellent Comment on the Text, because of its faithfulness and simplicity. Erasmus was one of the most correct Latin scholars since the Augustan age. He died in 1536. I need not state that in some cases, he appeared so indecisive in his religious creed, that he is both claimed and disavowed by Protestants and Catholics.

JOHN CALVIN wrote a Commentary on all the Prophets and the Evangelists. His part in the Reformation is well known. In many respects his Comments are allowed to be learned and judicious. He was a strenuous advocate for the doctrine of *salvation by grace through faith*, and for what he justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrespective reprobation. This opinion, from the manner in which it has been defended by some, and opposed by others, has tended greatly to the disunion of many Christians, and produced every temper but brotherly kindness and charity. He died in 1564.

Mr. DAVID MARTIN of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short Notes, on both, which contain much good sense, learning and piety, Amsterdam, 1707, 2 vols. folio.

Dr. Henry HAMMOND is celebrated over Europe as a very learned and judicious Divine. He wrote an extensive Comment on the *Psalms* first published in 1659 and on the whole of the *New Testament* in 1653. In this latter Work, he imagines he sees the *Gnostics* every where pointed at; and he uses them as a universal *menstruum* to dissolve all the difficulties in the Text. If I might be allowed the distinction, I would say, that there is much *theology*, but little *practical piety* in his Notes. He died in 1660.

Theodore BEZA, not only published the Greek Testament, but wrote many excellent Notes on it. The best edition of this Work is that printed at Cambridge, folio, 1642.

Dr. Edward WELLS published a very useful Testament in Greek and English, in several parcels, with Notes, from 1709, to 1719; in which, 1. The Greek Text is amended according to the best and most ancient Readings. 2. The common English Translation rendered more agreeable to the original. 3. A Paraphrase explaining the difficult expressions, design of the sacred Writer, &c. 4. Short Annotations. This is a judicious, useful Work.

Of merely critical Comments, on the Greek Testament, the most valuable is that of J. James WETSTEIN, 2 vols. folio, Amsterdam, 1751—2. Almost every peculiar form of speech in the sacred Text, he has illustrated by quotations from the Jewish, Greek and Roman writers.

Mr. HARDY published a Greek Testament with a great variety of useful Notes chiefly extracted

from Poole's Synopsis. The Work is in 2 vols. 8vo. Lond. 1778, and is a very useful companion to every biblical student. It has gone through two editions; and it must be acknowledged, that the Greek Text in both is inexcusably incorrect.

Mr. HENRY AINSWORTH, a Scottish man, made a new Translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, fol. 1639. He was a good Hebrew scholar, and made great use of his rabbinical learning in his Comment, especially on the five books of Moses.

Mr. J. Caryl's Exposition of the book of Job, in two immense vols. folio, 1676; another by *Albert Schultens*; and a third by *Chappelow*, on the same book, contain a vast deal of important matter, delivered, in general, in the dullest and most uninteresting form.

Mr. MATTHEW POOLE, a Non-Conformist Divine, has published a Commentary on the Scriptures, in two vols. folio. The notes, which are mingled with the text, are short, but abound with good sense and sound judgment. He died in Holland, in 1679.

Dr. JOHN LIGHTFOOT was a profound scholar, a sound divine, and pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His Historical, Chronological, and Topographical Remarks on the Old Testament, and his *Talmudical Exercitations* on the New, are invaluable. His works were published in two large vols. folio, 1684. He died in 1675.

On the plan of Dr. Lightfoot's *HORÆ HEBRAICÆ, OR Talmudical Exercitations*, a work was undertaken by *Christian Schoettgenius*, with the title *Horæ Hebraicæ & Talmudicæ in universum Novum Testamentum, quibus horæ Jo. Lightfooti in Libris historicis suppletur, Epistolæ & Apocalypsis eodem modo illustrantur, &c.* Dresdæ 1733, two vols. 4to. This is a learned and useful work and supplies and completes the work of Dr. Lightfoot. The *Horæ Hebraicæ* of *Lightfoot* extend no farther than the First Epistle to the Corinthians; the work of *Schoettgen* passes over the same ground as a *Supplement*, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both scarce and dear.

Mr. RICHARD BAXTER published the New Testament with Notes, 8vo. 1695. The Notes are interspersed with the text, and are very short, but they contain much sound sense and piety.

Dr. SIMON PATRICK, Bishop of Ely, began a Comment on the Old Testament, which was finished by Dr. *Lowth*; to which the New-Testament, by Dr. *Whitby*, is generally added, to complete the work. Dr. *Whitby*'s work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprised in six vols. folio. *Patrick* and *Lowth* are always judicious and solid; and *Whitby* is learned, argumentative, and thoroughly orthodox. The best Comment on the New Testament, taken in all points of view, is certainly that of *Whitby*. He is said to have embraced Socinianism previous to his death, which took place in 1726.

Mr. ANTHONY PURVER, one of the people called Quakers, translated the whole Bible into English, illustrated with critical Notes, which was published at the expense of Dr. J. Fothergill, in 1764, two vols. folio. This work has never been highly valued; and is much less literal, and much less simple, than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect.

The Rev. WILLIAM BURKITT, Rector of Dedham, in Essex, has written a very useful Com-

GENERAL PREFACE.

mentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. MATTHEW HENRY, a very eminent Dissenting Minister, is author of a very extensive Commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. J. Hughes, of Battersea, and the Rev. G. Burder, corrected from innumerable errors which have been accumulating with every edition, is now in the course of publication.

Dr. JOHN GILL, an eminent Divine of the Baptist persuasion, is author of a very diffuse Commentary on the Old and New Testaments, in nine vols. folio. Dr. Gill's work is written always within sight of his particular creed. He was a very learned and good man; but has often spiritualized his text to absurdity; and encumbered it with the most rigid Calvinism and rabbinical learning.

Dr. PHILIP DODDRIDGE's Family Expositor, 4to. 1745, often republished, is (with the exception of his *Paraphrase*) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

To Dr. Z. PEARCE, Bishop of Rochester, we are indebted for an invaluable Commentary and Notes on the Four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to. 1777. The deep learning and judgment displayed in these notes are really beyond all praise.

Dr. CAMPBELL's work on the Evangelists is well known, and universally prized. So is also Dr. MACKNIGHT's Translation of the Epistles, with Notes. Both these works abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. LOCKE and Dr. BENSON are well known in the republic of letters: their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. WESLEY published a Selection of Notes on the Old and New Testaments, in four vols. 4to. Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory: this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of *four volumes*, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted; and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The Notes on the New Testament, which have gone through several editions, are of a widely different description: though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess the happy and rare property of leading the reader immediately to God and his own heart. A New Edition of this work, with considerable additions, has been lately announced by the Rev. Joseph Benson, from whose learning, piety, and theological knowledge, much may be expected, if the confined limits of his plan (one vol. folio) do not prevent him from enriching the work with his own valuable criticisms and observations.

The late unfortunate Dr. WILLIAM DODD published a Commentary on the Old and New Testa-

ments, in three vols. folio, Lond. 1770. It is chiefly taken from the Comment of *Father Calmet*, already described ; but he has enriched his work by many valuable notes, which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from Father Houbigant. This work, on the whole, is by far the best Comment that has yet appeared in the *English* language.

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. Goadby, at Sherborne : it contains many judicious notes ; has gone through several editions ; and while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. THOMAS COKE, LL. D. has lately published a Commentary on the Old and New Testaments, in six vols. 4to. This is in the main, a reprint of the work of Dr. Dodd, with several retrenchments, and some unimportant additions. Though the major part of the *notes* and even the *dissertations* of Dr. Dodd, are here republished *without* the *author's* name ; yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duodecimo*. Of the importance of these see the following sheet of this Preface.

Dr. Coke's Edition is, in general, well printed, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new Edition became necessary ; and had the whole of the original work, with the marginal readings, parallel texts, &c. been preserved, Dr. Coke's publication would have been much more useful.

The Rev. T. SCOTT, Rector of Aston Sandford, has recently published, and is now republishing, a Commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, *to speak plain truth to plain men* ; and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful. I am informed, that this work has been extensively circulated, and has already done much good.

The late Dr. *Priestley* compiled a body of Notes on the Old and New Testaments, in 3 vols. 8vo. published at Northumberland, in America, 1804 : though the Doctor keeps his own creed (*unitarianism*) continually in view, especially when considering those Texts which other religious people adduce in favor of theirs, yet his Work contains many invaluable Notes and Observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures : and to these subjects, few men in Europe were better qualified to do justice.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Campegius Vitringa, who wrote a learned and most excellent Comment on the book of the Prophet Isaiah, in 2 vols. folio ; the best edition of which was printed in 1724. He died in 1722.

Dr. R. LOWTH, Bishop of London, is author of an excellent Work, entitled ISAIAH : *a new translation, with a preliminary Dissertation and Notes critical, philological and explanatory* ; 4to. Lond. 1779, first edition. The preliminary Dissertation contains a fund of rare and judicious criticism. The translation formed by the assistance of the ancient Versions, collated with the best mss. of the Hebrew Text, is clear, simple and yet dignified. The concluding Notes, which shew a profound knowledge of Hebrew criticism, are always judicious, and generally useful.

GENERAL PREFACE.

The late Archbishop of Armagh, Dr. Newcomb, has published a translation of the minor Prophets with learned Notes : it is a good Work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with Notes : not much esteemed.

On the same plan, the Rev. Mr. Blaney translated and published the Prophet Jeremiah with Notes, 1784.

JOHN ALBERT BENGEL, is author of an edition of the New Testament, with *various readings*, and such a judicious division of it into paragraphs, as has never been equalled, and perhaps never can be excelled. He wrote a very learned Comment on the *Apocalypse*, and short Notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensum Cælestium indicatur*. In him were united two rare qualifications—the deepest piety and the most extensive learning.

A Commentary on the same plan, and with precisely the *same title* was published by *Phil. David Burkius*, on the twelve minor Prophets, 4to. Heilbronnæ, 1753, which was followed by his *Gnomon Psalmorum*, 2 vols. 4to. Stutgardiæ, 1760. These are, in many respects, valuable Works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious Bishop of Norwich, *Dr. Horne*, published the Book of Psalms with Notes, which breathe a spirit of the purest and most exalted piety.

HERMAN VENEMA, is known only to me by a Comment on Malachi, some Dissertations on sacred subjects, correct editions of some of Vitringa's Theological Tracts, and a most excellent and extensive *Commentary on the Psalms*, in 6 vols. 4to. printed Leovardiæ, 1762—7. Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, may be justly said of Venema's Commentary on the Book of Psalms ; "There is none like it."

IV. On the FOURTH CLASS, containing Compilations and *critical Collections*, a few words must suffice. Among the *Compilations* may be ranked what are termed *Catena* of the Greek and Latin Fathers : These consist of a connected series of different writers on the same Text. The Work of *Galfridus*, or *Walfridus Strabo*, already described, is of this kind : it contains a *Catena* or connected series of the Expositions of all the Fathers and Doctors prior to his time. A very valuable *Catena* on the Octateuch, containing the Comments of about fifty Greek Fathers, has been published at Leipsic, 1792, in 2 vol. folio : it is all in Greek, and therefore of no use to common Readers. The Work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father *De la Haye*, in what was called the *Biblia Magna*, 1643, 5 vol. folio, and afterwards *Biblia Maxima*, 1660, 19 vol. folio, besides a vast number of critical Dissertations, Prefaces, &c. inserted the whole notes of *Nicholas de Lyra*, *Menochius*, *Gagneus*, *Estius*, and the Jesuit *Tirin*.

Several *minor* compilations of this nature have been made by needy writers who, wishing to get a little money, have, without scruple or ceremony, borrowed from those whose reputation was well established with the public ; and, by taking a little from one, and a little from another, pretended to give the *marrow* of all. These pretensions have been rarely justified : it often requires the genius of a voluminous writer to make a faithful abridgment of his work ; but in most of *these* compilations, the love of money is much more evident than the capacity to do

justice to the original Author; or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. Matthew Henry given birth! every one of which, while professing to lop off his *redundancies*, and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the Author himself.

The most important *Collection* of Biblical Critics ever made, was that formed under the direction of *Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vol. folio, under the title of *CRITICI SACRI*, intended as a companion for the Polyglott Bible, published by Bishop Walton, in 1657. This great work was republished at Amsterdam, with additions, in 12 vol. folio, in 1698. Two volumes, called *Thesauri Dissertationum Elegantiorum, &c.* were printed as a supplement to this work, at Frankfort on the Maine, in 1701—2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it is to be found in the preceding volumes. The work contains a vast variety of valuable materials for Critics, Chronologists, &c.

The principal Critics on the Old Testament, contained in the foreign Edition of this great Collection, which is by far the most complete, are the following:—*Sebastian Munster, Paul Fagius, Francis Vatablus, Claudius Badwellus, Sebastian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Madius, John Drusius, Sextinus Amama, Simeon de Muis, Philip Codurcus, Rodolph Baynus, Francis Forrerius, Edward Lively, David Hæschelius, Hugo Grotius, Christopher Cartwright, and John Price.*

Besides the above, who are regular Commentators on the Old Testament, there are various important *Dissertations* and *Tracts* on the principal subjects in the Law and Prophets, by the following Critics:—*Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentilis, Moses bar Cepha, Christopher Helvicus, John Buteo, Matthew Hostus, Francis Moncæus, Peter Pithæus, George Rittershusius, Michael Rothardus, Leo Allatius, Gasper Varrerius, William Schickardus, Augustin Justinianus, Bend. Arias Montanus, Bon. Corn. Bertramus, Peter Cunæus, Casper Waser, and Edward Brerewood.*

On the New Testament the following Commentators are included:—*Sebastian Munster, Laurentius Valla, James Revius, Desiderius Erasmus, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Madius, Nicolas Zegerus, Lucas Brugensis, Henry Stephens, John Drusius, Joseph Scaliger, Isaac Casaubon, John Camero, James Capellus, Lewis Capellus, Otho Gualtperius, Abraham Schultetus, Hugo Grotius, and John Pricæus.*

Dissertations on the most important subjects in the New Testament, inserted here, were written by *Lewis Capellus, Nicolas Faber, William Klebilius, Marquard Freherus, Archbishop Usher, Matthew Hostus, I. A. Vander-Linden, Claudius Salmasius* under the feigned name of *Johannes Simplicius, James Gothofridus, Philip Codurcus, Abraham Schultetus, William Ader, John Drusius, Jac. Lopez Stunica, Desider. Erasmus, Angelus Caninius, Peter Pithæus, Nicephorus Patriarch of Constantinople, Adriani Isagoge cum notis Dav. Hæschelii, B. C. Bertram, Anton. Nebrissensis, Nicolas Fuller, Samuel Petit, John Gregory, Christ. Cartwright, John Cloppenburg, and Pet. Dan. Huet.* Those marked in *Italics*, are not included in the Critics on the Old Testament. The *Thesaurus Dissertationum Elegantiorum*, published as a Supplement to this Work,

by *Theod. Hasæus* and *Conrad Ikenius*, in two volumes, folio, contains upwards of *one hundred and fifty* additional Writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. *Matthew Poole*, whose *English Comment* has been already noticed, conceiving that the CRITICI SACRI might be made more useful by being methodized; with immense labour, formed the work well known among Divines, by the title of *Synopsis Criticorum*, a general view of the Critics, viz. those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vol. folio. Here, the Critics no longer occupy *distinct* places as they do in the *Critici Sacri*, but are all consolidated, one general Comment being made out of the whole; the names of the Writers being referred to by their initials in the margin. To the Critics above named, Mr. Poole has added several others of equal note, and he refers also to the most important *Versions*, both ancient and modern. The learned Author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the *Critici Sacri*; but no man, who is acquainted with both works, will ever prefer the *Synopsis* to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the sacred writings; which for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The *Polyglott*, 6 vol. folio; begun in 1653, and finished in 1657. 2. The *Critici Sacri*, in 9 vol. folio, 1660. 3. *Castell's Heptaglott* Lexicon, compiled for the *Polyglott Bible*, 2 vol. folio, 1669. And 4. The *Synopsis Criticorum*, 5 vol. folio; begun in 1669, and finished in 1674. These works, printed in *Hebrew, Chaldee, Samaritan, Syriac, Arabic, Ethiopic, Persian, Greek, and Latin*, forming twenty-two vast volumes, folio, were begun and finished in the city of LONDON, by the *industry* and at the *expense* of a few English Divines and Noblemen, in the comparatively short compass of about twenty years! To complete its eminence in *Biblical Literature*, and to place itself at the head of all the cities in the universe, *London* has only to add a *new and improved* Edition of its own POLYGLOTT.

To the above list might be added those, who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman Classics; among which the following are worthy of particular regard: *Jo. Tobiaë KREBSII* Observationes in Nov. Testam. & *Flav. JOSEPHO*, 8vo. Lips. 1754. *Geo. Dav. KYPKE* Observationes in Novi Fœderis Libros, ex *auctoribus*, potissimum *Græcis*, &c. 2 vol. 8vo. Vratislaviæ, 1755. *Georgii RAPHELII* Annotationes in *Sacram Scripturam*, &c. Lugd. 1747, 2 vol. 8vo. *Krebs* throws much light on different facts and forms of speech in the New Testament, by his quotations from Josephus. *Kypke* does the same, by an appeal to the Greek Writers in general. And *Raphelius* gives historical elucidations of the Old, and philological observations on the New Testament, drawn particularly from *Xenophon, Polybius, Arrian*, and *Herodotus*.

To these might be added several excellent names who have rendered considerable services to sacred Literature and Criticism by their learned labours: Sir *Norton Knatchbull's* Observations, *Hallett's* Critical Notes, *Bowyer's* Conjectures, *Leigh's* Annotations, &c. &c. to whom may be added those who have illustrated innumerable passages, obscure and difficult, in Lexicons and Dictionaries for the Hebrew Bible and Greek Testament, *Buxtorf, Cocceius, Mintert, Pasor*,

Schoettgenius, Stockius, Krebs, Calmet, Michaelis, Edward Leigh, Schulz, Dr. Taylor, Shleusner, and Parkhurst; a particular account of which would far exceed the limits of this Preface.

Having said thus much on Commentaries in general, it may be necessary to give some account of that now offered to the public, the reasons on which it has been undertaken, and the manner in which it has been compiled.

The WORK which is now offered to the public has long occupied a considerable share of my attention and studies. Indeed I may say, that to understand the Sacred Writings and to illustrate them, has been the principal object of the last thirty years of my life. Perhaps a short history of the rise and progress of the present work may not be unacceptable to the reader. At an early age I took for my motto, Prov. xviii. 1. *Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.* Being convinced that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my *desire* to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to *separate myself* from every pursuit that did not lead at least indirectly to the accomplishment of this end; and while *seeking and intermeddling with* different branches of human knowledge, I put each study under contribution to the object of my pursuit; endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first, I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But as I proceeded, I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1785 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament; as I found that this truly venerable Version was that to which the Evangelists and Apostles appear to have had constant recourse, and from which in general they make their quotations. The study of this Version served more to illuminate and expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment; I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the MSS. and collections from MSS. to which I could have access. Scarcely had I projected this work, when I was convinced that another was *previously necessary*, viz. a careful perusal of the *original Text*. I began this work; and soon found that it was perfectly possible to *read*, and not understand. Under this conviction, I sat down determining to *translate* the whole, before I attempted any comment, that I might have the Sacred Text the more deeply impressed on my memory.

I accordingly began my translation; collating the *original Text* with all the *ancient* and with several of the *modern Versions*; carefully weighing the value of the most important *various readings* found in those Versions, as well as those which I was able to collect from the most authentic copies of the Greek Text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years:—Having returned to

it when a state of comparative convalescence took place, I found I had not gone through the whole of my *preliminary* work. The New Testament I plainly saw was a *Comment* on the Old ; and to understand *such* a comment, I knew, it was absolutely necessary to be well acquainted with the original *Text*. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance ; intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life, and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year and two months* ; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work, it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned Book in the universe, replete with allusions to arts that are lost,—to nations that are extinct,—to customs that are no longer observed,—and abounding in modes of speech and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed ; but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original Texts and Versions ; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance ; though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished, I began my comment on the four Gospels ; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth Evangelist, till eighteen months after its commencement. Previously to this, I had purposed to commit what I had already done to the press ; but when I had all my arrangements made, a specimen actually set up and printed, and advertisements circulated ; a sudden rise in the price of paper, which I fondly hoped would not be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures, by a friend, was extensively announced : As I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work which, for aught I then knew, might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched ; and still finding from the call of many judicious friends, and especially of my Brethren in the Ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced ; I have, after much hesitation, made up my mind, and in the name of God, with a simple desire to add my mite to the treasury, having recommenced the revisal and improvement of my papers, now present them to the public ; heartily glad that Divine Providence has so ordered it, that the publication has been hitherto delayed ; as the years, which have elapsed since my first intention of printing, have afforded me a more ample opportunity to reconsider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world, at a time when works of a similar nature abound ; I would simply answer, I wish to do a little

good also, and contribute *my* quota to enable men the better to understand the records of their salvation. That I am in hostility to no Work of this kind, the preceding pages will prove; and I have deferred my own, as long as in prudence I can. My tide is turned; life is fast ebbing out; and what I do in this way, I must do *now*, or relinquish the design for ever. This I would most gladly do; but I have been too long and too deeply pledged to the Public, to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all, God's speed. I also will shew my opinion of these Divine Records, and do a little in the same way. I wish to assist my fellow-labourers in the vine-yard, to lead men to HIM who is the fountain of all excellence, goodness, truth, and happiness,—to magnify his LAW and make it honourable,—to shew the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world,—to prove that GOD's great design is to make his creatures happy; and that such a salvation as it becomes GOD to give, and such as man needs to receive, is within the grasp of every human soul. He who carefully and conscientiously receives the truths of Divine Revelation, not merely as a *creed*, but in reference to his *practice*, cannot fail being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my Work. I do not say that the principles contained in *my creed*, and which I certainly have not studied to conceal, are *all* essentially necessary to every man's salvation; and I should be sorry to unchristianize any person, who may think he has scriptural evidence for a faith in several respects different from mine; I am sure that all sincere Christians are agreed on what are called the essential Truths of Divine Revelation; and I feel no reluctance to acknowledge, that men, eminent for wisdom, learning, piety, and usefulness, have differed among themselves and from me, in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other.

Of the COPY of the sacred text used for this work, it may be necessary to say a few words. It is stated in the title, that the Text “is taken from the most correct copies of the present authorized version.” As several use this term, who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds to King James I. in the Conference held at *Hampton-Court*, 1603, that a New Translation, or rather a revision of what was called the *Bishop's Bible*, printed in 1568, should be made. *Fifty-four* Translators, divided into *six* companies, were appointed for the accomplishment of this important work. *Seven* of these appear to have died before the work commenced, as only *forty-seven* are found in Fuller's List. The *names* of the *persons*, the *places* where employed, and the proportion of *work* allotted to each company, and the *rules* laid down by King James for their direction, I give from Mr. Fuller's Church History, Book x. p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds's request in the Hampton-Court Conference, and King James's answer.

Dr. *Reynolds*. “May your Majesty be pleased that the Bible be new translated: such as are extant not answering the original.” [*Here he gave a few examples.*]

Bishop of London. “If every man's humour might be followed, there would be no end of translating.”

The *King*. "I profess I could never yet see a Bible well translated in English ; but I think, that of all, that of *Geneva* is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned in both Universities ; then reviewed by the Bishops ; presented to the *Privy Council* ; lastly, ratified by Royal authority, to be read in the whole Church, and no other."

The Bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the King, and that he appeared determined to have it executed. In consequence of this Resolution, the following learned and judicious men were chosen for the execution of this work.

- WESTMINSTER.** Doctor *Andrews*, Fellow and Master of *Pembroke Hall*, in *Cambridge* ; then Dean of *Westminster*, after Bishop of *Winchester*.
 10. Dr. *Overall*, Fellow of *Trinity Coll.* Master of *Kath. Hall*, in *Cambridge* ; then Dean of *St. Paul's*, after Bishop of *Norwich*.
 The *Pentateuch* : Dr. *Saravia*.
 the Story from Dr. *Clarke*, Fellow of *Christ Coll.* in *Cambridge*, Preacher in *Canterbury*.
Joshua, to the Dr. *Laifield*, Fellow of *Trin.* in *Cambridge*, Parson of *St. Clement Dunes*.
 first Book of the Being skilled in architecture, his judgment was much relied on for
Chronicles ex- the fabric of the Tabernacle and Temple.
 clusively. Dr. *Leigh*, Archdeacon of *Middlesex*, Parson of *All-hallows, Barking*.
 Master *Burgley*.
 Mr. *King*.
 Mr. *Thompson*.
 Mr. *Bedwell*, of *Cambridge*, and (I think) of *St. John's*, Vicar of *Tottenham*,
 nigh London.
- CAMBRIDGE.** Master *Edward Lively*.
 8. Mr. *Richardson*, Fellow of *Emman.* after D. D. Master, first of *Peter-house*,
 From the First of then of *Trin. Coll.*
 the *Chronicles*, with Mr. *Chaderton*, after D. D. Fellow, first of *Christ Coll.* then Master of
 the rest of the *Emmanuel*.
 Story, and the Mr. *Dillingham*, Fellow of *Christ Coll.* beneficed at——in *Bedfordshire*,
Hagiographa, where he died a single and a wealthy man.
 viz. *Job, Psalms,* Mr. *Andrews*; after D. D. brother to the Bishop of *Winchester*, and Master
Proverbs, Canticles, of *Jesus Coll.*
Ecclesiastes. Mr. *Harrison*, the Rev. Vice-master of *Trinity Coll.*
 Mr. *Spalding*, Fellow of *St. John's*, in *Cambridge*, and Hebrew Professor
 therein.
 Mr. *Bing*, Fellow of *Peter-house*, in *Cambridge*, and Hebrew Professor
 therein.

GENERAL PREFACE.

xix

OXFORD.

7.

The four greater
Prophets, with the
Lamentations, and
the twelve lesser
Prophets.

Dr. *Harding*, President of *Magdalen Coll.*
Dr. *Reynolds*, President of *Corpus Christi Coll.*
Dr. *Holland*, Rector of *Exeter Coll.* and King's Professor.
Dr. *Kilby*, Rector of *Lincoln Coll.* and *Regius* Professor.
Master *Smith*, after D. D. and Bishop of *Gloucester*. He made the learned and religious Preface to the Translation.
Mr. *Brett*, of a worshipful family, beneficed at *Quainton*, in *Buckinghamshire*.
Mr. *Fairclowe*.

CAMBRIDGE.

7.

The Prayer of
Manasseh, and
the rest of the
Apocrypha.

Dr. *Duport*, Prebend of *Ely*, and Master of *Jesus Coll.*
Dr. *Braithwait*, first, Fellow of *Emmanuel*, then Master of *Gonvil* and *Caius Coll.*
Dr. *Radclyffe*, one of the Senior Fellows of *Trin. Coll.*
Master *Ward*, *Emman.* after D. D. Master of *Sidney Coll.* and *Margaret Professor*.
Mr. *Downs*, Fellow of *St. John's Coll.* and Greek Professor.
Mr. *Boyse*, Fellow of *St. John's Coll.* Prebend of *Ely*, Parson of *Boxworth*, in *Cambridgeshire*.
Mr. *Ward*, Regal, after D. D. Prebend of *Chichester*, Rector of *Bishop Waltham*, in *Hampshire*.

OXFORD.

8.

The Four *Gospels*,
Acts of the *Apostles*,
Apocalypse.

Doctor *Ravis*, Dean of *Christ-church*, afterwards Bishop of *London*.
Dr. *Abbot*, Master of *University Coll.* afterwards Archbp. of *Canterbury*.
Dr. *Eedes*.
Mr. *Thompson*.
Mr. *Savill*.
Dr. *Peryn*.
Dr. *Ravens*.
Mr. *Harmer*.

WESTMINSTER.

7.

The *Epistles* of
St. Paul, and the
Canonical Epistles.

Doctor *Barlowe*, of *Trinity Hall*, in *Cambridge*, Dean of *Chester*, after Bishop of *London*.
Dr. *Hutchenson*.
Dr. *Spencer*.
Mr. *Fenton*.
Mr. *Rabbet*.
Mr. *Sanderson*.
Mr. *Dacins*.

“ Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

GENERAL PREFACE.

1. The ordinary Bible read in the Church, commonly called the *Bishop's Bible*, to be followed, and as little altered as the original will permit.
2. The names of the Prophets, and the Holy Writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, viz. as the word (*Church*) not to be translated *Congregation, &c.*
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.
5. The division of the Chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.
8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful on this point.
10. If any one company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at *Westminster, Cambridge, or Oxford.*
13. The Directors in each company to be the Deans of *Westminster* and *Chester* for that place; and the King's Professors in Hebrew and Greek in each University.
14. These Translations to be used, when they agree better with the text than the Bishop's Bible itself, viz.

Tindal's,
Matthews',
Coverdale's,
Whitchurch,
Geneva.

Besides the said directions before-mentioned, three or four of the most ancient and grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-chancellor

upon conference with the rest of the heads, to be overseers of the Translations, as well Hebrew as Greek, for the better observation of the *fourth* rule above specified.

“And now, after long expectation and great desire,” says Mr. Fuller, “came forth the new translation of the Bible (most beautifully printed) by a *select* and *competent* number of *Divines* appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for convenient slowness) had expended almost *three years* in the Work, not only examining the *channels* by the *fountain*, translations with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French and Dutch (German) languages. These, with *Jacob*, rolled away the stone from the mouth of the well of life: so that now, even *Rachel's* weak women may freely come both to *drink* themselves, and, *water the flocks* of their *families* at the same.”

“Leave we then those worthy men now all gathered to their fathers, and gone to God, however they were requited on earth, well rewarded in heaven for their worthy Work. Of whom, as also of that gracious KING that employed them, we may say, *Wheresoever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*”

The character of James the *First* has been greatly under rated. In the Hampton-Court Conference he certainly shewed a clear and ready comprehension of every subject brought before him; extensive reading, and a remarkably sound judgment. For the *best Translation* into any language, we are indebted under God to King James, who was called a *hypocrite* by those who had no *religion*; and a *pedant* by persons who had not half his *learning*. Both piety and justice require, that while we are thankful to God for the gift of his word, we should revere the memory of the man, who was the instrument of conveying the water of life, through a channel by which its purity has been so wonderfully preserved.

Those who have compared most of the European Translations with the Original, have not scrupled to say, that the *English Translation of the Bible, made under the direction of King James the first, is the most accurate and faithful of the whole*. Nor is this its only praise; the Translators have seized the very *spirit* and *soul* of the Original, and expressed this almost every where, with pathos and energy. Besides, our translators have not only made a *standard Translation*; but they have made their Translation the *standurd of our language*: the English tongue in their day was not equal to such a work—“but God enabled them to stand as upon mount *Sinai*,” to use the expression of a learned friend, “and *crane up* their country's language to the dignity of the originals, so that after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The *Original* from which it was taken, is, alone, superior to the Bible translated by the authority of King James.” This is an opinion, in which my heart, my judgment and my conscience coincide.*

* It is not unknown that, at the Hampton-Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *Liturgy* then in common use, as well as in the *Bible*. These however were in general objected

This Bible was begun in 1607, but was not completed and published till 1611 ; and there are copies of it which in their title-pages, have the dates 1612 and 1613. This Translation was corrected, and many parallel texts added, by Dr. Scattergood, in 1683 ; Dr. Lloyd, Bishop of London,

to by the King, and only a few changes made, which shall be mentioned below. While on this part of the subject, it may not be unacceptable to the Reader to hear how the present *Liturgy* was compiled ; and who the persons were to whom this work was assigned : a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word *Liturgy* *Λειτουργία*, from *λειτουργία*, *prayer*, and *εργον*, *work*, signifies literally the *work* or *labour* of *prayer* or *supplication* ; and he who *labours* not in his prayers, prays not at all : and from *λειτουργία*, *prayers*, comes *Litany*, *Λιτανεία*, *supplication*, a *collection of prayers* in the *Liturgy*, or public Service of the Church. Previous to the reign of Henry VIII. the *Liturgy* was all said or sung in *Latin*, except the *Cred*, the *Lord's Prayer*, and the *Ten Commandments*, which, in 1536, were translated into English for the use of the common people, by the King's command. In 1545, "the *Liturgy* was also permitted in *English* ;" as Fuller expresses it, "and this was the farthest *pace* the reformation *stept* in the reign of Henry the Eighth."

In the first year of Edward VI. 1547, it was recommended to certain grave and learned Bishops and others, then assembled by order of the King, at Windsor Castle, to draw up a *Communion Service*, and to revise and reform all other offices in the Divine Service : this service was accordingly proposed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other Lords of the Council. The persons who compiled this work were the following :

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| <ol style="list-style-type: none"> 1. THOMAS CRANMER, Archbishop of <i>Canterbury</i>. 2. <i>George Day</i>, Bishop of <i>Chichester</i>. 3. <i>Thomas Goodrick</i>, Bishop of <i>Ely</i>. 4. <i>John Skip</i>, Bishop of <i>Hereford</i>. 5. <i>Henry Holbeach</i>, Bishop of <i>Lincoln</i>. 6. NICHOLAS RIDLEY, Bishop of <i>Rochester</i>. 7. <i>Thomas Thirlby</i>, Bishop of <i>Westminster</i>. 8. Doctor <i>May</i>, Dean of <i>St. Paul's</i>. | <ol style="list-style-type: none"> 9. <i>John Taylor</i>, then Dean, afterwards Bishop of <i>Lincoln</i>. 10. Doctor <i>Haines</i>, Dean of <i>Exeter</i>. 11. Doctor <i>Robinson</i>, afterwards Dean of <i>Durham</i>. 12. Doctor <i>John Redman</i>, Master of <i>Trinity College</i>, <i>Cambridge</i>. 13. Doctor <i>Richard Cox</i>, then Almoner to the King, and afterwards Bishop of <i>Ely</i>. |
|---|--|

It is worthy of remark, that as the *first translators* of the Scriptures into the *English language*, were several of them, persecuted unto death by the Papists, so, some of the chief of those who translated the *Book of Common Prayer*, (Archbishop *Cranmer* and Bishop *Ridley*,) were burnt alive by the same faction.

This was what Mr. Fuller calls the *first Edition of the Common Prayer*. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *Commemoration of the Dead*, the use of *Chrism*, and *Extreme Unction*, it was ordered by a Statute in Parliament (5 and 6 of Edward VI.) that it should be faithfully and godly perused, explained, and made fully perfect. The chief alterations made in consequence of this order were these : the *General Confession* and *Absolution* were added, and the *Communion Service* was made to begin with the *Ten Commandments* ; the use of *Oil* in *Confirmation* and *Extreme Unction* were left out, also *Prayers for the Dead*, and certain expressions that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the *Communion Service* was intrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this *Liturgy* was abolished, and the *Prayer Book* as it stood in the last year of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former *Liturgy* was restored, but it was subjected to a further revision, by which some few passages were altered, and the petition in the *Litany* for being delivered from the tyranny and all the detestable enormities of the Bishop of Rome, left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done it was presented to Parliament, and by them received and established, and the Act for Uniformity, which is usually printed with the *Liturgy*, published by the Queen's authority, and sent throughout the nation. The persons employed in this revision were the following :

in 1701 ; and afterwards by Dr. Paris, at Cambridge : but the most thorough revision was made by Dr. *Blayney*, in the year 1760, under the direction of the Vice-chancellor and Delegates of the University of Oxford ; in which, 1. the *punctuation* has been thoroughly revised ; 2. the *words* printed in *Italics* examined, and corrected by the Hebrew and Greek originals ; 3. the *proper names*, to the etymology of which *allusions* are made in the text, translated, and entered in the margin ; 4. the *heads* and *running titles* corrected ; 5. some material errors in the *chronology* rectified ; and, 6. the *marginal references* re-examined, corrected, and their number greatly increased. Copies of this revision are those which are termed above, *the most correct copies of the present authorized version* ; and it is this revision, *re-collated, re-examined, and corrected* from typographical inaccuracies, in a great variety of places, that has been followed for the *text* prefixed to these *notes*. But, besides these corrections, I have found it necessary to re-examine all the *Italics* ; by those, I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our Translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of the English language. In these I found gross corruptions, particularly where they have been changed for roman characters, whereby words have been attributed to God which he never spoke.

The *Punctuation*, which is a matter of no small importance to a proper understanding of the sacred Text, I have examined with the greatest care to me possible : by the insertion of commas where there were none before, putting semicolons for commas, the better to distinguish the members of the sentences ; changing colons for semicolons, and vice versa ; and full points for

1. Master *Whitehead*, once Chaplain to Queen *Anna Bullen*.
2. *Matthew Parker*, afterwards Archbishop of *Canterbury*.
3. *Edmund Grindall*, afterwards Bishop of *London*.

4. *Richard Cox*, afterwards Bishop of *Ely*.
5. *James Pilkington*, afterwards Bishop of *Durham*.
6. Doctor *May*, Dean of *St. Paul's* and Master of *Trinity College, Cambridge*.
7. Sir *Thomas Smith*, Principal Secretary of State.

Of these Drs. *Cox* and *May* were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1603, another revision took place, and a few alterations were made, which consisted principally in the *addition* of some *prayers* and *thanksgivings*, some *alteration* in the *Rubrics* relative to the office of Private Baptism, and the *addition* of that *part* of the *Catechism* which contains the *Doctrine of the Sacraments*.

In this state the Book of Common Prayer continued till the reign of Charles II. who, the 25th of October, 1660, "granted his Commission under the Great Seal of England, to several Bishops and Divines, to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer." In the following year, the King assembled the convocations of both the Provinces of *Canterbury* and *York*, and "authorized the Presidents of those Convocations, and other, the Bishops and Clergy of the same, to review the said Book of Common Prayer," &c. requiring them, "after mature consideration, to make such alterations and additions as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published with the *Act of Uniformity* in the 14th of Charles II. 1661 : since which time it has undergone no farther revision. This is a short history of a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times.

It would be disingenuous not to acknowledge, that the chief of those Prayers were in use in the Roman Catholic Church, from which the Church of England is reformed : and it would betray a want of acquaintance with Ecclesiastical Antiquity, to suppose that those Prayers and Services originated in that Church, as several of them were in use from the first ages of Christianity, and many of the best of them, before the name of *Pope* or *Popery* was known in the earth.

colons, I have been in many instances, enabled the better to preserve and distinguish the sense, and carry on a narration to its close without interrupting the reader's attention by the intervention of improper stops.

The *References* I have in many places considerably augmented, though I have taken care to reprint all that Dr. Blayney has inserted in his edition, which I scruple not to say are the best collection ever edited; and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *Chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions, I have found much difficulty; that this was never done in any edition of the Bible hitherto offered to the Public, with any tolerable correctness, every person acquainted with the subject must acknowledge. I have endeavoured carefully to fix the date of each transaction *where* it occurs, (and where it could be ascertained) shewing throughout the whole of the Old Testament, the year of the World, and the year before Christ, when it happened. From the beginning of Joshua, I have introduced the years before the *building of Rome* till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these *Æras* are of the utmost use to all who read the sacred Writings, connected with the histories of the times, and peoples, to which they frequently refer. And who that reads his Bible, will not be glad to find at what time of the sacred History, those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification which the present Work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best Chronologists.

In the *Pentateuch*, I have not introduced either the years of Rome or the *Olympiads*: because the transactions related in the Mosaic writings, are in general too remote from these *Æras*, to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*.

As to *Marginal Readings*, I could, with very little trouble, have added many hundreds, if not thousands: but as I made it a point of conscience strictly to adhere to the *present authorized Version* in the text, I felt obliged, by the same principle, scrupulously to follow the *Marginal Readings* without adding or omitting even *one*. Had I inserted *some of my own*, then my Text would be no longer the *Text of the authorized Version*, but an *altered Translation*, for the *Marginal Readings* constitute an integral part, properly speaking, of the authorized Version; and to add any thing, would be to *alter* this Version, and to omit any thing would be to render it *imperfect*. When Dr. Blayney revised the present Version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which reference is made in the Text, so scrupulous was he of making any change in this respect, that he submitted all his proposed alterations to a select Committee of the University of Oxford, the Vice-chancellor of Hertford College, and Mr. Professor *Wheler*; nor was even the slightest change made but by their authority. All this part, as well as the entire Text, I must therefore, to be consistent with my Proposals, leave conscientiously as I found them, typographical errors and false italics excepted. Whatever *emendations* I have proposed, either from myself or others, I have included among the *Notes*.

That the *Marginal Readings* in our authorized Translation are essential to the integrity of the Version itself, I scruple not to assert; and they are of so much importance, as to be in several instances preferable to the *Textual Readings* themselves. Our conscientious Translators, not being able, in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the Text, adopted the measure of receiving *both*, placing one in the margin and the other in the *Text*; thus leaving the Reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the *Marginal Readings* are essential to our Version; and I have found on collating many of them with the Originals, that those in the *Margin* are to be preferred to those in the *Text*, in the proportion of at least *eight to ten*.

To the *Geography* of the sacred Writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c. &c. but in several instances, I have not been able to satisfy myself. I have given these opinions which appeared to me to be best founded; taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the Reader's indulgence not only in reference to the work in general, but in respect to several points both in the Scripture *Geography* and *Chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains, to make every thing as correct and accurate as possible, and hope I may, without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man, of a great work: "For negligence or deficiency, I have perhaps not need of more apology than the nature of the work will furnish: I have left that inaccurate, which *can never be made exact*; and that imperfect, which *can never be completed*."—JOHNSON. For particulars under these heads, I must refer to Dr. *Hales's* elaborate and useful work, entitled, *A New Analysis of Chronology*, 2 vols. 4to, 1809—10.

The *Summaries* to each Chapter are entirely written for the purpose, and formed from a careful examination of the Chapter, verse by verse, so as to make them a faithful Table of Contents, constantly referring to the verses themselves. By this means all the subjects of each Chapter may be immediately seen, so as, in many cases, to preclude the necessity of consulting a Concordance.

In the *Heads* or Head-lines to each Page, I have endeavoured to introduce, as far as the room would admit, the chief subject of the columns underneath; so as immediately to catch the eye of the Reader.

Quotations from the original Texts I have made as sparingly as possible: those which are introduced, I have endeavoured to make plain by a literal translation, and by putting them in European characters. The Reader will observe, that though the *Hebrew* is here produced *without the points*, yet the reading given in European characters, is *according to the points*, with very few exceptions. I have chosen this *middle way* to please, as far as possible, the opposers and friends of the *Masoretic* system.

The *Controversies* among religious people I have scarcely ever mentioned: having very seldom referred to the Creed of any sect or party of Christians: nor produced any opinion, merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*; and maintain *what I believe to be the truth*, but scarcely ever in a *controversial* way. I think it quite possible to give my own views of the Doctrines of the Bible, without introducing a single sentence at

which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct.*

It may be expected by some, that I should enter at large into the proofs of the *authenticity of Divine Revelation*.—This has been done amply by others; and their works have been published in every form, and with a very laudable zeal, spread widely through the Public: on this account, I think it unnecessary to enter professedly into the subject. The different portions of the Sacred Writings, against which the shafts of infidelity have been levelled, I have carefully considered; and I hope, sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *Reflexions*, as these do not properly belong to the province of the *Commentator*. It is the business of the *Preacher*, who has the literal and obvious sense before him, to make *Reflexions* on select passages, providential occurrences, and particular histories; and to apply the *Doctrines* contained in them, to the hearts and practices of his hearers. The chief business of the *Commentator* is critically to examine his *Text*, give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import; illustrate local and provincial customs, manners, idioms, laws, &c. and from the whole, to collect the great design of the inspired writer.

Many are of opinion, that it is an easy thing to write *Reflexions* on the Scriptures.—My opinion is the reverse: *common-place* observations which may arise on the surface of the letter, may be easily made by any person possessing a little common sense, and a measure of piety; but *Reflexions*, such as *become the Oracles of God*, are properly *inductive reasonings* on the *facts* stated, or the *doctrines* delivered, and require not only a clear head, and a sound heart, but such a compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, and where several causes are at work, to ascertain their *respective results*, so that every effect may be attributed to its true cause, falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of *Spiritualizers*, *Metaphor-men*, and *Allegorists*, pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write—*Reflexions* without end. The former description of *Reflexions* I rarely attempt for want of adequate powers; the latter, my reason and conscience prohibit—Let this be my excuse with the intelligent and pious Reader. I have, however, in this way, done what I could. I have generally, at the close of each chapter, summed up in a few particulars, the *facts* or *doctrines* contained in it; and have endeavoured to point out to the Reader, the spiritual and practical use he should make of them. To these *inferences*, *improvements*, or whatever else they may be called,

* Some Gentlemen who can know nothing of my Work, because they have never seen one line of it, have expressed, "great anxiety to see it published, that they might tear it to pieces!" I should not have believed that so unprincipled a man could be found, professing to be a Christian *Minister*, had I not happened to be in the place (unknown) where one of these Gentlemen was declaring it to another. It is not difficult to *hit blots*; and no doubt, with all my conscientious care, my Work will furnish butts enow of this kind for the unprincipled and the malevolent to shoot at; from such as the above, candid criticism can never be expected, who, in opposition to every dictate of justice and mercy, condemn without hearing:—and to serve a *party* or a *system*, sacrifice decency, propriety, honour, and conscience. For the credit of the land, and particularly for the honour of the *Christian Ministry*, I hope few such characters as these are to be found.

I have given no specific name, and of them can only say, that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time, I beg leave to inform him, that I have not deferred spiritual uses of important Texts to the end of the chapter: where they should be noticed in the occurring verse, I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original* VERSIONS of the Sacred Writings, which have been often consulted, and to which occasional references are made in the ensuing Work. These are the *Samaritan*, *Chaldaic*, *Æthiopic*, *Septuagint*, with those of *Aquila*, *Symmachus*, and *Theodotion*; the *Syriac*, *Vulgate*, *Arabic*, *Coptic*, and *Persian*.

1. The SAMARITAN Version differs widely from the *Samaritan Text*; the latter is pure Hebrew, in what are called the Samaritan Characters; the former is a literal version of the Hebrew-Samaritan Text, into the Chaldaico-Samaritan Dialect. When this was done it is impossible to say, but it is allowed to be very ancient, considerably prior to the Christian Æra. The language of this version is composed of pure Hebrew, Syro-Chaldaic, and Cuthite terms. It is almost needless to observe, that the Samaritan Text and Samaritan Version extend no farther than the five books of MOSES: as the Samaritans received no other parts of the Sacred Writings.

2. The CHALDAIC Version or TARGUMS have already been described among the Commentators, in the preceding pages. See page ii.

3. The SEPTUAGINT Translation, of all the Versions of the Sacred Writings, has ever been deemed of the greatest importance by *competent* judges. I do not, however, design to enter into the controversy concerning this venerable Version: the history of it by Aristæus I consider, in the main, to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the Fathers, that “*Seventy or Seventy-two Elders*, six out of each of the twelve Tribes, were employed in the work: that each of these translated the whole of the Sacred Books from Hebrew into Greek, while confined in separate cells in the Island of Pharos;” or that they were so particularly inspired by God, that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the *same*, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words. I believe that the five books of Moses, the most correct and accurate part of the whole work, were translated from the Hebrew into Greek in the time of *Ptolomy Philadelphus* King of Egypt, about 285 years before the Christian Æra: that this was done, not by *seventy-two*, but probably by *five* learned and judicious men; and that when completed, it was examined, approved, and allowed as a faithful Version, by the *seventy or seventy-two Elders*, who constituted the *Alexandrian Sanhedrin*: and that the other books of the Old Testament were done at different times, by different hands, as the necessity of the case demanded, or the Providence of God appointed. It is pretty certain, from the quotations of the *Evangelists*, the *Apostles*, and the *Primitive Fathers*, that a *complete version* into Greek of the whole Old Testament, probably called by the name of the *Septuagint*, was made, and in use before the Christian Æra: but it is likely that some of the books of that ancient version are now lost; and that some others which now go under the name of the Septuagint, were the production of times posterior to the Incarnation.

4. Under the word *Targum*, or *Chaldee Version*, are included the Targum of *Onkelos*, *Jonathan*, and that of *Jerusalem*, for an account of which see page ii of this Preface.

5. The Greek Versions of *Aquila*, *Symmachus*, and *Theodotion* are frequently referred to. Aquila was first a *Heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old

Testament into Greek, so very literal, that St. Jerom said, it was a good *Dictionary* to give the genuine meaning of the Hebrew words. He finished and published this work in the twelfth year of the reign of the Emperor Adrian, A. D. 128.

6. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek, merely to serve his own party: but from what remains of his Version it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 180. All this Translation is lost, except that of the Prophet *Daniel*, and some *Fragments*.

7. *Symmachus* was originally a *Samaritan*, but became a convert to Christianity, as professed by the *Ebionites*. In forming his translation, he appears to have aimed at giving the *sense* rather than a *literal Version* of the Sacred Text. His work seems to have been completed about A. D. 200.

These three Versions were published by Origen, in his famous work entitled *Hexapla*, of which they formed the *third*, *fourth*, and *sixth* columns. All the remaining fragments have been carefully collected by Father Montfaucon, and published in a work entitled *Hexapla Origenis quæ supersunt, &c.* Paris, 1713, 2 vols. folio.

8. The *Æthiopic* Version comprehends only the New Testament, the *Psalms*, some of the minor Prophets, and a few fragments of other books. It was probably made in the *fourth* Century.

9. The *Coptic* Version includes only the five Books of Moses, and the New Testament. It is supposed to have been made in the *fifth* Century.

10. The *Syriac* Version is very valuable and of great authority. It was probably made as early as the *second* Century.

11. The *Vulgate* or Latin Version was formed by *Saint Jerom* at the command of Pope *Damasus*, A. D. 384. Previous to this, there were a great number of Latin Versions made by different hands, extremely corrupt, and self-contradictory. These Versions have the general name of the old *Itala* or *Antehieronymian*. Jerom appears to have formed his Text, in general, out of these; collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The New Testament he is supposed to have taken wholly from the Original Greek: yet there are sufficient evidences that he often regulated even this Text by the ancient Latin Versions.

12. The *Arabic* is not a very ancient Version; but is of great use in ascertaining the signification of several Hebrew words and forms of speech.

13. The *Persian* includes only the five Books of Moses, and the four Gospels. The former was made from the Hebrew Text, by a Jew named *Yacoub Toosee*: the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yusuf Ibn Ibraheem al Tubreezee*, about the year of our Lord 1341.

These are the principal Versions which are deemed of authority in settling controversies relative to the Text of the Original. There are some others, but of less importance, such as the Slavonic, Anglo-saxon, Gothic, Sahidic, and Armenian; for detailed accounts of which, as also of the preceding, as far as the New Testament is concerned, I beg leave to refer the Reader to *Michaelis's Lectures*, in the Translation, and with the Notes of the Rev. Dr. *Herbert Marsh*: and for farther information concerning *Jewish* and *Christian* Commentators, he is requested to consult *Bartoloccus's Bibliotheca Rabbinnica*, and the *Bibliotheca Theologica* of Father *Calmet*.

ADAM CLARKE.

LONDON, July 2nd, 1810.

PREFACE TO THE BOOK

OF

G E N E S I S.

EVERY believer in Divine Revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3000 years, this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish Church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church, from its foundation, has attributed it to the Jewish Lawgiver alone. The most respectable Heathens have concurred in this testimony, and Jesus Christ and his Apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the divine authenticity of the New Testament. As to unbelievers in general, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the Light. When they have *proved* that Moses is *not* the author of this Work, the advocates of divine revelation will reconsider the grounds of their faith.

That there are a few things in the Pentateuch which seem to have been added by a later hand, there can be little doubt; among these, some have reckoned, perhaps, without reason, the following passage, Gen. xii. 6. *And the Canaanite was then in the land.* But see the note on this place. Num. xxi. 14. *In the book of the wars of the Lord,* was probably a marginal note, which in process of time got into the text: see the note on this passage also. To these may be added the *five first verses* of Deuteronomy, chap. i.—the *twelfth* of chap. ii. and the *eight* concluding verses of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books, which constitute the canon of the Old Testament, were collected and arranged, and such expository notes added, as were essential to connect the different parts: but as he acted under divine inspiration, the additions may be considered of equal authority with the text. A few other places might be added, but they are of little importance, and are mentioned in the Notes.

PREFACE TO GENESIS.

The Book of GENESIS, Γένεσις, has its name from the title it bears in the *Septuagint*, Βιβλίον Γενέσεως (ch. ii. v. 4.) which signifies *the book of the Generation*, but it is called in Hebrew בראשית *Bereshith*, "In the beginning," from its initial word: it is the most ancient history in the world; and from the great variety of its singular details, and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re-peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *Patriarchs* from *Adam* down to the death of *Joseph*, including a space at the least computation of 2309 years.

It may be asked, how a detail so circumstantial and minute could have been preserved, when there was no *writing* of any kind; and when the earth, whose history is here given, had already existed more than 2000 years? To this inquiry a very satisfactory answer may be given. There are only *three* ways in which these important records could have been preserved and brought down to the time of Moses: viz. *Writing*, *Tradition*, and *Divine Revelation*. In the antediluvian world, when the life of man was so protracted, there was, comparatively, little need for *writing* of any kind; and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events, could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government.

Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to Methuselah who lived to see them both. In like manner, *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple; so much like truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case also, Moses constructed every thing according to the pattern which God shewed him in the Mount.

THE
FIRST BOOK OF MOSES,

CALLED

G E N E S I S.

Year before the common Year of Christ, 4004.—Julian Period, 710.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 7.—Indiction, 5.—Creation from Tisri or September, according to the Jewish Computation, 1.

CHAP. I.

First day's work—*Creation of the heavens and the earth, 1, 2. Of the light and its separation from the darkness, 3—5. Second day's work—The creation of the firmament, and the separation of the waters above the firmament from those below it, 6—8. Third day's work—The waters are separated from the earth and formed into seas, &c. 9, 10. The earth rendered fruitful, and clothed with trees, herbs, grass, &c. 11—13. Fourth day's work—Creation of the celestial luminaries intended for the measurement of time, the distinction of periods, seasons, &c. 14. and to illuminate the earth, 15. distinct account of the formation of the sun, moon and stars, 17—19. Fifth day's work—The creation of fish, fowls, and reptiles in general, 20. Of great aquatic animals, 21. They are blessed so as to make them very prolific, 21—23. Sixth day's work—Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth, 24, 25. The creation of man in the image and likeness of God, with the dominion given him over the earth and all inferior animals, 26. Man or Adam a general name for human beings, including both male and female, 27. Their peculiar blessing, 28. Vegetables appointed as the food of man and all other animals, 29, 30. The judgment which God passed on his works at the conclusion of his creative acts, 31.*

A. M. 1.
B. C. 4004.

IN the 'beginning 'God created the heavens and the earth.

2 'And the earth was without form and void ;

and darkness *was* upon the face of the deep. 'And the Spirit of God moved upon the face of the waters.

A. M. 1.
B. C. 4004.

CHAP. I. a Prov. 8. 22, 23, 24. Mark 13. 19. John 1. 1, 2. Hebr. 1. 10. — b 1 Chron. 10. 26. Neh. 9. 6. Ps. 8. 3. & 33. 6. & 89. 11, 12. & 96. 5. & 102. 25. & 104. 24. & 115. 15. & 131. 2. & 134. 8. & 134. 3. & 136. 5. & 146. 6. Prov. 3. 19. & 8. 26, 27, &c. Eccles. 12. 1. Isai. 37. 16. & 42. 5. & 44. 24. & 51. 16. & 65. 17. Jer. 10. 12. & 38. 17. & 51. 15. Zech. 12. 1.

Acts 4. 24. * & 14. 15. & 17. 24. Rom. 1. 20. Eph. 3. 9. Colos. 1. 16, 17. Heb. 1. 2. & 11. 3. 2 Pet. 3. 5. Rev. 1. 8. & 3. 14. & 4. 11. & 10. 6. & 14. 7. & 21. 6. & 22. 13. — c Isai. 45. 18. Jer. 4. 23. — d Psal. 104. 30. Isai. 40. 13. 14.

NOTES ON CHAP. I.

Verse 1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
Bereshith bara Elohim eth hashamayim veeth haarets. GOD in the beginning created the Heavens and the Earth.]

Many attempts have been made to define the term GOD: as to the word itself, it is pure Anglo-saxon, and among our ancestors signified not only the Divine Being, now com-

monly designated by the word, but also *Good*; as in their apprehension it appears, that *God* and *Good* were correlative terms; and when they thought or spoke of him, they were ever led from the word itself, to consider him as THE GOOD BEING, a fountain of infinite Benevolence and Beneficence towards his creatures.

A general definition of this great First Cause, as far as

A. M. 1.
B. C. 4004.

3 ¶ 'And God said, 'Let there be light: and there was light.

4 And God saw the light, that *it was good*:

c Psa. 33. 6, 9, & 148. 5.—f Job 36. 30, & 38. 19. Psa. 97. 11, & 104. 2, & 118. 27. Isa. 45. 7, & 60. 19. John 1. 5, 9, & 3. 19. 2 Cor. 4. 6. Eph. 5. 8. 1 Tim. 6. 16. 1 John 1. 5, & 2. 8.—g 2 Cor. 6. 14.—h Heb. be-

human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being: The Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion; the most pure, most simple, and most spiritual of all Essences: infinitely benevolent, beneficent, true and holy: the Cause of all being, the upholder of all things: infinitely happy, because infinitely good; and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: known fully only to Himself, because an infinite mind can only be comprehended by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions!

The original word אֱלֹהִים *Elohim* God, is certainly the plural form of אֵל *el*, and has long been supposed, by the most eminently learned and pious men, to imply a *plurality* of Persons in the Divine nature. As this plurality appears in so many parts of the sacred writings to be confined to *three* Persons, hence the doctrine of the TRINITY, which has formed a part of the Creed of all those who have been deemed sound in the faith from the earliest ages of Christianity. Nor are the *Christians* singular in receiving this Doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish Rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus has these remarkable words: "Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not *divided* from each other." He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb בָּרָא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *Unity* of the divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

"Let those who have any doubt whether אֱלֹהִים *Elohim*, when meaning the true God, Jehovah, be *plural* or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns *plural*.

Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 7, 53. xxxv. 7.

Deut. iv. 7. v. 23. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36.

See also Prov. ix. 10. xxx. 3. —Ps. cxlix. 2. Eccl. v. 7.

and God 'divided 'the light from the darkness.

A. M. 1.
B. C. 4004.

5 And God called the light 'Day, and the

tween the light and between the darkness.—i Chap. 8. 22. Psa. 19. 2, & 74. 16, & 104. 20. Jer. 33. 20. 1 Cor. 3. 13. Ephes. 5. 13. 1 Thess. 5. 5.

xii. 1. Job v. 1. Isa. vi. 3. liv. 5. lxii. 5. Hos. xi. 12. or xii. 1. Mal. i. 6. Dan. v. 18, 20. vii. 18, 22." PARKHURST.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here, more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a *verb*, which is usually termed the *radix* or root from which not only the noun, but all the different flexions of the verb, spring. This *radix* is the third person singular of the preterite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in *Hebrew*, and in its sister language, the Arabic, generally consists of *three* letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found. In Hebrew and Arabic this is essentially necessary, and no man can safely criticise on any word in either of these languages, who does not carefully attend to this point.

I mention the *Arabic* with the *Hebrew* for two reasons. 1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction. 2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language. The reason of this must be obvious, when it is considered that the whole of the Hebrew language is lost except what is in the Bible, and even a part of this is written in Chaldee. Now, as the *English Bible* does not contain the whole of the *English language*, so, the Hebrew Bible does not contain the whole of the Hebrew. If a man meet with an English word which he cannot find in an ample concordance or dictionary to the Bible, he must of course seek for that word in a general English dictionary. In like manner, if a particular form of a Hebrew word occur that cannot be traced to a root in the Hebrew Bible, because the word does not occur in the third person singular of the past tense in the Bible, it is expedient, it is perfectly lawful, and often indispensably necessary, to seek the deficient root in the Arabic. For, as the Arabic is still a living language, and perhaps the most copious in the universe; it may well be expected to furnish those terms which are deficient in the Hebrew Bible. And the reasonableness of this is founded on another maxim: *viz.* that either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic. I shall not enter into this controversy; there are great names on both sides, and the decision of the question in either way, will have the same effect on my argument. For, if the *Arabic* was derived from the Hebrew, it must have been when the Hebrew was a *living* and *complete* language; because, such is the Arabic now; and therefore all its essential roots we may reasonably expect to find there: but if, as Sir William Jones supposed, the *Hebrew* was derived from the Arabic; the same

A. M. 1.
B. C. 4004. darkness he called Night. And the evening and the morning were the first day.

A. M. 1.
B. C. 4002. 6 ¶ And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

* Heb. and the evening was, and the morning was. — Job 26. 7. & 37. 18.

Psa. 19. 1. & 104. 2. & 136. 6. & 150. 1. Jer. 10. 12. & 51. 15. — m Heb. expansion.

expectation is justified, the deficient roots in Hebrew may be sought for in the *mother tongue*. If, for example, we meet with a term in our ancient English language, the meaning of which we find difficult to ascertain; common sense teaches us that we should seek for it in the *Anglo-saxon*, from which our language springs, and if necessary, go up to the *Teutonic*, from which the Anglo-saxon was derived. No person disputes the legitimacy of this measure; and we find it in constant practice. I make these observations at the very threshold of my work, because the necessity of acting on this principle (seeking deficient Hebrew roots in the Arabic) may often occur: and I wish to speak *once for all* on the subject.

The first sentence in the Scripture shews the propriety of having recourse to this principle. We have seen that the word אֱלֹהִים *Elohim* is plural: we have traced our term *God* to its source, and have seen its signification; and also a general definition of the *thing or being* included under this term, has been tremblingly attempted. We should now trace the *original* to its *root*; but this root does not appear in the Hebrew bible. Were the Hebrew a *complete* language, a pious reason might be given for this omission: *viz.* "As God is without beginning and without cause, as his being is infinite and *undeviated*, the Hebrew language consults strict propriety in giving no *root* whence his name can be *deduced*." Mr. Parkhurst, to whose pious and learned labours in Hebrew literature most biblical students are indebted, thinks he has found the root in אלה *alah*, *he swore, bound himself by oath*; and hence he calls אֱלֹהִים *Elohim*, the ever-blessed Trinity, as *being bound by a conditional oath to redeem man, &c. &c.* Most pious minds will revolt from such a definition, and will be glad with me, to find both the *noun* and the *root* preserved in Arabic. ALLAH ٱللّٰه is the common name for GOD in the Arabic tongue, and often ٱللّٰه is used, the very same letters as those in אֱלֹהִים *elohim*, the *yod* being dropped, and the *lamed* doubled. Now both these words are derived from the root ٱللّٰه *alaha*, *he worshipped, adored, was struck with astonishment, fear or terror*: and hence, *he adored with sacred horror and veneration*, cum sacro horrore ac veneratione coluit, adoravit. WILMET. Hence, ٱللّٰه *ilahon* fear, veneration, and also *the object of religious fear, the Deity, the supreme God, the tremendous Being*. This is not a new idea; God was considered among the ancient Hebrews as the *fearful or tremendous Being*: and hence Jacob swears by the *fear* of his father Isaac, Gen. xxxi. 53. To complete the definition, Golius renders ٱللّٰه *alaha; juvit, liberavit, et tutatus fuit*, "he succoured, liberated, kept in safety or defended." Thus, from the *ideal* meaning of this most expressive root, we acquire the most correct notion of the divine nature; for we learn that God is the *sole object of adoration*, that the perfections of his nature are such as must *astonish* all those who piously contemplate them, and fill with *horror*

all who would dare to give his glory to *another*, or break his commandments: that consequently, he should be *worshipped with reverence and religious fear*; and that every sincere worshipper may expect from him *divine help* in all his weaknesses, trials, difficulties, temptations, &c. *freedom* from the power, guilt, nature and consequences of sin; and to be *supported, defended* and saved to the uttermost and to the end.

Here, then, is one proof, among multitudes which shall be adduced in the course of this work, of the importance, utility, and necessity of tracing up these sacred words to their *sources*; and a proof also, that subjects which are supposed to be out of the reach of the common people, may, by *due management*, be brought on a level with the most ordinary capacity.

In the beginning] Before the creative acts mentioned in this chapter, all was eternity. *Time* signifies *Duration* measured by the revolutions of the heavenly bodies; but prior to the creation of these bodies, there could be no measurement of duration, and consequently no *time*; therefore *In the beginning* must necessarily mean the commencement of time which followed, or rather was produced by God's creative acts, as an effect follows, or is produced by a cause.

Created] Caused that to exist which, previously to this moment, had no being. The Rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא *bara* expresses the commencement of the existence of a thing: or its egression from nonentity to entity. It does not, in its primary meaning, denote the *preserving* or *new forming* things that had previously existed, as some imagine; but *Creation* in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing eternal nature is certainly absurd: for, if there was an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

אֵת הַשָּׁמַיִם *eth hashamayim*. The word אֵת *eth* which is generally considered as a *particle* simply denoting that the word following is in the accusative or oblique case, is understood by the Rabbins in a much more extensive sense. "The particle אֵת *eth*," says Aben Ezra, "signifies the *substance* of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the *first* and *last* letters of the Hebrew alphabet in it, is supposed to comprise the *sum* and *substance* of all things." "The particle אֵת *eth*," (says Buxtorf, *Talmudic Lexicon* sub voce) "with the Cabalists, is often mystically put for the *beginning* and the *end*, as A alpha, and Ω omega are in the Apocalypse." On this ground, these words should be translated: "God in the beginning created the *substance* of the heavens, and the *substance* of the earth:" i. e. the *prima materia*

A. M. I.
B. C. 4004. 7 And God made the firmament;
"and divided the waters which were
under the firmament, from the waters which

were 'above the firmament: and it
was so. 8 And God called the firmament Heaven.

n Prov. 8. 28.

o Psal. 148. 4.

teria, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood the word in this sense, and to express this meaning, has used the word Δ , *yoth* which has this signification, and is very properly translated in Walton's Polyglott, *esse cæli et esse terræ*, "the being or substance of the heaven, and the being or substance of the earth." St. Ephraim Syrus, in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew word is certainly no more than the notation of a case in most places; yet understood here in the sense above, it argues a wonderful philosophic accuracy, in the statement of Moses, which brings before us not a finished heavens and earth, as every other translation appears to do, though afterwards the process of their formation is given in detail, but merely the materials out of which God built the whole system in the six following days.

[The heavens and the earth.] As the word שָׁמַיִם *shamayim* is plural, we may rest assured that it means more than the atmosphere, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of ver. 6. under

the term *firmament*. The word *heavens* must therefore comprehend the whole solar system; as it is very likely the whole of this was created in these six days: for, unless the earth had been the centre of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system. Indeed we must have recourse to the almighty power of God, to suspend the influence of the earth's gravitating power, till the fourth day, when the Sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired pen-man was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens*. In the word *earth*, every thing relative to the terra-aque-aerial globe is included; that is, all that belongs to the solid and fluid parts of our world, with its surrounding atmosphere. As therefore I suppose the whole solar system was created at this time, I think it perfectly in place to give here a general view of all the planets, with every thing curious and important hitherto known relative to their revolutions and principal affections.

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM.

TABLE I. THE REVOLUTIONS, DISTANCES, &c. &c. OF ALL THE PRIMARY PLANETS.

Names.	Periodical Revolution.	Sidereal Revolution.	Mean distance from the Sun in English miles.	Least distance from the Earth in English miles.	Greatest distance from the Earth in English miles.	Diameter in English miles.
Sun	Yrs. d. h. m. s.	Yrs. d. h. m. s.				
Mercury	0 87 23 14 33	0 87 23 15 40	36,973,282	93,908,984	97,118,538	886,473
Venus	0 224 16 41 27	0 224 16 49 11	69,092,940	58,540,512	132,487,077	3,191
Earth	1 0 5 48 48	1 0 6 9 12	95,513,794	26,425,554	164,602,034	7,630
Moon	0 27 7 43 5	0 27 7 43 12	95,513,794	222,920	254,084	2,172
Mars	1 321 22 18 27	1 321 23 30 36	145,533,667	50,019,873	241,047,462	4,135
Jupiter	11 315 14 39 2	11 317 14 27 11	496,765,289	401,251,495	592,279,083	86,396
Saturn	29 164 7 21 50	29 176 14 36 43	911,141,442	815,627,647	1,006,655,236	79,405
Sat. Ring	29 164 7 21 50	29 176 14 36 43	911,141,442	815,525,205	1,006,757,678	185,280
Herschel	83 294 8 39 0	84 29 0 29 0	1,822,575,228	1,727,061,434	1,918,089,022	34,457

Names.	Proportionate bulk, the Earth being 1.	Time of rotation upon their axis.	Inclination of axis to equator.	Attractive power or density, the Earth being 1.	Hourly motion in their orbit, in miles.
Sun	1,384,462	25d. 14h. 8m. Os.		351,886	
Mercury	$\frac{1}{17}$ th	unknown	unknown	$\frac{2}{17}$ ths	111,256
Venus	$\frac{1}{10}$ ths	0 23 21 0	uncertain	$\frac{2}{10}$ ths	81,398
Earth	1	0 23 56 4	28° 28' 0"	1	75,222
Moon	$\frac{1}{27}$ th	27 7 43 5	1 43 0	$\frac{1}{1000}$ ths	2,335
Mars	$\frac{1}{4}$ th	1 0 39 22	28 42 0	$\frac{1}{1000}$ ths	56,212
Jupiter	1281 greater	0 9 55 33	3 22 0	330 $\frac{1}{2}$	30,358
Saturn	995 greater	0 10 16 1	30 0 0	103 $\frac{1}{10}$	22,351
Sat. Ring		0 10 32 15	30 0 0		22,351
Herschel	80 $\frac{1}{2}$ greater	unknown	unknown	17 $\frac{1}{2}$	15,846

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM—continued.

The following Celestial Bodies, commonly called Planets, revolving between Jupiter and Mars, have been recently discovered: all that is known of their Magnitude, Surface, Diameter, and Distance, I here subjoin.

Names.	Mean distance from the Sun.	Least distance from Earth.	Greatest dist. from Earth.	Diameter.	Proportional bulk.	Proportional surface.
Ceres	250,000,000	155,000,000	345,000,000	160	$\frac{1}{113000}$ th	$\frac{1}{3700}$ th
Pallas	270,000,000	175,000,000	365,000,000	110	$\frac{1}{380000}$ th	$\frac{1}{7300}$ th
Juno	285,000,900	190,000,000	385,000,000	119	$\frac{1}{370000}$ th	$\frac{1}{3700}$ th
Vesta	unknown	unknown	unknown	unknown	unknown	unknown

TABLE II. SATELLITES OF JUPITER.

Satellite.	Periodic revolution.	Synodic revolution.	Distance from $2\frac{1}{2}$ in semi-diameters of Jupiter.	Distance from $2\frac{1}{2}$ in parts of the ecliptic, at $2\frac{1}{2}$'s mean distance from Earth.	Diameter, the Earth being 1.	Magnitude, the Earth being 1.	Distance from Jupiter in English miles.
	d. h. m. s.	d. h. m. s.					
I.	1 18 27 33 $\frac{44}{1000}$	1 18 28 35 $\frac{8479}{100000}$	$5\frac{47}{100}$	1 51	$1\frac{3}{34}$	$1\frac{1}{2}$	245,000
II.	3 13 13 41 $\frac{229}{1000}$	3 13 17 53 $\frac{7489}{100000}$	9	2 57	$0\frac{17}{34}$	$0\frac{4}{10}$	389,000
III.	7 3 42 32 $\frac{879}{1000}$	7 3 59 35 $\frac{8878}{100000}$	$14\frac{19}{100}$	4 42	$1\frac{1}{17}$	$1\frac{3}{17}$	621,000
IV.	16 16 32 8 $\frac{491}{1000}$	16 18 51 7 $\frac{817}{100000}$	$25\frac{3}{10}$	8 16	$0\frac{77}{100}$	$0\frac{1}{13}$	1,093,000

Satellite.	Greatest semi-duration of eclipse.	Greatest semi-diameter of Jupiter's shadow that the satellite passes through.	Least distance from the Earth in English miles.	Mean distance from the Earth in English miles.	Greatest distance from the Earth in English miles.
	h. m. s.	o ' "			
I.	1 7 55	9 35 57	401,006,562	496,765,289	592,524,016
II.	1 25 40	6 1 33	400,862,713	496,765,289	592,667,865
III.	1 47 0	3 43 58	400,630,308	496,765,289	592,900,270
IV.	2 23 0	2 8 2	400,158,586	496,765,289	593,371,992

TABLE III. SATELLITES OF SATURN.

Satellite.	Periodic revolution.	Synodic revolution.	Dist. from h in semi-diameters of h .	Dist. from h in semi-diameters of the ring of h .	Distance from Saturn in parts of the ecliptic at Saturn's mean distance from the Earth.	Dist. from h in English miles.	Nearest approach to the Earth in English miles.
	d. h. m. s.	d. h. m. s.					
VII.	0 22 37 23	0 22 37 30	$3\frac{1}{2}$	$1\frac{3}{5}$	0 28 $\frac{1}{2}$	112,000	815,515,647
VI.	1 8 53 9	1 8 53 24	$3\frac{27}{100}$	$1\frac{17}{100}$	0 37	140,000	815,487,647
I.	1 21 18 26 $\frac{111}{1000}$	1 21 18 54 $\frac{389}{1000}$	$4\frac{893}{1000}$	$2\frac{87}{1000}$	0 43 $\frac{1}{2}$	172,000	815,455,647
II.	2 17 44 51 $\frac{177}{1000}$	2 17 45 51 $\frac{133}{1000}$	$6\frac{133}{1000}$	$2\frac{133}{1000}$	0 56	217,000	815,410,647
III.	4 12 25 11 $\frac{1}{1000}$	4 12 27 55 $\frac{239}{1000}$	$8\frac{17}{1000}$	$3\frac{94}{1000}$	1 18	315,000	815,312,647
IV.	15 22 41 13 $\frac{43}{1000}$	15 23 15 20 $\frac{176}{1000}$	$20\frac{399}{1000}$	$8\frac{132}{1000}$	3 0	709,000	814,918,647
V.	79 7 53 42 $\frac{338}{1000}$	79 22 3 12 $\frac{883}{1000}$	$59\frac{77}{1000}$	$25\frac{174}{1000}$	8 42 $\frac{1}{2}$	2,126,000	813,501,647

TABLE IV. SATELLITES OF HERSCHEL, OR THE GEORGIUM SIDUS.

Satellite.	Periodic revolution.	Synodic revolution.	Distance from Herschel in semi-diameters of Herschel.	Distance from Herschel in parts of the ecliptic, at the mean distance of Herschel from Earth.	Dist. from Herschel in English miles.	Least distance from Earth in English miles.	Greatest distance from Earth in English miles.
	d. h. m. s.	d. h. m. s.					
I.	5 21 23 22	5 21 25 0	$13\frac{1443}{100000}$	0 25 $\frac{1}{2}$	226,450	1,726,834,984	1,918,315,472
II.	8 16 57 43	8 17 1 19	$17\frac{103}{100000}$	0 33	293,053	1,726,768,381	1,918,382,075
III.	10 22 58 20	10 23 4 0	$19\frac{896}{100000}$	0 38 $\frac{1}{2}$	342,784	1,726,718,650	1,918,431,806
IV.	13 10 56 29	13 11 5 1	$22\frac{896}{100000}$	0 42 $\frac{1}{2}$	392,514	1,726,668,920	1,918,481,536
V.	38 0 39 4	38 1 49 0	$45\frac{887}{100000}$	1 28 $\frac{1}{2}$	785,028	1,726,276,406	1,918,874,030
VI.	107 7 35 10	107 16 40 0	$91\frac{334}{100000}$	2 56 $\frac{1}{2}$	1,570,057	1,725,491,377	1,919,659,079

A. M. 1.
B. C. 4004.

And the evening and the morning
were the second day.

9 ¶ And God said, 'Let the waters under

the heaven be gathered together un-
to one place, and let the dry land
appear: and it was so.

A. M. 1.
B. C. 4004.

pJob 26. 10. & 38. 8. Psa. 24. 2. & 33. 7. & 94. 5. & 104. 9. & 136. 5, 6.

Prov. 8. 29. Eccles. 1. 7. Jonah 1. 9. 2 Pet. 3. 5.

OBSERVATIONS ON THE PRECEDING TABLES.

IN Table I. the quantity of the periodic and sidereal revolutions of the planets is expressed in common years, each containing 365 days; as e. g. the tropical revolution of Jupiter is, by the table, 11 years 315 days 14 hours 39 minutes 2 seconds; i. e. the exact number of days is equal to 11 years multiplied by 365, and the extra 315 days added to the product, which make in all 4330 days. The *sidereal* and *periodic* times are also set down to the nearest second of time, from numbers used in the construction of the tables in the third edition of M. de la Lande's Astronomy. The columns containing the *mean distance* of the planets from the Sun in English miles, and their *greatest* and *least distance* from the Earth, are such as result from the best observations of the two last transits of Venus, which gave the solar parallax to be equal to 8 three-fifth seconds of a degree; and consequently the Earth's diameter, as seen from the Sun, must be the double of 8½ seconds, or 17½' seconds. From this last quantity, compared with the apparent diameters of the planets, as seen at a distance equal to that of the Earth at her mean distance from the Sun, the *diameters of the planets in English miles*, as contained in the seventh column, have been carefully computed. In the column entitled "*Proportion of bulk*, the Earth being 1." the whole numbers express the number of times the other planet contains more cubic miles, &c. than the Earth; and if the number of cubic miles in the Earth be given, the number of cubic miles in any planet may be readily found by multiplying the cubic miles contained in the Earth by the number in the column, and the product will be the quantity required.

This is a small though accurate sketch of the vast Solar System; but to describe it fully in all its known revolutions and connexions, in all its astonishing energy and influence, in its wonderful plan, structure, operations, and results, would require more volumes than can be devoted to the commentary itself.

As so little can be said here on a subject so vast, it may appear to some improper to introduce it at all: but to any observation of this kind I must be permitted to reply, that I should deem it unpardonable not to give a general view of the Solar System in the very place where its creation is first introduced. If these works be stupendous and magnificent, what must HE be who formed, guides, and supports them all by the *word* of his power!—Reader, stand in awe of this God, and sin not. Make him thy friend through the Son of his love; and when these heavens and this earth are no more, thy soul shall exist in consummate and unutterable felicity.

See the remarks on the *Sun, Moon and Stars*, after v. 16. Verse 2. *The earth was without form and void*] The original terms תהו *toho* and ברו *boho*, which we translate *without form and void*, are of uncertain etymology: but in this place, and wherever else they are used, they convey the idea of *confusion and disorder*. From these terms, it is probable,

that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Baü*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without *arrangement*, or any distinction of parts: a vast system of indescribable confusion, of nameless entities strangely mixed; and wonderfully well expressed by an ancient Heathen poet.

Ante mare et terras, et, quod tegit omnia, Cælum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles,
Nec quicquam nisi pondus iners; congestaque eodem
Non bene junctarum discordia semina rerum.

OVID.

Before the seas, and this terrestrial ball,
And heaven's high canopy that covers all;
One was the face of nature; if a face:
Rather, a rude and indigested mass:
A lifeless lump, unfashion'd and unfram'd
Of jarring seeds, and justly Chaos nam'd.

DRYDEN.

The most ancient of the Greeks have spoken nearly in the same way of this crude indigested state of the primitive chaotic mass.

When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

The Spirit of God] This has been variously and strangely understood. Some think a *violent wind* is meant, because רוּח *ruach* often signifies *wind* as well as *spirit*; as πνευμα does in Greek; and the term *God* is connected with it, merely, as they think, to express the *superlative degree*. Others understand by it an *elementary fire*. Others the *Sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult principle*, termed the *anima mundi* or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident, from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John iii. 8. and which, as a *mighty rushing wind* on the day of Pentecost, filled the house where the disciples were sitting, Acts ii. 2. which was immediately followed by their speaking with other tongues, because they were filled with the *Holy Ghost*, v. 4. These Scriptures sufficiently ascertain the sense in which the word is used by Moses.

Moved] מְרַחֶפֶת *merachepeth* was *brooding over*, for the word expresses that tremulous motion made by the hen while either *hatching* her eggs or *fostering* her young. It here probably signifies the communicating a *vital or prolific principle*

A. M. 1. B. C. 4004. 10 And God called the 'dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth 'bring forth

'grass, the herb yielding seed, and the fruit-tree yielding 'fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and

p 2 Pet. 3. 5.—q Heb. 6. 7.

r Heb. tender grass.—s Luke 6. 44.

to the waters. As the idea of incubation, or hatching an egg, is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an egg.

Verse 3. And God said, Let there be light] ירד אור אור YEHU AUR, va yehi aur. Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnific power; and in human language it is scarcely possible to conceive that God can speak more like himself. This passage, in the Greek translation of the Septuagint, fell in the way of Dionysius Longinus, one of the most judicious Greek critics that ever lived, and who is highly celebrated over the civilized world, for a treatise he wrote, entitled περι υφους, concerning the SUBLIME, both in prose and poetry; of this passage, though a heathen, he speaks in the following terms: ταυτη και ο Ιουδαιων θεοσοφου (ουκ ο τυχων αυτη) εκουση τη του θεου δυναμει κατα τη αξιαν εννοησει καξίφθου, ουδης η τη υψολη γραφας των νομων, ΕΙΠΕΝ Ο ΘΕΟΣ, Φως, τι; ΓΕΝΕΣΘΩ ΦΩΣ και εννοητο ΓΕΝΕΣΘΩ ΓΗ και εννοητο. "So likewise the Jewish Lawgiver (who was no ordinary man) having conceived a just idea of the divine power, he expressed it in a dignified manner; for at the beginning of his laws he thus speaks: GOD SAID—What? LET THERE BE LIGHT! and there was light. LET THERE BE EARTH! and there was earth." Longin. Sect. viii. edit. 1663.

Many have asked, "How could light be produced on the first day, and the sun, the fountain of it, not created till the fourth day?" With the various and often unphilosophical answers which have been given to this question I will not meddle; but shall observe that the original word אור aur, signifies not only light but fire, see Isai. xxxi. 9. Ezek. v. 2. It is used for the SUN, Job xxxi. 26. And for the electric fluid or LIGHTNING, Job xxxvii. 3. And it is worthy of remark, that it is used in Isai. xlv. 16. for the heat, derived from עש ash, the fire. He burneth part thereof in the fire, (עש כמו ash.)—Yea he warmeth himself, and saith aha!—I have seen the fire, אור ראיתי raeti aur, which a modern philosopher who understood the language, would not scruple to translate, I have received caloric, or an additional portion of the matter of heat. I therefore conclude, that as God has diffused the matter of caloric or latent heat through every part of nature, without which their could be neither vegetation nor animal life, that it is caloric or latent heat which is principally intended by the original word.

That there is latent light, which is probably the same with latent heat, may be easily demonstrated: take two pieces of smooth rock crystal, agate, cornelian or flint, and rub them together briskly in the dark, and the latent light or matter of caloric will be immediately produced and become visible. The light or caloric, thus di-

engaged, does not operate in the same powerful manner as the heat or fire which is produced by striking with flint and steel; or that produced by electric friction. The existence of this caloric, latent or primitive light, may be ascertained in various other bodies; it can be produced by the flint and steel, by rubbing two hard sticks together, by hammering cold iron, which in a short time becomes red hot; and by the strong and sudden compression of atmospheric air in a tube. Friction in general produces both fire and light. God therefore created this universal agent on the first day, because, without it, no operation of nature could be carried on or perfected.

Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood; so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved, by many experiments, to travel at the astonishing rate of 194,188 miles in one second of time! and comes from the sun to the earth in eight minutes 11 1/2 seconds, a distance of 95,513,794 English miles.

Verse 4. God divided the light from the darkness, &c.] This does not imply that light and darkness are two distinct substances, seeing darkness is only the privation of light; but the words simply refer us, by anticipation, to the rotation of the Earth round its own axis once in twenty-three hours, fifty-six minutes, and four seconds, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the Earth successively into, and from under, the solar rays; and it was probably, at this moment, that God gave this rotation to the Earth, to produce this merciful provision of day and night.—For the manner in which light is supposed to be produced, see verse 16, under the word Sun.

Verse 6. And God said, Let there be a firmament] Our translators, by following the Firmamentum of the Vulgate, which is a translation of the σφαιρα of the Septuagint, have deprived this passage of all sense and meaning. The Hebrew word רקיע rakea, from רקע raká, to spread out as the curtains of a tent or pavilion, simply signifies an expanse or space, and, consequently, that circumambient space or expansion, separating the clouds, which are in the higher regions of it, from the seas, &c. which are below it. This we call the atmosphere, the orb of atoms, or inconceivably small particles; but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole solar system.

Verse 10. And God called the dry land earth, and the gathering together of the waters called he seas.] These two constitute what is called the terraqueous globe, in which the earth and the

A. M. 1.
B. C. 4004. herb yielding seed after his kind, 'and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

A. M. 1.
B. C. 4004.

14 ¶ And God said, Let there be 'lights in the firmament of the heaven, to divide' the day

* Luke 6. 44. — Deut. 4. 19. Ps. 74. 16. & 136. 7.

u Heb. between the day and between the night.

water exist in a most judicious proportion to each other. Dr. Long took the papers which cover the surface of a seventeen inch terrestrial globe, and having carefully separated the land from the sea, he weighed the two collections of papers accurately, and found that the sea-papers weighed three hundred and forty-nine grains, and the land-papers only one hundred and twenty-four; by which experiment it appears, that nearly *three-fourths* of the surface of our globe, from the arctic to the antarctic polar circles, are covered with water. The Doctor did not weigh the parts within the polar circles, because there is no certain measurement of the proportion of land and water which they contain. This proportion of *three-fourths* water may be considered as too great, if not useless: but Mr. Ray, by most accurate experiments made on evaporation, has proved that it requires so much aqueous surface to yield a sufficiency of vapours for the purpose of cooling the atmosphere, and watering the earth. See Ray's *Physico-theological Discourses*.

An eminent chemist and philosopher has very properly observed, that it seems plain that Moses considered the whole terraqueous globe as being created in a *fluid* state, the earthy and other particles of matter being mingled with the water. The present form of the earth demonstrates the truth of the Mosaic account; for it is well known, that, if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth; it has the figure of an *oblate spheroid*, a figure pretty much resembling the shape of an *orange*. It has been demonstrated by admeasurement, that the earth is flatted at the poles, and raised at the equator. This was first conjectured by Sir Isaac Newton, and afterwards confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and at the north-pole, and found that the difference perfectly justified Sir Isaac Newton's conjecture, and consequently confirmed the Mosaic account. The result of the experiments instituted to determine this point, proved, that the diameter of the earth at the equator is greater by more than *twenty-three* miles than it is at the poles.

And God saw that it was good.] This is the judgment which God pronounced on his own works. They were *beautiful* and *perfect* in their kind, for such is the import of the word טוב *tobh*. They were in weight and measure, perfect and entire, lacking nothing. But the reader will think it strange that this approbation should be expressed, *once* on the *first*, *fourth*, *fifth*, and *sixth* days; *twice* on the *third*, and not at all on the *second*! I suppose that the words, *And God saw that it was good*, have been either lost from the conclusion of the eighth verse, or that the clause in the tenth verse originally belonged to the eighth. It appears from the

Septuagint translation, that the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that version we still find και ιδεν ο θεος οτι καλον, *And God saw that it was good*. This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS. nor by any of the other Versions. If the account of the second day stood originally as it does now, no satisfactory reason can be given for the omission of this expression of the Divine approbation of the work wrought by his wisdom and power on that day.

Verse 11. *Let the earth bring forth grass—herbs—fruit-trees,—&c.*] In these general expressions all kinds of vegetable productions are included. *Fruit-trees* are not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now as God delights to manifest himself in the *little* as well as in the *great*, he has shown his consummate wisdom in every part of the *vegetable* creation. Who can account for, or comprehend the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels, could not produce a single grain of *wheat*! A serious and reflecting mind can see the grandeur of God not only in the immense *cedars* on Lebanon, but also in the endlessly varied *forests* that appear to the microscope in the mould of cheese, stale paste, &c. &c.

Verse 12. *Whose seed was in itself*] Which has the power of multiplying itself by seeds, slips, roots, &c. *ad infinitum*: which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the *elm*. This tree produces *one thousand five hundred and eighty-four millions* of seeds; and *each of these seeds* has the power of producing the *same number*. How astonishing is this produce! At first *one* seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces *one thousand five hundred and eighty-four millions of seeds*. This is the *first* generation. The *second* generation will amount to *two trillions, five hundred and ten thousand and fifty-six billions*. The *third* generation will amount to *fourteen thousand six hundred and fifty-eight quadrillions, seven hundred and twenty-seven thousand and forty trillions!* And the *fourth* generation from these would amount to *fifty-one sextillions, four hundred and eighty-one thousand three hundred and eighty-one quintillions, one hundred and twenty-*

A. M. 1.
E. C. 4004. from the night; and let them be for signs, and *for seasons, and for days, and years:

15 And let them be for lights in the firma-

x Ps. 74. 17. & 104. 19.

three thousand one hundred and thirty-six quadrillions! Suns too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the *third* generation from one elm would be many *myriads* of times more than sufficient to stock the whole superficies of all the planets in the solar system!

Verse 14. *And God said, Let there be lights, &c.*] One principal office of these was to divide between day and night. When night is considered a state of comparative darkness, how can lights divide or distinguish it? The answer is easy: the sun is the monarch of the day, the state of light; the moon of the night, the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary, which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is 50,000 times less in intensity and effect than the light of the sun, as it comes directly from himself to our earth, (for light *decreases* in its intensity as the distance it travels from the sun *increases*;) therefore a sufficient distinction is made between day and night, or light and darkness, notwithstanding each is ruled and determined by one of these *two great lights*. The moon ruling the night, i. e. reflecting from her own surface, back on the earth, the rays of light which she receives from the sun. Thus both hemispheres are to a certain degree illuminated; the one on which the sun shines, completely so; this is *day*; the other on which the sun's light is reflected by the moon, partially; this is *night*. It is true, that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to *rule* or to predominate by their light, because their rays are quite lost in the superior splendor of the moon's light.

And let them be for signs] לאות *le-othoth*. Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word *אוֹת* *oth* is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons] מואדם *mo'adeem*, for the determination of the times on which the *sacred festivals* should be held. In this sense the word frequently occurs; and it was right that, at the very

C 2

ment of the heaven, to give light upon the earth: and it was so. A. M. 1. E. C. 4004.

16 And God made two great lights: the greater light to rule the day, and the lesser

y Ps. 136. 7, 8, 9. & 148. 3, 5.—z Heb. for the rule of the day.—a Ps. 8. 3.

opening of his revelation, God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves, through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces the sun is above or below the horizon.

For years] Those grand divisions of time, by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds: for, though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights*] Moses speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been cavilled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great* body; on the contrary, it is the very smallest in our system." Well, and has Moses said the contrary? He has said it is a *great* LIGHT: had he said otherwise, he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest* light in the solar system; and, so true is it, that the moon is a *great* light, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven put together. It is worthy of remark, that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth* millenary from the creation, according to the Hebrew, the Sun of Righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin, as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly exist. And what would the moral world be without Jesus Christ, and the light of his word and spirit? Just what those parts of it now are, where his light has not yet shone—"Dark places of the earth, filled with the habitations of cruelty," where error prevails without end; and superstition, engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed, that the *days* of the creation answer to so many thousands of years; and that, as God created all in *six* days, and rested the *seventh*, so the world shall last *six* thousand years, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle 2 Pet. iii. 8.

A. M. 1.
B. C. 4004. light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

b Job 38. 7.—c Jer. 31. 35.—d Or, creeping.—e Heb. soul.—f Heb. let fowl fly.

One day is with the Lord as a thousand years; and a thousand years as one day. Secret things belong to God: those that are revealed to us and our children.

He made the stars also.] Or rather, he made the lesser light, with the stars, to rule the night.

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast *globe of fire*, 1,384,462 times larger than the earth; and that he was continually emitting from his body innumerable millions of *fiery particles*, which being extremely divided, answered for the purpose of *light and heat*, without occasioning any *ignition or burning*, except when collected in the focus of a convex lens or burning glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries, by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a *new habitable world* to our system, which is the *SUN*. Without stopping to enter into *detail*, which would be improper here, it is sufficient to say, that these discoveries tend to prove, that what we call the *sun* is only the *atmosphere* of that luminary; "that this atmosphere consists of various *elastic fluids*, that are more or less lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference, that the decompositions of the elastic fluids of the sun are of a *phosphoric nature*, and are attended by lucid appearances, by giving out light." The body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the *maculae* or *spots* on the sun, are real *openings* in this atmosphere, through which the *opaque body* of the sun becomes visible: that this atmosphere itself is not *fiery nor hot*, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire contained in the air, and other substances which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society.—On this subject, see the note on verse 3.

OF THE MOON.

There is scarcely any doubt now remaining in the philo-

19 And the evening and the morning were the fourth day.

A. M. 1.
B. C. 4004.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every

g Heb. face of the firmament of heaven.—h ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.

sophical world, that the moon is a *habitable globe*. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The *moon* seems, in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and vallies, rivers, lakes, and seas. And there is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that as the earth's surface is *thirteen times* larger than the moon's, so the moon receives from the earth a light *thirteen times* greater in splendor than that which she imparts to us: and by a very correct analogy, we are led to infer, that all the *planets* and their *satellites*, or attendant moons, are *inhabited*; for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.

The *STARS*, in general, are considered to be *suns*, similar to that in our system; each having an appropriate number of *planets* moving round it: and that, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form *primaries* and *secondaries*; i. e. suns revolving about suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the *milky way*; the stars being there in prodigious quantity. Of this he gives the following proof: On August 22, 1792, he found that in 41 minutes of time, not less than 258,000 stars had passed through the field of view in his telescope. What must God be, who has made, governs, and supports so many worlds!—For the *magnitudes, distances, revolutions &c.* of the *Sun, Moon, Planets* and their *Satellites*, see the preceding TABLES.

Verse 20. *Let the waters bring forth abundantly]* There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera, animal spirits, &c. &c. What a proof is this of the manifold wisdom of God! But the *fecundity* of fishes is another point intended in the text: no creatures are so prolific as these. A *TENCH* lays 1000 eggs, a *CARP* 20,000, and Leuwenhoek counted in a middling-sized *COD*, *nine million* 384,000! Thus, according to the purpose of God, the *waters bring forth abundantly*. And what a merciful provision is this for the necessities of man! Many hundreds of

A. M. 1.
B. C. 4004. living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

A. M. 1.
B. C. 4004. 24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, 'Let us make man in our

Ch. 8. 17.—Gen. 5. 1. & 9. 6. Ps. 100. 3. Eccles. 7. 29. Acts 17. 29,

28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. Jam. 3. 9.

thousands of the earth's inhabitants live, for a great part of the year, on *fish* only. Fish afford not only a wholesome, but a very nutritive diet: they are liable to few diseases, and generally come in vast quantities to our shores, when in their greatest perfection. In this also we may see that the kind providence of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. *And God created great whales*, והגדלים הגדולים *ha-tanneemim ha-gedoleem.*] Though this is generally understood by the different versions as signifying *whales*, yet the original must be understood rather as a *general* than a *particular* term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monoceros or narwal, and the shark. God delights to shew himself in *little* as well as *great* things: hence he forms animals so minute, that 30,000 can be contained in one drop of water; and others so *great*, that they seem to require almost a whole *sea* to float in.

Verse 22. *Let fowl multiply in the earth.*] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single *feather* affords a world of wonders; and as God made the fowls that they might fly in the firmament of heaven, ver. 20, so he has adapted the *form* of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying, are drawn principally within the breast-bone, so that the whole under-part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these, the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, in any kind of angles, upwards or downwards. In these also God has shewn his skill and his power in the *great* and in the *little*—in the vast *ostrich* and *cassowary*, and in the beautiful *humming-bird*, which in plumage excels the splendor of the peacock, and in size is almost on a level with the *bee*.

Verse 24. *Let the earth bring forth the living creature, &c.*] נפש חיה *nephesh chayah*, a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning *elephant* down to the

stupid *potto*, or lower still, to the *polype*, which seems equally to share the vegetable and animal life. The word חיה *chayah*, in the latter part of the verse, seems to signify all *wild* animals, as lions, tigers, &c. and especially such as are *carnivorous*, or live on *flesh*, in contradistinction from *domestic* animals, such as are *graminivorous*, or live on grass and other vegetables; and are capable of being tamed, and applied to domestic purposes. These latter are probably meant by בהמה *behmah*, in the text; which we translate *cattle*, such as *horses, kine, sheep, dogs, &c.* *Creeping thing*, רמש *remes*, all the different genera of *serpents, worms*, and such animals as have no feet. In *beasts* also God has shewn his wondrous skill and power; in the vast *elephant*, or still more colossal *mammoth*, or *megalonyx*, the whole race of which appears to be extinct, a few skeletons only remaining. This animal, an astonishing effect of God's power, He seems to have produced merely to shew what he could do; and, after suffering a few of them to propagate, he extinguished the race by a merciful providence, that they might not destroy both man and beast. The mammoth, or megalonyx, is a *carnivorous* animal, as the structure of the teeth proves; and of an immense size: from a considerable part of a skeleton which I have seen, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length! The bones of one toe are entire; the toe upwards of *three* feet in length. Few elephants have ever been found to exceed eleven feet in height. How wondrous are the works of God! But his skill and power are not less seen in the beautiful *chevrotin*, or *tragulus*, a creature of the antelope kind, the smallest of all *bifid* or cloven-footed animals, whose delicate limbs are scarcely so large as an ordinary goose-quill; and also in the *shrew mouse*, perhaps the smallest of the many-toed quadrupeds. In the *reptile* kind we see also the same skill and power, not only in the immense snake called *Boa constrictor*, the mortal foe and conqueror of the royal tyger; but also in the *Cobra de Manille*, a venomous serpent, only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.*] Every thing both in the animal and vegetable world was made *so* according to its kind, both in *genus* and *species*, as to produce *its own kind* through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations of

A. M. 1.
B. C. 4004. image, after our likeness: and 'let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, "in the image of God created he him; "male and female created he them.

28 And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ²moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ³bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ⁴to you it shall be for meat.

30 And to 'every beast of the earth, and to

¹ Ch. 9. 2. Pa. 8. 6.—^m 1 Cor. 11. 7.—ⁿ ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6.—^o ch. 9. 1. 7. Lev. 26. 9. Ps. 137. 3. & 138. 3, 4.

^p Heb. *creepeth*.—^q Heb. *seedling seed*.—^r ch. 9. 3. Job 36. 31. Pa. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17.—^s Pa. 145. 15, 16. & 147. 9.

plants and animals, have been seminally included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man*] It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul when he introduces the account of his creation thus: Let US make man. The word אדם *Adam*, which we translate *man*, is intended to designate the *species* of animal, as חיה *chaito* marks the *wild beasts*, that live in general a solitary life; בהמה *behmah*, *domestic* or gregarious animals; and רמש *remes*, all kinds of *reptiles*, from the largest snake to the microscopic cel. Though the same kind of organization may be found in man, as appears in the lower animals, yet there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mien, and a perfection of the whole, which are sought for in vain in all other creatures. See ch. 3. 22.

In our image, after our likeness] What is said above refers only to the *body* of man; what is here said refers to his *soul*. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no *corporeal image* after which he made the body of man. The image and likeness must necessarily be intellectual: his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the Spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the image of God; and that image, St. Paul tell us, consisted in *righteousness, true holiness, and knowledge*, Eph. iv. 24. Coloss. iii. 10. Hence man was *wise* in his *mind*, *holy* in his *heart*, and *righteous* in his *actions*. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us, he was the work of ELOHEEM, the Divine Plurality, marked here more

distinctly by the plural pronouns US and OUR; and to shew that he was the master-piece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature.

And let them have dominion] Hence we see that the *dominion* was not the *image*. God created man capable of governing the world; and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this master-piece of his workmanship, in creating the world previous to the creation of man. He prepared every thing for his subsistence, convenience, and pleasure, before he brought him into being; so that, comparing little with great things, the house was builded, furnished, and amply stored, by the time the destined tenant was ready to occupy it.

It has been supposed by some, that God speaks here to the Angels, when he says, Let us make man: but to make this a likely interpretation these persons must prove, 1. That Angels were then created. 2. That Angels could assist in a work of creation. 3. That Angels were themselves made in the image and likeness of God. If they were not, it could not be said *in our image*; and it does not appear from any part in the sacred writings, that any creature but *man* was made in the image of God.—See the note on Psal. viii. 5.

Verse 28. *And God blessed them*] Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we *know* of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their *residence* and *occupations*; and also the *place* of their residence, as well as the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of the creation. The contrivance, arrangement, action, and re-action of the different parts of the body, shew the admirable skill of the wondrous Creator; while the various powers and faculties of the mind acting on, and by, the different organs of this body, proclaim the *soul's* divine origin, and demonstrate, that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

A. M. 1.
B. C. 4004. every 'fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* *life, I have given every green herb for meat: and it was so.

A. M. 1.
B. C. 4004. 31 And *God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

† Job 38. 41.—u Heb. a living soul.

‡ Ps. 104. 24. Lam. 3. 38. 1 Tim. 4. 4.

Verse 29. *I have given every green herb for meat.*] It seems from this, says an eminent philosopher, that man was originally intended to live upon *vegetables* only: and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage, that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides *green herbs*. Dr. Priestley.—Before sin entered into the world, there could be, at least, no *violent deaths*, if any death at all.

Verse 31. *And behold it was very good.*] טוב מאד *tobh meod*. *Superlatively*, or *only good*: as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode of existence, manner of propagation, habits, mode of sustenance, &c. &c. properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed, on the other; and God has so done all these marvellous works as to be glorified *in all, by all, and through all*.

And the evening and the morning were the sixth day.] The word ערב *ereb*, which we translate *evening*, comes from the root ערב *arab*, to *mingle*, and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our *twilight*, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon, and eighteen degrees before he arises. Thus we have the morning and evening twilight, or *mixture* of light and darkness, in which neither prevails; because, while the sun is within eighteen degrees of the horizon, either after his setting, or before his rising, the atmosphere has power to reflect the rays of light, and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of night, because it was ever a *mingled* state, the moon, the planets, or the stars, tempering the darkness with some rays of light. From the *ereb* of Moses came the *Ερεβος Erebus* of Hesiod, Aristophanes, and other heathens, which they *deified*, and made with *Nox*, or night, the parent of all things.

The morning] בקר *boquer*, from בקר *baquar*, he *looked out*—a beautiful figure, which represents the morning as *looking out* at the East, and illuminating the whole of the upper hemisphere.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths, that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS! Is it possible to know the mind of God but

from himself? It is impossible. Can those things and services which are worthy of, and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by *reasoning* and *conjecture*? Never! for the Spirit of God alone can know the mind of God; and by this spirit he has revealed himself to man; and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal his WILL: but if he had not given a revelation of his WORKS, the origin, constitution, and nature of the universe, could never have been adequately known. *The world by wisdom knew not God*: this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But *where* did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity; and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it *by the inspiration of the Almighty*.

READER, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own *Being* in his *wisdom*, *power*, and *goodness*, in which *thou* and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee; and cause thy heart to feel its obligations to his wisdom and mercy. *Read* so as to understand, for these things were written for thy learning; therefore *mark* what thou readest, and *inwardly digest*, deeply and seriously meditate on what thou hast marked, and *pray* to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the council of his will: that will is infinite goodness, that council is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and after guiding thee *here* by his counsel, he will at last bring thee to his glory. Every object that meets thy eye, should

teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the Sun, Moon, Planets, and Stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image,

and in his own likeness! It is true, thou art fallen: but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on HIM: through him alone cometh salvation; and the fair and holy image of God, in which thou wert created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt shew forth the virtues of Him by whom thou art created anew in Christ Jesus. Amen.

CHAP. II.

The seventh day is consecrated for a sabbath, and the reasons assigned, 1—5. A recapitulation of the six days work of creation, 4—7. The garden of Eden planted, 8. Its trees, 9. Its rivers, and the countries watered by them, 10—14. Adam placed in the garden and the command given not to eat of the tree of knowledge or pain of death, 15—17. God purposes to form a companion for the man, 18. The different animals brought to Adam that he might assign them their names, 19, 20. The creation of the woman, 21, 22. The institution of marriage, 23, 24. The purity and innocence of our first parents, 25.

A. M. 1.
B. C. 4004. **T**HUS the heavens and the earth were finished, and *all the host of them.

2 *And on the seventh day God ended his

work which he had made; and he rested on the seventh day from all his work which he had made.

A. M. 1.
B. C. 4004.

3 And God *blessed the seventh day, and sanc-

a Ps. 33. 6.—b Exod. 20. 11. & 31. 17. Deut. 5. 14. Hebr. 4. 4.

c Neh. 9. 14. Isai. 58. 13.

NOTES ON CHAP. II.

Verse 1. *And all the host of them.*] The word *host* signifies literally an *army*, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine Wisdom under the influence of the sun. From the original word *צבא tsaba*, a host, some suppose the *Sabeans* had their name, because of their paying divine honours to the heavenly bodies. From the Septuagint version of this place, *και ο κοσμος αυτων*, all their ornaments, we learn the true meaning of the word *κοσμος* commonly translated *world*, which signifies a *decorated* or *adorned* whole or system. And this refers to the beautiful order, harmony, and regularity, which subsist among the various parts of creation. This translation must impress the reader with a very favourable opinion of these ancient Greek translators: had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

Verse 2. *On the SEVENTH day God ended, &c.*] It is the

general voice of Scripture, that God finished the whole of the creation in *SIX* days, and rested the *seventh*; giving us an example that we might labour *six* days, and rest the *seventh* from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritans, read the *sixth* day instead of the *seventh*; and this should be considered the genuine reading, which appears from these versions, to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh*, may be easily conceived from this circumstance. It is very likely that, in ancient times, all the numerals were signified by *letters*, and not by words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the Rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar, might be mistaken for each other: } *vau* stands for *six*, } *zain* for *seven*: how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!

Verse 3. *And God blessed the seventh day*] The original

A. M. 1.
B. C. 4004. tified it: because that in it he had rested from all his work which God created and made.

4 ¶ 'These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

d Heb. created to make.—e ch. 1. 1. Ps. 90. 1. 2.—f ch. 1. 12.

word בָּרַךְ *barac*, which is generally rendered to *bleſs*, has a very extenſive meaning. It is frequently uſed in Scripture in the ſenſe of *ſpeaking good of or to* a perſon; and hence literally and properly rendered by the Septuagint *εὐλογεῖν*, from *eu* good or well, and *λεγω* I ſpeak. So God has ſpoken well of the ſabbath, and good to them who conſcientiouſly obſerve it. *Bleſſing* is applied both to God and man; but when God is ſaid to bleſs, we generally underſtand by the expreſſion that he *communicates* ſome good: but when man is ſaid to *bleſs God*, we ſurely cannot imagine that he beſtows any gift or confers any benefit on his Maker. The truth is, that when God is ſaid to *bleſs*, either in the Old or New Teſtament, it ſignifies his *ſpeaking good to man*; and this compriſes the whole of his exceeding great and precious promiſes: And when man is ſaid to *bleſs God*, it ever implies that he *ſpeaks good of him*, for the giving and fulfilment of his promiſes. This obſervation will be of general uſe in conſidering the various places where the word occurs in the ſacred writings. Reader, God bleſſes thee, when, by his promiſes, he *ſpeaks good to thee*: and thou doſt bleſs him, when, from a conſciouſneſs of his kindneſs to thy body and ſoul, thou art thankful unto him, and *ſpeakſt good of* his name.

Be cauſe that in it he had reſted] שָׁבַת *ſhebath*, from *ſhabath*, he reſted; and hence, *ſabbath*, the name of the ſeventh day, ſignifying a *day of reſt*—Reſt to the body from labour and toil; and reſt to the ſoul from all worldly care and anxieties. He who labours with his *mind* by worldly ſchemes and plans on the ſabbath-day, is as culpable as he who labours with his *hands* in his accuſtomed calling. It is by the authority of God that the ſabbath is ſet apart for reſt and religious purpoſes, as the ſix days of the week are appointed for labour. How wiſe is this proviſion! it is eſſentially neceſſary, not only to the body of man, but to all the animals employed in his ſervice: take this away, and the labour is too great; both man and beaſt would fail under it. Without this conſecrated day, religion itſelf would fail, and the human mind, becoming ſenſualized, would ſoon forget its origin and end. Even as a *political* regulation, it is one of the wiſeſt and moſt beneficent in its effects of any ever inſtituted. Thoſe who habitually diſregard its moral obligation, are to man not only good for nothing, but are wretched in themſelves, a curſe to ſociety, and often end their lives miſerably. See the Notes on Exod. xx. 8. xxiii. 12. xxiv. 16. and xxxi. 13. to which the reader is particularly deſired to refer.

As God formed both the mind and body of man on principles of *activity*, ſo he assigned him proper employment: and it is his decree, that the *mind* ſhall improve by exerciſe, and

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

Pa. 104. 14.—g Job 38. 26, 27, 28.—h ch. 3. 25.—i Or, a mist which went up from, &c.

the body find increaſe of vigour and health in honeſt labour. He who idles away his time in the ſix days, is equally culpable, in the ſight of God, as he who works on the *ſeventh*. The idle perſon is ordinarily clothed with rags; and the ſabbath-breakers frequently come to an ignominious death.—Reader, beware!

Verse 4. *In the day that the Lord God made, &c.*] The word יְהוָה *Yehovah*, is for the firſt time mentioned here. What it ſignifies, ſee on Exod. xxxiv. 5, 6. Wherever this word occurs in the ſacred writings we tranſlate it LORD, which word is, through reſpect and reverence, always printed in capitals. Though our Engliſh term *Lord* does not give the particular meaning of the original word, yet it conveys a ſtrong and noble ſenſe. *Lord* is a contraction of the Anglo-Saxon hlaford *Hlaford*, afterwards written Loveord *loverd*, and laſtly *Lord*; from hlaf *hlaf*, bread: hence our word *loaf*; and forð *ford*, to ſupply, to give out. The word therefore, implies the *giver of bread*; i. e. he who deals out all the neceſſaries of life. Our ancient Engliſh noblemen were accuſtomed to keep a continual open houſe, where all their vaſſals, and all ſtrangers, had full liberty to enter, and eat as much as they would; and hence thoſe noblemen had the honourable name of *lords*, i. e. *the diſpenſers of bread*. There are about *three* of the ancient nobility who ſtill keep up this honourable cuſtom, from which the very name of their nobility is derived. We have already ſeen, ch. i. 1. with what judgment our Saxon anceſtors expreſſed *Deus*, the Supreme Being, by the term *God*; and we ſee the ſame judgment conſulted by their uſe of the term *Lord*, to expreſs the word *Dominus*, by which terms the Vulgate verſion, which they uſed, expreſſes *Elohim* and *Jehovah*, which we tranſlate LORD GOD. GOD is the *good Being*, and LORD, is *the diſpenſer of bread*, the giver of every good and perfect gift, who liberally *affords* the bread that periſheth to every man; and has amply provided the bread that endures unto eternal life for every human ſoul. With what propriety then does this word apply to the Lord Jeſus, who is emphatically called *the bread of Life, the bread of God, which cometh down from heaven, and which is given for the life of the world?* John vi. 13, 48, 51. What a pity that this moſt impreſſive and inſtructive meaning of a word in ſuch general uſe, were not more extenſively known, and more particularly regarded!

Verse 5. *Every plant of the field before it was in the earth*] It appears that God created every thing, not only perfect as it reſpects its nature, but alſo in a ſtate of *maturity*; ſo that every vegetable production appeared at once in full

A. M. 1.
B. C. 4004. 7 And the LORD God formed man
* of the 'dust of the ground, and
"breathed into his "nostrils the breath of life;
and 'man became a living soul.

8 ¶ And the LORD God planted 'a garden
'eastward in 'Eden; and there 'he put the man
whom he had formed.

k Heb. *dust of the ground*.—l ch. 3. 19, 23. Ps. 103. 14. Eccl. 12. 7.
Isa. 64. 8. 1 Cor. 15. 47.—m Job 83. 4. Acts 17. 25.—n ch. 7. 22.
Isa. 2. 22.—o 1 Cor. 15. 45.—p ch. 13. 10. Isa. 51. 3. Ezek. 28. 13.

growth: and this was necessary, that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist*] This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this, that the aqueous vapours ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of *dews*, and by this means an equal portion of moisture was distributed to the roots of plants, &c. As Moses had said, verse 5. that *the Lord had not caused it to rain upon the earth*, he probably designed to teach us, in verse 6. how rain is produced, viz. by the condensation of the aqueous vapours, which are generally, through the heat of the sun and other causes, raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles, which were before so small and light that they could float in the air, becoming condensed, i. e. many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term *rain*.

Verse 7. *God formed man of the dust*] In the most distinct manner God shews us that man is a *compound* being, having a body and a soul, distinctly and separately created: the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark, that the soul and body are not the *same thing*? The body derives its origin from the *earth*, or, as *אָפֶר* *apher* implies, the *dust*: hence, because it is earthy, it is decomposable, and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*: רִיחַ חַיִּים *ruach chayim*, the breath of *LIVES*; i. e. animal and intellectual. While this breath of God expanded the lungs, and set them in play, his inspiration gave both spirit and understanding.

Verse 8. *A garden eastward in Eden*] Though the word *Eden* signifies *pleasure*, or *delight*, it is certainly the name of a place. See ch. iv. 16. 2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 23. Amos i. 5. And such places probably received their name from their *fertility, pleasant situation, &c.* In this light the Septuagint have viewed it, as they render the passage thus: ἐπιπύοντες οὐ θείος παράδεισος ἐν Ἐδέμ, *God planted a Paradise in Eden*. Hence the word *Paradise* has been introduced into the New-Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the *gardens of the Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew *עֵדֵן* *Eden*; and hence the origin of *sacred gardens*, or en-

A. M. 1.
B. C. 4004. 9 And out of the ground made the LORD God to grow 'every tree that is pleasant to the sight, and good for food; 'the tree of life also in the midst of the garden, "and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water

Joel 2. 3.—q ch. 3. 24.—r ch. 4. 16. 2 Kings 19. 12. Ezek. 27. 23.—s ver. 15.—t Ezek. 31. 8.—u ch. 3. 23. Prov. 3. 18. & 11. 30. Rev. 2. 7. & 22. 2, 14.—w ver. 17.

losures, dedicated to purposes of devotion, some comparatively innocent, others impure. The word *Paradise* is not *Greek*, but *Arabic*; for *فردوس* *firadus*, in this language, signifies a *garden*, and the *place of the blessed*. It seems to come from the root *فرد* *farada*, which signifies *to separate*, especially a person or place, for purposes of devotion. Hence *Paradise* must signify a *place wholly devoted to the worship of God*.

Verse 9. *Every tree that is pleasant to the sight, &c.*] If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight may mean every beautiful tree or plant which for *shape, colour, or fragrance*, delights the senses; such as flowering shrubs, &c.

The tree that is *good for food*] All fruit-bearing trees, whether of the pulpy fruits, as apples, &c. or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all *esculent vegetables*.

The *tree of life*] חַיִּים *chayim*, of *lives*, or live-growing tree, every *medicinal* tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when, through sin, diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce them to their primitive *dust*. Yet, by the use of these *trees of life*, those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that *this tree of life*, which was placed in the *midst of the garden*, was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the *means* of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from ch. iii. 22.

And the *tree of knowledge of good and evil*.] Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some aliments which, from their physical influence, have a tendency to strengthen the understanding and invigorate the rational faculty, more than others, has been supposed by the wisest and best of men: yet here much more seems intended; but *what*, is very difficult to be ascertained. Some very eminent men have contended, that the passage should be understood

A. M. 1.
B. C. 4004. the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth ^athe whole land of Havilah, where *there is* gold;

12 And the gold of that land is good: ^ythere is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of ^zEthiopia.

^x ch. 25. 18. 1 Sam. 15. 7. — ^y Num. 11. 7. Exod. 16. 31. — ^z Heb. Cush. — ^a Dan. 10. 4. — ^b Or, eastward to Assyria. Ch. 10. 22.

allegorically; and that the tree of the knowledge of good and evil, means simply that *prudence*, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain, that to *know good and evil*, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is *fit* and *unfit*, what is not proper to be done, and what *should* be performed. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered, the prohibition was intended to *exercise* this faculty in man, that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done; and that, in reference to this point, the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed. There is certainly nothing unreasonable in this explanation: and, viewed in this light, the passage loses much of its obscurity. Vitringa, in his *Dissertation De Arbore prudentiæ in Paradiso, ejusque mysterio*, strongly contends for this interpretation.— See more on chap. iii. 3.

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader who should be obliged to consult different commentators and critics on the *situation of the terrestrial Paradise*, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north-pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in *Europe*, and others have contended, it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a *place* once, there is no reason to doubt; the description given by Moses is too *particular* and *circumstantial* to be capable of

14 And the name of the third river is ^aHiddekel: that is it which goeth ^btoward the east of Assyria. And the fourth river is Euphrates.

15 ¶ And the LORD God took ^cthe man, and ^dput him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden ^ethou mayest freely eat:

^b Deut. 1. 7. & 11. 24. Rev. 9. 14. — ^c Or, Adam. — ^d ver. 8. — ^e Heb. eating thou shalt eat.

being understood in any *spiritual* or *allegorical* way. As well might we contend, that the *persons* of Adam and Eve were *allegorical*, as that the *place* of their residence was such.

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers *Euphrates*, *Tigris*, *Phasis*, and *Araxes*. He thinks *Pison* was the *Phasis*, a river of Cholchis, emptying itself into the Euxine Sea, where there is a city called *Chabala*, the pronunciation of which is nearly the same with that of Havilah, or חַבִּילָה *Chavilah*, according to the Hebrew, the *vau* being changed in Greek to *beta* β. This country was famous for *gold*, whence the fable of the *Golden Fleece*, attempted to be carried away from that country by the heroes of Greece. The *Gihon* he thinks to be the *Araxes*, which runs into the Caspian Sea, both the words having the same signification, viz. a *rapid motion*. The land of Cush, washed by this river, he supposes to be the country of the *Cussæi* of the ancients. The *Hiddekel* all agree to be the *Tigris*; and the other river, *Phrat*, or פְּרַת *Perath*, to be the *Euphrates*. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

Verse 12. *There is bdellium* (בְּדֹלַח *bedolach*) and the *onyx stone*, אֶבֶן הַשְּׁהָמַם *Eben ha-shoham*. Bochart thinks that the *bedolach*, or bdellium, means the *pearl-oyster*; and *shoham* is generally understood to mean the *onyx*, a precious stone, which has its name from οὐξ, a *man's nail*, to the colour of which it nearly approaches. It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Verse 15. *Put him into the garden to dress and to keep it.*] Horticulture, or gardening, is the first kind of employment on record; and that in which man was engaged, while in a state of perfection and innocence. Though the garden may be supposed to produce all things *spontaneously*, as the whole vegetable surface of the earth certainly did at the creation; yet dressing and tilling were afterwards necessary, to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence, we cannot conceive it possible that man could have been happy if *inactive*. God gave him work to do, and his employment contributed to his happiness: for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

A. M. 1.
B. C. 4004. 17 / But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die¹.

18 ¶ And the LORD God said, *It is not good that the man should be alone; * I will make him an help meet for him.*

19 * And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see

what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

A. M. 1.
B. C. 4004.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

^f ver. 9. — ^g ch. 3. 1, 3, 11, 17. — ^h ch. 3. 3, 19. Rom. 6. 23. 1 Cor. 15. 56. Jam. 1. 15. 1 John 5. 16. — ⁱ Heb. *dying thou shalt die.* — ^k ch. 3. 12. 1 Cor. 11. 9. 1 Tim. 2. 13. — ^l Heb. *as before him.* — ^m ch. 1.

20, 24. — ⁿ Pa. 8. 6. See ch. 6. 20. — ^o Or, *the man* — ^p Heb. *called* — ^q ch. 15. 12. 1 Sam. 26. 12.

Verse 17. *Of the tree of knowledge—thou shalt not eat*] This is the first precept God gave to man, and it was given as a test of obedience, and a proof of his being in a dependent, probationary state. It was necessary, that while constituted lord of this lower world, he should know that he was only God's vicegerent, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. The man, from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a law to regulate his conduct, is an absurdity; this would destroy, at once, the idea of his dependency and accountability. Man must ever feel God as his sovereign, and act under his authority, which he cannot do, unless he have a rule of conduct. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says, there is a certain fruit-bearing tree; thou shalt not eat of its fruit; but of all the other fruits, and they are all that are necessary for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

Thou shalt surely die.] מוֹת תָּמוּת *moth tamuth*, literally, a death thou shalt die; or, *dying thou shalt die.* From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished: every moment of his life, man may be considered as dying, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

Verse 18. *It is not good that the man should be alone*] לְבַדּוֹ *lebaddo*, only himself. *I will make him a HELP MEET for him;* עֵזֶר כְּנֶגְדּוֹ *ezer kenegedo*, a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literal, it signifies one like, or as himself, standing opposite to or before him. And this implies, that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things like and equal to himself. As man was made a social creature, it was not proper that he

should be alone; for to be alone, i. e. without a matrimonial companion, was not good. Hence we find, that *celibacy* is a thing that is not good, whether it be on the side of the man or of the woman. Men may, in opposition to the declaration of God, call this a state of excellence, and a state of perfection; but let them remember, that the word of God says the reverse.

Verse 19. *Out of the ground, &c.*] Concerning the formation of the different kinds of animals, see the preceding chapter.

Verse 20. *And Adam gave names to all cattle*] Two things God appears to have in view by causing man to name all the cattle, &c. 1. To shew him with what comprehensive powers of mind his Maker had endued him; and 2d. to shew him that no creature yet formed, could make him a suitable companion. And that this twofold purpose was answered, we shall shortly see: for,

1. *Adam gave names*, but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well known, that the names affixed to the different animals in Scripture, always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the cause that produced it.

2. Adam was convinced, that none of these creatures could be a suitable companion for him; and that, therefore, he must continue in the state that was not good, or be a further debtor to the bounty of his Maker; for, among all the animals which he had named, there was not found a help meet for him. Hence we read,

Verse 21. *The Lord caused a deep sleep to fall upon Adam, &c.*] This was neither swoon nor ecstasy, but what our translation very properly terms a deep sleep.

And he took one of his ribs] It is immaterial whether we render עֲצָב *tselá* a rib, or a part of his side; for it may mean either: some part of man was to be used on the occasion, whether bone or flesh, it matters not, though it is

A. M. 1. B. C. 4004. 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
 23 And Adam said, This is now bone of my

bones, and flesh of my flesh: she shall be called "Woman, because she was taken out of "Man.
 24 Therefore shall a man leave his father and

r Heb. buided.—s Prov. 18. 22. Hebr. 13. 4.—t ch. 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 30.—u Heb. Isha.—w 1 Cor. 11. 8.

x Heb. Iah.—y ch. 31. 15. Pa. 45. 10. Matth. 19. 5. Mark. 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

likely, from verse 23, that a part of both was taken; for Adam, knowing how the woman was formed, said, This is flesh of my flesh, and bone of my bone. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of a part of himself, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution, in all respects, and consequently having equal powers, faculties, and rights.—This at once ensured his affection, and excited his esteem.

Verse 23. Adam said, This is now bone of my bones, &c.] There is a very delicate and expressive meaning in the original, which does not appear in our version. When the different genera of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed, received their names. To this circumstance the words in this place seem to refer. Instead of this now is, זֶה עַתָּה הוּא zot huppahm, we should render more literally this turn, this creature which now passes, or appears before me, is flesh of my flesh, &c. The creatures that had passed already before him, were not suitable to him, and therefore it was said, For Adam there was not a help meet found, verse 20. but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind, every way suitable to be his companion.

She shall be called woman] A literal version of the Hebrew would appear strange, and yet a literal version is the only proper one. שָׂרָא Isha, signifies man; and the word used to express what we term woman, is the same, with a feminine termination, אִשָּׁה ishah, and literally means she-man. Most of the ancient versions have felt the force of the term, and have endeavoured to express it as literally as possible. The intelligent reader will not regret to see them here. The Vulgate Latin renders the Hebrew virago, which is a feminine form of vir, a man. Symachus uses andris, a female form of anp aner, a man. The Arabic

إمرأة imrat, she-man, from إمرئ imree, man. Our own term is equally proper, when understood. Woman has been defined by many as compounded of woe and man, as if called man's woe, because she tempted him to eat the forbidden fruit: but this is no meaning of the original word, nor could it be intended, as the transgression was not then committed. The truth is, our term is a proper and literal translation of the original; and we may thank the discernment of our Anglo-Saxon ancestors for giving it. Wombman, of which woman is a contraction, means the man with the womb. A very appropriate version of the Hebrew אִשָּׁה ishah, rendered by

terms which signify she-man in the versions already specified. Hence we see the propriety of Adam's observation: This creature is flesh of my flesh, and bone of my bone; therefore shall she be called WOMBMAN, or female-man, because she was taken out of man.

Verse 24. Therefore shall a man leave his father and mother] There shall be, by the order of God, a more intimate connexion formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh] These words may be understood in a twofold sense. 1. These two shall be one flesh, shall be considered as one body, having no separate or independent rights, privileges, cares, concerns, &c. each being equally interested in all things that concern the marriage state. 2. These two shall be for the production of one flesh; from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Matth. xix. 5. with some variation from the text: they TWAIN shall be one flesh. So in Mark x. 8. St. Paul quotes it in the same way, 1 Cor. vi. 16. and in Eph. v. 31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word TWO. That this is the genuine reading, I have no doubt. The word שְׁנַיִם sheneyhem, they two, or both of them, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs three words after in the following verse; or more probably it originally occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in the 24th verse instead of the 25th. But of what consequence is it? In the controversy concerning Polygamy, it has been made of very great consequence. Without the word, some have contended, a man may have as many wives as he chooses, as the terms are indefinite, THEY shall be, &c. but with the word, marriage is restricted. A man can have in legal wedlock but ONE wife at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a bad state; or, if the reader please, not a good one; and the Lord God said, It is not good for man to be alone. This is GOD's judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever. 2. God made the woman for the man; and thus he has shewn us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman out of the man, to intimate, that the closest union, and the most affectionate attachment, should subsist in the matrimonial connexion, so that the man should ever consider and treat the woman as a part of himself; and

A. M. 1.
B. C. 4004. his mother, and shall cleave unto
his wife: and they shall be one
flesh.

z ch. 3. 7, 10, 11.

as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife: and, on the other hand, the woman should consider, that the man was not made for her, but that she was made for the man, and derived, under God, her being from him; therefore the wife should see that she reverence her husband. Eph. v. 33. The 23d and 24th verses contain the *very words* of the marriage ceremony—*This is flesh of my flesh—therefore shall a man leave father and mother.* How happy must such a state be, where God's institution is properly regarded; where the parties are married, as the Apostle expresses it, in the *Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes, and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise, affectionate and happy: but how few such marriages are there to be found? *Passion*, turbulent and irregular, not *Religion*; *Custom*, founded by these irregularities, not *Reason*; *Worldly prospects*, originating and ending in selfishness and earthly affections, not in *Spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter *fountains* send forth pure and sweet waters? See the ancient Allegory of *Cupid and Psyche*, by which marriage is so happily illustrated, explained in the notes on Matth. xix. 4—6.

Verse 25. *They were both naked, &c.*] The weather was perfectly temperate, and therefore they had no need of clothing, the circumambient air being of the same temperature with their bodies. And as sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

EVEN in a state of *innocence*, when all was perfection and excellence, when God was clearly discovered in all his works, every *place* being his *temple*, every *moment* a *time of worship*, and every *object* an *incitement* to religious reverence and adoration—even *then*, God chose to consecrate a *seventh part* of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious ob-

25 *And they were both naked, the man and his wife, and were not
*ashamed.

A. M. 1.
B. C. 4004.

a Exod. 32. 25. Isa. 47. 3.

servance of the sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then, it might have been conjectured, this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the sabbath *his first ordinance* to man, (see the *first precept*, v. 17.) while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race: therefore the sabbath is not for one nation, for one time, or for one place. It is the fair type of Heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the divine image, and become united to the *Centre* and *Source* of all perfection and excellence, shall *rest* in God unutterably happy through the immeasurable progress of duration? Of this consummation, every returning sabbath should at once be a type, a remembrancer, and a foretaste to every pious mind; and these it must be to all who are taught of God.

Of this rest, *the garden of Eden*, that Paradise of God, formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness, which must reign in the kingdom of God, of which the condition of our first parents in the garden of Paradise is justly supposed to have been an expressive emblem. What a pity, that this heavenly institution should have ever been perverted? that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions?—Reader, every connexion thou formest in life, will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember, that thy earthly connexions, no matter of what kind, are not formed merely for *time*, whatsoever thou mayest intend, but also for *eternity*. With what caution, therefore, shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.

CHAPTER III.

Satan, by means of a creature, here called the Serpent, deceives Eve, 1—5. Both she and Adam transgress the Divine command, and fall into sin and misery, 6, 7. They are summoned before God, and judged, 8—13. The creature called the Serpent is degraded and punished, 14. The promise of redemption by the incarnation

of Christ, 15. Eve sentenced, 16. Adam sentenced, 17. The ground cursed, and death threatened, 18, 19. Why the woman was called Eve, 20. Adam and Eve clothed with the skins of beasts, 21. The wretched state of our first parents after their fall, and their expulsion from the garden of Paradise, 22—24.

A. M. 1. B. C. 4004.

NOW 'the serpent was 'more subtil than any beast of the field which the LORD God had made. And he said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

A. M. 1. B. C. 4004.

3 'But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall

a Rev. 12. 9. & 20. 2.—b Matt. 10. 16. 2 Cor. 11. 3.

c Heb. Yea, because, &c.—d ch. 2. 17.

NOTES ON CHAP. III.

Verse 1. Now the serpent was more subtle] We have here one of the most difficult, as well as the most important narratives in the whole book of God. The last chapter ended with a short but striking account of the perfection and felicity of the first human beings; and this opens with an account of their transgression, degradation, and ruin. That man is in a fallen state, certainly needs no arguments to prove it: the history of the world, with that of the life and miseries of every human being, establish this point beyond successful contradiction. But how, and by what agency was this brought about? Here is a great mystery; and I may appeal to all persons who have read the various comments that have been written on the Mosaic account, whether they have ever yet been satisfied on this part of the subject, though convinced of the fact itself. Who was the serpent? Of what kind, in what way did he seduce the first happy pair? These are questions which remain yet to be answered. The whole account is either a simple narration of facts, or it is an allegory. If it be a historical relation, its literal meaning should be sought out: if it be an allegory, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood, for fanciful illustrations are endless. Believing it to be a simple relation of facts capable of a satisfactory explanation, I shall take it up on this ground, and by a careful examination of the original text, endeavour to fix the meaning, and shew the propriety and consistency of the Mosaic account of the Fall of Man. The chief difficulty in the account is found in the question, Who was the agent employed in the seduction of our first parents?

The word in the text, which we, following the Septuagint, translate serpent, is נחש nachash, and according to Buxtorf and others, has three meanings in scripture. 1. It signifies, to view, or observe attentively, to divine or use enchantments, because in them the augurs viewed attentively the flight of birds, the entrails of beasts, the course of the clouds, &c. and under this head it signifies to acquire knowledge by experience. 2. It signifies brass, brazen, and is translated in our Bible not only brass, but chains, fetters, fetters of brass, and in several places steel: see 2 Sam. xxii. 35. Job xx. 24. Psal. xviii. 34. and in one place, at least, filthiness or fornication, Ezek. xvi. 36. 3. It signifies a serpent, but of what kind is not determined. In Job xxvi. 13. it seems to mean the Whale or Hippopotamus. By his spirit he hath

garnished the heavens, his hand hath formed the crooked serpent, נחש ברזל nachash bariach: as ברזל barazh signifies to pass on, or pass through, and בריח bariach, is used for a bar of a gate or door that passed through rings, &c. the idea of straightness, rather than crookedness should be attached to it here; and it is likely that the sea-horse is intended by it.

In Eccles. x. ii. the creature called nachash, of whatsoever sort, is compared to the babbler; surely the serpent נחש nachash, will bite without enchantment, and a babbler is no better. Let the reader keep this in mind.

In Isai. xxvii. 1. the crocodile or alligator seems particularly meant by the original. In that day the Lord shall punish Leviathan the piercing serpent, &c. And in Isai. lxxv. 25. the same creature is meant as in Gen. iii. 1. for in the words, And dust shall be the serpent's meat, there is an evident allusion to the text of Moses. In Amos ix. 3. the crocodile is evidently intended. Though they be hid in the bottom of the sea, thence will I command the serpent הנחש ha-nachash, and he shall bite them. No person can suppose that any of the snake or serpent kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the sacred writings, that it appears to be a sort of general term, confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen that נחש nachash signifies to view attentively, to acquire knowledge or experience by attentive observation: so נחשתי nachashti, Gen. xxx. 27. I have learned by experience—and this seems to be its most general meaning in the bible. The original word is, by the Septuagint, translated ὄφις a serpent, not because this was its fixed determinate meaning in the sacred writings, but because it was the best that occurred to the translators; and they do not seem to have given themselves much trouble to understand the meaning of the original; for they have rendered the word as variously as our translators have done; or rather our translators have followed them, as they give nearly the same significations found in the Septuagint: hence we find that ὄφις is as frequently used by them, as serpent, its supposed literal meaning, is used in our version. And the New Testament writers, who scarcely ever quote the Old Testament, but from the Septuagint translation, and scarcely ever change a word in their quotations, copy this version in the use of this word. From the Septuagint therefore, we can expect no light, nor indeed from any other

A. M. 1.
B. C. 4004. not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die :

e ver. 13. 2 Cor. 11. 3. 1 Tim. 2. 14.

of the ancient versions, which are all *subsequent* to the Septuagint, and some of them actually made from it. In all this uncertainty, it is natural for a serious inquirer after truth, to look *every where* for information. And in such an inquiry, the Arabic may be expected to afford some help from its great similarity to the Hebrew. A root in this language, very nearly similar to that in the text, seems to cast considerable light on the subject. **خانس** *chanas* or *khanasa* signifies *he departed, drew off, lay hid, seduced, slunk away*: from this root come **اخناس** *akhnas*, **خانسا** *khanasa*, and **خانوس** *khanous*, which all signify an *ape*, or *satyrus*, or any creature of the *simia* or *ape* genus. It is very remarkable also that from the same root comes **خاناس** *khanas*, the *DEVIL*, which appellation he bears

from that meaning of **خانس** *khanasa*, *he drew off, seduced, &c.*

because he *draws* men off from righteousness, *seduces* them from their obedience to God, &c. &c. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. *Now the nachash was more subtle*, **נחש חכם** *drum* more wise or prudent than all the beasts of the field which the Lord God had made. In this account we find, 1. That whatever this *nachash* was, he stood at the *head* of all inferior animals for wisdom and understanding. 2. That he *walked erect*, for this is necessarily implied in his punishment,—*on thy belly* (i. e. on all fours) *shall thou go*. 3. That he was *endued with the gift of speech*, for a conversation is here related between him and the woman. 4. That he was also endued with the *gift of reason*, for we find him reasoning and disputing with Eve. 5. That these things were *common to this creature*, the woman no doubt having often seen him walk erect, talk and reason, and therefore she testifies *no kind of surprise* when he accosts her in the language related in the text; and indeed from the manner in which this is introduced, it appears to be only a *part* of a conversation that had passed between them on the occasion. *Yea, hath God said, &c.*

Had this creature never been known to speak before his addressing the woman at this time, and on this subject, it could not have failed to excite her *surprise*, and to have filled her with *caution*, though from the purity and innocence of her nature, she might have been incapable of being affected with *fear*. Now I apprehend that none of these things can be spoken of a serpent of any species. 1. None of them ever *did* or ever *can* walk erect. The tales we have had of two-footed and four-footed serpents, are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name *serpent* comes from *serpo* to creep, and therefore, to such it could be neither *curse* nor *punishment* to go on their

A. M. 1.
B. C. 4004. 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

f ver. 7. Acts 26. 18.

bellies, i. e. to *creep on*, as they had done from their creation and must do while their race endures. 2. They have no *organs for speech*, or any kind of articulate sound; they can only *hiss*. It is true, that an *ass*, by miraculous influence, may speak; but it is not to be supposed that there was any miraculous interference here. GOD did not qualify this creature with speech for the occasion, and it is not intimated that there was any *other agent*, that did it: on the contrary, the text intimates, that *speech* and *reason* were natural to the *nachash*; and is it not in reference to this, the inspired penman says? *The nachash was more wise or intelligent than all the beasts of the field that the Lord God had made!* Nor can I find, that the *serpentine genus* are remarkable for *intelligence*. It is true, the *wisdom of the serpent*, has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the *nachash*, which we translate *serpent*, following the Septuagint, shews so much intelligence and cunning: and it is very probable, that our Lord alludes to this very place, when he exhorts his disciples to be *wise, prudent or intelligent as serpents*, **φρονιμοι ως οι οφεις**; and it is worthy of remark, that he uses the same term employed by the Septuagint, in the text in question, **οφεις η φρονιμοτερας** *the serpent was more prudent or intelligent than all the beasts &c.* All these things considered, we are obliged to seek for some other word to designate the *nachash*, in the text, than the word *serpent*; which on every view of the subject appears to me inefficient and inapplicable. We have seen above that *khanas*, *akhnas* and *khanous*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, *he lay hid, seduced, slunk away, &c.* and that *khanas* means the *devil*, as the inspirer of evil and seducer from God and truth; see *Golius* and *Wilmet*. It therefore appears to me, that a creature of the *ape* or *ouran outang* kind, is here intended; and that Satan made use of this creature as the *most proper* instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he *lay hid*, and by this creature he *seduced* our first parents, and *drew off* or *slunk away* from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles, that it might have been originally designed to walk *erect*, and that nothing less than a *sovereign* controlling power could induce them to put down *hands* in every respect formed like those of man, and walk like those creatures whose claw-armed paws prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly-varied pranks and tricks of these creatures, shew them, *exa nunc*, to be *wiser* and more *intelligent* than any other creature, man alone excepted. Being *obliged* now to walk on all fours, and gather their food from the ground, they are literally obliged to *eat the dust*; and though exceedingly cunning and careful in a variety of instances to separate that part which is wholesome and proper for food, from that which is not so, in the article

A. M. 1.
B. C. 4004. 6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

A. M. 1.
B. C. 4004. 7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day:

g Heb *a desire*—*h* Eccles. 25. 24. 1 Tim. 2. 14. 1 John 2. 16.—*i* ver. 12, 17. Hos. 6. 7. Rom. 5. 12—19.—*k* ver. 5.—*l* ch. 2. 25.—

m Or, *things to gird about*.—*n* Job 38. 1.—*o* Heb. *wind*. Job 34. 21, 22. Psal. 139. 1—12.

of cleanliness, they are lost to all sense of propriety; and though they have every mean in their power, of cleansing the aliments they gather off the ground, and from among the dust, yet they never, in their savage state, make use of any. Add to this, their utter aversion to *walk upright*, it requires the utmost discipline to bring them to it, and scarcely any thing offends or irritates them more, than to be obliged to do it. Long observation on these animals enables me to state these facts.

Should any person who may read this note, object against my conclusions, because apparently derived from an Arabic word, which is not exactly similar to the Hebrew, though to those who understand both languages, the similarity will be striking: yet, as I do not insist on the identity of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze, to view attentively, pry into, inquire narrowly, &c.* and consider the passage that appears to compare the *nachash* to the *babbler*, Eccles. x. 11. and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest, attentive, watching, looking, &c.* and for *chattering or babbling* they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left of their original gift of speech, of which they appear to have been deprived at the fall, as a part of their punishment.

I have spent the longer time on this subject, 1. because it is exceedingly obscure; 2. because no interpretation hitherto given of it, has afforded me the smallest satisfaction; 3. because I think the above mode of accounting for every part of the whole transaction is consistent and satisfactory; and in my opinion, removes all embarrassment, and solves every difficulty. It can be of no solid objection to the above mode of solution, that Satan in different parts of the New Testament is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent, &c.* for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and that the *Septuagint* themselves use it in a vast variety and latitude of meaning; and surely the *ouran outang* is as likely to be the animal in question, as *נחש nachash*, and *אפיס ophis*, are likely to mean at once a *snake, a crocodile, a hippopotamus, fornication, a chain, a pair of tethers, a piece of brass, a piece of steel, and a conjuror*; for we have seen above, that all these are acceptations of the original word. Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion, and speak only of Satan himself, as the cause of the transgression, and the instrument

of all evil. If, however, any person should chuse to differ from the opinion stated above, he is at perfect liberty so to do: I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right, and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible. See farther on ver. 7—14, &c.

Verse 1. *Yea hath God said*] This seems to be the continuation of a discourse, of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprise is testified on the part of Eve.

Verse 3. *Neither shall ye touch it.*] Did not the woman add this to what God had before spoken? Some of the Jewish writers, who are only serious on comparative trifles, state, that as soon as the woman had asserted this, the serpent pushed her against the tree, and said, "See, thou hast touched it, and art still alive: thou mayest therefore safely eat of the fruit, for surely thou shalt not die."

Verse 4. *Ye shall not surely die.*] Here the *father of lies* at once appears; and appears too, in flatly contradicting the assertion of God. The tempter, through the *nachash*, insinuates the impossibility of her dying, as if he had said; God has created thee immortal; thy death therefore is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

5. *Your eyes shall be opened*] Your understanding shall be greatly enlightened and improved, and ye shall be as gods, *כאלהים ke elohim*, like God, so the word should be translated; for what idea could our first parents have of gods, before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the singular number, and is the only one of all the versions, which has hit on the true meaning. As the original word is the same which is used to point out the supreme Being, ch. i. 1. so it has here the same signification: and the object of the tempter appears to have been this; to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, (for *knowledge is power*;) and be able to exist for ever, independently of him.

Verse 6. *The tree was good for food*] The fruit appeared to be wholesome and nutritive. And it was pleasant to the eyes. The beauty of the fruit tended to whet and increase appetite. And it was to be desired to make one wise, which was an additional motive to please the palate. From these three sources, all natural and moral evil sprung; they are exactly

A. M. 1.
B. C. 4004. and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where art thou?

A. M. 1.
B. C. 4004.

p Job 31. 33. Prov. 5. 3. Jer. 23. 24. Amos 9. 3. Jon. 1. 3. 10.

Heb. 4. 13. Ch. 4. 9. Josh. 7. 17—19. Rev. 20. 12, 13.

what the apostle calls the *desire of the flesh!* the tree was good for food; *the desire of the eye*, it was pleasant to the sight; and *the pride of life*, it was a tree to be desired to make one wise. God had undoubtedly created our first parents not only very wise and intelligent, but also with a vast capacity and suitable propensity to increase in knowledge. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection, when we consider, 1. That they were endowed with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hinderance to the most direct conception of occurring truth. 4. That all the objects of knowledge whether natural or moral were ever at hand. 5. That they had the strongest propensity to know, and 6. The greatest pleasure in knowing. To have God and nature continually open to the view of the soul; and to have a soul capable of viewing both, and fathoming endlessly, their unbounded glories and excellencies, without hinderance or difficulty, what a state of perfection! what a consummation of bliss! This was undoubtedly the state and condition of our first parents—even the present ruins of the state are incontestible evidences of its primitive excellence. We see at once how transgression came: it was natural for them to desire to be increasingly wise. God had implanted this desire in their minds; but he shewed them that this desire should be gratified in a *certain way*; that *prudence* and *judgment* should always regulate it: that they should carefully examine what God opened to their view; and should not pry into what he chose to conceal. He alone, who knows all things, knows *how much* knowledge the soul needs to its perfection and increasing happiness; in what subjects this may be legitimately sought, and where the mind may make excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chuses to conceal even from them, because *that* knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit, it may be said, in the words of an ancient poet who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy:

*Est modus in rebus: sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

HOB. SAT. 1.

“There is a rule for all things; there is in fine, fixed and stated limits, on either side of which righteousness cannot be found.”

Such limits God certainly assigned from the beginning. Thou shalt *come up* to this; thou shalt not *pass* it. And as he assigned the *limits*, so he assigned the *means*. It is law-

ful for thee to acquire knowledge in *this way*: it is unlawful to seek it in *that*. And had he not a right to do so? And would his creation have been perfect without it?

Verse 7. *The eyes of them both were opened*] They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil: and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted.

Let us review the whole of this melancholy business, the *fall*, and its *effects*.

1. From the New Testament we learn, that Satan associated himself with the creature which we term the *serpent*, and the original the *nachash*, in order to seduce and ruin mankind, 2 Cor. xi. 3. Rev. xii. 9. xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle, the *most intelligent* of all the beasts of the field, endued with the gift of speech and reason, and consequently one, in which he could best conceal himself. 3. As he knew that while they *depended on God*, they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge, with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates, that God, through motives of envy, had given the prohibition—*God doth know, that in the day ye eat of it, ye shall be like himself, &c.* 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state; *ye shall not surely die*; ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which, he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded, that being once right they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God himself, and consequently be self-sufficient, and totally independent of him: they listened, and fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independent at all events, *they took of the fruit and did eat*.

Let us now examine the *effects*.

1. *Their eyes were opened*, and they saw they were naked. They saw what they never saw before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened to see their nakedness, yet their mind was clouded and their judgment confused. They seem to have lost all just notions of honour and dishonour; of what was shameful and what was praiseworthy. It was dishonourable and shameful to break the commandment of God;

A. M. 1.
B. C. 4004.

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof

A. M. 1.
B. C. 4004.

I commanded thee that thou shouldst not eat?

12 And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

g Ch. 2. 25. Exod. 8. 6. Psa. 119. 120. Isai. 63. 14. & 57. 11. 1 John 3. 20.

r Ch. 2. 18, 20. Job 31. 33. Prov. 23. 13. Luke 10. 29. Jam. 1. 13—15.

but it was neither, to go *naked*, when clothing was not necessary. 3. They seem in a moment not only to have lost sound judgment, but also *reflection*: a short time before, Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities: now he does not know that first principle concerning the Divine Nature, that *it knows all things*; and that it is omnipresent, therefore he endeavours to hide himself among the trees, from the eye of the *all seeing* God! How astonishing is this! When the creatures were brought to him, he could name them, because he could discern their respective natures and properties: when Eve was brought to him he could immediately tell *what* she was, *who* she was, and for *what end* made, though he was in a *deep sleep* when God formed her: and this seems to be particularly noted, merely to shew the depth of his wisdom and the perfection of his discernment. But alas! how are the mighty fallen! Compare his present with his past state; his state *before* the transgression with his state *after* it; and say, is this the same creature? The creature, of whom God said, as he said of all his works, *He is very good*—just what he should be, a living image of the Living God; but now lower than the beasts of the field. 4. This account could never have been credited, had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair, resemble their degenerate ancestors, and copy their conduct. The original mode of transgression is still continued, and the *original sin* in consequence. Here are the proofs. 1. Every human being is endeavouring to obtain knowledge by unlawful means, even while the lawful means and every available help are at hand. 2. They are endeavouring to be *independent*, and to live without God in the world: hence *prayer*, the language of dependance on God's providence and grace, is neglected, I might say, detested by the great majority of men. Had I no other proof than this, that man is a *fallen creature*, my soul would bow to this evidence. 3. Being destitute of the true knowledge of God, they seek privacy for their crimes, not considering that the eye of God is upon them, and being only solicitous to hide them from the eye of man. These are proofs in point; but we shall soon meet with additional ones. —See ver. 12.

Verse 8. *The voice of the Lord*] The voice is properly used here, for as God is an infinite spirit, and cannot be confined to any form, so he can have no *personal* appearance. It is very likely that God used to converse with them in the garden, and that the usual time was the *decline* of the day, and that *be ruach haiyom in the evening breeze*; and probably *this* was the time that our first parents employed in the more solemn acts of their religious worship, at which God

was ever present. The time for this solemn worship is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been *thy case*?

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. SHAME, because of the ingratitude marked in the rebellion; and because, that in aiming to be like God, they were now sunk into a state of the greatest wretchedness. 2. FEAR, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. How worthy is it of remark, that this cause continues to produce the very same effects! *Shame and fear* were the first fruits of sin, and fruits which it has *invariably* produced from the first transgression to the present time.

Verse 12. *And the man said, &c.*] We have here some farther proofs of the fallen state of man, and that the consequences of that state extend to his remotest posterity. 1. On the question, *Hast thou eaten of the tree?* Adam is obliged to acknowledge his transgression, but he does this in such a way, as to shift off the blame from himself, and lay it upon God and upon the woman! *This woman whom THOU didst give to be with me* זכרתי *immadi*, to be my companion, (for so the word is repeatedly used) *she gave me, and I did eat.* I have no farther blame in this transgression: *I did not pluck the fruit, she took it, and gave it to me.*

2. When the woman is questioned, she lays the blame upon God and the serpent, (*nachash*) *the serpent beguiled me and I did eat*—Thou didst make him much wiser than thou didst make me; and therefore, my simplicity and ignorance were overcome by his superior wisdom: *I can have no fault here, the fault is his, and his who made him so wise, and me so ignorant.* Thus we find, that while the eyes of their body were opened to see their degraded state; the eyes of their understanding were closed so that they could not see the sinfulness of sin; and at the same time their hearts were hardened through its deceitfulness. In this also their posterity copy their example. How few ingenuously confess their own sin! They see not their guilt—they are continually making excuses for their crimes: the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c. &c. are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded: for till a man *take his sin to himself*; till he acknowledge that *he alone* is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself and *thyself only*, and feel that *thou alone* art responsible for all thy iniquities, there is no hope of thy salvation.

A. M. 1.
B. C. 4004. 13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, 'The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said 'unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and 'dust shalt thou eat all the days of thy life:

s Ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14. —t Exod. 21. 29, 32. —u Isai. 65. 25. Mic. 7. 17. —w Matt. 9. 7. & 13. 38 & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8. —x Pa. 132. 11. Isai. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 31, 34, 35. Gal. 4. 4. —y Rom. 16. 20. Col. 2. 15. Hebr. 2. 14.

Verse 14. *And the Lord said unto the serpent*] The tempter is not asked *why he deceived the woman?* He cannot roll the blame on any other: *self-tempted he fell*; and it is natural for him, such is his enmity, to deceive and destroy all he can. His fault admits of no excuse; and therefore God begins to pronounce sentence on *him* first. And here we must consider a twofold sentence, one on *Satan*, and the other on the *agent* he employed. The *nachash* who was at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. *Cursed art thou above all cattle, and above every beast of the field*—thou shalt be considered the most contemptible of animals—*upon thy belly shalt thou go*—thou shalt no longer walk erect, but mark the ground equally with thy hands and feet—*and dust shalt thou eat*, though formerly possessed of the faculty to distinguish, chase and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, *all the days of thy life*—through all the innumerable generations of thy species. God saw meet to manifest his displeasure against the agent employed in this most melancholy business: and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have reason to believe that he became a *willing* instrument.

Verse 15. *I will put enmity between thee and the woman*] This has been generally supposed to apply to a certain enmity subsisting between man and serpents: but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind; nor is there any proof that men hate serpents *more* than they do other noxious animals. Men have much more enmity to the common rat and magpie than they have to all the serpents in the land, because the former destroy the grain, &c. and serpents in general, far from seeking to do men mischief, flee his approach and avoid his dwelling. If, however, we take the word *nachash* to mean any of the *simia*, or *ape* species, we find a more consistent meaning, as there is scarcely an animal in the universe so detested by *women* as these are; and indeed *men* look on them as continual caricatures of themselves. But we are not to look for merely *literal meanings* here: it is evident, that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. God in his

A. M. 1.
B. C. 4004. 15 And I will put enmity between thee and the woman, and between 'thy seed and 'her seed; 'it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; 'in sorrow thou shalt bring forth children; 'and thy desire *shall be* 'to thy husband, and he shall 'rule over thee.

1 John 5. 5. Rev. 12. 7, 17. —z Pa. 48. 6. Isai. 13. 8. & 21. 3. John 16. 21. 1 Tim. 2. 15. —a ch. 4. 7. —b Or, *subject to thy husband*. —c 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1, 5, 6.

endless mercy has put enmity between men and him: so that, though all mankind love his *service*, yet all invariably hate *himself*. Were it otherwise, who could be saved? A great point gained towards the conversion of a sinner, is to convince him that it is Satan he has been serving; that it is to *him* he has been giving up his soul, body, goods, &c. he starts with horror when this conviction fastens on his mind, and shudders at the thought of being in league with the old murderer. But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, *κτλ hua, ηε*, who? the seed of the *woman*, the person who is to come by the *woman*, and by her *alone*, *without the concurrence of man*. Therefore the address is not to Adam and Eve, but to *Eve alone*: and it was in consequence of this purpose of God, that Jesus Christ was born of a *virgin*: this, and this alone, is what is implied in the promise of the *seed of the woman* bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy *him* who had the power of death, that is the Devil. —Thus he *bruises his head*, destroys his *power* and *lordship* over mankind, turning them from the *power* of Satan unto God, Acts xxvi. 18. And Satan *bruises his heel*—God so ordered it, that the salvation of man could only be brought about by the death of Christ: and even the spiritual seed of our blessed Lord, have the heel often bruised, as they suffer persecution, temptation &c. which may be all that is intended by this part of the prophecy.

Verse 16. *Unto the woman he said*] She being second in the transgression is brought up the *second* to receive her condemnation, and to hear her punishment. I will greatly multiply, or *multiplying* I will multiply; *i. e.* I will multiply thy sorrows, and multiply those sorrows by other sorrows; and this during conception and pregnancy; and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the *woman* than on any other *female*. Nothing is better attested than this; and yet there is certainly no *natural* reason why it should be so: it is a part of her punishment, and a part, from which, even God's mercy will not exempt her. It is added further, *Thy desire shall be to thy husband*—Thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, *thy appetite*, shall be to thy husband;—*and he shall rule over thee*; though in the creation both were formed with equal rights, and the

A. M. 1.
B. C. 4004.

17 And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; *cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

d 1 Sam. 15. 23. — e ver. 6. — f Job. 2. 17. — g Eccles. 1. 2, 3. Isai. 24. 3, 6. Rom. 8. 20. — h Job 5. 7. Eccles. 2. 23. — i Job. 31. 40. — k Heb. cause to bud. — l Ps. 104. 14. Job 1. 21. Psa. 90. 3. & 104. 2. —

woman had as much right to rule as the man; but subjection to the will of her husband, is one part of her curse; and so very capricious is this will often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws.

Verse 17. *And unto Adam he said*] The man being the last in the transgression is brought up last to receive his sentence. *Because thou hast hearkened to the voice of thy wife*—“thou wast not deceived, she only gave and counselled thee to eat—this thou shouldest have resisted;” and that he did not, is the reason of his condemnation. *Cursed is the ground for thy sake*, from hence forth its fertility shall be greatly impaired; *in sorrow shalt thou eat of it*; be in continual perplexity concerning the seed time and the harvest, the cold and the heat, the wet and the dry. How often are all the fruits of man's toil destroyed by blasting, by mildew, by insects, wet weather, land-floods, &c. &c. Anxiety and carefulness are the labouring man's portion.

Verse 18. *Thorns also, and thistles, &c.*] Instead of producing nourishing grain and useful vegetables, noxious weeds shall be peculiarly prolific, injure the ground, choke the good seed, and mock the hopes of the husbandman. *And thou shalt eat the herb of the field*—Thou shalt no longer have the privilege of this garden of delights, but must go to the common champaign country, and feed on such herbs as thou canst find, till by labour and industry thou hast raised others, more suitable to thee and more comfortable.

In the curse pronounced on the ground there is much more implied than generally appears. The amazing fertility of some of the most common *thistles* and *thorns*, renders them the most proper instruments for the fulfilment of this sentence against man. *Thistles* multiply enormously: a species called the *Carolina silvestris* bears ordinarily from twenty to forty heads, each containing from one hundred to one hundred and fifty seeds.

Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these *thistles* produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576 millions. Sow these, and their produce will be 13,824,000,000,000, or *thirteen billions eight hundred and twenty-four thousand millions*; and a single crop from these, which is only the third year's growth, would amount to 331,776,000,000,000,000, or *three hundred and thirty-one thousand, seven hundred and*

A. M. 1.
B. C. 4004.

18 'Thorns also and thistles shall it bring forth to thee; and 'thou shalt eat the herb of the field;

19 "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

m Eccles. 1. 13. 2 Thess. 3. 10. — n ch. 2. 7. Dan. 12. 2. — o Job 21. 26. & 34. 15. Ps. 104. 29. Eccles. 3. 20. & 12. 7. Dan. 12. 2. Rom. 8. 12. Hebr. 9. 27. —

seventy-six billions; and the fourth year's growth will amount to 7962,624,000,000,000,000, or *seven thousand nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions*. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

The *Carduus vulgatissimus viarum*, or common hedge-thistle, besides the almost infinite swarms of winged seeds it sends forth, spreads its roots around many yards, and throws up suckers every where, which not only produce seeds in their turn, but extend their roots and propagate like the parent plant, and stife and destroy all vegetation but their own.

As to THORNS, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The *genista*, or *spinosa vulgaris*, called by some *furze*, by others *whins*, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it; and it is so thick set with prickles, that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers, which produce pods filled with seeds. Besides, it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow, it soon overspreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfil the curse which he has pronounced on the earth, because of the crimes of its inhabitants.—See Hale's Vegetable Statics.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the face or forehead is the first part whence the sweat begins to issue: this is occasioned by the blood being strongly propelled to the brain, partly through stooping, and principally by the strong action of the muscles: in consequence of this the blood-vessels about the head become turgid through the great flux of blood, the fibres are relaxed, the pores enlarged, and the sweat or serum poured out. Thus, then, the very commencement of every man's labour, may put him in mind of his sin and its consequences.

Dust thou art, and unto dust shalt thou return.] God had

A. M. 1.
B. C. 4004. 20 And Adam called his wife's name 'Eve'; because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

A. M. 1.
B. C. 4004. 22 ¶ And the LORD God said, 'Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, 'and take also of the tree of life; and eat, and live for ever:

23 Therefore the LORD God sent him forth

ρ Heb. Chavah. That is, living.—q Acts 17. 26.

r Ver. 5. Like Isai. 19. 18. & 47. 12, 13. Jer. 22. 28.—s ch. 2. 9.

said that, in the day they ate of the forbidden fruit, *dying they should die*; they should then become *mortal*, and continue under the influence of a great variety of unfriendly agencies in the atmosphere, and in themselves, from heats, colds, drought, and damps in the one, and morbid increased and decreased action in the solids and fluids of the other, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this, that man would have been immortal, had he never transgressed; and that this state of continual life and health depended on his obedience to his Maker. The tree of life, as we have already seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency, so man could not have continued to live without a particular supporting agent; and this supporting agent, under God, appears to have been the tree of life.

Verse 20. *And Adam called his wife's name Eve, because she was the mother of all living.*] A man who does not understand the original, cannot possibly comprehend the reason of what is said here. What has the word *Eve* to do with being the mother of all living? Our translators often follow the *Septuagint*: it is a pity they had not done so here, as the *Septuagint* translation is literal and correct. Και καλεσεν Αδαμ το ονομα της γυναικος αυτου Ζων, οτι μητηρ παντων των ζωντων. "And Adam called his wife's name *Life*, because she was the mother of all the living." This is a proper and faithful representation of the Hebrew text; for the חַוְוָה *chavah*, of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the Ζων of the *Septuagint*, both signifying *life*; as does also the Hebrew חַי *chai*, to the Greek ζωντων, both of which signify *the living*. It is probable that God designed by this name to teach our first parents these two important truths: 1. That though they had merited immediate death, yet they should be respited, and the accomplishment of the sentence long delayed; they should be spared to propagate a numerous progeny on the earth. 2. That though much misery would be entailed on this posterity, and death should have a long and universal empire, yet ONE should, in the fulness of time, spring from the woman, who should destroy *death*, and bring *life and immortality* to light. 2 Tim. i. 10. Therefore Adam called his wife's name *Life*, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give *life* to a world, dead in trespasses, and dead in sins, Ephes. ii. 1, &c.

Verse 21. *God made coats of skins*] It is very likely that the *skins* out of which their *clothing* was made, were

taken off animals whose blood had been poured out as a *sacrifice* to God: for as we find Cain and Abel offering sacrifices to God, we may fairly presume, that God had given them instructions on this head; nor is it likely, that the notion of a sacrifice could have ever occurred to the mind of man, without an express revelation from God. Hence we may safely infer, 1. That, as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM, who, in the fulness of time, was to make an atonement by his death. And 2dly, it seems reasonable also, that this matter should be brought about in such a way, that Satan and Death should have no triumph, when the very *first death* that took place in the world, was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] On all hands, this text is allowed to be difficult; and the difficulty is increased by our translation, which is opposed to the original Hebrew, and the most authentic versions. The Hebrew has חַוְוָה *chavah*, which is the third person preterite tense, and signifies *was*, not *is*. The Samaritan text, the Samaritan version, the Syriac and the *Septuagint*, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words, which must be supplied, in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "And the Lord God said, *the man who was like one of us* in purity and wisdom, is now fallen, and robbed of his excellence: he has added לַדְאִית *ladaat*, to the knowledge of the good, by his transgression, the knowledge of the evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever in this miserable state, I will remove him, and guard the place, lest he should re-enter. Therefore the Lord God sent him forth from the garden of Eden," &c. This seems to be the most natural sense of the place. Some suppose that the words are spoken ironically, and that the Most High intended by a cutting taunt to upbraid the poor culprit for his offence; because he broke the Divine command, in the expectation of being *like God*, to know good and evil; and now he had lost *all the good* that God had designed for him, and got nothing but *evil* in its place; and therefore God taunts him for the total miscarriage of his project. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either *sarcasm* or *irony*, in speaking

A. M. 1.
B. C. 4004.

from the garden of Eden, 'to till the ground from whence he was taken.

24 So he drove out the man; and he placed

† Ch. 2. 5. & 4. 2. & 9. 20. Eccl. 5. 9. — u ch. 2. 2.

of so dreadful a catastrophe, that was in the end to occasion the agony and bloody sweat, the cross and passion, the death and burial, of the Almighty's fellow, Zech. xiii. 7.

In chap. i. 26, 27. we have seen man in the perfection of his nature, the dignity of his office, and the plenitude of his happiness. Here we find the same creature, but stripped of his glories and happiness, so that the word *man* no longer conveys the same ideas it did before. *Man* and *intellectual excellence*, were before so intimately connected as to appear inseparable; *man* and *misery* are now equally so. In our nervous mother tongue, the Anglo-Saxon, we have found the word *lrod God*, signifying not only the Supreme Being but also *good* or *goodness*: and it is worthy of especial note that the word *Man*, in the same language, is used to express not only the *human being* so called, both male and female, but also *mischief*, *wickedness*, *fraud*, *deceit*, and *villany*. Thus a simple monosyllable, still in use among us in its *first sense*, conveyed at once to the minds of our ancestors the two following particulars:—1. The *human being* in his *excellence*, capable of knowing, loving, and glorifying his Maker. 2. The *human being* in his *fallen state*, capable of, and committing all kinds of wickedness. "Obiter hic notandum," says old Mr. Somner in his Saxon Dictionary, "venit, lrod Saxonibus, et DEUM significasse et BONUM: uti (Man) Man, et hominem et nequitiam. Here it is to be noted, that among the Saxons, GOD signified both the *Divine Being* and *goodness*, as the word *Man* signified both the *Human Being* and *wickedness*." This is an additional proof that our Saxon ancestors both *thought* and *spoke* at the *same time*, which, strange as it may appear is not a common case: their words are not arbitrary signs; but, as far as sounds can convey the ideal meaning of things, their words do it. And they are so formed and used, as necessarily to bring to view the nature and properties of those things of which they are the signs. In this sense the *Anglo-Saxon* is inferior only to the *Hebrew*.

Verse 24. *So he drove out the man*] Three things are noted here: 1. God's *displeasure* against sinful man, evidenced by his expelling him from this place of blessedness. 2. Man's *unfitness* for the place, of which he had rendered himself unworthy by his ingratitude and transgression. And 3. his *reluctance* to leave this place of happiness. He was, as we may naturally conclude, *unwilling* to depart, and God *drove* him out.

He placed at the east, מִקְדֵּם *mikkedem*, or before the garden of Eden, before what may be conceived its gate or entrance; *cherubims*. הַכְּרֻבִים *ha-kerubim*, THE *cherubim*. Hebrew plurals in the masculine, end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these? They are utterly unknown. Conjectures and guesses relative to their nature and

"at the east of the garden of Eden" A. M. 1.
B. C. 4004.
"Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

‡ Exod. 25. 2, 20. 1 Kin. 6. 25—43. Josh. 5. 13. Ps. 104. 4. Hebr. 1. 7.

properties are endless. Several think them to have been emblematical representations of the sacred *Trinity*, and bring reasons and scriptures in support of their opinion: but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1. 31. 1 Kings vi. 29. 32. 2 Chron. iii. 14. it appears that the cherubs were sometimes represented with *two faces*, namely, those of a *lion* and of a *man*: but from Ezek. i. 5, &c. x.—20, 21. we find that they had *four faces* and *four wings*: the faces were those of a *man*, a *lion*, an *ox*, and an *eagle*: but it seems there was but one *body* to these heads. The *two-faced* cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors and veil of the temple: those with *four faces* appeared only in the Holy of Holies.

The word כְּרֻב or כְּרוּב *kerub*, never appears as a *verb* in the Hebrew Bible, and therefore is justly supposed to be a word compounded of כ *ke*, a particle of resemblance, *like to*, *like as*, and רַב *rab*, he was *great*, *powerful*, &c. Hence it is very likely, that the cherubs, to whatever order of beings they belonged, were emblems of the ALL-MIGHTY, and were those creatures by whom he produced the great effects of his power. The word רַב *rab* is a character of the Most High, Prov. xxvi. 10. *The Great God who formed all*; and again in Psal. xlviii. 2. where he is called the *Great King*, מֶלֶךְ רַב *melec rab*. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellation of the Deity in the Arabic language. رَبُّ *rab*, and رَبُّ الْعَالَمِينَ *rab'ulalameen*, Lord of both worlds, or, Lord of the universe, are expressions repeatedly used to point out the *almighty energy* and *supremacy of God*. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty. These angelic beings were for a time employed in guarding the entrance to Paradise, and keeping the way of, or road to, the tree of life. This, I say, *for a time*; for it is very probable that God soon removed the tree of life, and abolished the garden, so that its situation could never after be positively ascertained.

By the *flaming sword turning every way*, or flame folding back upon itself, we may understand the formidable appearances which these cherubim assumed, in order to render the passage to the tree of life inaccessible.

Thus terminates this most awful tragedy, a tragedy in which all the actors are slain! in which the most awful murders are committed, and the whole universe ruined! The *serpent*, so called, is degraded—the *woman* cursed with pains, miseries, and a subjection to the will of her husband, which was never *originally* designed—the *man*, the lord of this lower world, doomed to incessant labour and toil—and the *earth* itself cursed with comparative barrenness! To

complete all, the *garden of pleasure* is interdicted, and this man, who was *little less than God*, (see on Psal. viii. 5.) and who *would be like him*, shamefully expelled from a place where pure spirits alone could dwell. Yet, in the midst of wrath, God remembers mercy, and a promise of redemption from this degraded and cursed state is made to them, through HIM who, in the fulness of time, is to be made flesh, and who, by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice, from the power, guilt, and nature of sin, and thus prepare them for the celestial Paradise at the right-hand of God.—Reader, hast thou repented of *thy sin*? for, often hast thou sinned after the similitude of thy ancestor's transgression. Hast thou sought and found redemption in the blood of the Lamb? Art thou saved from the disposition which led thy first parents to transgress, living a life of *dependence* on thy Creator, and of faith and loving obedience to him who died for thee? *Wilt* thou live under the curse, and die eternally? God forbid! Return to him with all thy soul, and receive this exhortation as a call from his mercy.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. We see here that by the subtlety and envy of the Devil, sin entered into the world, and death by sin; and we find that death reigned not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe. Disruption and violence appear in every part of nature; vice, profligacy, and misery through all the tribes of men, and orders of society. It is true, that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth, and strengthening with the strength of man, would be as endless in its duration as unlimited in its influence, did not God check and restrain it by his *grace*, and cut off its extending influence in the incorrigibly wicked, by means of *death*! How wonderful is the economy of God! That which entered into the world as

one of the prime fruits and effects of sin, is now an instrument in his hands, to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infectious and destructive councils, what a sum of iniquity and ruin would the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of *death* itself, prevents the completion of their diabolic and pernicious designs. Thus, what man, by his wilful obstinacy, does not permit *grace* to correct and restrain, God, by his sovereign power, brings in *death* to control. It is on this ground, that wicked and blood-thirsty men live not out half their days: and what a mercy to the world, that it is so! They who will not submit to the sceptre of mercy, shall be dashed in pieces by the rod of iron. Reader, provoke not the Lord to displeasure; thou art not stronger than He. Grieve not his spirit, provoke him not to destroy thee; why shouldst thou die *before thy time*? Thou hast sinned much, and needest every moment of thy short life to make thy calling and election sure. Shouldst thou provoke God by thy perseverance in iniquity to cut thee off by death before this great work is done, better for thee thou hadst never been born!

How vain are all attempts to attain immortality here! For some thousands of years men have been labouring to find out means to prevent death; and some have even boasted that they had found out a medicine capable of preserving life for ever, by resisting all the attacks of disease, and incessantly repairing all the wastes of the human machine. That is, the alchymistic Philosophers would have the world to believe, that they had found out a private passage to the tree of immortality! but their *own deaths*, in the common order of nature, as well as the deaths of the millions which make no such pretensions, are not only a sufficient confutation of their baseless systems, but also a continual proof that *the cherubim, with their flaming swords, are turning every way to keep the passage of the tree of life*. Life and immortality are, however, brought to light by the gospel, and he only who keepeth the sayings of the Son of God shall live for ever. Though the body is dead, consigned to death, because of sin, yet the spirit is life, because of righteousness, and on those who are influenced by this spirit of righteousness, the second death shall have no power.

CHAPTER IV.

The birth, trade and religion of Cain and Abel, 1—7. Cain murdereth his brother Abel, 8. God calls him into judgment for it, 9, 10. He is cursed, 11, 12. He despairs, 13, 14. A promise given him of preservation, and a mark set on him to prevent his being killed, 15, 16. He departs from God's presence, 16. Has a son, whom he calls Enoch, and builds a city which he calls after his name, 17. Cain has several children, among whom are Lamech, the first bigamist, 18, 19. Jabal, who taught the use of tents and feeding cattle, 20. Jubal, the inventor of musical instruments, 21. Tubal-cain, the inventor of smith-work, 22. Strange speech of Lamech to his wives, 23, 24. Seth born to Adam and Eve in the place of Abel, 25. Enoch born, and the worship of God restored, 26.

A. M. 2.
B. C. 4003.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

a That is, gotten, or acquired.—*b* Heb. *Hebel*.—*c* Heb. *a feeder*. ver. 25. 29. 1 John 3. 10, 12, 15. Psal. 127. 3. John 8. 44.—*d* ch. 3. 23. & 9. 20.—

NOTES ON CHAP. IV.

Verse 1. *I have gotten a man from the Lord.*] Cain קין signifies acquisition: hence Eve says קניתי *kaniti*, I have gotten or acquired a man, אלה יהוה *eth Jehovah*, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words, which have been as variously translated as understood. Most expositors think that Eve imagined Cain to be the promised seed, that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge, that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son; and that she had now a well grounded hope that the race of man should be continued on the earth. Unless she had been under divine inspiration, she could not have called her son (even supposing him to be the promised seed) *Jehovah*; and that she was not under such an influence, her mistake sufficiently proves; for Cain, so far from being the Messiah, was of the wicked one, 1 John iii. 12. We may therefore suppose, that אלה יהוה *eth Jehovah*, THE LORD, is an elliptical form of expression for אלהי יהוה *meeth Jehovah*, FROM THE LORD, or through the Divine blessing.

Verse 2. *And she again bare his brother Abel.*] Literally she added to bare (והיא נתנה ללדו *datoseph laledeth*) his brother. From the very face of this account, it appears evident that Cain and Abel were twins. In most cases, where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child: here, it is not said that she conceived and brought forth Abel, but simply, she added to bring forth Abel his brother; that is, as I understand it, Cain was the first-born; Abel, his twin brother, came next.

Abel was a keeper of sheep. Adam was originally a gardener—Abel a shepherd, and Cain an agriculturist, or farmer. These were the three primitive employments; and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. *In process of time.*] מקץ ימים *mikets yamin*, at the end of days. Some think the anniversary of the creation to be here intended: it is more probable that it means the sabbath, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. *Thanksgiving* to God, as the Author and Dis-

3 And 'in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel and to his offering;

e Heb. at the end of days.—*f* Numb. 18. 12.—*g* Numb. 18. 17. Prov. 3. 9.—*h* Heb. sheep or goats.—*i* Hebr. 11. 4.

dispenser of all the bounties of nature; and oblations, indicative of that gratitude. 2. *Piacular sacrifices* to his justice and holiness, implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer. If we collate the passage here with the Apostle's allusion to it, Heb. xi. 4. we shall see cause to form this conclusion.

Cain brought of the fruit of the ground an offering, מנחה *minchah*, unto the Lord. The word *minchah* is explained, Lev. ii. 1, &c. to be an offering of fine flour, with oil and frankincense. It was merely a eucharistic, or gratitude offering; and is simply what is implied in the fruits of the ground brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. *Abel, he also brought of the firstlings of his flock.*] Dr. Kennicott contends, and I am of the same opinion, that the words *he also brought*, והוא גם הוא *hebia gam hua*, should be translated, Abel brought it also; i. e. a *minchah*, or gratitude offering; and besides this, he brought of the first-born (מבכורות *mibcoroth*) of his flock: and it was by this alone that he acknowledged himself a sinner, and professed faith in the promised Messiah. To this circumstance the Apostle seems evidently to allude, Heb. xi. 4. By FAITH Abel offered *πλοῦσα θυσιῶν* a MORE or GREATER sacrifice: not a more excellent, (for this is no meaning of the word πλοῦσα) which leads us to infer, that Abel, besides his *minchah*, or gratitude offering, brought also *θυσιῶν* a victim, to be slain for his sins; and this he chose out of the first-born of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world; and what confirms this exposition more, is the observation of the Apostle—*God testifying τοῖς ἀγαθοῖς, with his GIFTS*, which certainly shews he brought more than one.

Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his natural religion, brought a *minchah*, or eucharistic offering, to the God of the universe. Abel, not less grateful for the produce of his fields, and the increase of his flocks, brought a similar offering, and by adding a sacrifice to it, paid a proper regard to the will of God, as far as it had then been revealed, acknowledged himself a sinner, and thus deprecating the Divine displeasure, shewed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the Apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified.

A. M. 129.
B. C. 3875. 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accept-

k Ch. 31. 2. Num. 16. 15. Isai. 3. 10, 11. Psa. 20. 3.—l Or, have the excellency. Hebr. 11. 4. Prov. 21. 27. Job 29. 4.—m Or, subject unto

person, God testifying with his gifts the *thank-offering* and the *sin-offering* by accepting them, that his faith in the promised seed was the only way in which he could accept the services and offerings of mankind.

Vere 5. *Unto Cain*, as being unconscious of his sinfulness, and consequently unhumiliated, *and to his offering*, as not being accompanied, as Abel's was, with a sacrifice for sin, *he had not respect.*] He could not, consistently with his holiness and justice, approve of the one, or receive the other. Of the manner in which God testified his *approbation* we are not informed; it was, probably, as in the case of Elijah, by sending down fire from heaven, and consuming the sacrifice.

Cain was wroth.] That displeasure which should have been turned against his own unhumiliated heart, was turned against his innocent brother, who, though not more highly privileged than he, made a much better use of the advantages which he shared in common with his ungodly and unnatural brother.

Verse 6. *Why art thou wroth?*] This was designed as a gracious warning, and a preventive of the meditated crime.

Verse 7. *If thou doest well*, that which is right in the sight of God, *shalt thou not be accepted?*] Does God reject any man who serves him in simplicity and godly sincerity? *But if thou doest not well*, can wrath and indignation against thy righteous brother save thee from the displeasure under which thou art fallen? On the contrary, have recourse to thy Maker for mercy. רבץ לפתח חטאת רבץ *lapetach chatath robots*, a *sin-offering* lieth at thy door: an animal proper to be offered as an atonement for sin, is now *couching* at the door of thy fold.

The words חטאת *chatath*, and חטאת *chatah*, frequently signify *sin*; but I have observed more than a hundred places in the Old Testament where they are used for *sin-offering*, and translated *συντριβη* by the Septuagint, which is the term the Apostle uses, 2 Cor. v. 21. *He hath made him to be sin, συντριβη*, A SIN-OFFERING for us, who knew no sin. Cain's fault now, was his not bringing a sin-offering, when his brother brought one; and this neglect and contempt caused his other offering to be rejected. However, God now graciously informs him, that though he had miscarried, his case was not yet desperate, as the means of faith from the promise, &c. were in his power, and a victim proper for a sin-offering was lying (רבץ *robots*, a word used to express the lying down of a quadruped) at the door of his fold. How many sinners perish, not because there is not a Saviour able and willing to save them, but because they will not use that

ed? and if thou doest not well, sin lieth at the door. And ^{unto thee} shall be his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

thee. ch. 3. 16.—n Job 11. 15. Ps. 24. 3—6. & 55. 21. & 139. 19. Wisd. 10. 3. Matt. 23. 35. 1 John 5. 12. Jude 11.

which is within their power. Of such, how true is that word of our Lord, *Ye will not come unto me, that ye might have life!*

Unto thee shall be his desire, &c.] That is, thou shalt ever have the right of primogeniture, and in all things shall thy brother be subject unto thee. These words are not spoken of *sin*, as many have understood them, but of *Abel's* submission to Cain as his superior; and the words are spoken to remove Cain's envy.

Verse 8. *Cain talked with Abel his brother*, ויאמר קין ואימר קין; *and Cain said, &c.*] Not *talked*, for this construction the word cannot bear, without great violence to analogy and grammatical accuracy. But why should it be thus translated? Because our translators could not find that any thing was spoken on the occasion, and therefore they ventured to intimate that there was a conversation, indefinitely. In the most correct editions of the Hebrew Bible, there is a small space left here in the text, and a circular mark, which refers to the following note in the margin: פסק בראשית פסק פסק *piska beamta' pasuk*. There is a hiatus or deficiency in the verse.

Now, this deficiency is supplied in the principal ancient versions, and in the Samaritan text. In this the supplied words are, ואלונו אלנו *neelkeh hassadeh*, LET US WALK OUT INTO THE FIELD. The Syriac has *ܠܢ ܥܘܕ ܠܢ ܥܘܕ ܠܢ ܥܘܕ ܠܢ* *nerde lepakatho*, Let us go to the desert. The Vulgate, *egrediamur foras*, Let us walk out. The Septuagint, *ἐξέλθωμεν εἰς τὸν ἀγρὸν*, Let us go out into the field. The two *Chaldee Targums* have the same reading, so has the *Coptic* version. This addition is completely lost from every MS. of the Pentateuch now known; and yet it is sufficiently evident, from the Samaritan text, the Samaritan version, the Syriac, Septuagint and Vulgate, that it was in the most authentic copies of the Hebrew, before, and some time since the Christian Era. The words may therefore be safely considered as a part of the sacred text, and with them the whole passage reads clear and consistently. "And Cain said unto Abel, his brother, let us go out into the field; and it came to pass, when they were in the field, that Cain rose up," &c. The Jerusalem Targum, and the Targum of Jonathan ben Uzziel, pretend to give us the substance of their conversation; the sake is curious, and I shall insert a translation of it for the sake of those who may not have access to the originals.

"And Cain said unto Hebel, his brother, let us go out into the field; and it came to pass that, when they were in the field, Cain answered and said to Hebel, his brother, I thought that the world was created in mercy, but it is not

A. M. cir. 199.
B. C. cir. 3875.

9 And the LORD said unto Cain, 'Where is Abel thy brother? And he said, 'I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's 'blood 'crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

o Ch. 5. 9, 11. Pa. 9. 12.—p Job 22. 13, 14. Pa. 10. 13, 14. John 8. 44.
—q Heb. bloods.—r Acts 5. 3, 9. Hebr. 12. 24. Jam. 5. 4. Rev. 6. 10.
—s Or, Mine iniquity is greater than that it may be forgiven. Rev. 16. 9.

governed according to the merit of good works, nor is there any judgment, nor a judge, nor shall there be any future state in which good rewards shall be given to the righteous, or punishment executed on the wicked; and now, there is respect of persons in judgment. On what account is it that thy sacrifice has been accepted, and mine not received with complacency? And Hebel answered and said, the world was created in mercy, and it is governed according to the fruit of good works; there is a judge, a future world, and a coming judgment, where good rewards shall be given to the righteous, and the impious punished; and there is no respect of persons in judgment; but because my works were better and more precious than thine, my oblation was received with complacency. And because of these things they contended on the face of the field, and Cain rose up against Hebel his brother, and struck a stone into his forehead, and killed him."

It is here supposed that the first murder committed in the world was the consequence of a religious dispute; however this may have been, millions since have been sacrificed to prejudice, bigotry, and intolerance. Here, certainly, originated the many-headed monster, *religious persecution*: the spirit of the wicked one, in his followers, impels them to afflict and destroy all who are partakers of the spirit of God. Every persecutor is a legitimate son of the *old murderer*. This is the first triumph of Satan; it is not merely a death that he has introduced, but a *violent* one, as the first fruits of sin. It is not the death of an *ordinary* person; but of the most *holy man* then in being: it is not brought about by the *providence* of God, or by a gradual failure and destruction of the earthly fabric, but a violent separation of body and soul: it is not done by a *common enemy* from whom nothing better could be expected, but by the hand of a *brother*; and for no other reason, but, because the object of his envy was more righteous than himself. Alas! how exceeding sinful does sin appear in its first manifestation!

Verse 10. *The voice of thy brother's blood*] It is probable that Cain, having killed his brother, dug a hole and buried him in the earth, hoping thereby to prevent the murder from being known; and that this is what is designed in the words, *thy brother's blood crieth unto me FROM THE GROUND, which hath opened her mouth to receive it from thy hand*. Some think that by the voice of thy brother's blood, the cries of Abel's widow and children are to be understood; as it is

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, 'My punishment is greater than I can bear.

14. 'Behold, thou hast driven me out this day from the face of the earth; and *from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come

A. M. cir. 199.
B. C. cir. 3875.

—t Job 15. 20—24. Prov. 14. 32. & 28. 1. Pa. 143. 7. 2 Thes. 1. 9.
—u Pa. 51. 11.

very probable that he was *father of a family*; indeed his occupation and sacrifices seem sufficient proofs of this probability: and probability is all we can expect on such a subject. God represents these as calling aloud for the punishment of the murderer; and it is evident that Cain expected to fall by the hands of some person who, from his *consanguinity*, had the right of the avenger of blood; for now that the murder is found out, he expects to suffer death for it. See ver. 14.

Verse 12. *A fugitive and a vagabond shalt thou be*] Thou shalt be expelled from the presence of God, and from thy family connexions, and shalt have no fixed *secure* residence in any place. The Septuagint render this *οτις οτις και τρεμουσων σου* *thou shalt be groaning and trembling* upon the earth; the horror of thy crime shall ever haunt thee, and thou shalt never have any well grounded hope that God will remit the punishment thou deservest. No state out of endless perdition can be considered more awful than this.

Verse 13. *My punishment is greater than I can bear.*] The Margin reads, *mine iniquity is greater than that it may be forgiven*. The original words *גדול עוני מנשוא גאדל אונתי מנשוא* *Gadal avoni minshoo*, may be translated, *Is my crime too great to be forgiven?* Words which we may presume he uttered on the verge of black despair. It is most probable that *עון avon*, signifies rather the *crime* than the *punishment*. In this sense it is used, Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 King. vii. 9. and *נשא nasa*, signifies to remit or forgive. The *marginal* reading is therefore, to be preferred to that in the text.

Verse 14. *Behold, thou hast driven me out*] In verses 11, 12, God states two parts of Cain's punishment:—1. The ground was cursed, so that it was not to yield any adequate recompense for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others. 1. His being hidden from the face of God: which appears to signify his being expelled from that *particular place* where God had manifested his presence, in or contiguous to Paradise: where our first parents resorted as to an oracle; and where they offered their daily adorations. So, in verse 16, it is said, *Cain went out from the presence of the Lord*, and was not permitted any more to associate with the family in acts of religious worship. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the *same family*, the parents themselves still alive,

A. M. cir. 189.
B. C. cir. 3875.

to pass, ^zthat every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ^vsevenfold. And the LORD ^zset a mark upon Cain, lest any finding him should kill him.

x Ch. 9. 6. Numb. 35. 19, 21, 27. — y Ps. 79. 12. — z Ezek. 9. 4, 6. —
a 2 Kings 19. 23. & 24. 20. Jer. 23. 39. & 52. 3.

and each having a right to kill this murderer of his relative. Add to all this—3. The terrors of a guilty conscience, his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision. To this part of the punishment of Cain St. Paul probably alludes, 2 Thess. i. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.* The words are so similar, that we can scarcely doubt of the allusion.

Verse 15. *The Lord set a mark upon Cain*] What this mark was, has given rise to a number of frivolously curious conjectures. Some say he was *paralytic*: this seems to have arisen from the version of the Septuagint, *στυγὸν καὶ τρεμῶντων*, *groaning and trembling shalt thou be.* The Targum of Jonathan ben Uzziel says, the sign was from the great and precious name, probably one of the letters of the word *יהוה* *Yehovah*. The author of an Arabic Catena in the Bodleian Library says, "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a Comment on Genesis, says the mark was a circle of the Sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the Doctors in the Talmud say that it was the letter *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word *תשובה* *teshubeh*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

Dr. Shuckford observes that the Hebrew word *אֵימָה* *oth*, which we translate *a mark*, signifies *a sign* or *token*. Thus, Gen. ix. 18. The bow was to be *לְאוֹת* *leoth*, for *a sign* or *token* that the world should not be destroyed: therefore the words, *And the Lord set a mark upon Cain*, should be translated, *And the Lord appointed to Cain a token or sign*, to convince him that no person should be permitted to slay him. To have *marked* him, would have been the most likely way to have brought all the evils he dreaded upon him: therefore the Lord gave him some miraculous sign or token, that he should not be slain, to the end that he should not despair, but having time to repent, might return to a gracious God and find mercy. Notwithstanding the allusion which I suppose St. Paul to have made to the punishment of Cain, some think that he did repent and find mercy. I can only say, *this was possible*. Most people who read this account wonder why Cain should dread being killed, when it does not appear to them that there were any inhabitants on the Earth at that

16 And Cain ^zwent out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

A. M. cir. 189.
B. C. cir. 3875.

17 ¶ And Cain knew his wife; and she conceived, and bare ^bEnoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

b Heb. *Chanoch*. ch. 5. 18, 22. — c Ps. 49. 11. 2 Sam. 18. 18.

time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year of the world. Now, "Supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the *nineteenth* year of the world, they might easily have had each eight children, some males and some females, in the twenty-fifth year. In the fiftieth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred seventy-two; in the ninety-eighth year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight; if to these, we add the other children descended from Cain and Abel, their children, and their children's children, we shall have in the aforesaid one hundred and twenty-eight years, *four hundred and twenty-one thousand one hundred and sixty-four* men capable of generation; without reckoning the women either old or young, or such as are under the age of seventeen." See Dodd.

But this calculation may be disputed, because there is no evidence that the antediluvian Patriarchs began to have children before they were *sixty-five* years of age. Now, supposing that Adam at one hundred and thirty years of age, had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole, in the *one hundred and thirtieth* year of the world would amount to *one thousand two hundred and nineteen persons*; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 16. *The land of Nod*] As *נוֹד* *nod*, signifies the same as *נָד* *nad*, a *vagabond*, some think this verse should be rendered *And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth*: thus the curse pronounced on him, verse 12, was accomplished.

17. *She bare Enoch*] As *חָנוֹךְ* *chanac*, signifies *instructed*, *dedicated*, or *initiated*, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God, who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19: *Lamech took two wives*] He was the first who

A. M. cir. 194.
B. C. cir. 3310.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he

was the father of all such as handle the harp and organ.

A. M. cir. 500.
B. C. cir. 3504.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt:

dHeb. Lamech. ch. 5. 21. & 36. 2. & 2. 18, 24. — Jer. 35. 9, 10. Heb. 11. 9. Rom. 4. 11, 12. — Heb. whether. Exod. 25. 3. 2 Chron. 2. 7.

g Or, I would slay a man in my wound, &c. ch. 49. 6. — h Or, in my hurt.

dared to reverse the order of God by introducing polygamy: and from him it has been retailed, practised, and defended to the present day.

Verse 20. *Jabal was the father*] The inventor or teacher, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or, he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. *Jubal the father*] i. e. the inventor of musical instruments, such as the כִּנּוֹר *kinnor*, which we translate *harp*; and the זָמָר *zamar*, which we render *organ*: it is very likely that both words are generic, the former including under it all stringed instruments, and the latter all wind instruments.

Verse 22. *Tubalcain*] The first smith on record, who taught how to make warlike instruments, and domestic utensils out of brass and iron. Agricultural implements must have been in use long before, for Cain was a tiller of the ground, and so was Adam, and they could not have cultivated the ground without spades, hooks, &c. Some of these arts were useless to man while innocent and upright; but after his fall they became necessary. Thus is the saying verified: *God made man upright, but they have sought out many inventions*. As the power to get wealth is from God, so also is the invention of useful arts.

M. De Lavour, in his *Conférence de la Fable avec l'Histoire Sainte*, supposes that the Greeks and Romans took their smith-god *Vulcan*, from Tubalcain, the son of Lamech. The probability of this will appear—1. From the name, which by the omission of the *T* and turning the *b* into *v*, a change frequently made among the Hebrews, Greeks, and Romans, makes *Vulcain* or *Vulcan*. 2. From his occupation, he was an artificer, a master smith in brass and iron. 3. He thinks this farther probable from the names and sounds in this verse. The melting metals in the fire, and hammering them, bears a near resemblance to the hissing sound of צִלְלָה *tsillah*, the mother of Tubalcain; and צִלְלָה *tsalal*, signifies to tinkle or make a sound like a bell, 1 Sam. iii. 11. 2 King. xxi. 12. 4. Vulcan is said to have been lame: M. De Lavour thinks that this notion was taken from the noun צִלְלָה *tselá*, which signifies a halting or lameness. 5. Vulcan had to wife Venus the goddess of beauty: Naamah, the sister of Tubalcain, he thinks may have given rise to this part of the fable, as her

name in Hebrew, signifies *beautiful* or *gracious*. 6. Vulcan is reported to have been jealous of his wife, and to have forged nets in which he took Mars and her, and exposed them to the view of the whole celestial court: this idea he thinks was derived from the literal import of the name *Tubalcain*; תְּבֵל *tebel*, signifies an incestuous mixture of relatives, Lev. xx. 12. and כָּאָן *kana*, to burn with jealousy; from these and concomitant circumstances the case of the detected adultery of Mars and Venus might be easily deduced. He is of opinion that a tradition of this kind might have readily found its way from the Egyptians to the Greeks, as the former had frequent intercourse with the Hebrews.

Of *Naamah* nothing more is spoken in the Scriptures; but the Targum of Jonathan ben Uzziel, makes her the inventrix of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noah, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish Doctors say her name is recorded in Scripture, because she was an upright and chaste woman; but others affirm that the whole world wandered after her; and that, of her, evil spirits were born into the world. This latter opinion gives some countenance to that of M. De Lavour.

Verse 23. *And Lamech said unto his wives*] The speech of Lamech to his wives is in hemistichs in the original, and consequently as nothing of this kind occurs before this time, it is very probably the *oldest piece of poetry in the world*. The following is, as nearly as possible, a literal translation:

“ And Lamech said unto his wives,
Adah and Tsillah, hear ye my voice:
Wives of Lamech hearken to my speech:
For I have slain a man for wounding me;
And a young man for having bruised me.
If Cain shall be avenged seven-fold,
Also Lamech seventy and seven.”

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account, for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-seven-fold punishment.

A. M. cir. 800.
B. C. cir. 520.

sevenfold.

A. M. 130.
B. C. 3874.

24 'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and ^kcalled his name 'Seth^m: For God, *said she*,

ⁱ ver. 15.—^k ch. 5. 3.—^l Heb. *Sheth*.—^m That is, appointed, or put.—ⁿ ch. 5. 6.—^o Heb. *Enosh*.—^p Or, to call themselves by the name of the LORD.—^q 1 Kings 18. 24. Ps. 116. 17. Isai. 44. 5. & 48. 1. &

This speech is very dark, and has given rise to a great variety of very frivolous conjectures. Dr. Shuckford supposes there is an ellipsis of some preceding speech or circumstance, which, if known, would cast light on the subject. In the antediluvian times, the nearest akin to a murdered person had a right to revenge his death, by taking away the life of the murderer. This, as we have already seen, appears to have contributed not a little to Cain's horror, verse 14. Now, we may suppose that the descendants of Cain were in continual alarms, lest some of the other family should attempt to avenge the death of Abel on *them*, as they were not permitted to do it on Cain; and that, in order to dismiss those fears, Lamech, the seventh descendant from Adam, spoke to this effect to his wives: "Why should you render yourselves miserable by such ill-founded fears? We have slain no person: we have not done the least wrong to our brethren of the other family: surely then reason should dictate to you, that they have no right to injure us. It is true that Cain, one of our ancestors, killed his brother Abel; but God, willing to pardon his sin, and give him space to repent, threatened to punish those with a seven-fold punishment who should dare to kill him. If this be so, then those who should have the boldness to kill any of us who are innocent, may expect a punishment, still more rigorous. For if Cain should be avenged seven-fold on the person who should slay him, surely Lamech or any of his innocent family should be avenged seventy-seven-fold on those who should injure them." The Targums give nearly the same meaning, and it makes a good sense; but who can say it is the true sense? If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

"Have I slain a man, that I should be wounded?
Or a young man, that I should be bruised?"

but even this still supposes some previous reason or conversation. I shall not trouble my readers with a ridiculous Jewish fable, followed by St. Jerom, of Lamech having killed Cain by accident, &c. and after what I have already said, I must leave the passage—I fear, among those which are inscrutable.

Verse 25. *God hath appointed me another seed instead of Abel*] Eve must have received, on this occasion, some divine communication, else how could she have known that this son was appointed in the *place* of Abel, to continue that holy line by which the Messiah was to come? From this we see, that the line of the Messiah was determined from the beginning; and that it was not first fixed in the days of Abraham, for the promise was then only renewed; and that branch of his family

bath appointed me another seed instead of Abel, whom Cain slew.

A. M. 130.
B. C. 3874.

26 And to Seth, ^ato him also there was born a son; and he called his name 'Enos: then began men ^bto call upon the name of the LORD^c.

A. M. 835.
B. C. 3769.

63. 19. Joel 2. 32. Zeph. 3. 9. Acts 11. 26. Rom. 10. 13. 1 Cor. 1. 2. Eph. 3. 14, 15.

designated by which the sacred line was to be continued. And it is worthy of remark, that Seth's posterity *alone* continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Though all these persons are mentioned in the following chapter, I shall produce them here in the order of their succession:—1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech, (the second); 10. Noah. In order to keep this line distinct, we find particular care was taken, that where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world was, by some special providence, pointed out. Thus, in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in the family of David, Solomon. All these things, God watched over by an especial providence from the beginning, that when Jesus Christ should come, it might be clearly seen, that he came by the promise, through grace, and not by nature.

Verse 26. *Then began men to call on the name of the Lord.*] The marginal reading is, *Then began men to call themselves by the name of the Lord*: which words are supposed to signify, that in the time of Enos, the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *Sons of God*; those of the other branch of Adam's family, among whom the divine worship was not observed, being distinguished by the name, *Children of Men*. It must not be dissembled, that many eminent men have contended that *החל החל* *huchal*, which we translate *began*, should be rendered *began profanely*, or *then profanation began*; and from this time they date the origin of Idolatry. Most of the Jewish Doctors were of this opinion, and Maimonides has discussed it at some length in his treatise on Idolatry: as this piece is curious, and gives the most probable account of the origin and progress of Idolatry, I shall insert it here.

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: They said, forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. For this is the will of God, that we magnify and honour whomsoever he dignifieth and honoureth: even as a king would have them honoured that stand before him, and this is the honour of the king himself. When this thing was come up into their hearts,

they began to build temples unto the stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might, in their evil opinion, obtain favour of the Creator. And this was *the root of Idolatry*, &c. And, in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it; and the false prophet shewed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner, to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew ought, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save the stars and spheres, for whose sake and in whose likeness, they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse, till that pillar of the world, Abraham, our Father, was born." *Maim. in Mishn. & Ainsworth in loco.*

1. We see here the vast importance of worshipping God according to his own mind: no sincerity, no uprightness of intention, can atone for the neglect of positive commands delivered in divine Revelation. He who will bring an eucharistic offering instead of a sacrifice, while a sin offering lieth at the door, as he copies Cain's conduct, he may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the Holiest through the veil, that is to say *his flesh*; and those who come in this way, God will in no wise cast out.

2. We see the horrible nature of envy, its eye is evil, merely because God is good; it easily begets hatred; hatred, deep settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God that, as weakness increased and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labour, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest sober industry, is never likely to perish for lack of the necessaries of life.

4. As the followers of God, at this early period, found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth; so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such, the permanent order of God is, *come out from among them, touch not the unclean thing, and I will receive you.* He who is not determined to be a Christian, at all events, is not far from being an Infidel. Those only who confess Christ among men, shall be acknowledged before his Father, and the angels of God.

CHAPTER V.

A recapitulation of the account of the creation of man, 1, 2; and of the birth of Seth, 5. Genealogy of the ten antediluvian Patriarchs, 9—31. Enoch's extraordinary piety, 22; his translation to heaven without seeing death, 24. The birth of Noah, and the reason of his name, 29; his age at the birth of Japheth, 32.

A. M. 1.
B. C. 4004.

THIS is the "book of the generations of Adam. In the day

that God created man, in ^sthe likeness of God made he him;

A. M. 1.
B. C. 4004.

a 1 Chron. 1. 1. Matt. 1. 1. Luke 3. 36, 38.

b Ch. 1. 26. Wisd. 2. 23. Eph. 4. 24. Col. 3. 10.

NOTES ON CHAP. V.

Verse 1. *The book of the generation*] ^{ספר} *sepher* in Hebrew, which we generally translate *book*, signifies a *register*, an *account*, any kind of writing, even a *letter* such as the bill of divorce. Here it means, the *account* or *register* of the *generations of Adam*, or his descendants, to the five hundredth year of the life of Noah.

In the likeness of God made He him] This account is

again introduced, to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state, were produced by his transgression, and did not flow from his original state. For, as he was created in the image of God, he was created free from natural and moral evil. As the *deaths* of the Patriarchs are now to be mentioned, it was necessary to introduce them by this observation, in order to justify the ways of God to man.

Genealogy of the

GENESIS.

antediluvian patriarchs.

A. M. 1.
B. C. 4004. 2 'Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

A. M. 130.
B. C. 3874. 3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 'And the days of Adam after he had begotten Seth, were eight hundred years: and he begat sons and daughters:

A. M. 930.
B. C. 3074. 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

A. M. 235.
B. C. 3769. 6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

A. M. 235.
B. C. 3769.

A. M. 1042.
B. C. 2962.

A. M. 325.
B. C. 3670.

A. M. 1140.
B. C. 3364.

A. M. 395.
B. C. 3609.

c Ch. 1. 27. — d ch. 4. 25. — e 1 Chron. 1. 1, &c. — f ch. 1. 28. — g ch. 3. 19. Hebr. 9. 27. — h ch. 4. 26.

i Heb. Kenan. — k Gr. Mateleel.

Verse 3. *And Adam lived one hundred and thirty years, &c.* The Scripture Chronology, especially in the ages of some of the *ante and post diluvian* Patriarchs, has exceedingly puzzled chronologists, critics, and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all

different, and have their respective vouchers and defenders. The following tables of the genealogies of the Patriarchs *before and after* the flood, according to the Hebrew, Samaritan, and Septuagint, will at once exhibit the discordances.

ANTEDILUVIAN PATRIARCHS LIVED BEFORE THEIR SON'S BIRTH.				POSTDILUVIAN PATRIARCHS LIVED BEFORE THEIR SON'S BIRTH.					
		Hebrew.	Samarit.	Septuag.		Hebrew.	Samarit.	Septuag.	
Adam,	Gen. v. 3.	130	130	230	Shem begot Arphaxad } after the flood, Gen. xi. 10.	2	2	2	
Seth,	— 6.	105	105	205	Arphaxad, Gen. xi. 12.	35	135	135	
Enos,	— 9.	90	90	190	Cainan (2d) mentioned } only by the LXX & Luke iii. 36.	0	0	130	
Cainan,	— 12.	70	70	170	Salah, Gen. xi. 14.	30	130	130	
Mahalaleel,	— 15.	65	65	165	Eber, — 16.	34	134	134	
Jared,	— 18.	162	62	162	Peleg, — 18.	30	130	130	
Enoch,	— 21.	65	65	165	Reu, — 20.	32	132	132	
Methuselah,	— 25.	187	67	167	Serug, — 22.	30	130	130	
Lamech,	— 28.	182	53	188	Nahor, — 24.	29	79	179	
Noah, at the } flood, } Gen. vii. 6.		600	600	600	Terah, — 26.	70	70	70	
Total before the flood,		1656	1307	2242*	Total to the 70th year of Terah. }		292	942	1172*
In this first period, the sum in Josephus is 2256, which is also adopted by Dr. Hales in his <i>New Analysis of Chronology</i> .				In this second period, the sum in Josephus is 1002.					

* The Septuagint account of the ages of the *antediluvian* and *postdiluvian* Patriarchs in the above tables, is taken from the VATICAN copy: but if we follow the ALEXANDRIAN MS. we shall have, in the *first* period, the whole sum of 2262 instead of 2242: and, in the second period, 1072 instead of 1172. On this subject the different MSS. of the Septuagint abound with various readings.

A. M. 395.
B. C. 3609. 13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters:

A. M. 1235.
B. C. 2769. 14 And all the days of Cainan were nine hundred and ten years, and he died.

A. M. 460.
B. C. 3544. 15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters:

A. M. 1290.
B. C. 3714. 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

A. M. 632.
B. C. 3382. 18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters:

A. M. 1422.
B. C. 2582. 20 And all the days of Jared were nine hundred sixty and two years: and he died.

A. M. 687.
B. C. 3317. 21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters:

a Heb. Jered.—b Jude 14. 15.—c Gr. Mathusala.—d ch. 6. 9. & 17. 1. & 24. 40.

2 Kings 20. 3. Ps. 16. 8. & 116. 9. & 128. 1. Mic. 6. 8. Mal. 2. 6.

For much satisfactory information on this subject, I must refer to *A New Analysis of Chronology*, by the Rev. William Hales, D. D. 4to. 3 vols. Lond. 1809.

And Adam begat a son in his own likeness, after his image, words nearly the same with those, ch. i. 26. *Let us make man in our image, after our likeness.* What this image and likeness of God were, we have already seen; and we may rest assured, that the same image and likeness are not meant here. The body of Adam was created provisionally immortal: i. e. while he continued obedient, he could not die; but his obedience was voluntary, and his state a probationary one. The soul of Adam was created in the moral image of God, in knowledge, righteousness, and true holiness. He had now sinned, and consequently had lost this moral resemblance to his Maker; he had also become mortal, through his breach of the law. His image and likeness were therefore widely different at this time from what they were before; and his begetting children in this image and likeness, plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible, that he, being impure, fallen from the Divine image, could beget a pure and holy offspring, unless we could suppose it possible that a bitter fountain could send forth sweet waters; or that a cause could produce effects totally dissimilar from itself. What is said here of Seth, might have been said of all the other children of Adam, as they were all begotten after his fall; but the sacred writer has thought proper to mark it only in this instance.

Verse 22. *And Enoch walked with God—three hundred years*] There are several things worthy of our most particular notice in this account:—1. The name of this patriarch: *Enoch*, from עָנֹךְ *chanac*, which signifies to instruct, to initiate, to dedicate. From his subsequent conduct we are authorized to believe he was early instructed in the things of God, initiated in the worship of his Maker, and dedicated to his service. By these means, under the influence of the divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias, which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. *He walked with God*; עָנֹךְ יִיְחַלֵּךְ, he set himself to walk, he was fixedly purposed, and determined to live to God. Those who are acquainted with the original, will at once see that it has this force. A verb in the conjugation called *hithpael* signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.

3. The circumstances in which he was placed. He was a patriarch, the king, the priest, and the prophet of a numerous family; to whom he was to administer justice, among whom he was to perform all the rights and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness. Add to this, he was a married man, he had a numerous family of his own, independently of the collateral branches over which he was obliged, as patriarch, to preside; he walked three hundred years with God, and begat sons and daughters: therefore, marriage is no hinderance even to the perfection of piety, much less inconsistent with it, as some have injudiciously taught.

4. The astonishing height of piety to which he had arrived: being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body refined, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

5. Enoch attained this state of religious and spiritual excellence in a time when, comparatively speaking, there were few helps, and no written revelation. Here, then, we cannot but see and admire how mighty the grace of God is, and what wonders it works in the behalf of those who are faithful; who set themselves to walk with God. It is not the want of grace, nor of the means of grace, that is the cause of the decay of this

A. M. 987. **23** And all the days of Enoch were
B. C. 3017. three hundred sixty and five years:

24 And ^aEnoch walked with God: and he was not; for God took him.

A. M. 974. **25** ¶ And Methuselah lived an hun-
B. C. 3130. dred eighty and seven years, and be-
gat ^bLamech:

26 And Methuselah lived after he begat La-
mech, seven hundred eighty and two years, and
begat sons and daughters:

A. M. 1656. **27** And all the days of Methuselah
B. C. 2348. were nine hundred sixty and nine
years: and he died.

A. M. 1056. **28** ¶ And Lamech lived an hundred
B. C. 2948. eighty and two years, and begat a son:

A. M. 1056. **29** And he called his name ^c'Noah',
B. C. 2948. saying, This *same* shall comfort us
concerning our work and toil of our hands,
because of the ground ^d'which the LORD hath
cursed.

30 And Lamech lived after he begat Noah five
hundred ninety and five years, and begat sons
and daughters:

A. M. 1451. **31** And all the days of Lamech
B. C. 2353. were seven hundred seventy and se-
ven years: and he died.

A. M. 1656. **32** ¶ And Noah was five hundred
B. C. 2448. years old: and Noah begat ^e'Shem,
Ham, ^fand Japheth.

^a 2 Kings 2. 11. Ecclus. 44. 16. & 49. 14. Hebr. 11. 5.—^b Heb. *Lemeh*.
—^c Gr. *Noe*. Luke 3. 36. Hebr. 11. 7. 1 Pet. 3. 20.—^d That is, *rest*,

or, *comfort*.—^e ch. 3. 17. & 4. 11.—^f ch. 6. 10.—^g ch. 10. 21.

primitive piety; but the want of faithfulness in those who have the light, and yet will not walk as children of the light.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the gospel; what may we not expect in *these* times in which the Son of God tabernacles among men; in which he gives his holy Spirit to them who ask him; in which all things are possible to him who believes? No man can prove that Enoch had greater spiritual advantages than any of the other Patriarchs, though it seems pretty evident, that he made a better use of those that were common to all, than any of the rest did: and it would be absurd to say, that *he* had greater spiritual helps and advantages than Christians can now expect; for he lived under a dispensation much less perfect than that of the LAW, and yet the Law itself was only the *shadow* of the glorious *substance* of gospel blessings and gospel privileges.

7. It is said that Enoch not only *walked with God*, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also, that *he pleased God*, and had the *testimony that he did please God*, Heb. xi. 5. Hence we learn, that it was *then* possible to live so as not to offend God; consequently, so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed: and if it was possible *then*, it is surely, through the same grace, possible *now*, for God, and Christ, and *faith* are still the *same*.

Verse 27. *The days of Methuselah were nine hundred and sixty-nine years*] This is the longest life mentioned in Scripture, and probably the longest ever lived; but we have not authority to say positively, that it was the longest. Before the flood, and before artificial refinements were much known and cultivated, the life of man was greatly protracted; and yet, of him who lived within thirty-one years of a *thousand*, it is said, *he died*: and the longest life is but as a moment when it is past. Though life is uncertain, precarious, and full of natural

evils, yet it is a blessing in all its periods, if devoted to the glory of God, and the interests of the soul: for, while it lasts, we may acquaint ourselves with God, and be at peace, and thereby good shall come unto us, Job xxii. 21.

Verse 29. *This same shall comfort us*] This is an illusion, as some think, to the name of Noah, which they derive from נָח *nacham*, to comfort: but it is much more likely that it comes from נָח *nach*, or נָחַח *nuach*, to rest, to settle, &c. And what is more *comfortable* than *rest*, after *toil* and *labour*? These words seem to have been spoken *prophetically* concerning Noah, who built the ark for the preservation of the human race, and who seems to have been a typical person; for when he offered his sacrifice after the drying up of the waters, it is said, "God smelled a savour of *REST*, and said he would not curse the ground any more for man's sake." Gen. viii. 21. And from that time, the earth seems to have had, upon an average, the same degree of fertility; and the life of man, in a few generations after, was settled in the mean, at threescore years and ten. See chap. ix. 3.

Verse 32. *Noah begat Shem, Ham, and Japheth.*] From ch. x. 21. 1 Chron. i. 5. &c. we learn that Japheth was the eldest son of Noah, but *Shem* is mentioned first, because it was from *him*, in a direct line, that the Messiah came. *Ham* was certainly the *youngest* of Noah's sons, and from what we read, ch. ix. 22. the *worst* of them; and how *he* comes to be mentioned out of his natural order, is not easy to be accounted for. When the Scriptures design to mark *precedency*, though the subject be a younger son, or brother, he is always mentioned *first*: so *Jacob* is named before *Esau*, his elder brother; and *Ephraim* before *Manasses*. See ch. xxviii. 5. xlviii. 20.

Among many important things presented to our view in this chapter, several of which have been already noticed, we may observe, that of all the antediluvian Patriarchs, Enoch, who was probably the best man, was the shortest time upon earth: his years were exactly as the days in a solar revolution, viz. *three hundred and sixty-five*; and, like the sun, he fulfilled a glorious course, shining more and more unto the perfect

day, and was taken when in his meridian splendor, to shine like the sun in the kingdom of his Father for ever.

From computation it appears—1. That Adam lived to see Lamech the ninth generation, in the fifty-sixth year of whose life he died: and as he was the first who lived, and the first that sinned, so he was the first who tasted death in a natural way: Abel's was not a natural but a violent death. 2. That Enoch was taken away next after Adam; seven Patriarchs remaining witnesses of his translation. 3. That all the *sine* first Patriarchs were taken away before the flood

came, which happened in the six hundredth year of Noah's life. 4. That Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic, מֵתוּשֶׁלַח *methu*, "he dieth;" and שָׁלַח *shalach*, "he sendeth out:" as if God had designed to teach men, that as soon as Methuselah died, the flood should be sent forth to drown an ungodly world. If this were then so understood, even the name of this Patriarch contained in it a *gracious warning*.—See the *Genealogical Plate* after chap. xi.

CHAPTER VI.

The posterity of Seth, among whom the true religion was at first preserved, corrupt it by forming matrimonial connexions with the irreligious posterity of Cain, 1, 2. God, displeased with these connexions and their consequences, limits the continuance of the old world to one hundred and twenty years, 3. The issue of those improper connexions termed giants, 4. An affecting description of the depravity of the world, 5, 6. God threatens the destruction of every living creature, 7. Noah and his family find grace in his sight, 8. The character and family of Noah, 9, 10. And a farther description of the corruption of man, 11, 12. Noah is forewarned of the approaching destruction of the human race, 13; and is ordered to build an ark for the safety of himself and household, the form and dimensions of which are particularly described, 14—16. The deluge threatened, 17. The covenant of God's mercy is to be established between Him and the family of Noah, 18. A male and female of all kinds of animals that could not live in the waters to be brought into the ark, 19, 20. Noah is commanded to provide food for their sustenance, 21; and punctually follows all these directions, 22.

A. M. cir. 1556.
B. C. cir. 2448.

AND it came to pass, "when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, "My spirit shall not always strive with man, "for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons

A. M. 1536.
B. C. 2468.

a Ch. 1. 28. 2 Esdr. 3. 7.—b Deut. 7. 3, 4.

c Gal. 5. 16, 17. 1 Pet. 3. 19, 20.—d Ps. 78. 39.

NOTES ON CHAP. VI.

Verse 1. *When men began to multiply*] It was not at this time that men began to multiply, but the inspired penman speaks now of a fact which had taken place long before. As there is a distinction made here between *Men* and those called the *Sons of God*, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were *mere Men*, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were *Sons of God*, not *angels*, as some have dreamed; but such as were, according to our Lord's doctrine, *born again, born from above*, John iii. 3, 5, 6, &c. and made children of God by the influence of the Holy Spirit, Galat. v. 6. The former were apostates from the true religion; the latter were those among whom it was preserved and cultivated.

Dr. Wall supposes the first verses of this chapter should be paraphrased thus, "When men began to multiply on the earth, the chief men took wives of all the handsome poor

women they chose. There were tyrants in the earth in those days; and also after the antediluvian days powerful men had unlawful connexions with the inferior women, and the children which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathens made their gods."

Verse 3. *My spirit shall not always strive*] It was only by the influence of the spirit of God that the carnal mind could be subdued and destroyed: but those who wilfully resisted and grieved that spirit, must be ultimately left to the hardness and blindness of their own hearts, if they did not repent and turn to God. God delights in mercy, and therefore a gracious warning is given: even at this time, the earth was ripe for destruction, but God promises them one hundred and twenty years respite—if they repented in that interim, well: if not, they should be destroyed by a flood. See on ver. 5.

Verse 4. *There were giants in the earth*] נֶפְלִיִּים *Nephalim*, from נָפַל *naphal*, "he fell." Those who had apostatized or fallen from the true religion. The Septuagint translate the

A. M. 1536. of God came in unto the daughters
B. C. 2468. of men, and they bare children to
them, the same became mighty men which were
of old, men of renown.

5 And God saw that the wickedness of man
was great in the earth, and that every imagination
of the thoughts of his heart was only evil
continually.

6 And it repented the LORD that he had
made man on the earth, and it grieved him at
his heart.

7 And the LORD said, I will destroy man
whom I have created, from the face of the earth!
both man, and beast, and the creeping thing,
and the fowls of the air; for it repenteth me that
I have made them.

a Or, the whole imagination. The Hebrew word signified not only the
imagination, but also the purposes and desires.—b ch. 8. 21. Deut. 29. 19.
Prov. 6. 18. 9 Esdr. 3. 8. Matt. 15. 19.—c Heb. every day.—d See
Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. Jam. 1. 17.—
e Isai. 63. 10. Eph. 4. 30.—f Heb. from man unto beast.—g ch. 19. 19.
Exod. 33. 12, 13, 16, 17. Luke 1. 30. Acts 7. 46.—h ch. 7. 1. Ezek. 14.

original word by גיבורים, which literally signifies earth-
born, and which we, following them, term giants, without
having any reference to the meaning of the word, which we
generally conceive to mean persons of enormous stature. But
the word, when properly understood, makes a very just dis-
tinction between the Sons of Men and the Sons of God:
those were the Nephilim, the fallen earth-born Men, with the
animal and devilish mind. These were the Sons of God who
were born from above, children of the kingdom, because chil-
dren of God.

The same were mighty men, men of renown.] גיבורים Gibborim,
which we render mighty men, signifies properly conquerors,
heroes, from גבר gaber, "he prevailed, was victorious;"
and אנשי השם anshay ha-shem, "men of the name:" ἀσπεταροί
σπουδαί, Septuagint; the same as we render men of renown,
renominati, twice named as the word implies, having one
name which they derived from their fathers, and another
which they acquired by their daring exploits and enterprises.

It may be necessary to remark here, that our translators
have rendered seven different Hebrew words by the one term
giants, viz. nephilim, gibborim, enachim, rephayim, emim, and
zannuzim, by which appellatives are probably meant in general,
persons of great knowledge, piety, courage, wickedness, &c.
and not men of enormous stature as is generally conjectured.

Verse 5. The wickedness of man was great.] What an aw-
ful character does God give of the inhabitants of the antedi-
luvian world! 1. They were flesh, (verse 3.) wholly sensual,
the desires of the mind overwhelmed and lost in the desires of
the flesh, their souls no longer discerning their high destiny,
but ever minding earthly things, so that they were sensualized,
brutalized, and become flesh; incarnated, so as not to retain
God in their knowledge, and they lived, seeking their portion
in this life. 2. They were in a state of wickedness. All was
corrupt within, and all unrighteous without: neither the

8 ¶ But Noah found grace in the eyes of the LORD. A. M. 1536.
B. C. 2468.

9 These are the generations of Noah: Noah
was a just man and perfect in his generations,
and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth. A. M. cir. 1556.
B. C. cir. 2448.

11 The earth also was corrupt before God,
and the earth was filled with violence.

12 And God looked upon the earth, and, be-
hold, it was corrupt; for all flesh had corrupted
his way upon the earth.

13 And God said unto Noah, The end of
all flesh is come before me; for the earth is filled
with violence through them; and, behold, I
will destroy them with the earth.

14, 20. Eccles. 44. 17. Rom. 1. 17. Hebr. 11. 7. 2 Pet. 2. 5.—i Or, up-
right.—k ch. 5. 92.—l ch. 5. 32.—m ch. 7. 1. & 10. 9. & 13. 13.
2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 3. 19.—n Ezek. 8. 17. & 28.
16. Hab. 2. 8, 17.—o ch. 18. 21. Ps. 14. 2. & 33. 13, 14. & 53. 2, 3.—
p Jer. 51. 12. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.—q ver. 17.—
r Or, from the earth.

science nor practice of religion existed. Piety was gone;
and every form of sound words had disappeared. 3. This
wickedness was great רבבה rabbah "was multiplied;" it was
continually increasing, and multiplying increase by increase,
so that the whole earth was corrupt before God, and was filled
with violence, (verse 11.) profligacy among the low, and
cruelty and oppression among the higher classes being only
predominant. 4. All the imaginations of their thoughts were
evil—the very first embryo of every idea, the figment of every
thought—the very materials out of which perception, con-
ception and ideas were formed, were all evil—the fountain
which produced them, with every thought, purpose, wish, de-
sire and motive was incurably poisoned. 5. All these were
evil without any mixture of good—the Spirit of God which
strove with them was continually resisted, so that evil had its
sovereign sway. 6. They were evil continually—there was no
interval of good, no moment allowed for serious reflection, no
holy purpose, no righteous act. What a finished picture of
a fallen soul! Such a picture as God alone, who searches
the heart and tries the spirit, could possibly give. 7. To
complete the whole, God represents himself as repenting be-
cause he had made them, and as grieved at the heart because
of their iniquities! Had not these been voluntary transgres-
sions, crimes which they might have avoided, had they not
grieved and quenched the Spirit of God, could he speak of
them in the manner he does here? 8. So incensed is the
most holy and the most merciful God, that he is determined
to destroy the work of his hands—And the Lord said, I will
destroy man whom I have created, (verse 7.) how great must
the evil have been, and how provoking the transgressions, which
obliged the most compassionate God for the vindication of
his own glory, to form this awful purpose! Fools make a
mock at sin—but none, except fools.

Verse 8. Noah found grace in his sight.] Why? because

A. M. 1586.
B. C. 2468.

14 ¶ Make thee an ark of gopher wood; 'rooms shalt thou make in the ark, and shalt pitch it 'within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three

a Heb. nests.—b Exod. 2. 3.—c ch. 7. 20. Deut. 3. 11.

he was 1. *A just man* פָּרָא וְיָשָׁר *ish tsadik*, a man who gave to all their due, for this is the ideal meaning of the original word. 2. He was perfect in his generation, he was in all things a consistent character, never departing from the truth in principle or practice. 3. *He walked with God*, he was not only righteous in his conduct, but he was pious, and had continual communion with God. The same word is used here as before in the case of Enoch. See chap. v. 22.

Verse 11. *The earth was corrupt*] See on verse 5.

Verse 13. *I will destroy them with the earth*] Not only the human race was to be destroyed, but all terrestrial animals i. e. those which could not live in the waters. These must necessarily be destroyed when the whole surface of the earth was drowned. But destroying the earth may probably mean the alteration of its constitution. Dr. Woodward, in his natural history of the earth, has rendered it exceedingly probable that the whole terrestrial substance was amalgamated with the waters, after which the different materials of its composition settled in beds or strata according to their respective gravities. This theory, however, is disputed by others.

Verse 14. *Make thee an ark*] תֵּבַת *tebath*, a word which is used only to express *this vessel*, and that, in which Moses was preserved, Exod. ii. 3. 5. It signifies no more than our word *vessel* in its common acceptation—a hollow place, capable of containing persons, goods, &c. without any particular reference to *shape or form*.

Gopher-wood] Some think the *cedar* is meant, others the *cypress*. Bochart renders this probable 1. from the appellation, supposing the Greek word κυπαρισσος *cyprissos*, was formed from the Hebrew גֹּפֶר *gopher*, for take away the termination וסוס, and then *gopar* and *κυπαρ* will have a near resemblance. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah builded the Ark.—After all, the word is of doubtful signification, and occurs no where else in the Scriptures. The Septuagint render the place εκ ξυλων τετραγωνων *of square timber*, and the Vulgate *de lignis lœvigatis* "of planed timber," so it is evident that these translators knew not what kind of wood was intended by the original. The Syriac and Arabic trifle with the passage, rendering it *wicker work*, as if the ark had been a *great basket*! Both the Targums render it *cedar*, and the Persian, *pine or fir*.

Verse 15. *Thou shalt make the length of the ark three hundred cubits, the breadth fifty, and the height thirty.*] Allowing the cubit, which is the length from the elbow to the top of the middle finger, to be *eighteen inches*, the ark must have been *four hundred and fifty feet* in length, *seventy-five* in breadth, and *forty-five* in height. But that the ancient cubit

hundred cubits, 'the breadth of it fifty cubits, and the height of it thirty cubits.

A. M. 1536.
B. C. 2468.

16 A window 'shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door 'of the ark shalt thou set in the side there-

d Ch. 8. 6.—e ch. 7. 16. Luke 13. 25.

was more than *eighteen inches*, has been demonstrated by Mr. Greaves, who travelled into *Greece, Palestine, and Egypt*, in order to be able to ascertain the *weights, monies and measures* of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo and others give of their size, he found the length of a cubit to be *twenty-one inches and eight hundred and eighty-eight decimal parts* out of a thousand, or nearly *twenty-two inches*. Hence the *cube* of a cubit is evidently *ten thousand four hundred and eighty-six inches*. And from this it will appear that the *three hundred cubits* of the ark's length, make *five hundred and forty-seven feet*. The *fifty* for its breadth, *ninety-one feet two inches*; and the *thirty* for its height *fifty-four feet eight inches*. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than *twelve months*. In the above calculation the *decimals* are omitted, which, if received into the account, would have increased the capacity considerably. This vessel Dr. Arbuthnot computes to have been *eighty-one thousand and sixty-two tons* in burthen.

As many have supposed the capacity of the ark to have been much *too small* for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the *eight persons* of Noah's family, were one pair of all *unclean* animals, and seven pair of all *clean* animals, with provisions for all, sufficient for *twelve months*.

At the first view, the number of animals may appear so immense, that no space but the forest, could be thought sufficient to contain them. If, however, we come to a calculation, the number of the different kinds of animals will be found much less than is generally imagined. It is a question, whether in this account any but the different *genera* of animals necessary to be brought into the ark, should be included. Naturalists have divided the whole system of zoology into *CLASSES and ORDERS*, containing *genera and species*. There are six classes thus denominated. 1. *Mammalia*. 2. *Aves*. 3. *Amphibia*. 4. *Pisces*. 5. *Insectæ*; and, 6. *Vermes*. With the three last of these, viz. *fishes, insects, and worms*, the question can have little to do.

The first CLASS *Mammalia*, or animals with *teats*, contains *seven orders*, and only *forty-three genera*, if we except the *seventh order cete*, i. e. all the *whale* kind, which certainly, need not come into this account. The different *species* in this class amount, the *cete* excluded, to *five hundred and forty-three*.

The second CLASS, *AVES*, birds, contains *six orders*, and only *seventy-four genera*, if we exclude the *third order anseres*

A. M. 1536.
B. C. 2468.

of; with lower, second, and third stories shalt thou make it.

17 "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, ^b from under heaven;

a ver. 13. ch. 7. 4, 21, 22, 23. 2 Pet. 2. 5. Ps. 29. 10. & 93. 8, 4.

or web-footed fowls, all of which, could very well live in the water. The different species in this class, the *anseræ* excepted, amount to two thousand three hundred and seventy-two.

The third class, AMPHIBIA, contains only two orders; reptiles and serpents; these comprehend ten genera, and three hundred and sixty-six species; but of the reptiles, many could live in the water, such as the tortoise, frog, &c. Of the former there are thirty-three species, of the latter seventeen, which excluded, reduce the number to three hundred and sixteen. The whole of these would occupy but little room in the ark, for a small portion of earth, &c. in the hold, would be sufficient for their accommodation.

Bishop Wilkins, who has written largely, and with his usual accuracy on this subject, supposes, that quadrupeds do not amount to one hundred different kinds, nor birds, which could not live in the water, to two hundred. Of quadrupeds he shews that only seventy-two species needed a place in the ark: and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water.

He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former, he allows one thousand eight hundred and twenty-five sheep, for their annual consumption; and for the latter, one hundred and nine thousand, five hundred cubits of hay; these animals and their food, will be easily contained in the two first stories, and much room to spare: as to the third story, no person can doubt of its being sufficient for the fowls, with Noah and his family.

One sheep each day, he judges will be sufficient for six wolves; and a square cubit of hay, which contains forty-one pounds, as ordinarily pressed in our ricks, will be amply sufficient for one ox in the day. When the quantum of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." This he attributes to the imperfection of our lists of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done. And concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority: since, in those ruder ages,

and every thing that is in the earth shall die. A. M. 1536.
B. C. 2468.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

Amos 9. 6.—^b ch. 2. 7. ch. 7. 15.—c ch. 9. 9.—d ch. 7. 1, 7, 13: 1 Pet. 3. 20. 2 Pet. 2. 5.

men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions, which arise from a confused and general view of things, as much too big as it has been represented too little." See Bp. Wilkins's *Essay towards a Philosophical Character and Language*.

Verse 16. *A window shalt thou make*] What this was cannot be absolutely ascertained. The original word *tochar*; signifies clear or bright: the Septuagint translate it by *συναγωγῶν*, "collecting, thou shalt make the ark," which plainly shews they did not understand the word as signifying any kind of window or light. Symmachus translates it *διαφανῶν*, a transparency; and Acquila *μυσταβόλων*, the noon. Jonathan ben Uzziel supposes that it was a precious luminous stone, which Noah, by Divine command, brought from the river Pison. It is probably a word, which should be taken in a collective sense, signifying apertures for air and light.

In a cubit shalt thou finish it (the ark) above] Probably meaning that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a sharp ridge. But this place is variously understood.

Verse 17. *Do bring a flood*] *מַבּוּל* *mabul*, a word which is used only to designate the general deluge, being never applied to signify any other kind of inundation: and does not the Holy Spirit intend to shew by this, that no other flood was ever like this; and that it should continue to be the sole one of the kind? There have been many partial inundations in various countries, but never more than ONE general deluge; and we have God's promise, ch. ix. 15. that there shall never be another.

Verse 18. *I will establish my covenant*] The word *ברית* *berith*, from *בָּרַ* *bar*, "to purify," or "cleanse," signifies properly a purification, or purifier; (see on Gen. 15.) because, in all covenants made between God and man, sin and sinfulness were ever supposed to be on man's side, and that God could not enter into any covenant or engagement with him without a purifier: hence in all covenants, a sacrifice was offered for the removal of offences, and the reconciliation of God to the sinner; and hence the word *ברית* *berith* not only signifies a covenant, but also the sacrifice offered on the occasion, Exod. xxiv. 8. Psal. 1. 5. and Jesus Christ, the great atonement and purifier has the same word for his title, Isai. xlii. 6. xlix. 8. and Zech. ix. 11.

Almost all nations in forming alliances, &c. made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcass was divided through the spinal marrow from the head to the rump, so as to make exactly

A. M. 1536.
B. C. 2468.

19 And of every living thing of all flesh, "two of every sort shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort

a ch. 7. 8, 9, 15, 16. b ch. 7. 9, 15. See ch. 2. 19.

two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath. This is particularly referred to by Jeremiah, ch. xxiv. 18, 19, 20. "I will give the men (into the hands of their enemies, ver. 20.) that have transgressed my covenant, which have not performed the words of the covenant which they made before me, *when they cut the calf in twain, and passed between the parts thereof;*" &c. See also Deut. xix. 12.

A covenant, says Mr. Ainsworth, is a disposition of good things faithfully declared, which God here calls *his*, as arising from his *grace* towards Noah (ver. 8.) and all men; but implying also *conditions* on *man's part*, and therefore is called *our* covenant, Zech. ix. 11. The Apostles call it *Διαθήκη*, a *testament* or *disposition*; and it is mixed of the properties both of *covenant* and *testament*, as the Apostle shews, Heb. ix. 16, &c. and of both, may be named a *testamental covenant*, whereby the disposing of God's favours and good things to us is declared. The covenant made with Noah signified, on *God's part*, that he should save Noah and his family from death by the ark. On *Noah's part*, that he should in faith and obedience make and enter into the ark—*Thou shalt come into the ark, &c.* so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also implied, the Apostle testifying, 1 Pet. iii. 21. that the anti-type, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To *provide* a Saviour, and the means of salvation, is *GOD's part*—to *accept* this Saviour, laying hold on the hope set before us, is *ours*. Those who re-

shall come unto thee, to keep *them* alive. A. M. 1536.
B. C. 2468.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

c Heb. 11. 7. See Exod. 40. 16.—d ch. 7. 5, 9, 16.

fuse the way and means of salvation, must perish; those who accept of the great Covenant Sacrifice, cannot perish, but shall have eternal life.—See on ch. xv. 10, &c.

Verse 19. *To keep them alive*] God might have destroyed all the animal creation, and created others to occupy the new world; but he chose rather to *preserve* those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done. Nothing should be wantonly wasted: nor should *power* or *skill* be lavished where no necessity exists; and yet it required more means and œconomy to preserve the old, than to have created new ones. Such respect has God to the work of his hands, that nothing but what is essential to the credit of his justice and holiness, shall ever induce him to destroy any thing he has made.

Verse 21. *Of all food that is eaten*] That is, of the food proper for every species of animals.

Verse 22. *Thus did Noah*] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation, 2 Pet. ii. 5. And this we are informed, 1 Pet. iii. 18, 19, &c. he did by the *Spirit of Christ*: for it was only through *him*, that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as *shut up in prison*, arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in. This respite was an act of great mercy; and no doubt thousands who died in the interim, availed themselves of it, and believed, to the saving of their souls. But the great majority of the people did not, else the *flood* had never come.

CHAPTER VII.

God informs Noah, that within seven days he shall send a rain upon the earth that shall continue for forty days and nights, 4. And therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1—3. This command is punctually obeyed, 5—9. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters, from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10—12. The different quadrupeds, fowls, and reptiles, come unto Noah, and the Lord shuts him and them in, 13—16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18—20. All terrestrial animals die, 21—23. And the waters prevail one hundred and fifty days, 24.

A. M. 1656.
B. C. 2348.

AND the LORD said unto Noah, 'Come thou and all thy house into the ark; for 'thee have I seen righteous before me in this generation.

2 Of every 'clean beast thou shalt take to thee by 'sevens, the male and his female: 'and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth 'forty days and forty nights; and every living substance that I have made will I 'destroy from off the face of the earth.

5 'And Noah did according unto all that the LORD commanded him.

^a ver. 7, 13. Matth. 24. 38. Luke 17. 26. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5. — ^b ch. 6. 9. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9. — ^c ver. 8. Lev. ch. 11.

NOTES ON CHAP. VII.

Verse 1. *Thee have I found righteous*]—See on ch. vi. 9.

Verse 2. *Of every clean beast*] So we find the distinction between clean and unclean animals existed long before the Mosaic law. This distinction seems to have been originally designed to mark those animals which were proper for sacrifice and food, from those that were not.—See Lev. xi.

Verse 4. *For yet seven days*] God spoke these words probably on the seventh or sabbath day, and the days of the ensuing week were employed in entering the ark, in embarking the mighty troop, for whose reception ample provision had been already made.

Forty days] This period became afterwards sacred, and was considered a proper space for humiliation. Moses fasted forty days, Deut. ix. 9, 11. so did *Elijah*, 1 Kings xix. 8. so did our Lord, Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent, Jonah iii. 3. And *thrice forty* (one hundred and twenty) years were given to the old world for the same gracious purpose. Gen. vi. 3. The forty days of Lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

Verse 11. *In the six hundredth year, &c.*] This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, ch. viii. 13. and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, ch. ix. 29. so it is evident, that when the flood commenced, he had just entered on his six hundredth year.

Second month] The first month was *Tisri*, which answers to the latter half of *September*, and first half of *October*; and the second was *Marheshvan*, which answers to part of *October* and part of *November*. After the deliverance from Egypt, the beginning of the year was changed from *Marheshvan* to *Nisan*, which answers to a part of our *March* and

6 And Noah *was* six hundred years old, when the flood of waters was upon the earth.

7 ¶ 'And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass 'after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the

A. M. 1656.
B. C. 2348.

— ^d Heb. *seven seven*. — ^e Lev. 10. 10. Ezek. 44. 23. — ^f ver. 12, 17. — ^g Heb. *blot out*. — ^h ch. 6. 22. — ⁱ ver. 1. — ^k Or, on the seventh day.

April. But it is not likely that this reckoning obtained before the flood. Dr. Lightfoot very probably conjectures that Methuselah was alive in the first month of this year. And it appears, says he, how clearly the spirit of prophecy foretold of things to come, when it directed his father Enoch, almost a thousand years before, to name him *Methuselah*, which signifies, *they die by a dart*; or, *he dieth, and then is the dart*; or, *he dieth, and then it is sent*. And thus Adam and Methuselah had measured the whole time between the *creation* and the *flood*, and lived above two hundred and forty years together.—See chap. v. at the end.

The fountains of the great deep were broken up, and the windows of heaven were opened.] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by *breaking up the fountains of the great deep*. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long.—See note on ch. i. verse 10.

By the *opening of the windows of heaven*, is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, ch. i. 7. the *waters that were above the firmament*, were again united to the waters which were below the firmament; from which, on the second day of creation, they had been separated. These two causes concurring, were amply sufficient, not only to overflow the earth, but probably to dissolve the whole terrene fabric, as some judicious naturalists have supposed: indeed, this seems determined by the word מבל *mabal*, translated *flood*, which is derived from כל כל *bal*, or כלל *balal*, to *mix, mingle, confound, confuse*, because the

A. M. 1656.
B. C. 2343. month, the same day were all ^athe fountains of the great deep broken up, and the ^bwindows of heaven were opened^c.

12^d And the rain was upon the earth forty days and forty nights.

13 In the self-same day ^eentered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 ^fThey, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^gsort.

15 And they ^hwent in unto Noah into the ark, two and two of all flesh, wherein ⁱis the breath of life.

16 And they that went in, went in male and fe-

male of all flesh, ^jas God had commanded him: and the LORD shut him in.

17 ¶ ^kAnd the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; ^land the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; ^mand all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ ⁿAnd all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

a ch. 8. 2. Prov. 8. 28. Ezek. 26. 19.—b Or, flood-gates.—c ch. 1. 7. & 8. 2. Ps. 78. 23.—d ver. 4. 17.—e ver. 1. 7. ch. 6. 18. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.—f ver. 2, 3, 8, 9.—g Heb. wing.—h ch. 6. 20.

—i ver. 2, 8.—k ver. 4, 12.—l Ps. 104. 26.—m Ps. 104. 5. Jer. 3. 23.—n ch. 6. 13, 17. ver. 4. Job 22. 16. 2 Esdr. 3. 9, 10. Wisd. 10. 4. Matth. 24. 39. Luke 17. 27. 2 Pet. 3. 6.

aqueous and *terrene* parts of the globe were then mixed and confounded together; and when the supernatural cause that produced this mighty change, suspended its operations, the different particles of matter would settle according to their specific gravities, and thus form the various *strata* or *beds* of which the earth appears to be internally constructed. Some naturalists have controverted this sentiment, because, in some cases, the internal structure of the earth does not appear to justify the opinion that the various portions of matter had settled according to their specific gravities; but these anomalies may easily be accounted for, from the great changes that have taken place in different parts of the earth since the *flood*, by volcanic eruptions, earthquakes, &c.—Some very eminent philosophers are of the opinion, "that by the *breaking up of the fountains of the great deep*, we are to understand an *eruption of waters from the Southern Ocean*." Mr. Kirwan supposes, that "this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different *marine substances*; whereas, no animals, or other substances belonging to the *northern regions*, have been ever found in *southern climates*. Had these animals died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from there being no remains of any animals, besides those of whales, found in the mountains of Greenland. That this great *rush of waters* was from the *south*, or *south-east*, is farther evident, he thinks, from the south and south-east sides of almost all great mountains being much steeper than their north or north-west sides, as they necessarily would be, if the force of a great body of water fell upon them in *that direction*."—On a subject like this, men may innocently differ. Many think the first opinion accords

best with the Hebrew text, and with the phenomena of nature, for mountains do not always present the above appearance.

Verse 12. *The rain was upon the earth*] Dr. Lightfoot supposes that the rain began on the 18th day of the second month, or *Marheshvan*, and that it ceased on the 28th of the third month *Cisleu*.

Verse 15. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark, and preserved there? Only by the power of God. He who first miraculously brought them to Adam, that he might give them their names, now brings them to Noah, that he may preserve their lives. And now we may reasonably suppose, that their natural enmity was so far removed or suspended, that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which, neither the deluge nor the concomitant circumstances could have taken place.

Verse 16. *The Lord shut him in.*] This seems to imply that God took him under his especial protection; and as he shut HIM in, so he shut the OTHERS out. God had waited one hundred and twenty years upon that generation: they did not repent; they filled up the measure of their iniquities, and then wrath came upon them to the uttermost.

Verse 20. *Fifteen cubits and upward*] Should any person object to the *universality* of the deluge, because he may imagine there is not water sufficient to drown the whole globe in the manner here related, he may find a most satisfactory

All the inhabitants of the earth die;

GENESIS.

only Noah and his family escape.

A. M. 1656. B. C. 2348. 22 All, in 'whose nostrils was 'the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the

a ch. 2. 7.—b Heb. the breath of the spirit of life. ch. 2. 7. & 7. 17.

answer to all the objections he can raise on this ground in Mr. Ray's Physico-theological Discourses, second edition, 8vo. 1693.

Verse 22. Of all that was in the dry land] From this we may conclude, that such animals only as could not live in the water, were preserved in the ark.

Verse 24. And the waters prevailed upon the earth an hundred and fifty days.] The breaking up of the fountains of the great deep, and the raining forty days and nights, had

fowl of the heaven; and they were destroyed from the earth: and 'Noah only remained alive, and they that were with him in the ark.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.

c Ex. 14. 14—20. Mal. 3. 18. Wisd. 10. 4. 1 Pet. 3. 20. 2 Pet. 2. 5. & 5. 6.—d ch. 8. 3, 4. compared with ver. 11. of this chapter.

raised the waters fifteen cubits above the highest mountains; after which forty days, it appears to have continued at this height for one hundred and fifty days more. "So," says Dr. Lightfoot, "these two sums are to be reckoned distinct; and not the forty days included in the one hundred and fifty; so that when the one hundred and fifty days were ended, there were six months and ten days of the flood past." For an improvement of this awful judgment, see the conclusion of the following chapter.

CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1—9. The ark rests on mount Ararat, 4. On the first of the tenth month the tops of the hills appear, 5. The window opened, and the raven sent out, 6, 7. The dove sent forth, and returns, 8, 9. The dove sent forth a second time, and returns with an olive leaf, 10, 11. The dove sent out the third time, and returns no more, 12. On the twentieth day of the second month the earth is completely dried, 13, 14. God orders Noah, his family, and all the creatures, to come out of the ark, 15—19. Noah builds an altar, and offers sacrifices to the Lord, 20. They are accepted, and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man, 21, 22.

A. M. 1656. B. C. 2348. AND God 'remembered Noah, and every living thing, and all the cattle that was with him in the ark: 'and God made a wind to pass over the earth, and the waters asswaged;

a ch. 19. 29. Exod. 2. 24. 1 Sam. 1. 19.—b Exod. 14. 21.

2 The fountains also of the deep and the windows of heaven were stopped, and 'the rain from heaven was restrained;

3 And the waters returned from off the earth

c ch. 7. 11. Prov. 8. 28.—d Job 38. 37.

NOTES ON CHAP. VIII.

Verse 1. And God made a wind to pass over the earth] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the East, are truly astonishing. A friend of mine, who had been bathing in the Tigris not far from the ancient city of Ctesiphon, and within five days' journey of Baghdad, having on a pair of Turkish drawers, one of these hot winds, called by the natives Samiel, passing rapidly across the river, just as he had got out of the water, so effectually dried him in a moment, that not one particle of moisture was left either on his body, or in his bathing dress! With such an electrified wind as this, how soon could God dry the whole of the earth's surface! And probably this was the agent that re-

stored to the atmosphere the quantity of water which it had contributed to this vast inundation. The other portion of waters, which had proceeded from the breaking up of the fountains of the great deep, would, of course, subside more slowly, as openings were made for them to run off from the higher lands, and form seas. By the first cause, the hot wind, the waters were asswaged, and the atmosphere having its due proportion of vapours restored, the quantity below, must be greatly lessened. By the second, the earth was gradually dried, the waters, as they found passage, lessening by degrees, till the seas and gulphs were formed, and the earth completely drained. This appears to be what is intended in the third and fifth verses, by the waters decreasing continually, or, according to the margin, they were in going and decreasing. Ver. 5.

A. M. 1657.
B. C. 2347. 16 Go forth of the ark, 'thou and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee ^bevery living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ^cbe fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ^dkinds, went forth out of the ark.

a ch. 7. 13.—b ch. 7. 15.—c ch. 1. 22.—d Heb. families.—e Lev. ch. 11.—f Lev. 1. 9. Ezek. 90. 41. 2 Cor. 2. 15. Ephes. 5. 2.—g Heb. a savour of rest.—h ch. 3. 17. & G. 17.—i Or, though.—k ch. 6. 5.

Verse 14. *And in the second month, on the seven and twentieth day*]. From this it appears, that Noah was in the ark a complete solar year, or three hundred and sixty-five days; for he entered the ark the 17th day of the second month, in the six hundredth year of his life, ch. vii. 11, 13. and continued in it till the 27th day of the second month, in the six hundredth and first year of his life, as we see above. The months of the ancient Hebrews were lunar: the first six consisted of thirty days each, the latter six of twenty-nine; the whole twelve months making three hundred and fifty-four days: add to this eleven days, (for though he entered the ark the preceding year on the seventeenth day of the second month, he did not come out till the twenty-seventh of the same month in the following year) which make exactly three hundred and sixty-five days, the period of a complete solar revolution; the odd hours and minutes, as being fractions of time, not computed, though very likely all included in the account. This year, according to the Hebrew computation, was the one thousand six hundred and fifty-seventh year from the creation: but, according to the reckoning of the Septuagint, it was the two thousand two hundred and forty-second, and according to Dr. Hales, (*New Analysis of Chronology*) the two thousand two hundred and fifty-sixth.—See the note on ch. xi. 12.

Verse 20. *Noah builded an altar*] As we have already seen that Adam, Cain, and Abel, offered sacrifices, there can be no doubt that they had altars on which they offered them: but this, builded by Noah, is certainly the first on record. It is worthy of remark, that as the old world began with sacrifice, so also did the new. Religion, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself; and sacrifice, in the act and design, is the essence of religion. Without sacrifice actually offered, or implied, there never was, there never can be, any religion. Even in the heavens, a Lamb is represented before the throne of God, as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is twofold: the slaying and burning of the victim point out, 1st. that the life of the sinner is

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled ^aa sweet savour; and the LORD said in his heart, I will not again ^bcurse the ground any more, for man's sake; ^cfor the imagination of man's heart is evil from his youth; ^dneither will I again smite any more, every thing living, as I have done.

22 "While the earth remaineth", seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Job 14. 4. & 15. 14. Ps. 51. 5. Jer. 17. 9. Mat. 15. 19. Rom. 1. 21. & 3. 23.—e ch. 9. 11, 15.—f Isai. 54. 8.—g Heb. as yet all the days of the earth.—h Jer. 33. 20, 25.

forfeited to Divine justice; 2dly. that his soul deserves the fire of perdition.

The Jews have a tradition, that the place where Noah built his altar, was the same in which the altar stood which was built by Adam, and used by Cain and Abel; and the same spot, on which Abraham, afterwards, offered up his son Isaac.

The word מִזְבֵּחַ *mizbeach*, which we render altar, signifies properly a place for sacrifice, as the root זָבַח *zabach*, signifies simply to slay. Altar comes from the Latin *altus*, high, or elevated, because places for sacrifice were generally either raised very high, or built on the tops of hills and mountains: hence they are called high places in the Scriptures; but such were chiefly used for idolatrous purposes.

Burnt-offering] See the meaning of every kind of offering and sacrifice largely explained on Levit. vii. in alphabetical order.

Verse 21. *The Lord smelled a sweet savour*] That is, he was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Ephes. v. 2. *Christ hath loved us, and given himself for us an offering and a sacrifice to God for a SWEET SMELLING SAVOUR*; where the words *οσμήν ευωδίας*, of the Apostle, are the very words used by the Septuagint in this place.

I will not again curse the ground—לֹא אֶכְרַם *lo osiph*, I will not add to curse the ground—there shall not be another deluge to destroy the whole earth—for the imagination of man's heart] כִּי *ki*, ALTHOUGH the imagination of man's heart should be evil; i. e. should they become afterwards as evil as they have been before, I will not destroy the earth by a FLOOD. God has other means of destruction; and the next time he visits by a general judgment, FIRE is to be the agent. 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seed-time and harvest, &c.*] There is something very expressive in the original,

אֶרֶץ כָּל יְמֵי הָאָרֶץ *ad col yemey ha-arets*, until all the DAYS of the earth; for God does not reckon its duration by *centuries*; and the words themselves afford a strong presumption that the earth shall not have an *endless* duration.

Seedtime and harvest] It is very probable that the *seasons*, which were distinctly marked immediately after the deluge, are mentioned in this place: but it is difficult to ascertain them. Most European nations divide the year into four distinct parts, called *quarters* or *seasons*; but there are *six* divisions in the text, and probably all intended to describe the seasons in one of these post-diluvian years; particularly in that part of the globe, *Armenia*, where Noah was when God gave him, and mankind through him, this gracious promise. From the *Targum* of Jonathan on this verse, we learn, that in *Palestine* their *seed-time* was in September, at the autumnal equinox: their *harvest* in March, at the vernal equinox; that their *winter* began in December, at the solstice, and their *summer* at the solstice, in June.

The *Copts* begin their *autumn* on the 15th of September, and extend it to the 15th of December. Their *winter* on the 15th of December, and extend it to the 15th of March. Their *spring* on the 15th of March, and extend it to the 15th of June. Their *summer* on the 15th of June, and extend it to the 15th of September, assigning to each season, three complete months. *Calmet*.

There are certainly regions of the earth, to which neither this nor our own mode of division can apply: there are some where *summer* and *winter* appear to divide the whole year; and others where, besides *summer*, *winter*, *autumn*, and *spring*, there are distinct seasons that may be denominated the *hot season*, the *cold season*, the *rainy season*, &c. &c.

This is a very merciful promise to the inhabitants of the earth. There may be a variety in the seasons, but no season, essentially necessary to vegetation, shall utterly fail. The times which are of greatest consequence to the preservation of man, are distinctly noted: there shall be both *seed-time* and *harvest*—a proper time to deposit the different grain in the earth; and a proper time to *reap* the produce of this seed.

Thus ends the account of the general deluge, its cause, circumstances, and consequences. An account that seems to say to us, Behold the goodness and severity of God! Both his *justice* and *long-suffering* are particularly marked in this astonishing event. His *justice*, in the punishment of the incorrigibly wicked; and his *mercy*, in giving them so fair and full a warning, and in waiting so long to extend his grace to all who might seek him. Such a convincing proof has the destruction of the world by water, given of the Divine Justice, such convincing testimony of the truth of the Sacred Writings, that not only every part of the earth gives testimony of this extraordinary revolution, but also every nation of the universe has preserved records or traditions of this awful display of the justice of God.

A multitude of testimonies collected from the most authentic sources in the heathen world, I had intended for insertion in this place; but want of room obliges me to lay them aside. But the state of the earth itself is a sufficient proof. Every part of it bears unequivocal evidence of disruption and violence. From the hand of the God of order, it never could have proceeded in its present state. In every part we see marks of the crimes of men, and of the justice of God. And shall not the living lay this to heart? Surely God is not mocked: that which a man soweth he shall reap. He who soweth to the flesh, shall of it reap destruction; and though the plague of waters shall no more destroy the earth, yet an equal, if not sorer punishment, awaits the world of the ungodly, in the threatened destruction by *fire*.

In ancient times, almost every thing was typical or representative of things which were to come; and no doubt, the *ark*, among the rest: but *of what*, and in *what way*, farther than Revelation guides, it is both difficult and unsafe to say. It has been considered a type of our blessed Lord; and hence it has been observed, "that as all those who were *out of the ark* perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus, must perish everlastingly." Of all those who, having the opportunity of hearing the Gospel, refuse to accept of the Sacrifice it offers them, this saying is true: but the parallel is not good. Myriads of those who perished during the flood, probably repented, implored mercy, and found forgiveness: for God ever delights to save; and Jesus was the Lamb slain from the foundation of the world. And though, generally, the people continued in carnal security and sensual gratifications till the flood came, there is much reason to believe, that those who, during the *forty days'* rain, would naturally fly to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most profligate, when under deep humiliation of heart, they have returned to God. And who can say that this was not done by multitudes, while they beheld the increasing flood, or that God, in this last extremity, had rendered it impossible?

St. Peter, 1 Epist. iii. 21. makes the ark a figure of baptism, and intimates, that we are saved by this, as the eight souls were saved by the ark. But let us not mistake the Apostle, by supposing that the mere ceremony itself saves any person: he tells us, that the salvation conveyed through this sacred rite, *is not the putting away the filth of the flesh, but the answer of a good conscience towards God*: i. e. remission of sins, and regeneration by the Holy Spirit, which are signified by this baptism. A *good conscience* never existed where remission of sins had not taken place; and every person knows, that it is God's prerogative to forgive sins; and that no ordinance can confer it, though ordinances may be the *means*, when piously and believingly used, to convey it.

CHAPTER IX.

God blesses Noah and his sons, 1. The brute creation to be subject to them through fear, 2. The first grant of animal food, 3. Eating of blood forbidden, 4. Cruelty to animals forbidden, 5. A manslayer to forfeit

his life, 6. The covenant of God established between Him and Noah, and the whole brute creation, 8—11. The rainbow given as the sign and pledge of this covenant, 12—17. The three sons of Noah people the whole earth, 18, 19. Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent, 20, 21. The reprehensible conduct of Ham, 22. The laudable carriage of Shem and Japheth, 23. Noah prophetically declares the servitude of the posterity of Ham, 24, 25; and the dignity and increase of Shem and Japheth, 26, 27. The age and death of Noah, 28, 29.

A. M. 1657.
B. C. 2347.

AND God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth.

2 "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes

of the sea; into your hand are they delivered.

A. M. 1657.
B. C. 2347.

3 "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 "But flesh with the life thereof, which is the blood thereof, shall ye not eat.

a Ch. 1. 28. ver. 7. 19. ch. 10. 32. — b ch. 1. 28. Hos. 2. 18. — c Deut. 12. 15. & 14. 3, 9, 11. Acts 10. 12, 13. — d ch. 1. 29. — e Rom. 14. 14, 20.

1 Cor. 10. 23, 26. Col. 2. 16. 1 Tim. 4. 3, 4. — f Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.

NOTES ON CHAP. IX.

Verse 1. *God blessed Noah*] Even the increase of families, which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed; and it is by his providence alone, that man is supported and preserved.

Verse 2. *The fear of you, and the dread of you, &c.*] Prior to the fall, man ruled the inferior animals by love and kindness; for then, gentleness and docility were their principal characteristics. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation: enmity to man seems particularly to prevail; and had not God, in his mercy, impressed their minds with the fear and terror of man, so that some submit to his will, while others flee from his residence, the human race would long ere this have been totally destroyed by the beasts of the field. Did the horse know his own strength and the weakness of the miserable wretch who unmercifully rides, drives, whips, goads, and oppresses him, would he not, with one stroke of his hoof, destroy his tyrant possessor? But, while God hides these things from him, he impresses his mind with the fear of his owner, so that either by cheerful or sullen submission he is trained up for, and employed in, the most useful and important purposes; and even willingly submits, when tortured for the sport and amusement of his more brutish oppressor. Tygers, wolves, lions, and hyenas, the determinate foes of man, incapable of being tamed or domesticated, flee, through the principle of terror, from the dwelling of man, and thus he is providentially safe. Hence, by fear and by dread, man rules every beast of the earth, every fowl of the air, and every fish of the sea. How wise and gracious is this order of the Divine Providence! and with what thankfulness should it be considered by every human being!

Verse 3. *Every moving thing shall be meat*] There is no positive evidence that animal food was ever used before the flood: Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would have been now made, if some extraordinary

alteration had not taken place in the vegetable world, as to render its productions less nutritive than they were before; and probably such a change in the constitution of man, as to render a grosser and higher diet necessary. We may therefore safely infer, that the earth was less productive after the flood than it was before; and that the human constitution was greatly impaired, by the alterations which had taken place through the whole œconomy of nature. Morbid debility, induced by an often unfriendly state of the atmosphere, with sore and long continued labour, would necessarily require a higher nutriment than vegetables could supply. That this was the case, appears sufficiently clear from the grant of animal food, which, had it not been indispensably necessary, had not been made. That the constitution of man was then much altered, appears in the greatly contracted lives of the postdiluvians; yet, from the deluge to the days of Abraham, the lives of several of the Patriarchs amounted to some hundreds of years, but this was the effect of a peculiar providence, that the new world might be the more speedily re-peopled; but even from the deluge their lives became gradually shorter, till from upwards of nine hundred years they became settled in the average term of threescore years and ten.

Verse 4. *But flesh with the life thereof, which is the blood*] Though animal food was granted, yet the blood was most solemnly forbidden, because it was the life of the beast; and this life was to be offered to God as an atonement for sin. Hence the blood was ever held sacred, because it was the grand instrument of expiation; and because it was typical of that blood by which we enter into the holiest. 1. Before the deluge, it was not eaten, because animal food was not in use: 2. After the deluge, it was prohibited, as we find above, and being one of the seven Noahic precepts, it was not eaten previous to the publication of the Mosaic law: 3. At the giving of the law, and at several times, during the ministry of Moses, the prohibition was most solemnly, and with awful penalties, renewed. Hence we may rest assured that no blood was eaten previous to the Christian Era; nor indeed ever since by the Jewish people. 4. That the prohibition has been renewed

A. M. 1657.
B. C. 2347.

5 And surely your blood of your lives will I require; *at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 †Whoso sheddeth man's blood, by man shall his blood be shed: †for in the image of God made he man.

7 And you, †be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, †behold, I establish †my covenant with you, and with your seed after you;

a Exod. 21. 28.—b ch. 4. 9, 10. Ps. 9. 12.—c Acts 17. 26.—d Exod. 21. 12, 14. Lev. 24. 17. Matt. 26. 52. Rev. 13. 10.—e ch. 1. 27.—

under the Christian dispensation, can admit of little doubt by any man who *dispassionately* reads Acts xv. 20, 29. xxi. 25. where even the *gentile converts* are charged to abstain from it, on the authority, not only of the *Apostles*, but of the *Holy Ghost*, who gave them *there*, and *then*, especial direction concerning *this point*: see Acts xv. 28. not for fear of *stumbling the converted Jews*, "the gloss of Theologians," but because it was one τῶν ἰσχυραίων τούτων, of those *necessary points*, from the *burden* (βάρος) of obedience to which, they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek church: and why? because the reasons still subsist. No blood was eaten *under the law*, because it pointed out the blood that *was to be shed* for the sin of the world; and *under the gospel*, it should not be eaten, because it should ever be considered as representing the blood *which has been shed* for the remission of sins. If the eaters of blood in general knew, that it affords a very crude, almost indigestible and unwholesome aliment, they certainly would not, on these *physical* reasons, leaving *moral* considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment; and which, to render it even pleasing to the palate, requires all the skill of the cook.

Verse 5. *Surely your blood will I require at the hand of every beast*] This is very obscure; but, if taken *literally*, it seems to be an awful warning against *cruelty* to the brute creation; and from it we may conclude, that *horse-racers*, *hare-hunters*, *bull-baiters* and *cock-fighters* shall be obliged to give an account to God, for every creature they have *wantonly* destroyed. Instead of חיה *chayah*, "beast," the Samaritan reads חַי *chai*, "living," any "living creature," or *person*: this makes a very good sense, and equally forbids cruelty either to men or brutes.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood*] Hence it appears that whoever kills a man, unless *unwittingly*, as the Scripture expresses it, shall forfeit his own life.

A. M. 1657.
B. C. 2347.

10 †And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth.

11 And †I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, †This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set †my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

f ver. 1, 19. & ch. 1. 28.—g ch. 6. 18.—h Isai. 54. 9.—i Pa. 145. 9.—k Isai. 54. 9.—l ch. 17. 11.—m Rev. 4. 3.

A man is accused of the crime of murder; of this crime he is guilty, or he is not—if he be guilty of murder, he should die; if not, let him be punished according to the demerit of his crime; but for no offence *but murder*, should he lose his life. Taking away the life of another is the highest offence that can be committed against the individual, and against society; and the highest punishment that a man can suffer for such a crime, is the loss of his own life. As punishments should be ever proportioned to crimes, so the *highest punishment*, due to the *highest crime*, should not be inflicted for a *minor offence*. The law of God and the eternal dictates of reason say, that if a man kill another, the loss of his own life is at once the highest penalty he can pay, and an equivalent for his offence, as far as civil society is concerned. If the death of the murderer be the highest penalty he can pay for the murder he has committed, then the infliction of this punishment for *any minor offence* is *injustice* and *cruelty*; and serves only to *compound* the claims of justice, the different degrees of moral turpitude and vice, and to render the profligate desperate: hence the adage so frequent among almost every order of delinquents, "It is as good to be hanged for a *sheep*, as a *lamb*:" which at once marks their desperation, and the injustice of those penal laws which inflict the highest punishment for almost every species of crimes. When shall a wise and judicious legislature see the absurdity and injustice of inflicting the punishment of *death* for stealing a *sheep* or *horse*, forging a *twenty shillings note*, and *MURDERING* a MAN; when the latter, in its moral turpitude and ruinous consequences, infinitely exceeds the others!

Verse 9. *Behold I establish my covenant with you*] See chap. vi. 18. xv. 9, &c. Levit. xxvi.

Verse 13. *I do set my bow in the cloud*] On the origin and nature of the rainbow, there have been a great variety of conjectures, till *Anthony de Dominis*, Bishop of Spalatro, in a treatise of his published by *Bartholus* in 1611, partly suggested the true cause of this phenomenon, which was after-

A. M. 1657. B. C. 2347. 14 *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And *I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember *the everlasting covenant between God and every living creature of all flesh that is upon the earth.

a Ecclus. 43. 11, 12.—b Exod. 23. 12. Lev. 26. 42, 45. Ezek. 16. 60.—c ch. 17. 13, 19.—d ch. 10. 6.—e Heb. Chanaan.—f ch. 5. 32.—

wards fully explained and demonstrated by Sir Isaac Newton. To enter into this subject here, in detail. would be improper; and therefore the less informed reader must have recourse to Treatises on Optics, for its full explanation. To readers in general it may be sufficient to say, that the rainbow is a mere natural effect of a natural cause: 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that opposite to the sun. 4. It never appears greater than a semicircle, but often much less. 5. It is always double, there being what is called the superior and inferior, or primary and secondary, rainbow. 6. These bows exhibit the seven prismatic colours, red, orange, yellow, green, blue, indigo, and violet. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water, and being, in their passage through them, refracted and reflected.

The formation of the primary and secondary rainbow depends on the two following propositions: 1. When the sun shines on the drops of rain as they are falling, the rays that come from these drops to the eye of the spectator, after ONE reflection and TWO refractions, produce the primary rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after TWO reflections and TWO refractions, produce the secondary rainbow. The illustration of these propositions must be sought in Treatises on Optics assisted by plates,

From the well known cause of this phenomenon, it cannot be rationally supposed that there was no rainbow in the heavens before the time mentioned in the text; for, as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was now created for a sign to Noah and his posterity; but, that, what was formerly created, or rather, that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should now be considered by them as an anfalling token of their continual preservation from the waters of a deluge; therefore the text speaks of what had already been done, and not of what was now done: נָתַתִּי קַשְׁתִּי בַּשָּׁמַיִם kashti natati, "My bow I have given, or put in the cloud;" as if he said, as surely as the rainbow is a necessary effect of

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: *and Ham is the father of *Canaan.

19 *These are the three sons of Noah: *and of them was the whole earth overspread.

20 ¶ And Noah began to be *an husbandman, and he planted a vineyard:

g ch. 8. 17. & ch. 10. 32. 1 Chron. 1. 4, &c.—h ch. 3. 19, 23. & ch. 4. 4. & ch. 5. 29. Prov. 10. 11. & 12. 11. Eccl. 5. 9.

sunshine in rain, and must continue such as long as the sun and atmosphere endure; so surely shall this earth be preserved from destruction by water; and its preservation, shall be as necessary an effect of my promise, as the rainbow is of the shining of the sun during a shower of rain.

Verse 17. This is the token] נֹחַ Oth, the divine sign or portent; the bow shall be in the cloud; for the reasons above specified, it must be there, when the circumstances already mentioned, occur: if, therefore, it cannot fail, because of the reasons before assigned; no more shall my promise; and the bow shall be the proof of its perpetuity.

Both the Greeks and Latins, as well as the Hebrews have ever considered the rainbow as a divine token or portent; and both of these nations have even deified it, and made it a messenger of the gods.

Homer, Il. A. v. 28. speaking of the figures on Agamemnon's breast-plate, says there were three dragons, whose colours were,

ἰρισοῦν ἰακόντες, ἄς τε Κρονίου
Ἐν νεφύϊ γαυροῖσι, τρεῖς μινεσκῶν ἀνθρώπων.

"like to the rainbow which Saturn (the father of Time) has placed in the cloud as a sign to stammering 'or short-sighted' men." So I understand the word μινεσκῶν in the poet. Virgil, from some disguised traditional figure of the truth, considers the rainbow as a messenger of the gods; Æn. v. ver. 606.

IRIM de caelo misit Saturnia Juno.

"Juno, the daughter of Saturn, sent down the rainbow from heaven." And again Æn. ix. 803.

— aëream caelo nam Jupiter Irim
Dimisit.

"For Jupiter sent down the ethereal rainbow from heaven." It is worthy of remark that both these poets understood the rainbow to be a sign, warning, or portent from heaven.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verse 20. Noah began to be a husbandman] אִישׁ הָאֲדָמָה

A. M. cir. 1657.
B. C. cir. 2347.

21 And he drank of the wine, "and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment,

a Prov. 20. 1. 1 Cor. 10. 12.

Ish ha-adamah, a man of the ground; a farmer: by his *beginning* to be a husbandman, we are to understand his recommencing his agricultural operations, which, undoubtedly, he had carried on for six hundred years before, but this had been interrupted by the flood. And the transactions here mentioned might have occurred many years posterior to the deluge, even after Canaan was born and grown up, for the date of it is not fixed in the text.

The word *husband* first occurs here; and scarcely appears proper, because it is always applied to man in his *married state*, as *wife* is to the woman. The etymology of the term will at once shew its propriety, when applied to the *head* of a family. *Husband*, *buy-band* is Anglo-Saxon, and simply signifies the *bond* of the *house* or *family*; as by him the family is formed, *united*, and *bound* together, which, on his death, is *disunited* and *scattered*. It is on this etymology of the word, that we can account for the *farmers* and *petty-landholders* being called, so early as the twelfth century, *husbandi*, as appears in a statute of David II. king of Scotland: we may, therefore, safely derive the word from *buy*, a *house* and *bond*, from *binden*, *to bind* or *tie*; and this etymology appears plainer in the orthography which prevailed in the thirteenth and fourteenth centuries, in which I have often found the word written *housebond*; so it is in a MS. bible before me, written some time in the fourteenth century. *Junius* pretends to dispute this etymology, but evidently on no just ground.

Verse 21. *He drunk of the wine, &c.*] It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame; as he knew not, till this trial, the effects it would produce. I once knew a case which I believe to be perfectly parallel: A person who had scarcely ever heard of *cyder*, and whose beverage through his whole life had been only *milk* or *water*, coming wet and very much fatigued to a farmer's house in Somersetshire, begged for a little *water* or *milk*. The good woman of the house, seeing him very much exhausted, kindly said, "I will give you a little *cyder*, which will do you more good;" the honest man, understanding no more of *cyder* than merely that it was the *simple juice of apples*, after some hesitation, drank about half a pint of it: the consequence was, that in less than half an hour, he was perfectly intoxicated, and could neither speak plain nor walk! This case I myself witnessed. A stranger to the circumstances, seeing this person, would pronounce him *drunk*; and, perhaps, at a third hand,

and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

A. M. cir. 1657.
B. C. cir. 2347.

b Exod. 20. 12. Gal. 6. 1.

he might be represented as a *drunkard*, and thus his character be blasted; while, of the crime of drunkenness, he was as innocent as an infant. This I presume to have been precisely the case with Noah; and no person, without an absolute breach of every rule of charity and candour, can attach any blame to the character of Noah, on this ground, unless from a *subsequent* account they were well assured that, knowing the power and effects of the liquor, he had repeated the act. Some expositors seem to be glad to fix on a fact like this, which, by *their distortion*, becomes a *crime*: and then, in a strain of sympathetic tenderness, affect to deplore "the failings and imperfections of the *best of men*;" when, from the interpretation that *should be* given of the place, neither *failing* nor *imperfection* can possibly appear.

Verses 22—24. *And Ham the father of Canaan, &c.*] There is no occasion to enter into any detail here, the sacred text is circumstantial enough. Ham, and, very probably, his son Canaan, had treated their father on this occasion with contempt or reprehensible levity. Had Noah not been innocent, as my exposition supposes him, God would not have endued him with the spirit of prophecy on this occasion, and testified such marked disapprobation of *their* conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reverence, and obedient respect. On the one, the spirit of prophecy, (not the incensed father) pronounces a curse; on the others, the same spirit, (not parental tenderness) pronounces a blessing. These things had been just as they afterwards occurred, had Noah never spoken. God had wise and powerful reasons to induce him to sentence the one to perpetual servitude, and to allot to the others prosperity and dominion. Besides, the curse pronounced on Canaan neither fell immediately upon himself nor on his worthless father, but upon the Canaanites; and from the history we have of this people, in Levit. xviii. xx. and Deut. ix. 4. xii. 31. we may ask, could the curse of God fall more deservedly on any people than on these? Their profligacy was great, but it was *not the effect of the curse*; but being foreseen by the Lord, the curse was the effect of their conduct. But even this curse does not exclude them from the possibility of obtaining salvation: it extends not to the *soul* and to *eternity*, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of divine justice must come upon them to the uttermost. How many, even of these, repented, we cannot tell.

A. M. cir. 1657.
B. C. cir. 2347.

25 And he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, "Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall

dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

A. M. cir. 1657.
B. C. cir. 2347.

A. M. 2006.
B. C. 1998.

a Deut. 27. 16. — b Josh. 9. 23. 1 Kings 9. 20, 21. — c Ps. 141. 15.

Hebr. 11. 16. — d Or, servant to them. — e Or, persuade. — f Eph. 2. 15, 14. & 3. 6.

Verse 25. *Cursed be Canaan*] See on the preceding verses. In the 25th, 26th, and 27th verses, instead of *Canaan* simply, the Arabic version has *Ham the father of Canaan*; but this is acknowledged by none of the other versions, and seems to be merely a gloss.

Verse 29. *The days of Noah were nine hundred and fifty years*] The oldest Patriarch on record, Methusaleh only excepted. This, according to the common reckoning, was A. M. 2006, but according to Dr. Hales 3505.

"HAM," says Dr. Hales, "signifies *burnt* or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son, *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian Gulph*, *Susiana* or *Chusistan*, *Arabia*, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt, and Lybia, in Africa.

"The *Hamites* in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them; and the republics of *Sidon*, *Tyre*, and *Carthage* were early distinguished for their commerce; but they sooner also fell to decay; and *Egypt*, which was one of the first, became the last and basest of the kingdoms, Ezek. xxix. 15. and has been successively in subjection to the *Shemites* and *Japhethites*; as have also the settlements of the other branches of the *Hamites*.

"*SHEM* signifies *name* or *renown*; and his indeed was great in a temporal and spiritual sense. The finest regions of Upper and Middle *Asia* were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, &c. to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"The chief renown, however, of Shem was of a spiritual nature—he was destined to be the lineal ancestor of the blessed seed of the woman—and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD the GOD of Shem! The pastoral life of the *Shemites* is strongly marked in the prophecy, by the tents of Shem, and such it remains to the present day, throughout their midland settlements in *Asia*.

"*JAPHETH* signifies *enlargement*; and how wonderfully did providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of *Asia*, north of the great range of Taurus, as far as the eastern ocean; whence they probably crossed over to *America* by *Bering's Straights*, from *Kamskatska*; and in the opposite

direction throughout *Europe*, to the *Mediterranean Sea* and the *Atlantic Ocean*; from whence also they might have crossed over to *America* by *Newfoundland*, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving hunter's life contributed not a little. Their progress northwards was checked by the much greater extent of the *Black Sea* in ancient times, and the increasing rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southwards on the settlements of *Shem*, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwelt in the tents of Shem, when the Scythians invaded *Media*, and subdued western *Asia* southwards, as far as *Egypt*, in the days of *Cyaxares*; when the Greeks, and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians in the east; and the Syrians and Jews in the south; as aforetold by the Syrian prophet Balaam, Num. xxiv. 24.

"Ships shall come from *Chittim*,
And shall afflict the *Assyrians*, and afflict the *Hebrews*:
But he (the invader) shall perish himself at last.

"And by Moses:—And the Lord shall bring thee (the Jews) into *Egypt* (or bondage) again with ships, &c. Deut. xxviii. 68. And by Daniel:—for the ships of *Chittim* shall come against him, viz. Antiochus, king of Syria, Dan. xi. 30. In these passages *Chittim* denotes the southern coasts of Europe, bounding the *Mediterranean*, called the *Isles of the Gentiles* or *Nations*; see Gen. x. 5. And the *Isles of Chittim* are mentioned by Jerem. ii. 10. And in after times, the *Tartars*, in the east, have repeatedly invaded and subdued the *Hindoos* and the *Chinese*; while the warlike and enterprising genius of the greatest of the *Isles of the Gentiles*, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun." See Dr. Hales's *Analysis of Chronology*, vol. i. p. 352, &c.

Though what is left *undone*, should not cause us to lose sight of what is *done*, yet we have reason to lament, that the inhabitants of the British isles, who of all nations under heaven, have the purest light of Divine Revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God.

CHAPTER X.

The generations of the sons of Noah, 1. JAPHETH and his descendants, 2—4. The isles of the Gentiles, or Europe peopled by the Japhethites, 5. HAM and his posterity, 6—20. Nimrod, one of his descendants, a mighty hunter, 8, 9. Founders the first kingdom, 10. Nineveh and other cities founded, 11, 12. The Canaanites in their nine grand branches or families, 15—18. Their territories, 19. SHEM and his posterity, 21—31. The earth divided in the days of Peleg, 25. The territories of the Shemites, 30. The whole earth peopled by the descendants of Noah's three sons, 32.

A. M. 1556.
B. C. 2448.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech and Tiras.

a Ch. 9. 1, 7, 19.—b 1 Chron. 1. 5, &c.

NOTES ON CHAP. X.

Verse 1. Now these are the generations] It is extremely difficult to say what particular nations and people sprung from the three grand divisions of the family of Noah; because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian Era; yet some are so very distinctly marked, that they can be easily ascertained, while a few still retain their original names.

Moses does not appear to give always the name of the first settler in a country, but rather that of the people from whom the country afterwards derived its name. Thus Mizraim is the plural of Mizer, and could never be the name of an individual. The like may be said of Kittim, Dodanim, Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Philistim, and Caphtorim, which are all plurals, and evidently not the names of individuals, but of families or tribes. See verses 4, 6, 13, 14.

In the posterity of Canaan, we find whole nations reckoned in the genealogy, instead of the individuals from which they sprang; thus the Jebusite, Amorite, Girgasite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, ver. 16—18, were evidently whole nations or tribes which inhabited the promised land, and were called Canaanites from Canaan, the son of Ham, who settled there.

Moses also in this genealogy, seems to have introduced even the names of some places that were remarkable in the sacred history, instead of the original settlers. Such as Hazarmaveth, ver. 26. and probably Ophir and Havilah, ver. 29. But this is not infrequent in the sacred writings, as may be seen 1 Chron. ii. 51, where Salma is called the father of Beth-lehem, which certainly never was the name of a man, but of a place, sufficiently celebrated in the sacred history. And in chap. iv. 14, where Joab is called the father of the valley of Charashim, which no person could ever suppose was intended to designate an individual, but the society of craftsmen or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to make a will, and bequeath the whole of the earth to his three sons and their descendants in the following manner: To Shem, all the East;

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. A. M. cir. 1666.
B. C. cir. 2338.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. A. M. 1757.
B. C. 2347.

c Or, as some read it, Rodanim.—d Ps. 72. 10. Jer. 2. 10. & 25. 23. Zeph. 2. 11.

to Ham, all Africa; to Japheth, the Continent of Europe, with its Isles, and the northern parts of Asia. See the notes at the end of the preceding chapter.

Verse 2. The sons of Japheth] Japheth is supposed to be the same with the Japetus of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin. On this point, most chronologists are pretty well agreed.

Gomer is supposed by some to have peopled Galatia: as Josephus, who says that the Galatians were anciently named Gomercites. From him the Cimmerians, or Cimbrians, are supposed to have derived their origin. Bochart has no doubt that the Phrygians sprung from this person; and some of our principal commentators are of the same opinion.

Magog, supposed by many to be the father of the Scythians and Tartars, or Tatars, as the word should be written, and in great Tartary, many names are still found which bear such a striking resemblance to the Gog and Magog of the scriptures, as to leave little doubt of their identity.

Madai is generally supposed to be the progenitor of the Medes; but Joseph Mede makes it probable that he was rather the founder of a people in Macedonia called Mædi, and that Macedonia was formerly called Emathia, a name formed from Eî, an island, and Madai, because he and his descendants inhabited the maritime coast on the borders of the Ionian sea. On this subject, nothing certain can be advanced.

JAVAN; it is almost universally agreed, that from him sprung the Ionians, of Asia Minor; but this name seems to have been anciently given to the Macedonians, Achaïans, and Bœotians.

Tubal; some think he was the father of the Iberians, and that a part at least of Spain was peopled by him and his descendants; and that Meshech, who is generally in scripture joined with him, was the founder of the Cappadocians, from whom proceeded the Moscovites.

Tiras; from this person, according to general consent, the Thracians derived their origin.

Verse 3. Ashkenaz; probably gave his name to Sacagena, a very excellent province of Armenia. Pliny mentions a people called Ascaniticos, who dwelt about the Tanais and the

A. M. cir. 1676.
B. C. cir. 2328.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

a 1 Chron. 1. 8, &c.

Palus Maoticus; and some suppose that from Ashkenaz, the *Euxine* sea derived its name; but others suppose that from him the Germans derived their origin.

Riphath, or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphataei*.

Togarna, the *Sauromates*, or inhabitants of Turcomania. See the reasons in *Calmet*.

Verse 4. *Elishah*; as *Javan* peopled a considerable part of *Greece*, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Elis*, in *Peloponnesus*.

Tarskish; he first inhabited *Cilicia*, whose capital anciently was the city of *Tarsus*, where the Apostle Paul was born, Acts xxi. 39.

Kittim; we have already seen that this name was probably, rather the name of a *people* than of an *individual*: some think by *Kittim*, *Cyprus* is meant; others, the isle of *Chios*, and others the *Romans*, and others the *Macedonians*.

Dodanim, or *Rodanim*, for in Hebrew, the \aleph and \daleth may be easily mistaken for each other, because of their great similarity. Some suppose that this family settled at *Dodona*, in *Epirus*; others at the isle of *Rhodes*; others at the *Rhone*, in *France*, the ancient name of which was *Rhodanus*, from the scripture *Rodanim*.

Verse 5. *Isles of the Gentiles*] *EUROPE*, of which this is allowed to be a general epithet. *Calmet* supposes that it comprehends all those countries to which the Hebrews were obliged to go by sea, such as *Spain*, *Gaul*, *Italy*, *Greece*, and *Asia Minor*.

Every one after his tongue] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*; who peopled the Arabic *nome*, near the *Red Sea* in Lower *Egypt*. Some think the *Ethiopians* descended from him.

Mizraim; this family certainly peopled *Egypt*; and both in the east and in the west *Egypt* is called *Mezr* and *Mezraim*.

Phut; who first peopled an Egyptian *nome*, or district bordering on *Lybia*.

Canaan; He who first peopled the land so called, known also by the name of the *Promised Land*.

Verse 7. *Seba*; the founder of the *Sabæans*. There seems to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

Havilah; supposed by some to mean the inhabitants of the country included between that branch of the river *Pison*, which ran out of the *Euphrates* into the bay of *Persia*, and bounded *Arabia Felix* on the east.

Sabtah; supposed by some to have first peopled an isle, or peninsula, called *Saphta*, in the *Persian Gulph*.

Raamah, or *Ragmah*, for the word is pronounced both ways

8 And Cush begat Nimrod; he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod, the mighty hunter before the LORD.

A. M. cir. 1715.
B. C. cir. 2269.

b Jer. 16. 16. Mic. 7. 2.—c Ch. 6. 11.

because of the γ *úia*, which some make a vowel, and some a consonant. *Ptolemy* mentions a city called *Regma*, near the *Persian Gulph*: it probably received its name from the person in the text.

Sabtechah; from the river called *Samidochus*, in *Caramania*. *Bochart* conjectures, that the person in the text fixed his residence in that part.

Sheba; supposed to have had his residence beyond the *Euphrates*, in the environs of *Charran*, *Eden*, &c.

Dedan; supposed to have peopled a part of *Arabia*, on the confines of *Idumea*.

Verse 8. *Nimrod*, of this person little is known, as he is not mentioned except here and in 1 Chron. i. 10. which is evidently a copy of the text in *Genesis*. He is called a *mighty hunter before the Lord*; and from ver. 10. we learn that he founded a *kingdom* which included the cities *Babel*, *Erech*, *Accad*, and *Calne*, in the land of *Shinar*. Though the words are not definite, it is very likely he was a very *bad man*. His name *Nimrod*, comes from \aleph *marad*, he rebelled; and the *Targum*, on 1 Chron. i. 10. says *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*. The *Jerusalem Targum* says, "He was mighty in hunting, (or in prey) and in sin before God; for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of *Shem*; and cleave to the Institutes of *Nimrod*." The *Targum* of *Jonathan ben Uzzel* says, "From the foundation of the world none was ever found like *Nimrod*, powerful in hunting, and in rebellions against the Lord." The *Septuagint* calls him $\gamma\gamma\gamma\gamma\gamma$ *xuvnos*, a *swarthy giant*, before the Lord. The *Arabic* styles him جبارا مخينا *Jibara munkeefa*, a *terrible tyrant*; the *Syriac* calls him, a *warlike giant*. The word \aleph *tsaid*, which we render *hunter*, signifies *prey*, and is applied in the scriptures to the *hunting of men*, by persecution, oppression, and tyranny. See *Jer.* xvi. 16. *Lam.* iii. 52. iv. 18. *Prov.* i. 17, 18. *Zeph.* iii. 6. Hence it is likely, that *Nimrod*, having acquired power, used it in tyranny and oppression; and by rapine and violence, founded that domination which was the first distinguished by the name of a *kingdom* on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present year 1810! From the *Nimrods* of the earth, God deliver the world!

Mr. Bryant, in his *Mythology*, vol. iii. p. 33—36. considers him as the principal instrument of the *idolatry* that afterwards prevailed in the family of *Cush*; and treats him as an *arch rebel* and *apostate*. *Mr. Richardson*, who was the determined foe of *Mr. Bryant's* whole system, asks, *Disertation*, p. 405. "Where is the authority for these aspersions? they are no where to be discovered in the originals, in the

A. M. cir. 1745.
B. C. cir. 2259.

10 ^a And the beginning of his kingdom was ^b Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

A. M. cir. 1700.
B. C. cir. 2304.

11 Out of that land ^c went forth Ashur, and builded Nineveh, and ^d the city Rehoboth, and Calah,

12 And Resen between Nineveh, and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (^e out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat ^f Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

^a Mic. 5. 6. — ^b Gr. *Babylon*. — ^c Or, *he went out into Assyria*. — ^d Or, *the streets of the city*. — ^e 1 Chron. 1. 12. — ^f Heb. *Tzidon*.

versions, nor in the *paraphrases* of the sacred writings." If they are *not* to be found both in the *versions* and in the *paraphrases* of the sacred writings, the above quotations are all *false*. How strange that a man of Mr. Richardson's learning should have committed himself so egregiously as in this instance!

Verse 10. *The beginning of his kingdom was Babel*] בבל *Babel* signifies *confusion*; and it seems to have been a very proper name for the commencement of a kingdom that appears to have been founded in *apostacy* from God, and to have been supported by *tyranny, rapine and oppression*.

In the land of Shinar; the same as is mentioned, chap. xi. 2. It appears that as Babylon was built on the river Euphrates, and that the Tower of Babel was in the land of *Shinar*, consequently *Shinar* itself must have been in the southern part of Mesopotamia.

Verse 11. *Out of that land went forth Ashur*.] The *marginal* reading is to be preferred here. *He, Nimrod, went out into Assyria and built Nineveh*: and hence Assyria is called *the land of Nimrod*, Mich. v. 6. Thus did this mighty hunter extend his dominions in every possible way. The city of Nineveh, the capital of Assyria, is supposed to have had its name from *Ninus*, the son of Nimrod; but probably *Ninus* and *Nimrod* are the same person. This city, which made so conspicuous a figure in the history of the world, is now called *Mossul*; it is an inconsiderable place, built out of the ruins of the ancient Nineveh.

Rehoboth, Calah, &c. Nothing certain is known concerning the situation of these places; conjecture is endless; and it has been amply indulged by learned men in seeking for *Rehoboth*, in the *Birtha* of Ptolemy, *Calah*, in *Calachine*, *Resen*, in *Larissa*, &c. &c.

Verse 13. *Mizraim begat Ludim*] Supposed to mean the inhabitants of the *Mareotis*, a canton in Egypt, for the name *Ludim* is evidently the name of a people.

Ananim; according to Bochart, the people who inhabited the district about the temple of Jupiter Ammon.

A. M. unknown.
B. C. unknown.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 ^a And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto ^b Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

^g Ch. 13. 12, 14, 15, 17. & 15. 18—21. Numb. 34. 2—12. Josh. 12. 7, 8. — ^h Heb. *Azzah*.

Lehabim; the *Lybians*, or a people who dwelt on the west of the Thebaïd, and were called *Lybio-Egyptians*.

Naphtuhim; even the conjecturers can scarcely fix a place for these people. Bochart seems inclined to place them in *Marmarica*, or among the Troglodytes.

Verse 14. *Pathrusim*] The inhabitants of the *Delta*, in Egypt, according to the Chaldee paraphrase; but according to *Bochart*, the people who inhabited the Thebaïd, called *Pathros* in scripture.

Casluhim; the inhabitants of *Colchis*; for almost all authors allow that *Colchis* was peopled from Egypt.

Philistim; the people called *Philistines*, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

Caphtorim; the inhabitants of the isle of *Cyprus*, according to Calmet.

Verse 15. *Sidon*; who probably built the city of this name, and was the father of the *Sidonians*.

Heth; from whom came the Hittites, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite, Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 20. *These are the sons of Ham after their families, &c.*] No doubt all these were well known in the time of *Moses*, and for a long time after: but at this distance of time, when it is considered that the political state of the world has been undergoing almost incessant revolutions through all the intermediate portions of time, the impossibility of fixing their residences, or marking their descendants, must be evident, as both the *names* of the people, and the *places* of their residences, have been changed beyond the possibility of being recognised.

Verse 21. *Shem, father of all the children of Eber*] It is generally supposed that the *Hebrews* derived their name from *Eber*, or *Heber*, son of Shem, but it appears much more likely that they had it from the circumstance of *Abraham*

A. M. cir. 1660.
B. C. cir. 2344.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

A. M. 1757.
B. C. 2247.

25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

a 1 Chron. 1. 17, &c.—b Heb. *Arpachshad*.—c Heb. *Shelah*.—d ch.

passing over (for so the word עבר *Aber* signifies) the river Euphrates, to come into the land of Canaan. See the history of Abraham, chap. xiv. 13.

Verse 22. *Elam*; from whom came the *Elamites*, near to the Medes, and whose chief city was *Elemais*.

Asshur; who gave his name to a vast province (afterwards a mighty Empire) called *Assyria*.

Arphaxad; from whom *Arrapachitis*, in Assyria, was named, according to some; or *Artaxata*, in Armenia, on the frontiers of Media, according to others.

Lud; the founder of the *Lydians*, in Asia Minor; or of the *Ludim*, who dwelt at the confluence of the Euphrates and Tigris, according to *Arias Montanus*.

Aram; the father of the *Arameans*, afterwards called *Syrians*. On this point there is scarcely any difference of opinion among learned men.

Ver. 23. *Uz*; who peopled *Cœlosyria*, and is supposed to have been the founder of *Damascus*.

Hul, who peopled a part of *Armenia*.

Gether; supposed by *Calmet* to be the founder of the *Itureans*, who dwelt beyond Jordan, having Arabia Deserta on the east, and Jordan on the west.

Mash; who inhabited mount *Masius* in Mesopotamia, and from whom the river *Mazeca*, which has its source in that mountain, takes its name.

Verse 24. *Salah*; the founder of the people of *Susiana*. *Eber*, see verse 21. The Septuagint add *Cainan* here with one hundred and thirty to the chronology. Most think the addition spurious, both here and in Saint Luke.

Verse 25. *Peleg*, from פלג *palag* to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided, among the sons of Noah. Though some are of opinion that a physical division, and not a political one, is what is intended here: viz. a separation of continents and islands from the main land; the earthy parts having been united in one great continent previous to the days of Peleg. This opinion appears to me the most likely, for what is said ver. 5. is spoken by way of anticipation.

Verse 26. &c. *Joktan* had thirteen sons who had their dwelling from *Mesha* unto *Sephar*, a mount of the east, verse 30.

A. M. cir. 1797.
B. C. cir. 2207.

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.

11. 12.—e 1 Chron. 1. 19.—f That is, *division*.—g ver. 1.—h ch. 9. 19.

which places *Calmet* supposes to be mount *Masius* on the west, in *Mesopotamia*; and the mountains of the *Saphirs* on the east in *Armenia*; or of the *Topyra*, farther on in *Media*.

In confirmation that all men have been derived from one family, let it be observed; that there are many customs and usages both sacred and civil, which have prevailed in all parts of the world, which could owe their origin to nothing but a general institution, which could never have existed had not mankind been of the same blood originally, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned,—1. The numbering by tens. 2. Their computing time by a cycle of seven days. 3. Their setting apart the seventh day for religious purposes. 4. Their use of sacrifices, propitiatory and eucharistical. 5. The consecration of temples and altars. 6. The institution of sanctuaries or places of refuge, and their privileges. 7. Their giving a tenth part of the produce of their fields, &c. for the use of the altar. 8. The custom of worshipping the Deity bare-footed. 9. Abstinence of the men from all sensual gratifications previous to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the rainbow was a divine sign or portent, &c. &c. see *Dodd*.

The wisdom and goodness of God are particularly displayed in re-peopling the earth by means of three persons, all of the same family, and who had witnessed that awful display of divine justice in the destruction of the world by the flood; while themselves were preserved in the ark. By this very means, the true religion was propagated over the earth; for the sons of Noah would certainly teach their children not only the precepts delivered to their father by God himself, but also how, in his justice, he had brought the flood on the world of the ungodly; and by his merciful providence, preserved them from the general ruin. It is on this ground alone, that we can account for the uniformity and universality of the above traditions; and for the grand outlines of religious truth, which are found in every quarter of the world. God has so done his marvellous works, that they may be had in everlasting remembrance.

CHAPTER XI.

All the inhabitants of the earth, speaking one language, and dwelling in one place, 1, 2. purpose to build a city and a tower to prevent their dispersion, 3, 4. God confounds their language, and scatters them over the whole earth, 5—9. Account of the lives and families of the postdiluvian patriarchs. Shem, 10, 11. Arphaxad, 12, 13. Salah, 14, 15. Heber, 16, 17. Phaleg, 18, 19. Ragau or Reu, 20, 21. Serug, 22, 23. Nahor, 24, 25. Terah and his three sons, Haran, Nachor and Abram, 26, 27. The death of Haran, 28. Abram marries Sarai, and Nachor marries Milcah, 29: Sarai is barren, 30. Terah, Abram, Sarai and Lot leave Ur of the Chaldees, and go to Haran, 31. Terah dies in Haran, aged two hundred and five years, 32.

A. M. cir. 1757.
B. C. cir. 2247.

AND the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

a Heb. *sp.*—b Heb. *words.*—c Or, eastward, as ch. 13. 11. & Sam. 6. 2.

NOTES ON CHAP. XI.

Verse 1. *The whole earth was of one language*] *The whole earth*—All mankind was of one language, in all likelihood the HEBREW—and of one speech; articulating the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of Heber. The proper names and their significations given in the Scripture, seem incontestible evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, says Mr. Ainsworth, in all the world, for one thousand seven hundred and fifty-seven years, till Phaleg, the son of Heber was born, and the tower of Babel was in building, one hundred years after the flood, Gen. x. 25. xi. 9. After this, it was used among the Hebrews or Jews, called therefore the *Jews' language*, Isa. xxxvi. 11. until they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the mixed Hebrew (or Chaldee) came in its place.

It cannot be reasonably imagined, that the Jews lost the Hebrew tongue entirely in the seventy years of their captivity in Babylon; yet, as they were mixed with the Chaldeans, their children would of course learn that dialect, and to them the pure Hebrew would be unintelligible: and this probably gave rise to the necessity of explaining the Hebrew Scriptures in the Chaldee tongue, that the children might understand as well as their fathers. As we may safely presume the parents could not have forgotten the Hebrew, so we may conclude, the children in general could not have learnt it, as they did not live in an insulated state, but were mixed with the Babylonians. This conjecture removes the difficulty with which many have been embarrassed: one party supposing that the knowledge of the Hebrew language was lost during the Babylonian captivity; and hence the necessity of the Chaldee Targums to explain the Scriptures: another party insisting that this was impossible, in so short a period as seventy years.

3 ¶ And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build a city

A. M. cir. 1757.
B. C. cir. 2247.

with 1 Chron. 13. 6.—b Heb. a man said to his neighbour.—c Heb. burn them to a burning.

Verse 2. *As they journeyed from the east*] Assyria, Mesopotamia, and the country on the borders, and beyond the Euphrates, are called the *East* in the Sacred Writings. Balaam said, that the king of Moab had brought him from the mountains of the east, Num. xxiii. 7. Now it appears, from chap. xxii. 5. that Balaam dwelt at Pethor, on the river Euphrates. And it is very probable, that it was from this country that the wise men came to adore Christ; for it is said, they came from the east to Jerusalem, Matt. ii. 1. Abraham is said to have come from the east to Canaan; Isai. xli. 2. but it is well known that he came from Mesopotamia and Chaldea. Isai. ch. xlvi. 11. represents Cyrus as coming from the east, against Babylon. And the same prophet represents the Syrians as dwelling eastward of Jerusalem, ch. ix. 12. *The Syrian before mikkedem, from the east*, the same word which Moses uses here. Daniel, ch. ix. 44. represents Antiochus as troubled at news received from the east; i. e. of a revolt in the eastern provinces, beyond the Euphrates.

Noah and his family landing, after the flood, on one of the mountains of Armenia, would doubtless descend and cultivate the vallies: as they increased, they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of Shinar, allowed to be the most fertile country in the east. See *Calmet*. That Babel was built in the land of Shinar, we have the authority of the sacred text to prove; and that Babylon was built in the same country, we have the testimony of Eusebius. Præp. Evang. l. ix. c. 15, and Josephus. Antiq. l. i. c. 5.

Verse 3. *Let us make brick*] It appears they were obliged to make use of brick, as there was an utter scarcity of stones in that district; and on the same account they were obliged to use slime, that is, bitumen, (*Vulg.*) ασφαλτος, (*Septuagint*) for mortar: so it appears they had neither common stone, nor lime-stone; hence they had brick for stone, and asphaltus, or bitumen, instead of mortar.

Verse 4. *Let us build us a city and a tower*] On this subject there have been various conjectures. Mr. Hutchinson

A. M. cir. 1737. and a tower, "whose top may reach
B. C. cir. 2247. unto heaven; and let us make us a
name, lest we be scattered abroad upon the face
of the whole earth.

5 ^b And the LORD came down to see the city

a Deut. 1. 23.—b ch. 18. 21.

supposed, that the design of the builders was to erect a temple to the host of heaven, the sun, moon, planets, &c. and to support this interpretation, he says, וראשו בשמים *vs rosho ba-shamayim*, should be translated, not *whose top* may reach unto heaven, for there is nothing for *may reach* in the Hebrew; but *its head*, or summit, to the heavens, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in *one form of religious worship*; for so he understands ושמרה אחת *ve sapah achath*, (and of one lip) i. e. according to him, they had *one litany*; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable, that their being of *one language, and of one speech*, implies not only a *sameness* of language, but also a *unity* of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore, strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose, they encouraged one another to build a city and a tower, probably a temple, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in an united state; so that, agreeing in nothing but the *necessity of separating*, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums both of *Jonathan ben Uzziel*, and of *Jerusalem*, assert that the tower, was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever their design might have been, it is certain that this temple or tower was afterwards devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to *Bel*, or the Sun.—See *Prideaux*, vol. 1. part 1. b. 2.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. *Herodotus* saw the tower, and described it. A *Sybil*, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did *Eupolemus* and *Abydeanus*. See *Bochart Geogr. Sacr. lib. i. c. 13. Edit. 1692.* On this point *Bochart* observes, that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often add circum-

and the tower, which the children
of men builded.

A. M. cir. 1737.
B. C. cir. 2247.

6 And the LORD said, Behold 'the people is one, and they have all 'one language; and this they begin to do: and now nothing will be

c Ch. 9. 19. Acts 17. 26.—d ver. 1.

stances, yet they are, in general, in some sort dependant on the text: 1. They say, Babel was builded by the *giants*; because Nimrod, one of the builders, is called in the Hebrew text גיבור *gibbor*, a *mighty man*; or, as the Septuagint, γίγας, a *giant*. 2. These giants, they say, sprang from the earth; because in Gen. x. 11. it is said, *he went out of that earth*; but this is rather spoken of *Ashur*, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9. *he was a mighty hunter before the Lord*; or, as others have rendered it, a *warrior and a rebel against the Lord*. See *Jarchi* in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, *and its top shall reach to heaven*, which has been already explained. 5. It is said, that the gods sent *strong winds* against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made *to the four winds of heaven*, בארבע רודי שמיא *be arba rucheiy shemyia*, i. e. to the four quarters of the world. 6. And because the verb פתח *phats*, or נפתח *naphats*, used by Moses, signifies not only to *scatter*, but also to *break to pieces*; whence *thunder*, Isa. xxx. 30. is called נפתח *nephets*, a breaking to pieces: hence they supposed the whole work was *broken to pieces*, and overturned. It was probably from this disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain, in order to scale heaven. See *Bochart* as above.

Verse 5. *And the Lord came down*] A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*] From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by them-

A. M. cir. 1757.
B. C. cir. 2247.

restrained from them, which they have 'imagined to do.

7 Go to, 'let us go down, and there confound their language, that they may 'not understand one another's speech.

a Ps. 2. 1.—b ch. 1. 26. Ps. 2. 4. Acts 2. 4, 5, 6.—c ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 2, 11.

selves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*, and not badly, though rather quaintly, metaphrased by our countryman, Mr. Sylvester.

Some speak *between the teeth*, some in the *nose*,
Some in the *throat* their words do ill dispose—
.....
'Bring me' quoth one, 'a *trowel*, quickly! quick!
One brings him up a *hammer*. 'Hew this *brick*,
Another bids: and then they *cleave a tree*.
'Make fast this *rope*;' and then they *let it flee*.
One calls for *planks*; another *mortar* lacks:
They bear the first a *stone*; the last an *ax*.
One would have *spikes*; and him a *spade* they give;
Another asks a *saw*, and gets a *sieve*.
Thus crossly crost, they *prate* and *point* in vain;
What one hath *made*, another *mars* again.
.....
These masons then, seeing the storm arriv'd
Of God's just wrath, all weak and heart-depriv'd,
Forsake their purpose; and, like frantic fools,
Scatter their stuff, and tumble down their tools.

DU BARTAS—*Babylon*.

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the *moment*—different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades, must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic*, *Chaldee*, *Syriac*, and *Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of this confusion. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all coun-

8 So 'the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called 'Babel; 'because the LORD did there confound the lan-

A. M. cir. 1757.
B. C. cir. 2247.

d Luke 1. 51.—e ch. 10. 25, 32.—f that is, *confusion*.—g Wisd. 10. 5. 1 Cor. 14. 23.

tries, climates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one GOD, the fountain of goodness, justice, and truth.—MAN, thou art his creature, ignorant, weak, and dependant; but He is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*: return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish, nor be wretched." This language of truth all the ancient and modern Babel-builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But, through a just judgment of God, the language of all those who have attempted to do this, has been confounded! and the word of the Lord abideth for ever.

Verse 7. *Go to*] A form of speech, which, whatever it might have signified formerly, now means 'nothing. The Hebrew הבה *habah*, signifies *come, make preparation*, as it were, for a journey, the execution of a purpose, &c. Almost all the versions understand the word in this way: the Septuagint have *δωρι*, the Vulgate *venite*, both signifying *come, or come ye*. This makes a very good sense: *Come, let us go down, &c*. For the meaning of these latter words, see chap. i. 26. and xviii. 21.

Verse 9. *Therefore is the name of it called Babel*] בבל *babel*, from בל *bal*, to *mingle, confound, destroy*: hence *Babel*, from the mingling together, and confounding of the projects and language of these descendants of Noah; and this confounding did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them. See before, ver. 6.

Besides Mr. Hutchinson's opinion, (see on verse 4.) there have been various conjectures concerning the *purpose* for which this tower was built. Some suppose it was intended to prevent the effects of another flood, by affording an asylum to the builders and their families in case of another general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general *dispersion*. This God would not permit, as he had purposed that men should be dispersed over the earth; and therefore caused the means which they were using to prevent it, to become the grand instrument of its accomplishment. Humanly speaking, the earth could not have been so speedily peopled, had it not been for this very circumstance, which

vol. 2d. part 1st. &c. in which he enters into the subject with a cautious but firm step; and if he has not been able to remove all its difficulties, has thrown very considerable light upon most parts of it. The reader has already been fa-
tioned *first*, that therefore he was the *eldest* son of Terah: but he is only put first by way of *dignity*. An instance of this we have already seen, chap. v. 32. where Noah is represented as having *Sham, Ham, and Japheth*, in this order of

CHAPTER XII.

God calls Abram to leave Haran, and go into Canaan, 1; promises to bless him, and through him all the families of the earth, 2, 8. Abram, Sarai, Lot, and all their household, depart for Canaan, 4, 5. Pass

K 2

through Sichem, 6. God appears to him, and renews the promise, 7. His journey described, 8, 9. On account of a famine in the land, he is obliged to go into Egypt, 10. A fear lest, on account of the beauty of his wife, the Egyptians should kill him, he desires her not to acknowledge that she was his wife, but only his sister, 11—13. Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram on her account, 14—16. God afflicts Pharaoh and his household with grievous plagues on account of Sarai, 17. Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the Patriarch with his family and their property, 18—20.

A. M. 2083.
B. C. 1921.

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 ^b And I will make of thee a great nation, and I will bless thee, and make thy name great; ^d and thou shalt be a blessing:

^a Ch. 15. 7. Neh. 9. 7. Isai. 41. 2. Acts 7. 3. Hebr. 11. 8. — ^b ch. 17. 6. & 18. 18. Deut. 26. 5. 1 Kings 3. 8. — ^c ch. 24. 35.

NOTES ON CHAP. XII.

Verse 1. *Get thee out of thy country*] There is great dissonance between commentators concerning the call of Abram; some supposing he had two distinct calls, others that he had but one. At the conclusion of the preceding chapter, ver. 31. we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some Divine admonition. While resting at Haran, on their road to Canaan, Terah died, ch. xi. 32. and then God repeats his call to Abram, and orders him to proceed to Canaan, ch. xii. 1.

Dr. Hales, in his Chronology, contends for two calls: "the first," says he, "is omitted in the Old Testament, but is particularly recorded in the New, Acts vii. 2—4. *The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, BEFORE HE DWELT IN CHARRAN; and said unto him, Depart from thy land, and from thy kindred, and come into the land (ym, a land) which I will shew thee.* Hence it is evident, that God had called Abram before he came to Haran or Charran." The SECOND CALL is recorded only in this chapter: "The Lord said, not HAD said, unto Abram, Depart from thy land, and from thy kindred, and from thy father's house, unto THE LAND, חַרְרָן HA-arets, Septuagint THN ym, which I will shew thee."—"The difference of the two calls," says Dr. Hales, "more carefully translated from the originals, is obvious: in the former, the land is indefinite, which was designed only for a temporary residence; in the latter, it is definite, intimating his abode. A third condition is also annexed to the latter, that Abram shall now separate himself from his father's house, or leave his brother Nahor's family behind at Charran. This call Abram obeyed, still not knowing whither he was going, but trusting implicitly to the Divine guidance," Heb. xi. 8.

Thy kindred] Nahor, and the different branches of the family of Terah, Abram, and Lot, excepted. That Nahor went with Terah and Abram as far as Padan-Aram, in

3 ^a And I will bless them that bless thee, and curse him that curseth thee: ^b and in thee, shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

A. M. 2083.
B. C. 1921.

^d Ch. 28. 4. Gal. 3. 14. — ^e ch. 27. 29. Exod. 23. 32. Num. 24. 9. — Job. 18. 18. & 22. 18. & 26. 4. Ps. 72. 17. Acts 3. 25. Gal. 3. 8.

Mesopotamia, and settled there, so that it was afterwards called *Nahor's city*, is sufficiently evident from the ensuing history, see ch. xxv. 20. xxiv. 10, 15. and that the same land was Haran, see ch. xxviii. 2, 10. and there were Abram's kindred and country here spoken of, ch. xxiv. 4.

Thy father's house] Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Charran; and as Abram might have felt inclined to stop with them in this place, hence the ground and necessity of the second call recorded here, and which is introduced in a very remarkable manner: לך לך *lec leca*, GO FOR THYSELF. If none of the family will accompany thee, yet go for thyself unto THAT LAND which I will shew thee. God does not tell him what land it is, that he may still cause him to walk by faith, and not by sight. This seems to be particularly alluded to by Isaiah, ch. xli. 2. *Who raised up the righteous man (Abram) from the east, and called him to his foot; that is, to follow implicitly the Divine direction.* The Apostle assures us, that in all this, Abram had spiritual views: he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance. See Heb. xi. 8—10.

Verse 2. *I will make of thee a great nation*] i. e. the Jewish people. *I will make thy name great*—alluding to the change of his name, from Abram, a high father, to Abraham, the father of a multitude.

Verse 3. *In thee*] In thy posterity, in the Messiah, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind, through his death and intercession.

Verse 4. *And Abram was seventy-five years old*] As Abram was now seventy-five years old, and his father Terah had just died at the age of two hundred and five, consequently Terah must have been one hundred and thirty when Abram

A. M. 2083.
B. C. 1921. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and

A. M. 2083.
B. C. 1921. said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

a Ch. 14. 14.—b ch. 11. 31.—c Hebr. 11. 9.—d Deut. 11. 80. Judg. 7. 1.—e ch. 10. 18, 19. & 13. 7.—f ch. 17. 1.

g Ch. 13. 15. & 17. 8. Ps. 105. 9, 11.—h ch. 13. 4.—i ch. 13. 4.—k Heb. in going and journeying.—l ch. 13. 3.

was born; and the seventieth year of his age, mentioned Gen. xi. 26. was the period at which Haran, not Abram, was born.—See on the preceding chapter.

Verse 5. *The souls that they had gotten in Haran*] This may apply, either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts understood the passage, translating it, *The souls of those whom they proselyted in Haran.*

They went forth to go into the land of Canaan] A good land, possessed by a bad people, who, for their iniquities, were to be expelled, see Lev. xviii. 25. And this land was made a type of the kingdom of God. Probably the whole of this transaction may have a farther meaning than that which appears in the letter. As Abram left his own country, father's house and kindred, took, at the command of God, a journey to this promised land, nor ceased till he arrived in it: so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished! Not so Abram; he went forth to go into the land of Canaan, and into the land of Canaan he came.—Reader, go thou and do likewise.

Verse 6. *The Canaanite was then in the land*] This is thought to be an interpolation, because it is supposed that these words must have been written after the Canaanites were expelled from the land, by the Israelites under Joshua: but this by no means follows. All that Moses states is, simply, that at the time in which Abram passed through Sichem, the land was inhabited by the descendants of Canaan: which was a perfectly possible case, and involves neither contradiction nor absurdity. There is no rule of criticism by which these words can be produced as an evidence of interpolation, or incorrectness in the statement of the sacred historian. See this mentioned again ch. xiii. 7.

The plain of Moreh] אֵילֹן *elon*, should be translated oak, not plain: the Septuagint translate it τὸ δέντρον τῶν ὑψηλῶν, *the lofty oak*; and it is likely, the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

Verse 7. *The Lord appeared*] In what way this appearance was made, we know not: it was probably by the great Angel of the Covenant, Jesus the Christ. The appearance, whatsoever it was, perfectly satisfied Abram, and proved itself to be supernatural and divine. It is worthy of remark, that Abram is the first man to whom God is said to have shown himself, or appeared: 1st. in Ur of the Chaldees, Acts vii. 2. and, 2dly. at the oak of Moreh, as in this verse. As מורה *Moreh* signifies a teacher, probably this was called the oak of Moreh, or the teacher, because God manifested himself here, and instructed Abram concerning the future possession of that land by his posterity; and the dispensation of the mercy of God to all the families of the earth through the promised Messiah; see on ch. xv. 7.

Verse 8. *Beth-el*] That is, the place which was afterwards called Beth-el by Jacob; for its first name was Luz. See ch. xxviii. 19. בית אל *Beith el*, literally signifies the house of God.

There he pitched his tent—and builded an altar unto the Lord] Where Abram has a tent, there God must have an ALTAR, as he well knows there is no safety but under the Divine protection. How few who build houses, ever think on the propriety and necessity of building an altar to their Maker? The house in which the worship of God is not established, cannot be considered as under the Divine protection. Is it not remarkable, that few dwellings of truly religious people have ever been burnt down?

And called upon the name of the Lord.] Dr. Shuckford strongly contends, that קרא בשם *kara beshem*, does not signify to call ON the name, but to invoke IN the name. So Abram invoked Jehovah in or by the name of Jehovah, who had appeared to him. He was taught, even in those early times, to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name, Jehovah. Does not our Lord allude to such a discovery as this, when he says, *Abraham rejoiced to see my day; and he saw it, and was glad?* John viii. 56. Hence it is evident, that he was informed that the Christ should be born of his seed—that the nations of the world should be blessed through him; and is it then to be wondered at, if he invoked God in the name of this great Mediator?

A. M. cir. 2084.
B. C. cir. 1920.

10 ¶ And there was 'a famine in the land; and Abram 'went down into Egypt to sojourn there; for the famine was 'grievous in the land.

11 And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art 'a fair woman to look upon:

12 Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they 'will kill me, but they will save thee alive.

13 ^fSay, I pray thee, thou art my sister: that

a Ch. 26. 1.—b Ps. 105. 13.—c ch. 43. 1.—d ver. 14. ch. 26. 7.—
e ch. 20. 11. & 26. 7.

Verse 10. *There was a famine in the land*] Viz. of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it, Psal. cvii. 34.

Went down into Egypt] He felt himself a stranger and a pilgrim, and by his unsettled state, was kept in mind of the city that hath foundations, that is permanent and stable; whose builder is the living God. See Heb. xi. 8, 9.

Verse 11. *Thou art a fair woman to look on.*] Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband, in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators; some making her *ninety*, while others make her only *sixty-five*. From chap. xvii. 17. we learn that Sarah was ten years younger than Abraham, for she was but *ninety* when he was a *hundred*. And from ver. 4. of chap. xii. we find that Abram was *seventy-five* when he was called to leave Haran and go to Canaan, at which time Sarai could be only *sixty-five*; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible; consequently Sarai was but *sixty-five*: and as, in those times, people lived much longer, and *disease* seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer than in later times. We may add to these considerations, that *strangers* and *foreigners* are more coveted by the licentious than those who are *natives*. This has been amply illustrated in the West Indies and in America, where the *jetty*, *monkey-faced* African women are preferred to the elegant and beautiful Europeans! To this subject a learned British traveller elegantly applied those words of Virgil, Eclog. II. verse 18.

Alba ligustra cadunt, vaccinia nigra leguntur.

White lilies lie neglected on the plain,
While dusky hyacinths for use remain. DRYD.

it may be well with me for thy sake; and my soul shall live because of thee.

A. M. 2084.
B. C. 1920.

14 ¶ And it came to pass that, when Abram was come into Egypt, the Egyptians 'beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was 'taken into Pharaoh's house.

16 And he 'entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men servants, and maid servants, and she-asses, and camels.

f Ch. 20. 5. 13. See ch. 26. 7.—g ch. 39. 7. Matt. 5. 28.—h ch. 20. 2. ch. 20. 14.

Verse 13. *Say, I pray thee, thou art my sister*] Abram did not wish his wife to tell a *falsehood*, but he wished her to suppress a part of the *truth*. From chap. xx. 12. it is evident she was his *step-sister*, i. e. his sister by his father, but by a different mother. Some suppose Sarah was the daughter of Haran, and consequently the *grand-daughter* of Terah; this opinion seems to be founded on chap. xi. 29. where *Iscah* is thought to be the same with Sarah, but the supposition has not a sufficiency of probability to support it.

Verse 15. *The woman was taken into Pharaoh's house.*] Pharaoh appears to have been the common appellative of the Cuthite shepherd kings of Egypt, who had conquered this land, as is conjectured, about 72 years before this time. The word is supposed to signify *king*, in the ancient Egyptian language. If the meaning be sought in the Hebrew, the root פָּרָאָה *pharaá* signifies to be free or disengaged, a name which such *free-booters* as the Cuthite shepherds, might naturally assume. All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called *Ptolomies*.

When a woman was brought into the Seraglio, or Haram of the Eastern princes, she underwent, for a considerable time, certain purifications before she was brought into the king's presence. It was in this *interim* that God *plagued Pharaoh and his house with plagues*, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep and oxen, &c.*] As some of these terms are liable to be confounded, and as they frequently occur, especially in the Pentateuch, it may be necessary to consider and fix their meaning in this place.

SHEEP, מִן תְּאוֹן, from *taan*, to be plentiful or abundant; a proper term for the eastern sheep, which almost constantly bring forth *twins*, Cant. iv. 2. and sometimes *three* and even *four* at a birth. Hence their great fruitfulness is often alluded to in scripture. See Psalm lxxv. 14. cxliv. 13.; but under this same term, which almost invariably means a *flock*, both *sheep* and *goats* are included. So likewise, the Romans include *sheep*, *goats*, and *small cattle* in general, under the term PECUS *pecoris*; so they do larger cattle under that of PECUS *pecudis*.

A. M. cir. 2094.
B. C. cir. 1920.

17 And the LORD 'plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, 'What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

a Ch. 20. 18. 1 Chron. 16. 21. Ps. 105. 14. Hebr. 13. 4.

OXEN; בָּקָר *baqvar*, from the root, to examine, look out; because of the full, broad, steady, unmoved look of most animals of the *bevee* kind; and hence the morning is termed *boquer*, because of the light springing out of the east, and looking out over the whole of the earth's surface: See on chap. i. 31.

HE-ASSES; חֲמֹרִים *chamorim*, from חָמַר *chamar*, to be disturbed, muddy, probably from the dull stupid appearance of this animal, as if it were always affected with melancholy. Scheuchzer thinks the sandy-coloured domestic Asiatic ass, is particularly intended. The word is applied to asses in general, though most frequently restrained to those of the male kind.

SHE-ASSES; אֲתוֹנָה *atonth*, from אָתַן *aten*, strength, properly the strong animal, as being superior in muscular force to every other animal of its size. Under this term both the male and the female are sometimes understood.

CAMELS; גְּמָלִים *gemalim*, from גָּמַל *gamal*, to recompense, return, repay, so called from its resentment of injuries, and revengeful temper, for which it is proverbial in the countries of which it is a native. On the animals, and natural history in general of the scriptures, I must refer to the *Hierozoicon* of BOCHART, and the *Physica Sacra* of SCHEUCHZER. The former, the most learned and accurate work, perhaps, ever produced by one man.

From this enumeration of the riches of Abraham, we may conclude that this Patriarch led a pastoral and itinerant life; that his meat must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief drink was their milk; his clothing their skins, and his beasts of burthen asses and camels, for as yet we read of no horses; and the ordinary employment of his servants, to take care of the flocks, and to serve their master. Where the Patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verse 17. *The Lord plagued Pharaoh*] What these plagues were we know not: In the parallel case, chap. xx. 18. all the females in the family of Abimelec, who had taken Sarah, in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*. Whatever these plagues were, it is evident they were understood by Pharaoh as proofs of the disapprobation of God, and consequently, even at this time in Egypt, there was some knowledge of the primitive and true religion.

Verse 20. *Commanded his men concerning him*]. Gave particular and strict orders to afford Abraham and his family every accommodation and help for their journey; for, having

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 'And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

A. M. cir. 2094.
B. C. cir. 1920.

b Ch. 20. 9. & 26. 10.—c Prov. 21. 1.

received a great increase of cattle and servants, ver. 16. it was necessary that he should have the favour of the king, and his permission to remove from Egypt with so large a property; hence, a particular charge is given to the officers of Pharaoh to treat him with respect, and to assist him in his intended departure.

The weighty and important contents of this chapter demand our most attentive consideration. Abram is a second time called to leave his country, kindred, and father's house, and go to a place he knew not. Every thing was apparently against him but the voice of God. This, to Abraham, was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the scriptures as a pattern of faith, patience, and loving obedience. When he received the call of God, he spent no time in useless reasonings about the call itself, his family circumstances, the difficulties in the way, &c. &c. He was called, and he departed, and this is all we hear on the subject. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as *His creatures*, but as *sinner*s called to separate from evil workers and wicked ways, and travel by that faith which worketh by love, in the way that leads to the Paradise of God.

How greatly must the faith of this blessed man have been tried, when coming to the very land in which he is promised so much blessedness, he finds instead of plenty, a grievous famine! Who in his circumstances would not have gone back to his own country and kindred? still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall chuse to remove this famine. Is it to be wondered at, that in this tried state, he should have serious apprehensions for the safety of his life? Sarai, his affectionate wife and faithful companion, he supposes he shall lose; her beauty he suspects will cause her to be desired by men of power, whose will he shall not be able to resist. If he appear to be her husband, his death he supposes to be certain; if she pass for his sister, he may be well used on her account. He will not tell a lie, but he is tempted to prevaricate by suppressing a part of the truth. Here is a weakness, which, however we may be inclined to pity and excuse, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up such a wife? surely he who would not risk his life for the protection and safety of a good wife, is not worthy of one. Here his faith was deficient. He still credited the general promise, and acted on that faith in reference to it; but he did not use his faith in reference to inter-

vening circumstances, to which it was equally applicable. Many trust God for their souls and eternity, who do not trust in him for their bodies and for time. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for what they were, they had incurred no danger; for God, who had obliged them to go to Egypt, had prepared the way before them. Neither Pharaoh nor his courtiers would have noticed the woman, had she appeared to be the wife of the stranger that came to sojourn in their land. The issue sufficiently proves this. Every ray of the light of truth, is an emanation from

the holiness of God, and awfully sacred in his eyes. Considering the subject thus, a pious ancient spoke the following words, which refiners in prevarication have deemed by much too strong: "I would not," said he, "tell a lie to save the souls of the whole world." Reader, be on thy guard: thou mayest fall by comparatively small matters, while resolutely and successfully resisting those which require a giant's strength to counteract them. In every concern God is necessary; seek him for the body and for the soul; and do not think that any thing is too small or insignificant to interest him, that concerns thy present or eternal peace.

CHAPTER XIII.

Abram and his family return out of Egypt to Canaan, 1, 2: He revisits Beth-el, and there invokes the Lord, 3, 4. In consequence of the great increase in the flocks of Abram and Lot, their herdsmen disagree; which obliges the Patriarch and his nephew to separate, 5—9. Lot, being permitted to make his choice of the land, chuses the plains of Jordan, 10, 11, and pitches his tent near to Sodom, while Abram abides in Canaan, 12. Bad character of the people of Sodom, 13. The Lord renews his promise to Abram, 14—17. Abram removes to the plains of Mamre, near Hebron, and builds an altar to the Lord, 18.

A. M. cir. 2086.
B. C. cir. 1913.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

a Ch. 12. 9.—b ch. 24. 35. Ps. 112. 3. Prov. 10. 22.—c ch. 12. 8, 9.—
d ch. 12. 7, 8.

NOTES ON CHAP. XIII.

Verse 1. *Abram went up out of Egypt, into the south*] Probably the south of Canaan; as in leaving Egypt, he is said to come from the south, ver. 3, for the southern part of the promised land lay north-east of Egypt.

Verse 2. *Abram was very rich*] So we find that the property of these patriarchal times did not consist in flocks only, but also in silver and gold; and in all these respects Abram was כבד כסף *kabed meod*, exceeding rich. Josephus says, that a part of this property was acquired by teaching the Egyptians arts and sciences. Thus did God fulfil his promise to him, by protecting and giving him a great profusion of temporal blessings, which were to him, signs and pledges of spiritual things.

Verse 3. *Beth-el*] See ch. xii. 8.

Verse 6. *Their substance was great*] As their families increased, it was necessary their flocks should increase also, as

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be

A. M. cir. 2086.
B. C. cir. 1913.

e Ps. 116. 17.—f ch. 36. 7.—g ch. 26. 30.—h ch. 12. 6.—
i 1 Cor. 6. 7.

from those flocks they derived their clothing, food, and drink: many also were offered in sacrifice to God.

They could not dwell together.] 1. Because their flocks were great; 2. because the Canaanites and the Perizzites had already occupied a considerable part of the land; and 3. because there appears to have been envy between the herdsmen of Abram and Lot. To prevent disputes among them, that might have ultimately disturbed the peace of the two families, it was necessary that a separation should take place.

The Canaanite and Perizzite dwelled then in the land] That is, they were there at the time Abram and Lot came to fix their tents in the land. This is no more an interpolation than that, ch. xii. 6.

Verse 8. *For we be brethren*] We are of the same family, worship the same God—in the same way—have the same promises—and look for the same end. Why then should there be strife? If it appear to be unavoidable from our

A. M. cir. 2086.
B. C. cir. 1918. no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 *Is not the whole land before thee? separate thyself, I pray thee, from me: 'if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of

a Heb. *men brethren*: See ch. 11. 27, 31. Exod. 2. 13. Ps. 133. 1. Acts 7. 26.—b ch. 20. 15. & 34. 10.—c Rom. 12. 18. Hebr. 12. 14. Jam. 3. 17.—d ch. 19. 17. Deut. 34. 3. Ps. 107. 34.—e ch. 19. 24, 25.—f ch. 2. 10. Isai. 51. 3.—g ch. 14. 2, 8. & 19. 22.—h ch. 19. 29.—

present situation, let that situation be instantly changed; for no secular advantages can counterbalance the loss of peace.

Verse 9. *Is not the whole land before thee?*] As the Patriarch or head of the family, Abram, by prescriptive right, might have chosen his own portion first, and appointed Lot his: but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. *Like the land of Egypt, as thou comest unto Zoar.*] There is an obscurity in this verse which Houbigant has removed by the following translation:—*Ea autem, priusquam Sodomam Gomorrhumque Dominus deleat, erat, quæ itur Segor tota irrigua, quasi hortus Domini, et quasi terra Egypti.* "But before the Lord had destroyed Sodom and Gomorrah, it was, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." As Paradise was watered by the four neighbouring streams; and as Egypt was watered by the annual overflowing of the Nile, so were the plains of Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of Jordan.

Verse 11. *Then Lot chose all the plain*] A little civility or good breeding is of great importance in the concerns of life: Lot either had none, or did not profit by it. He certainly should have left the choice to the Patriarch, and have sought to be guided by his counsel; but he took his own way, trusting to his own judgment, and guided only by the sight of his eyes—he beheld all the land of Jordan that it was well watered, &c. So he chose the land, without considering the character of the inhabitants, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. *The men of Sodom were wicked*] רעים *râyim*, from ראד *rad*, to break in pieces, destroy, and afflict: persons who broke the established order of things, destroyed and confounded the distinctions between right and wrong, and who

Jordan; and Lot journeyed east: and they separated themselves the one from the other. A. M. cir. 2087.
B. C. cir. 1917.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

i ch. 14. 12. & 19. 1. 2 Pet. 2. 7, 8.—k ch. 18. 20. Ezek. 16. 49. 2 Pet. 2. 7, 8.—l ch. 6. 11.—m ver. 11.—n ch. 28. 14.—o ch. 12. 7. & 15. 18. & 17. 8. & 24. 7. & 26. 4. Num. 34. 12. Deut. 34. 4. Acts 7. 5.—p 2 Chron. 20. 7. Ps. 37. 22, 29. & 112. 2.

afflicted and tormented both themselves and others. *And sinners*, מַטְוִי *chatayim*, from מָטָו *chata*, to miss the mark—to step wrong—to miscarry; the same as ἀμαρταν in Greek, from a negative, and μαρτυ, to hit a mark: so a sinner is one who is ever aiming at happiness, and constantly missing his mark; because, being wicked, radically evil within, every affection and passion depraved and out of order, he seeks for happiness where it never can be found, in worldly honours and possessions, and in sensual gratifications, the end of which is, disappointment, affliction, vexation, and ruin. Such were the companions Lot must have in the fruitful land he had chosen! This, however, amounts to no more than the common character of sinful man; but the people of Sodom were exceedingly sinful and wicked before, or against the Lord; they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities; see chap. xix.

Verse 14. *The Lord said unto Abram*] It is very likely that the Angel of the Covenant appeared to Abram on open day, when he could take a distinct view of the length and the breadth of this good land. The revelation made, ch. xv. 5. was evidently made in the night, for then he was called to number the stars, which could not be seen but in the night season: here he is called on to number the dust of the earth, ver. 16. which could not be seen but in the day-light; see on ch. xv. 1.

Verse 15. *To thee will I give it, and to thy seed for ever.*] This land was given to Abram, that it might lineally and legally descend to his posterity, and though Abram himself cannot be said to have possessed it, Acts vii. 5. yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words *for ever*, עַד עוֹלָם *ad olam*, to the end of the present dispensation, and the commencement of the new. עוֹלָם *olam*,

A. M. cl. 2087.
B. C. cl. 1917.

16 And "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length

a Ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Exod. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 1 Chron. 27. 23. Isai. 48. 19. Jer. 33. 22.

means either ETERNITY, which implies the *termination* of all time or *duration*, such as is measured by the celestial luminaries: or a *hidden, unknown period*, such as includes a *completion* or *final termination* of a particular *æra, dispensation, &c.* therefore the first is its *proper* meaning; the latter its *accommodated* meaning; see the note on chap. xvii. 7. xxi. 33.

Verse 18. *Abram removed his tent*] Continued to travel and pitch in different places, till at last he fixed his tent in the plain, or by the oak of Mamre, see ch. xii. 6. which is in Hebron; i. e. the district in which Mamre was situated was called Hebron. Mamre was an Amorite then living, with whom Abram made a league, ch. xiv. 13. and the oak probably went by his name, because he was the possessor of the ground. Hebron is called Kirjath arba, ch. xxiii. 2. but it is very likely that Hebron was its primitive name, and that it had the above appellation from being the residence of four gigantic Anakim, for Kirjath arba literally signifies, the city of the four; see the note on ch. xxiii. 2.

Builds there an altar to the Lord.] On which he offered sacrifice, as the word מצבח *misbeach*, from מצא *zabach*, to slay, imports.

The increase of riches in the family of Abram must, in the opinion of many, be a source of felicity to them. If earthly possessions could produce happiness, it must be granted that they had now a considerable share of it in their power. But happiness must have its seat in the mind, and like that, be of a spiritual nature; consequently earthly goods cannot give it; so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions! To prevent the most serious misunderstandings, Abram and his nephew were obliged to separate.—He who has much, in general, wishes to have more; for the eye is not satisfied with seeing.—Lot, for the better accommodation of his flocks and family, chooses the most fertile district in that country; and even sacrifices reverence and filial affection at the shrine of worldly advantage: but the issue proved, that a pleasant

of it, and in the breadth of it; for I will give it unto thee.

A. M. cl. 2087.
B. C. cl. 1917.

18 ¶ Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Rom. 4. 16, 17, 18. Hebr. 11. 12.—b ch. 14. 15.—c Heb. plains.—d ch. 35. 27. & 37. 14.

worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him like the garden of the Lord, like a second Paradise. Rich and fertile countries have generally luxurious, effeminate, and profligate inhabitants: so it was in this case: the inhabitants of Sodom were sinners and exceedingly wicked, and their profligacy was of that kind which luxury produces; they fed themselves without fear, and they acted without shame. Lot however was, through the mercy of God, preserved from this contagion: he retained his religion, and this supported his soul and saved his life, when his goods and his wife perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance. "Man wants but little; nor that little long." A man's life, the comfort and happiness of it, does not consist in the multitude of the things he possesses: "One house, one day's food, and one suit of raiment," says the Arabic proverb, "are sufficient for thee; and if thou die before noon, thou hast one half too much." The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard: he knew the path of duty was the way of safety; and, that, if he acknowledged God in all his ways, he might expect him to direct all his steps: he felt his dependence on God, he invoked him through a Mediator, and offered sacrifices in faith of the coming Saviour: he found blessedness in this work; it was not an empty service—he rejoiced to see the day of Christ—he saw it, and was glad; see on ch. xii. 8. Reader, has God an altar in thy house? Dost thou sacrifice to him? Dost thou offer up daily by faith, in behalf of thy soul and the souls of thy family, the Lamb of God who taketh away the sin of the world? No man cometh unto the Father but by me, said Christ: this was true, not only from the incarnation, but from the foundation of the world. And to this another truth, not less comfortable, may be added: Whosoever cometh unto me, I will in no case cast out.

CHAPTER XIV.

The war of four confederate kings against the five kings of Canaan, 1—3. The confederate kings over-run and pillage the whole country, 4—7: battle between them and the kings of Canaan, 8, 9: the latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain, 10; on which these two cities are plundered, 11; Lot, his goods, and his family, are also taken and carried away, 12. Abram, being,

informed of the disaster of his nephews, 13, arms three hundred and eighteen of his servants and pursues them, 14; overtakes and routs them, and recovers Lot, and his family, and their goods, 14—16: is met on his return by the king of Sodom, and by Melchizedek, king of Salem, with refreshments for himself and men, 17, 18. Melchizedek blesses Abram, and receives from him, as priest of the most high God, the tenth of all the spoils, 19, 20. The king of Sodom offers to Abram all the goods he has taken from the enemy, 21; which Abram positively refuses, having vowed to God to receive no recompense for a victory, of which he knew God to be the sole author, 22, 23; but desires that a proportion of the spoils be given to Aner, Esbeol, and Mamre, who had accompanied him on this expedition, 24.

A. M. cir. 2091.
B. C. cir. 1913.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

^a Ch. 10. 10. & 11. 2.—^b Gen. 11. 11.—^c Deut. 29. 23.—^d ch. 10. 22.—^e Deut. 3. 17. Num. 34. 12. Josh. 3. 16. Ps. 107. 34.—^f ch. 9. 26.—^g ch. 15. 20. Deut. 3. 11.—^h Josh. 12. 4. & 13. 12.—ⁱ Deut. 2. 20.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of

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^k Deut. 2. 10, 11.—^l Or, the plain of Kiriathaim.—^m Deut. 2. 12, 22.—ⁿ Or, the plain of Paran. ch. 21. 21. Num. 12. 16. & 13. 3.—^o 2 Chron. 20. 2.

NOTES ON CHAP. XIV.

Verse I. *In the days of Amraphel*] Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. But the Vulgate gives a different turn to the place, by rendering the passage thus, *Factum est in illo tempore, ut Amraphel, &c.* "It came to pass in that time, that Amraphel, &c." The Chaldee Targum of Onkelos makes Amraphel, king of Babylon; others make him king of Assyria; some make him the same as Nimrod, and others one of his descendants.

Arioch king of Ellasar] Some think Syria is meant; but conjecture is endless where facts cannot be ascertained.

Chedorlaomer, king of Elam] Dr. Shuckford thinks that this was the same as Ninyas, the son of Ninus and Semiramis; and some think him to be the same with Kecumras, son of Doolaved, son of Arphaxad, son of Shem, son of Noah; and that Elam means Persia; see ch. x. 22. The Persian historians unanimously allow that Kecumras, whose name bears some affinity to Chedorlaomer, was the first king of the Peeshdadian dynasty.

Tidal king of nations] טַיִם *Goyim*, different peoples or claus. Probably some adventurous person, whose subjects were composed of refugees from different countries.

Verse 2. *These made war with Bera, &c.*] It appears, from ver. 4, that these five Canaanitish kings had been subdued by Chedorlaomer, and were obliged to pay him tribute; and, that, having been enslaved by him twelve years, wishing

to recover their liberty they revolted in the thirteenth; in consequence of which, Chedorlaomer, the following year, summoned to his assistance three of his vassals, invaded Canaan, fought with, and discomfited the kings of the Pentapolis, or five cities, Sodom, Gomorrah, Zeboim, Zoar, and Admah, which were situated in the fruitful plain of Siddim, having previously overrun the whole land.

Verse 5. *Rephaims*] A people of Canaan; ch. xv. 20. *Ashteroth*] A city of Basan, where Og afterwards reigned; Josh. xiii. 31.

Zuzims] No where else spoken of, unless they were the same with the *Zamzumims*, Deut. ii. 20. as some imagine.

Emims] A people great and many in the days of Moses, and tall as the Anakim; they dwelt among the Moabites, by whom they were reputed giants; Deut. ii. 10, 11.

Shaveh Kiriathaim] Rather as the margin, the plain of Kiriathaim, which was a city afterwards belonging to Sikon, king of Heshbon; Josh. xiii. 19.

Verse 6. *The Horites*] A people that dwelt in mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

El-paran] The plain or oak of Paran, which was a city in the wilderness of Paran; ch. xxi. 21.

Verse 7. *En-mishpat*] The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron, for their rebellion at that place; Num. xx. 1—10.

Amalekites] So called afterwards, from Amalek, son of Esau; ch. xxxvi. 12.

Abram attacks and routs the four kings, GENESIS. *and recovers the captives and the spoil.*

A. M. cir. 3091.
B. B. cir. 1913.
Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

a Ch. 11. 5.—b ch. 19. 17, 30.—c ver. 16. 21.—d ch. 12. 5.—e ch. 13. 12.—f ch. 13. 18.—g ver. 24.—h ch. 13. 8.—i Or, led forth.

Hazon-tamar.] Called by the Chaldee, En-gaddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62. see also 2 Chron. xx. 2. It appears, from Cant. i. 13. to have been a very fruitful place.

Verse 8. *Bela, the same is Zoar*] That is, it was called Zoar after the destruction of Sodom, &c. mentioned in ch. xix.

Verse 10. *Slime-pits*] Places where Asphaltus or Bitumen sprung out of the ground; this substance abounded in that country.

Fell there] It either signifies they were defeated on this spot, and many of them slain; or, that multitudes of them had perished in the bitumen pits which abounded there: that the place was full of pits, we learn from the Hebrew, which reads here בארות בארות beeroth, beeroth, pits, pits, i. e. multitudes of pits. A bad place to maintain a fight on, or to be obliged to run through, in order to escape.

Verse 11. *They took all the goods, &c.*] This was a predatory war, such as the Arabs carry on to the present day; pillage a city, town, or caravan, and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible to pursue them.

Verse 12. *They took Lot, &c.*] The people being exceedingly wicked, had provoked God to afflict them by means of those marauding kings; and Lot also suffered, being found in company with the workers of iniquity. Every child remembers the fable of the Geese and Cranes; the former being found feeding where the latter were destroying the grain, were all taken in the same net. Let him that readeth understand.

Verse 13. *Abram the Hebrew*] See on ch. x. 21. It is very likely that Abram had this appellation from his coming from beyond the river Euphrates to enter Canaan; for העברי ha-abery, which we render the Hebrew, comes from עבר ábar, to pass over, or come from beyond. It is supposed by many,

A. M. cir. 3091.
B. C. cir. 1915.
13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

k Or, instructed.—l ch. 15. 3. & 17. 12, 27. Eccles. 2. 7.—m Deut. 34. 1. Judg. 18. 29.—n Isai. 41. 2, 3.—o ver. 11, 12.

that he got this name from Eber or Heber, son of Salab, see ch. xi. 15.; but why he should get a name from Heber, rather than from his own father, or some other of his progenitors, no person has yet been able to discover. We may, therefore, safely conclude, that he bears the appellation of Hebrew or Aberite from the above circumstance, and not from one of his progenitors, of whom we know nothing but the name, and who preceded Abram not less than six generations; and during the whole of that time till the time marked here, none of his descendants were ever called Hebrews: this is a demonstration that Abraham was not called the Hebrew from Heber; see ch. xi. 15—27.

These were confederate with Abram.] It seems that a kind of convention was made between Abram and the three brothers, Mamre, Eshcol, and Aner, who were probably all chieftains in the vicinity of Abram's dwelling; all petty princes, similar to the nine kings before mentioned.

Verse 14. *He armed his trained servants*] These amounted to three hundred and eighteen in number; and how many were in the divisions of Mamre, Eshcol, and Aner, we know not; but they and their men certainly accompanied him in this expedition; see ver. 24.

Verse 15. *And he divided himself against them*] It required both considerable courage and address in Abram, to lead him to attack the victorious armies of these four kings with so small a number of troops; and on this occasion both his skill and his courage are exercised. His affection for Lot appears to have been his chief motive: he cheerfully risks his life for that nephew, who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance. But it is the property of a great and generous mind not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. *And brought back—the women also*] This is

A. M. cir. 2001.
B. C. cir. 1913.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

a Judg. 11. 34. 1 Sam. 18. 6. — b Hebr. 7. 1. — c 2 Sam. 18. 18. — d Hebr. 7. 1. — e Ps. 110. 4. Hebr. 5. 6. — f Mic. 6. 6. Aata. 16. 17.

brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of wives and daughters fallen into the hands of a ferocious, licentious, and victorious soldiery. Other spoils the routed confederates might have left behind, and yet, on their swift asses, camels, and dromedaries, have carried off the female captives. However, Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the females also, were recovered.

Verse 17. *The king of Sodom went out to meet him*] This could not have been Bera, mentioned ver. 2, for it seems pretty evident, from ver. 10, that both he and Birsha, king of Gomorrah, were slain at the bitumen pits, in the vale of Siddim; but another person, in the mean time, might have succeeded to the government.

Verse 18. *And Melchizedek king of Salem*] A thousand idle stories have been told about this man; and a thousand idle conjectures spent on the subject of his short history given here, and in Heb. vii. At present, it is only necessary to state that he appears to have been as real a personage as Bera, Birsha, or Shinab, though we have no more of his genealogy than we have of theirs.

Brought forth bread and wine] Certainly to refresh Abram and his men, exhausted with the late battle and fatigues of the journey—not in the way of sacrifice, &c.: this is an idle conjecture.

He was the priest of the most high God.] He had preserved in his family and among his subjects the worship of the true God, and the primitive patriarchal institutions: by these, the father of every family was both king and priest; so Melchizedek, being a worshipper of the true God, was priest among the people, as well as king over them.

Melchizedek is called here king of Salem, and the most judicious interpreters allow that by Salem Jerusalem is meant: that it bore this name anciently is evident from Psal. lxxvi. 1, 2. "In Judah is God known; his name is great in Israel. In SALEM also is his tabernacle, and his dwelling-place in Zion." From the use made of this part of the sacred history by David, Psal. cx. 4. and by Saint Paul, Heb. vii. 1—10. we learn that there was something very mysterious, and at the same time typical, in the person, name, office, residence, and government of this Canaanitish prince. 1. In his person he was a representative and type of Christ; see the scriptures above referred to. 2. His name,

A. M. cir. 2001.
B. C. cir. 1913.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Ruth 3. 10. 2 Sam. 2. 5. — g ver. 23. Matt. 11. 25. — h ch. 24. 27. — i Hebr. 7. 4. — k Heb. souls.

צדק מלכי Malchi tzedek, signifies my righteous king, or king of righteousness: this name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord, a character which can be applied to him only, as he alone is essentially righteous, and the only potentate; but a holy man, such as Melchizedek, might bear this name as his type or representative. 3. Office—He was a priest of the most high God—the word כהן kohen, which signifies both prince and priest, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic; كاهن kahana, signifies to approach, draw near, have intimate access to—and from hence, to officiate as priest before God, and thus have intimate access to the divine presence; and by means of the sacrifices which he offered, he received counsel and information relative to what was yet to take place: and hence another acceptation of the word, to foretel, predict future events, unfold hidden things, or mysteries; so the lips of the priests preserved knowledge, and they were often the interpreters of the will of God to the people. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his sacerdotal character; the word priest being understood as before explained. 4. His residence—He was king of Salem: שלם Shalam, signifies to make whole, complete, or perfect; and hence it means peace, which implies the making whole the breaches made in the political and domestic union of kingdoms, states, families, &c. making an end of discord, and establishing friendship. Christ is called the Prince of Peace, because by his incarnation, sacrifice, and mediation he procures and establishes peace between God and man; heals the breaches and dissensions between heaven and earth, reconciling both—and produces glory to God in the highest; and on earth peace and good-will among men. His residence is peace and quietness, and assurance, for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God; ruling in righteousness, mighty to save: and he ever lives to make intercession for, and save to the uttermost, all who come unto the Father by Him. See on Heb. vii.

Verse 19. *And he blessed him*] This was a part of the priest's office, to bless in the name of the Lord, for ever; see the form of this blessing, Num. vi. 23—26. and for the meaning of the word to bless, see Gen. ii. 3.

Verse 20. *And he, Abram, gave him, Melchizedek, tithes,*

A. M. chr. 2091.
B. C. chr. 1913.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing

a Exod. 6. 3. Dan. 12. 7. Rev. 10. 5, 6.—b ver. 19. ch. 21. 33.

a tenth part, of all the spoils he had taken from the confederate kings. These Abram gave as a tribute to the most high God, who, being the possessor of heaven and earth, dispenses all spiritual and temporal favours; and demands the gratitude and submissive, loving obedience of all his subjects. Almost all nations of the earth have agreed in giving a tenth part of their property to be employed in religious uses. The tithes were afterwards granted to the Levites for the use of the sanctuary, and the maintenance of themselves and their families, as they had no other inheritance in Israel.

Verse 22. *I have lift up mine hand*] The primitive mode of appealing to God, and calling him to witness a particular transaction: this, no doubt, generally obtained among the faithful, till circumcision, the sign of the covenant, was established; after this, in swearing, the hand was placed on the circumcised part; see ch. xxiv. 2, and 9.

Verse 23. *From a thread even to a shoelatchet*] This was certainly a proverbial mode of expression, the full meaning of which is perhaps not known. Among the Rabbinical writers *צוּר חֵט* or *צוּר חֲטִי*, signifies a fillet worn by young women, to tie up their hair; taken in this sense it will give a good meaning here. As Abram had rescued both the men and women carried off by the confederate kings; and the king of Sodom had offered him all the goods, claiming only the persons; he answers, by protesting against the reception of any of their property: "I have vowed unto the Lord, the proprietor of heaven and earth, that I will not receive the smallest portion of the property either of the women or men, from a girl's fillet to a man's shoe-tie."

Verse 24. *Save only that which the young men have eaten*] His own servants had partaken of the victuals which the confederate kings had carried away, see ver. 11. This was unavoidable and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the share that, by right of conquest, belonged to them of the recaptured booty. Whether they were as generous as Abram, we are not told.

The great variety of striking incidents in this chapter the attentive reader has already carefully noted. To read, and not understand, is the property of the fool and the inconsiderate. 1. We have already seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commence in the captivity of himself and family, and the loss of all his property; though, by the good providence of God, he and they were rescued. 2. Long observation has proved, that the

that is thine, lest thou shouldest say, I have made Abram rich: A. M. chr. 2091.
B. C. chr. 1913.

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

c So Esther 9. 15, 16.—d ver. 13.

company a man keeps, is not an indifferent thing—it will either be the means of his salvation or destruction. 3. A generous man cannot be contented with mere personal safety, while others are in danger; nor with his own prosperity while others are in distress. Abram, hearing of the captivity of his nephew, determines to attempt his rescue, puts himself at the head of his own servants, three hundred and eighteen in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him, trusting in God and the goodness of his cause, he marches off to attack four confederate kings! 4. Though it is not very likely that the armies of those petty kings could have amounted to many thousands, yet they were numerous enough to subdue almost the whole land of Canaan, and consequently, humanly speaking, Abram must know that by numbers he could not prevail; and that in this case particularly the battle was the Lord's. 5. While depending on the divine blessing and succour, he knew he must use the means he had in his power, he therefore divided his troops skilfully that he might attack the enemy at different points at the same time; and he chooses the night season to commence his attack, that the smallness of his force might not be discovered. God requires a man to use all the faculties he has given him, in every lawful enterprise; and only in the conscientious use of them, can he expect the divine blessing: when this is done, the event may be safely trusted in the hands of God. 6. Here is a war undertaken by Abram on motives the most honourable and conscientious—it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery; not for the purpose of plunder, nor the extension of his territories; therefore he takes no spoils, and returns peaceably to his own possessions. How happy would the world be, were every sovereign actuated by the same spirit! 7. We have already noticed the appearance, person, office, &c. of Melchizedek; and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the scriptures do, a type of Christ: all that has been already spoken on this head may be recapitulated in a few words:—1. The Redeemer of the World is the King of Righteousness, he creates it, maintains it, and rules by it. 2. His empire is the Empire of Peace, this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is Priest of the most high God, and has laid down his life for the sin of the world; and through this sacrifice, the blessing of God is derived on them that believe. Reader, take him for thy king as well as thy priest: he saves those only who submit to his authority, and take his spirit for the regulator of their heart, and his

word for the director of their conduct. How many do we find among those who would be sorry to be rated so low, as to rank only with nominal Christians, talking of Christ as their prophet, priest, and king; who are not taught by his word and spirit; who apply not for redemption in his blood; and who submit not to his authority! Reader, learn this deep and important truth; "Where I am, there also shall my servant be; and he that serveth me, him shall my Father honour."

CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement, 1. Abram's request and complaint, 2, 3. God promises him a son, 4. and an exceedingly numerous posterity, 5. Abram credits the promise, and his faith is counted unto him for righteousness, 6. Jehovah proclaims himself, and renews the promise of Canaan to his posterity, 7. Abram requires a sign of its fulfilment, 8. Jehovah directs him to offer a sacrifice of five different animals, 9. Which he accordingly does, 10, 11. God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction, 12, 13. Promises to bring them back to the land of Canaan with great affluence, 14—16. Renews the covenant with Abram, and mentions the possessions which should be given to his posterity, 18—21.

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AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram, I am thy

'shield, and thy exceeding great reward.

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2 And Abram said, Lord God, what wilt

a Dan. 10. 1. Acts 16. 10, 11.—b ch. 26. 24. Dan. 10. 12. Luke 1. 13, 30.

c Pa. 3. 3. & 5. 12. & 24. 11. & 91. 4. & 119. 114.—d Pa. 16. 5. & 58. 11. Prov. 11. 18.

NOTES ON CHAP. XV.

Verse 1. *The word of the Lord came unto Abram*] This is the first place where God is represented as revealing himself by his word. Some learned men suppose that the רַבֵּי יְהוָה Debar Jehovah, translated here word of the Lord, means the same with the Λόγος του Θεου of St. John, chap. i. ver. 1. and by the Chaldee paraphrases in the next clause, called מִמְרַעִי memrae, my word, and in other places, מִמְרַעִי memra dayai, the word of Jehovah, which they appear always to consider as a person, and which they distinguish from פִּתְגָמָא pithgama, which signifies merely a word spoken, or any part of speech. There have been various conjectures concerning the manner in which God revealed his will not only to the Patriarchs, but also to the Prophets, Evangelists, and Apostles. It seems to have been done in different ways. 1. By a personal appearance of him who was afterwards incarnated for the salvation of mankind. 2. By an audible voice, sometimes accompanied with emblematical appearances. 3. By visions, which took place either in the night, in ordinary sleep, or when the persons were cast into a temporary trance, by day-light, or when about their ordinary business. 4. By the ministry of angels, appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception, and supernatural persuasion of the truth of the things perceived by the understanding. We shall see all these exemplified in the course of the work. It was probably in the third sense that the Revelation in the text was given, for it is said, God appeared to Abram in a vision מַחְזֵזֶה mechazeh, from חָזַז chazah, he saw; or according to others, to fix, fasten, settle: hence חֶזֶק chazek, a SEER, the person who sees divine things; to whom alone they are revealed, on whose mind they are fastened, and in whose

memory and judgment they are fixed and settled. Hence the vision, what was mentally perceived, and by the evidence to the soul of its divine origin, fixed and settled in the mind. *Fear not*] The late Dr Dodd has a good thought on this passage: "I would read," says he, "the second verse in a parenthesis, thus, For Abram HAD said, Lord God what wilt thou give me, seeing I go childless, &c. Abram had said this in the fear of his heart, upon which the Lord vouchsafed to him this prophetic view, and this strong renovation of the covenant. In this light all follows very properly. Abram had said so and so in ver. 2. upon which God appears, and says, I am thy shield, and thy exceeding great reward. The Patriarch then, ver. 3. freely opens the anxious apprehension of his heart: behold, to me thou hast yet given no seed, &c, upon which God proceeds to assure him of posterity." *I am thy shield, &c.*] Can it be supposed that Abram understood these words as promising him temporal advantages at all corresponding to the magnificence of these promises? If he did, he was disappointed through the whole course of his life; for he never enjoyed such a state of prosperity, as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them and not to himself, or immediately to his own family? then the question recurs; Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise? To this every man acquainted with their history, will, without hesitation, say NO. What then is intended? just what the words state. GOD was Abram's portion, and the portion of every righteous soul; for to Abram, and the children of his faith, he gives not a portion in this life. Nothing, says Father Calmet, proves more invincibly the immortality of the soul, the truth of religion, and the eternity of another

A. M. cir. 2093. B. C. cir. 1911. thou give me, *seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, ^b one born in my house is mine heir.

4 ¶ And, behold the word of the LORD came unto him, saying, This shall not be thine heir; But he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and

^a Acts 7. 5.—^b ch. 14. 14.—^c 2 Sam. 7. 12. & 16. 11. 2 Chron. 32. 21. d Pa. 147. 4.—^e Jer. 33. 22.—^f ch. 22. 17. Exod. 32. 13. Deut. 1. 10. & 10. 22. 1 Chron. 27. 23. Rom. 4. 18. Hebr. 11. 12. See ch. 13. 16.

life, than to see that in this life, the righteous seldom receive the reward of their virtue, and that in temporal things they are often less happy than the workers of iniquity.

I am, says the Almighty, thy shield, thy constant covering and protector, and thy exceeding great reward, שכר ורבה מאד Shekar-ca ha-rebbek meod, "THAT superlatively multiplied reward of thine." It is not the Canaan I promise, but the salvation that is to come through the promised seed. Hence it was, that Abram rejoiced to see his day. And hence the Chaldee Targum translates this place, My word shall be thy strength, &c.

Verse 2. And the steward of my house] Abram understanding the promise as relating to that person who was to spring from his family, in whom all the nations of the earth should be blessed, expresses his surprise that there should be such a promise, and yet he is about to die childless! How then can the promise be fulfilled, when, far from a spiritual seed, he has not even a person in his family that has a natural right to his property; and that a stranger is likely to be his heir! This seems to be the general sense of the passage, but who this steward of his house, this Eliezer of Damascus, is, commentators are not agreed. The translation of the Septuagint is at least curious ^{οδὲ υἱὸς Μασκ τοῦ ἀνομοίου μου, οὗτος Δαμασκός, Ἐλιζαῖρ.} The son of Masek my hand-maid, this Eliezer of Damascus, is my heir; which intimates, that they supposed ^{משק} meshek, which we translate steward, to have been the name of a female slave in the family of Abram, of whom was born this Eliezer, who, on account either of the country of his father or mother, was called a Damascene, or one of Damascus. It is extremely probable, that our Lord has this passage in view, in his parable of the rich man and Lazarus, Luke xvi. 19. From the name Eliezer, by leaving out the first letter, Liazer is formed, which makes Lazarus in the New Testament; the person who, from an abject and distressed state, was raised to lie in the bosom of Abram in paradise.

Verse 5. Look now towards the heavens] It appears that this whole transaction took place in the evening. See on chap. xiii. 14. and Abram had either two visions, that recorded in ver. 1, and that in ver. 12, &c. or what is mentioned in the beginning of this chapter is a part of the occur-

said, look now toward heaven, and "tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 ¶ And he believed in the LORD; and he counted it to him for righteousness.

7 ¶ And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

^g Rom. 4. 3, 9, 22. Gal. 3. 6. Jam. 2. 23.—^h Ps. 106. 31.—ⁱ ch. 12. 1.—^k ch. 11. 28, 31.—^l Pa. 105. 42, 44. Rom. 4. 13.—^m See ch. 24. 13, 14. Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.

rences which took place after the sacrifice mentioned, ver. 9, &c. But it is more likely that there was a vision of that kind already described, and afterwards a second, in which he received the revelation mentioned ver. 13—16. After the first vision, he is brought forth abroad, to see if he can number the stars; and as he finds this impossible, he is assured that as they are to him innumerable, so shall his posterity be; and that all should spring from one who should proceed from his own bowels, one who should be his own legitimate child.

Verse 6. And he believed in the Lord, and he counted it to him for righteousness.] This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies that doctrine of justification by faith which engrosses so considerable a share of the epistles of St. Paul; and at the foundation of which is the atonement made by the son of God. And he, Abram, believed (האמין he-emin, he put faith) in Jehovah, יהושה לו vaiyachshebeah LO, and he counted it, the faith he put in Jehovah, for righteousness, צדקה tzedakah, or justification, though there was no act in the case, but that of the mind and heart; no work of any kind. Hence the doctrine of justification by faith, without any merit of works: for, in this case there could be none—no works of Abram which could merit the salvation of the whole human race. It was the promise of God which he credited; and in the blessedness of which he became a partaker through faith. See at the close of the chapter; see also on Rom. iv.

Verse 7. Ur of the Chaldees] See on chap. xi.

Verse 8. And he said, Lord God] אדוני יהוה, Adonai Jehovah, my Lord Jehovah; Adonai is the word which the Jews in reading always substitute for Jehovah, as they count it impious to pronounce this name. Adonai signifies my director, basis, supporter, prop, or stay; and scarcely a more appropriate name can be given to that God who is the framer and director of every righteous word and action; the basis or foundation on which every rational hope rests; the supporter of the souls and bodies of men, as well as of the universe in general; the prop and stay of the weak and fainting, and the buttress that shores up the building, which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation Lord; the same term by which the word

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9 And he said unto him, "Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

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10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

^a Lev. 1. 8, 10, 14. & 12. 8. & 14. 29, 30. Luke 11. 24. Isa. 15. 5.

^b Jer. 34. 18, 19. Lev. 1. 17.

Jehovah is expressed. But to distinguish between the two, and to shew the reader when the original is יהוה *Yehovah*, and when אדני *Adonai*, the first is always put in capitals, LORD, the latter in plain Roman characters, Lord. For the word Jehovah, see on chap. ii. 4. and on Exod. xxxiv. 6.

[Whereby shall I know] By what sign shall I be assured that I shall inherit this land? For it appears that he expected some sign, and that on such occasions, one was ordinarily given.

Verse 9. *Take me a heifer*] עגלה *égelah*, a she calf; a she goat, עז *ez*, a goat male or female, but distinguished here by the feminine adjective, משלשתי *meshulsheth*, a three yearling; a ram, איל *ayil*; a turtle dove, טור *tor*, from which come *turtur*, and *turtle*; young pigeon, גוזל *gozal*, a word which signifies the young both of pigeons and eagles. See Deut. xxxii. 11. It is worthy of remark, that every animal allowed or commanded to be sacrificed under the Mosaic law, is to be found in this list. And is it not a proof that God was now giving to Abram, an epitome of that law and its sacrifices, which he intended more fully to reveal to Moses; the essence of which consisted in its sacrifices, which typified the Lamb of God, that takes away the sin of the world.

On the several animals which God ordered Abram to take, Jarchi remarks: "The idolatrous nations are compared in the scriptures to bulls, rams, and goats, for it is written, Psal. xxii. 18. *Many bulls have compassed me about.* Dan. viii. 20. *The ram which thou hast seen is the king of Persia.* Ver. 21. *The rough goat is the king of Greece.* But the Israelites are compared to doves, &c. Cant. ii. 14. *O my dove that art in the cleft of the rock.* The division of the above carcasses, denotes the division and extermination of the idolatrous nations: but the birds not being divided, shews that the Israelites are to abide for ever." See Jarchi on the place.

Verse 10. *Divided them in the midst*] The ancient method of making covenants, as well as the original word, have been already alluded to and, in a general way, explained. See chap. vi. 18. The word *covenant* from *con*, together and *venio*, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can be made between an individual and himself, whether God or man; this is a theologic absurdity into which many have run: there must be at least two parties to contract with each other. And often there was a third party, to mediate the agreement, and to witness it when made. Rabbi Solomon Jarchi says, "That it was a custom with those who entered into covenant with each other, to take a heifer and cut it in two, and then, the contracting parties passed between the pieces." See this and the scriptures to which it refers particularly explained chap. vi. 18. A covenant always supposed one of these four things, 1. That the contracting parties had been hitherto unknown to each other, and were

brought by the covenant into a state of acquaintance. 2. That they had been previously in a state of hostility or enmity, and were brought by the covenant into a state of pacification and friendship. 3. Or that being known to each other, they now agree to unite their counsels, strength, property, &c. for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or, 4. It implies an agreement to succour and defend a third party, in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim, appears to have signified, that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder; which we find from Mat. xxiv. 51. Luke xii. 46. was an ancient mode of punishment. This is further confirmed by Herodotus, who says, that Sabacus, king of Ethiopia, had a vision in which he was ordered μισοῦς διατεμῖν, to cut in two, all the Egyptian priests, Lib. ii. We find also from the same author, Lib. vii. that Xerxes ordered one of the sons of Pythius, μισοῦ διατεμῖν, to be cut in two and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians, we have proof from Dan. ii. 5. iii. 29. Story of Susanna, ver. 55, 59. See further, 2 Sam. xii. 31. and 1 Chron. xx. 3. These authorities may be sufficient to shew that the passing between the parts of the divided victims, signified the punishment to which those exposed themselves who broke their covenant engagements. And that covenant sacrifices were thus divided, even from the remotest antiquity, we learn from Homer, Il. A v. 460.

Μισοῦς τ' εἰταμοῖ, κατὰ τι κλισίῃ ἰκαλυψάν,
Διπτύχα ποιησάντις, ἐκ' αὐτῶν δ' ἠμώθησαν.

"They cut the quarters and cover them with the fat: dividing them into two, they place the raw flesh upon them."

St. Cyril, in his work against Julian, shews that passing between the divided parts of a victim, was used also among the Chaldeans and other people. As the sacrifice was required to make an atonement to God, so the death of the animal was necessary to signify to the contracting parties, the punishment to which they exposed themselves, should they prove unfaithful.

Livy preserves the form of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog, and, on the above occasion, the priest, or pater patratus, before he slew the animal, stood, and thus invoked Jupiter—*Audi, Jupiter—Si prior defecerit publico consilio doleo malo, tum illo die, Diespiter, Populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam: tantoque majus ferito*

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11 And when the fowls came down upon the carcasses, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward, shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt

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a Gen. 2. 21. Job 4. 13. — b Exod. 12. 40. Ps. 105. 23. Acts 7. 6. — c Exod. 1. 11. Ps. 105. 25. — d Exod. 6. 6. Deut. 6. 92. — e Exod. 12. 36. Ps. 105. 27. — f Job 5. 26. — g Acts 13. 36. — h ch. 25. 2. — i Exod. 12. 40. — k 1 Kings 21. 26. — l Dan. 8. 23. Matt. 23. 32. 1 Thess. 2. 16.

m Heb. a lamp of fire. — n Jer. 34. 18, 19. — o ch. 24. 7. — p ch. 12. 7. & 13. 15. & 26. 4. Exod. 23. 31. Numb. 34. 5. Deut. 1. 7. & 11. 24. & 34. 4. Josh. 1. 4. 1 Kings 4. 21. 2 Chron. 9. 26. Neh. 9. 8. Ps. 105. 11. Isai. 27. 12.

quanto majus potes pollesce! LIVII Hist. Lib. i. Decad. i. Chap. 24. "Hear, O Jupiter—should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thus smite the Roman people, as I shall at this time smite this hog: and smite them with a severity proportioned to the greatness of thy power and might!"

But the birds divided he not] According to the law, Lev. i. 17. fowls were not to be divided asunder, but only cloven, for the purpose of taking out the intestines.

Verse 11. And when the fowls] חַיִּית ha-ayit, birds of prey, came down upon the carcasses, to devour them; Abram, who stood by his sacrifice waiting for the manifestation of God, who had ordered him to prepare for the ratification of the covenant, drove them away, that they might neither pollute nor devour what had been thus consecrated to God.

Verse 12. A deep sleep] תרדמה tardemah the same word which is used to express the sleep into which Adam was cast, previous to the creation of Eve. Chap. ii. 21.

A horror of great darkness] Which God designed to be expressive of the affliction and misery into which his posterity should be brought, during the four hundred years of their bondage in Egypt; as the next verse particularly states.

Verse 13. Four hundred years.] Which began, says Mr. Ainsworth, when Ishmael son of Hagar mocked and persecuted Isaac, Gen. xxi. 9. Gal. iv. 29. which fell out thirty years after the promise: Gen. xii. 3. which promise was four hundred and thirty years before the law, Gal. iii. 17; and four hundred and thirty years after that promise came Israel out of Egypt, Exod. xii. 41. On this latter passage, see the note.

Verse 14. And also that nation &c.] How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt! Not a more circumstantial, or literally fulfilled promise, is to be found in the sacred writings.

Verse 15. Thou shalt go to thy fathers in peace] This verse strongly implies the immortality of the soul, and a state of separate existence. He was gathered to his fathers, intro-

duced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here. 1. The soul of Abram should be introduced among the assembly of the first-born; Thou shalt go to thy fathers in peace. 2. His body should be buried after a long life, one hundred and seventy-five years, chap. xxv. 7. The body was buried—the soul went to the spiritual world, to dwell among the Fathers, the patriarchs, who had lived and died in the Lord. See the note on chap. xxv. 8.

Verse 16. In the fourth generation] In former times, most ancient people counted by generations, to each of which was assigned a term of years sometimes amounting to 20, 25, 30, 33, 100, 108 and 110; for the generation was of various lengths among various people, at different times. It is probable that the fourth generation here, means the same as the four hundred years in the preceding verse. Some think, it refers to the time when Elicur the son of Aaron, the son of Amram, the son of Kohath, came out of Egypt, and divided the land of Canaan to Israel, Josh. xiv. 1. others think the fourth generation of the Amorites is intended; because it is immediately added, the iniquity of the Amorites is not yet full; but in the fourth generation they should be expelled, and the descendants of Abram established in their place. From these words we learn, that there is a certain pitch of iniquity to which nations may arrive before they are destroyed; and beyond which, divine justice does not permit them to pass.

Verse 17. Smoking furnace, and burning lamp] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt; but the burning lamp was certainly the Symbol of the divine presence, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. The Lord made a covenant] כרת ברית karath berith, signifies to cut a covenant, or rather the covenant sacrifice; for as no covenant was made without one, and the creature was cut in two that the contracting parties might pass between the pieces, hence cutting the covenant, signified, making the covenant. The same form of speech obtained

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unto the great river, the river ^a Euphrates :

19 The ^b Kenites, and the Kenizzites, and the Kadmonites,

^a Ch. 2. 14. ^b Sam. 9. 3. 1 Chron. 5. 9.—^c Num. 24. 21, 22.—^c ch. 14. 5.

among the Romans; and because, in making their covenants, they always slew an animal, either by *cutting its throat*, or *knocking it down* with a stone or ax, after which they *divided* the parts as we have already seen, hence among them *percussere fœdus* to *smite* a covenant; and *scindere fœdus* to *cleave* a covenant, were terms, which signified simply, to *make* or *enter* into a covenant.

From the river of Egypt] Not the Nile, but the river called *Sickor* which was *before* or on the *border* of Egypt, near to the Isthmus of Suez, see Josh. xiii. 3.; though some think, that, by this, a branch of the Nile is meant. This promise was fully accomplished in the days of David and Solomon; see 2 Sam. viii. 3. &c. 2 Chron. ix. 26.

Verse 19. *The Kenites, &c.*] Here are *ten* nations mentioned, though afterwards, reckoned but *seven*; see Deut. vii. 1. Act. xiii. 19. Probably some of them which existed in Abram's time, had been blended with others before the time of Moses, so that *seven* only out of the *ten* then remained; see part of these noticed, Gen. x.

In this chapter, there are *three* subjects which must be particularly interesting to the pious reader. 1. The *condescension* of GOD in revealing himself to mankind in a variety of ways, so as to render it absolutely evident, that *he had spoken*, that he loved mankind, and that he had made every provision for their eternal welfare. So unequivocal were the discoveries which God made of himself, that on the minds of those to whom they were made, not one doubt was left, relative either to the truth of the subject, or that it was God himself who made the discovery. The subject of the discovery also, was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of *attention*, *memory* and *desire*, till they did come; and of *gratitude*, because of the permanent blessedness they communicated, through all generations, after the facts had taken place.

2. *The way of salvation by faith* in the promised Saviour,

20 And the Hittites, and the Perizzites, and the ^c Rephaims,

21 And the ^d Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

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Is. 17. 5.—Joh. 10. 15—19. Exod. 23. 23—28. & 33. 2. & 34. 11. Deut. 7. 1.

which now began to be explicitly declared. God gives the promise of salvation, and by means, in which, it was impossible, humanly speaking, that it should take place. Teaching us, 1. That the whole work was spiritual, supernatural and divine; and, 2. That no human power could suffice to produce it. This, Abram believed while he was yet uncircumcised, and this faith was accounted to him for righteousness or justification, God thereby teaching, that he would pardon, accept and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the *standard of justification by faith*; and the experience of millions of men built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was builded.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram, in behalf of all the families of the earth; and this covenant is ratified by a sacrifice. By this covenant, man is bound to God; and God graciously binds himself to man. As this covenant referred to the incarnation of Christ, and Abram, both as to himself and posterity, were to partake of the benefits of it by *faith*; hence *faith*, not *works*, is the only condition, on which, God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open: all the successive generations of men are parties on the one side, and Jesus is at once the sacrifice and mediator of it. As, therefore, the covenant still stands open, and Jesus is still the lamb slain before the throne, every human soul must ratify the covenant for himself; and no man does so, but he who, conscious of his guilt, accepts the sacrifice which God has provided for him. Reader, hast *thou* done so? And, with a heart unto *righteousness*, dost thou *continue* to believe on the Son of God? How merciful is God, who has found out such a way of salvation, by providing a Saviour every way suitable to miserable, fallen, sinful man! One, who is holy, harmless, undefiled and separate from sinners; and who, being higher than the heavens, raises up his faithful followers to the throne of his own eternal glory! Reader, give God the praise, and avail thyself of the sin-offering which lieth at the door.

CHAPTER XVI.

Sarai having no child, gives Hagar her maid to Abram for wife, 1—3. She conceives, and despises her mistress, 4. Sarai is offended, and upbraids Abram, 5. Abram vindicates himself, and Hagar being hardly used by her mistress, runs away, 6. She is met by an angel, and counselled to return to her mistress, 7—9. God promises greatly to multiply her seed, 10. Gives the name of Ishmael to the child that should be born of her, 11. Shews his disposition and character, 12. Hagar calls the name of the Lord who spake to her, Thou God seest me, 13. She calls the name of the well at which the Angel met her, Beer-lahai-roi, 14. Ishmael is born in the 86th year of Abram's age, 15, 16.

Sarai gives Hagar to Abram :

GENESIS.

she flees from her mistress.

A. M. 2092.
B. C. 1912.

NOW Sarai, Abram's wife, * bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

A. M. 2093.
B. C. 1911.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife.

4 And he went in unto Hagar, and she

conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

A. M. 2093.
B. C. 1911.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

a Ch. 15. 2, 3.—b ch. 21. 9.—c Gal. 4. 24.—d ch. 30. 3.—e ch. 20. 18. & 30. 2. 1 Sam. 1. 5, 6.—f So ch. 30. 3, 9.—g Heb. be builded by her.—h ch. 5. 17.—i ch. 12. 5.—k 2 Sam. 6. 16. Prov. 30. 21, 23.—

l ch. 31. 53. 1 Sam. 24. 12.—m Prov. 15. 1. 1 Pet. 3. 7.—n Job 2. 6. Ps. 105. 41, 42. Jer. 38. 5.—o Heb. that which is good in thine eyes.—p Heb. afflicted her.—q Exod. 2. 15.—r ch. 25. 18.—s Exod. 15. 22.

NOTES ON CHAP. XVI.

Verse 1. *She had an handmaid, an Egyptian*] As Hagar was an Egyptian, St. Chrysostom's conjecture is very probable, that she was one of those female slaves which Pharaoh gave to Abram when he sojourned in Egypt; see chap. xii. 16. Her name, *הַגָּר* *hagar*, signifies a *stranger* or *sojourner*; and it is likely, she got this name in the family of Abram; as the word is pure Hebrew.

Go in unto my maid] It must not be forgotten, that female slaves constituted a part of the private patrimony or possessions of a wife; and that she had a right, according to the usages of those times, to dispose of them as she pleased, the husband having no authority in the case.

I may obtain children by her] The *slave*, being the absolute property of the mistress, not only her person, but the fruits of her labour, with all her children, were her owner's property also. The children, therefore, which were born of the slave; were considered as the children of the mistress. It was on this ground that Sarai gave her slave to Abram; and we find, what must necessarily be the consequence in all cases of polygamy, that strifes and contentions took place.

Verse 5. *My wrong be upon thee*] This appears to be intended as a reproof to Abram, containing an insinuation, that it was his fault that she herself had not been a mother; and that now he carried himself more affectionately towards Hagar, than he did to her, in consequence of which conduct, the slave became petulant. To remove all suspicion of this kind, Abram delivers up Hagar into her hand, who was certainly under his protection, while his concubine or secondary wife; but this right given to him by Sarai, he restores, to prevent her jealousy and uneasiness.

Verse 6. *She dealt hardly with her*] *הַגָּר* *teaneak*, she afflicted her—the term implying stripes and hard usage, to bring down the body and humble the mind. If the slave was to blame in this business, the mistress is not less liable to censure. She alone, had brought her into those circumstances, in which, it was natural for her to value herself beyond her mistress.

Verse 7. *The angel of the Lord*] That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here, was greater than any created being, is sufficiently evident from the following particulars:

1. From his promising to perform what God alone could do, and foretelling what God alone could know. "I will multiply thy seed exceedingly," &c. ver. 10. "Thou art with child, and shalt bear a son," &c. ver. 11. "He shall be a wild man," &c. ver. 12. All this shews a prescience which is proper to God alone.

2. Hagar considers the person who spoke to her as God; calls him *אל* *el*, and addresses him in the way of worship, which had he been a created angel, he would have refused; see Rev. xix. 10. xxii. 9.

3. Moses, who relates the transaction, calls this angel, expressly *JEHOVAH*: for, says he, she called *יהוה* *shem yehovah*, the NAME of the LORD that spake to her, ver. 13. Now this is a name, never given to any created being.

4. This person who is here called *מלאך יהוה* *maleak yehovah*, the Angel of the Lord, is the same who is called *המלאך הנגל* *hammaleak ha-goel*, the redeeming Angel, or, the Angel, the Redeemer, Gen. xlviii. 16. *מלאך פניו* *maleak panav*, the Angel of God's presence, Isai. lxi. 9. and *מלאך הברית* *maleak ha-berith*, the Angel of the Covenant, Mal. iii. 1. And is the same person which the Septuagint, Isai. ix. 6. term *Μεγάλης Βουλῆς Ἄγγελος*, the Angel of the great Counsel or Design, viz. of redeeming man and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being; for the knowledge, works, &c. attributed to this person, are such as belong to God; and as in all these cases, there is a most evident personal appearance, Jesus Christ alone can be meant, for of God the Father, it has been ever true, that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance.

In the way to Shur.] As this was the road from Hebron

A. M. 2095.
B. C. 1911.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

^a Tit. 2. 9. 1 Pet. 2. 18.—^b ch. 17. 20. & 21. 18. & 25. 12.

to Egypt, it is probable, she was now returning to her own country.

Verse 8. *Hagar, Sarai's maid*] This mode of address is used to shew her that she was known; and to remind her, that she was the property of another.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all that authority which is proper to God.

Verse 11. *And shalt call his name Ishmael*] יִשְׁמָעֵל *yish-mael*, from שָׁמַע *shamá* he heard, and אֱלֹהִים *El* God; for, says the Angel, THE LORD HATH HEARD thy affliction. Thus the name of the child, must ever keep the mother in remembrance of God's merciful interposition in her behalf; and remind the child and the man, that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained—but how much more powerfully do they speak when endured in meekness of spirit, with confidence in, and supplication to the Lord!

Verse 12. *He will be a wild man*] פֶּרֶא אָדָם *pheré adam*. As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic فَارٌّ *farra*, to run away, to run wild, and hence the wild ass, from its fleetness and its untamable nature. What is said of the wild-ass, Job xxxix. 5—8. affords the very best description that can be given of the Ishmaelites, Bedouins and wandering Arabs, the descendants of Ishmael. "Who hath sent out the wild-ass (פֶּרֶא *phera*) free? or who hath loosed the bands עֲרֹד *arod*, of the brayer? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the wandering, lawless, freebooting life of the Arabs than this.

God himself has sent them out free; he has loosed them from all political restraint. The wilderness is their habitation, and in the parched land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitations; for their multitude, they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded: in this respect, the crying of the

A. M. 2095.
B. C. 1911.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that

^c Ch. 17. 19. Matt. 1. 21. Luke 1. 25, 31.—^d That is, God shall hear.—^e ch. 21. 20.—^f ch. 25. 18.

driver is disregarded. They may be said to have no lands; and yet the range of the mountains is their pasture, they pitch their tents and feed their flocks wherever they please; and they search after every green thing, are continually looking after prey, and seize on every kind of property that comes in their way.

It is farther said, his hand shall be against every man, and every man's hand against him—Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate the wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. Sesostris, Cyrus, Pompey and Trajan, all endeavoured to conquer Arabia, but in vain. From the beginning, to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of the truth of Divine Revelation. Had the Pentateuch no other argument to evince its divine origin, the account of Ishmael and the prophecy concerning his descendants, collated with their history and manner of life, during a period of nearly four thousand years, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption, and excessive folly.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulph. A tract of land not less than 1800 miles in length, by 900 in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She invoked וַתִּקְרָא *va-tikra*, the name of Jehovah who spake unto her, thus Thou God seeest me! She found that the eye of a merciful God had been upon her in all her wanderings and afflictions; and her words seem to intimate that she had been seeking the divine help and protection, for she says, Have I also, or have I not also looked after him that seeth me?

This last clause of the verse, is very obscure; and is rendered differently by all the versions. The general sense taken out of it, is this: that Hagar was now convinced, that God himself had appeared unto her, and was surprised to find, that notwithstanding this, she was still permitted to live; for it was generally supposed, that if God appeared to any, they must be consumed by his glories. This is frequently

A. M. 2093.
B. C. 1911. spake unto her, Thou God seest me: for she said, Have I also here, looked after him "that seeth me?"

14 Wherefore the well was called 'Beer-lahai-roi'; behold, it is "between Kadesh and Bered.

15 ¶ And 'Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, 'Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

a Ch. 31. 48.—b ch. 24. 62. & 25. 11.—c That is, the well of him that beeth and seeth me.

d Numb. 13. 26.—e Gal. 4. 22.—f ver. 11.

alluded to in the sacred writings. As the word אַחֲרָיָךְ *acharay* which we render simply *after*, in other places, signifies the *last days* or *after times*; see on Exod. xxxiii. 23. it may probably have a similar meaning here, and indeed this makes a consistent sense; *Have I here also seen the LATTER PURPOSES or DESIGNS of him who seeth me?* An exclamation, which may be at once referred to that discovery which God made in the preceding verse, of the *future state* of her descendants.

Verse 14. *Wherefore the well was called Beer-lahai-roi*] It appears from ver. 7. that Hagar had sat down by a fountain or well of water in the wilderness of Shur, at which the angel of the Lord found her; and, to commemorate the wonderful discovery which God had made of himself, she called the name of the well כְּאֵר לַחַי רֹאֵי *Beer-la-chay-roee*, "A well to the Living One who seeth me." Two things, seem implied here, 1. a dedication of the well to Him who had appeared to her; and, 2. faith in the promise: for he who is the Living One, existing in all generations, must have it ever in his power to accomplish promises which are to be fulfilled through the whole lapse of time.

Verse 15. *And Hagar bare Abram a son, &c.*] It appears, therefore, that Hagar returned at the command of the angel, believing the promise that God had made to her.

Called his son's name Ishmael.] Finding, by the account of Hagar, that God had designed that he should be so called. "Ishmael," says Ainsworth, "is the first man in the world whose name was given him of God before he was born."

In the preceding chapter we have a very detailed account of the covenant which God made with Abram, which stated that his seed should possess Canaan: and this promise, on the Divine authority, he stedfastly believed; and in simplicity of heart waited for its accomplishment. Sarai was not like minded; as she had no child herself, and was now getting old, she thought it necessary to secure the inheritance by such means as were in *her power*; she, therefore, as we have seen, gave her slave to Abram, that she might have children by her. We do not find Abram remonstrating on the subject—and why is he blamed? God had not *as yet* told him *how* he was to have an heir: the promise simply stated, *he that shall come forth out of thine own bowels shall be thine heir*, chap. xv. 4. Concubinage, under that dispensation, was perfectly lawful; therefore he could, with equal justice and innocence, when it was lawful in itself, and now urged by the *express desire of Sarai*, take Hagar to wife. And it is very likely that he might think that *his* posterity, whether by *wife* or *concubine*, as both were lawful, might be *that* intended by

the promise. It is very difficult to believe that a promise, which refers to some *natural event*, can possibly be fulfilled but through some *natural means*. And yet, what is nature, but an instrument in God's hands? What we call natural effects, are all performed by supernatural agency: for nature, that is, the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed, and can be a *cause* to no *effect*, but as it is excited by sovereign power. This is a doctrine of sound philosophy; and should be carefully considered by all, that men may see that, without an over-ruling and universally energetic Providence, no effect whatever can be brought about. But, besides these general influences of God in nature, which are all exhibited by what men call *general laws*, he chuses often to act *supernaturally*, i. e. independently of, or against, these general laws, that we may see that there is a God, who does not confine himself to *one way* of working, but *with means, without means, and even against natural means*, accomplishes the gracious purposes of his mercy in the behalf of man. Where God has promised, let him be implicitly credited, because *he cannot lie*; and let not hasty nature intermeddle with his work.

The omniscience of God is a subject on which we should often reflect; and we can never do it unfruitfully, while we connect it, as we ever should, with infinite goodness and mercy. Every thing, person, and circumstance, is under its notice; and doth not the eye of God affect his heart? The poor *slave*, the *stranger*, the *Egyptian*, suffering under the severity of her hasty, unbelieving mistress, is seen by the all-wise and merciful God. He permits her to go to the desert, provides the spring to quench her thirst, and sends the Angel of the Covenant to instruct and comfort her. How gracious is God! He permits us to get into distressing circumstances, that he may give us effectual relief, and in such a way too, that the excellence of the power may appear to be of him, and that we may learn to trust in him in all our distresses. God *delights* to do his creatures good.

In all transactions between God and man, mentioned in the sacred writings, we see one uniform agency. The great *Mediator* in all, and *through* all; God ever coming to man by him; and man having access to God through him. This *was, is, and ever will be* the economy of grace. "The Father hath sent me:—and no man cometh unto the Father but by me." God forbid that he should have cause to complain of us: "Ye will not come unto me, that ye might have life."

CHAPTER XVII.

In the ninety-ninth year of Abram's life, God again appears to him, announces his name as GOD ALMIGHTY, and commands him to walk perfectly before him, 1. Proposes to renew the covenant, 2. Abram's prostration, 3. The covenant specified, 4. Abram's name changed to ABRAHAM, and the reason given, 5. The privileges of the covenant enumerated, 6-8. The conditions of the covenant to be observed, not only by Abraham, but all his posterity, 9. Circumcision appointed as the sign or token of the covenant, 10, 11. The age at which, and the persons on whom, this was to be performed, 12, 13. The danger of neglecting this rite, 14. Sarai's name changed to SARAH, and a particular promise made to her, 15, 16. Abraham's joy at the prospect of the performance of a matter which, in the course of nature, was impossible, 17. His request for the preservation and prosperity of Ishmael, 18. The birth and blessedness of Isaac foretold, 19. Great prosperity promised to Ishmael, 20. But the covenant to be established not in his, but in Isaac's posterity, 21. Abraham, Ishmael, and all the males in the family, circumcised, 23-27.

A. M. 2107. B. C. 1897.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face : and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham ;

A. M. 2107. B. C. 1897.

a Ch. 12. 1.—b ch. 28. 3. & 35. 11. Exod. 6. 3. Deut. 10. 17.—c ch. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 26. 2 Kings 20. 3.—d Or, upright, or, sincere.—e ch. 6. 9. Deut. 18. 13. Job 1. 1. Matth. 5. 48.

f Ch. 12. 2. & 13. 16. & 22. 17.—g ver. 17.—h Rom. 4. 11, 12, 16. Gal. 3. 29.—i Heb. multitude of nations.—k Neh. 9. 7.—l That is Father of a great multitude.

NOTES ON CHAP. XVII.

Verse 1. The Lord appeared to Abram] See on ch. xv. 1. I am the Almighty God] אני אל שדי Ani El shaday, I am God all-sufficient; from שדה shadah, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually.

Walk before me] הלך לפני ה' hith-halek lepanai, set thyself to walk—be firmly purposed, thoroughly determined to obey—before me—for my eye is ever on thee, therefore ever consider that God seeth thee. Who can imagine a stronger incitement to conscientious persevering obedience?

Be thou perfect.] יהיה חכים vehayeh tamim, And thou shalt be perfections, i. e. altogether perfect; be just such as the holy God would have thee to be, as the almighty God can make thee, and live as the all-sufficient God shall support thee: for he alone who makes the soul holy, can preserve it in holiness. Our blessed Lord appears to have had these words pointedly in view, Matt. v. 48. εὐσεβὲς ὡς ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς τέλειος ἐστίν, Ye SHALL BE perfect, as your Father who is in heaven is perfect. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation; but it has also a positive part—to be made perfect—to be perfect as our Father who is in heaven is perfect—to be filled with the fulness of God—to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which

man fell: for he broke the command of God. And this is the state into which every human soul must be raised, who would dwell with God in glory; for Christ was incarnated, and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies! But some may say, "You overstrain the meaning of the term; it signifies only, be sincere; for as perfect obedience is impossible, God accepts of sincere obedience." If by sincerity the objection means good desires, and generally good purposes, with an impure heart and spotted life, then I assert, that no such thing is implied in the text, nor in the original word: but if the word sincerity be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of sine-cera, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven—Walk before me, and be SINCERE! purge out the old leaven, that ye may be a new lump unto God, and thus ye shall be perfect, as your Father who is in heaven is perfect. This is sincerity!—Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on

A. M. 2107. *for, a father of many nations have I
B. C. 1897. made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

a Rom. 4. 17.—b ch. 35. 11.—c ver. 16. ch. 35. 11. Matth. 1. 6. &c.—d Gal. 3. 17.—e ch. 26. 24. & 28. 13. Hebr. 11. 10.—f Rom. 9. 8.—g ch. 12. 7. & 18. 15. Ps. 105. 9. 11.—h Heb. of thy sojournings.

insulated texts, can never lessen, much less destroy, the merit and efficacy of the Great Atonement.

Verse 3. *And Abram fell on his face*] The eastern method of prostration was thus: the person first went down on his knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significative of great humiliation and reverence.

Verse 5. *Thy name shall be called Abraham*] Ab-ram אב רם literally signifies a high or exalted father. Ab-ra-ham אב רם חם differs from the preceding only in one letter: it has ה hé before the last radical. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned. The reason given by God for the change made in the Patriarch's name is this, for a father of many nations have I made thee—אב רם חם Ab-hamogoyim, "a father of a multitude of nations." This has led some to suppose, that אב רם חם Abraham is a contraction for אב רם חם חם Ab-rab-hamom, "the father of a great multitude."

Aben Ezra says, the name is derived from אביר רם Abir-hamon, "a powerful multitude."

Rabbi Solomon Jarchi defines the name cabalistically, and says that its numeral letters amount to two hundred and forty-eight; which says he, is the exact number of the bones in the human body! but before the ה hé was added, which stands for five, it was five short of this perfection!

Rabbi Lipman says, the ה hé being added as the fourth letter, signifies that the Messiah should come in the fourth millenary of the world!

Clariss and others think, that the ה hé, which is one of the letters of the Tetragrammaton, (or word of four letters יהוה YeHoVaH) was added for the sake of dignity, God associating the Patriarch more nearly to himself, by thus imparting to him a portion of his own name,

Having enumerated so many opinions, that of William Alabaster, in his Apparatus to the Revelation, should not be passed by. He most wisely says, that Ab-ram, or rom, signifies father of the Romans, and consequently the pope; therefore Abraham was pope the first! This is just as likely as some of the preceding etymologies.

From all these learned, as well as puerile conjectures, we may see the extreme difficulty of ascertaining the true meaning of the word, though the concordance-makers, and proper name-explainers, find no difficulty at all in the case; and

8 And I will give unto thee, and to thy seed after thee, the land

wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep,

i ch. 26. 4. & 28. 4.—k Exod. 6. 7. Lev. 26. 18. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.

pronounce on it, as readily and authoritatively, as if they had been in the Divine council when it was first imposed.

Hottinger, in his Smegma Orientale, supposes the word to be derived from the Arabic root ر ح م, rahama, which signifies to be very numerous. Hence ر ح م ab raham would signify a copious father, or father of a multitude. This makes a very good sense, and agrees well with the context. Either this etymology, or that which supposes the inserted ה hé to be an abbreviation of the word ר ח מ hamon, multitude, is the most likely to be the true one. But this last would require the word to be written, when full, אב רם חם Ab-ram-hamon.

The same difficulty occurs verse 15. on the word Sarai, ש ר א, which signifies my prince or princess; and Sarah, ש ר ח, where the whole change is made by the substitution of a ה hé for a י yod. This latter might be translated princess in general; and while the former seems to point out her government in her own family alone, the latter appears to indicate her government over the nations of which her husband is termed the father or lord; and hence the promise states, that she shall be a mother of nations, and that kings of people should spring from her.—See ver. 15, 16.

Now, as the only change in each name is made by the insertion of a single letter, and that letter, the same in both names, I cannot help concluding, that some mystery was designed by its insertion; and therefore the opinion of Clariss and some others, is not to be disregarded, which supposes that God shews he had conferred a peculiar dignity on both, by adding to their names one of the letters of his own; a name by which his eternal power and godhead are peculiarly pointed out,

From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the Lists of Explanations of the proper names in the Old and New Testaments, which he so frequently meets with, and which, from close examination, I can pronounce to be, in general, false or absurd.

Verse 7. *An everlasting covenant*] ברית עולם berith olam, See on ch. xiii. 15. Here the word olam is taken in its own proper meaning, as the words immediately following prove—to be a God unto thee, and thy seed after thee; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as

A. M. 2107. B. C. 1897. between me and you, and thy seed after thee; ^aEvery man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^ba token of the covenant betwixt me and you.

12 And ^che that is eight days old ^dshall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

^a Acts 7. 8.—^b Acts 7. 8. Rom. 4. 11.—^c Heb. a son of eight days.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul ^eshall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name

^d Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 5.—^e Exod. 4. 24.

the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences *eternal*, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here עולם *olam* appears to be used in its *accommodated* meaning, and signifies the completion of the Divine counsel in reference to a particular period or dispensation. And it is literally true, that the Israelites possessed the land of Canaan, till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word, even here, may be taken in its own *proper* meaning, that of *ever-during*, or *eternal*; because the spiritual blessings pointed out by the temporal covenant *shall have no end*. And hence it is immediately added, *I will be their God, not for a time certainly, but for ever and ever*.—See the notes on ch. xxi. 33.

Verse 10. *Every male child—shall be circumcised.*] Those who wish to invalidate the evidence of the divine origin of the Mosaic law, roundly assert, that the Israelites received the right of circumcision from the Egyptians. Their apostle in this business is Herodotus, who, Lib. ii. p. 116. Edit. Steph. 1592. says, "The Colchians, Egyptians, and Ethiopians, are the only nations in the world who have used circumcision *απ' αρχης* from the remotest period; and the Phœnicians and Syrians who inhabit Palestine, acknowledge they received this from the Egyptians." Herodotus cannot mean *Jews* by Phœnicians and Syrians: if he does, he canvicts himself of falsity; for no Jew ever did, or ever could, *acknowledge* this, with the history of Abraham in his hand. If Herodotus had written before the days of Abraham, or at least before the sojourning of the children of Israel in Egypt, and informed us that circumcision had been practised among them *απ' αρχης* from the beginning, there would then exist a possibility that the Israelites, while sojourning among them, had learned and adopted this rite. But when we know that Herodotus flourished only four hundred and eighty-four years before the Christian Era, and that Jacob and his family sojourned in Egypt more than eighteen hundred years before Christ, and that all the descendants of Abraham most conscientiously observed circumcision, and do to this day; then the presumption is, that the Egyptians received it from the Israelites, but that it was impossible the latter could have received it

from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a token*] לֶאֱמָנָה *leoth*, for a sign of spiritual things: for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly shewed in the law itself. See Deut. x. 16. See also Rom. ii. 25—29. Coloss. ii. 11. And it was a *seal* of that *righteousness*, or justification, that comes *by faith*, Rom. iv. 11. That some of the Jews had a just notion of its *spiritual* intention, is plain from many passages in the Chaldee paraphrases, and in the Jewish writers. I borrow one passage from the book *Zohar*, quoted by Ainsworth: "At what time a man is sealed with this holy seal (of circumcision) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? *By the breath of God they perish*, (Job iv. 9.) because this seal of the holy blessed God was not kept. But if he be worthy, and keep it, the Holy Ghost is not separated from him."

Verse 12. *He that is eight days old*] Because, previous to this, they were considered unclean, and might not be offered to God, Lev. xii. 2, 3. and circumcision was ever understood as a *consecration of the person to God*. Neither calf, lamb, nor kid, was offered to God till it was eight days old, for the same reason, Lev. xxii. 27.

Verse 13. *He that is born in thy house*] The son of a servant—*he that is bought with money*—a slave, on his coming into the family. According to the Jewish writers, the father was to circumcise his son, and the master the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed: if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age to discern the command of God, was obliged to do it.

Verse 14. *The uncircumcised—shall be cut off from his people*] By being cut off, some have imagined that a sudden temporal death was implied; but the simple meaning seems to be, that such should have no right to, nor share in, the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied; for it was impossible for a person who had not received the *spiritual purification*, to enter into

A. M. 2107.
B. C. 1897. Sarai, but 'Sarah shall her name be.

16 And I will bless her, 'and give thee a son also of her: yea, I will bless her, and 'she shall be a mother 'of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, 'and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

a That is, Princess.—b ch. 18. 10.—c Heb. she shall become nations.
—d ch. 35. 11. Gal. 4. 31. 1 Pet. 3. 6.

eternal glory. The spirit of this law extends to all ages, dispensations, and people—he whose heart is not purified from sin, cannot enter into the kingdom of God.—Reader, on what is thy hope of heaven founded?

Verse 15. *Thou shalt not call her name Sarai, but Sarah*]

—See on verse 5.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion, though I cannot push the parallel so far as he does, that Sarah was a type of the blessed *Virgin*. St. Paul considers her a type of the *New Testament*, and heavenly Jerusalem; and as all true believers are considered as the children of Abraham, so all faithful, holy women, are considered the daughters of Sarah, Gal. iv. 22, 24, 26. See also 1 Pet. iii. 6.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's weakness of faith, or unbelief, when they have the most positive assurance from the Spirit of God himself, that Abraham was not weak, but strong, in the faith—that he staggered not at the promise through unbelief, but gave glory to God, Rom. iv. 19, 20. It is true, the same word is used ch. xviii. 12. concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both faith and unbelief in the same way; and even pleasure and disdain have been expressed by a smile or laugh. By laughing, Abraham, undoubtedly expressed his joy at the prospect of the fulfilment of so glorious a promise: and from this very circumstance Isaac had his name. יצחק Yitschak, which we change into Isaac, signifies laughter; and it is the same word which is used in the verse before us—Abraham fell on his face—קרא יצחק ויצחק, and he laughed—and to the joy which he felt on this occasion, our Lord evidently alludes, John viii. 56. Your father Abraham REJOICED to see my day; and he saw it, and was GLAD. And to commemorate this joy, which he felt when God gave him the promise, he called his son's name Isaac.—See the note on ch. xxi. 6.

Verse 18. *O that Ishmael might live before thee!*] Abraham

19 And God said, 'Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and 'will multiply him exceedingly; 'twelve princes shall he beget, 'and I will make him a great nation.

21 But my covenant will I establish with Isaac,

e Ch. 18. 12. & 21. 6.—f ch. 18. 10. & 21. 2. Gal. 4. 28.—g ch. 16. 10.
—h ch. 25. 12, 16.—i ch. 21. 18.

finding that the covenant was to be established in another branch of his family, he felt solicitous for his son Ishmael, whom he considered as necessarily excluded; on which God delivers that most remarkable prophecy, which follows in the 20th verse, and which contains an answer to the prayer and wish of Abraham—*And as for Ishmael, I have heard thee*: so that the object of Abraham's prayer was, that his son Ishmael might be the head of a prosperous and potent people.

Verse 20. *Twelve princes shall he beget, &c.*] See the names of these twelve princes, ch. xxv. 12—16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens*, by Christian writers. They were anciently, and still continue to be, a very numerous and powerful people. "It was somewhat wonderful, and not to be foreseen by human sagacity," says Bishop Newton, "that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages! These are the only people, besides the Jews, who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other. 1. The Arabs, as well as the Jews, are descended from Abraham, and both boast of their descent from the father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived this ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally twelve patriarchs, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments to all ages, of the exactness of the divine predictions, and of the veracity of Scripture history. We may, with more confidence, believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith."—See Bp. Newton's *Second Dissertation on the Prophecies*, and see the notes on ch. xvi. 12.

Verse 21. *My covenant will I establish with Isaac*] All temporal good things are promised to Ishmael and his posterity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident, that this covenant re-

A. M. 2107.
B. C. 1897.

^a which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and ^b God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the ^c selfsame day, as God had said unto him.

^a Ch. 21. 2.—^b ch. 18. 33. & 35. 13.—^c ch. 24. 24. Josh. 5. 2—9. Acts 16. 3. Rom. 2. 25—29. & 4. 9—13. Gal. 5. 6. & 6. 15.

ferred chiefly to *spiritual* things—to the Messiah, and the salvation which should be brought to both Jews and Gentiles by his incarnation, death, and glorification.

Verse 22. *God went up from Abraham*] Ascended evidently before him, so that he had the fullest proof that it was no human being, no earthly angel, or messenger, that talked with him: and the promise of a son in the course of a single year, at this set time in the next year, ver. 21. which had every human probability against it, was to be the sure token of the truth of all that had hitherto taken place; and the proof that all that was farther promised, should be fulfilled in its due time. Was it not in nearly the same way that the Lord went up from Abraham, that Jesus Christ ascended to heaven in the presence of his disciples? Luke xxiv. 51.

Verse 23. *And Abraham took Ishmael, &c.*] Had not Abraham, his son, who was of age to judge for himself, and all the family, been fully convinced that this thing was of God, they could not have submitted to it. A rite so painful, so repugnant to every feeling of delicacy, and every way revolting to nature, could never have sprung up in the imagination of man. To this day, the Jews practise it as a divine ordinance; and all the Arabians do the same. As a distinction between *them* and *other people*, it never could have been designed, because it was a *sign* that was never to *appear*. The individual alone, knew that he bore in his flesh this sign of the covenant; and he bore it by the order of God; and he knew it was a *sign* and *seal* of spiritual blessings, and not the blessings themselves, though a proof that these blessings were promised, and that he had a *right* to them. Those who did not consider it in this spiritual reference, are by the Apostle denominated the *circision*. Phil. iii. 2. i. e. persons whose flesh was cut, but whose hearts were not purified.

The contents of this chapter may be summed up in a few propositions:

1. God, in renewing his *covenant* with Abram, makes an important *change* in his and Sarai's name; a change which should ever act as a help to their faith, that the promises by which God had bound himself should be punctually fulfilled. However difficult it may be for us to ascertain the precise import of the change then made, we may rest assured that it was perfectly understood by both; and that, as they had re-

24 And Abraham *was* ninety years old and nine, ^d when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And ^e all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

^d see ver. 1 & 17. Rom. 4. 19.—^e ch. 18. 19.

ceived this name from God, they considered it as placing them in a new relation both to their *Maker* and to their *posterity*. From what we have already seen, the change made in Abram's name is *inscrutable* to us: there is something like this Rev. ii. 17. *To him that overcometh will I give a white stone, and a NEW NAME—which no man knoweth, saving he that receiveth it.* The full import of the *change* made in a soul that enters into covenant with God through Christ, is only known to itself: a stranger intermeddled not with its joy. Hence, even men of learning, and the world at large, have considered experimental religion as enthusiasm, merely because they have not understood its nature, and have permitted themselves to be carried away by prejudices, which they have imbibed first through the means of ignorant or hypocritical pretenders to deep piety: but while they have the sacred writings before them, their prejudices and opposition to that, without which they cannot be saved, are as unprincipled as they are absurd.

2. God gives Abraham a *precept*, which should be observed not only by himself, but by all his posterity; for this was to be a permanent sign of that covenant which was to endure for ever. Though the sign is now changed from *circumcision* to *baptism*, each of them equally significant, yet the covenant is not changed in any part of its essential meaning. Faith in God, through the great Sacrifice, remission of sins, and sanctification of the heart, are required by the new covenant as well as by the old.

3. The rite of *circumcision* was *painful* and *humiliating*, to denote that *repentance*, *self-denial*, &c. are absolutely necessary to all who wish for redemption in the blood of the covenant—and *the putting away this filth of the flesh*, shewed the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right to give it in what way he pleases, and on what terms. He says to Abram and his seed—*Ye shall circumcise the flesh of your foreskin*, and he that doth not so, *shall be cut off from his people*. He says also to sinners in general—*Let the wicked forsake his way, and the unrighteous man his thoughts—Repent, and believe the Gospel—and except ye repent, ye shall perish.* These are the *terms* on which he chuses to bestow the blessings of the old and new covenants. And let it be remembered, that stretching out the hand to receive an alms, can never be considered as *meriting* the *bounty* received; neither can re-

penitance or faith *merit* salvation, although they are the conditions on which it is bestowed.

5. The *precepts* given under both covenants were accompanied with a *promise* of the *Messiah*. God well knows, that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high; and he teaches us, that, that strength must ever come through the promised seed. Hence, with the utmost propriety, we ask every blessing *through him*, in whom God is well pleased.

6. The *precept*, the *promise*, and the *rite*, were prefaced with—*I am God all-sufficient, walk before me, and be thou perfect*. God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it; hence he prescribed *circumcision* and *sacrifices* under the old law, and *baptism* and the *eucharist* under the gospel; and to render

both effectual to the end of their institution, *faith* in God was indispensably necessary.

7. Those who profess to believe in him, must not live as *they list*, but as *he pleases*. Though redeemed from the curse of the law, and from the rites and ceremonies of the *Jewish church*, they are *under the law to Christ*, and *must walk before him*—be in all things obedient to that *moral law*, which is an emanation from the righteousness of God, and of eternal obligation; and let it ever be remembered, that Christ is *the author of eternal salvation to all that obey him*. Without faith and obedience, there can be no holiness; and without holiness, none can see the Lord. Be all that God would have thee to be, and God will be to thee all that thou canst possibly require. He never gives a precept, but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee; and thou wilt then believe all things *savingly*, and do all things *well*.

CHAPTER XVIII.

The Lord appears unto Abraham in Mamre, 1. Three angels, in human appearance, come towards his tent, 2: he invites them in to wash and refresh themselves, 3—5: prepares a calf, bread, butter, and milk, for their entertainment, and himself serves them, 6—8: they promise that within a year Sarah shall have a son, 9, 10: Sarah, knowing herself and husband to be superannuated, smiles at the promise, 11, 12: one of the three, who is called the LORD or Jehovah, chides her, and asserts the sufficiency of the Divine Power to accomplish the promise, 13, 14. Sarah, through fear, denies that she had laughed or shewed signs of unbelief, 15. Abraham accompanies these divine persons on their way to Sodom, 16: and that one who is called Jehovah, informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness, 17—21. The two former proceed towards Sodom, while the latter (Jehovah) remains with Abraham, 22. Abraham intercedes for the inhabitants of those cities, intreating the Lord to spare them provided fifty righteous persons should be found in them, 23—25. The Lord grants this request, 26: he pleads for the same mercy should only forty-five be found there; which is also granted, 27, 28: he pleads the same for forty, which is also granted, 29: for thirty, with the same success, 30: for twenty, and receives the same gracious answer, 31: for ten, and the Lord assures him that should ten righteous persons be found there, he will not destroy the place, 32. Jehovah then departs, and Abraham returns to his tent, 33.

A. M. 2107.
B. C. 1897.

AND the LORD appeared unto him in the ^a plains of Mamre: and he sat in the tent door in the heat of the day:

2 ^b And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw

them, he ran to meet them from the tent door, and bowed himself toward the ground,

A. M. 2107.
B. C. 1897.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

^a Ch. 13. 18. & 14. 13.—^b Hebr. 13. 2.

^c ch. 19. 1. 1 Pet. 4. 9.

NOTES ON CHAP. XVIII.

Verse 1. *And the Lord appeared*] See on ch. xv. 1. *Sat in the tent door*] For the purpose of enjoying the refreshing air; *in the heat of the day*, when the sun had most power.

Verse 2. *Three men stood by him*] נצבים עליו *Nitsabim Alair*, were standing over against him; for if they had been standing by him, as our translation says, he needed not to have

run from the tent door to meet them. To Abraham these appeared at first as *men*; but he *entertained angels unawares*; see Heb. xiii. 2.

Verse 3. *And he said, My Lord, &c.*] The word is אדוני *adonai*, not יהוה *yehovah*, for as yet Abraham did not know the quality of his guests. For an explanation of this word see on Gen. xv. 8.

Verse 4. *Let a little water—be fetched, and wash your feet,*

A. M. 2107.
B. C. 1897. 4 Let ^a a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree :

5 And ^b I will fetch a morsel of bread, and ^c comfort ye your hearts ^d; after that, ye shall pass on : ^e for therefore ^f are ye come to your servant. And they said, So ^g do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ^h ready quickly three measures of fine meal; knead ⁱ it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and

fetched a calf tender and good, and gave ^j it unto a young man; and he hastened to dress it.

8 And ^k he took butter, and milk, and the calf which he had dressed, and set ^l it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where ^m is Sarah thy wife? and he said, Behold, ⁿ in the tent.

10 And he said, I ^o will certainly return unto thee ^p according to the time of life; and, lo, ^q Sarah thy wife shall have a son. And

^a Ch. 19. 2. & 43. 24. — ^b Judg. 6. 18. & 13. 15. — ^c Heb. stay. — ^d Judg. 19. 5. Ps. 104. 15. — ^e ch. 19. 8. & 33. 10.

^f Heb. you have passed. — ^g Heb. Hasten. — ^h ch. 19. 3. — ⁱ ch. 24. 67. — ^j ver. 14. — ^k 2 Kings 4. 16. — ^l ch. 17. 19, 21. & 21. 2. Rom. 9. 9.

§c.] In these verses we find a delightful picture of genuine and primitive hospitality. In those ancient times shoes, such as ours, were not in use; and the foot was protected only by sandals or soles, which fastened round the foot with straps. It was therefore a great refreshment, in so hot a country, to get the feet washed at the end of a day's journey; and this is the first thing that Abraham proposes. Rest yourselves under the tree—We have already heard of the oak grove of Mamre, ch. xii. 6. and this was the second requisite for the refreshment of a weary traveller, viz. rest in the shade.

Verse 5. I will fetch a morsel of bread] This was the third requisite, and is introduced in its proper order; as eating immediately after exertion of fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish, before any food is received into the stomach, as otherwise concoction is prevented, and fever in a less or greater degree produced.

For therefore are ye come] In those ancient days, every traveller conceived he had a right to refreshment when he needed it, at the first tent he met with on his journey.

So do as thou hast said.] How exceedingly simple was all this! on neither side is there any compliment, but such as a generous heart and sound sense dictate.

Verse 6. Three measures of fine meal] The Seah, סאה which is here translated measure, contained, according to Bishop Cumberland, about two gallons and a half; and Mr. Ainsworth translates the word, peck. On this circumstance the following observations of the judicious and pious Abbé Fleury cannot fail to be acceptable to the reader: Speaking of the frugality of the patriarchs, he says, "We have an instance of a splendid entertainment, in that which Abraham made for the three angels. He set a whole calf before them, new bread, but baked on the hearth, together with butter and milk." Three measures of meal were baked into bread on this occasion, which comes to more than two of our bushels, and nearly to fifty-six pounds of our weight; whence we may conclude, that men were great eaters in those days, used much exercise, were probably of a much larger stature, as well as longer lives than we. Homer (Odys. l. xiv. ver. 74, &c.) makes his

heroes great eaters. When Eumæus entertained Ulysses, he dressed two pigs for himself and his guest:

"So saying, he girded quick his tunic close,
And issuing sought the styes; thence bringing two
Of the imprisoned herd, he slaughtered both,
Singed them, and slash'd and spitted them, and placed
The whole well roasted, banquets, spits and all,
Reeking before Ulysses." COWPER.

On another occasion, a hog of five years old was slaughtered and served up for five persons:

"———His wood for fuel he prepared,
And dragging thither a well fattened brawn
Of the fifth year.—
Next piercing him, and scorching close his hair,
The joints they parted, &c." Ibid. ver. 419. COWPER.

Homer's heroes wait upon themselves in the common occasions of life: the patriarchs do the same. Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to chuse the calf from the herd, and came again to serve them standing. I will allow that he was animated on this occasion with a desire of shewing hospitality; but the lives of all the rest of the Patriarchs were similar to this.

Make cakes upon the hearth.] Or under the ashes. This mode is used in the east to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, and then cover it with the hot cinders.

Verse 10. I will certainly return] Abraham was now ninety-nine years of age, and this promise was fulfilled when he was a hundred, so that the phrase according to the time of life, must mean either a complete year, or nine months from the present time, the ordinary term of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year

A. M. 2107. Sarah heard it in the tent door, which B. C. 1897. was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is ANY THING TOO HARD FOR THE LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

a Ch. 17. 17. Rom. 4. 19. Hebr. 11. 11, 12, 19. b ch. 31. 35. c ch. 17. 17. d Luke 1. 18. e 1 Pet. 3. 6. f Jer. 32. 17. Zech. 8. 6. Matth. 3. 9. & 19. 28. Luke 1. 37. g ch. 17. 21. ver. 10. h Kings 4. 16.

16 And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way.

17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

i Rom. 15. 24. j John 6. k Pa. 25. 14. Amos 3. 7. John 15. 15. l ch. 12. 3. & 22. 18. Acts 3. 25. Gal. 3. 8. m Deut. 4. 9, 10. & 6. 7. Josh. 24. 15. Ephes. 6. 4. n ch. 4. 10. & 19. 13. Jam. 5. 4.

of his age; and Isaac was born when he was in his hundredth year.

Verse 11. It ceased to be with Sarah after the manner of women.] And consequently, naturally speaking, conception could not take place; therefore if she have a son, it must be in a supernatural or miraculous way.

Verse 12. Sarah laughed] Partly through pleasure at the bare idea of the possibility of the thing; and partly from a conviction that it was extremely improbable. She appears to have been in the same spirit, and to have had the same feelings of those who, unexpectedly hearing of something of great consequence to themselves, smile, and say, the news is too good to be true; see ch. xxi. 6. There is a case very similar to this mentioned, Psal. cxxvi. 1, 2. On Abraham's laughing when the promise was made to him, see the note on ch. xvii. 17.

Verse 13. And the LORD (Jehovah) said, &c.] So it appears that one of those three persons was Jehovah; and as this name is never given to any created being, consequently the ever blessed God is intended; and as He was never seen in any bodily shape, consequently the great angel of the covenant, Jesus Christ, must be intended; see on ch. xvi. 7.

Verse 14. Is any thing too hard for the Lord? חַיִּילָא מִיְהוָה הַיִּיפָלֵי מַעְיָהוּא דַבָּרַי חַיִּילָא מִיְהוָה הַיִּיפָלֵי מַעְיָהוּא דַבָּרַי Hayippalé meyhovah dabar, shall a word (or thing) be wonderful from the Lord? i. e. can any thing be too great a miracle for him to effect? The Septuagint translate the passage, Μη αδυνατου παρα το θου εμα; which St. Luke adopts almost literatim, only making it an affirmative position instead of a question, ουκ αδυνατου παρα το θου των εμα. And which we translate, With God nothing shall be impossible; Luke i. 37. Many copies of the Septuagint insert the word παρ before εμα, as in St. Luke, but it makes little difference in the sense. It was to correct Sarah's unbelief, and to strengthen her faith, that God spoke these most important

word; words which state, that where human wisdom, prudence, and energy fail; and where nature herself ceases to be an agent through lack of energy to act, or laws to direct and regulate energy—there also, God has full sway—and by his own omnific power, works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well without as with means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity there was neither means nor being. He spake, and it was done: He commanded, and it stood fast. How great and wonderful is God!

Verse 16. Abraham went with them to bring them on the way.] This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist; and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

Verse 17. Shall I hide from Abraham] That is, I will not hide. A common mode of speech in scripture; a question asked, when an affirmative is designed. Do men gather grapes off thorns? Men do not gather grapes off thorns, &c.

Verse 18. Shall surely become a great and mighty nation] The revelation that I make to him shall be preserved among his posterity; and the exact fulfilment of my promises, made so long before, shall lead them to believe in my name, and trust in my goodness.

Verse 19. And they shall keep the way of the Lord] The true religion—God's way: that in which God walks himself, and in which, of course, his followers walk also—to do justice and judgment—not only to preserve the truth in their creed, but maintain it in their practice. For an explanation of these words, see on Levit. xxvi. 15.

Verse 20. Because the cry of Sodom and Gomorrah] See the notes on ch. xiii. 13.

A. M. 2107.
B. C. 1897.

21 'I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, 'I will know.

22 And the men turned their faces from thence, 'and went toward Sodom: but Abraham 'stood yet before the LORD.

23 ¶ And Abraham 'drew near, and said, 'Wilt thou also destroy the righteous with the wicked?

24 ' Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and 'that the righteous should be as the wicked, that be far from thee: 'Shall not the judge of all the earth do right?

26 And the LORD said, 'If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, 'Behold now, I have taken upon me to speak unto the LORD, which am ^m but dust and ashes:

α Ch. 11. 5. Exod. 3. 8.—b Deut. 8. 2. & 13. 3. Joah. 22. 22. Luke 16. 15. 2 Cor. 11. 11.—c ch. 19. 1.—d ver. 1.—e Hebr. 10. 22.—f Numb. 16. 22. 2 Sam. 24. 17.—g Jer. 5. 1.—h Job 8. 20. Isai. 3. 10, 11.—

Verse 21. *I will go down now, &c.*] A lesson to magistrates, teaching them not to judge according to report, but accurately to inquire into the facts themselves.

Verse 22. *And the men turned their faces*] That is, the two angels who accompanied Jehovah, were now sent towards Sodom; while the third, who is called the LORD or *Jehovah*, remained with Abraham, for the purpose of teaching him the great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou destroy the righteous with the wicked?*] A form of speech similar to that in ver. 17. An invariable principle of justice, that the righteous shall not be punished for the crimes of the impious. And this Abraham lays down as the *foundation* of his supplications. Who can pray with any hope of success, who cannot assign a *reason* to God and his *conscience* for the petitions he offers? The great sacrifice offered by Christ, is an infinite reason why a penitent sinner should expect to find the mercy for which he pleads.

Verse 25. *Shall not the judge of all the earth do right?*] God alone is the judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being, or his representative.

Verse 27. *Which am but dust and ashes:*] אֲנִי עָפָר וְעָפָר, words very similar in sound, as they refer to matters which so much resemble each other. *Dust*, the lightest particles of earth. *Ashes*, the residuum of consumed substances. By

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, "Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. 'And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

i Job 8. 3. & 34. 17. Ps. 58. 11. & 94. 2. Rom. 3. 6.—k Jer. 5. 1. Ezek. 22. 30.—l Luke 18. 1.—m ch. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47, 48. Cor. 5. 1.—n Judges 6. 39.—o James 5. 16.

these expressions, he shews how deeply his soul was humbled in the presence of God. He who has *high* thoughts of himself, must have *low* thoughts of the dignity of the divine nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure TEN shall be found there*] Knowing that in the family of his nephew the true religion was professed and practised, he could not suppose there could be less than ten righteous persons in the city, he did not think it necessary to urge his supplication farther; he therefore left off his intreaties, and the Lord departed from him. It is highly worthy of observation, that while he continued to pray, the presence of God was continued; and when Abraham ended, *the glory of the Lord was lifted up*, as the Targum expresses it.

This chapter, though containing only the preliminaries to the awful catastrophe detailed in the next, affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy not only of our most serious regard, but also of our *imitation*. He sat in the door of his tent in the heat of the day, not only to enjoy the current of refreshing air, but that if he saw any weary and exhausted travellers, he might invite them to rest and refresh themselves. Hospitality is ever becoming in one human being towards another: for every destitute man is a

brother in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, *What ye would that men should do unto you, do even so unto them.* From this conduct of Abraham a divine precept is formed, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.* Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy, is given unto God, and is sure to meet with his approbation, and a suitable reward. While Abraham entertained his guests, God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though, naturally speaking, past child-bearing, shall have a son: natural obstacles cannot hinder the purpose of God: nature is his instrument, and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will, in any way he may chuse to direct. It is always difficult to credit God's promises when they relate to supernatural things; and still more so, when they have for their object, events that are contrary to the course of nature: but, as nothing is too hard for God; so, all things are possible to him that believeth. It is that faith alone, which is of the operation of God's spirit, that is capable of crediting supernatural things: he who does not pray to be enabled to believe, and if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God; and God reposes much confidence in Abraham. He knows that God is faithful and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, ver. 19. No man lives unto himself; and God gives us neither spiritual nor temporal blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the way of God, should carefully instruct his household in that way: and he who is the father of a family, should pray to God to teach him, that he may teach his household. His ignorance of God and salvation can be no excuse for his neglecting his family—

it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous—the measure of their iniquity was full, and God determined to destroy them. Judgment is God's strange work, but though rarely done, it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, were alike in the eye of God. And these judgments must be dispensed in such a way, as to shew, they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God, loves his neighbour also; and he who loves his neighbour, will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls; and plead, if not in arrest, yet in mitigation of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions. These are the offspring of God's own love in the heart of his servant.

6. How true is that word—The energetic faithful prayer of a righteous man availeth much. Abraham, draws near to God by affection and faith; and, in the most devout and humble manner, makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to shew mercy, till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives! Faith in the Lord Jesus endues prayer with a species of omnipotence—whatsoever a man asks of the Father in his name, he will do it. Prayer has been termed the gate of heaven; but, without faith, that gate cannot be opened. He who prays as he should, and believes as he ought, shall have the fulness of the blessing of the gospel of peace.

CHAPTER XIX.

The two angels, mentioned in the preceding chapter, come in the evening to Sodom, 1. Lot, who was sitting at the gate, invites them to enter his house, take some refreshment, and tarry all night; which they at first refuse, 2: but, on being pressingly solicited, they at last comply, 3. The abominable conduct of the men of Sodom, 4, 5. Lot's deep concern for the honour and safety of his guests, which leads him to make a most exceptionable proposal to those wicked men, 6—8. The violent proceedings of the Sodomites, 9. Lot rescued from their barbarity by the angels, who smite them with blindness, 10, 11. They exhort Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18—20. He is permitted to escape to Zoar, 21—23. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24, 25. Lot's wife looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the desolation of those iniquitous cities, 27—29. Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave, 30. The strange conduct of his daughters, and his unhappy deception, 30—36. Moab and Ammon born, from whom sprang the Moabites and Ammonites, 37, 38.

A. M. 2107.
B. C. 1897.

AND there ^a came two angels to Sodom at even; and Lot sat in the gate of Sodom: and ^b Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, ^c turn in, I pray you, into your servant's house, and tarry all night, and ^d wash your feet, and ye shall rise up early, and go on your ways. And they said, ^e Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; ^f and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^g And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^h bring them out unto us, that we ⁱ may know them.

^a Ch. 18. 22.—^b ch. 18. 1, &c.—^c Hebr. 13. 2.—^d ch. 18. 4.—^e See Luke 24. 28.—^f ch. 18. 8.—^g Isai. 3. 9.—^h Judges 19. 22.

NOTES ON CHAP. XIX.

Verse 1. *Two angels*] The two referred to chap. xviii. ver. 22.

Sat in the gate] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business.

Bowed himself] Not through religious reverence, for he did not know the quality of his guests; but through the customary form of civility. See on verses 3—5. of the preceding chapter.

Verse 2. *Nay, but we will abide in the street*] Instead of *la*, nay, some MSS. have *lo*, to him. "And they said *unto him*, for we lodge in the street;" where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being, to conceal his person from the knowledge of the disciples going to Emaus, made as though he would go further; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.

Verse 5. *Where are the men which came to thee? &c.*] This account justifies the character given of this depraved peo-

6 And ^j Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly:

8 ^k Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; ^l for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* ^m came in to sojourn, ⁿ and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men ^o that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

^j Ch. 4. 1. Rom. 1. 24, 27. Jude 7.—^k Judges 19. 23.—^l See Judges 19. 24.—^m See ch. 18. 5.—ⁿ 2 Pet. 2. 7, 8.—^o Exod. 2. 14.—^p Wisd. 19. 17. See 2 Kings 6. 18. Acts 13. 11.

ple in the preceding chapter, ver. 20. and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described: in the sacred text it is sufficiently marked; and the iniquity which, from these most abominable wretches, has been called *Sodomy*, is punished in our country with *death*.

Verse 8. *Behold now I have two daughters*] Nothing but that sacred light in which the rites of hospitality were regarded among the Eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light, the rights of hospitality are still regarded in Asiatic countries: and on these high notions only, the influence of which an Asiatic mind alone can properly appreciate, Lot's conduct on this occasion can be at all excused.

Verse 9. *And he will needs be a judge*] So *his sitting in the gate*, is no proof of his being there in a *magisterial* capacity, as some have supposed.

Verse 11. *And they smote the men with blindness*] This has been understood two ways; 1. The angels by the power which God had given them, deprived these wicked men of a proper and regular use of their sight, so as either totally to deprive them of it, or render it so confused, that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place, that they could not find Lot's

A. M. 2107.
B. C. 1897.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^a bring them out of this place:

13 For we will destroy this place, because the ^a cry of them is waxen great before the face of the LORD; and ^a the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, ^a which married his daughters, and said, ^c Up, get you out of this place; for the LORD will destroy this city. ^d But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, ^e Arise, take thy wife, and thy two daughters, which ^b are here; lest thou be consumed in the ^e iniquity of the city.

16 And ^f while he lingered, the men laid hold upon his hand, and upon the hand of his wife,

^a Ch. 7. 1. ^b Pet. 2. 7, 9. — ^c Job. 18. 20. — ^d 1 Chron. 21. 15. — ^e Matt. 1. 18. — ^f Numb. 16. 21, 45. — ^g Exod. 9. 21. Luke 17. 28. & 24. 11. ^g Numb. 16. 24, 26. Rev. 18. 4. — ^h Heb. are found. — ⁱ Or, punishment.

door. The author of the book of *Wisdom* was evidently of this latter opinion: for he says, they were compassed about with horrible great darkness, chap. xix. 17. See a similar case, of Elijah and the Syrians, 2 Kings vi. 18, &c.

Verse 12. *Hast thou here any besides? son-in-law*] Here there appears to be but *one* meant, as the word חתן *chatan* is in the singular number: but in ver. 14. the word is plural, חתני *chatanav*, his sons-in-law. There were only *two* in number; as we do not hear that Lot had more than two daughters: and these seem not to have been *actually* married to those daughters, but only *betrothed*, as is evident from what Lot says, ver. 8. for they had *not known man*, but were the spouses *elect* of those who are here called his sons-in-law. But though these might be reputed as a part of Lot's family, and entitled on this account to God's protection; yet it is sufficiently plain that they did not escape the perdition of these wicked men; and the reason is given ver. 14. they received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, (notwithstanding the sincerely offered grace) in the perdition that fell on this ungodly city.

Verse 16. *While he lingered*] Probably in affectionate, though useless entreaties to prevail on the remaining parts of his family to escape from the destruction that was now descending, *laid hold upon his hand*; pulled them away by mere force, *the Lord being merciful*; else they had been left to perish in their *lingering*, as the others were in their *gainsaying*.

Verse 17. *When they had brought them forth, &c.*] Every word here is emphatic, *escape for thy LIFE*; thou art in the

and upon the hand of his two daughters; ^a the LORD being merciful unto him; ^b and they brought him forth and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, ^c Escape for thy life; ^d look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, ^e not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is it not a little one?*) and my soul shall live.

21 And he said unto him, See ^f I have accepted ^g thee concerning this thing also, that I

^k Wisd. 10. 6. — ^l Luke 18. 13. Rom. 9. 15, 16. — ^m Ps. 34. 22. — ⁿ 1 Kings 19. 3. — ^o ver. 26. Matt. 24. 16, 17, 18. Luke 9. 62. Phil. 3. 13, 24. ^p Acts 10. 14. — ^q Job 42. 8, 9. Ps. 145. 19. — ^r Heb. thy face.

most imminent danger of perishing; thy *life* and thy *soul* are both at stake. *Look not behind thee*] Thou hast but barely time enough to escape from the judgment that is now descending; no lingering, or thou art lost! *one look back* may prove fatal to thee, and God commands thee to avoid it. *Neither stay thou in all the plain*, because God will destroy that as well as the city: *escape to the mountain*; on which these judgments shall not light; and which God has appointed thee for a place of refuge; *lest thou be consumed*. It is *not* an ordinary judgment that is coming; a fire from heaven shall burn up the cities, the plain, and all that remain in the cities and in the plains. Both the *beginning* and *end* of this exhortation are addressed to his *personal feelings*. "Skin for skin, yea, all that a man hath will he give for his life:" and *self preservation is the first law of nature*, to which every other consideration is minor and unimportant.

Verse 19. *I cannot escape to the mountain*] He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider, that God could give no command to his creatures, that it would be impossible for them to fulfil; but the hurry and perturbation of his mind, will at once account for and excuse this gross oversight.

Verse 20. *It is a little one*] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a *little one*, that his request might be the more readily granted. Or, he might suppose, that being a *little city*, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment, which was probably the case.

Verse 21. *See, I have accepted thee*] How prevalent is

A. M. 2107. will not overthrow this city, for the
B. C. 1897. which thou hast spoken.

22 Haste thee, escape thither; for^a I cannot do any thing till thou be come thither. Therefore^b the name of the city was called^c Zoar.

23 The sun was^d risen upon the earth when Lot entered into Zoar.

^a See ch. 32. 25, 26. Exod. 32. 10. Deut. 9. 14. Mark 6. 5. — ^b ch. 13. 10. & 14. 2. — ^c That is, *little*. ver. 20. — ^d Heb. *gone forth*

prayer with God! Far from refusing to deny a reasonable petition, he shews himself as if under embarrassment to deny any.

Verse 22. *I cannot do any thing till thou be come thither.*] So these heavenly messengers had the strictest commission to take care of Lot and his family; and even the purposes of divine justice could not be accomplished on the rebellious, till this righteous man and his family had escaped from the place. A proof of Abraham's assertion; *the judge of all the earth will do right. The name of that city was called Zoar*, זֹאֵר *tsôar*, LITTLE; its former name being *Bela*.

Verse 24. *The Lord rained—brimstone and fire from the Lord*] As all judgment is committed to the Son of God, many of the primitive fathers, and several modern divines, have supposed that the words יְהוָה *ya-yehovah*, and כָּסַף יְהוָה *me-et Yehovah*, imply, *Jehovah the Son*, raining brimstone and fire from *Jehovah the Father*: and that this place affords no mean proof of the proper divinity of our blessed Redeemer. It may be so: but though the point is sufficiently established elsewhere, it does not appear to me to be *plainly* indicated here. And it is always better on a subject of this kind, not to have recourse to *proofs*, which require *proofs* to confirm them. It must, however, be granted, that *two persons*, mentioned as *Jehovah*, in one verse, is both a strange and curious circumstance: and it will appear more remarkable when we consider that the person called *Jehovah*, who conversed with Abraham, see chap. xviii. and sent those two angels to bring Lot and his family out of this devoted place; and seems himself after he left off talking with Abraham, to have ascended to heaven, ver. 33. does not any more appear on this occasion till we hear that *JEHOVAH rained upon Sodom and Gomorrah brimstone and fire from JEHOVAH out of heaven*. This certainly gives a full countenance to the opinion referred to above; though still it may fall short of positive proof.

Brimstone and fire] The word גַּפְרִית *gaphrith*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagitious criminals, in Deut. xxix. 23. Job xviii. 15. Psal. xi. 6. Isa. xxxiv. 9. Ezek. xxxviii. 22. And as *Hell*, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners; hence brimstone and fire are used in scripture to signify the torments in that place of punishment. See Isa. xxx. 33. Rev. xiv. 10. xix. 20. xx. 10. xxi. 8. We may safely suppose, that it was quite pos-

24 ¶ Then^a the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind

^a Deut. 29. 23. Isa. 13. 19. Jer. 49. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7. — ^b ch. 14. 3. Pa. 107. 34.

sible that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which by the action of *fire*, or the *electric fluid*, would be immediately ignited, and so consume the cities. And as we have already seen that the plains about Sodom and Gomorrah abounded with *asphaltus* or *bitumen* pits, see chap. xiv. 10. that what is particularly meant here in reference to the plain, is the setting fire to this vast store of inflammable matter by the agency of lightning, or the electric fluid; and this, in the most natural and literal manner, accounts for the whole plain being burnt up; as that plain abounded with this bituminous substance: and thus we find *three* agents employed in the total ruin of those cities, and all the circumjacent plain: 1. Innumerable *nitrous particles* precipitated from the atmosphere. 2. The vast quantity of *asphaltus* or *bitumen* which abounded in that country; and, 3. *Lightning*, or the electric spark which ignited the *nitre* and *bitumen*, and thus consumed both the cities and the plain or *champaign* country in which they were situated.

Verse 25. *And he overthrew those cities and all the plain*] This forms what is called the lake *Asphaltites*, *Dead Sea*, or *Salt Sea*; which, according to the most authentic accounts, is about 70 miles in length, and 18 in breadth.

The most strange and incredible tales are told by many of the ancients, and by many of the moderns, concerning the *place* where these cities stood. Common fame says, that the waters of this sea are so *thick*, that a stone will not sink in them; so *tough* and *clammy*, that the most boisterous wind cannot ruffle them; so *deadly*, that no fish can live in them; and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia which proceeds from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees, they bear a most beautiful fruit, but when you come to open it, you find nothing but *ashes*! and that the place was burning long after the apostles' times. These, and all similar tales may be safely pronounced great exaggerations of facts, or fictions of ignorant, stupid, and superstitious monks, or impositions of unprincipled travellers, who knowing that the common people are delighted with the *marvellous*, have stuffed their narratives with such accounts, merely to procure a better sale for their works.

The truth is, the waters are exceedingly salt, far beyond the usual saltness of the sea; and hence it is called the *Salt Sea*. In consequence of this circumstance, bodies will float in it, that would sink in common salt water; and probably it is on this account, that few fish can live in it. But the monks of

A. M. 2107. him, and she became a pillar of
B. C. 1897. salt.

27 ¶ And Abraham gat up early in the morn-

ing, to the place where he stood before the LORD. A. M. 2107.
B. C. 1897.

28 And he looked toward Sodom and Go-

a ver. 17. Nam. 16. 38. Prov. 14. 14. 1 Wied. 10. 7. Luke 17. 32. Heb. 10. 38.

b Ps. 5. 3.—c ch. 18. 22. Ezek. 16. 49, 50. Hab. 2. 1. Heb. 2. 1.

St. Saba, affirmed to Dr. Shaw, *that they had seen fish caught in it*; and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fetid odour which does not appear to have any thing poisonous in it. Dr. Poccoke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water he says is *very clear*, and having brought away a bottle of it, he "had it *analyzed*, and found it to contain no substances besides *salt* and a *little alum*." As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the external air, burst at once with *great smoke* and *noise*, like the *pulvis fulminans* of the chemists, and disperse themselves in a thousand pieces. But this only happens near the shore; for, in greater depths, the eruptions are supposed to discover themselves in such *columns of smoke*, as are now and then observed to arise from the lake. And perhaps, to such eruptions as these, we may attribute that variety of *pits* and *hollows*, not unlike the traces of many of our ancient lime-kilns, which are found in the neighbourhood of this lake. The *bitumen* is, in all probability, accompanied from the bottom with *sulphur*, as both of them are found promiscuously upon the shore; and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a fetid smell."

For several curious particulars on this subject, See Dr. Poccoke's Travels, vol. ii. part i. chap. 9. and Dr. Shaw's Travels, 4to. edit. p. 346, &c.

Verse 26. *She became a pillar of salt*] The vast variety of opinions both ancient and modern on the crime of Lot's wife, her change, and the manner in which that change was effected, are in many cases as unsatisfactory as they are ridiculous. On this point the sacred scripture says little. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; *she looked back from behind him*, Lot, her husband, *and she became a pillar of salt*. This is all the information the inspired historian has thought proper to give us on this subject: it is true, the account is short, but commentators and critics have made it long enough by their laborious glosses. The opinions which are the most probable are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire,

resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain, and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." On these opinions it may be only necessary to state, that the two first understand the text *literally*; and that the last considers it *metaphorically*. That God might in a moment convert this disobedient woman into a *pillar* or *mass of salt*, or any other substance, there can be no doubt. Or that by continuing in the plain, till the brimstone and fire descended from heaven, she might be *struck dead with lightning*, and *indurated* or *petrified* on the spot, is as possible. And that the account of her becoming a *pillar of salt*, may be designed to be understood *metaphorically*, is also highly probable. It is certain, that *salt* is frequently used in the scriptures as an emblem of *incorruption*, *durability*, &c. Hence a *covenant of salt*, Num. xviii. 19, is a *perpetual covenant*, one that is ever to be in full force, and never broken; on this ground, a *pillar of salt* may signify no more in this case, than an *everlasting monument* against criminal curiosity, unbelief, and disobedience.

Could we depend upon the various accounts given by different persons who pretend to have seen the wife of Lot, standing in her complete human form, with all her *distinctive marks about her*, the difficulty would be at an end. But we cannot depend on these accounts; they are discordant, improbable, ridiculous, and often grossly absurd; some profess to have seen her as a *heap of salt*, others as a *rock of salt*, others as a *complete human being*, as to shape, proportion of parts, &c. &c. but only petrified. This human form, according to others, has still resident in it, a continual miraculous energy; break off a finger, a toe, an arm, &c. it is immediately *reproduced*; so that though multitudes of curious persons have gone to see this woman, and every one has brought away a part of her, yet still she is found by the next comer, a complete human form! To crown this absurd description, the author of the poem *De Sodoma*, usually attributed to Tertullian, and annexed to his works, represents her as yet *instinct with a portion of animal life, which is unequivocally designated by certain signs which every month produces*. I shall transcribe the whole passage and refer to my author; and as I have given above the *sense* of the whole, my readers must excuse me from giving a more literal translation,

..... et simul illic
In *fragilem* mutata *salem*, stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpora servans.
Durat adhuc etenim nuda statione sub æthram,
Nec *pluviiis dilapso sitis*, nec *diruta ventis*.
Quinetiam, si quis mutilaverit advena formam,
Protinus ex sese suggestu vulnera complet.

A. M. cir. 2107.
B. C. cir. 1897.

morrah, and toward all the land of the plain, and beheld, and, lo, ^a the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God ^b remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt,

a 2 Pet. 2. 7. Rev. 18. 9.—b ch. 8. 1. & 18. 23. Hos. 11. 8.

Dicitur & vivens alio sub corpore *sexus*
Munificos solito dispingere *sanguine menses*.

VERTULLIANI Opera. vol. ii. p. 731. Edit. OBERTHUR.

The sentiment in the last lines is supported by Irenæus, who assures us, that though still remaining as a *pillar of salt*, this statue in form, and other *natural accidents*, exhibits decisive proofs of its original—*Jam non caro corruptibilis, sed statua calis semper manens, &* per naturalia, ea quæ sunt consuetudinibus hominis ostendens, Lib. iv. c. 51. To complete this absurdity, this father makes her an emblem of the true Church; which, though she suffers much, and often loses whole members, yet preserves the *pillar of salt*, that is, *the foundation of the true faith, &c.*

Josephus says, that this pillar was standing in his time, and that himself had seen it—*ως στήλην αλάου μετεβαλίν. ισορροπία δ' αυτου ειτι γαρ και νυν διακειται.* Ant. lib. I. c. xi. 3, 4.

St. Clement, in his 1st *Ep. to the Corinthians*, ch. ii. follows Josephus, and asserts, that Lot's wife was remaining, even in that time, as a pillar of salt.

Authors of respectability and credit, who have since travelled into the Holy Land, and made it *their business* to inquire into this subject in the most particular and careful manner, have not been able to meet with *any remains of this pillar*; and all accounts begin now to be confounded in the pretty general concession both of Jews and Gentiles, that either the statue does not now remain, or that some of the heaps of salt or blocks of salt rock, which are to be met with in the vicinity of the Dead Sea, may be the remains of Lot's wife! All speculations on this subject are perfectly idle; and if the general prejudice in favour of the *continued existence* of this monument of God's justice had not been very strong, I should not have deemed myself justified in entering so much at length into the subject. Those who profess to have seen it, have in general, sufficiently invalidated their own testimony, by the monstrous absurdities with which they have encumbered their relations. Had Lot's wife been changed in the way that many have supposed, and still preserved somewhere in the neighbourhood of the Dead Sea, surely we might expect some account of it, in after parts of the Scripture history. But it is never more mentioned in the Bible; and occurs no where in the New Testament, but in the simple reference of our Lord to the *judgment itself*, as a warning to the disobedient and the backsliding, Luke xvii. 32. *Remember Lot's Wife!*

A. M. cir. 2107.
B. C. cir. 1897.

30 ¶ And Lot went up out of Zoar, and ^c dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firstborn said unto the younger, Our father ^d is old, and *there* is not a man in the earth ^e to come in unto us after the manner of all the earth:

c Ver. 17. 19.—d ch. 16. 2, 4. ch. 38. 8, 9. Deut. 25. 5.

Verse 27. *Abraham gat up early in the morning*] Anxious to know what was the effect of the prayers, which he had offered to God the preceding day, what must have been his astonishment, when he found that all these cities, with the plain which resembled the garden of the Lord, ch. xiii. 10. burnt up, and the smoke ascending like the *smoke of a furnace*, and was thereby assured that even God himself could not discover *ten righteous persons* in four whole cities!

Verse 29. *God remembered Abraham*] Though he did not descend lower than *ten righteous persons*, (see ch. xviii. 32.) yet the Lord had respect to the spirit of his petitions, and spared all those which could be called *righteous*; and, for Abraham's sake, offered salvation to all the family of Lot, though neither his sons-in-law elect, nor his own wife, ultimately profited by it. The former ridiculed the warning; and the latter, though led out by the hands of the angel, yet, by breaking the command of God, perished with the other gainsayers.

Verse 30. *Lot went up out of Zoar*] From seeing the universal desolation that had fallen upon the land, and that the fire was still continuing its depredations, *he feared to dwell in Zoar*, lest that also should be consumed; and then went to those very mountains, to which God had ordered him at first, to make his escape. Foolish man is ever preferring his own wisdom to that of his Maker. It was wrong at first not to betake himself to the mountain: it was wrong in the next place, to go to it, when God had given him the assurance that *Zoar* should be spared for his sake. Both these cases argue a strange want of faith, both in the truth and providence of God. Had he still dwelt at Zoar, the shameful transaction afterwards recorded, had, in all probability, not taken place.

Verse 31. *Our father is old*—and consequently not likely to re-marry—*and there is not a man in the earth*] None left, according to their opinion, in all *the land* of Canaan, of *their own family and kindred*; and they might think it unlawful to match with others, such as the inhabitants of Zoar, whom they knew were devoted to destruction as well as those of Sodom and Gomorrah, and were only saved at the earnest request of their father: and probably, while they lived among them, they found them ripe enough for destruction, and therefore would have thought it both dangerous and criminal to have formed any matrimonial connexions with them.

A. M. cir. 2107.
B. C. cir. 1897.

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also: and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine

a Ch. 9. 21. Prov. 23. 31—33. Mark 12. 19.—b Lev. 12. 6, 7. Hab. 2. 15, 16.

Verse 32. *Come, let us make our father drink wine*] On their flight from Zour, it is probable they had brought with them certain provisions to serve them for the time being, and the wine here mentioned among the rest.

After considering all that has been said to criminate both Lot and his daughters in this business, I cannot help thinking, that the transaction itself will bear a more favourable construction than that which has been generally put on it.—1. It does not appear that it was through any base or sensual desire that the daughters of Lot wished to deceive their father. 2. They might have thought, that it would have been criminal to have married into any other family; and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed, that there was no other way left to preserve the family, and consequently, that righteousness, for which it had been remarkable, but the way which they now took. 4. They appear to have supposed, that their father would not come into the measure, because he would have considered it as profane; yet, judging the measure to be expedient and necessary, they endeavour to sanctify the improper means used, by the goodness of the end at which they aimed: a doctrine which, though resorted to by many, should be reprobated by all. Acting on this bad principle, they caused their father to drink wine.

Verse 33. *And he perceived not when she lay down, nor when, &c.*] That is, he did not perceive the time she came to his bed, nor the time she quitted it; consequently did not know who it was that had lain with him. In this transaction Lot appears to me to be in many respects excusable. 1. He had no accurate knowledge of what took place either on the first or second night; therefore he cannot be supposed to have been drawn away by his own lust, and enticed. That he must have been sensible that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which it is reasonable to suppose he might have brought from Zour. 2. It is very likely that he was deceived in the wine, as well as in the consequences: either he knew not the strength of

that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

A. M. cir. 2107.
B. C. cir. 1897.

A. M. cir. 2108.
B. C. cir. 1896.

c Num. 22. 36. Deut. 2. 9. 2 Sam. 8. 2. 2 Kin. 8. 4—27.—d Deut. 2. 19. Judg. 10. 6—18.

wine, or wine of a superior power had been given to him on this occasion. As he had in general followed the simple pastoral life, it is not to be wondered at, if he did not know the intoxicating power of wine; and being an old man, and unused to it, a small portion would be sufficient to overcome him; sound sleep would soon, at his time of life, be the effect of taking the liquor to which he was unaccustomed, and cause him to forget the effects of his intoxication. Except in this case, his moral conduct stands unblemished in the sacred writings; and as the whole transaction, especially as it relates to him, is capable of an interpretation not wholly injurious to his piety, both reason and religion conjoin to recommend that explanation. As to his daughters, let their ignorance of the real state of the case plead for them, as far as that can go: and let it be remembered, that their sin was of that very peculiar nature, as never to be capable of becoming a precedent. For it is scarcely possible, that any shall ever be able to plead similar circumstances in vindication of a similar line of conduct.

Verse 37. *Called his name Moab*] This name is generally interpreted of the father; or, according to Calmet, מואב, Moab, the waters of the father.

Verse 38. *Ben-ammi*] בני אמי Ben-ammi, the son of my people. Both these names seem to justify the view taken of this subject above, viz. that it was merely to preserve the family that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to repeat it; which, had it been done for any other purpose, they certainly would not have failed to do. On this subject Origen, in his Fifth Homily on Genesis, has these remarkable words: *Ubi hic libidinis culpa, ubi incesti criminis arguitur? Quomodo dabitur in vitio quod non iteratur in facto? Veror proloqui quod sentio, veror, inquam, ne castior fuerit verum incostus, quam pudicitia multarum.*—“Where, in all this transaction, can the crime of lust or of incest be proved? How can this be proved to be a vice, where the fact was never repeated? I am afraid to speak my whole mind on the subject, lest the incest of these should appear more laudable, than the chastity of multitudes.”

The generation which proceeded from this incestuous connexion, whatever may be said in behalf of the transaction, (its peculiar circumstances being considered) was certainly a *bad one*. The *Moabites* soon fell from the faith of God, and became *idolaters*, the people of *Chemosh*, and of *Baal-peor*, Num. xxi. 29. xxv. 1—3. and were enemies to the children of Abraham. See Num. xxii. Judg. iii. 14, &c. And the *Ammonites*, who dwelt near to the Moabites, united with them in *idolatry*, and were also enemies to Israel. See Judg. xi. 4, 24. Deut. xxiii. 3, 4. As both these people made afterwards a considerable figure in the Sacred History, the impartial, inspired writer, takes care to introduce, at this early period, an account of their *origin*. See what has been said on the case of Noah's drunkenness, Gen. ix. 20, &c.

This is an awful history; and the circumstances detailed in it, are as distressing to piety as to humanity. It may, however, be profitable to review the particulars.

1. From the commencement of the chapter, we find that the example and precepts of Abraham, had not been lost on his nephew Lot. He also, like his uncle, watches for opportunities to call in the weary traveller. *This*, Abraham had taught his household; and we see the effect of this blessed teaching. Lot was both *hospitable* and *pious*, though living in the midst of a crooked and perverse race. It must be granted, that from several circumstances in his history, he appears to have been a *weak* man; but his weakness was such, as was not inconsistent with general uprightness and sincerity. He and his family, were not forgetful to entertain strangers; and they alone were free from the pollutions of this accursed people. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he will crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying—"Oh, we cannot give them

grace!" No, *you* cannot; but you can afford them the *means* of grace. *This* is *your* work; *that* is the Lord's. If through your neglect of *precept* and *example*, they perish, what an awful account must you give to the Judge of quick and dead!—It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry were both to fail, yet, if parents would but be faithful to their trust, pure religion could not fail to be handed down to posterity, both in its form and in its power.

2. We have already heard of the wickedness of the inhabitants of the cities of the plain—the cup of their iniquity was full—their sin was of no common magnitude, and what a terrible judgment fell upon them! Brimstone and fire are rained down from heaven upon these *traders in iniquity*; and what a *correspondence* between the *crime* and the *punishment*! They burned in lust towards each other; and God burned them up with fire and brimstone. Their sin was *unnatural*; and God punished it by *supernatural* means. Divine Justice not only observes a proportion between the crime and the degree of punishment, but also between the *species* of crime, and the *kind* of punishment inflicted.

3. Disobedience to the command of God must ever meet with *severe* reprehension, especially in those who have already partaken of his grace, because these know his salvation, and are justly supposed to possess, by his grace, the power of resisting all solicitations to sin. The servant who knew his lord's will, and did it not, was to be beaten with many stripes. See Luke xii. 47.—Lot's wife stands as an everlasting monument of admonition and caution to all *backsliders*. She ran well—she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To *begin* in the good way is *well*; to *continue* in the path is *better*; and to *persevere* unto the end, *best* of all. The exhortation of our blessed Lord on this subject should awake our caution, and strongly excite our diligence—*Remember Lot's wife!*—On the conduct of Lot and his daughters, see the notes on ver. 31, &c.

CHAP. XX.

Abraham leaves Mamre, and after having sojourned at Kadesh and Shur, settles in Gerar, 1. Abimelech takes Sarah, Abraham having acknowledged her only as his sister, 2. Abimelech is warned by God in a dream to restore Sarah, 3. He asserts his innocence, 4, 5. He is farther warned, 6, 7. Expostulates with Abraham, 8—10. Abraham vindicates his conduct, 11—13. Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves, 14. Offers him a residence in any part of the land, 15; and reproves Sarah, 16. At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household, 17, 18.

A. M. cir. 2107.
B. C. cir. 1897.

AND Abraham journeyed from
a thence toward the south coun-

try, and dwelled between ^b Kadesh
and Shur, and ^c sojourned in Gerar.

A. M. cir. 2107.
B. C. cir. 1897.

a Ch. 18. 1.—b ch. 16. 7, 14.

c Ch. 26. 6.

NOTES ON CHAP. XX.

Verse 1. *And Abraham journeyed*] It is very likely that this holy man was so deeply affected with the melancholy

prospect of the ruined cities, and not knowing what was become of his nephew Lot and his family, that he could no longer bear to dwell within sight of the place. Having,

A. M. cir. 2107. 2 And Abraham said of Sarah his
B. C. cir. 1897. wife, ^a She is my sister: and Abimelech king of Gerar sent, and ^b took Sarah.

3 But ^c God come to Abimelech ^d in a dream by night, and said to him, ^e Behold, thou art but a dead man, for the woman which thou hast taken; for she is ^f a man's wife.

A. M. cir. 2106. 4 But Abimelech had not come
B. C. cir. 1898. near her: and he said, LORD, ^g wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister, and she, even she herself said, He is my brother: ^h in the ⁱ integrity of my heart, and

^a Ch. 12. 13. & 26. 7. — ^b ch. 12. 15. — ^c Ps. 105. 14. — ^d Job 33. 15. — ^e ver. 7. — ^f Heb. married to an husband. — ^g ch. 18. 23. ver. 18. — ^h 2 Kings 20. 3. — ⁱ 2 Cor. 1. 12. — ^j Or, simplicity, or, sincerity.

therefore, struck his tents, and sojourned for a short time at *Kadesh* and *Shur*, he fixed his habitation in Gerar, which was a city of Arabia Petraea, under a king of the Philistines, called Abimelech, *my father king*, who appears to have been not only the *father of his people*, but also a righteous man.

Verse 2. *She is my sister*] See the parallel account, ch. xii. and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac. Her beauty, therefore, must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt; but she was probably now chosen by Abimelech, more on the account of forming an *alliance* with Abraham, who was very rich, than on account of any personal accomplishments. A petty king, such as Abimelech, would naturally be glad to form an alliance with such a powerful chief as Abraham was: we cannot but recollect his late defeat of the four confederate Canaanitish kings. See on ch. xiv. 14, &c. This circumstance was sufficient to establish his credit, and cause his friendship to be courted; and what more effectual means could Abimelech use in reference to this, than the taking Sarah to be his concubine, or second wife, which in those times had no kind of disgrace attached to it?

Verse 3. *But God came to Abimelech*] Thus we find that persons, who were not of the *family of Abraham*, had the knowledge of the true God. Indeed, all the *Gerarites* were termed גוֹי צַדִּיק *goi tsadik*, a righteous nation, ver. 4.

Verse 5. *In the integrity of my heart, &c.*] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker; and that these views were of the most honourable kind, God himself, to whom the appeal was made, asserts, in the most direct manner—*Yea, I know that thou didst this in the integrity of thy heart.*

Verse 7. *He is a prophet, and he shall pray for thee*] The word prophet, which we have from the Greek προφητης, and which is compounded of προ before, and φημι I speak, means

innocency of my hands, have I done this. A. M. cir. 2106. B. C. cir. 1898.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^k I also withheld thee from sinning ^l against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; ^m for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, ⁿ know thou, that thou shalt surely die, thou, ^o and all that are thine.

8 Therefore Abimelech rose early in the

^k ch. 31. 7. & 35. 5. — ^l Exod. 34. 24. — ^m 1 Sam. 25. 26, 34. — ⁿ Job. 39. 9. — ^o Lev. 6. 2. — ^p Ps. 51. 4. — ^q 1 Sam. 7. 5. — ^r 2 Kings 5. 11. — ^s Job 42. 8. — ^t Jam. 5. 14, 15. — ^u 1 John 5. 16. — ^v ch. 2. 17. — ^w Numb. 16. 32, 33.

in its general acceptance, one who *speaks of things before they happen*: i. e. one, who *foretells* future events. But that this was not the *original* notion of the word, its use in this place sufficiently proves. Abraham, certainly was not a prophet in the present general acceptance of the term; and for the Hebrew נָבִי *nabi*, we must seek some other meaning. I have, in a discourse entitled, "The Christian Prophet and his Work," proved, that the proper ideal meaning of the original word, is, to *pray, intreat, make supplication, &c.* and this meaning of it, I have justified at large, both from its application in this place, and from its pointed use in the case of Saul, mentioned 1 Sam. x. and from the case of the priests of Baal, 1 Kings xviii. where *prophesying*, most undoubtedly means, *making prayer, and supplication*. As those who were in habits of intimacy with God by *prayer and faith*, were found the most proper persons to communicate his mind to man, both with respect to the *present* and the *future*, hence נָבִי *nabi*, the *intercessor*, became in process of time, the public *instructor or preacher*; and also the predictor of future events; because to such faithful praying men, God revealed the secret of his will. Hence, St. Paul, 1 Cor. xiv. 3. seems to restrain the word wholly to the interpreting the mind of God to the people, and their instruction in divine things, for says he, *he that prophesieth speaketh unto men to edification, and exhortation, and comfort.* See the Discourse on this text referred to above. The title was also given to men eminent for eloquence and for literary abilities: hence, Aaron, because he was the spokesman of Moses to the Egyptian king, was termed נָבִי *nabi*, prophet; Exod. iv. 16. and vii. 1. And Epimenides, a heathen poet, is expressly styled προφητης a *prophet*, by St. Paul. Tit. i. 12 just as poets in general were termed *vates* among the Romans, which properly signifies the persons who *professed to interpret the will of the gods* to their votaries, after *prayers and sacrifices* duly performed. In Arabic the word نَبَا *naba*, has nearly the same meaning as in Hebrew; but in the first conjugation, it has a meaning which may cast light upon the subject in general. It signifies to *itinerate, move from one place or country to another*, compelled

A. M. cir. 2106. morning, and called all his servants,
B. C. cir. 1898. and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me^b that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter

ter of my mother; and she became my wife. A. M. cir. 2106.
B. C. cir. 1898.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver:

a Ch. 26. 10. Exod. 32. 21. Josh. 7. 25.—d ch. 34. 7.—c ch. 42. 13. Pa. 36. 1. Prov. 16. 6.—d ch. 12. 12. & 26. 7.—e See ch. 11. 29.

f Ch. 12. 1, 9, 11, &c. Hebr. 11. 8.—g ch. 12. 13.—h ch. 12. 16.—i ch. 13. 9.—k Heb. as is good in thine eyes.—l ver. 5.

thereto either by persecution, or the command of God; *exivit de una regione in aliam.*—*نبي* *migrans de loco in locum.* GOLIUS. Hence Mohammed was called *ان نبي* *an nabi*, because of his sudden removal from Mecca to Medina, when, pretending to a divine commission, his townsmen sought to take away his life. *à Mecca exiens Medinam, unde Muhammed suis dictus fuit.* GOLIUS. If this meaning belonged originally to the Hebrew word; it will apply with great force to the case of Abraham, whose migratory, itinerant kind of life, generally under the immediate direction of God, might have given him the title *nabi*. However this may be, the term was a title of the highest respectability and honour, both among the Hebrews and Arabs, and continues so to this day. And from the Hebrews, the word, in all the importance and dignity of its meaning, was introduced among the heathens in the *προφητας* and *vates* of the Greeks and Romans. See on the word *seer*, Gen. xv. 1.

Versé 8. *Abimelech rose early, &c.*] God came to Abimelech in a dream by night, and we find as the day broke, he arose, assembled his servants, what we would call, his *courtiers*, and communicated to them what he had received from God. They were all struck with astonishment, and discerned the hand of God. Abraham is then called, and in a most respectful and pious manner, the king expostulates with him, for bringing him and his people under the divine displeasure, by withholding from him the information that Sarah was his wife; when, by taking her, he sought only an honourable alliance with his family.

Versé 11. *And Abraham said*] The best excuse he could make for his conduct, which in this instance, is far from defensible.

Versé 12. *She is my sister*] I have not told a lie, I have suppressed only a part of the truth. In this place it may be proper to ask, *What is a lie?* It is any action done, or word spoken, whether true or false in itself, which the doer, or

speaker, wishes the observer or hearer, to take in a contrary sense to that which he knows to be true. It is in a word, any action done or speech delivered with the intention to deceive; though both may be absolutely true and right in themselves; see the note on chap. xii. 13.

The daughter of my father but not of my mother] Ebn Batrik in his annals, among other ancient traditions, has preserved the following: "Terah first married Yona, by whom he had Abraham; afterwards he married Tehevita, by whom he had Sarah." Thus she was the sister of Abraham, being the daughter of the same father, by a different mother.

Versé 13. *When God caused me to wander*] Here the word *אלהים Elohim* is used with a plural verb (*וַיְהִי הִיטְהוּ* *hitheu*, caused me to wander,) which is very unusual in the Hebrew language, as this plural noun, is generally joined with verbs in the singular number. Because there is a departure from the general mode in this instance, some have contended that the word *Elohim* signifies *princes*, in this place, and suppose it to refer to those in Chaldea, who expelled Abraham, because he would not worship the fire: but the best critics, and with them the *Jews*, allow that *Elohim* here, signifies the true God. Abraham probably refers to his first call.

Versé 16. *And unto Sarah he said*] But, what did he say? Here there is scarcely any agreement among interpreters: the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

A thousand pieces of silver] SHEKELS are very probably meant here, and so the Targum understands it. The Septuagint has *χιλια διδραχμα*, a thousand didrachma, no doubt meaning *shekels*; for in chap. xxiii. 15, 16, this translation uses *διδραχμα* for the Hebrew *שֶׁקֶל shekel*. As *shakal* signifies literally *to weigh*, and the shekel was a coin of such a weight, Mr. Ainsworth and others, think this to be the origin of our word *scale*, the instrument to weigh with.

The shekel of the Sanctuary weighed twenty gerahs, Exod.

A. M. chr. 2106. B. C. chr. 1898. * behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his

maid-servants; and they bare children.

A. M. chr. 2106. B. C. chr. 1898.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

a Ch. 26. 11. — b ch. 24. 65. — c Prov. 9. 8, 9. & 25. 12. & 27. 5. Mat. 7. 7.

d Ch. 39. 31. 1 Sam. 5. 11, 12. Job 42. 8, 9, 10. — e ch. 12. 17. & 16. 2.

xxx. 13. And according to the Jews, the gerah weighed sixteen grains of barley. R. Maymon observes, that after the captivity, the shekel was increased to three hundred and eighty-four grains, or barley corns. On the subject of ancient weights and measures, very little that is satisfactory is known.

Behold he is to thee for a covering of the eyes] It, the one thousand shekels, not He, (Abraham) is to thee for a covering, to procure thee a veil to conceal thy beauty (unto all that are with thee, and with all other) from all thy own kindred and acquaintance, and from all strangers, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

And thus she was reproved.] The original is נכחתי ve-nacath, but the word is probably the second person preterite, used for the imperative mood, from the root נכח nacach, to make straight, direct, right—or to speak rightly, correctly; and may in connection with the rest of the text be thus paraphrased. Behold I have given thy BROTHER (Abraham, gently alluding to the equivocation, ver. 2, 5.) a thousand shekels of silver; behold IT is (that is, the silver is, or may be or let it be) to thee a covering of the eyes (to procure a veil, see before) with regard to all those who are with thee, and to all, (or and in all) speak thou the truth. Correctly translated by the Septuagint και παντα αληθεως, and in all things speak the truth. Not only tell a part of the truth, but tell the whole—say not merely, he is my brother; but say also, he is my husband too. Thus in ALL things, speak the truth. I believe the above to be the sense of this difficult passage; and shall not puzzle my reader with criticisms.

Verse 17. So Abraham prayed] This was the prime office of the נביא nabi, see ver. 7.

Verse 18. For the Lord had fast closed up all the wombs] Probably by means of some disease, with which he had smitten them; hence it is said, they were healed, at Abraham's intercession; and this seems necessarily to imply, that they had been afflicted by some disease that rendered it impossible for

them to have children, till it was removed. And possibly this disease, as Dr. Dodd conjectures, had afflicted Abimelech, and by this he was withheld, ver. 6. from defiling Abraham's bed.

1. On the prevarication of Abraham and Sarah, see the notes and concluding observations on chap. xii. and while we pity this weakness, let us take it as a warning.

2. The cause why the Patriarch did not acknowledge Sarah as his wife; was a fear lest he should lose his life on her account, for he said surely the fear, i.e. the true worship of the true God, is not in this place. Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. To indulge a disposition of this kind, is highly blamable. The true religion is neither confined to one spot nor to one people: it is spread in various forms over the whole earth. He who fills immensity, has left a record of himself in every nation and among every people under heaven. Beware of this spirit! for bigotry produces uncharitableness, and uncharitableness harsh judging, and in such a spirit, a man may think he does God service, when he dashes out the brains, or makes a burnt-offering of the person, whom his narrow mind and hard heart have dishonoured with the name of heretic. Such a spirit is not confined to any one community, though it has predominated in some more than in others. But these things are highly displeasing in the sight of God. HE, as the father of the spirits of all flesh, loves every branch of his vastly extended family; and as far as we love one another, no matter of what sect or party, so far we resemble HIM. Had Abraham possessed more charity for man, and confidence in God, at this time, he had not fallen into that snare from which he barely escaped. A hasty judgment is generally both erroneous and harsh, and those who are the most apt to form it, are generally the most difficult to be convinced of the truth.

CHAPTER XXI.

Isaac is born according to the promise, 1—3. and is circumcised when eight days old, 4. Abraham's age, and Sarah's exultation at the birth of their son, 5—7. Isaac is weaned, 8. Ishmael mocking on the occasion, Sarah requires that both he and his mother Hagar shall be dismissed, 9, 10. Abraham, distressed on the account, is ordered by the Lord to comply, 11, 12. The promise renewed to Ishmael, 13. Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba, 14. They are greatly distressed for want of water,

15, 16. *An angel of God appears to, and relieves them, 17—19. Ishmael prospers and is married, 20, 21. Abimelech, and Phichol his chief-Captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, 22—22. Abraham plants a grove and invokes the name of Jehovah, the everlasting God, 33.*

A. M. 2106.
B. C. 1898.

AND the LORD ^a visited Sarah as he had said, and the LORD did unto Sarah ^b as he had spoken.

2 For Sarah ^c conceived, and bare Abraham a son in his old age; ^d at the set time, of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^e Isaac.

4 And Abraham ^f circumcised his son Isaac being eight days old, ^g as God had commanded him.

5 And ^h Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, ⁱ God hath made me to laugh, so that all that hear ^j will laugh with me.

^a 1 Sam. 2. 21.—^b ch. 17. 19. & 18. 10, 14. Gal. 4. 23, 28.—^c Acts 7. 8. Gal. 4. 22. Hebr. 11. 11.—^d ch. 17. 21.—^e ch. 17. 19.—^f Acts 7. 8.—^g Ch. 17. 10, 12.—^h ch. 17. 1, 17.—ⁱ Ps. 126. 2. Isai. 54. 1.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ^k for I have borne him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast, the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar, ^l the Egyptian, ^m which she had borne unto Abraham, ⁿ mocking.

10 Wherefore she said unto Abraham, ^o Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, ^p because of his son.

A. M. 2106
B. C. 1898.

A. M. cir. 2110.
B. C. cir. 1894.

Gal. 4. 27.—^k Luke 1. 58.—^l ch. 18. 11, 12.—^m ch. 16. 1.—ⁿ ch. 15. 15.—^o Gal. 4. 32.—^p Gal. 4. 30. See ch. 25. 6. & 36. 6, 7.—^q ch. 17. 18.

NOTES ON CHAP. XXI.

Verse 1. *The Lord visited Sarah*] That is, God fulfilled his promise to Sarah by giving her, at the advanced age of ninety, power to conceive and bring forth a son.

Verse 3. *Isaac.*] See the reason and interpretation of this name, in the note on chap. xvii. 17.

Verse 4. *Circumcised his son*] See on chap. xvii. 10, &c.

Verse 6. *God hath made me to laugh*] Sarah alludes here to the circumstance mentioned, chap. xvii. 12. and as she seems to use the word *to laugh*, in this place, not in the sense of being incredulous, but to express such *pleasure* or *happiness* as almost suspends the reasoning faculty for a time, it justifies the observation on the above named verse. See a similar case in Luke xxiv. 41. where the disciples were so overcome with the good news of our Lord's resurrection, that it is said, *They believed not for joy.*

Verse 8. *The child was weaned*] We have the verb *to wean* from the Anglo-saxon *Apendan awendan*, which signifies to *convert, transfer, turn from one thing to another*, which is the exact import of the Hebrew word נגל *gamal*, in the text. Hence to turn a child from the breast, to receive another kind of aliment; and hence the word *pean wean*, which is still in use in the northern parts of Great Britain, and properly signifies a *child taken from the breast*. At what time children were weaned among the ancients, is a disputed point. St. Jerom says there were two opinions on this subject. Some hold that children were always weaned at *five* years of age; others that they were not weaned till they were *twelve*. From the speech of the mother to her son, 2 Mac. vii. 27. it seems

likely that among the Jews, they were weaned when *three* years old: *O my son have pity upon me that bare thee nine months in my womb and gave thee SUCK THREE YEARS and nourished thee and brought thee up.* And this is farther strengthened by 2 Chron. xxxi. 16, where Hezekiah, in making provision for the Levites and Priests, includes the children from *three* years old and upwards; which is a presumptive proof, that previous to this age, they were wholly dependant on the *mother* for their nourishment. Samuel appears to have been brought to the Sanctuary when he was just *weaned*, and then he was capable of ministering before the Lord, 1 Kings i. 22—28. and this certainly could not be before he was *three* years of age. The term among the Mohammedans is fixed by the Koran, chap. xxxi. 14. at *two* years of age.

Verse 9. *Mocking.*] What was implied in this mocking is not known. St. Paul, Galat. iv. 29. calls it *persecuting*, but it is likely he meant no more than some species of *ridicule* used by Ishmael on the occasion, and probably, with respect to the age of Sarah at Isaac's birth, and her previous barrenness. *Jonathan ben Uzziel*, and the *Jerusalem Targum* represent Ishmael as performing some idolatrous rite on the occasion and that this had given the offence to Sarah. Conjectures are as useless as they are endless. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion, that the Egyptian bondage of *four hundred* years, mentioned chap. xv. 13. commenced with this persecution of the righteous seed by the son of an *Egyptian* woman.

Verse 10. *Cast out this bondswoman and her son*] Both Sarah

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12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for ^a in Isaac, shall thy seed be called.

13 And also of the son of the bond-woman will I make ^b a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and ^c sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

^a Rom. 9. 7, 8. Hebr. 11. 18.—^b ver. 18. ch. 16. 40. & 17. 20.—
^c John 8. 35.

and Abraham have been accused of cruelty in this transaction, because every word reads harsh to us. *Cast out*, *garush* signifies not only to *thrust out*, *drive away* and *expel*, but also to *divorce*, see Lev. xxi. 7. And it is in this latter sense the word should be understood here. The child of Abraham by Hagar, might be considered as having a right at least to a part of the inheritance, and as it was sufficiently known to Sarah, that God had designed, that the succession should be established in the line of Isaac, she wished Abraham to *divorce* Hagar, or to perform some sort of *legal act*, by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called.*] Here God shews the propriety of attending to the counsel of Sarah. And lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word *bread*, we are to understand, the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The *bottle*, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well; which, it is likely, Abraham particularly specified also. This well, it appears, Hagar missed, and therefore *wandered about in the wilderness*, seeking more water till all she had brought with her was expended. We may therefore safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. Travellers in those countries, take only, to the present day, provisions sufficient to carry them to the next village or incampment; and water to supply them till they should meet with the next well. What adds to the *appearance of cruelty* in this case is, that our translation seems to represent Ishmael as being a *young child*; and that Hagar was

16 And she went, and sat her down <sup>A. M. cir. 2110.
B. C. cir. 1894.</sup> over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice and wept.

17. And ^d God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I ^e will make him a great nation.

19 And ^f God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

^d Exod. 3. 7.—^e ver. 13.—^f Numb. 22. 31. See 2 Kings 6. 17, 18, 20.
Luke 24. 16, 31.

obliged to carry him, the bread, and the bottle of water on her back, or shoulder, at the same time. But that Ishmael could not be carried on his mother's shoulder, will be sufficiently evident when his age is considered: Ishmael was born when Abraham was eighty-six years of age, chap. xvi. 16; Isaac was born when he was one hundred years of age, chap. xxi. 5: hence Ishmael was fourteen years old at the birth of Isaac. Add to this, the age of Isaac when he was *weaned*, which, from ver. 8th of this chapter, (see the note) was probably *three*, and we shall find that Ishmael was, at the time of his leaving Abraham, not less than *seventeen* years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. *And she cast the child*] *והשלך את הילד* *Va-tishlec eth ha-yeled*, and she sent the lad—under one of the shrubs—viz. to screen him from the intensity of the heat. Here Ishmael appears to be utterly helpless, and this circumstance seems farther to confirm the opinion that he was now in a state of *infancy*—but the preceding observations do this supposition entirely away; and his present helplessness will be easily accounted for on this ground:—1. Young persons can bear much less fatigue than those who have arrived at mature age. 2. They require much more fluid from the greater quantum of heat in their bodies, strongly marked by the impetuosity of the blood; and from them a much larger quantity of the fluids is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others. On these grounds Ishmael must be much more exhausted with fatigue than his mother.

Verse 19. *God opened her eyes*] These words appear to me to mean no more, than, that God directed her to a well, which probably was at no great distance from the place in which she then was; and therefore she is commanded, ver. 18.

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B. C. cir. 1894.

20 And God ^a was with the lad; and he grew, and dwelt in the wilderness, ^b and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother ^c took him a wife out of the land of Egypt.

A.M. cir. 2118.
B. C. cir. 1886.

22 ¶ And it came to pass at that time, that ^d Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^e God is with thee in all that thou doest:

23 Now therefore ^f swear unto me here by God, ^g that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants ^h had violently taken away.

26 And Abimelech said, I wot not who hath

^a Ch. 28. 15. & 29. 2, 3, 21.—^b ch. 16. 12.—^c ch. 24. 4.—^d ch. 20. 2. & 26. 26.—^e ch. 26. 28.—^f Josh. 2. 12. 1 Sam. 24. 21.—^g Heb. if thou shalt lie unto me.—^h See ch. 26. 15, 18, 20, 21, 22.—ⁱ ch. 26. 31.

to support the lad, literally to make her hand strong in his behalf—namely, that he might reach the well and quench his thirst.

Verse 20. *Became an archer*] And by his skill in this art, under the continual superintendance of the Divine Providence, for God was with the lad, he was undoubtedly enabled to procure a sufficient supply for his own wants, and those of his parent.

Verse 21. *He dwelt in the wilderness of Paran*] This is generally allowed to have been a part of the desert belonging to Arabia Petrea, in the vicinity of mount Sinai; and this seems to be its uniform meaning in the sacred writings.

Verse 22. *At that time*] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage; but most probably to the former.

God is with thee] מֵימְרָא דַּיָּי *Meymra dayai*, the WORD of Jehovah, see before chap. xv. 1. That the Chaldee Paraphrasts use this term not for a word spoken, but in the same sense in which St. John uses the λογος του Θεου, the WORD of God, chap. i. is evident to every unprejudiced reader.

Verse 23. *Now therefore swear unto me*] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces. See this ceremony, chap. v. 18. and on chap. xv.

According to the kindness I have done] The simple claims of justice, were alone set up among virtuous people in those

done this thing: neither didst thou tell me; neither yet heard I of it, but to day.

A.M. cir. 2118.
B. C. cir. 1886.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ⁱ made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, ^k What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For ^l these seven ewe lambs shalt thou take of my hand, that ^m they may be a witness unto me, that I have digged this well.

31 Wherefore he ⁿ called that place ^o Beer-sheba; because, there, they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a ^p grove in Beer-

^k ch. 33. 8.—^l ch. 31. 48, 52.—^m ch. 26. 33.—ⁿ That is, *The well of the oath*.—^o Or, *tree*. Amos 8. 14.

ancient times, which constituted the basis of the famous *Lex talionis*, or law of like for like, kind office for kind office, and breach for breach.

Verse 25. *Abraham reprov'd Abimelech*] Wells were of great consequence in those hot countries; and especially where the flocks were numerous, because the water was scarce, and digging to find it, was accompanied with much expense of time and labour.

Verse 26. *I wot not who hath done this thing*] The servants of Abimelech had committed these depredations on Abraham, without any authority from their master; who appears to have been a very amiable man, possessing the fear of God, and ever regulating the whole of his conduct by the principles of righteousness and strict justice.

Verse 27. *Took sheep and oxen*] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost; and in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. *Seven ewe lambs*] These were either given as a present, or they were intended as the price of the well; and being accepted by Abimelech, they served as a witness that he had acknowledged Abraham's right to the well in question.

Verse 31. *He called the name of the place Beer-sheba*] בַּר שֶׁבַע *Beer shebá*, literally, the well of swearing, or of the oath, because they both sware there, mutually confirmed the covenant.

A.M. cir. 2118.
B. C. cir. 1886.

sheba, and ^a called there on the name of the Lord, ^b the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

A.M. cir. 2118.
B. C. cir. 1886.

a ch. 4. 26. & 26. 23, 25, 33.—b Deut. 33. 27.

Isai. 40. 28. Rom. 1. 20. & 16. 26. 1 Tim. 1. 17. Jer. 10. 10.

Verse 33. *Abraham planted a grove*] The original word, עֵשֶׂל *Eshel*, has been variously translated, a grove, a plantation, an orchard, a cultivated field, and an oak. From this word, says Mr. Parkhurst, may be derived the name of the famous *Asylum*, opened by Romulus, between two groves of oaks, at Rome (μυθολογικὸν δῶρον ἄρτυμα, *Dionys. Hal. lib. 2. c. 15.*) And as Abraham, Gen. xxi. 33. agreeably, no doubt, to the institutes of the patriarchal religion, planted an oak in Beer-sheba, and called on the name of Jehovah the everlasting God, (compare Gen. xiii. 8. xviii. 1.) so we find that oaks were sacred among the idolaters also. *Ye shall be ashamed of the OAKS ye have chosen*, says Isaiah (chap. i. 29.) to the idolatrous Israelites. And in Greece we meet, in very early times with the oracle of Jupiter at the oaks of Dodona. Among the Greeks and Romans we have *sacra Jovis quercus*, the oak, sacred to Jupiter, even to a proverb. And in Gaul and Britain, we find the highest religious regard paid to the same tree, and to its *mistletoe*, under the direction of the Druids, that is, the oak-prophets or priests, from the Celtic, *deru*, and Greek, *δρυς*, an oak. Few are ignorant that the *mistletoe* is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree. "The Druids," says *Pliny*, Nat. Hist. l. xvii. c. 44. "hold nothing more sacred than the *mistletoe*, and the tree on which it is produced, provided it be the oak. They make choice of groves of oak on this account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever *mistletoe* grows on the oak, they think is sent from heaven, and is a sign that God himself has chosen that tree. This, however, is very rarely found; but, when discovered, is treated with great ceremony. They call it by a name which signifies, in their language, the curer of all ills; and, having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied: the priest, drest in a white robe, ascends the tree, and with a golden pruning hook cuts off the *mistletoe*, which is received in a white *sagum* or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." It is impossible for a Christian to read this account, without thinking of HIM who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no father upon earth, but came down from heaven; was given to heal all our ills, and after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre, for our sakes. I cannot forbear adding, that the *mistletoe* was a sacred emblem to other Celtic nations, as for instance, to the ancient inhabitants of Italy. The golden branch, of which *Virgil* speaks so largely, in the sixth book of the *Aeneis*, and without which, he says, none could return from the infernal regions, see line 126, seems an allusion to the *mistletoe*, as he himself plainly intimates, by comparing it to that plant, line 205, &c. See *Parkhurst*, under the word עֵשֶׂל *eshel*.

In the first ages of the world, the worship of God was exceedingly simple; there were no temples, nor covered edifices of any kind: an altar, sometimes a single stone, sometimes it consisted of several, and at other times merely of turf; was all that was necessary; on this the fire was lighted and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time, when families increased, and many sacrifices were to be offered, groves or shady places were chosen, where the worshippers might enjoy the protection of the shade, as a considerable time must be employed in offering many sacrifices. These groves became afterwards abused to impure and idolatrous purposes, and were therefore strictly forbidden. See *Exod. xxxiv. 13. Deut. xii. 3. xvi. 21.*

And called there on the name of the Lord] On this important passage, *Dr. Shuckford* speaks thus:—"Our English translation very erroneously renders this place, *he called upon the name of Jehovah*; but the expression קָרָא בְשֵׁם קָרָא *kara be-shem*, never signifies, to call upon the name: קָרָא שֵׁם *kara shem*, would signify, to invoke or call upon the name; or, קָרָא שֵׁם עַל *kara el shem*, would signify, to cry unto the name, but קָרָא בְשֵׁם, *kara be shem*, signifies to invoke IN the name, and seems to be used, where the true worshippers of God offered their prayers, in the name of the true Mediator, or where the idolaters offered their prayers in the name of false ones, 1 Kings xviii. 26; for as the true worshippers had but one God and one Lord, so the false worshippers had gods many and lords many; 1 Cor. viii. 5. We have several instances of קָרָא *kara*, and a noun after it, sometimes with, and sometimes without the particle עַל *el*, and then it signifies to call upon the person there mentioned: thus קָרָא יְהוָה *kara Jehovah*, is to call upon the Lord; *Psal. xiv. 4. xvii. 6. xxxi. 7. liii. 4. cxviii. 5. &c.*: and קָרָא עַל יְהוָה *kara el Jehovah*, imports the same; 1 Sam. xii. 17. *Jon. i. 6, &c.* but קָרָא בְשֵׁם *kara be shem*, is either to name BY the name, *Gen. iv. 17. Num. xxxii. 42. Psal. xlix. 11. Isai. xliii. 7.* or, to invoke IN the name, when it is used as an expression of religious worship." CONNECT. v. 1. p. 293. I believe this to be a just view of the subject, and therefore, I admit it without scruple.

The everlasting God] יְהוָה אֵל עוֹלָם *Yehovah el olam*, JEHOVAH the STRONG GOD, the ETERNAL ONE. This is the first place in scripture in which עוֹלָם *olam*, occurs, as an attribute of God; and here it is evidently designed to point out his eternal duration: that it can mean no limited time is self-evident, because nothing of this kind can be attributed to God. The Septuagint renders the words, *θεὸς αἰώνιος*, the ever-existing God; and the Arabic says *دَعَا تَمَّ بِسْمِ اللَّهِ الْإِلَهِ الْعَالَمِ* *we dáha thamma bismillahi ilahitáalami*, and he invoked there, in the name of God, the eternal God. The word is from the same root with the Hebrew, and is used by the Arab law-giver in the commencement of his *Koran*, to express the perfections and essence of the supreme God. From

this application of both words, we learn that *עלם* *alam*, and *איון*, *aiou*, originally signified ETERNAL, or, duration without end. *עלם* *alam*, signifies he was hidden, concealed, or kept secret: and *איון*, according to Aristotle, *De Cælo*, lib. 1. chap. 9. and a higher authority need not be sought, is compounded of *αι*, always, and *ων*, being—*αιων* *ιστιν*, *απο* *του* *αι* *ειναι*. The same author informs us that God was termed *Aisan*, because he was always existing, *καλειται* *Αισαν*, *δι* *αι* *ουσαν*. *De Mundo*, chap. vii. in fine. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is concealed, hidden, or kept secret from all created beings:—which is always existing; still running ON, but never running OUT—an interminable, incessant, and immeasurable duration:—it is THAT, in the whole of which, God alone can be said to exist; and that which the eternal mind can alone comprehend.

In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *עלם* *alam*, and the Greek *αιων*: they have been both used to express a limited time; but, in general, a time, the limits of which are unknown; and thus a pointed reference to the original, ideal meaning, is still kept up. Those who bring any of these terms in an accommodated sense, to favour a particular doctrine, &c. must depend on the good graces of their opponents, for permission to use them in this way. For as the real grammatical meaning of both words is eternal, and all other meanings only accommodated ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language; and will determine all accommodated meanings by this alone. Now, the first and best writers in both these languages apply *alam* and *αιων* to express eternal, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connection with the ends for which he performs them, for *whatsoever he doth, it shall be for ever*.—*ידיה לעולם* *yidieh le-alam*, Eccl. iii. 14. *it shall be for eternity; forms and appearances of created things may change, but the counsels and purposes of God, relatively to them, are permanent and eternal; and none of them can be frustrated—hence the words, when applied to things which, from their nature, must have a limited duration, are properly to be understood in this sense; because those things, though temporal in themselves, shadow forth things that are eternal. Thus the Jewish dispensation, which in the whole, and in its parts, is frequently said to be לעולם* *le-alam*, for ever; and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to continue, not only while time shall last, but is to have its incessant, accumulating consummation throughout eternity. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove, and it is only pretension, that in the future punishment of the wicked, “the worm shall die,” and “the fire shall be quenched,” will apply as forcibly to the state of happy spirits, and as fully prove, that a point in eternity shall arrive, when the repose of the righteous shall be interrupted,

and the glorification of the children of God have an eternal end! See the notes on chap. xvii. 7, 8. The absurdity of such tenets, prevents them from becoming very dangerous.

Faithfulness is one of the attributes of God, and none of his promises can fail. According to the promise to Abraham, Isaac is born; but according to the course of nature, it fully appears, that both Abraham and Sarah had passed that term of life in which it was possible for them to have children. Isaac is the child of the promise, and the promise is supernatural. Ishmael is born according to the ordinary course of nature, and cannot inherit, because the inheritance is spiritual, and cannot come by natural birth: hence, we see that no man can expect to enter into the Kingdom of God by birth, education, profession of the true faith, &c. &c. Those alone who are born from above, and are made partakers of the divine nature, can be admitted into the family of God in heaven; and everlastingly enjoy that glorious inheritance. Reader, art thou born again? Hath God changed thy heart and thy life? If not; canst thou suppose that, in thy present state, thou canst possibly enter into the paradise of God? I leave conscience to answer.

The actions of good men may be misrepresented, and their motives suspected; because those motives are not known; and those who are prone to think evil, are the last to take any trouble to inform their minds, so that they may judge righteous judgment. Abraham in the dismissal of Hagar and Ishmael, has been accused of cruelty. Though objections of this kind have been answered already, yet it may not be amiss farther to observe, that what he did, he did in conformity to a divine command; and a command so unequivocally given, that he could not doubt its divine origin; and this very command, was accompanied with a promise, that both the child and his mother should be taken under the divine protection. And it was so: nor does it appear that they lacked any thing but water, and that only for a short time, after which, it was miraculously supplied. God will work a miracle when necessary; and never till then: and at such a time the divine interposition can be easily ascertained, and man is under no temptation to attribute to second causes, what has so evidently flowed from the first. Thus, while he is promoting his creatures' good, he is securing his own glory; and he brings men into straits and difficulties, so that he may have the fuller opportunity to convince his followers of his providential care, and to prove how much he loves them.

Did we acknowledge God in all our ways, he would direct our steps. Abimelech, king of Gerar, and Phicol, captain of his host, seeing Abraham a worshipper of the true God, made him swear by the object of his worship, that there should be a lasting peace between them and him: for, as they saw, that God was with Abraham, they well knew that he could not expect the divine blessing, any longer than he walked in integrity before God; they therefore require him to swear by God, that he would not deal falsely with them, or their posterity. From this very circumstance we may see the original purpose, design, and spirit of an oath, viz. *Let God prosper or curse me in all that I do, as I prove true or false to my engagements!* This is still the spirit of all oaths, where God is called to witness, whether the form be by the water of the Ganges, the sign of the cross, kissing the bible, or lifting up the hand to heaven. Hence we may learn, that he who falsifies an oath or promise made in the presence and name of

God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon trivial occasions. Only the most solemn matters should

be thus determined. Legislators who regard the morals of the people, should take heed not to multiply oaths in matters of commerce and revenue.

CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1: he is commanded to offer his beloved son Isaac, for a burnt-offering, 2: he prepares, with the utmost promptitude, to accomplish the will of God, 3—6. Affecting speech of Isaac, 7; and Abraham's answer, 8. Having arrived at mount Moriah, he prepares to sacrifice his son, 9, 10; and is prevented by an angel of the Lord, 11, 12. A ram is offered in the stead of Isaac, 13; and the place is named Jehovah jireh, 13, 14. The angel of the Lord calls to Abraham a second time, 15; and, in the most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed, 16—18. Abraham returns and dwells at Beer-sheba, 19: hears that his brother Nahor has eight children by his wife Milcah, 20; their names, 21—23; and four by his concubine Reumah, 24.

A. M. 2132.
B. C. 1872.
Jos. Ant.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine

only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.

A. M. 2132.
B. C. 1872.

a 1 Cor. 10. 13. Hebr. 11. 17. Jam. 1. 12. 1 Pet. 1. 7.

b Heb. Behold me.—c Hebr. 11. 17.—d 2 Chron. 3. 1.

NOTES ON CHAP. XXII.

Verse 1. *God did tempt Abraham*] The original here is very emphatic, וְהִאֲלֹהִים נִסָּה אֶת אַבְרָהָם *Ve-ha-Elohim nissah eth Abraham*, and the Elohim he tried this Abraham: God brought him into such circumstances, as exercised and discovered his faith, love, and obedience. Though the word *tempt*, from *tento*, signifies no more than to *prove* or *try*; yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here. The Septuagint used the word *πειρασμοι*, which signifies to *try*, *pierce through*: and Symmachus translates the Hebrew *nissah*, by *ἐξήλασε*, God glorified Abraham, or rendered him illustrious, supposing the word to be the same with *נִסָּה* *nas*, which signifies to *glister with light*, whence *נִסָּה* *nes*, an *ensign* or *banner displayed*. Thus, then, according to him, the words should be understood, "God put great honour on Abraham, by giving him this opportunity of shewing to all successive ages, the nature and efficacy of an unshaken faith in the power, goodness, and truth of God." The *Targum* of Jonathan ben Uzziel paraphrases the place thus:

"And it happened that Isaac and Ishmael contended, and Ishmael said, I ought to be my father's heir because I am his first-born: but Isaac said, it is more proper that I should be my father's heir, because I am the son of Sarah his wife; and thou art only the son of Hagar, my mother's slave. Then Ishmael answered, I am more righteous than thou, because I was circumcised when I was thirteen years of age, and if I had chosen, I could have prevented my circumcision; but thou wert circumcised when thou wert but eight days old, and if thou hadst had knowledge, thou wouldst probably not have suffered

thyself to be circumcised. Then Isaac answered and said, Behold, I am now thirty-six years old, and if the holy and blessed God should require all my members, I would freely surrender them. These words were immediately heard before the Lord of the universe, and מִמְרָא דַּיָּא *meymra dayai*, the WORD of the Lord, did try Abraham." I wish once for all to remark, though the subject has been referred to before, that the Chaldee term *meymra*, which we translate *word*, is taken personally in some hundreds of places in this *Targum*. When the author, Jonathan, speaks of the Divine Being as doing or saying any thing, he generally represents him as performing the whole by his *meymra*, which he considers not as a *speech*, or *word spoken*, but as a *person*, quite distinct from the Most High, and to whom he gives all the attributes of the Deity. St. John uses the word *λογος*, in precisely the same sense with the *Targumists*, chap. i. 1. see the notes there and see before ver. 22. and on chap. xv. 1.

Verse 2. *Take now thy son*] Bishop Warburton's observations on this passage are weighty and important. "The order in which the words are placed in the original, gradually increase the sense, and raise the passions higher and higher, *Take now thy son*, (rather, take I beseech thee *na na*) *thine only son*, *whom thou lovest*, *even Isaac*. Jarchi imagines this minuteness was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of *redemption*; and God, to instruct him in the infinite extent of the divine goodness to mankind, who spared not his own Son, but delivered him up for us all, let Abraham feel by experience, what it was to lose a beloved son, the son born miraculously, when Sarah was past child-bearing, as Jesus was miraculously born of a

A. M. cir. 2141.
B. C. cir. 1863.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then, on the third day, Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye hear with the ass; and I and the lad

^a Psal. 119. 60. Eccl. 9. 10. Isa. 26. 3, 4. Luke 14. 26. Heb. 11. 17—19.

virgin. The *duration*, too, of the action, ver. 4, was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final archetypal sacrifice of the Son of God, was figured in the command to offer Isaac, but the *intermediate typical* sacrifice in the Mosaic œconomy was represented, by the *permitted* sacrifice of the ram, offered up, ver. 13, instead of Isaac." See *Dodd*.

Only Son] All that he had by Sarah his legal wife.

The land of Moriah] This is supposed to mean all the mountains of Jerusalem; comprehending mount Gihon or Calvary, the mount of Zion, and of Acra. As mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac; which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem; and it is not to be wondered at, that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the *third day*; see ver. 4.

Verse 3. *Two of his young men*] Eliezar and Ishmael, according to the Targum.

Clave the wood] Small wood, *fig* and *palm*, proper for a burnt-offering. Targum.

Verse 4. *Saw the place afar off.*] The Targum says, he knew the place, by seeing the cloud of glory smoking on the top of the mountain.

The third day] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in scripture, because of the *sabbath* day, Gen. ii. 2. so THREE is a mystical number, because of Christ's rising from the dead the *third* day, Matth. xvii. 23. 1 Cor. xv. 4. as he was crucified the *third* hour after noon, Mark xv. 25.: and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. viii. 32. so in sundry particulars he resembled our Lord; the *third* day Isaac was to be offered up; so it was the *third* day in which Christ also was to be *perfected*, Luke xiii. 32.: Isaac carried the wood for the burnt-offering, ver. 6, as Christ carried the tree whereon he died, John xix. 17.: the binding of Isaac, ver. 9, was also typical; so Christ was bound, Matt. xxvii. 2. Moses desired to go *three days' journey* in the wilderness to sacrifice. Exod. v. 3.; and they travelled *three days* in it before they

will go yonder, and worship, and come again to you. A. M. cir. 2141.
B. C. cir. 1863.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

^b Isa. 53. 6. Mat. 8. 17. John 19. 17. 1 Pet. 2. 24.—c Heb. Behold me. d Or, kid.

found water, Exod. xv. 22.; and *three days' journey* the ark of the covenant went before them, to search out a resting place, Num. x. 33.; by the *third* day the people were to be ready to receive God's law, Exod. xix. 11.; and after *three days* to pass over Jordan into Canaan, Josh. i. 11.; the *third* day Esther put on the apparel of the kingdom, Esth. v. 1.; on the *third* day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5.; on the *third* day the Prophet said, God will raise us up and we shall live before him, Hos. vi. 2.; and on the *third* day, as well as on the *seventh*, the unclean person was to purify himself, Num. xix. 12.: with many other memorable things which the Scripture speaks concerning the *third* day, and not without mystery; see Gen. xl. 12, 13. xlii. 17, 18. Jon. i. 17. Josh. ii. 16.; unto which we may add a Jew's testimony in *Beresheh Rabba*, in a comment on this place,—*There are many THREE DAYS mentioned in the Holy scripture, of which one is, the resurrection of the Messiah.*" Ainsworth, in loco.

Verse 5. *I and the lad will go—and come again*] How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The Apostle answers for him: *By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure*, Heb. xi. 17, 19. He knew that, previously to the birth of Isaac, both he and his wife were *dead* to all the purposes of procreation—that his birth was a kind of life from the dead—that the promise of God was most positive, *In Isaac shall thy seed be called*, chap. xxi. 12.—that this promise could not fail—that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again. *We will go yonder, and worship, perform a solemn act of devotion which God requires, and come again to you.*

Verse 6. *Took the wood—and laid it upon Isaac*] Probably the mountain top, to which they were going, was too difficult to be ascended by the ass; therefore either the father or the son must carry the wood; and it was most becoming in the latter.

Verse 7. *Behold the fire and the wood, but where is the*

A. M. cir. 2141.
B. C. cir. 1863.

8 And Abraham said, my son, God will provide himself a lamb^a for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^blaid him on the altar upon the wood.

^a John 1. 29, 36. Rev. 5. 6, 12. & 13. 8.—^b Hebr. 11. 17. Jam. 2. 21.

lamb?] Nothing can be conceived more tender, affectionate, and affecting than the question of the son, and the reply of the father on this occasion. A paraphrase would spoil it—nothing can be added, without injuring those expressions of affectionate submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8. *My son, God will provide himself a lamb*] Here we find the same obedient unshaken faith, for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the Patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who, in the fulness of time, should take away the sin of the world; and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world, had been such as MEN chose, and MEN offered; but THIS was the Lamb which GOD had provided—**EMPHATICALLY THE LAMB OF GOD.**

Verse 9. *And bound Isaac his son*] If the Patriarch had not been upheld by the conviction that he was doing the will of God, and had he not felt the most perfect confidence that his son should be restored, even from the dead; what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business! What must his affectionate heart have felt at the questions asked by his innocent and amiable son! What must he have suffered while building the altar—laying on the wood—binding his lovely son—placing him on the wood—taking the knife, and stretching out his hand to slay the child of his hopes? Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of his excellence lost, in the supposition that he was too young to enter particularly into a sense of his danger; and too feeble to have made any resistance, had he been unwilling to submit? Josephus supposes that Isaac was now *twenty-five*; see the Chronology on ver. 1. some Rabbins, that he was *thirty-six*; but it is more probable that he was now about *thirty-three*, the age at which his great Antitype was offered up: and on this *medium* I have ventured to construct the Chronology, of which I think it necessary to give this notice to the reader. Allowing him to be only *twenty-five*, he might have easily resisted; for can it be supposed that an old man, of at least one hundred and twenty-five years of age, could have bound, without his consent, a young

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing

A. M. cir. 2141.
B. C. cir. 1863.

^c 1 Sam. 15. 22. Mic. 6. 7, 8.—^d eh. 26. 5. Rom. 8. 32. Jam. 2. 22. 1 John 4. 9, 10.

man in the very prime and vigour of life? In this case we cannot say that the superior strength of the father prevailed; but the piety, filial affection, and obedience of the son yielded. All this was most illustriously typical of Christ. In both cases the father himself offers up his only begotten son; and the father himself binds him on the wood or to the cross: in neither case is the son forced to yield, but yields of his own accord—in neither case is the life taken away by the hand of violence—Isaac yields himself to the knife; Jesus lays down his life for the sheep.

Verse 11. *The angel of the Lord*] The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, ver. 17. and, on his own authority, renews the promises of the covenant: HE was ever the great Mediator between God and Man. See this point proved, chap. xv. 7.

Verse 12. *Lay not thine hand upon the lad*] As Isaac was to be the representative of Jesus Christ's real sacrifice, it was sufficient for this purpose, that in his own will, and the will of his father, the purpose of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son—the son gives up his life: on both sides, as far as will and purpose could go, the sacrifice was complete. God simply spares the father the torture of putting the knife to his son's throat. Now was the time when it might properly be said, "Sacrifice and offering, and burnt-offering and sacrifice for sin thou wouldest not, neither hadst pleasure in them: then said the Angel of the Covenant, Lo! I come to do thy will, O God." Lay not thy hand upon the lad: an irrational creature will serve for the purpose of a representative sacrifice, from this till the fulness of time. But without this most expressive representation, of the father offering his beloved, only begotten son, what reference can such sacrifices be considered to have, to the great event of the incarnation and crucifixion of Christ? Abraham, the most dignified, the most immaculate of all the patriarchs; Isaac, the true pattern of piety to God, and filial obedience; may well represent God, the Father, so loving the world as to give his only begotten son, JESUS CHRIST, to die for the sin of man. But the grand circumstances necessary to prefigure these important points, could not be exhibited through the means of any or of the whole brute creation. The whole sacrificial system of the Mosaic œconomy had a retrospective and prospective view; referring FROM the sacrifice of Isaac, TO the sacrifice of Christ: in the first, the dawning of the sun of righteousness was

A. M. cir. 2141. thou hast not withheld thy son,
B. C. cir. 1863. thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place "Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in

multiplying I will multiply thy seed
"as the stars of the heaven," and as
the sand which is upon the sea's shore; and thy seed shall possess the gate of his enemies;

18 "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, "Milcah, she hath also borne children unto thy brother Nahor;

21 "Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

a That is, *The LORD will see, or, provide.*—b Ps. 105. 9. Eccles. 44. 21. Luke 1. 73. Hebr. 6. 13, 14.—c ch. 15. 5. Jer. 33. 22.—d ch. 13. 16. —e Heb. lip.—f ch. 24. 60.—g Mic. 1. 9.—h ch. 12. 3. & 18. 18. &

26. 4. Eccles. 44. 22. Acts 3. 25. Gal. 3. 8, 9, 16, 18.—ver. 3, 1 ch. 26. 5.—k ch. 21. 31.—l ch. 11. 29.—m Job 1. 1.—n Job 32. 2

seen; in the latter, his meridian splendor and glory. Taken in this light, and this is the only light in which it should be viewed, Abraham offering his son Isaac, is one of the most important facts and most instructive histories in the whole Old Testament. See further on this subject, chap. xxiii. 2.

Verse 14. *Jehovah-jireh*] יהוה יראה *Yehovah-yireh*, literally interpreted, in the margin, *The Lord will see*; that is, God will take care that every thing shall be done that is necessary, for the comfort and support of them who trust in him: hence the words are usually translated, *The Lord will provide*; so our translators, ver. 8. יהוה אלהים יראה *elohim yireh*, God will provide; because his eye ever affects his heart; and the wants he sees, his hand is ever ready to supply. But all this seems to have been done under a divine impulse, and the words to have been spoken prophetically: hence Houbigant and some others, render the words thus, *Dominus videbitur*, the Lord shall be seen; and this translation, the following clause seems to require, as it is said to this day, בהר יראה *behav, Yehovah yireh*; ON THIS MOUNT, THE LORD SHALL BE SEEN. From this it appears, that the sacrifice offered by Abraham was understood to be a representative one; and a tradition was kept up, that Jehovah should be seen in a sacrificial way, on this mount. And this renders the opinion stated on ver. 1. more than probable, viz. that Abraham offered Isaac on that very mountain, on which, in the fulness of time, Jesus suffered. See Bishop Warburton.

Verse 16. *By myself have I sworn*] So we find that the person who was called the angel of the Lord, is here called *Jehovah*, see on ver. 1. An oath, or an appeal to God, is among men, an end to strife; as God could swear by no greater, he swore by himself: being willing more abundantly, says the Apostle, to shew unto the heirs of promise the immutability of his counsel, he confirmed it by an oath, that by two im-

mutable things, (his PROMISE and his OATH) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. See Heb. vi. 13—18.

Verse 17. *Shall possess the gate of their enemies*] Instead of gates, the Septuagint has *πολις cities*; but as there is a very near resemblance between *πολις cities*, and *πυλας gates*, the latter might have been the original reading in the Septuagint, though none of the MSS. now acknowledge it. By the gates may be meant all the strength, whether troops, counsels, or fortified cities, of their enemies. So Matt. xvi. 18. On this rock will I build my church, and the gates of hell shall not prevail against it—the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true church of Christ—and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.

Verse 18. *And in thy seed, &c.*] We have the authority of St. Paul, Gal. iii. 8, 16, 18. to restrain this to our blessed Lord, who was THE SEED through whom alone, all God's blessings of providence, mercy, grace, and glory should be conveyed to the nations of the earth.

Verse 20. *Behold, Milcah hath borne children unto thy brother*] This short history seems introduced solely for the purpose of preparing the reader for the transactions related, chap. xxiv. and to shew, that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. *Uz*] He is supposed to have peopled the land of Uz or Ausitis, in Arabia Deserta, the country of Job.

Buz his brother] From this person *Elihu* the *Buzite*, one of the friends of Job, is thought to have descended.

Kemuel the father of Aram] *Kamouel*, *καμουελ* *εγενε* the father of the Syrians, according to the Septuagint. Probably

A. M. cir. 2142.
B. C. cir. 1862.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And ^aBethuel begat ^bRebekah: these eight Milcah did bear to Nahor, Abraham's brother.

^a Ch. 24. 15, 24, 47. & 25. 20. & 28. 2—5.

the *Kamiletes* a Syrian tribe, to the westward of the Euphrates, are meant: they are mentioned by *Strabo*.

Verse 23. *Bethuel begat Rebekah*] Who afterwards became the wife of Isaac.

Verse 24. *His concubine*] We borrow this word from the Latin compound, *con*, together, and *cubo*, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word is פלגש *pilgash*, which is also a compound term, contracted, according to Parkhurst, from פלג *palag*, to divide or share, and פגש *nagash*, to approach; because the husband, in the delicate phrase of the Hebrew tongue, *approaches* the concubine, and *shares* the bed, &c. of the real wife with her. The *pilgash* or concubine, (from which comes the Greek πάλλακίς, *pallaké*, and also the Latin *pellex*.) in Scripture, is a kind of *secondary* wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine, or *pilgash*, of Abraham; and this, *ansuente Deo*, and with his wife's consent. Keturah, his second wife, is called a concubine, chap. xxvi. 15. 1 Chron. i. 32. and Bilha and Zilpha were concubines to Jacob, chap. xxxv. 22. After the patriarchal times, many eminent men had concubines, viz. *Caleb*. 1 Chron. ii. 46, 48. *Manasseh*, 1 Chron. vii. 14. *Gidon*, Judg. viii. 31. *Saul*, 2 Sam. iii. 7. *David*, 2 Sam. v. 13. *Solomon*, 2 Kings xi. 3. and *Rehoboam*, 2 Chron. xi. 21. The *pilgash* therefore differed widely from a prostitute; and however unlawful, under the New Testament, was not so under the Old.

From this chapter a pious mind may collect much useful instruction. From the trial of Abraham, we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and shewing their own faith and obedience: and that he may seize on those occasions to shew them the abundance

24 And his concubine, ^cwhose name was Reumah, she bare also, Tebah, and Gahani, and Thahash, and Maachah.

A. M. cir. 2142.
B. C. cir. 1862.

^b Called, Rom. 9. 10. *Rebecca*.—^c ch. 16. 3. & 25. 6.

of his mercy; and thus confirm them in righteousness all their days. There is a foolish saying among religious people, which cannot be too severely reprobated; *untried grace is no grace*. On the contrary, there may be much grace, though God, for good reasons, does not think proper to put it to any severe trial or proof. But grace is certainly not fully *known*, but in being called to trials of severe and painful obedience. But as all the gifts of God should be *used*, and they are increased and strengthened by exercise, it would be unjust to deny trials and exercises to *grace*, as this would be to preclude it from the opportunities of being strengthened and increased. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their *easily besetting sins*, *beloved idols*, &c. But this is a most reprehensible abuse of the scripture. It is both insolent and wicked to compare some abominable lust, or unholy affection, to the amiable and pious youth, who for his purity and excellence was deemed worthy to prefigure the sacrifice of the Son of God. To call our vile passions and unlawful attachments by the name of *our Isaacs*, is unpardonable: and to talk of *sacrificing* such to God, is downright blasphemy. Such sayings as these appear to be legitimated by long use; but we should be deeply and scrupulously careful not to use any of the words of God in any sense in which he has not spoken them. If in the course of God's providence, a parent is called to give up to death, an amiable, *only son*, then there is a parallel in the case; and it may be justly said, if pious resignation fill the parent's mind, such a person, like Abraham, has been called to *give his Isaac back to God*.

Independently of the *typical* reference in this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith, and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son, were alone worthy of each other.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. *Abraham mourns for her, and requests a burial-place from the sons of Heth*, 2—4. *They freely offer him the choice of all their sepulchres*, 5, 6. *Abraham refuses to receive any as a free gift, and requests to buy the cave of Machpelah from Ephron*, 7—9. *Ephron proffers the cave and the field in which it was situated as a free gift unto Abraham*, 10, 11. *Abraham insists on giving its value in money*, 12, 13. *Ephron at last consents, and names the sum of four hundred shekels*, 14, 15. *Abraham weighs him the money in the presence of the people; in consequence of which, the cave, the whole field, trees, &c. are made sure to him and his family for a possession*, 16—18. *The transaction being completed, Sarah is buried in the cave*, 19. *The sons of Heth ratify the bargain*, 20.

A. M. 2145.
B. C. 1859.

AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

^a Josh. 14. 15. Judg. 1. 10.—^b ch. 13. 18. ver. 19.—^c ch. 17. 8. 1 Chron. 29. 15. Ps. 105. 12. Hebr. 11. 9, 13.—^d Acts 7. 5.

NOTES ON CHAP. XXIII.

Verse 1. *And Sarah was an hundred and seven and twenty years old*] It is worthy of remark, that Sarah is the only woman in the sacred writings, whose *age, death, and burial*, are distinctly noted. And she has been deemed worthy of *higher honour*; for St. Paul, Gal. iv. 22, 23. makes her a type of the *church of Christ*; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the Epistle to the Hebrews, chap. xi. ver. 11. Sarah was about ninety-one years old when Isaac was born, and she lived thirty-six years after, and saw him grown up to man's estate. With SARAH, the promise of the incarnation of Christ commenced, though a comparatively obscure prophecy of it had been delivered to Eve, chap. iii. 15. and with MARY it terminated, having had its exact completion. Thus God put more honour upon those two women than upon all the daughters of Eve besides. Her conception of Isaac was *supernatural*, she had passed the age and circumstances in which it was possible, naturally speaking, to have a child; therefore she laughed when the promise was given, knowing that the thing was impossible, because it had ceased to be with her after the manner of women. God allows this natural impossibility, and grants that the thing must be the effect of divine interposition; and therefore asks, *is any thing too hard for God?* The physical impossibility was increased in the case of *Mary*, she having no connexion with man. But the same power interposed as in the case of Sarah; and we find, that when all aptitude for natural procreation was gone, *Sarah received strength to conceive seed*, and bore a son, from whom, in a direct line, the Messiah, the Saviour of the world, was to descend: and through this same power we find a *Virgin* conceiving and bearing a son against all natural impossibilities. Every thing is *supernatural* in the births, both of the type and antitype; can it be wondered at then, if the spiritual offspring of the Messiah must have a supernatural birth likewise: hence the propriety of that saying, *unless a man be born again—born from above—born, not only of water, but of the Holy Ghost, he cannot see the kingdom of God*. These may appear hard sayings, and those who are little in the habit of considering spiritual things, may exclaim, "*It is enthusiasm! Who can bear it? Such things cannot possibly be.*" To such persons I have only to say, God hath spoken. This is sufficient for those who credit his Being and his Bible; nor is there any thing too

4 ^a I am a stranger and a sojourner with you: ^d give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art ^a a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee

A. M. 2145.
B. C. 1859.

^e Heb. a prince of God.—^f ch. 13. 2. & 14. 14. & 24. 35.

hard for him. He, by whose almighty power, Sarah had strength to conceive and bear a son in her old age; and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can, by the same power, transform the sinful soul, and cause it to bear the image of the heavenly, as it has borne the image of the earthly.

Verse 2. *Sarah died in Kirjath-arba*] Literally *in the city of the four*. Some suppose this place was called the *city of the four*, because it was the burial-place of *Adam, Abraham, Isaac, and Jacob*; others, because, according to the opinion of the Rabbins, *Eve* was buried there, with *Sarah, Rebekah, and Leah*. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called *Arba*, for the text, Jos. xiv. 15. does not actually say, this was his name; who was the chief of the *four* brothers who dwelt there; the names of the others being *Sheshai, Ahiman, and Talmai*, see Judges i. 10. These three were destroyed by the tribe of Judah; probably the other had been previously dead.

Abraham came to mourn for Sarah] From ver. 19. of the preceding chapter, it appears that Abraham had settled at *Beer-sheba*; and here we find, that Sarah died at Hebron, which was about twenty-four miles distant from Beer-sheba. For the convenience of feeding his numerous flocks, Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another at Hebron: and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his *coming to mourn and weep for her*, signifies his coming from the former to the latter place on the news of her death.

Verse 3. *Abraham stood up from before his dead*] He had probably sat on the ground some days in token of sorrow, as the custom then was; see Tobit ii. 12, 13. Isa. xlvi. 1. and Gen. xxxvii. 35. and when this time was finished, he arose and began to treat about a burying-place.

Verse 4. *I am a stranger and a sojourner*] It appears from Heb. xi. 13—16. 1 Pet. ii. 11. that these words refer more to the *state of his mind* than of his body. He felt that he had no certain dwelling-place, and was seeking by faith a city that had foundations.

Give me a possession for a burying-ground] It has been remarked, that in different nations it was deemed ignominious to be buried in another's ground; probably this prevailed in early times in the East: and it may be in reference to a sentiment of this kind, that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres,

A. M. 2145. his sepulchre, but that thou mayest
B. C. 1859. bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for ^a as much money as it is worth, he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the ^b audience of the children of Heth, *even* of all that ^c went in at the gate of his city, saying,

11 ^d Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou

wilt give it, I pray thee, hear me, A. M. 2145.
B. C. 1859.
I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ^e shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham ^f weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And ^g the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure,

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

^a Heb. full money.—^b Heb. ears.—^c ch. 34. 20, 24. Ruth 4. 4.—^d See 2 Sam. 24. 21—24.

^e Exod. 30. 15. Ezek. 45. 12.—^f Jer. 32. 9.—^g ch. 25. 9. & 49. 30, 31, 32. & 50. 13. Acts 7. 16.

and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as *his own*.

Verse 6. *Thou art a mighty prince*] נָשִׂיא אֱלֹהִים *Nasi Elohim*, a prince of God; a person whom we know to be divinely favoured; and whom, in consequence, we deeply respect and reverence.

Verse 8. *Intreat for me to Ephron*] Abraham had already seen the cave and field, and finding to whom they belonged, and that they would answer his purpose, came to the gate of Hebron, where the elders of the people sat to administer justice, &c. and where bargains and sales were made and witnessed; and having addressed himself to the elders, among whom *Ephron* was, though it appears he was not personally known to Abraham, he begged them to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. *And Ephron dwelt among the children of Heth*] And Ephron שׁוֹבֵב *yosheb*, was sitting among the children of Heth, but, as was before conjectured, was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c. to Abraham in the presence of all the people, which amounted to a legal conveyance of the whole property to the Patriarch.

Verse 13. Instead of, if thou *wilt give it*, we should read, But if thou *wilt sell it*, I will give thee money for the field.] כֶּסֶף *keseph* silver, not coined money, for it is not probable that any such was then in use.

Verse 15. *The land is worth four hundred shekels of silver.*] Though the words *is worth*, are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. A shekel, according to the general opinion, was equal to two shillings and sixpence; but according to Dr. Prideaux, whose estimate I shall follow, three shillings English, four hundred of which are equal to sixty pounds sterling; but it is evident that a certain *weight* is intended, and not a *coin*; for in ver. 16. it is said, and Abraham *weighed* וַיִּשְׁקֶל *va yishekal*, the silver, and hence it appears that *this weight* itself, passed afterwards as a current coin; for the word שֶׁקֶל *shekel* is not only used to express a coin, or piece of silver, but also to *weigh*; see the note on chap. xx. 16.

Verse 16. *Current with the merchant.*] עָבַר לְדַרְכּוֹ *Ober lasoher*, passing to, or with the traveller, such as was commonly used by those who travelled about with merchandise of any sort. The word signifies the same as *hawker* or *peddler* among us.

Verse 17. *All the trees that were in the field*] It is possible that all these were specified in the agreement.

A. M. 2145.
B. C. 1859.

20 And the field, and the cave that is therein, ^a were made sure unto

Abraham for a possession of a burying-place ^b by the sons of Heth.

A. M. 2145.
B. C. 1859.

^a See Ruth, 4 7, 8, 9, 10. Jer. 32. 10, 11.

^b Ch. 50. 13. 2 Kings 21. 18.

Verse 20. *And the field, &c. were made sure* וַיַּקֶּם *Vayakam*, were established, caused to stand; the whole transaction having been regulated according to all the forms of law then in use.

In this transaction between Abraham and the sons of Heth, concerning the cave and field of Machpelah, we have the earliest account on record, of the purchase of land. The simplicity, openness, and candour on both sides, cannot be too much admired.

Sarah being dead, and Abraham being only a sojourner in that land, shifting from place to place, for the mere purpose of pasturing his flocks, and having no right to any part of the land, wished to purchase a place in which he might have the continual right of sepulture. For this purpose, 1. He goes to the gate of the city, the place where, in all ancient times, justice was administered, and bargains and sales concluded; and where, for these purposes, the elders of the people sat. 2. He there proposes to buy the cave, known by the name of the *Cave of Machpelah*, the cave of the turning, or the double cave, for a burying-place for his family. 3. To prevent him from going to any unnecessary expense, the people, with one voice, offer him the privilege of burying his wife in any of their sepulchres: this appearing to them to be no more than the common rights of hospitality and humanity required. 4. Abraham, intent on making a purchase, Ephron, the owner of the field and cave, values them at four hundred shekels; but at the same time wishes Abraham to receive the whole as a gift. 5. Abraham refuses the gift, and weighs down the silver specified. 6. The people who enter in at the gate, i. e. the inhabitants coming from or going to their ordinary occupations in the country, witness the transaction, and thus the conveyance to Abraham is made sure, without the intervention of those puzzlers of civil affairs, by whose tricks and chicanery property often becomes insecure, and right and succession precarious and uncertain. But this censure does not fall on lawyers properly so called, who are men of honour, and whose office, in every well regulated state, is as useful as it is respectable. But the accumulation and complex nature of almost all modern systems of law, puzzles even justice herself, and often induces decisions, by which, truth falls in the streets, and equity goes backwards.

In the first ages of mankind, suspicion, deceit, and guile, seem to have had a very limited influence. Happy days of primitive simplicity! past, for ever past. When shall they return?

We often hear of the rudeness and barbarity of the primitive ages; but on what evidence? Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent, and polite conduct displayed on both sides? Had even Lord Chesterfield read this account, his good-sense would have led him to propose it as a model in all transactions between man and his fellows. There is neither awkward stiff formality on the one hand, nor frippery affectation on the other. Decent respect, good-sense, good nature, and good breeding, are all prominently displayed. And how highly laudable and useful is all this! A pedant or a boor on either side, might have destroyed the simplicity of the whole transaction; the one by engendering caution and suspicion, and the other by exciting disgust. In all such transactions, the *beau* and the *boor* are equally to be avoided. From the *first*, no sincerity can be expected; and the manners of the *latter*, render him intolerable. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They, who under the sanction of religion, trample under foot the decent forms of civil respect, supposing, that because they are religious, they have a right to be rude, totally mistake the spirit of Christianity, for love or charity (the soul and essence of that religion) *behaveth not itself unseemly*. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion, given in that place, applies as forcibly to good-breeding, as to inward and outward holiness. What lessons of honesty, decent respect, and good manners, could a sensible man derive from Abraham treating with the sons of Heth for the cave of Machpelah; and William Penn, treating with the American Indians for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to shew, how exactly the conduct and spirit of Patriarch the *first*, were exemplified in the conduct and spirit of Patriarch the *second*. Let the righteous be had in everlasting remembrance!

CHAPTER XXIV.

Abraham being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezar, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1—3. but from among his own kindred, 4. The servant proposes certain difficulties, 5. which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7. and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12—14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water, 15. she is described, 16.

Conversation between her and Abraham's servant, in which every thing took place according to his prayer to God, 17—21. He makes her presents, and learns whose daughter she is, 22—24. She invites him to her father's house, 25. He returns thanks to God for having thus far given him a prosperous journey, 26, 27. Rebekah runs home and informs her family, 28. on which her brother Laban comes out, and invites the servant home, 29—31. His reception, 32, 33. Tells his errand, 34. and how he had proceeded in executing the trust reposed in him, 35—48. Requests an answer, 49. The family of Rebekah consent that she should become the wife of Isaac, 50, 51. The servant worships God, 52. and gives presents to Milcah, Laban, and Rebekah, 53. He requests to be dismissed, 54—56. Rebekah being consulted consents to go, 57, 58. She is accompanied by her nurse, 59. and having received the blessing of her parents and relatives, 60. she departs with the servant of Abraham, 61. They are met by Isaac who was on an evening walk, for the purpose of meditation, 62—65. The servant relates to Isaac all that he had done, 66. Isaac and Rebekah are married, 67.

A. M. 3148.
B. C. 1856.

AND Abraham ^a was old, and ^b well stricken in age: and the LORD ^c had blessed Abraham in all things.

2 And Abraham said ^d unto his eldest servant of his house, that ^e ruled over all that he had, ^f Put, I pray thee, thy hand under my thigh:

3 And I will make thee ^g swear by the LORD, the God of heaven, and the God of the earth, that ^h thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 ⁱ But thou shalt go ^k unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son

again unto the land from whence thou ^l camest? A. M. 3148.
B. C. 1856.

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which ^m took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ⁿ Unto thy seed will I give this land; ^o he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ^p thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

^a Ch. 18. 11. & 21. 5. — ^b Heb. *gone into days*. — ^c ch. 13. 2. ver. 35. Ps. 112. 3. Prov. 10. 22. — ^d ch. 15. 2. — ^e ver. 10. ch. 39. 4, 5, 6. — ^f ch. 47. 29. 1 Chron. 29. 21. Lam. 5. 6. — ^g ch. 14. 22. Deut. 6. 13. Josh. 2. 12.

^h Ch. 26. 35. & 27. 46. & 28. 9. Exod. 34. 16. Deut. 7. 9. — ⁱ ch. 28. 2. ^k ch. 12. 1. — ^l ch. 12. 1, 7. — ^m ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Exod. 32. 13. Deut. 1. 8. & 34. 4. Acts 7. 5. — ⁿ Exod. 23. 20, 23. & 33. 2. Heb. 1. 14. — ^o Josh. 2. 17, 20.

NOTES ON CHAP. XXIV.

Verse 1. *And Abraham was old*] He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old. See chap. xxi. 5. & xxv. 20.

Verse 2. *Eldest servant*] As this eldest servant is stated to have been the ruler over all that he had, it is very likely that Eliezer is meant. See chap. xv. 2, 3.

Put, I pray thee, thy hand] See on ver. 9.

Verse 3. *I will make thee swear*] See on ver. 9.

Of the Canaanites] Because these had already been devoted to slavery, &c. and it would have been utterly inconsistent, as well with prudence as with the design of God, to have united the child and heir of the promise with one who was under a curse, though that curse might be considered to be only of a political nature. See the curse of Canaan, chap. ix. 25.

Verse 4. *My country*] Mesopotamia; called here, Abraham's country, because it was the place where the family of

Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nabor, the true religion had been in some sort preserved, though afterwards considerably corrupted. See chap. xxxi. 19.

Verse 5. *Peradventure the woman will not be willing*] We may see, says Calmet, by this and other passages of scripture, Josh. ix. 18. what the sentiments of the ancients were relative to an oath. They believed they were bound precisely by what was spoken, and had no liberty to interpret the intentions of those to whom the oath was made.

Verse 7. *The Lord God, &c.*] He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred, to propagate the true religion in the earth, would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be employed. *He shall send his angel*, probably meaning the angel of the covenant, of whom see chap. xv. 7.

A. M. 5144.
B. C. 1856. 10 ¶ And the servant took ten camels of the camels of his master, and departed; (^a for ^b all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto ^c the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time ^d that women go out to draw water^e.

12 ¶ And he said, ^f O LORD God of my master Abraham, I pray thee, ^g send me good

A. M. 5144.
B. C. 1856. speed this day, and shew kindness unto my master Abraham.

13 Behold, ^h I stand *here* by the well of water; and ⁱ the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac; and ^k thereby shall I*

^a Ver. 2.—^b Or, and.—^c ch. 27. 45.—^d Heb. that women which draw water go forth.—^e Exod. 2. 16. 1 Sam. 9. 11.—^f ver. 27. ch. 26. 24. & 28. 13. & 32. 9. Exod. 3. 6, 15.—^g Neh. 1. 11. Ps. 37. 5.—

^h ver. 43.—ⁱ ch. 29. 9. Exod. 2. 16.—^k See Judges 6. 17, 37. 1 Sam. 6, 7. & 14. 8. & 20. 7. 1 Mac. 5. 40.

Verse 9. *put his hand under the thigh of Abraham*] This form of swearing has greatly puzzled the commentators; but it is useless to detail opinions which I neither believe myself, nor would wish my readers to credit. I believe the true sense is given in the Targum of Jonathan ben Ussiel, and that called the Jerusalem Targum. In the former it is said, *Put now thy hand, בְּנִירַת כּוּחַלֵּי bigcirath maholeti—in actione circumcissionis meæ: in the latter, תְּחוֹת יָד קִיִּי techoth yerec key-ami—sub femore fœderis mei.* When we put the circumstances mentioned in this and the third verse together, we shall find that they fully express the ancient method of binding by oath, in such transactions as had a religious tendency. 1. The rite or ceremony used on the occasion: the person binding himself, put his hand under the thigh of the person to whom he was to be bound; i. e. he put his hand on the part that bore the mark of circumcision, the sign of God's covenant; which is tantamount to our kissing the book, or laying the hand on the New Testament, or covenant, of our Lord Jesus Christ. 2. The form of the oath itself: the person swore by Jehovah, the God of heaven and the God of the earth. Three essential attributes of God are here mentioned: 1. His self-existence and eternity in the name Jehovah. 2. His dominion of glory, and blessedness in the kingdom of heaven. 3. His providence and bounty in the earth. The meaning of the oath seems to be this: "As God is unchangeable in his nature and purposes, so shall I be in this engagement, under the penalty of forfeiting all expectation of temporal prosperity, the benefits of the mystical covenant, and future glory." An oath of this kind, taken at such a time, and on such an occasion, can never be deemed irreligious or profane. *Thou shalt swear by his name—* shalt acknowledge and bind thyself unto the true God, as the just Judge of thy motives and actions, is a command of the Most High; and such an oath as the above, is at once (on such an occasion) both proper and rational. The person binding himself, proposes for a pattern the unchangeable and just God; and as HE is the avenger of wrong, and the punisher of falsehood, and has all power in the heavens and in the earth, so he can punish perjury by privation of spiritual and temporal blessings; by the loss of life, and by inflicting the perdition due to ungodly men, among whom liars and perjured persons occupy the most distinguished rank. Our ideas of

delicacy may revolt from the rite used on this occasion; but when the nature of the covenant is considered, of which circumcision was the sign, we shall at once perceive, that this rite could not be used without producing sentiments of reverence and godly fear, as the contracting party must know that the God of this covenant was a consuming fire.

Verse 10. *Took ten camels*] It appears that Abraham had left the whole management of this business to the discretion of his servant, to take with him what retinue and what dowry he pleased; for it is added—*All the goods of his master were in his hand; and in those times, it was customary to give a dowry for a wife, and not to receive one with her.*

Verse 11. *He made his camels to kneel down*] to rest themselves, or lie down, as the Septuagint has very properly expressed it—*Καὶ κοιμῶσι τὰς καμήλους.*

Verse 12. *And he said, O Lord God, &c.*] "The conduct of this servant," says Dr. Dodd, "appears no less pious than rational. By supplicating for a sign, he acknowledges God to be the great Superintendent and Director of the universe, and of that event in particular; and, at the same time, by asking a natural sign, such as betokened humanity, condescension, and other qualities, which promised a discreet and virtuous wife, he puts his prayer upon such a discreet rational footing, as to be a proper example for all to imitate, who would not tempt the providence of God by expecting extraordinary signs to be given them for the determination of cases, which they are capable of deciding by a proper use of their rational faculties." This is all very good; but certainly the case referred to here, is such an one as required especial direction from God; a case which no use of the rational faculties, without divine influence, could be sufficient to determine. It is easy to run into extremes, and it is very natural so to do. In all things, the assistance and blessing of God are necessary, even where human strength and wisdom have the fullest and freest sphere of action: but there are numberless cases of infinite consequence to man, where his strength and prudence can be of little or no avail; and where the God of all grace must work all things according to the counsel of his own will. To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose, that any good can be done or procured without the blessing and

A. M. 2148.
B. C. 1856.

know that thou hast shewed kindness
unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^a Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ^b was ^c very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^d And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher

into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit whether ^e the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ^f ear-ring ^g of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge *in*?

24 And she said unto him, ^h I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge *in*.

26 And the man ⁱ bowed down his head, and worshipped the LORD.

A. M. 2148.
B. C. 1856.

^a Ch. 11. 29. & 29. 23.—^b ch. 26. 7.—^c Heb. *good of countenance*.—^d 1 Pet. 3. 8. & 4. 9.—^e ver. 12. 56.—^f Exod. 32. 2, 3. Isai. 3. 19, 20,

21. Ezek. 16. 11, 12. 1 Pet. 3. 3.—^g Or, *jewel for the forehead*.—^h ch. 22. 23.—ⁱ ver. 52. Exod. 4. 31.

mercy of God, merely because proper means are used, is not less reprehensible. Plan, scheme, and labour like Eliezar, and then, by earnest faith and prayer, commit the whole to the direction and blessing of God.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case; and so, as in the most punctual manner, to answer the prayer which his servant had offered up!

Verse 19. *I will draw water for thy camels also*] Had Rebekah done *no more* than Eliezar had prayed for, we might have supposed, that she acted not as a free agent, but was *impelled* to it by the absolutely controlling power of God: but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man wondering at her*] And he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for *ten camels*, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely they are both of an uncommon cast.

Verse 22. *The man took a golden ear-ring*] נֶזֶם נָזַח *nezem zahab*. That this could not be an *ear-ring* is very probable, from its being in the *singular* number. The margin calls it a *jewel for the forehead*; but it most likely means a *jewel for the nose*, or *nose-ring*, which is in universal use through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril. The

word is very properly translated *ornament for the nose*, by Symmachus.

And two bracelets] וְשְׁנֵי צַמִּידִים *ushency tsemidim*. As *tsemidim* comes from צָמַד *tamad*, to *join* or *couple together*, it may very properly mean *bracelets*, or whatever may clasp round the arms or legs; for rings and ornaments are worn round both, by females in India and Persia. The small part of the leg is generally decorated in this way; and so is the whole arm from the shoulder to the wrist. As these *tsemidim* were given to Rebekah *for her hands*, it sufficiently distinguishes them from a similar ornament used for the *ankles*.

In different parts of the sacred writings, there are allusions to ornaments of various kinds, still in use in different Asiatic countries. They are of seven different sorts: 1. for the *forehead*; 2. for the *nose*; 3. for the *ears*; 4. for the *arms*; 5. for the *fingers*; 6. the *neck* and *breast*; 7. the *ankles*.—See above, ver. 22. and see ver. 47. also Ezek. xvi. 12. Prov. xi. 22. Isai. iii. 21. Gen. xxxv. 4. Exod. xxxii. 2, 3. Job xlii. 11. Judg. viii. 24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.

Half a shekel weight] For the weight of a shekel, see ch. xx. 16.

Verse 26. *Bowed down his head, and worshipped*] Two acts of adoration are mentioned here: 1. bowing the head, יָקַד *yikkod*—and, 2. *prostration* upon the earth, וַיִּשְׁתָּחוּ *yishkachu*. The *bowing of the head* was to Rebekah, to return her thanks for her kind invitation. The *prostration* was to

A. M. 2148. B. C. 1856. 27 And he said, 'Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

a Exod. 18. 16. Ruth 4. 14. 1 Sam. 25. 32, 39. 2 Sam. 18. 28. Luke 1. 68. b ch. 32. 10. Ps. 98. 3. c ver. 48. d ch. 29. 5. e ch. 26. 29. Judges 17. 2. Ruth 3. 10. Ps. 115. 15. f ch. 43. 24. Judg. 19. 21.

Jehovah, in gratitude for the success with which he had favoured him.

Verse 27. *I being in the way the Lord led me*] By desire of his master, he went out on this journey; and as he acknowledged God in all his ways, the Lord directed all his steps.

Verse 28. *Her mother's house*] Some have conjectured from this, that her father Bethuel was dead; and the person called Bethuel, ver. 50. was a younger brother. This is possible; but the mother's house might be mentioned, were even the father alive: for in Asiatic countries, the women have apartments entirely separate from those of the men, in which their little children and grown up daughters reside with them. This was probably the case here, though it is very likely that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.

Verse 31. *Thou blessed of the Lord*] Probably a usual mode of expressing kindness, and wishing prosperity; as he that is blessed of the Lord is worthy of all respect, for, enjoying the divine favour, he is in possession of the sum of happiness.

34 ¶ And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old, and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

g Job 23. 12. John 4. 34. Eph. 6. 5, 6, 7. h ver. 1. ch. 13. 2. i ch. 21. 2. k ch. 21. 10. & 25. 5. l ver. 3. m ver. 4. n ver. 5. o ver. 7. p ch. 17. 1. q ver. 8.

Verse 32. *Provender for the camels*] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet, &c.] Thus it appears, that he had servants with him; and as the fatigues of the journey must have fallen as heavenly upon them as upon himself, so we find no distinction made, but water is provided to wash their feet also.

Verse 33. *I will not eat until I have told*] Here is a servant, who had his master's interest more at heart than his own. He refuses to take even necessary refreshment, till he knows whether he is likely to accomplish the object of his journey. Did not our blessed Lord allude to the conduct of Abraham's servant, John iv. 34.—*My meat is to do the will of him who sent me, and to finish his work?*

Verse 36. *Unto him he hath given all that he hath*] He has made Isaac his sole heir. These things appear to be spoken to shew the relatives of Rebekah, that his master's son was a proper match for her; for, even in those primitive times, there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable. Persons of dissimilar habits, as well as of dis-

A. M. 2142.
B. C. 1888.

42 And I came this day unto the well, and said, 'O LORD God of my master Abraham, if now thou do prosper my way which I go;

43 'Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

45 'And before I had done 'speaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare un-

^a Ver. 12. — ^b ver. 13. — ^c ver. 15, &c. — ^d 1 Sam. 1. 13. — ^e Ezek. 16. 11, 12. — ^f ver. 26. — ^g ch. 22. 23. — ^h ch. 47. 29. Josh. 2. 14. — ⁱ Pa. 118. 23. Matt. 21. 42. Mark 12. 11. — ^k ch. 31. 24. — ^l ch. 30. 15.

similar religious principles, are never likely to be very happy in a married life. Even the poor and the rich may better meet together in matrimonial alliances, than the religious and the profane, the well-bred and the vulgar. A person may be unequally yoked in a great variety of ways:—Bear ye one another's burdens, is the command of God; but where there is unsuitableness in the dispositions, education, mental capacity, &c. of the persons, then one side is obliged to bear the whole burthen, and endless dissatisfaction is the result. See at the end.

Verse 42. O Lord God of my master] As Abraham was the friend of God, Eliezar makes use of this, to give weight and consequence to his petitions.

Verse 43. When the virgin] *הַיְדוּמָה* *ha-almah*, from *אָלַם* *alam*, to hide, cover, or conceal—a pure virgin, a woman *uncovered*, and in this respect still concealed from man. The same as *בְּתוּלָה* *bethulah*, ver. 16. which from the explanation there given, incontestibly means a virgin in the proper sense of the word—a young woman, not that is covered, or kept at home, the common gloss; but who was not *uncovered*, in the delicate sense in which the Scripture uses this word.—See this interpretation vindicated on Isai. vii. 14.

Verse 46. Before I had done speaking in mine heart] So we find that the whole of this prayer, so circumstantially related ver. 12—14. and again 42—44. was mental, and heard only by that God to whom it was directed. It would have been im-

to him: and I 'put the earring upon her face, and the bracelets upon her hands.

48 'And I bowed down my head, and worshipped the LORD; and blessed the LORD God of my master Abraham, which had led me in the right way, to take ' my master's brother's daughter unto his son.

49 And now if ye will 'deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered and said, 'The thing proceedeth from the LORD; we cannot 'speak unto thee bad or good.

51 Behold, Rebekah 'is before thee, take her, and go and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he "worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth 'jewels of silver', and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother 'precious things.

^m ver. 26. — ⁿ Heb. vessels. — ^e Exod. 3. 22. & 11. 2. & 12. 35. — ^p 2 Chron. 21. 3. Ezra 1. 6.

proper to have used public prayer on the occasion; as his servants could have felt no particular interest in the accomplishment of his petitions, because they were not concerned in them, having none of the responsibility of this mission.

Verse 49. That I may turn to the right hand or to the left] That is, that I may go elsewhere, and seek a proper match for the son of my master. Some have imagined, that Eliezar intimated by these expressions, that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael, or the descendants of Lot. This interpretation is fanciful.

Verse 50. Laban and Bethuel] These seem both to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz. that Bethuel the father had been some time dead. See ver. 28.

Bad or good] We can neither speak for, nor against:—it seems to be entirely the work of God; and we cordially submit—consult Rebekah; if she be willing, take her and go.—See ver. 58.

Verse 53. Jewels of silver and jewels of gold] The word *כֶּלִי* *keley*, which we here translate jewels, signifies properly vessels, or instruments; and those presented by Eliezar might have been of various kinds. What he had given before, ver. 22. was in token of respect—what he gave now, appears to have been in the way of dowry.

A. M. 2148.
B. C. 1856.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they arose up in the morning, and he said, "Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten: after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men.

a Ver. 54. & 59. — b Or, a full year, or, ten months. Judg. 14. 8. — c ch. 35. 8. — d ch. 17. 16. — e ch. 22. 17. — f ch. 18. 14. & 25. 11. —

Precious things] מִגְדוֹנֹת migdonoth. This word is used to express exquisite fruits, or delicacies, Deut. xxxiii. 13, 14, 15, 16. precious plants or flowers, Cant. iv. 16. vii. 13. But it may mean gifts in general, though rather of an inferior kind to those mentioned above.

Verse 54. And they did eat and drink] When Eliezar had got a favorable answer, then he and his servants sat down to meat: this he had refused to do till he had told his message, ver. 33.

Verse 55. Let the damsel abide with us a few days, at least ten] The original is very abrupt and obscure, because we are not acquainted with the precise meaning of the form of speech which is here used—עֶשְׂרֵי יָמִים אוֹ עֶשְׂרֵי יָמִים yamin au esor, DAYS, OR TEN, probably meaning a year, or ten months, as the margin reads it, or a week, or ten days. This latter is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for a year, or ten months. In matters of simple phraseology, or in those which concern peculiar customs, the Septuagint translation, especially in the Pentateuch, where it is most accurate and pure, may be considered a legitimate judge: this translation renders the words עֶשְׂרֵי יָמִים דְּיָמָא, about ten days. Houbigant contends strongly, that instead of the words עֶשְׂרֵי יָמִים אוֹ עֶשְׂרֵי יָמִים yamin au esor, days or ten, we should read יָמִים חֹדֶשׁ chodesh yamin, a month of days, i. e. a full month; without which emendation, he asserts explicari locus non possit—"the passage cannot be explained." This emendation is supported by the Syriac version, which reads here יָרַח יָמִים yerah yamin, a month of days, or a full month. The reader may adopt the Syriac, or the Septuagint, as he judges best.

Verse 58. Wilt thou go with this man? So it appears it

A. M. 2148.
B. C. 1856.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65. For she had said unto the servant, What

g Or, to pray.—h Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.—i Josh. 15. 18.

was left ultimately to the choice of Rebekah, whether she would accept the proposals now made to her, unless we suppose that the question meant—Wilt thou go immediately, or stay with us a month longer?

She said, I will go.] It fully appears to be the will of God that it should be so, and I consent. This at once determined the whole business.

Verse 59. And her nurse] Whose name, we learn from ch. xxxv. 8. was Deborah, and who, as a second mother, was deemed proper to accompany Rebekah. This was a measure dictated by good-sense and prudence. Rebekah had other female attendants.—See ver. 61.

Verse 60. Bethou the mother of thousands of millions] לְאַלְפֵי רִבְבֵהּ le-alphey rebabah, "for thousands ten thousand," or for myriads of thousands—a large family being ever considered, in ancient times, as a proof of the peculiar blessing and favour of God.

Verse 62. And Isaac came] Concerning this well, see chap. xvi. 13, &c. As it appears from chap. xxv. 11. that Isaac dwelt at the well La-chai-roi, it has been conjectured that he had now come on a visit to his aged father at Beer-sheba, where he waited in expectation of his bride.

For he dwelt in the south country] The southern part of the land of Canaan.—See chap. xii. 9.

Verse 63. Isaac went out to meditate] לָשׂוּחַ la-suach, to bend down the body, or the mind, or both. He was probably in deep thought, with his eyes fixed upon the ground. What the subject of his meditation was, it is useless to enquire: he was a pious man, and he could not be triflingly employed.

Verse 65. She took a veil] הִצְטִיף ha-tsadif. This is the first time this word occurs, and it is of doubtful signification

A. M. 2148.
B. C. 1856. man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

a Ch. 30. 16. 1 Cor. 11. 1, 6, 10.

but most agree to render it a *vail* or a *cloak*. The former is the most likely, as it was generally used by women in the east, as a sign of *chastity*, *modesty*, and *subjection*.

Verse 67. *Sarah's tent*] Sarah being dead, her tent became now appropriated to the use of Rebekah.

And he took Rebekah, &c.] After what *form* this was done, we are not told; or whether there was any *form* used on the occasion, more than solemnly receiving her as the person whom God had chosen to be his wife; for it appears from ver. 66. that the servant told him all the especial providential circumstances which had marked his journey. The primitive *form* of marriage we have already seen, chap. ii. 23, 24. which it is likely, as far as *form* was attended to, or judged necessary, was that which was commonly used in all the patriarchal times.

In this chapter we have an affecting and edifying display of that *Providence*, by which God disposes and governs the affairs of the universe, descending to the minutest particulars, and managing the great *whole* by directing and influencing all its *parts*. This *particular* or *especial* Providence, we see, is not confined to work by *general laws*—it is wise and intelligent; for it is the mind, the will, and energy of God. It steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require. What a history of providential occurrences, coming all in answer to the prayer and faith of a simple, humble individual, does this chapter exhibit!

As Abraham's servant has God's glory only in view in the errand on which he is going, he may well expect the divine direction. See with what simplicity and confidence he prays to God! He even prescribes the way in which the divine choice and approbation shall be made known: and God honours the purity of his motives, and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is *simplicity* of heart! It has nothing to fear and all good to hope for: whereas a spirit, warped by *self-interest* and *worldly views*, is always *uncertain* and *agitated*; as it is ever seeking that from its *own counsels*, *projects*, and *schemes*, which should be sought in God alone. In every place the upright man meets with his God, his heart acknowledges his Maker, and his Maker acknowledges him: for such an one, the whole œconomy of providence and grace is ever at work.

Abraham's solicitude to get a suitable wife for his son is worthy of the most serious regard. He was well aware, that if Isaac formed a matrimonial alliance with the *Canaanites*, it might be ruinous to his piety, and prevent the dissemination

A. M. 2148.
B. C. 1856. 67 And Isaac brought her into his mother's Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

b Ch. 18. 6, 9, 10.—c ch. 32. 12. 1 Thes. 4. 15.

of the true religion: therefore he binds his most trusty servant by a solemn oath, not to take a wife for his son from the daughters of Canaan, but from his own kindred, among whom the knowledge of the true God was best preserved. Others had different rays of the light of truth; but Abraham's family alone had *THE truth*; and to the descendants of this family were the promises made.

How careful should parents be to procure alliances for their children with those who fear God, as so much of the peace and comfort of the children, and the happiness of their posterity, depends on this circumstance. But, alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure *rich husbands* and *wives* for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere *bargain* and *sale*; for there is scarcely ever any reference to God or eternity in them. The divine institution of marriage is left out of sight; and the persons are united, not properly *to each other*, in the love, fear, and according to the ordinance, of God, but they are wedded to so many *thousand pounds* sterling, and to so many *houses*, *fields*, &c. Thus, like goes to like, *metal* to *metal*, and *earth* to *earth*. Marriages, formed on such principles, are mere *licensed adulteries*. Let such *contractors* hear these awful words of God—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God?" Jam. iv. 4.—See on ver. 36.

Though, under the patriarchal dispensation, parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases; yet it appears, that in matrimonial connexions they were under no compulsion. The suitable person was pointed out and recommended; but it does not appear that children were *forced*, against the whole tide of their affections, to take those persons who were the objects of the parent's choice. *Wilt thou go with this man?* was, in all likelihood, deemed *essential* to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it. Whether this was precisely the plan followed in primitive times, we cannot *absolutely* say: they were times of great *simplicity*; and, probably, connexions on the mere principle of *affection*, independently of all other considerations, seldom existed. And it must be allowed, that matches formed on the sole principle of *convenience*, might as well be formed by the parents as by any others; and in Asiatic countries it was generally so; for *there* the female seldom presumes to have a choice of her own.

In all cases of this kind, the child should invariably consult the *experience* and *wisdom* of the parents; and the parents should ever pay much respect to the *feelings* of the child, nor oppose an alliance which may be in all other respects *suitable*, because there may be a lack of *property* on *one side* of the intended match. If parents would proceed in this way, God would pour his blessing on their seed, and his spirit upon their offspring.

CHAPTER XXV.

Abraham marries Keturah, 1. Their issue, 2—4. Makes Isaac his heir, 5. But gives portions to the sons of his concubines, and sends them eastward from Isaac, to find settlements, 6. Abraham's age, 7, and death, 8. is buried by his sons Isaac and Ishmael in the cave of Machpelah, 9, 10. God's blessing upon Isaac, 11. The generations of Ishmael, 12—16. His age and death, 18. Of the generations of Isaac, 19, who was married in his fortieth year, 20. Rebekah his wife being barren, on his prayer to God, conceives, 21. She enquires of the Lord concerning her state, 22. The Lord's answer, 23. She is delivered of twins, 24. Peculiarities in the birth of her sons Esau and Jacob, from which they had their names, 25, 26. Their different manner of life, 27, 28. Esau returning from the field faint, begs pottage from his brother, 29, 30. Jacob refuses to grant him any, but on condition of his selling him his birth-right, 31. Esau, ready to die, parts with the birth-right to save his life, 32. Jacob causes him to confirm the sale with an oath, 33. He receives bread and pottage of lentiles, and departs, 34.

A. M. cir. 2154.
B. C. cir. 1850.

THEN again ^a Abraham took a wife, and her name was Keturah.

2 And ^b she bare him Zimran, and Jokshan, and Medan, and ^c Midian, and Ishbak, and Shuah.

A. M. cir. 2155.
B. C. cir. 1849.

^a Ch. 23. 1, 2.—^b 1 Chron. 1. 32, 33.—^c ch. 37. 28.

Exod. 2. 15, 16. Exod. 18. 1—4. Num. 22. 4. Jud. 6. & 7. & 8.

NOTES ON CHAP. XXV.

Verse 1. *Then again Abraham took a wife*] WHEN Abraham took Keturah, we are not informed: it might have been in the life-time of Sarah; and the original *וַיִּזְכֹּר* *vaiyozker*, and he added, &c. seems to give some countenance to this opinion. Indeed, it is not very likely that he had the children mentioned here *after* the death of Sarah; and from the circumstances of his age, feebleness, &c. at the birth of Isaac, it is still more improbable. Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part, than on the part of Sarah; for the Apostle expressly says, Rom. iv. 19. that Abraham *considered not his own body* NOW DEAD, *when he was about a hundred years old, nor the DEADNESS of Sarah's womb*: hence we learn, that they were both past the procreation of children; inasmuch that the birth of Isaac is ever represented as *supernatural*. It is therefore very improbable, that he had any child after the birth of Isaac; and therefore we may well suppose, that Moses has related this transaction out of its *chronological* order, which is not infrequent in the sacred writings, when a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in a connected series. On this account, *intervening* matters of a different complexion are referred to a future time. Perhaps we may be justified in reading the verse—"And Abraham *had* added, and *had* taken a wife (besides Hagar) whose name was Keturah," &c. *Jonathan ben Uzziel*, and the *Jerusalem Targum*, both assert,

that Keturah was the same as *Hagar*. Some Rabbins, and with them Dr. Hammond, are of the same opinion; but both Hagar and Keturah are so distinguished in the Scriptures, that the opinion seems destitute of probability.

Verse 2. *Zimran*] Stephanus Byzantinus mentions a city in *Arabia Felix* called *Zadram*, which some suppose to have taken its name from this son of Keturah; but it is more likely, as Calmet observes, that all these sons of Abraham had their residence in *Arabia Deserta*; and Pliny, Hist. Nat. l. vi. c. 28. mentions a people in that country, called *Zamarenians*, who were probably the descendants of this person.

Jokshan] Several learned men have been of opinion that this Jokshan was the same as *Kachtan*, the father of the Arabs. The testimonies in favour of this opinion, see in Dr. Hunt's Oration, *De Antiquitate, &c. Linguae Arabicae*, p. 4. Calmet supposes that the Cataneans, who inhabited a part of *Arabia Deserta*, sprang from this Jokshan.

Medan and Midian] Probably those who peopled that part of *Arabia Petraea*, contiguous to the land of Moab, eastward of the Dead Sea. St. Jerom terms the people of this country *Madianeans*; and Ptolemy mentions a people called *Madianites*, who dwelt in the same place.

Ishbak] From this person, Calmet supposes, the brook *Jabok*, which has its source in the mountains of *Gilead*, and falls into the sea of Tiberias, took its name.

Shuah, or Shuach] From this man the *Sacceans*, near to *Batania*, at the extremity of *Arabia Deserta*, towards *Syria*

A. M. cir. 2180.
B. C. cir. 1824.

A. M. cir. 2900.
B. C. cir. 1804.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, Letushim, and Lemummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which

a Ch. 24. 36.—b ch. 21. 14.—c Judg. 6. 8.

are supposed to have sprung. *Bildad* the *Shuhite*, one of Job's friends, is supposed to have descended from this son of Abraham.

Verse 3. *Sheba*] From whom sprang the Sabæans, who robbed Job of his cattle.—See *Bochart* and *Calmet*.

Ashurim, and Letushim, and Lemummim] We know not who these were; but as each name is plural, they must have been tribes or families, and not individuals. *Onkelos* interprets these words of persons dwelling in camps, tents, and islands; and *Jonathan ben Uzziel*, calls them *merchants, artificers, and heads, or chiefs of people*.

Verse 4. *Ephah, and Epher, &c.*] Of these we know no more than of the preceding; and it is useless to multiply conjectures: an abundance is already furnished by the commentators.

Verse 5. *Gave all that he had unto Isaac*] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises God.

Verse 6. *Unto the sons of the concubines*] *Viz.* Hagar and Keturah, Abraham gave gifts. Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended.

And sent them away—while he yet lived] Lest, after his death, they should dispute a settlement in the land of Promise with Isaac; therefore he very prudently sent them to procure settlements during his life-time, that they might be under no temptation to dispute the settlement with Isaac in Canaan. From this circumstance arose that law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife: for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of legal issue, and with the consent of the lawful wife; and it is very properly observed by *Calmet*, that it was in consequence of the consent of Leah and Rachel, that the children of their slaves by Jacob, had a common and equal lot with the rest. By a law of Solon all natural children were excluded from the paternal inheritance: but their fathers were permitted to give them any sum not beyond a thousand drachma, by way of present.

Eastward, unto the east country] Arabia Deserta, which was eastward of Beer-sheba, where Abraham lived.

Verse 7. *The days of the years, &c.*] There is a beauty in

Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived) eastward, unto the east country.

A. M. cir. 2175.
B. C. cir. 1829.

7 ¶ And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

A. M. 2183.
B. C. 1821.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

d Ch. 15. 15. & 40. 20.—e ch. 25. 29. & 40. 35.

this mode of expression, which is not sufficiently regarded. Good men do not live by centuries, though many such have lived several hundred years; nor do they count their lives even by years, but by days, living as if they were the creatures only of a DAY, having no more time that they can with any propriety call their own; and living that day in reference to eternity.

Verse 8. *Then Abraham gave up the ghost*] Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word גָּוַח *yigevá*, from the root גָּוַח *gavá*, signifies to pant for breath, to expire, to cease from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term expired would be the proper expression. In our translation, this expression occurs Gen. xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lam. i. 19. in all of which places the original is גָּוַח *gavá*. It occurs also, in our translation, Jerem. xv. 9. but there the original is נָשְׁתָּה נַפְשָׁהּ נָשְׁתָּה נַפְשָׁהּ *naphshah napshah*—she breathed out her soul; the verb גָּוַח *gavah* not being used. Now as our English word ghost, from the Anglo-Saxon *gast*, an inmate, inhabitant, guest, (a casual visitant), also a spirit, is now restricted among us to the latter meaning, always signifying the immortal spirit or soul of man, the guest of the body; and as giving up the spirit, ghost, or soul, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as giving up the ghost, i. e. dismissing his spirit from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. No man, says he, taketh it, my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again, John x. 17, 18. Hence we rightly translate Matt. xxv. 50. ἔθηκε το πνεύμα, he gave up the ghost; i. e. he dismissed his spirit, that he might die for the sin of the world. The Evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in this same way: ἔκλυσε το πνεύμα, he de-

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