





**The Works**  
**of the**  
**Reverend Matthew Poole**



The  
Exegetical Labors  
of the  
Reverend Matthew Poole

Translated by the Rev. Steven Dilday

Volume 1: Genesis 1-9

Containing:

- I. *A Synopsis of Interpreters, Both Critical and Otherwise, of the Sacred Scripture*
- II. *Annotations upon the Holy Bible*

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# Acknowledgments

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Also, many thanks to Whitefield Theological Seminary and Dr. Kenneth Talbot for taking on this unusual doctoral project. It is hoped that these volumes will be a credit to the Seminary.



# Directions for Use

Each of the volumes in this series, *The Exegetical Labors of the Reverend Matthew Poole* is actually composed of two separate works: *A Synopsis of Interpreters, Both Critical and Otherwise, of the Sacred Scriptures* (known by its Latin title, *Synopsis Criticorum*, the translated text of which is printed in this regular type) and *Annotations upon the Holy Bible* (the text of which is printed in **bold** type). In the *Synopsis*, written primarily for students, ministers, and scholars, Poole presents something of a verse-by-verse history of interpretation, setting forth the most important interpreters and interpretative positions. The *Annotations*, on the other hand, are written for the use of the common man, giving a summary of the most important interpretive issues and Poole's own, most mature (being written in the years immediately prior to his death), judgment. In these volumes, the *Annotations* have been interspliced into the translation of the *Synopsis*, creating an omnibus of Poole's exegetical efforts.

It may already be apparent from this brief description of these volumes that they are intended for study; they are certainly not a light read. So that every reader, from the unlearned to the scholar, might get the most profit from these volumes, these directions are proffered:

1. ***Read and study the prefatory material, especially the "Preface to the Synopsis: Genesis-Esther."***

In the "Preface to the *Synopsis: Genesis-Esther*," the reader is introduced to the interpreters, writing on these Books of the Bible, who, in Poole's judgment, are of the greatest significance. Because the *Synopsis* is primarily about the history of interpretation, an acquaintance with the interpreters is of the utmost importance. The translator has provided additional information about these men in the footnotes to aid the reader. Paul taught the Ephesian Christians that the ascended Lord Jesus provides teachers for the edification of His Church in all ages;<sup>1</sup> this is a synopsis of their teaching and testimony, a thing of surpassing value.

2. ***Note that a brief summary of each book and an outline of each chapter has been provided.***<sup>2</sup>

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<sup>1</sup> Ephesians 4:11-13.

<sup>2</sup> Poole composed the book outlines from Genesis to Isaiah, but the chapter outlines were not added until the third edition of the *Annotations*, 1696, by Samuel Clarke and

This will help the reader get and keep the entire context in view as he studies particular verses.

### 3. *Study the cross-references.*

The Authorized Version of the text has been provided at the beginning of each verse. In the *Annotations*, Poole provided a great many cross-references in the printing of the verse itself.<sup>1</sup> These should not be neglected; they are of great value in gaining an understanding of the verse being studied, and it will be found that the verse being studied has implications for the right interpretation of other texts.<sup>2</sup> Furthermore, the reader will find the verses, referenced in the *Synopsis* portion for the illustration of grammatical principles, to be of great help and use. When the reason for the citation of a particular verse is not clear in English, the translator has provided annotations in the footnotes to aid understanding.

### 4. *Begin the study of the commentary portion under each verse with the Annotations portion (printed in bold).*

Remember that the *Annotations* were written for the common man, and in them Poole summarizes and gives his most mature evaluation of the most important matters. Reading the *Annotations* portion will frequently shed much light upon the mass of raw exegetical material in the *Synopsis* portion.

### 5. *Note that Poole often presents a wide variety of interpretive positions in a short space.*

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Edward Veale. Samuel Clarke (1626-1701), one of the ejected ministers under the Act of Uniformity, was well-qualified for this editorial work, having composed his own *The Old and New Testament, with Annotations and Parallel Scriptures* (1690) and *A Survey of the Bible; or, an Analytical Account of the Holy Scriptures, Containing the Division of Every Book and Chapter, thereby Shewing the Frame and Contexture of the Whole* (1693). Edward Veale was one of the divines called upon to complete Poole's *Annotations*, writing the portions on Ephesians, James, 1 and 2 Peter, and Jude. He will be discussed at greater length in conjunction with those portions.

<sup>1</sup> Samuel Clarke and Edward Veale appear to be responsible for supplemental cross-references, added to Poole's own. All of the cross-references have been provided in this text.

<sup>2</sup> Westminster Confession of Faith 1:9: "The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly."

In the *Synopsis* portion, contradictory positions can be presented without any transition. The interpreters who held a certain view are usually given in parentheses after the presentation of the interpretive position, and this is frequently all that the reader is given with respect to a transition from one position to another.

6. *Be patient and persevere.*

Solomon the Wise teaches in the Proverbs that in some things knowledge and wisdom come only with effort,<sup>1</sup> and penetrating beyond a superficial understanding of the Scriptures will require hard work; but let the Christian give himself to this labor in the assurance of faith, that Jesus Christ is speaking to him through the Word,<sup>2</sup> and that in this study he will taste of the Lord that He is good.<sup>3</sup>

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<sup>1</sup> Proverbs 2:1-5.

<sup>2</sup> 1 Peter 1:11.

<sup>3</sup> 1 Peter 2:3.



# Chapter 9

*God renews his blessing, 1, and confirms our dominion over the creatures, 2. Grants flesh for food, but with the blood forbids it, 3, 4. The penalty of murder, 5, 6. God repeats his blessing, 7. His covenant with Noah and all his creatures, 8-11. Confirms it by the rainbow as his token, 12-17. Noah's three sons, 18, 19. His employment, 20. He is drunk and uncovered, 21. Ham sinfully reveals it, 22. His other two sons going backwards, covered him, 23. Noah knows it, 24. Curses Canaan, 25. Blesses Shem first, 26, and then Japheth, 27. His age and death, 28, 29.*

Verse 1: And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth (**Gen. 1:28; 9:7, 19; 10:32**).

[*He blessed*] *To bless* is put in the place of *to make fertile* (Vatablus). What He desires, He declares, which follows, *Be fruitful, etc.* A curse in Sacred Scripture signifies sterility. Because God had displayed a terrible example of His anger on account of the sin of lust, it was necessary to teach that the legitimate conjunction of male and female He neither hated, nor condemned, etc. (Munster).

[*He blessed*] Namely, in spiritual things, by increasing grace in them. Then, in temporal things (Lyra).

[*Be fruitful, etc.*] Being the very same words addressed to the brutes, Genesis 1:28; 8:17, they do not have the force of precept, but the imperative is in the place of the future, *Ye shall be fruitful, etc.* (Menochius).

**God renewed the old blessing and grant made Genesis 1:28, which might seem to be forfeited and made void by man's sin, and by God's judgment consequent upon it.**

Verse 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 (**Gen. 1:28; Hos. 2:18**).

[*And your terror, יִרְאָתְכֶם*] It has an active sense, *your intimidating*: that is to say, I will that ye strike terror in the animals, although ferocious, and have dominion over them (Vatablus). For I have made them subject to you even unto death; not only with respect to labors, as before the flood, but even with respect to food. Therefore, they fear and flee from man on account of this new arrangement (Munster). God restored some, even half, as it were, dominion over the beasts, which had been lost on account of sin (Menochius).

The dominion which Adam had with love and friendship, Noah obtained with fear: To such a degree sin brought in division (Lightfoot).

**Before they loved and revered you as lords and friends, now they shall dread you as enemies and tyrants. Into your hand are they delivered, for your use and service. I restore you in part to that dominion over them which you for your sins have forfeited.**

Verse 3: Every moving thing that liveth shall be meat for you (**Deut. 12:15; 14:3, 9, 11; Acts 10:12, 13**); even as the green herb (**Gen. 1:29**) have I given you all things (**Rom. 14:14, 20; 1 Cor. 10:23, 26; Col. 2:16; 1 Tim. 4:3, 4**).

[*Everything that moveth, רֶמֶשׂ*] *Every creeping thing* (Montanus, Arabic, Vatablus), *treading creature* (Malvenda, Oleaster); that is, Every kind of living thing (Glassius). Anything walking, or moving, and the same living, that shall be for food. That is to say, I permit you to eat flesh, just as previously herbs (Vatablus). God grants beasts to him for the sustaining of his life, for he himself had preserved the life of the beasts (Lyra). Creeping thing here signifies anything going (Bochart's *A Sacred Catalogue of Animals* 1:1:4:23), all animals besides man (Junius, Piscator, Malvenda). *Everything*, namely, edible, or everything, that is, whatever you please; I do not indeed command, but I permit you to eat (Lapide): even the unclean, which were not yet prohibited (Bonfrerius, rabbis in Ainsworth). He adds, *that liveth*. Thus that dying of itself or torn is excepted (Piscator, Malvenda). This passage, and the qualification concerning blood, appears to reveal that before the flood there was a law to man concerning living things, that they might make use of wool, milk, and things stripped of things dead of themselves; but not that they might be turned into food (Grotius). Thus nearly all interpreters believe (Vatablus). Before the flood at least the more religious abstained from flesh (Menochius). At that time, it would have been an abomination to a pious man to kill even a bird (Munster). He now grants flesh, which more richly nourishes, since the vitality of the earth was blunted by the inundation (Menochius); and God may have withdrawn the high quality of the fruits and herbs (Lyra, Munster); and the nature of man was made more frail; and therefore the better nourishment is granted to them (Lyra). To some it is more satisfying that God did not here grant more than what He had given, but only restored what had been taken away (Vatablus, thus Bochart's *A Sacred Catalogue of Animals*). [See *those thing on* Genesis 1:29.] For since previously they sacrificed victims to God, out of whose skins they made clothing and tents for themselves; they do not see what religious scruple would prevent them from eating flesh. Nevertheless, because it makes no great difference whichever position you might hold, they affirm nothing dogmatically (Vatablus). Some think that the eating of flesh was

neither lawful nor customary (Lyra, Tostatus, Carthus<sup>1</sup>). Others: both lawful and customary (Cajetan, Soto, Victoria<sup>2</sup>). Others, more rightly: lawful, but not customary (Chrysostom, Theodoret, Pererius, and others) (Lapide).

***Every moving thing*** which is wholesome and fit for food, and clean; an exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean beasts, mentioned before and afterwards. ***That liveth***. This is added to exclude the use of those creatures which either died of themselves, or were killed by wild beasts, which is here forbidden implicitly, and afterwards expressly. See Exodus 22:31; Leviticus 22:8. ***Shall be meat for you***: it is not a command that we must, but a permission that we may eat of them. A grant possibly given before the flood, but now expressed, either because the former allowance might seem to be forfeited, or because as men now grew more infirm and needed better nourishment, so the earth was grown more feeble by the flood, and its fruits yielded less and worse nourishment.

[*As the green plants, עֵשֶׂב [פִּירָק]* *As the green herb* (thus the majority of interpreters), or *the verdure of the herb* (Malvenda, Oleaster); *as the vegetable (sprout [Oleaster, Pagnine]) of the herb* (Montanus, Samaritan Text, Arabic); *as the herb, supply, to those*<sup>3</sup> (Junius and Tremellius, Glassius), which is to be understood out of Genesis 1:29. An ellipsis of the demonstrative pronoun, *those*, is frequent (Glassius' "Grammar" 211). *Like the green herb, I have given to you all things*, that is, Just as I gave to you the green herb, thus also I gave to you the brute animals, namely, for food. You will say that the speech is not simply concerning עֵשֶׂב / *herbage*, but concerning עֵשֶׂב יֵרָק, *greenness of herbage*. Response: The noun יֵרָק added does not constitute a limitation, so that the food of man might be able not to be understood; inasmuch as by the related noun, יֵרָק, a vegetable is signified (Piscator), 1 Kings 21:2.<sup>4</sup>

**The green herbs were given before, Genesis 1:29.**

***I have given you all things***: understand this with the limitation abovementioned.

Verse 4: But flesh with the life thereof, *which is* the blood thereof,

<sup>1</sup> Denis the Carthusian (1402-1471) was a Carthusian monk, theologian, and mystic, considered by some to be the last of the Schoolmen. He commented on the entire Bible.

<sup>2</sup> Franciscus de Victoria (c. 1480-1546) was Dominican theologian. He held the prime chair of theology at Salamanca, and made important contributions to just war theory and international law.

<sup>3</sup> "Those" appears to refer to Adam and Eve.

<sup>4</sup> 1 Kings 21:2a: "And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs (יֵרָק), because it is near unto my house."

shall ye not eat (Lev. 17:10, 11, 14; 19:26; Deut. 12:23; 1 Sam. 14:34; Acts 15:20, 29).

[*Except that the flesh with the blood ye shall not eat, אֶדְבַשׁוּ בְּדָמוֹ לֹא תֹאכְלוּ*] You will see this passage explained in my notes on Sulpicius Severus<sup>1</sup> (Drusius). Here there is great variety (Fagius' *Comparison of the Principal Translations*). Some read *בְּדָמוֹ בְּנִפְשׁוֹ* as *in* (or *with*, for כִּי might signify either) *the life* and *in* (or *with*) *the blood* (thus Ainsworth), and they maintain that two things are prohibited: 1. the eating of a member torn from a living animal, 2. eating the blood of animals (Fagius' *Comparison of the Principal Translations*). That is to say, Because I have permitted you to eat flesh, etc., ye ought not to be cruel to those beasts, that ye would eat a member of a living animal (Munster). Thus the more recent Hebrews take it, I believe, on account of their hatred of Christians. Such things were formerly eaten (as Arnobius<sup>2</sup> testifies), and I understand that such was acceptable to the Americans (Grotius). The simplest sense is, *Ye shall not eat flesh while it is in its life*, that is, *its blood*, that is, while it is yet provided with life and blood, that is, while it yet lives and palpitates. It is demonstrated: 1. Because this law is moral, and binding upon all. But the law concerning not eating blood is ceremonial, as it is learned out of Leviticus 17:14. 2. Because with this law the following law, concerning the avoiding of murder, coheres: that is to say, Feed not upon raw and bloody flesh, because in this way ye might avoid cruelty (Piscator, Ainsworth out of the Hebrews). [The Hebrews maintain that two things are prohibited, as already mentioned.] But to me it appears to be a single precept, that they should not eat blood, for in no text is there a conjunction between *life* and *blood*, but they are recounted for the same thing, both here and in the following verse (Oleaster). They maintain that one and the same thing is understood by *life* and *blood* through apposition (Fagius' *Comparison of the Principal Translations*). *Flesh in life, which is blood*; or *in blood, which is life* (Tigurinus, Junius and Tremellius, Pagnine, Bonfrerius, Ainsworth, Piscator, Malvenda, Lapide, Oleaster, Samaritan Text, Ibn Ezra in Fagius' *Comparison of the Principal Translations*). *Flesh in its life, its blood* (Montanus); *in the blood of life* (Septuagint); *with its life and its blood* (Chaldean, Munster), *with its life, with its blood* (Oleaster). Thus Aquila: *its blood with its life*; thus Symmachus, *with the life thereof, which is the blood* (Nobilius). To the Hebrews, *life/soul* often signifies this life, which is

<sup>1</sup> Sulpicius Severus (c. 360-425) was a member of the Roman senatorial aristocracy, who renounced all for the monastic life. He wrote the first biography of Martin of Tours and the *Chronicorum Libri Duo* (or *Historia Sacra*), providing a history from the creation to 400 AD. Drusius produced an annotated edition of his works.

<sup>2</sup> Arnobius Afer (late 3<sup>rd</sup> century), formerly an opponent of Christianity, was one of the great Christian apologists of his age.

maintained by blood and breath (Munster): this is also the vegetative and sensitive life (Ibn Ezra and Chrysostom in Fagius' *Comparison of the Principal Translations*). *Soul, life, and blood* signify the same thing; so it is in the older Hebrews: which Josephus relates clearly enough, who says, *χωρὶς αἵματος, ἐν τούτῳ γὰρ ἔστιν ἡ ψυχὴ, without blood, for in this is the life*. Thus Rabbi Saadias and others: *flesh with the life, that is, with the blood* (Grotius). Not that blood by itself would be the soul or the life; but because in the blood especially the vital spirits are active, as far as our perception is concerned, it, as a token, represents life (Vatablus). Blood is either *the life, or the seed of life*, says Servius. Blood is to life as oil is to a lamp. Deuteronomy 12:23 does not allow us to doubt of this sense, in which *to eat the blood* is explained as *eating the life with the flesh*; this is also signified in the expression, *שׁוֹפְרוֹת הַחַיִּים הַזֵּהוּ, the blood is the life* (Fagius' *Comparison of the Principal Translations*). Thus Virgil, *Aeneid* 9: *He discharged the deep, red life . . .*; and Aristophanes,<sup>1</sup> *The Clouds*:<sup>2</sup> *τὴν ψυχὴν, the soul* (that is, *the blood*), *ἐκπίνουσι, they drank*. Thus it is said because blood is to the soul both the proximate nourishment, by which it is maintained and preserved, and the means of the functions of life (Bonfrerius). *Soul* here is taken for *life*, as in Job 2:6;<sup>3</sup> John 10:15, 17<sup>4</sup> (Ainsworth). The Apostles understood it in this way, Acts 15:29, where they equate *τὰ πνικτὰ, things suffocated*, with blood, and rightly; for in such all the blood is carefully retained, and boiled in the flesh. See Athenæus.<sup>5</sup> Troglodytæ,<sup>6</sup> Scythæ,<sup>7</sup> Concani,<sup>8</sup> and other barbarians made use of blood together with milk (Grotius). To the various interpretations it is agreeable to add this, *Flesh, in the corpse of which is its blood, ye shall not eat*. *שׁוֹפְרוֹת* is a corpse, as in Leviticus 19:28;<sup>9</sup> 21:1;<sup>1</sup> Haggai 2:14.<sup>2</sup> It could also be

<sup>1</sup> Aristophanes (c. 448-c. 385 BC) was a writer of comedies.

<sup>2</sup> Νεφέλαι.

<sup>3</sup> Job 2:6: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life (שׁוֹפְרוֹת, his soul)."

<sup>4</sup> John 10:15b, 17: "And I lay down my life (τὴν ψυχὴν μου, my soul) for the sheep. . . Therefore doth my Father love me, because I lay down my life (τὴν ψυχὴν μου, my soul), that I might take it again."

<sup>5</sup> Athenæus of Naucratis (late 1<sup>st</sup>-early 2<sup>nd</sup> century AD) wrote *Deipnosophistæ* (or *Banquet of the Learned*), a dialogue in which the characters discuss a wide range of topics including food.

<sup>6</sup> The Troglodytes were inhabitants of Troglodytica, which was on the shore of the Arabian Gulf, sharing borders with both Egypt and Ethiopia.

<sup>7</sup> The Scythians were the people of Scythia, an area ranging from the Danube to the western border of China.

<sup>8</sup> The Concani were a Celtic or pre-Indo European tribe, living on the Iberian Peninsula.

<sup>9</sup> Leviticus 19:28a: "Ye shall not make any cuttings in your flesh for the dead

thus translated, *Flesh, for the sake of the life of which its blood is, ye shall not eat*; that is, what flesh yet has its blood, which is in the place of its life, in it. This is satisfying compared with the rest, for so it is in the parallel place, Leviticus 17:14, כִּי נֶפֶשׁ כָּל־בֶּשֶׂר דָּמוֹ בְּנִפְשׁוֹ הוּא, which Tigurinus translate, *For the soul of all flesh is its blood; it is for its life*. In that place, I take כִּי־נֶפֶשׁ for a nominative absolute, and I translate it in this way, *For, as far as the life of all flesh is concerned, its blood is for its life* (so that it might be the same as that which is repeated in the same verse without the כִּי<sup>3</sup>): and what reassures me even more is the disjunctive accent, the greater Reviah, which בֶּשֶׂר retains in pause, lest it should be connected with what follows. What if we should say that in both places the בְּנִפְשׁוֹ forms a nominative, as we demonstrate in Judges 18:1 often to be done, not only in Arabic, but also in the Hebrew tongue? Thus the place in Genesis 9:4 might be translated, *flesh, the soul (life) of which (is) its blood, you shall not eat* (de Dieu). The reason for the precept is partly physical, partly moral; signifying the shunning of the lust for vengeance, which feeds itself upon blood (Grotius). He wanted them to abstain from the blood of beasts, 1. Lest a step should be made unto thirsting after the blood of men (Menochius, Vatablus, Munster, Tirinus). 2. The blood (which is life) He desired to be offered to Himself, the Author of life, in sacrifices, Leviticus 17:11. 3. Because the blood of beasts is indigestible, and the cause of diseases (Menochius). 4. So that mortals might then understand that He has dominion, who is able to command and forbid according to His own will (Chrysostom in Tirinus). 5. Thus He desired that men should be habituated to gentleness (Vatablus). 6. Thus God desired to test and to exercise the obedience of man (Bonfrerius). It is asked whether this precept binds us, especially since it is repeated in Acts 15:20, 29. [Grotius appears to have thought this,] and therefore he urges these things from Tertullian's<sup>4</sup> book *Concerning Monogamy*:<sup>5</sup> *In Christ all things are called back to the beginning, so that also the faith might be returned from circumcision*

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(לִנְפֶשׁ).”

<sup>1</sup> Leviticus 21:1b: “There shall none be defiled for the dead (לִנְפֶשׁ) among his people.”

<sup>2</sup> Haggai 2:13a: “Then said Haggai, If one that is unclean by a dead body (נִפְשׁוֹ) touch any of these, shall it be unclean?.”

<sup>3</sup> Leviticus 17:14: “For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof (כִּי נֶפֶשׁ כָּל־בֶּשֶׂר דָּמוֹ הוּא): whosoever eateth it shall be cut off.”

<sup>4</sup> Tertullian was a Latin Father of the 2<sup>nd</sup> century. He labored as an apologist during times of persecution.

<sup>5</sup> *De Monogamia*.

unto the integrity of that flesh, just as it was from the beginning, and unto both the liberty of foods and the abstinence of blood alone, just as it was from the beginning, etc. Concerning those sausages, that is, concerning the blood in the intestines, stuffed, as it were, into tunics, see Leo's *Novella*<sup>1</sup> 58 (Grotius). Others have it otherwise. This is not a precept of nature, but of positive law (Menochius). This was necessary among those first, cruel men, lest they should be made crueller by the tasted pungency of the blood of beasts, and, at last, be made cannibals, or, at least, murderers (Estius). [But concerning this question, more in its own place, if God should grant it.] He prohibits all taking of blood; whether it be drinkable, or stuffed and coagulated, as in sausages; or whether it is yet in the animals, as in those that died of themselves or were strangled (Tirinus).

*With the life thereof*, i.e. whilst it lives, or taken from the creature before it be quite dead; which was an ancient practice, and an effect either of luxury or cruelty. *Which is the blood thereof*, i.e. which life or soul hath its seat in and its support from the blood, and the spirits contained in it. It is certain *blood* is the thing which is here principally minded and forbidden, and so the words may be thus translated and understood: *But flesh*, i.e. the flesh of living creatures hereby allowed you, *with the life thereof*, that is to say, with *the blood thereof*, wherein its life consists; or, *flesh whilst it hath in it its life or soul*, or, which is all one, *its blood, shall you not eat*. God thought fit to forbid this, partly that by this respect shown to the blood of beasts it might appear how sacred a thing the blood of man was, and how much God abhorred the sin of murder; and principally because the blood was reserved and consecrated to God, and was the means of atonement for man, (which reason God himself gives, Leviticus 17:11, 12), and did in a special manner represent the blood of Christ, which was to be shed for the redemption of mankind.

Verse 5: And surely your blood of your lives will I require; at the hand of every beast will I require it (Ex. 21:28), and at the hand of man (Gen. 4:9, 10; Ps. 9:12); at the hand of every man's brother (Acts 17:26) will I require the life of man.

[*Surely*, ¶§!] [They render it variously.] *Since* (Septuagint, Samaritan Text, Vatablus), so that it is the reason for the foregoing prohibition (Ainsworth). That is to say, For this reason I prohibited the eating of blood, lest, by growing accustomed to the blood of beasts, they be thirsty for the blood of men also (Lapide, Oleaster). *Nevertheless* (Oleaster, Bonfrerius out of Cajetan). *Certainly* (Vatablus). *And surely* (Montanus, Ainsworth).

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<sup>1</sup> Leo VI (866-912) was the Byzantine emperor from 886-912. In his *Novella*, he issues a series of laws, which includes the outlawing of blood sausages because of a case of food poisoning.

*Moreover* (Piscator).

**And; or, for, as the particle is oft taken; this being the reason of the foregoing prohibition.**

[*The blood, etc.*] He testifies that He prohibited the use of the blood out of respect, not for animals, but for men, so that He might commend human feeling: that is to say, Believe not that, because I permit you to kill animals, it is permitted to you to kill men also (Vatablus, similarly Ibn Ezra in Munster).

[*The blood of your lives* (Chaldean, Syriac, Tigurinus, Oleaster, Junius and Tremellius, Ainsworth, Septuagint), אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם] Some read it in this way, *your blood and your souls*, and they maintain that two things are prohibited: 1. that no one should shed his own blood; 2. that no one should strangle himself, thinking this to be lawful for himself, since it is accomplished short of an effusion of blood (Fagius' *Comparison of the Principal Translations*). Others: *The blood of your souls will I require* (Munster, Malvenda, Arabic). He prohibits this lest anyone should kill himself (Munster, Hebrews in Fagius). Others: *The blood of your souls*, that is, *of your life*. Others: *which is for your souls*, or, *in relation to your souls*; or, *which is to you with a view to your souls*, that is, which enlivens and invigorates you, of so great importance to the body (Vatablus); which is *unto your souls*, which are to be maintained in the body. He distinguishes the soul from the blood: But speaking of the brute, he makes use of apposition, *In its soul, its blood* (Piscator). The blood of life, by which life is preserved; or *the blood of spirits*, that is, your own: that is to say, Whoever kills himself, etc. (Maimonides in Ainsworth). Others translate it: *for your souls* (Montanus, Malvenda), *in the service of your souls* (Samaritan Text). *The blood of your souls* (Pagnine).

[*I will require*] And I will punish accordingly, as in Genesis 42:22; Psalm 10:13. *I will require*, Deuteronomy 18:19, is *I will destroy*, Acts 3:23 (Ainsworth).

[*At the hand of beasts*] Which God commanded to be punished, Exodus 21:28 (Tirinus, Menochius, Oleaster, Bonfrerius, Lapide); Leviticus 17:11 (Tirinus). Thus Leviticus 20:15, 16: *Whoever lies with a beast, etc.* (Lyra). The Hebrews thus: I will punish those who throw men before beasts (Grotius, Fagius), so that they might devour them (Munster, Tirinus). That is to say, If from the beasts, etc., ye, therefore, are going to pay much heavier penalties, if you allow the slaughter (Vatablus).

[*At the hand of man, etc.*, אֶת־דַּמְךָ בְּיַד־אִדְמָי] *Then also* (others: *how much more*) *at the hand of man, etc.* (Vatablus).

[*At the hand of mankind, of man, of a brother*] This inculcates three things: *of mankind*, which the name and nature of humanity teach to be careful; *of man*, for whom it is proper to rule over anger, not to misuse power; *of a brother*, to whom a brother was to be loved, not destroyed (Menochius).

He prohibits it, lest anyone would kill either by means of another or himself (Hebrews in Munster). *At the hand of mankind* (or, *of man*, as Lyra has it). Some distinguish, and they take this first member of him who kills without good cause and intentionally; the second, *at the hand of a man of a brother*, of him who kills accidentally (Fagius' *Comparison of the Principal Translations*). At the hand of him, who was esteeming the one killed as a brother (Lyra). To others, the second expression is only an explication of the first; that is to say, Let the one not kill the other (Fagius' *Comparison of the Principal Translations*). מִיַּד אִישׁ אֶחָיו. Some: *At the hand of each one I will require his neighbor*: or *at his hand* . . . even if it was a brother who killed (Fagius' *Comparison of the Principal Translations*, Vatablus, Bonfrerius); to whom, as it is natural in blood relations, the parents might desire to forgive the blood of the one killed (Bonfrerius). *Brother* in the place of *neighbor*, and a *man* in the place of *each one*, are frequent in Hebrew (Fagius' *Comparison of the Principal Translations*). By the expression *brother*, it signifies any person, for God made all men of one blood, Acts 17:26 (Ainsworth). All are brothers to each other; therefore, it is wickedness to kill such (Malvenda). Nature constituted a definite blood relationship among us (Grotius). It is an Hebraic repetition, *At the hand of man will I require the life of man*. Others: *at the hand of man*, that is, *of men*, that is to say, if many kill. Chaldean: *At the hand of the man who sheds the blood of his brother will I require it* (Vatablus). It is said of one who employs others for the killing of his neighbor (Fagius). *At the hand of man*, that is, of one mighty and daring; *of a brother*, that is, *of one near*: that is to say, He will not escape the divine vengeance, neither because of courage, nor because of nearness (Lyra).

[*I will require*] That is, I will afflict with extreme punishment (Vatablus).

*Of your lives*; or, *of your souls*, i.e. of your persons; the word *soul* being oft put for *person*. Or, *your blood*, which is *for your lives*, i.e. which by the spirits it generates is the great preserver and instrument of your lives, and of all your vital actions, and the great bond which ties your souls and bodies together. The sense of the place is: If I am thus careful for the blood of beasts, be assured I will be much more solicitous for the blood of men, when it shall be shed by unjust and violent hands. I will make inquisition for the author of such bloodshed, as I did after Cain, and consequently punish him; for this phrase of *requiring* implies punishment. See Genesis 42:22; Deuteronomy 18:19, compared with Acts 3:23; Psalm 10:13. If magistrates neglect this duty, I myself will avenge it by my own hand. *At the hand of every beast will I require it*; not for the punishment of the beast, which being under no law is not capable of sin nor punishment; but for caution to men, for whose use seeing they were made, it is no abuse of them if they be destroyed for man's benefit. Compare

Exodus 21:28; Leviticus 20:15. *At the hand of every man's brother.* This is added, either, 1. As an aggravation of the crime, because the man slain was the brother of the murderer; all men being *made of one blood*, Acts 17:26. And *having one Father*, even *God*, Malachi 2:10, and *Adam* too. Upon which account all men are frequently called one another's *brethren*, as is manifest from Genesis 26:31;<sup>1</sup> 29:4; Leviticus 19:17; 25:14; 26:37,<sup>2</sup> and from many other places of Scripture. Or. 2. As an assurance of the punishment of the murderer, without any exception of the nearest relation; which, though it makes the sin greater, yet many times is a security against punishment, the murderer easily finding favour and pardon from his parents and dear friends. But the former sense seems the better.

Verse 6: Whoso sheddeth man's blood, by man shall his blood be shed (Ex. 21:12, 14; Lev. 24:17; Matt. 26:52; Rev. 13:10): for in the image of God made he man (Gen. 1:27).

[*Whoso sheddeth man's blood*] The Hebrews understand this of the one who kills anyone through his own agency (Fagius' *Comparison of the Principal Translations*).

*Whoso sheddeth man's blood*, wilfully and unwarrantably. For there is a double exception to this law: 1. Of casual murder, expressed Numbers 35:22-25; Deuteronomy 19:4. 2. Of death inflicted by the hand of the magistrate for crimes deserving it, mentioned in the following words, and elsewhere.

[*It shall be shed, etc.*, אִם בְּיַד אֲדָמָה] It is taken in a variety of ways. *In man* (Syriac, Arabic, Pagnine, Montanus, Oleaster, Malvenda), that is, by man; by the agency and testimony of man, if witnesses were present (Vatablus). *By man*, or *men*: they understand the magistrate (Fagius' *Comparison of the Principal Translations*, Ainsworth, Piscator). *With witnesses, by the decree of judges* (Chaldean in Vatablus). Others: *because of man*, namely, the one murdered (Fagius' *Comparison of the Principal Translations* out of the Septuagint, Vatablus), *for the sake of man* (Samaritan Text). Others: *in the presence of men*, publicly; for an example and terror to others (Vatablus, Fagius' *Comparison of the Principal Translations*). אִם signifies all these: *by, for the sake of, because of, in the presence of, with* (Fagius' *Comparison of the Principal Translations*). Others: *for mankind*, that is, for the injury done to mankind, or to the human race (Malvenda, Lapide). Others more rightly

<sup>1</sup> Genesis 26:31a: "And they rose up betimes in the morning, and swore one to another (אִם בְּיַד אֲדָמָה, *to his brother*)."

<sup>2</sup> Leviticus 26:37a: "And they shall fall one upon another (אִם בְּיַד אֲדָמָה, *upon his brother*), as it were before a sword, when none pursueth."

render it, *upon man*: they maintain that the barbarity of the crime is expressed, insofar as whoever kills a man, he sheds the blood and life of his brother upon himself (Vatablus). *In man*, that is, inside man, the blood of man, which is in man (Lapide, Bonfrerius); so that it is a pleonasm (Bonfrerius): namely, wetting and soaking the man himself in his own blood (Malvenda). Understand *by man*, that both he who perpetrated the murder and he who ordered it are given over to death (Grotius).

[*It shall be shed*] It is just that it be shed (Menochius). It threatens the death of the murderer, either by the magistrate, or by an executioner sent by God from elsewhere (Vatablus). The magistrate is here instituted by God, and into his hand the sword is given. God, who had taken all judgment to Himself, and did not even will that Cain should be killed by man, after the flood divides the power with man, and grants to him the power of life and death (Munster). [But Grotius denies this.] For, when this law was delivered, courts were not yet constituted. Therefore, the natural law of retaliation is indicated, which, with the human race enlarged and divided into nations, was rightly permitted to judges alone, apart from certain exceptional cases, in which that primitive law remained. See what things we have from *Concerning the Law of War and Peace* 1:2:5; 2:20:8 (Grotius).

***By man*, i.e. by the hand of man, namely, the magistrate, Romans 13:4; who is hereby empowered and required, upon pain of my highest displeasure, to inflict this punishment. See Exodus 21:12; Leviticus 24:17; Matthew 26:57. Or, for that man, i.e. for that man's sake, whose blood he hath shed, which cries for vengeance.**

[*In the image of God*] That is to say, Let (if not common nature, at least) My image move thee (Menochius, Lapide). He destroyed My image, and received the guilt of offended majesty. *It was a capital offense to have killed a slave near the likeness of Augustus*: Suetonius, in *Tiberius* 58 (Malvenda). With respect to name, it is ἀνδροφονία / *homicide*; however, with respect to reality, it is ἱεροσυλία / *sacrilege*. Καὶ ἱεροσυλιῶν ἡ μεγίστη, διότι τῶν ἐν κόσμῳ κτημάτων καὶ κειμηλίων οὐδὲν οὔτε ἱεροπρεπέστερον οὔτε θεοειδέστερόν ἐστιν ἀνθρώπου, *And it is the greatest of sacrileges, because, of the possessions and treasures in the world, not one is more holy or more divine than man*: Philo, *Concerning Particular Laws*<sup>1</sup> (Gataker).

[*In the image of God man was made*] He made man (Malvenda). Rabbi Salomon says that the reading is defective, but full in this way, *He who made made*. Others maintain that אֱלֹהִים / *Elohim* is to be taken twice.<sup>2</sup>

<sup>1</sup> *De Specialibus Legibus*.

<sup>2</sup> Hebrew: אֱלֹהִים אֱלֹהִים הָאֱלֹהִים בְּצַלְמֵם. The question is: Should אֱלֹהִים /

Neither is necessary. The sense, from the manner of the tongue, is more simply, *In His own image God made man*; as in Psalm 10:2, *In the pride of the wicked, he pursues*, that is, the wicked, in pride<sup>1</sup> (de Dieu).

***In the image of God made he man*; so that murder is not only an offence against man, but also an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain, and especially magistrates, who being my vicegerents and servants, are therefore under a particular obligation to punish those who deface and destroy it.**

Verse 7: And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein (**Gen. 1:28; 9:1, 19**).

[*Be fruitful, etc.*] *Procreate and propagate*, namely, your species (Vatablus). That is to say, Ye see that I, by this prohibition, wish to look out for the propagation of the human race; why, therefore, should you not apply yourselves to that (Menochius, Lapede)?

[*Walk upon, שָׁרְצוּ*<sup>2</sup>] *Tread upon* (Samaritan Version); *advance in the earth* (Arabic), *creep* (Malvenda), *proliferate* (Munster, Tigurinus, similarly the Chaldean), *produce abundantly* (Junius and Tremellius). *Increase*, so that ye might advance through the entire earth as quickly as possible, and occupy and replenish it (Lapede, Menochius).

**i.e. As for you, I do not repent of that former blessing I gave to your parents, Genesis 1:28, but do hereby renew it to you, and your seed after you.**

Verse 8: And God spake unto Noah, and to his sons with him, saying .

..

Verse 9: And I, behold, I establish my covenant with you, and with your seed after you (**Gen. 6:18; Is. 54:9**) . . .

[*I will establish, מְקִיִּם*] Hebrew: *I establish*. I was prepared to have a pact established, into which I entered with you, so that ye might be preserved

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*God* be taken as the absolute of the construct chain אֱלֹהִים בְּצַלְמִי, *in the image of God*, which would yield, *in the image of God He made man*; or should אֱלֹהִים be taken as the subject of the verb עָשָׂה, which would yield, *in the image, God made man*.

<sup>1</sup> Hebrew: בְּגִאוֹת רָשָׁע יִדְלַק עָנִי. The question is: Should רָשָׁע, *the wicked*, be taken as the absolute of the construct chain בְּגִאוֹת רָשָׁע, *in the pride of the wicked*, which would yield, *in the pride of the wicked he pursues the poor*; or should רָשָׁע be taken as the subject of the verb יִדְלַק, which would yield, *in pride, the wicked pursues the poor*.

<sup>2</sup> שָׁרְצוּ signifies *to swarm*.

(Vatablus).

**My covenant**, i.e. **My promise**, for the beasts included in this covenant, verse 10, are not capable of a covenant properly so called. And the word **covenant** is oft used for a simple promise, as we shall see hereafter.

**With your seed**, i.e. your posterity, as that word is frequently taken, as Genesis 12:7; Exodus 28:43, etc.

Verse 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 (Ps. 145:9).

[Among the birds, בְּעוֹף] Among the flying creatures, etc., that is, of the flying creatures. כּ is put in the place of ׀ / of (Vatablus).

**To every beast of the earth**, to wit, which shall hereafter be in the earth. So they are distinguished from those which were now *with* them.

Verse 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 (Is. 54:9).

[All flesh shall not at all be killed further] Hebrew: *All flesh shall all not be cut off, etc.*<sup>1</sup> (Malvenda). He is cut off in the proper sense, whoever dies before the time which some set at the fiftieth year, others at the sixtieth, others between both. They call this *the death of destruction*. This is twofold, of the soul and of the body. Moses de Cotsi, in the *Book of Commandments* 35, writes that seven kinds of sexual impurity incur excision (Drusius).

[There shall not be a flood] Namely, a universal flood (Menochius).

**A flood**, i.e. **A universal deluge**; for particular inundations there have been, whereby towns and countries have been overwhelmed with all their inhabitants.

Chapter 12: And God said, This *is* the token of the covenant (Gen. 17:11) which I make between me and you and every living creature that *is* with you, for perpetual generations . . .

**This is the token**, i.e. the bow mentioned in the next verse, I appoint to you for a sensible sign and evidence, to assure you that I shall perform this covenant or promise.

[Which I give<sup>2</sup>] That is, I set. Thus *to give*, Isaiah 42:1<sup>3</sup> and 2

<sup>1</sup> Hebrew: "וְלֹא־יִכָּרֵת כָּל־בֶּשֶׂר עוֹד וְגו'".

<sup>2</sup> Genesis 9:12a: "And God said, This is the token of the covenant which I make (נָתַן, give) between me and you . . ."

<sup>3</sup> Isaiah 42:1b: "I have put (נָתַתִּי, I have given) my spirit upon him."

Chronicles 9:8,<sup>1</sup> is *to set*, Matthew 12:18<sup>2</sup> and 1 Kings 10:9<sup>3</sup> (Ainsworth).

[*Between me and you*] The Chaldean has, *between you and my Word*, by which name Christ is called, John 1:1, in whom all promises are Amen<sup>4</sup> (Ainsworth).

[*Unto everlasting generations*, לְדָרֹתָא] *Through ages* (Vatablus). *Through generations*, or *for sojournings*, for the life of man is a sojourning upon the earth (Menochius).

Verse 13: I do set my bow in the cloud (**Rev. 4:3**), and it shall be for a token of a covenant between me and the earth.

[*My bow*] The rainbow is by nature a sign of rain, but sacramentally it is made a sign of preservation from rain (Lightfoot). He calls it *His own*, either because it was instituted by Him for a sacramental sign (Ainsworth); or, because the rainbow is most beautiful, and it exhibits the magnificence of the workman. See Ecclesiasticus 43:12<sup>5</sup> (Menochius). Even among the Poets, *Iris*<sup>6</sup> is the messenger of the gods. The three colors in the rainbow signify the severity, the mercy, and the goodness of God (Grotius).

[*I will set*] Hebrew: *I have given*,<sup>7</sup> that is, I have decreed to give (Oleaster). Or, *I have given*, that is, I do give, I do set, not absolutely that it might come forth (so it was beforehand), but so that it might be a sign of covenant (Lapide).

***I do set my bow; Heb. I have given, i.e. I will from time to time give and place. God calleth it his bow, partly because it was his workmanship, and chiefly because it was his pledge, and the seal of his promise.***

[*In the clouds*] Hebrew: *In the cloud*,<sup>8</sup> namely, the dewy cloud (Vatablus). This sign God placed most fittingly in the clouds, for from the clouds the waters had come down, and from that place a flood was to be feared

<sup>1</sup> 2 Chronicles 9:8: “Blessed be the Lord thy God, which delighted in thee to set thee (לְתִתְּךָ, *to give thee*) on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee (לְתִתְּךָ, *gave he thee*) king over them, to do judgment and justice.”

<sup>2</sup> Matthew 12:18b: “I will put (θήσω) my spirit upon him.”

<sup>3</sup> 1 Kings 10:9: “Blessed be the Lord thy God, which delighted in thee, to set thee (לְתִתְּךָ, *to give thee*) on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee (לְתִתְּךָ, *se he thee*) king, to do judgment and justice.”

<sup>4</sup> 2 Corinthians 1:20.

<sup>5</sup> Ecclesiasticus 43:11, 12: “Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.”

<sup>6</sup> Iris was the goddess of the rainbow.

<sup>7</sup> Hebrew: יָתַתְּ.

<sup>8</sup> Hebrew: בְּעָנָן.

again (Tirinus).

[*And it shall be*] Some maintain that the rainbow was not before the flood, but neither was the rain: of which neither has the appearance of truth, since the cause of both was at that time (Lyra). Previously, it was the natural sign of rain, now the supernatural sign of covenant (Lyra, Vatablus, Estius, Menochius, Tirinus). Just as a stone, which previously was signifying nothing, is established anew as a boundary for an inheritance (Lyra, Estius).

***In the cloud, a proper seat for it; that they might now fetch an argument of faith from thence, whence before they had matter of just fear; and that which naturally was and is a sign of rain, might by this new appointment of God be turned into an assurance that there should be no such overflowing rain as now had been.***

Verse 14: And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud (Ecclus. 43:11, 12).

[*And when I overspread the sky with clouds, [בְּעַנְנַי אֶגְנֶה]* Verbatim: *When I shall cloud a cloud*, that is, when I shall gather clouds (Vatablus).

**Not always, but very frequently, which is sufficient for this purpose.**

Verse 15: And I will remember my covenant (Ex. 28:12; Lev. 26:42, 45; Ezek. 16:60), 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.

[*And I will remember*] God remembers when He comes to help (Lyra). It is also suitable for man, when the rainbow is seen, to remember the flood, and the cause of it, namely, sins (Menochius); and the divine pact, so that we might give thanks to Him (Lapide). The Jews, when they see the rainbow, bless God, who remembers the covenant and is faithful to His promises: Maimonides. Thus Ecclesiasticus 43:11 (Ainsworth). Through the rainbow, God, as if by a living voice, preaches to the whole world concerning His wrath in the flood, and comforts with respect to the future (Munster).

Verse 16: And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant (Gen. 17:13, 19) between God and every living creature of all flesh that *is* upon the earth.

**i.e. This covenant made with all succeeding generations of men and beasts. This and the like speeches are oft ascribed to God after the manner of men, who being forgetful, need helps for their memory.**

Verse 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.

**The same thing is so oft repeated for the strengthening of the faith of**

all men, and especially of Noah and his sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

[2347 BC] Verse 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 (**Heb. *Chenan*; Gen. 10:6**).

[*Canaan*] From whom came the Canaanites, who were to be destroyed (Vatablus). He is here mentioned for that reason (Lyra); and so that Moses might prepare the way for himself to relate the cursing of Canaan (Lapide, Malvenda). He remembered Canaan as the only son of Ham, because he was his son, not only with respect to generation (as the rest were), but with respect to morals (Theodoret's *Questions* 1:57).

**Which is here mentioned to make way for the following relation.**

Verse 19: These *are* the three sons of Noah (**Gen. 5:32**): and of them was the whole earth overspread (**Gen. 10:32; 1 Chron. 1:4, etc.**).

[*And by these it was distributed, etc.*, וַיִּמְאַלְהָ נִפְצָה כָּל־הָאָרֶץ] *By those was dispersed (or divided [Oleaster], or distributed [Chaldean, Samaritan text], or sprinkled with inhabitants [Junius and Tremellius]) all the earth.* [Thus nearly all.] *From these they were distributed over the whole earth* (Septuagint, Syriac). *From these men were distributed in the earth* (Arabic). The sense is, either that they divided it by turns, or that they were divided throughout the earth (Oleaster). Here the earth is in the place of the inhabitants of the earth; the container for the thing contained: the ones begotten and born of those were dispersed through the entire earth (Vatablus). Noah's sons were not, therefore, more than three (Lapide, Bochart's *Sacred Geography* "Phaleg"). Nevertheless, Cajetan and Torniellus think the opposite (thus also Berosus and *The Annals of Germany*), but that these three alone are named because they would be the heads of the primary nations (Lapide). However, these things suggest that there were not more: 1. The age of that man and his wife was more advanced. He was above six hundred years old. 2. Because in Genesis 9:29 that usual clause, *and he begat sons and daughters*, is not added, as it was in Genesis 5. 3. Three sons were attributed to Saturn. 4. The division of the globe was in three parts (Bochart's *Sacred Geography* "Phaleg" 4:38:342). [But concerning these things let us hear the excellent Reverend Bochart.] Since the truth is whatever is first, as Tertullian teaches, and the truth is prior to the lie, among the marks of heavenly doctrine the antiquity of that is rightly evaluated; which is not from elsewhere better able to be added to than if we should relate that, whatever was most ancient among the nations, that was either drawn or distorted from our Scriptures. An example

might be the ancient fable concerning Saturn and his three sons, who divided the globe among themselves; in which the learned formerly saw that this history concerning Noah lurks, but we shall compare those things more precisely. Many things show that *Noah* is *Saturn*, so that there is hardly any room for doubt. For Saturn is set up, 1. as the common father of all, ΠΑΥΓΓΕΝΈΤΩΡ, *father of all*, and ΓΕΝΆΡΧΗΣ, *first ancestor*, in the Orphic Hymns: and his wife Rhea, *the mother of gods and men*. 2. He was a most just king, and *he converted men out of rudeness into a more refined civilization, and he brought all men into equity and simplicity of soul*: Diodorus Siculus' *Historical Library* 5, and Aurelius Victor's<sup>1</sup> *Concerning the Origin of the Roman People*,<sup>2</sup> and Virgil's *Aeneid* 8. 3. Between the flood and Peleg, for one hundred years, with the earth not yet divided, Noah held the natural rule over all men, as a father over children. This is the *golden age* of the Poets, when men had all things in common: Virgil, *Georgics* 1. *They had the highest peace; there was no labor*, Hesiod, which appears to be taken from Genesis 5:29. 4. Under Noah there was one speech for all, Genesis 11:1, which these extend even to the beasts, concerning which Plato, in *Politics*, invents a fable that they had a common language with man: ΟΪ ΤΡΌΦΙΜΟΙ ΤΟΥ ΚΡΌΝΟΥ, *The young masters of Saturn, etc.* 5. Noah is called a *man of the ground*, Genesis 9:20.<sup>3</sup> But these took it as if he married the goddess *Tellus* (or *Rhea*).<sup>4</sup> 6. They attribute the cultivation of fields and vines to Saturn: Aurelius Victor, Plutarch's *Roman Questions*<sup>5</sup> 42, Macrobius' *Saturnalia* 1:6. 7. Because Noah once reclined under his vine, during the festival of Saturnalia they glutted themselves with unmixed wine; and Saturn was believed to preside over the drunkenness. 8. During that same feast of Saturn, masters served their slaves in Rome, Greece, and Babylon: Athenæus *Banquet of the Learned* 14. *That is to say*, the descendants of Ham (whom the Greeks and the Romans afterwards copied) were endeavoring to convert that grave curse (*a servant of servans he will be*) into a sporting matter, as if they were going to fulfill the oracle, or indeed frustrate it, by this semblance of servitude. 9. Because *Ham* had gazed upon the privy parts of his father, they tell of a law spoken by Saturn, that no one should look upon naked gods: Callimachus'<sup>6</sup> *Hymns*. 10. *Saturn*

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<sup>1</sup> Sextus Aurelius Victor (c. 320-c. 390) was Prefect of Pannonia Secunda.

<sup>2</sup> *Origo Gentis Romanæ*.

<sup>3</sup> Genesis 9:20: "And Noah began to be an husbandman (אִישׁ אֲדָמָה, *a man of the ground*), and he planted a vineyard."

<sup>4</sup> *Tellus* and *Rhea*, names for the goddess of the earth, might be translated *earth* or *ground*.

<sup>5</sup> *Quæstiones Romanæ*.

<sup>6</sup> Callimachus (c. 305-c. 240 BC) was a caretaker of the Library of Alexandria and a poet.

*and Rhea* are said to have been born of Oceanus and Thetis,<sup>1</sup> for Noah emerged with his own from the waters. Therefore, the boat was the symbol of Saturn; by which they were signifying, not that ship by which he was conveyed into Italia, as Ovid and Macrobius maintain (which Plutarch, in *Roman Questions*, does not approve, for this was common to many; for *Janus*,<sup>2</sup> *Evander*,<sup>3</sup> and *Aeneas*<sup>4</sup> landed in Italia by sea), but the ark of Noah. 11. They maintain that Saturn had devoured all his children except those three, etc. Noah, without doubt, was, as a Prophet and Pastor, a father of the former world, which he is said to have condemned, Hebrews 11:7. And after the phrase of Scripture, prophets are said to do what they pronounce of the future, Genesis 49:7; Ezekiel 43:3; Hosea 6:5. Of the sons of Noah, *Ham* was sent away into Africa, where he was worshipped under the name of *Jupiter Ham*, or *Hammon*, as Herodatus and Plutarch testify. And, in Jeremiah 46:25,<sup>5</sup> *Amon of No*, that is, the god *Amon*, whose temple was in the city of *No*. (For that reason, Egyptian Thebes was called  $\delta\iota\omicron\sigma\pi\omicron\lambda\iota\varsigma$ , *a city of the god*, by the Greeks; *Amon of No* by the Hebrews, or *No of Amon*, Ezekiel 30:15;<sup>6</sup> Nahum 3:8.<sup>7</sup>) That the name of *Ammon* was known in all *Africa* and *Arabia*, the *Ammon* river and the *Ammonite* people of Arabia show, Pliny's *Natural History* 6:28. The *Ammonite* headland, Ptolemy's *Geography* 6:7. A city of *Ammon*, Ptolemy's *Geography* 4:3; and another *Ammonite* city, Strabo's *Geography* 17; and the temple of *Ammon* on the island of Meroë,<sup>8</sup> and the *Ammonite* country, Ptolemy's *Geography* 4:5, where is the most famous oracle of *Ammon*; and all Africa is called *Ammonite*, Stephanus out of Alexander Polyhistor, who lived in Egypt under Ptolemy Lathyrus.<sup>9</sup> From *Chamo/Ham* Egypt was called *Chemia* (Plutarch's *The Worship of Isis and Osiris*), or *Chamia*, and by the Copts (who hold fast most pertinaciously the ancient names), *Chemi* at the present time.

<sup>1</sup> Oceanus was one of the titans, the god of the sea. Thetis was a sea nymph.

<sup>2</sup> Janus was the two-faced Roman god of doorways and gates. It is said that, under his rule, Latium entered into a golden age.

<sup>3</sup> In Roman mythology, Evander brought the Greek pantheon, laws, and alphabet to Rome before the Trojan War.

<sup>4</sup> In Virgil's *Aeneid*, Aeneas, forced to flee from Troy, founded the city of Lavinium in Italy, from which would spring the Roman people.

<sup>5</sup> Jeremiah 46:25a: "The Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of No ( $\text{𐤍𐤏𐤍} \quad \text{𐤀𐤌𐤍}$ , *Amon of No*), and Pharaoh, and Egypt, with their gods, and their kings . . ."

<sup>6</sup> Ezekiel 30:15: "And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No ( $\text{𐤍} \quad \text{𐤀𐤌𐤍}$ , *Amon of No*)."

<sup>7</sup> Nahum 3:8a: "Art thou better than populous No ( $\text{𐤀𐤌𐤍} \quad \text{𐤍𐤏𐤍}$ , *than No of Amon*), that was situate among the rivers . . ."

<sup>8</sup> Meroë was located just north of Sudan.

<sup>9</sup> Ptolemy Lathyrus, or Ptolemy VIII, was a Macedonia king of Egypt (116-107 and 88-81 BC).

Hence also the counties or cities (or districts [Bochart's *Sacred Geography* "Phaleg" 4:1:230] are called, *Chemmis*, *Psochemmis*, *Psittachemmis*. Moreover, these things demonstrate that *Ham* is the *Jupiter* of the Poets: 1. The name *Hammon* is given to Jupiter. 2. As  $\square\square$  signifies *fervid*, so also  $\text{Ζεὺς} / \text{Zeus}$  is from *seething*. 3. As *Ham* was the youngest son of *Noah*, Genesis 9:24, so also *Jupiter* was to *Saturn*. 4. It is imagined that he was the lord of heaven, because Africa fell to him, which is between the Tropics and is thought to be nearest to heaven. 5. Jupiter castrated his father; from Genesis 9:22,  $\text{וַיִּגְדֹּל}$ , and *he told*, which, when the points were absent, could have been read  $\text{וַיִּגְדֹּל}$ ,<sup>1</sup> and *he cut away*. And they say that this was done by Jupiter on *Corcyra*,<sup>2</sup> an island of the Phæacians: Lycophron<sup>3</sup> in *Cassandra* 76. Thus the Poets were deceived by the equivocation of the name. Now, the *Gordiaean* mountains, where the ark stood, are called *Corcyraean*, Alexander Polyhistor in Eusebius' *Chronicle*. *Japheth* is the same as Neptune, whom they put in charge over the sea, for his portion, in large part, consists of islands and peninsulas, Hispania, Italia, Greece, Asia Minor, etc. Concerning him, thus *Ennius*<sup>4</sup> out of an ancient author *Euhemerus*:<sup>5</sup> *Jupiter gives to Neptune the rule of the sea, so that he might reign over all islands and over all things which are located next to the sea*: Lactantius, *Concerning the False Religion of the Gods*<sup>6</sup> 1:11. And as *Japheth* is named from diffusion,<sup>7</sup> so also  $\text{Ποσειδῶν} / \text{Poseidon}$  (which is an African word, says Herodatus in "Euterpe") is Carthaginian,  $\text{פְּשִׁיטָן} / \text{Pesitan}$ , which means *wide* and *spread out*. Hence also Neptune is called  $\text{εὐρύστερνος} / \text{broad-chested}$  (Bochart's *Sacred Geography* "Phaleg" 1:1). The Greeks recognize Iapetus, that is, Japheth, as the originator of their race; they do not reckon anything to be older than him. Hence infirm and silly old men were called, by way of reproof, *Iapeti*, as Hesychius and Aristophanes testify. And it is a proverb, *Older than Iapetus*, for those in extreme old age: Lucian, "Dialogue of Cupid and Zeus" (Bochart's *Sacred Geography* "Phaleg" 3:1:167). But it entirely escaped notice that Iapetus was the same as Neptune. In fact, they made him the brother of Saturn. Finally, *Shem*, whose name (because he adhered to the worship of God) was hated by idolaters, they also made a god, but of the infernal regions (where they also cast *Saturn*, that is,

<sup>1</sup>  $\text{וַיִּגְדֹּל}$  is from the root  $\text{גָּדַל} / \text{to cut}$ .

<sup>2</sup> Corcyra, or Corfu, is an island in the Ionian Sea.

<sup>3</sup> Lycophron was a Greek poet of the third century BC.

<sup>4</sup> Ennius (237-167 BC) was a Roman heroic poet, perhaps the first. His work survives only in fragments.

<sup>5</sup> Euhemerus (late fourth century BC) served in the court of Cassander as a writer of myths. He treats the myths as echos of actual historical events.

<sup>6</sup> *De Falsa Religione Deorum*.

<sup>7</sup>  $\text{וַיִּפְּחֵהוּ} / \text{Japheth}$  is derived from  $\text{פָּחַח} / \text{to be wide}$ .

*Noah*, in their hatred of piety), “*Ἅδου* / *Hades* or *Pluto* by name. Now, *מַשִּׁי*, *to destroy*, is *ἀφανίζεῖν*, *to destroy* or *to obscure*, in the Greek language. Hence also *Typhon* (by which name they understood whatsoever is noxious<sup>1</sup>) they were calling *Σμύ* / *Smu* (in a manifest allusion to *Shem*) and *Seth*; so that they might disgrace the memory of those who were the principal assertors of divine worship (Bochart’s *Sacred Geography* “Phaleg” 1:1). *Canaan* is the same as *Mercury*. 1. He was both the son of *Jupiter*, that is, of *Ham*, and named after *mercibus* / *merchandise* and *mercatura* / *commerce*. 2. *Mercury* was the slave of the gods, as *Canaan* was to his brothers. 3. For that reason, he was put in charge of roads, for the *Canaanites* or *Phœnicians*, descended from him, were navigating into the remotest lands. 4. His inclination to theft models the craftiness of the *Phœnicians* in trade, concerning which see *The Odyssey* 14. 5. The same is the father of eloquence, for the *Phœnicians* imported letters into Greece. In this way does Sanchuniathon<sup>2</sup> explain it, who says that *Mercury* invented *τὴν τῶν πρῶτων στοιχείων γραφήν*, that is, *the writing of the first letters*. 6. To the same is attributed the *lyre*, which the name, *כַּנְוֹר*, *κινύρα*,<sup>3</sup> shows to have been an invention of the *Phœnicians*. 7. To Manilius<sup>4</sup> he is the inventor of astronomy, for astronomy came to the Greeks from the *Phœnicians*, Strabo’s *Geography* 16, by means of which they were also directing their voyages. 8. Because it is believed that *Canaan* delighted himself with *Ham*, his father, in the obscene spectacle, *Mercury* is fashioned to be the minister of lasciviousness to *Jupiter*, and, as if in the memory of admitted guilt, he is depicted *ὀρθὰ ἔχων τὰ αἰδοῖα*, *having a straight member*, as Herodotus testifies in “*Euterpe*”. 9. Add that, therefore, the ancients poured out milk and honey *to Mercury*, because the land flowing with milk and honey had fallen to him. And who does not see that *Nimrod*, Genesis 10:8-10, is *Bacchus*? 1. *Bacchus* is *בַּר כּוּשׁ*, *Bar-chush*, *the son of Cush*, as *דַּרְמֶשֶׁק*, *darmesheck*, *an inhabitant of a possession*, and *דַּמֶּשֶׁק*, *dammesheck*, are the same.<sup>5</sup> 3. *נִמְרָא* / *Nimra* is *tiger* to the *Chaldeans*. Hence, tigers were in the chariot of *Bacchus*, and his mantle was from the skin of a tiger. 4. Others prefer it from *nebride* / *fawn-skin*, and they call *Bacchus*, *Nebris*, *νεβρώδεα*,

<sup>1</sup> It appears that *Τυφών*, the god of the wind, is being related to the verb, *τύφω*, which means *to consume in smoke*.

<sup>2</sup> Sanchuniathon is a Phœnician author, almost as old as Moses. His works, including material on creation and the history of the gods, survive only in fragments.

<sup>3</sup> *כַּנְוֹר* / *cinnor* and *κινύρα* / *cinura* share phonetic similarities with *כַּנְוֹר* / *Canaan*.

<sup>4</sup> Marcus Manilius (first century AD) was a Roman astrologer, who wrote a long poem of five books entitled *Astronomica*.

<sup>5</sup> The *ב* is elided, and the following consonant is doubled.

*Anthology*<sup>1</sup> 1:38, that is to say, clothed, as it were, with the skin of a roe; the unlearned hold that this is the very name of Nimrod among the Greeks. See the Septuagint and Josephus, etc. 5. The most ancient name of Bacchus is ζαγρεὺς, that is, *valiant hunter*. 6. Bacchus was born in *Nysa of Arabia*, for *Nimrod* was a Cushite, and was born in that very part of Arabia, which Homer describes, which is closer to *Egypt* than to *Phœnicia*. 7. Not without reason is he believed to keep watch over grape vines, who was first to rule over Babylon, where the wine is the best, celebrated by the Athenæus by the name of nectar. Moreover, the expeditions of Bacchus into the Orient, even unto India, comprehend, not only those managed by Nimrod, but also by his successors. It appears also that *Magog* is Prometheus. [See *what things are written on Genesis 10:2.*] Nevertheless, it is not to be hoped that all the other things can be drawn out with like success. For, 1. most of the the founders of the nations were unknown to the Greeks. 2. Moses does not call many by their true name, but by the name of the nation and country, of which they were founders. Some of the names are not so much of men, but of places. In the genealogies, both places and people come into the register of sons. As if someone might say that *Agenor* begat *Thebes*, because he begat *Cadmus*, the founder of *Thebes* (Bochart's *Sacred Geography* "Phaleg" 1:2).

**A truth which the old heathens were not ignorant of, though they changed the names, and mixed their fables with it; for they tell us that Saturn and his three sons divided the world among themselves. And it is apparent that their Saturn was no other than our Noah, because they tell us he was the common parent and prince of all mankind, also a husbandman and vinedresser, all which Noah was. They say he was born of the sea, because Noah came out of the waters; that he devoured all his children except three, because Noah condemned and foretold the destruction of all the rest of the world.**

Verse 20: And Noah began *to be* a husbandman (**Gen. 3:19, 23; 4:2; Prov. 12:11**), and he planted a vineyard.

[*And he began, etc., "וַיִּבְנֶה" וגו'] He began, and he planted, a Hebraism, that is, he began to plant (Vatablus). He began (Ainsworth, Estius, de Dieu); thus it is derived from בָּנָה, *to begin*. He began to be a man of the soil, or earth<sup>2</sup> (Samaritan Text, Piscator, Montanus, Malvenda), or a gardener (Septuagint), or a laborer (Chaldean), a husbandman of the earth (Munster), that is, he was devoted to the cultivation of the earth; as a soldier is a man of*

<sup>1</sup> The *Anthologia Græca* is a collection of classical and Byzantine poems. Meleager of Gadara (first century BC) was the compiler of the poems. It has gone through multiple editions, perhaps the definitive edition being that of Constatine Cephalas (tenth century AD). Grotius rendered some of the epigrams in Latin.

<sup>2</sup> Hebrew: אֲדָמָה וְעֵצִים.

war (Piscator, Ainsworth), and a shepherd is a *man of the flock*, 2 Samuel 16:7,<sup>1</sup> and an eloquent man is a *man of words*, Exodus 4:10.<sup>2</sup> *He began to be*, that is, he was of such a kind. The expression does not necessarily signify that he was not such previously. Christ *began to say*, Luke 12:1; *He said*, Matthew 16:6. *He began to cast out*, Mark 11:15; *He cast out*, Matthew 21:12 (Ainsworth). Or it is thus to be translated, *Noah, as a gardener, began to plant* (Ainsworth, thus Tigurinus). *After Noah had begun the tilling of the earth, he planted a vineyard* (Arabic). It could be derived from לָוֶה, *to be strong*, and translated, *And he remained a man of the earth*; that is to say, he stood firm in the same vocation which he had before the flood (Buxtorf, de Dieu). He did not at that time first begin to till fields, but at that time, having composed himself, he returned, although old, to the tilling of fields (Vatablus). Rabbi Salomon translates it, *he prophaned himself*, from לְהַלֵּל,<sup>3</sup> in this sense, that they were obliged in the beginning to be occupied in another planting (de Dieu). Others: *he prophaned, violated, made common, the earth*. It appears that this was done when the earth was first broken up. See Deuteronomy 20:6<sup>4</sup> (Malvenda).

[*Gardener*, אֲדָמָה שִׁשׁ] *A man of the earth*, that is, a farmer; as a *man of blood* is a shedder of blood (Munster). For the earth was in a poor condition and in need of cultivation (Lyra). Rabbi Salomon translates it, *lord of the earth*. Ibn Ezra, more correctly: *expert in the tilling of the earth* (de Dieu). Previously they were perhaps tilling the earth with a hoe, mattock, etc.; Noah appears as the first to invent the plow (Munster, Pererius in Lapide).

**i.e. Was a husbandman, as he had been before. The verb *to begin* doth oft abound, and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to *begin to cast out*, Mark 11:15, and to *begin to speak*, Luke 12:1; for which in the parallel places he is said only to *cast out*, Matthew 21:12, and to *speak*, Matthew 16:6.**

[*Vineyard*] Replanting what was destroyed by the flood (Estius, Lyra). Before Noah there were grape vines, created from the beginning (Estius); but

<sup>1</sup> 2 Samuel 16:7b: “Come out, come out, thou bloody man (אֲדָמָה שִׁשׁ, *man of blood*) . . .”

<sup>2</sup> Exodus 4:10: “And Moses said unto the Lord, O my Lord, I am not eloquent (שִׁשׁ אֲדָמָה, *a man of words*) . . .”

<sup>3</sup> לְהַלֵּל can mean *to begin* or *to profane*.

<sup>4</sup> Deut. 20:6: “And what man is he that hath planted a vineyard, and hath not yet eaten of it (אֲדָמָה לֵל, *profaned or treated it as common by beginning to use the fruit*)? let him also go and return unto his house, lest he die in the battle, and another man eat of it (אֲדָמָה לֵל).”

they were sown thickly apart from the rest: But Noah, from the shoots of vines (which he had taken with him on the ark), planted a vineyard set in rows (Abarbanel and Bechai in de Muis). He planted a vineyard, and he pressed the juice, which was not previously done (Menochius). Hence, he began to be called Janus, from יַיִן / *jajin*/ *wine* (Munster).

Verse 21: And he drank of the wine, and was drunken (**Prov. 20:1; 1 Cor. 11:21**); and he was uncovered within his tent.

[*And drinking the wine*, יַיִן הַיַּיִן] *Of the wine*, that is, of his wine. Thus, Matthew 9:10, ἐν τῇ οἰκίᾳ, that is, *in his house*, namely, Matthew's; and Matthew 9:28 and 17:25, τῆν οἰκίαν, *the house*, that is, *his own house* (Junius).

[*Drunken*] For the strength of wine was unknown to him (Menochius, Lyra). Therefore, it fell short of sin, at least mortal sin (Menochius). Drunkenness is sometimes taken for any drinking that is more abundant than usual, as in Genesis 43:34<sup>1</sup> (Estius). This was not a fault of wickedness, but of weakness; worthy of pardon, not of criticism. Perhaps, wearied by labor, he more greedily drank to revive himself (Pareus). The drunkenness of Noah happened in a proper space after the flood (but the time is uncertain); for *Canaan* (who was born after the flood) had age and ability to manage things, and he was sold into slavery (Lightfoot).

**Either through ignorance and inexperience of the nature and strength of that liquor, or through the infirmity of the flesh, which was tempted by its great and, to him, new pleasantness, and by the refreshment he found in it under the weary labours of his body, and the sad thoughts of his mind, for the desolate condition of the world.**

[*Uncovered*] As those who are sleeping and drunken are wont to do, who disjoin their garments because of heat (Menochius).

***He was uncovered, either to relieve himself against the heat of the climate and season, or from his negligence and carelessness; which might easily happen, because men's garments at that time were loose, as they were in the following ages, when breeches were not in common use, and therefore were peculiarly prescribed to the priests, Exodus 28:42; Ezekiel 44:18, 19.***

Verse 22: And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

[*Privy parts*] The Hebrew modestly calls this *nakedness*. Perhaps by

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<sup>1</sup> Genesis 43:34: "And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry (וַיִּשְׂכְּרוּ), *they were drunken*) with him."

way of antiphrasis, for nature preferred that those parts be covered (Malvenda). Hence, it appears that were not yet making use of breeches (Lyra).

[*Ham, the father of Canaan*] The latter is mentioned, according to some, because he himself had first seen, and revealed it to his father; or, as others have it, because he followed the evil behavior of his father, namely, disrespect toward parents (Lyra).

[*He reported*] So that he might incite them unto derision (Lyra).

[*Out of doors, יֵצֵא*] *In the broad way*: he went out of doors so that he might tell his brothers (Vatablus). It could be read, *who were in the forum*. He exposed his father openly and in a public place (Fagius).

**The grown age of Ham was a great aggravation of this sin. *The father of Canaan*: this is here added as a reason of Canaan's curse, Genesis 9:25. *The nakedness*, i.e. the secret parts, oft so called, as Leviticus 18, and elsewhere, *and told his two brethren without*, who were then without the house or room where their father lay in that posture, whom he invited to that prospect.**

Verse 23: And Shem and Japheth took a garment, 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 (**Ex. 20:12; Gal. 6:1**).

[*Shem and Japheth*] From the order of the words, in this place<sup>1</sup> and in the benediction, it appears that Shem was the author of this plan (Junius, Piscator, Ainsworth).

[*They imposed, etc., יָשִׁמוּ*] That is, *they took*. The singular verb is in the place of the plural.

[*Their, יָשִׁמוּ*<sup>2</sup>] *Of both of them* (Vatablus).

Verse 24: And Noah awoke from his wine, and knew what his younger son had done unto him.

[*What his younger son had done to him*] Thus the Septuagint: νεώτερος, *younger*; not, *youngest*. For Ham was older than Japheth (Bonfrerius). Others take this of *Canaan* (Estius, Drusius out of the Hebrews). For *Ham* was not the youngest (Drusius), but is always named as the middle in Scripture (Estius). But *Canaan* is rightly called a *younger son*, because he was a son of a son; just as, in Judges 1:13, Othniel is called *younger brother of Caleb*, that is, the son of his brother (Estius). And for this reason *Canaan* is cursed. Objection: But verse 22 says that *Ham saw*. The Hebrews respond that it is fixed by tradition that *Canaan* was the first to see, and he revealed it to his

<sup>1</sup> Genesis 9:23a: "And Shem took, and Japheth (יָשִׁמוּ שֵׁם יַפֶּת), a garment . . ."

<sup>2</sup> Genesis 9:23b: ". . . and laid it upon both their (יָשִׁמוּ) shoulders . . ."

father. See Theodoret, *Questions* 57 (Drusius' *A Miscellany of Sacred Expressions* 2:39). No other cause can be brought forward as to why *Canaan* is here pressed, while Ham had more and older sons at that time, as it is clear from the following chapter. For these things did not happen until long after the flood (Estius).

[*From wine*] With drunkenness shaken off (Vatablus, Piscator).

[*When he had learned*] He saw that he was covered by a strange covering: what was done he asked and learned from his sons (Menochius, Piscator, Lapide).

*Noah awoke from his wine*, from his drunkenness, or from his sleep, the effect of it, *and knew*, either by the information of his sons, or by Divine inspiration, *what his younger son had done unto him*; or, *his little son*, either Ham, mentioned in verse 22, or Canaan, mentioned in verse 25; by comparing of which places it may be gathered that Canaan first saw it, and told his father Ham of it, and he told it to his brethren. The latter seems here principally intended, 1. Because the curse following is appropriated to him. 2. Because of the title of *younger* or *little son*, which seems not to be so properly added if Ham was meant; both because it doth not appear that he was the youngest, for wheresoever these three brethren are mentioned he is always put in the middle place, and because that addition seems to be unnecessary and impertinent to the present business, which if Canaan be intended, is proper and pertinent, by way of distinction, to show that he spake of his grandson, or his son's son. *Objection.* He calleth him his *son*. *Answer.* Grandchildren are frequently called their grandfather's sons in Scripture, as Genesis 29:5; 2 Samuel 19:24; 1 Chronicles 1:17.

Verse 25: And he said, Cursed *be* Canaan (Deut. 27:16); a servant of servants shall he be unto his brethren (Josh. 9:23; 1 Kings 9:20, 21).

[*Cursed*, אָרְרָה] But Oleaster translates it, *contracted*, because it follows, *He enlarges Japheth, etc.*, and because אָרְרָה (which appears to be of the same signification as אָרְרָה<sup>1</sup>), in Song of Songs 5:1,<sup>2</sup> is, *I bound together my myrrh, etc.* (Oleaster).

[*Canaan*] [Some supply אָבִי, *father of*.] Father of *Canaan* (Vatablus, thus the Arabic) (*Ham*, as the Septuagint in Ainsworth has it), which was a little before twice expressed<sup>3</sup> (Vatablus). In the same way, *Goliath* is put for *the*

<sup>1</sup> *To curse* and *to contract* or *constrict* are both related to the idea of *binding*.

<sup>2</sup> Song of Songs 5:1b: "I have gathered (אָרְרָה, *I have brought into a small compass*) my myrrh with my spice."

<sup>3</sup> Genesis 9:18, 22.

*brother of Goliath*, 2 Samuel 21:19<sup>1</sup> compared with 1 Chronicles 20:5 (Ainsworth). [Others take it of *Canaan* (Oleaster, Lapide, Ainsworth, Piscator, Malvenda).] The outcome shows that this people was the subject of the curse (Ainsworth). Hence, it is plausibly gathered that he was sharing in his father's sin (Piscator). Nevertheless, *Ham* is not exempt from the curse, because his son is named; just as the following verse is a blessing for *Shem*, although God is named; and Jacob is said *to bless Joseph*, Genesis 48:15, because he blessed his sons, Genesis 48:16 (Ainsworth). The father is punished in the son, who is sharing in his sin, and perhaps is the author and talebearer, as the Hebrews and Theodoret maintain (Tirinus, thus Lyra, Menochius). Or, as others have it (because *Canaan* alone was cursed, even though *Ham* had four sons), he cursed him, not out of hatred for his person, but out of the prophetic Spirit predicting what would be future (Menochius): namely, the expelling of the *Canaanites* by the *Israelites*, and that justly (as *Moses* here teaches, and therefore wrote these things [Tirinus]), because these also were the heirs of the ancestral impiety (Menochius). Some observe that *Noah* had cursed the posterity of *Ham*; but that, with the rest of the sons of *Ham* omitted, *Moses* had pronounced concerning *Canaan* singularly, because he only desired to mention those things which could strengthen the *Israelites* and make them more courageous for conquering the promised land of *Canaan* (Malvenda).

*And he said*, not from the passion of revenge, but by Divine inspiration, and the Spirit of prophecy, *Cursed be Canaan*; hateful to God, abhorred by men, miserable in his person and posterity. *Question*. Seeing *Ham* committed the crime, why is the curse inflicted upon his son *Canaan*? *Answer* 1. When *Canaan* is mentioned, *Ham* is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person, (which is manifestly supposed by his commission of that sin for which the curse was inflicted), but also in his posterity, which doubtless was a great aggravation of his grief; as on the contrary *Joseph* is said to be blessed when his children are blessed, Genesis 48:15, 16. 2. It seems therefore very probable from these words, and the Hebrew doctors and others affirm it, that *Canaan* did partake with his father in the sin, yea, that he was the first discoverer of his father's shame. 3. *Canaan* is particularly mentioned by the Spirit of prophecy, in regard of the future extirpation of that people; and this is here remembered for the encouragement of the *Israelites*, who were now in their expedition against them. 4. This may be an ellipsis, or defect of the word *father*; for such relative words are oftentimes omitted and understood in Scripture, as *Matthew* 4:21, *James of Zebedee*, for *the son of Zebedee*; *John* 19:25, *Mary of Cleopas*, for *the wife of Cleopas*; *Acts* 7:16, *Emmor of Sychem*, for *the father of Sychem*, as our English translation rightly supplies it

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<sup>1</sup> 2 Samuel 21:19b: "... slew Goliath the Gittite ..."

from Genesis 33:19. Thus *Goliath* is put for *Goliath's brother*, as is evident by comparing 2 Samuel 21:19, with 1 Chronicles 20:5. So here *Canaan* may be put for *the father of Canaan*, as the Arabic translation hath it, that is, *Ham*, as the *Seventy* here render it. And though Ham had more sons, yet he may be here described by his relation to Canaan, because in him the curse was more fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity in after-ages were blessed with the saving knowledge of the gospel.

[*A servant of servants*] That is, A weak and most vile servant (Vatablus, Menochius, Tirinus, Drusius). It is a Hebraism, as the *King of kings* is the *highest King* (Piscator); the *Holy of Holies* is put for the most holy; and *revolters of revolters*, that is, most grievous revolters, Jeremiah 6:28<sup>1</sup> (Malvenda). Servitude is the penalty of the sin (Lapide). Among the heathen, that state was miserable. And Sacred Scripture designates the impious by the name of *servants*, John 8:34, 35; Galatians 4:30, 31. The name of *Canaan* foresignified his servitude, being derived from *כָּנַעַן*, *to humble, to abase* (Ainsworth). By the law of nature, servitude is a penalty for more serious sins (Grotius).

*A servant of servants*, i.e. the vilest and worst of servants; as *vanity of vanities* is the greatest vanity, Ecclesiastes 1:2; and *great wickedness*, Hosea 10:15, is in the Hebrew *wickedness of wickedness*;<sup>2</sup> and *King of kings* is put for the chief of kings.

Verse 26: And he said, Blessed *be* the LORD God of Shem (Ps. 144:15; Heb. 11:16); and Canaan shall be his servant (or, *servant to them*).

[*Blessed be the God of Shem*] For he foresaw by the Spirit that the worship of the one God was going to continue among the sons of Shem, while the others were descending into idolatry; which could not happen without the special grace of God: therefore, in the blessing of Shem, he blessed the Lord (Lyra). He blesses, not so much Shem, as God, the author of the outpouring of those enormous benefits into Shem (Bonfrerius). He curses the guilty in his own person, because the kindling of evil is in man: But taking pleasure in the piety of Shem, he preferred to bless God, the author of every good; thus Psalm 115:1, *Not to us*, and Matthew 5:16, *so that they might glorify, not you, but the Father*. Nevertheless, by the same operation, Noah blesses *Shem*; and, by which words he gives thanks for the benefits received, he also invokes future benefits; and he binds the blessings of God to the family of Shem, calling God the *God of Shem*, that is, in a peculiar manner. It is the same as if Noah made

<sup>1</sup> Jeremiah 6:28a: “They are all grievous revolters (סוֹרְרִים סוֹרְרִים), walking with slanders.”

<sup>2</sup> Hosea 10:15a: “So shall Bethel do unto you because of your great wickedness (רַעַת רַעַתְכֶם).”

the hope to Shem and to his to be that, like the good things of heaven and earth, God would be given to them. See Genesis 17; 26; 28; Psalm 33:12; Jeremiah 31:33; Matthew 22:32; Revelation 21:3, 4 (Bochart's *Sacred Geography* "Phaleg" 2:1).

[*Thanks to Jehovah, the God of Shem*] Let Shem consider Jehovah to be propitious and favorable, so that thanks might be given to Him (Castalio). From the consequent, that is, the blessing of God, the antecedent is understood, that is the blessing of Shem (Lapide). The sense is, God will bless Shem and his posterity to such a degree, that whoever might see them would say, Blessed be God, who shows Himself ever to be the God and guardian of Shem (Lippom and Cajentan in Lapide). He is blessed by these words and by Shem; for *Happy is the people whose God is Jehovah*, Psalm 144:15. Or the *God of Shem* here is Christ, born of *Shem*, Romans 9:5 (Ainsworth). It could also be translated in this way, *Blessed of the Lord God be Shem*<sup>1</sup> (Oleaster).

***Blessed be the Lord God of Shem. Question.*** What is this to Shem? For it is not Shem, but God who is here blessed. ***Answer 1.*** Shem also is here blessed, and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God, is every where mentioned as the height of blessedness: see Genesis 17:7; Psalm 144:15; Jeremiah 31:33; Matthew 22:32. But the phrase is here justly varied. The curse is fixed upon Ham, because man alone is the author of his own sin, and the cause of his ruin; but because God is the author and fountain of all the good that man either doth or receiveth, therefore the blessing is emphatically given to God, who only doth the work, and of right is to receive all the glory, yet so as it redounds to Shem also. And Shem is here peculiarly mentioned, not Japheth, both for the comfort of the Israelites, whose progenitor he was, and because this blessing was first seated and long continued in Shem's posterity alone, Japheth's posterity being for a long time excluded from it; and because the Lord Christ, who is often called *the Lord* and *God* in Scripture, did take flesh from Shem; and so the incarnation of Christ may be here foretold, and Shem highly honoured and blessed in this, that he should be the father of Christ according to the flesh, Romans 9:5. ***Answer 2.*** This may be a short and abrupt manner of speech, which is frequent in the Hebrew tongue; and it may signify that Shem should be so eminently blessed, that men beholding it should be rapt up into admiration, and break forth into the praises of that God who gave such gifts unto men, and did so great things for Shem. ***Answer 3.*** The words may be otherwise rendered, either thus, *Blessed, O Lord God, let Shem be*, i.e. Do thou bless him. So it is only the construct from *Elohe*, for the absolute *Elohim*, which is not unusual in Scripture. Or thus, *Blessed of the*

<sup>1</sup> Genesis 9:26a: "And he said, Blessed of the Lord God (יְהוָה/of must be supplied; יְהוָה, *God of*, must be replaced by the absolute יְהוָה/God) be Shem."

*Lord God be Shem, or shall Shem be.* So here is only a defect of the Hebrew particle *min*, which is oft wanting.

[*Let him be his servant, לְמֹ*] *To them* (Ainsworth, Piscator), to his brothers (Piscator). Or *to him* (Ainsworth), a singular pronoun, which the Hebrews say is put in the place of לָהֶם, *to them* (Vatablus). [De Dieu has it otherwise.] It is to be understood that לְמֹ is usually plural, sometimes singular, as in Psalm 11:7, פְּנֵימוֹ, *the face of him*, that is, of God; Isaiah 53:8, *the stroke was לְמֹ, to Him*, that is, to Christ. These words occur in Genesis 9:27 also, and they are to be translated in both places, *let him be a servant to them*. I prefer that it be read as singular in both places, *he will be a servant to him, or of him*, for Noah speaks separately concerning each, and subjugates him separately to each. In both places, Onkelos has לְהֵי, *to them*, as also the Arabic. Jonathan has the singular in verse 26 and the plural in verse 27 (de Dieu).

Verse 27: God shall enlarge (or, *persuade*) Japheth, and he shall dwell in the tents of Shem (Eph. 2:13, 14; 3:6); and Canaan shall be his servant.

[*Let Him enlarge, etc., לִיפֹת אֱלֹהִים לְיֹפֶת*] There are three interpretations of this place (Drusius). 1. *Let Him adorn*, from יָפָה, *to be beautiful* (Augustinus Steuchus,<sup>1</sup> Munster, Rabbi Nathan<sup>2</sup> in Fuller's *Sacred Miscellany* 2:4). Targum Jerusalem: *Let the Lord render to Japheth fair borders, and let his sons be made proselytes and dwell in the school of Shem*. This contradicts the grammar (Drusius, Fuller), for it would then be in the future יִפְּה or יִי (Drusius). 2. *He will attract* (thus Junius and Tremellius, Ainsworth, Piscator). Persuasively he will bring Japheth back with the sweet sound of the gospel. He predicts that the separation will be temporary, that the posterity of Japheth will be removed from the tents of Shem (where God had gathered the Church to Himself); but closer to the end they will draw near and dwell together (Vatablus). Thus in many passages of the Proverbs it is taken for *to persuade*<sup>3</sup> (Munster). But this is not approved by me. 1. For פָּתָה in the Hiphil for *to attract* is against usage (Fuller). There is a reason why Noah changed the *Piel* conjugation into the *Hiphil*, which occurs among the

<sup>1</sup> Augustinus Steuchus (1496-1549) was an Italian Roman Catholic scholar, who served as a prior of the Canons Regular of the Lateran, a bishop, and a papal librarian. His exegetical works demonstrate some ability in Hebrew and Greek.

<sup>2</sup> Rabbi Nathan was one of the great Torah scholars of the second century, famous in both Babylon and Palestine.

<sup>3</sup> For example, Proverbs 1:10: "My son, if sinners entice thee (יִפְתֶּיךָ, in the *Piel* conjugation), consent thou not."

Chaldeans alone, to whom אִפְתָּהּ is *to enlarge* (Bochart's *Sacred Geography* "Phaleg" 2). פָּתָהּ, when it denotes *to attract*, requires an accusative: but here it is dative, as it is apparent from the ל, which is its mark. 2. This was not peculiar to Japheth, for Ham also was to be drawn unto the gospel (Fuller's *Sacred Miscellany* 2:4, and from this, Bochart's *Sacred Geography* "Phaleg" 3). 3. Therefore, others explain it, *let Him enlarge*, or *He will enlarge*, that is, let Him give to him most spacious regions, or numerous progeny (Vatablus, Hebrews in Munster). Thus nearly all interpreter say (Vatablus, Fuller, thus Drusius, Menochius, Lyra, the Chaldean and Septuagint in Ainsworth, Montanus, Samartian Text, Syriac, Munster, Pagnine, Tigurinus, Oleaster, Bochart's *Sacred Geography* "Phaleg", Arabic in Bochart's *Sacred Geography* "Phaleg"). In Hebrew, הִרְחִיב, *He will enlarge*, might be used, but he chose יָפֵת / *japhath*, a Chaldean word, because of the paronomasia. Nothing is more frequent than such puns: Genesis 49:8,<sup>1</sup> 16,<sup>2</sup> 19;<sup>3</sup> Jeremiah 1:11, 12;<sup>4</sup> Zephaniah 2:4, הִעֲקֵר וְיִרְעָקוּ, that is, Ekron will be rooted out (Bochart's *Sacred Geography* "Phaleg" 3:1:168). They make use of the word פָּתָהּ with a rare signification among the Hebrews, but among the Syrians (whose tongue is a dialect of Hebrew) a most ordinary signification (Fuller). *Place* is to be supplied (Drusius, Fuller). Let Him enlarge *the place* of Japheth (or the *border*, as Rabbi Jonathan supplies): just as in Psalm 4:1: *Thou hast enlarged to me*, namely, a place; and in Genesis 26:22, *He hath enlarged to us*, namely, a place (Drusius, thus the Septuagint, Bochart, Grotius, etc.). God fulfilled this in abundance; for belonging to the portion of Japheth was the entirety of Europe, Asia Minor, Media, Iberia, Albania, part of Armenia, and those most vast regions unto the North (which Jornandes<sup>5</sup> rightly calls factories of peoples, and, as it were, sheaths of nations), which, formerly of Scythia, today the Tartars hold: not to mention the new world, into which, through the Strait of

<sup>1</sup> Genesis 49:8a: "Judah (יְהוּדָה), thou art he whom thy brethren shall praise (יְיָ יוֹדֵהוּ)."

<sup>2</sup> Genesis 49:16: "Dan (דָּן) shall judge (יִשְׁפֹּט) his people, as one of the tribes of Israel."

<sup>3</sup> Genesis 49:19: "Gad (גָּד), a troop (גִּבְעָה) shall overcome him (יִגְדֹּהוּ): but he shall overcome (יִגְדֹּהוּ) at the last."

<sup>4</sup> Jeremiah 1:11, 12: "Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree (שֵׁטֶל אֲמָלִי). Then said the Lord unto me, Thou hast well seen: for I will hasten (שֶׁטֶל) my word to perform it."

<sup>5</sup> Jornandes, or Jordanes, was a sixth century Roman Catholic churchman, who wrote *De Origine Actibusque Getarum (Concerning the Origin and Deeds of the Goths)*.

Anián,<sup>1</sup> it is not unlikely that the Sythians migrated (Bochart's *Sacred Geography* "Phaleg" 3:1:170).

*God shall enlarge Japheth; or, enlarge to Japheth.* Understand here *his place*, as Genesis 26:22; Psalm 4:1, or *his border*; which was very literally made good to him, because he had a very numerous posterity; and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and it is probable America also. Or, *God shall persuade Japheth* to do what follows, to dwell in Shem's tents, where God dwelleth; and so to be reunited to his brother Shem both in affection and in religion, in both which the Gentiles, the greatest part of whom were Japheth's posterity, were for a long time at an irreconcilable distance from the Jews.

[*And let him inhabit*<sup>2</sup>] Either, 1. *Japheth* (Vatablus, Estius, Tirinus, Ainsworth, Pagnine, Malvenda, Lapide). Thus it can be understood, either, 1. of temporal happiness. For, the Romans, born of Japheth, occupied Judæa, the Jews having been driven out (Bonfrerius). The Greeks and the Romans invaded the portion of Shem and of the Canaanites. See Numbers 24:24 (Bochart's *Sacred Geography* "Phaleg" 3:1:171). Or, 2. spiritually, and that in two ways: either, 1. inasmuch as it might signify that they were going to be joined with the Jews into one Church, in accordance with Ephesians 2 and 3 (Ainsworth, Bonfrerius), which was effected by the Apostles (Bonfrerius); or, 2. inasmuch as it might signify that they were to enter into the tabernacle of Shem, with the posterity of Shem excluded (Bonfrerius, Ainsworth, Lyra, Estius). Thus the Reubenites are said *to dwell in the tabernacles of the Hagarites*, 1 Chronicles 5:10, after they were subjugated (Ainsworth). Or, 2. Let God *inhabit* (the Chaldean in Vatablus, Theodotion and Tostatus in Lapide, Lyra). *Let His glory inhabit* (Vatablus). שְׁכִינָתוֹ, *His rest* (from שָׁכַן, *to rest*). *His divinity*; thus the Hebrews call the presence of God near the ark (Fagius): and then the ׀ is to be translated, *but*: that is to say, *He will certainly enlarge Japheth, etc., but God will dwell in the midst of Shem* (Fuller); namely, Christ will be revealed in their flesh. Thus this is a notable prophecy concerning the incarnation of Christ. It is called שְׁכִינָה / *shichinah* by which peculiar mode God exhibited His own presence. Therefore, the human nature of Christ claims this name by its own right: In Him the Deity κατοικεῖ / *dwells* (שָׁכַן), Colossians 2:9, and Christ ἐσκήνωσεν / *tabernacled* (שָׁכַן) among us, John 1:14, that is, among the Israelites. Thus the שְׁכִינָה is twofold in Christ; God through Himself dwells with man in Christ, indeed through Christ among Israelites: And thus it is demonstrated that Jehovah is the God of Shem (Fuller's *Sacred Miscellany*

<sup>1</sup> The Strait of Anián was the Spanish name for the Northwest Passage.

<sup>2</sup> Hebrew: שְׁכִינָה.

2:4). [This sense does not satisfy others] because he blesses, not *Shem*, but *Japheth*, in this place (Lapide). As the entire preceding verse applies to *Shem*, so this entire verse applies to *Japheth*: and those words, *Let Canaan be a servant*, have a view unto *Japheth* (otherwise they would be repeated without reason), and, therefore, what immediately precedes is to be applied to him (Bochart's *Sacred Geography* "Phaleg" 3:1:170).

[*In the tents*] It is spoken on account of those times (Piscator). Thus the Church is signified by *the tents of Judah*, Zechariah 12:7, and *of Jacob*, Malachi 2:12, and *of the saints*, Revelation 20:9 (Ainsworth). By the word *tabernacle*, the state of the Church is rightly expressed, because the faithful are sojourners here (Ainsworth, Bochart's *Sacred Geography* "Phaleg" 3:1:171). The outcome of matters confirmed this prophecy concerning the sons of Noah. *Ham* cut off the families of his son from all dignity, which was threefold: the priesthood (which *Shem* obtained), the double portion (which was to *Japheth*), and the supremacy (Fuller). *Shem* subjugated *Japheth*, and *Japheth* subjugated *Shem*: but *Ham* subjugated neither; neither has any of the sons of *Ham* yet ruled over *Japheth* (Mede's *Diatribes* "Discourse" 48). The supremacy of *Nimrod* is not at all to be compared with the empires of the Assyrians, Chaldeans, Greeks, and Romans, neither with respect to multitudes, nor extent, nor duration. God is the God of *Shem*, who, not without divine inspiration, is called אֱלֹהֵי שֵׁם, because אֱלֹהֵי שֵׁם אֵלֶּיךָ, *the name is there*, Exodus 23:20, 21. To *Japheth* was allotted the whole of Europe and the greater (namely, the more northern) part of Asia, and even America, which, it is probable, was first occupied by him. *Ham*, so called from אֶרֶץ חַמַּר / *heat*, received a sweltering region. The whole of Africa was once called Ἀμμωνίς or Ἀμμωνία, says *Stephanus*, from *Ammon*. This *Ammon* was *Jupiter*, namely, *Sol* (called שֶׁמֶשׁ by the Hebrews). And if it is likely that the Assyrians deified *Nimrod*, a foreigner, by the name of *Jupiter Belus*,<sup>1</sup> why would not the Libyans also consecrate *Ham*, the progenitor of their own race, by the name *Jupiter Hammon*? Egypt was formerly called Χημία / *Chemia* (as *Plutarch* testifies in *The Worship of Isis and Osiris*) by the most experienced of the priests (Fuller's *Sacred Miscellany* 2:4).

*He shall dwell in the tents of Shem*, i.e. shall be of the same church with *Shem*, i.e. of the church, which is called in Scripture *the tents or tabernacles of Judah*, or *of Jacob*, or in general *of the saints*, Zechariah 12:7; Malachi 2:12; Revelation 20:9, and here *of Shem*, in whose posterity the church was first and longest settled. And *to dwell* with another notes friendly association and communion with him, as when God is said to *dwell with men*; and when *the wolf* is said to *dwell with the lamb*, Isaiah 11:6. Possibly this may

<sup>1</sup> *Jupiter Belus* is the Latin name for the Babylonian god, *Bel Marduk*.

note Japheth's succession into Shem's tents, or coming into their place and stead, or the calling of the Gentiles, together with the rejection of the Jews; as the Reubenites are said to *dwell in the tabernacles of the Hagarites*, whom they subdued and expelled, 1 Chronicles 5:10.

*Canaan shall be his servant.* This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects.

Verse 28: And Noah lived after the flood three hundred and fifty years.

[*Three hundred and fifty years*] Consequently, he saw the tower of Babel, spreading idolatry, and the dreadful wars of his sons, between Ninus and Zoroaster<sup>1</sup> (Tirinus). He lived unto the fifty-eighth year of the life of Abraham, as the Hebrews note (Clario): of which illustrious tutor making use, Abraham was able to make great progress (Munster). Observe here that the faith and worship of God, from the beginning of the world unto the times of Abraham, through two thousand, one hundred and eight years, was able to be propagated and handed down through the hands of three men, namely, *Adam*, *Methuselah*, and *Shem* (Lapide).

Which reacheth to the fifty-eighth year of Abraham's age, as the Jews note. And so we have a manifest account of the propagation of religion, from the beginning of the world to this day. Noah received it from his parents, who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham; and its descent from him to the Jews, and by the Jews to others, is sufficiently known. Within this time also Noah saw the building of Babel's tower, the horrid wickedness and idolatry of his children, and the bloody wars which even then arose between some of them.

[1998 BC] Verse 29: And all the days of Noah were nine hundred and fifty years: and he died.

[*And he died*] That solemn clause, *And he begat sons and daughters*, is not attached; whence it is gathered that there were none except the three sons, as many as the Poets assigned to Saturn. Moreover, by these three it is said that the entire race of men was propagated, Genesis 9:19. To these things add the

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<sup>1</sup> Ninus, king of the Assyrians and founder of Nineveh, is said to have defeated Zoroaster, Magus of the Bactrians, after a great conflict, the details of which are shrouded in the mists of time.

more advanced age of Noah and his wife, and the silence of the Scripture (Bochart's *Sacred Geography* "Phaleg" 4:38:235).

Here is an omission of that solemn clause used in all the preceding generations, *and he begat sons and daughters*; which implies that Noah had no more than these three sons, which also appears from Genesis 9:19.