

CHAPTER 8.

Genesis 8:1-22

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| <p>1. And God remembered Noah, and every living thing, and all the cattle that <i>was</i> with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;</p> | <p>1. Recordatus est autem Deus Noah, et omnis animalis quae erant cum eo in arca: et transire fecit Deus ventum super terram, et quieverunt aquae.</p> |
| <p>2. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> | <p>2. Et cluserunt se fontes abyssi, fenestraeque coelo.</p> |
| <p>3. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</p> | <p>3. Et reversae sunt aquae a superficie terrae, eundo et redeundo, et defecerunt aquae in fine quinquaginta et centum dierum.</p> |
| <p>4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.</p> | <p>4. Et requievit arca mense septimo, septimadecima die mensis super montes Ararath.</p> |
| <p>5. And the waters decreased continually until the tenth month: in the tenth <i>month</i>, on the first <i>day</i> of the month, were the tops of the mountains seen.</p> | <p>5. Et aquae ibant et deficiebant usque ad mensem decimum: in decimo, in prima mensis visa sunt cacumina montium.</p> |
| <p>6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:</p> | <p>6. Et fuit, in fine quadraginta dierum, aperuit Noah fenestram arcae quam fecerat.</p> |
| <p>7. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> | <p>7. Et misit corvum, et egressus est egrediendo et redeundo, donex sicarentur aquae quae erant super terram.</p> |
| <p>8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;</p> | <p>8. Deinde misit columbam a se, ut videret an extenuatae essent aquae a superficie terrae.</p> |
| <p>9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters <i>were</i> on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.</p> | <p>9. Et non invenit columba requiem plantae pedis sui, et reversa est ad eum in arcam: quia aquae erant in superficie omnis terrae: et misit manum suam, et accepit eam, introduxitque eam ad se in arcam.</p> |
| <p>10. And he stayed yet other seven days; and again he sent forth the dove out of the ark;</p> | <p>10. Et expectavit adhuc septem dies alios, et addidit ut mitteret columbam ex arca.</p> |

11. And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

11. Et venit ad eum columba tempore vespertimo, et ecce, folium olivae raptum erat in ore ejus, et cognovit Noah quod extenuatae essent aquae a superficie terrae.

12. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

12. Et expectavit adhuc septem alios, et misit columbam: et non addidit ut reverteretur ad eum amplius.

13. And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

13. Et fuit, primo et sexcentesimo anno, primo *mense*, in prima mensis, siccatae sunt aquae a superficie terrae: removit autem Noah operimentum arcae, et vidit, et exse siccata erat facies terrae.

14. And in the second month, on the seven and twentieth day of the month, was the earth dried.

14. Et in mense secundo, in septima et vicesima die mensis, aruit terra.

15. And God spake unto Noah, saying,

15. Loquutus est autem Deus ad Noah, dicendo,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

16. Egredere ex arca, tu, et uxor tua, et filii tui, et uxores filiorum tuorum tecum.

17. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

17. Omnem bestiam quae est tecum, ex omni carne, tam de volatili quam de animali, et omni reptili quod reptat super terram educ tecum: ut se moveant in terra, et crescant, multiplicenturque super terram.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him:

18. Et egressus est Noah, et filii ejus, et uxor ejus, et uxores filiorum ejus cum eo.

19. Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

19. Omnis bestia, omne reptile et omne volatile, omne quod movetur super terram, secundum familias eorum egressa sunt ex arca.

20. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

20. Et aedificavit Noah altare Jehovae, et tulit ex omni animali mundo, et ex omni volatili mundo, et obtulit holocausta in altari.

21. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

21. Odoratusque est Jehova odorem quietis. Et dixit Jehova in corde suo, Non addam ut maledicam ultra terrae propter hominem: quia cogitatio cordis hominis mala est a pueritia sua: nec addam ultra ut percutiam omne vivens quemadmodum feci.

22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

22. Posthac omnibus diebus terrae, sementis et messis, et frigus et aestus, et aestas et hyems, et dies et nox non cessabunt.

1. And God remembered Noah. Moses now descends more particularly to that other part of the subject, which shows, that Noah was not disappointed in his hope of the salvation divinely promised to him. The *remembrance* of which Moses speaks, ought to be referred not only to the external aspect of things, (so to speak,) but also to the inward feeling of the holy man. Indeed it is certain, that Gods from the time in which he had once received Noah into his protection, was never unmindful of him; for, truly, it was by as great a miracle, that he did not perish through suffocation in the ark, as if he had lived without breath, submerged in the waters. And Moses just before has said that by God's secret closing up of the ark, the waters were restrained from penetrating it. But as the ark was floating, even to the fifth month, upon the waters, the delay by which the Lord suffered his servant to be anxiously and miserably tortured might seem to imply a kind of oblivion. And it is not to be questioned, that his heart was agitated by various feelings, when he found himself so long held in suspense; for he might infer, that his life had been prolonged, in order that he might be more miserable than any of the rest of mankind. For we know that we are accustomed to imagine God absent, except when we have some sensible experience of his presence. And although Noah tenaciously held fast the promise which he had embraced, even to the end, it is yet credible, that he was grievously assailed by various temptations; and God, without doubt, purposely thus exercised his faith and patience. For, why was not the world destroyed in three days? And for what purpose did the waters, after they had covered the highest mountains rise fifteen cubits higher, unless it was to accustom Noah, and his family, to meditate the more profitably on the judgments of Gods and when the danger was past, to acknowledge that they had been rescued from a thousand deaths? Let us therefore learn, by this example, to repose on the providence of God, even while he seems to be most forgetful of us; for at length, by affording us help, he will testify that he has been mindful of us. What, if the flesh persuade us to distrust, yet let us not yield to its restlessness; but as soon as this thought creeps in, that God has cast off all care concerning us, or is asleep, or far distant, let us immediately meet it with this shield, 'The Lord, who has promised his help to the miserable will, in due time, be present with us, that we may indeed perceive the care he takes of us.' Nor is there less weight in what is added that God also remembered the animals; for if, on account of the salvation promised to man, his favor is extended to brute cattle, and to wild beasts; what may we

suppose will be his favor towards his own children, to whom he has so liberally, and so sacredly, pledged his faithfulness?

And God made a wind to pass over the earth. Here it appears more clearly, that Moses is speaking of the effect of God's remembrance of Noah; namely, that in very deed, and by a sure proof, Noah might know that God cared for his life. For when God, by his secret power, might have dried the earth, he made use of the wind; which method he also employed in drying the Red Sea. And thus he would testify, that as he had the waters at his command, ready to execute his wrath, so now he held the winds in his hand, to afford relief. And although here a remarkable history is recorded by Moses, we are yet taught, that the winds do not arise fortuitously, but by the command of God; as it is said in Psalm 104:4, that 'they are the swift messengers of God;' and again, that God rides upon their wings. Finally, the variety, the contrary motions, and the mutual conflicts of the elements, conspire to yield obedience to God. Moses also adds other inferior means by which the waters were diminished and caused to return to their former position. The sum of the whole is, that God, for the purpose of restoring the order which he had before appointed, recalled the waters to their prescribed boundaries so that while the celestial waters, as if congealed, were suspended in the air; others might lie concealed in their gulfs; others flow in separate channels; and the sea also might remain within its barriers.

3. *And after the end of the hundred and fifty days.* Some think that the whole time, from the beginning of the deluge to the abatement of the waters, is here noted; and thus they include the forty days in which Moses relates that there was continued rain. But I make this distinction, that until the fortieth day, the waters rose gradually by fresh additions; then that they remained nearly in the same state for one hundred and fifty days; for both computations make the period a little more than six months and a half. And Moses says, that about the end of the seventh month, the diminution of the waters appeared to be such that the ark settled upon the highest summit of a mountain, or touched some ground. And by this lengthened space of time, the Lord would show the more plainly, that the dreadful desolation of the world had not fallen upon it accidentally, but was a remarkable proof of his judgment; while the deliverance of Noah was a magnificent work of his grace, and worthy of everlasting remembrance. If, however, we number the seventh month from the beginning of the year, (as some do,) and not from the time that Noah entered the ark, the subsidence of which Moses speaks, took place earlier, namely, as soon as the ark had floated five months. If this second opinion is received, there will be the same reckoning of ten months; for the sense will be, that in the eighth month after the commencement of the deluge, the tops of the mountains appeared. Concerning the name Ararat, I follow the opinion most received. And I do not see why some should deny it to be Armenian the mountains of which are declared, by ancient authors, almost with one consent to be the highest.²⁷⁷ The Chaldean paraphrase also points out the

²⁷⁷ "As to the opinion, which takes the mountains of Ararat to be situated within the country of Armenia, the followers of it (some very few excepted) do agree, that the ark of Noah rested in that part of the mountains of Ararat, which in Greek and Latin

particular part, which he calls mountains of *Cardu*,²⁷⁸ which others call *Cardueni*. But whether that be true, which Josephus has handed down respecting the fragments of the ark found there in his time; remnants of which, Jerome says, remained to his own age, I leave undecided.

6. *At the end of forty days.* We may hence conjecture with what great anxiety the breast of the holy man was oppressed. After he had perceived the ark to be resting on solid ground, he yet did not dare to open the window till the fortieth day; not because he was stunned and torpid, but because an example, thus formidable, of the vengeance of God, had affected him with such fear and sorrow combined, that being deprived of all judgment, he silently remained in the chamber of his ark. At length he sends forth a raven, from which he might receive a more certain indication of the dryness of the earth. But the raven perceiving nothing but muddy marshes, hovers around, and immediately seeks to be readmitted. I have no doubt that Noah purposely selected the ravens which he knew might be allured by the odour of carcasses, to take a further flight, if the earth, with the animals upon it, were already exposed to view; but the raven, flying around did not depart far. I wonder whence a negation, which Moses has not in the Hebrew text, has crept into the Greek and Latin version, since it entirely changes the sense.²⁷⁹ Hence the fable has originated, that the raven, having found carcasses, was kept away from the arks and forsook its protector. Afterwards, futile allegories followed, just as the curiosity of men is ever desirous of trifling. But the dove, in its first egress, imitated the raven, because it flew back to the ark; afterwards it brought a branch of olive in its bill; and at the third time, as if emancipated, it enjoyed the free air, and the free earth. Some writers exercise their ingenuity on the olive branch;²⁸⁰ because among the ancients it was the emblem of peace, as the laurel was of victory. But I rather think, that as the olive tree does not grow upon the mountains, and is not a very lofty tree, the Lord had given his servant some token whence he might infer, that pleasant regions, and productive of good fruits, were now freed from the waters. Because the version of Jerome says, that it was a branch with green leaves; they who have thought, that the deluge began in the month of September, take this as a confirmation of their opinion. But the words of Moses have no such meaning. And it might be that the Lord, willing to revive the spirit of Noah, offered some branch to the dove, which had not yet altogether withered under the waters.

15. *And God spake unto Noah.* Though Noah was not a little terrified at the judgment of God, yet his patience is commended in this respect, that having the earth, which offered him a home, before his eyes, he yet does not venture to go forth. Profane men may ascribe this to timidity, or

writers is styled the Gordiaean mountains, (or, with some variation, the mountains of the Cordyaei, Cordueni, Carduchi, Curdi, etc.) and which lies near the spring of the Tigris.” — Wells’ Geography, vol. 1 chap. 2. — *Ed.*

²⁷⁸ “ . (*Al toorai Kardoo.*) Super montes Cardu. — Chaldee paraphrase.” — *Walton*

²⁷⁹ “ , *Vayesta yatso vashoob.*” “And went out going and returning.” The Vulgate has it, ‘Qui egrediebatur, et non revertebatur.’ The Septuagint introduces the same negative, so does the Syriac; but the Chaldee paraphrase, the Samaritan text, and the Arabic version, all omit the negative. Our translators, in the text, seem to have followed the Vulgate, though hesitatingly, but in the margin, they give the rendering of the original. — See *Walton’s Polyglott.* — *Ed.*

²⁸⁰ “In ramo olivae quidam philosophantur.”

even to indolence; but holy is that timidity which is produced by the obedience of faith. Let us therefore know, that Noah was restrained, by a hallowed modesty, from allowing himself to enjoy the bounty of nature, till he should hear the voice of God directing him to do so. Moses winds this up in a few words, but it is proper that we should attend to the thing itself. All ought indeed, spontaneously, to consider how great must have been the fortitude of the man, who, after the incredible weariness of a whole year, when the deluge has ceased, and new life has shone forth, does not yet move a foot out of his sepulcher, without the command of God. Thus we see, that, by a continual course of faith, the holy man was obedient to God; because at God's command, he entered the ark, and there remained until God opened the way for his egress; and because he chose rather to lie in a tainted atmosphere than to breathe the free air, until he should feel assured that his removal would be pleasing to God. Even in minute affairs, Scripture commends to us this self-government, that we should attempt nothing but with an approving conscience. How much less is the rashness of men to be endured in religious matters, if, without taking counsel of God, they permit themselves to act as they please. It is not indeed to be expected that God will every moment pronounce, by special oracles, what is necessary to be done; yet it becomes us to hearken attentively to his voice, in order to be certainly persuaded that we undertake nothing but what is in accordance with his word. The spirit of prudence, and of counsel, is also to be sought; of which he never leaves those destitute, who are docile and obedient to his commands. In this sense, Moses relates that Noah went out of the ark as soon as he, relying on the oracle of God, was aware that a new habitation was given him in the earth.

17. *That they may breed abundantly , etc.* With these words the Lord would cheer the mind of Noah, and inspire him with confidence, that a seed had been preserved in the ark which should increase till it replenished the whole earth. In short, the renovation of the earth is promised to Noah; to the end that he may know that the world itself was inclosed in the ark, and that the solitude and devastation, at the sight of which his heart might faint, would not be perpetual.

20. *And Noah builded an altar unto the Lord.* As Noah had given many proofs of his obedience, so he now presents an example of gratitude. This passage teaches us that sacrifices were instituted from the beginning for this end, that men should habituate themselves, by such exercises, to celebrate the goodness of God, and to give him thanks. The bare confession of the tongue, yea, even the silent acknowledgment of the heart, might suffice for God; but we know how many stimulants our indolence requires. Therefore, when the holy fathers, formerly, professed their piety towards God by sacrifices, the use of them was by no means superfluous. Besides, it was right that they should always have before their eyes symbols, by which they would be admonished, that they could have no access to God but through a mediator. Now, however, the manifestation of Christ has taken away these ancient shadows. Wherefore, let us use those helps which the Lord has prescribed.²⁸¹

²⁸¹ "Quare adminiculis utamur," etc. The French translation has it, "Et pourtant usons," etc. "And, nevertheless, let us use," etc. The meaning of the sentence seems to be, that, as the fathers, in obedience to God, used sacrifices, which were afterwards

Moreover, when I say that sacrifices were made use of, by the holy fathers, to celebrate the benefits of God, I speak only of one kind: for this offering of Noah answers to the peace-offerings, and the first-fruits. But here it may be asked, by what impulse Noah offered a sacrifice to God, seeing he had no command to do so? I answer: although Moses does not expressly declare that God commanded him to do it, yet a certain judgment may be formed from what follows, and even from the whole context, that Noah had rested upon the word of Gods and that, in reliance on the divine command, he had rendered this worship, which he knew, indubitably, should be acceptable to God. We have before said, that one animal of every kind was preserved separately; and have stated for what end it was done. But it was useless to set apart animals for sacrifice, unless God had revealed this design to holy Noah, who was to be the priest to offer up the victims. Besides, Moses says that sacrifices were chosen from among clean animals. But it is certain that Noah did not invent this distinction for himself since it does not depend on human choice. Whence we conclude, that he undertook nothing without divine authority. Also immediately afterwards, Moses subjoins, that the smell of the sacrifice was acceptable to God. This general rule, therefore, is to be observed, that all religious services which are not perfumed with the odour of faith, are of an ill-savor before God. Let us therefore know, that the altar of Noah was founded in the word of God. And the same word was as salt to his sacrifices, that they might not be insipid.

21. *And the Lord smelled a sweet savor*²⁸² Moses calls that by which God was appeased, an odour of rest; as if he had said, the sacrifice had been rightly offered. Yet nothing can be more absurd than to suppose that God should have been appeased by the filthy smoke of entrails, and of flesh. But Moses here, according to his manner, invests God with a human character for the purpose of accommodating himself to the capacity of an ignorant people. For it is not even to be supposed, that the rite of sacrifice, in itself, was grateful to God as a meritorious act; but we must regard the end of the work, and not confine ourselves to the external form. For what else did Noah propose to himself than to acknowledge that he had received his own life, and that of the animals, as the gift of God's mercy alone? This piety breathed a good and sweet odour before God; as it is said, (Psalm 116:12,)

“What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and will call upon the name of the Lord.”

And the Lord said in his heart. The meaning of the passage is, God had decreed that he would not hereafter curse the earth. And this form of expression has great weight: for although God never retracts what he has openly spoken with his mouth, yet we are more deeply affected when we hear, that he has fixed upon something in his own mind; because an inward decree of this kind in no way depends upon creatures. To sum up the whole, God certainly determined that he would never more destroy the world by a deluge. Yet the expression, ‘I will not curse,’ is to be but generally understood;

abolished as being of no value, so ought we to avail ourselves of those aids (adminicula) which might seem to be of no importance, had not God enjoined them. — *Ed.*

²⁸² “Odorem quietis.” “A savor of rest.” — Margin of English Version.

because we know how much the earth has lost of its fertility since it has been corrupted by man's sin, and we daily feel that it is cursed in various ways. And he explains himself a little afterwards, saying, 'I will not smite anymore every thing living.' For in these words he does not allude to every kind of vengeance, but only to that which should destroy the world, and bring ruin both on mankind and the rest of animals: as if he would say, that he restored the earth with this stipulation, that it should not afterwards perish by a deluge. So when the Lord declares, (Isaiah 54:9,) that he will be contented with one captivity of his people, he compares it with the waters of Noah, by which he had resolved that the world should only once be overwhelmed.²⁸³

For the imagination of man's heart. This reasoning seems incongruous: for if the wickedness of man is so great that it does not cease to provoke the anger of God, it must necessarily bring down destruction upon the world. Nay, God seems to contradict himself by having previously declared that the world must be destroyed, because its iniquity was desperate. But here it behaves us more deeply to consider his design; for it was the will of God that there should be some society of men to inhabit the earth. If, however, they were to be dealt with according to their deserts, there would be a necessity for a daily deluge. Wherefore, he declares, that in inflicting punishment upon the second world, he will so do it, as yet to preserve the external appearance of the earth, and not again to sweep away the creatures with which he has adorned it. Indeed, we ourselves may perceive such moderation to have been used, both in the public and special judgments of God, that the world yet stands in its completeness, and nature yet retains its course. Moreover, since God here declares what would be the character of men even to the end of the world, it is evident that the whole human race is under sentence of condemnation, on account of its depravity and wickedness. Nor does the sentence refer only to corrupt morals; but their iniquity is said to be an innate iniquity, from which nothing but evils can spring forth. I wonder, however, whence that false version of this passage has crept in, that the thought is prone to evil;²⁸⁴ except, as is probable, that the place was thus corrupted, by those who dispute too philosophically concerning the corruption of human nature. It seemed to them hard, that man should be subjected, as a slave of the devil to sin. Therefore, by way of mitigation, they have said that he had a propensity to vices. But when the celestial Judge thunders from heaven, that his thoughts themselves are evil, what avails it to soften down that which, nevertheless, remains unalterable? Let men therefore acknowledge, that inasmuch as they are born of Adam, they are depraved creatures, and therefore can conceive only sinful thoughts, until they become the new workmanship of Christ, and are formed by his Spirit to a new life. And it is not to be doubted, that the Lord declares the very mind of man to be depraved, and altogether infected with sin; so that all the thoughts which proceed thence are evil. If such be the defect in the fountain itself, it follows, that all man's affections are evil, and his works covered with the same pollution, since of necessity they must savor of their original. For God does not merely say that

²⁸³ "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee."

²⁸⁴ "Sensus enim, et cogitatio humani cordis in malum prona sunt." — *Vulgate*.

men sometimes think evil; but the language is unlimited, comprising the tree with its fruits. Nor is it any proof to the contrary, that carnal and profane men often excel in generosity of disposition, undertake designs apparently honorable, and put forth certain evidences of virtue. For since their mind is corrupted with contempt of God, with pride, self-love, ambitious hypocrisy, and fraud; it cannot be but that all their thoughts are contaminated with the same vices. Again, they cannot tend towards a right end: whence it happens that they are judged to be what they really are, crooked and perverse. For all things in such men, which release us under the color of virtue, are like wine spoiled by the odour of the cask. For, (as was before said,) the very affections of nature, which in themselves are laudable, are yet vitiated by original sin, and on account of their irregularity have degenerated from their proper nature; such are the mutual love of married persons, the love of parents towards their children, and the like. And the clause which is added, “from youth,” more fully declares that men are born evil; in order to show that, as soon as they are of an age to begin to form thoughts, they have radical corruption of mind. Philosophers, by transferring to habit, what God here ascribes to nature, betray their own ignorance. And to wonder; for we please and flatter ourselves to such an extent, that we do not perceive how fatal is the contagion of sin, and what depravity pervades all our senses. We must, therefore, acquiesce in the judgment of God, which pronounces man to be so enslaved by sin that he can bring forth nothing sound and sincere. Yet, at the same time, we must remember, that no blame is to be cast upon God for that which has its origin in the defection of the first man, whereby the order of the creation was subverted. And furthers it must be noted, that men are not exempted from guilt and condemnation, by the pretext of this bondage: because, although all rush to evil, yet they are not impelled by any extrinsic force, but by the direct inclination of their own hearts; and, lastly, they sin not otherwise than voluntarily.

22. *While the earth remaineth*²⁸⁵ By these words the world is again completely restored. For so great was the confusion and disorder which had overspread the earth, that there was a necessity for some renovation. On which account, Peter speaks of the old world as having perished in the deluge, (2 Peter 3:6.) Moreover, the deluge had been an interruption of the order of nature. For the revolutions of the sun and moon had ceased: there was no distinction of winter and summer. Wherefore, the Lord here declares it to be his pleasure, that all things should recover their vigor, and be restored to their functions. The Jews erroneously divide their year into six parts; whereas Moses, by placing the summer in opposition to the winter, thus divides the whole year in a popular manner into two parts. And it is not to be doubted, that by cold and heat he designates the periods already referred to. Under the words, “seed-time,” and “harvest,” he marks those advantages which flow to men from the moderated temperature of the atmosphere. If it is objected that this equable temperament is not every year perceived; the answer is ready, that the order of the world is indeed disturbed by our vices, so that many of its movements are irregular: often the sun withholds its proper heat, — snow or hail follow in the place of dew, — the air is agitated by various tempests; but although the world is not so regulated as to produce perpetual uniformity of seasons, yet we

285 “Posthac omnibus diebus terrae.”

perceive the order of nature so far to prevail, that winter and summer annually recur, that there is a constant succession of days and nights, and that the earth brings forth its fruits in summer and autumn. Moreover, by the expression, 'all the days of the earth,' he means, 'as long as the earth shall last.'