

attention, it was necessary to address them in a language which they understood, and in a phraseology, with respect to physical objects, to which they were accustomed, and as those objects appear to the senses. Thus the moon is called a *great light*, because she appears so, and is so to us, though really less than the planets and fixed stars; the sun is said to *rise*, and other parallel expressions, which are true with respect to us, and to the appearance of the thing, though not with respect to the fact physically considered. When the sacred writers speak of the Deity in terms borrowed from the human figure, as if he had hands, eyes, feet, and the like, and as if he was agitated by human passions, it is for the sake of illustrating the Divine attributes and proceedings by those passions, faculties, senses, and organs in man, by which alone we can gain any idea of what may be analogous to them in the Divine Nature.

But though such condescension is shown by the Holy Spirit to the ignorance and imperfections of his people, by adopting, as it were, a phraseology founded upon their innocent errors, and those misapprehensions of things into which they were led by their senses: it is not thence to be concluded that this popular language pervades the whole of the Holy Word; or that it is impossible, or even difficult, to distinguish things spoken *ad captum*, from statements relating to the physical constitution of nature which are to be received as spoken *ex cathedra*, and as dictated by the Holy Spirit. It should not be lost sight of, that the great object of Revelation was to reclaim mankind from the debasing worship of those that were not gods by nature; of those powers in nature, or their symbols, selected from natural objects, which God employed and directed as his agents in the formation and government of the globe we inhabit, and of the whole universe. "But we," says Bacon, "dedicate or erect no capitol or pyramid to the pride of men; but, in