

written documents, to which indeed express appeal is often made.* From the evidence of language and of matter, we have no slight reasons for supposing that Moses compiled the chief parts of the Book of Genesis, by arranging and connecting ancient memorials, under the divine direction, and probably during the middle part of his life which he spent in the retirements of Arabia. Thus, though it is impossible to affirm with confidence such a position, yet it appears far from improbable that we have, in this most ancient writing in the world, the family archives of Amram and his ancestors, comprising the history of Joseph, probably written in great part by himself; documents from the hands of Jacob, Abraham, Shem, Noah, and, possibly ascending higher still, authentic memorials from Enoch, Seth, and Adam.

At the fourth verse of the second chapter, commences a new narrative, in these words: "These are the generations"—(the Hebrew word is that commonly used to introduce an historical relation, and learned translators render it, in numerous places, by *origin*, *history*, *account*, or some similar word,—) "of the heavens and the earth, in their being created, in the day of Jehovah God's making earth and heavens." I read this in the most closely literal version. Undoubtedly the word requires to be understood here, in the less restricted sense of a period of time. But one obvious remark puts an end to all difficulty in the matter. The word used in this place and in chapter v. 1, 2, is not the simple noun; but it is a compound of that noun with a preposition, formed according to the genius of the Hebrew language, and pro-

* We have these instances in the Old Testament, Numb. xxi. 14. Josh. x. 13. 2 Sam. i. 18. 1 Kings xi. 41. 1 Chron. ix. 1; xxix. 29. 2 Chron. ix. 29; xii. 15; xx. 34. In the New Testament many of the anecdotal portions in the first three Gospels; and see Luke i. 1, 2.