

By a further application of this method of bringing down divine things to the grasp of man, the Scriptures, and most abundantly the earliest books, represent the attributes of Deity and their exercise in the moral government of rational creatures, by ascribing to him the sudden emotions, and the more tranquil yet mutable affections which, in their literal meaning, can be predicated of only limited and imperfect beings.

To express the wisdom of God in the adaptation of creatures, forms, and structural organs, to the purposes destined; he is represented in the attitudes of a man who has invented and constructed a new machine, or who has made an untried experiment. He watches the working; he looks at the result; he sees the whole to have succeeded to the fulness of his intention; and he sits down contented and happy, to repose after his labour. "God saw" (the word has an extensive meaning, and denotes to *look at* an object with strong feeling,) "every thing that he had made; and behold, it was very good."—"Thus the heavens and the earth were finished, and all the host of them: and, on the seventh day God ended his work, which he had made; and he rested, on the seventh day, from all his work which he had made."*

It deserves observation, that a similar train of ideas occurs in the passage which, with the same kind of graphic simplicity, presents Moses, upon his having completed the construction and utensils of the tabernacle, as revising the whole work, finding it correctly done, sitting down satisfied, and invoking the blessing which only God could confer.†

The disobedience and ingratitude of mankind to their heavenly Maker and Benefactor, and his abhorrence of every thing wicked, in principle and in act; are expressed

* Gen. i. 31—ii. 3.

† Exod. xxxix. 42, 43.