Shechinah, or divine appearance, see Exod.  
xxiv. 16, 17, and ver. 55.—The words **our  
father** decide nothing as to Stephen’s  
genuine Hebrew extraction. Any Jew would thus speak.

**before he dwelt in Charran**] This was  
the Jewish tradition,  
though not asserted in Genesis. Thus  
Philo, having paraphrased the divine command, says, “For this reason Abraham is  
said to have made his first move from the  
land of the Chaldæans to that of the Charræans.” But he accurately distinguishes  
between the *divine command*, which he  
obeyed in leaving Chaldæa, and the *vision*  
afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet a Chaldæan and an astrologer. The fact of his  
having left Ur by *some divine intimation*  
is plainly stated in Gen. xv. 7, and referred  
to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the  
second.

**Charran**] So the LXX for  
Haran, Gen. xi. 31, &c.; 4 Kings xix. 12;  
Ezek. xxvii. 23. It is in Mesopotamia, and  
is celebrated in Roman history as Carrhæ,  
where happened the defeat and slaughter  
of Crassus by the Parthians. It lay on an  
ancient road, in a large plain surrounded  
by mountains; it was still a great city in  
the days of the Arabian caliphs.

**4. when his father was dead**] In Gen. xi.  
26, we read that Terah lived 70 years and  
begot Abram, Nahor, and Haran; in xi.  
32, that Terah lived 205 years, and died in  
Haran; and in xii. 4, that Abram was 75  
years old when he left Haran. Since then  
70 added to 75 makes 145, Terah must  
have lived about 60 years in Haran after  
Abram’s departure.—It seems evident, that  
the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah’s death *being mentioned*  
Gen. xi. 32, *before* the command to Abram  
to leave Haran;—it not having been observed that the mention is *anticipatory*.  
And this is confirmed by Philo having fallen  
into the same mistake, and stated the removal of Abraham from Haran, in almost  
these same words, to have been *after his  
father’s death.* It is observable that the  
Samaritan Pentateuch, in Gen. xi. 32, for  
205, reads 145, which has most probably  
been an alteration to remove the apparent  
inconsistency.—The subterfuge of understanding the *spiritual death* of Terah, who  
is, as a further hypothesis, supposed to  
have *relapsed into idolatry* at Haran,  
appears to have originated with the Rabbis,  
on discovering that their tradition was at  
variance with the sacred chronology. They  
have not been without followers in modern  
Christendom. See in my Greek Testament  
instances of unworthy treatment of the  
assertion in the text in order to evade  
the difficulty. The way in which it has  
been met by some commentators, viz.  
that we have no right to assume that  
Abram was born when Terah was 70, but  
may regard him as the *youngest* son, would  
leave us in this equally unsatisfactory position:—Terah, *in the course of nature*,  
begets his son Abram at 130 (205 minus  
75): yet this very son Abram regards it as  
incredible that he himself should beget a  
son at 99 (Gen. xvii. 1, 17); and on the  
fact of the birth of Isaac being *out of the  
course of nature*, most important Scriptural arguments and consequences are  
founded; cf. iv. 17–21; Heb. xi. 11, 12.  
We may fairly leave these commentators  
with their new difficulty: only remarking  
for our instruction, how sure those are to  
plunge into hopeless confusion, who, from  
motives however good, once begin to handle the word of God deceitfully.

**God removed him**] In these words Stephen  
clearly recognizes the *second command*, to  
migrate from Haran to Canaan; and as  
clearly therefore made no *mistake* in ver. 2,  
but applied the expressed words of the  
second command to the first injunction.

**5. gave him none inheritance in it**]  
There is no occasion here to wrest our text  
in order to produce accordance with the