690 THE ACTS. Wil   
   
 when he was in Mesopotamia, before he dwelt in Charran,   
 3and said unto him, ° Get thee out of thy country, and   
 bGen. iLL.   
 from thy kindred, and come into the land which I shall   
 Gen. xi. shew thee. 4Then ‘came he out of the land of the   
 xii. 5. Chaldeans, and dwell in Charran: and from thence, when   
 his father was dead, °%e removed him into this land,   
   
 : wherein ye now dwell. 5 And he gave him none in-   
 heritance in it, no, not so much as to set his foot on, 4 P yet   
   
   
 © better, for perspicuity, God. P render, and.   
   
 Shechinah, or divine appearance, see Exod. into the same mistake, and stated the re-   
 xxiv. 16, 17, and ver. 55.—The words our moval of Abraham from Haran, in almost   
 father decide nothing as to Stephen’s these same words, to have been after his   
 genuine Hebrew extraction. Any Jew father’s death. It is observable that the   
 before he dwelt in Samaritan Pentateuch, in Gen. xi. 32, for   
 the Jewish tradition, 205, reads 145, which has most probably   
 serted in Genesis. Thus been an alteration to remove the apparent   
 Philo, having paraphrased the divine com- inconsistency.—The subterfuge of under-   
 mand, says, “For thi ison Abraham is standing the spiritual death of Terah, who   
 said to have made his first from the is, as a further hypothesis, supposed to   
 land of the Chaldwans to that of the Char- have relapsed into idolatry at Maran,   
 reans.” But he accurately distinguishes appears to have originated with the Rabbis,   
 between the divine command, which he on discovering that their tradition was at   
 obeyed in leaving Chalda, and the vision variance with the sacred They   
 afterwards, adding a reason after his man- have not been without followers in modern   
 ner, why God could not be seen nor ap- Christendom. See in my Greek Testament   
 preliended by him while he was yet a Chal- instances of unworthy treatment of the   
 dean and an astrologer. The fact of his assertion in the text in order to evade   
 having left Ur by some divine intimation the difficulty. The way in which it has   
 is plainly stated in xv. 7, and referred been met by some commentators, viz.   
 to in Neh. ix. 7. It was surely both natn- that we have no right to assnme that   
 ral and allowable to express this first com- Abram was born when Terah was 70, but   
 mand in the well-known words of the may regard him as the youngest son, would   
 second. Charran] So the LXX for leave us in this equally nnsatisfactory posi-   
 Haran, Gen. xi. 31, &e.; 4 Kings xix. 12; tion:—Terah, in the course of nature,   
 Ezek. xxvii. 23. It is in Mesopotamia, and begets his son Abram at 130 (205 minus   
 is celebrated in Roman history as Carrhe, 75): yet this very son Abram regards it as   
 where happened the defeat and slaughter incredible that he himself should beget a   
 of Crassus by the Parthians. It lay on an son at 99 (Gen. xvii. 1, 17); and on the   
 ancient road, in a large plain surrounded fact of the birth of Isaac being out of the   
 by mountains ; it was still a great city in course of nature, most important Serip-   
 the days of the Arabian caliphs. tural arguments and consequences are   
 4. when his father was dead] In Gen. xi. founded ; cf. iv. Heb. xi. 11, 12.   
 26, we read that Terah lived 70 years and We may fairly leave these commentators   
 begot Abram, Nahor, and Haran; in xi. with their new difficulty: only remarking   
 32, that Terah lived 205 years, and died in for our instrnction, how sure those are to   
 Haran; and in xii. 4, Abram was 75 plunge into hopeless confusion, who, from   
 years old when he left Haran. Since then niotives however good, once begin to han-   
 70 added to 75 makes 145, Terah must dle the word of God deceitfully.   
 have lived about 60 years in Haran after God removed him] In these words Stephen   
 Abram’s departure.—It seems evident, that clearly recognizes the second command, to   
 the Jewish chronology, which Stephen fol- migrate from Haran to Canaan; and as   
 lows, was at fault here, owing to the cir- clearly therefore made no mistake in ver. 2,   
 cumstance of Terah’s death being mentioned but applied the expressed words of the   
 Gen. xi. 32, before the command to Abram second command to the first injunction.   
 to leave Haran ;—it not having been ob- 5. gave him none inheritance in it]   
 served that the mention is anticipatory. There is no occasion here to wrest our text   
 And this is by Philo having fallen in order to produce accordance with the