

The conduct of David also towards the Ammonites, in putting them "under saws and harrows of iron," has been the subject of severe animadversion. But the expression means no more than that he employed them in laborious works, as *sawing*, making iron harrows, hewing wood, and making bricks; the Hebrew prefix signifying *to* as well as *under*. "He put them to saws and harrows of iron," (some render it *iron mines*,) "and to axes of iron, and made them to pass through the brick-kiln."

With respect to the *imprecations* found in many parts of Scripture, and which have been represented as expressions of revenge and malice, it has been often and satisfactorily observed that they are *predictions*, and not *anathemas*; the imperative mood being put for the future tense, according to the Hebrew idiom.

With respect to all other objections, it has been well observed, "that a little skill in the original languages of the Scriptures, their idioms and properties, and in the times, occasions, and scope of the several books, as well as in the antiquities and customs of those countries which were the scenes of the transactions recorded, will always clear the main difficulties."

Y. These general observations will be of use to me in future. But what say you to the common objection, that the Scriptures require us to believe things incomprehensible to human reason?

T. I answer, that many doctrines and duties are comprehensible enough; no mystery at all is involved in them; and as to incomprehensible subjects, nothing is more obvious than that a *fact* may be the subject of revelation, as that God is eternal and omnipresent, whilst the *mode* may still remain mysterious and incomprehensible. The fact itself is not hidden, or expressed in language or in symbol so equivocal as to throw the meaning into difficulty,—the only sense