

His death, save at least in type ; nevertheless, the various aspects of the relations of God with man, in all their freshness, and the various cases in which they have existed, are found in the germ, in this book.

In the ninth chapter, after the account of the deluge, we find that Noah, to whom the government of the earth has been entrusted, fails in his position. He got drunk. We see afterwards the iniquity of Ham, who mocked his father ; then, in Babel, the separation of the nations, each after its tongue. In the tenth chapter, men, united amongst one another, exalt themselves against God. In the midst appears Nimrod, the violent man upon the earth ; while the family of Seth, blessed in the earth, is that in the bosom of which God establishes particular relations with men. Babel presents itself, whether as the commencement of the kingdom of Nimrod, or as the false glory of those men whose unity was in Babel, and who were dispersed of God. Such are the principal features of the three preceding chapters. Noah had failed ; then the nations. Men exalted themselves against God, instead of being subject to Him ; they joined themselves together to make themselves a name, and not to be scattered ; but their exaltation becomes the cause of their dispersion.

Before we stop at the race of Shem, concerning whom God is particularly occupied, one remark is needed. A terrible principle is come up in this