

crease of the children of Israel in Egypt. The term שרץ (*Sherets*) i.e., *moving creatures*, therefore, although sometimes applied to various kinds of land animals, as mice, lizards, &c., yet, according to its derivation, is especially used in reference to those living creatures which are remarkable for their fecundity, such as is pre-eminently the case with the finny tribes, and such creatures which are accustomed to move about in swarms. Hence the sacred writer adds another term נפש חיה (*Nephesh chayyah*) i.e., *living creatures*, as being more comprehensive in its meaning, and including all kinds of water animals, small and large, and likewise also reptiles. The rendering in the English version, "Let the waters bring forth," rather leads to the supposition that the "waters" were made the agent in the production of their inhabitants. Such, however, it will be seen from the literal rendering, is not the case; they were called into existence by the mere fiat of God. "And God said, Let the waters swarm with moving creatures."

"And let fowl fly above the earth, upon the face of the expanse." According to the pointing in the English version and the insertion of the word "*that*," it makes it appear as if the fowl were created from the water also. The passage reads: "And God said let the waters bring forth abundantly the moving creatures that hath life, and fowl *that* may fly above the earth." This is at variance with what is said in chap. ii, 19: "And the Lord God formed from the ground every beast of the field, and every fowl of the heaven;" and as I have already hinted in my last lecture, the Rev. Mr. Goodwin points this out as a discrepancy in the Mosaic account. (See "Essays and Reviews," page 248.) On referring, however, to the original, it will be seen that the word חיה (*Chayyah*), "life," has the pause accent (Athnach), equal to our colon, and the word "*that*," is not in the original.