

the rock was in the beginning, "without form and void." But no one could infer from this statement that we gave the name "rock" to the yet unformed condition of its elements. So neither can we see why the words "heaven and earth" should be regarded as appellations of the unformed and chaotic condition of their elements.

3. Create. (*bara*). From the view taken of the words "heaven and earth" it will follow that the word "*bara*" is not used here to express the idea of absolute creation. There is nothing in the text requiring that it should be so understood. Nor does the use of the word in other places lead us to infer that it ever was so understood by the Hebrew writers. "*Bara*" and "*asah*" are constantly used in this narrative and in other places as convertible terms. Of this we have manifest instances in verses 21, 25, 26 and 27. In the first of these "*bara*" is used in reference to the creation of great whales, &c.; in the second "*asah*" is applied to the creation of the beasts of the earth; in the third "*asah*" is taken to describe the last and highest act of creation, when God said "Let us *make* man"; and in the fourth "*bara*" is used to designate the same creative act. No claim can therefore be established for "*bara*" as a word of wider signification than "*asah*," Both are constantly used to designate the act of making, forming or creating. We know of no biblical critic of modern times who, on grammatical grounds, will say that "*bara*" means the act of absolute creation out of nothing. All that the *usus loquendi* will authorise is that "*bara*" is most frequently used to express the highest exercise of divine power—that it is somewhat more intensive than its synonym "*asah*," and that it is seldom used in reference to the acts or works of man. Whatever *deductions* may be drawn from the statement of the first verse, as to the creation of the heavens and earth out of nothing, it is to us obvious that the literal grammatical rendering of the words will not yield such a sense. Nothing therefore hinders that this first verse should be the prologue or proem of the biblical account of the creation.

4. Day. (*vom*). This is the word upon which the scheme of our author mainly rests. The idea that it means a long period was first started by Cuvier, and has since been adopted by Jameson, Miller and others. In chapter seventh of this book the subject is elaborately and ingeniously argued, and it would require more space than we can command to reply to all the statements