

count commences, or they must have been created on the fourth day of the Mosaic account ; there can be, I think, no two opinions on this point. If created before the "corner stone" of the world was laid, we can easily understand the beautiful figure of the numberless stars being represented as taking part in the joy with other heavenly hosts, when the sun for the first time shed its benign light on our newly-created orb. But if, as Dr. Kalisch and others maintain, the earth was created on the first day of the Mosaic account, and the solar system on the fourth day, how could the "stars" be said to take part in the joy at an event which took place *three days before they were themselves called into existence?* It must not be forgotten that the words in the passage in question are not the words of Job, or of his three friends, but of God himself. It is strange that so shrewd a writer as Dr. Kalisch should not have perceived that, in giving that explanation, he was only laying a snare to entrap himself.

But perhaps it will be argued that in the fourth commandment it is distinctly said that "*in six days the Lord made heaven and earth, the sea, and all that in them is.*" (Exod. xx., 11. Precisely so, עָשָׂה (*asah*) *made, ordered, or fashioned*, but it does not say בָּרָא (*bara*) *created*, as it does in Genesis. i., 1, which latter verb would no doubt have been employed by the sacred writer if the primary creation of the universe were referred to. As the fourth commandment depends on Genesis i., hence it must be explained by that chapter, for there is evidently only so much of the creative work referred to in the commandment as relates directly to the institution of the Sabbath, namely, "*in six days the Lord made heaven and earth, the sea, and all that in them is,*" and then is added, "*and rested on the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.*" Dr. Davis justly remarks, "it is a violation of