

which those learned men believe to be 400 years older than the time of Moses, and there is cursive writing on wood much earlier than this. Here, then, is testimony to the high antiquity and accuracy of the Genesis account, and proof that Moses could well have possessed ability to make a MS. of the Pentateuch; for he "was learned in all the wisdom of the Egyptians," and it is certain that the Egyptians in the Mosiac period possessed the prerequisites for committing their memorable events to writing. In the account of the creative events of the third day, Dr. Delitzsch remarks that in Gen. i. 11 a second creative act is added to the first—and especially in the case of the fruit-tree, the fruit of it is determined according to its species. While there is now no generation of organic existences from lifeless matter, the world of plants originally came into existence through the earth being miraculously fertilised by the word of God. And here, on the third day, the narrative relegates the severance of the kinds entirely to the beginning of creation. In discussing the phrase translated "Let us make man" (Gen. i. 26), Dr. Delitzsch says it is not a self-objectivising plural, nor merely a *plur. majestatis*, for where it seems to be found we have to admit that God the Father is comprising Himself either with the Son and the Spirit or with celestial spirits. The Midrash and Philo explain that in this place Elohim concedes to the B'ne Elohim an interest in the creation of man, though no actual share in it; and so Dr. Delitzsch is of opinion that we must understand "in our image and in our likeness" as including the angels, who, according to Scripture, form one family together with God. The Divine image in man consists in his being a creature who has mastery over himself (self-conscious and self-determining), and therefore exalted above all other earthly creatures. Man is, as to his physical nature, the most perfect and highly developed of animals; nor is his inner nature, his spiritual soul, categorically different from the animal inner nature. The difference, however, is this, that the spirit-soul of man is self-conscious and capable of infinite improvement because it is God-descended in another and a higher manner. The question of trichotomy or dichotomy is not, according to Dr. Delitzsch, correctly formulated, the Scripture view of man being trichotomous and yet dichotomous.

Thus does this commentator proceed from verse to verse of the fourteen chapters of which the first volume treats, surrounding each passage with a wealth of learning which is in many ways astonishing. The style is somewhat diffuse, and it requires a good deal of attention