

and that the most eminent Hebrew critic among Christians in modern times, Wilhelm Gesenius does so. He says in his *Lexicon*, *Bara* is "spoken of the creation of the heavens and the earth," and after, adds "whence it is apparent that *Bara* implies the creation of something new, not before existing." But there are many passages in the Scriptures which indicate that the word was intended to convey this meaning. We will cite but a few. Isai. 40, 26, where it is employed in connection with *motsé* to bring forth, produce. Isai. 48, 7, "they are created now, and not from the beginning;" so Ex. 34, 10, "which were not created in all the earth." Ps. 148, 5, "He commanded and they were created." Ps. 89, 13, "The north and the south thou hast created." Jer. 21, 22, "The Lord hath created a new thing in the earth." Numbers 16, 30. "If the Lord create a *beriah* (creation) which means, says Fürst, "*Dabar chadash lo hayah bungolom velo nishmang, i. e., a new thing which was never yet seen nor heard in the world.*" Of the figurative meaning which some of these passages have, Dr. Dawson says on page 63:—

"It is, however, evidently an inversion of sound exposition, to say that these secondary or figurative meanings should determine the primary and literal sense in Genesis 1st. On the contrary, we should rather infer that the inspired writers in these cases selected the proper word for creation, to express in the most forcible manner, the novel and thorough character of the changes to which they refer, and their direct dependence on the divine will. By such expressions we are, in effect, referred back to the original use of the word as denoting the actual creation of matter by the command of God, in contradistinction from those arrangements which have been effected by the gradual operation of secondary agents or of laws attached to matter at its creation." And on page 62, we read that "the use of *Bara*, in connection with the introduction of great reptiles and of man, has been cited to disprove its sense of absolute creation. It must be observed, however, that in the first of these cases we have the earliest appearance of animal life, and in the second, the introduction of a rational and spiritual nature. Nothing but pure materialism can suppose that the elements of vital and spiritual being were included in the matter of the heavens and the earth as produced in the beginning; and as the scripture writers were not materialists, we may infer that they recognized, in the introduction of life and reason, acts of absolute creation, just as in the origin of matter itself."

Such, also, are the views expressed in the commentary of the eloquent Abarbanel, who wrote in the 15th century. He says in a lengthy and able exposition of *Bara* וְלֹכְנִי יִיחָס בְּרִיאָתָם לְאֱלֹהִים לְהַגִּיד שֶׁלֹא הָיָה כֹחַ בַּמַּיִם לְהַמְצִיא דָּבָר "And therefore Moses refers their (the great reptiles, etc.,) creation in a direct manner to God; to teach us that the waters were not endowed with the power of producing such as they."

We have dwelt at some length on the term *Bara*, because we believe that an important doctrine is involved in the signification which has been attached to it by "Archæia" and the ablest biblical critics. And we maintain this signification not on mere philological grounds, but because we believe it to be in perfect harmony with the important design the narrative of the Cosmogony by Moses was intended to serve, in overthrowing by its *innate truth* the false theories of heathenism, one of which maintained the eternity of matter.

The next important term considered by Dr. Dawson is *Shamayim*, heavens. His remarks on this word, on pp. 64, 65, we have read attentively in connection with his chapter on the atmosphere commencing page 130, whence we perceive