

proper significance of this command is reached only when we bear in mind that the creative days of the first chapter of Genesis are really days of God, Divine periods—*olamim*, or ages, as they are elsewhere called<sup>1</sup>—or, which amounts to the same thing, that they are intended to represent or to indicate such ages of God's working. This conclusion I desire to rest not so much on the discoveries of modern science, though these fully vindicate it, as on the usage and statements of the Bible writers and their contemporaries, and of the early Christian Church. The writer of the introduction to Genesis sees no incongruity in those early days which passed before natural days were instituted; "ineffable days" as Augustine well calls them. He does not represent the seventh day as having an evening and morning like the others, nor does he hint that God resumed His work on the eighth day. In chapter second he represents the world as produced in one day, evidently using the word in an indefinite sense. Further, in the succeeding literature of the Old Testament, while we have no actual statement that the creative days were natural days, or that the world was made in a short period, we find the term *olam* or age applied to God's periods of working, and in the 104th Psalm, which is a poetical narrative of creation, the idea conveyed is that of lapse of time, without

The days of creation Divine periods or ages.

The seventh day in Genesis has no evening and morning.

The word day indefinitely used in the second chapter of Genesis.

The term "olam" in the later books of the Old Testament.

<sup>1</sup> Psalm xc.