

they consider would best convey their ideas, and not unfrequently, indeed, they are guided in their use of words by the derivation. The student of the Bible must, in such cases, pay particular attention to the context. From what has been said above, we may sum up the work of the fifth day's creation to have comprehended all inhabitants of the waters, the fowl of the air, including winged insects.

V. 24, "And God said, Let the earth bring forth living creatures after their kind, cattle, and reptiles, and beasts of the earth after their kind : and it was so." As the waters were made to teem with living creatures, and the air filled with winged birds and insects on the fifth day, it remained now only to furnish the land with its inhabitants in order to complete the work of creation. Hence, on the sixth day, at the fiat of Jehovah, the earth brought forth all kinds of living land animals. To be more precise, the sacred writer specifies these under three classes, namely, **בהמה** (*Bēhemah*), a term which is generally applied to domestic animals, though in later time its meaning was extended so that it sometimes also includes all *grass-eating* quadrupeds, whether tame or wild. The second class is called **רמש** (*Remes*), a term which includes the smaller land animals which move either without feet or with feet, which are so small that they are scarcely perceptible ; hence *insects, reptiles, worms*. The *moving things* spoken of in verse 21, as being created on the fifth day, are inhabitants of the water, and hence it is distinctly stated, "which the waters brought forth abundantly." But the *moving things* created on the sixth day are in verse 26, particularly specified as "moving things upon the earth," and therefore a different race from those that move in the waters. The third class is denoted by the term **חיתו ארץ** (*Chayētho Erets*) i.e., *beasts of the earth*, that is, such as are freely moving about upon the face of the earth, and what we