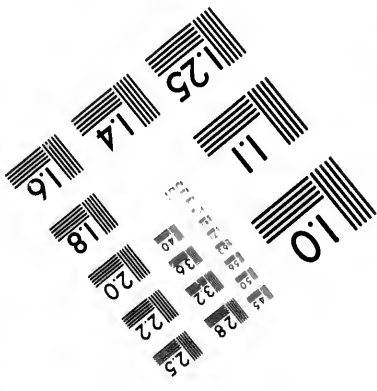
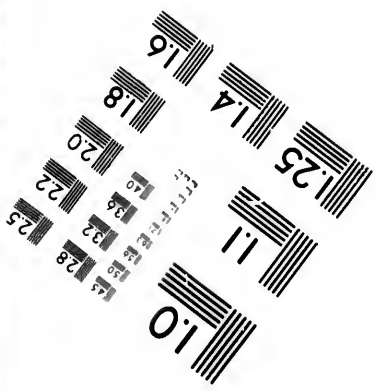
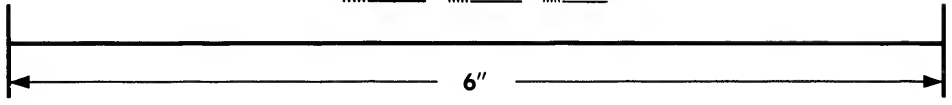
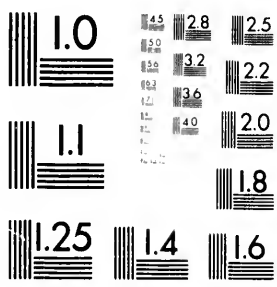


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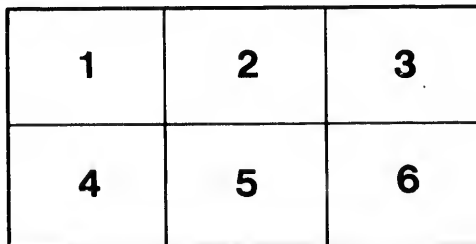
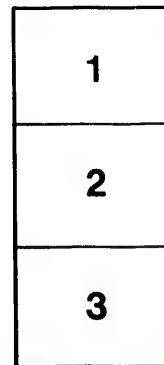
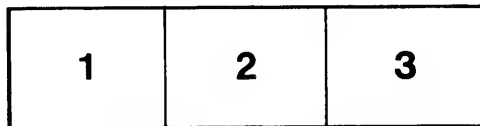
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THE CREATION :

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TWO LECTURES

ON THE

MOSAIC ACCOUNT OF THE CREATION,

AS RECORDED IN GENESIS I.,

IN WHICH THE VARIOUS THEORIES THAT HAVE BEEN ADVANCED IN ENDEAVOURING
TO RECONCILE THAT ACCOUNT WITH THE DISCOVERIES IN GEOLOGY ARE
FULLY REVIEWED, WITH A CRITICAL EXPOSITION OF THE
FIRST CHAPTER OF GENESIS.

BY

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"Of old hast Thou laid the foundation of the earth :
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PSALM CIII. 25.

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P R E F A C E .

A BOOK, however small, in these days, is hardly considered complete without a preface; and certainly that appendage, to say the least, is very convenient, as it affords the author an opportunity to explain to the reader, the scope of the work, the reason which actuated him in undertaking the task, &c. In the present case, the author does not deem it necessary to trouble the reader with a very lengthy preface, which, indeed, is not always looked upon as the most interesting or instructive part of a book. The author, however, avails himself of the opportunity so conveniently afforded, to inform his readers, that the two following Lectures were delivered at University College, at the special request of a large number of students, who, at the beginning of this session, expressed a desire to have the first chapter of Genesis more fully explained to them, than was convenient to do at the ordinary lectures. The author, at first, felt some reluctance in undertaking so responsible a task, but remembering the very apt remark of an Irish school teacher to his Bishop on visiting his school, that "a teacher must impress his pupils with the idea of knowing every thing, or he would soon lose all control over them," and fearing lest a refusal might be

construed as an incapability, the promise was given that the request would be complied with sometime during the session. Accordingly, the author set to work to examine the various theories that, from time to time, have been advanced in endeavoring to reconcile the Mosaic account of the creation with the discoveries made in geology, giving each a fair and impartial examination. To the reviewing of these theories, the whole of the first lecture is devoted.

The author, in the next place, proceeded to examine carefully and critically the original text, with a view to establish the *natural day theory*, which he always regarded as the only theory that affords a reasonable and satisfactory solution of the various difficulties with which the subject is supposed to be beset, without imposing any forced constructions upon the language of the original text. In explaining the chapter, to which the second lecture is devoted, the author can safely say, that in no case has he passed over in a summary manner any objections which have been urged by opponents, and that, although he may at times have expressed himself somewhat warmly—for which the reader will, no doubt, make due allowance, considering the great importance of the subject—he has always studiously abstained from using any harsh language, even towards those who, in his opinion, have promulgated the most extreme views.

Dr. Kalisch, in his preface to his Commentary on Genesis remarks, that the Book of Genesis, “has provoked an overwhelming mass of comment, partly in confirmation, and partly in opposition to its statements

it has proved the battle-field for almost every shade of opinion, both religious and sceptical; and it is evidently destined to become the arena for the critical discussion of the whole ground-work of Biblical theology, and for the introduction of a new era in religious thought." This, alas! is only too true. Bishop Colenso's crusade against the Pentateuch is no doubt still fresh in the mind of the reader; and so, perhaps, are the attacks scattered broad-cast in "The Essays and Reviews," a work characterized in the introduction to the American edition, as "a very significant volume with a very insignificant title." Dr. Kalisch, and many other writers, have likewise remorselessly hurled their destructive shafts at the Five Books of Moses. But although these attacks were generally directed against the whole of the Pentateuch, no portion of it was ever assailed with greater vehemence and determination than the first chapter of Genesis. This chapter being regarded as the very foundation of the Pentateuch, and from the nature of the narrative itself considered the most vulnerable point, it is not to be wondered at, that the chief assault should be directed against it. In these attacks, too, not a little stratagem is often displayed. The objections are frequently put forth in the most plausible manner, and every little circumstance that apparently tends to favour their views is pressed with great skill, and in the most captivating manner, whilst anything that would argue against their views, is either passed over in a summary manner, or is not noticed at all. Many examples of this kind will be brought to the notice of the reader in the

following lectures. To this we may add, that their objections are generally represented to be perfectly harmless, whilst at the same time they are most pernicious in their tendencies, strikingly resembling in this respect the improved medicines inclosed in sugar to make them more palatable. Under these circumstances, it is hardly to be wondered at that so many should have been fascinated by their arguments, not having had the means of judging of their correctness or incorrectness themselves.

To the ordinary reader of the Bible the first chapter of Genesis presents no difficulties: its language apparently is plain, and indeed, up to a comparatively recent period, its authority has not for a moment been questioned. These peaceful times, unhappily, have passed away. Of late years, there has been inaugurated a levelling system, which Dr. Pusey has not improperly characterized as "that tide of scepticism let loose upon the young and uninstructed," and eminent scholars seem now to vie with each other in discovering discrepancies in the narrative of the creation.

Under these circumstances, it will be readily admitted, that it is of the utmost importance that those Biblical subjects which are so fiercely assailed, should be placed before the public in such a light, "that he who runs may read." It is in the author's opinion the only effectual mode of counteracting the pernicious and one-sided opinions now so freely promulgated in works of eminent writers. The general reader will, in this way, be armed with information which will enable him to judge for himself, and also be less liable to be

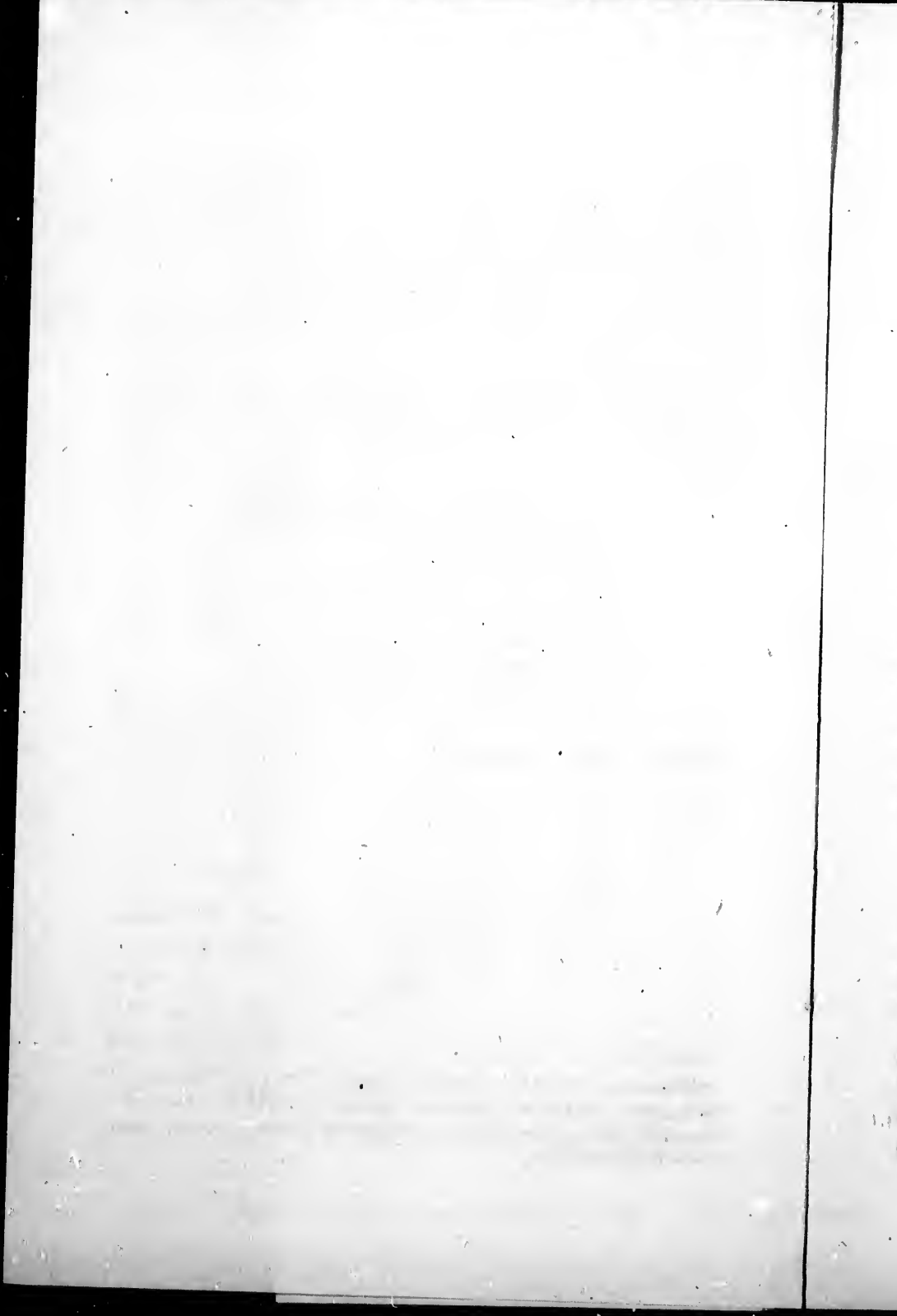
influenced by new theories affecting the inspiration of Scripture. These considerations have induced the author to acquiesce with the request made by many who heard the lectures to have them published, in the fervent hope that they may in some measure be conducive in placing this important portion of Scripture in a proper and clear light, and that, peradventure, they might be the means of staying the willing pen in the hand of some inventive writer, and make him pause and reflect, that

“ Within this awful volume ” (the Bible) “ lies,
 The mystery of mysteries,
 Happiest they of human race
 To whom (their) God has given grace
 To read, to fear, to hope, to pray ;
 To lift the latch, and force the way.
 And better had they ne'er been born
 Than read to doubt, or read to scorn.”*

J. M. H.

TORONTO, MARCH 30th, 1874.

* The above beautiful lines are taken from the “ Christian Repository,” No. 1, p. 49. They were “ written on a blank leaf of a Bible, a few weeks before his death, by Lord Byron. Communicated from a quarter which stamps their authenticity.”



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LECTURE I.

It affords me much pleasure, gentlemen, to fulfil now the promise made to you some time ago by devoting two special lectures to the consideration of the Mosaic narrative of the creation, as it is recorded in the first chapter of Genesis, with a view of examining the various theories that have been advanced in endeavouring to reconcile that account with the discoveries made by modern naturalists, and to shew that these discoveries in no wise affect the authenticity of the sacred record as has of late been so strenuously and so confidentially maintained by some writers.

In undertaking this task, I hope I shall not follow the footsteps of those writers who seemingly have adopted the plan to enforce their theories by hard words rather than by sound arguments. It is greatly to be lamented, that the beautiful sentiment of the Psalmist,

“ Behold, how good and how pleasant *it is,*
For brethren to dwell together even in unity,”

is not written in golden letters over the portals of the temple of science, so that those who enter might read and, perchance, have kindlier feelings aroused in themselves. In treating on this subject, I shall not deviate from the practice I have always adopted, namely, to make the Bible as much as possible its own interpreter, and shall in every case endeavour to establish my arguments by scriptural authority, and whenever it is necessary to deviate from the authorized version,

invariably show that my rendering is in nowise arbitrary, but in all cases sustained by scriptural usage. But to proceed to our subject.

Even the most casual reader of the Bible must have been struck with the clearness and simplicity which characterizes the whole of the writings of the great Lawgiver. Moses seems to have preeminently possessed the faculty of bringing the most obtuse and mysterious subjects within the grasp of the human mind, and hence, even the most determined opponents of Scripture, though they deny the authenticity of a great portion of the Pentateuch, still express their unbounded admiration as to the style and manner with which the various narratives are described.

Among the various events recorded in the five books of Moses, we may, however, safely say, that there is none which is described with greater vivacity and simplicity than that of the creation; "a word or two," as Gilfilian says, "*do the work of a picture.*" Indeed, when we contemplate the great magnitude of the subject, and the great mystery which it involves, we are lost in utter astonishment how so vast a subject could possibly have been so briefly and yet so clearly narrated in one chapter of only thirty-one verses.

The inspiration of the Mosaic account of the creation, up to the present century, has never for a moment been questioned by the learned, either among the Jews, Mahometans, or Christians, and although it may be argued, that this does not in itself constitute an absolute proof of its inspiration, since we find that other theories have been universally held up to a recent period, but which later discoveries have proved incorrect. As, for example, the theory, that the sun is the source of light, whereas it seems now a satisfactorily established fact, that the sun is a dark body, and that the light proceeds from an atmosphere by which it is surrounded.

So, again, it has until recently been supposed, that no living creatures could exist beneath a certain depth of the ocean, whereas it seems now conclusively established that there exist living creatures at the very bottom of the ocean. Still, it will, I hope, not be deemed extravagant on my part, when I ask, that such a time-hallowed opinion should at least not be ruthlessly discarded, without there is found incontestable proof of its being incorrect.

Now the objections which have been advanced against the Mosaic account of the creation, have been founded upon certain discoveries which have of late years been made in geology. It is asserted by naturalists that the crust of the earth, which is computed to be about 50,000 feet, or two and a half geographical miles thick, and which has been examined to about half of the depth,* is composed of successive strata, which they allege are proofs of successive formation. Again, it is asserted, that in these strata are found various fossil remains of plants, animals, and trees, differing entirely from those now existing, and hence it is concluded that the creation of these animals and plants must have been anterior to the present formation of these strata. It is further positively maintained, that these successive strata must have occupied an infinitely longer time in forming than the time allowed by the Mosaic account, namely 6034 years, for, according to the chronology based on the Old Testament, the creation recorded in Genesis I. took place 4160 B. C.

Now, with the exception of some infidel writers, all naturalists agree in ascribing the origin of THE PRIMARY MATTER of the world to an act of Divine creation; when we approach, however, the question as to the development of the original matter into its present form, we find there exist

* See Humboldt's Cosmos, Vol. I., pp. 417-420.

two antagonistic schools, generally known by the very appropriate names, Neptunists and Plutonists ; the former attribute the chief agency in the formation of the crust of the earth, *to water*, and the latter *to fire*, by means of volcanic action. Of late years, naturalists have held the opinion, that neither of these agencies, whether individually or combined, are quite sufficient to account for all the stupendous revolutions through which our globe has passed, or to clear away the difficulties connected with the relative position of the rocks, and have therefore called to their aid a third agent, namely, *chemical powers*. This protracted dispute, which has been carried on since the middle of the last century, has, I believe, now been settled in a most amicable way, by granting that all three agencies have alike assiduously laboured in raising the gigantic fabric. May all disputes hereafter be likewise as amicably and satisfactorily settled.

Whilst naturalists, however, still differ in matters of detail—and where are the doctors who do not differ—they are, nevertheless, all agreed upon the subject affecting the great antiquity of our globe. All, without exception, exclaim, as if it were with one voice, that the 6000 years allowed according to the Biblical chronology, sink in utter insignificance as compared with the vast periods that must have elapsed in the formation of the various strata.

It is maintained, for instance, that the Silurian strata, consisting of slate rocks, with dark limestone, sandstone, and flagstone, and have a united thickness of about a mile and a half, must alone have occupied, in the production of these formations, myriads of years. The production of the coal series of Newcastle are computed at a moderate estimate to have occupied at least 200,000 years. To come nearer home, Lyell, in his "Travels in North America," Vol. 1, pp. 50-53, says, "that the River Niagara wears away the edge over

which it falls, about one foot annually, and that it has hitherto worn away about a space of seven miles in the direction of Lake Erie, which process must at least have taken 35,000 years." I do not think that the deduction in the last case is conclusive, the rock may have crumbled away at times much more rapidly from various causes. Be that, however, as it may, the proofs which naturalists adduce in establishing the great antiquity of our globe are so numerous and so cogent, that it must unhesitatingly be accepted as an established fact.

In order, therefore, to reconcile the Mosaic account of the creation with the facts brought to light by geologists as to the age of the earth, Biblical scholars, as well as other eminent writers, have set to work to investigate the Mosaic account more closely, and as might be expected, that in dealing with such a profound and mysterious subject, have come to different conclusions, and thus we have various theories advanced in attempting to solve the apparent difficulty.

You will, I am sure, readily agree with me, that it is but an act of courtesy if not of justice to those writers who have treated upon this subject, that their theories—no matter how extravagant some may be—should at least receive a careful consideration; and I propose, therefore, to examine them one by one, faithfully pointing out in each case what may be said either in its favor or against it. After having performed that duty, I shall then lay before you, as clearly, and yet as briefly as possible, the theory which I have always adopted, which will, however, necessitate a careful examination of the original text, you will then be in a position to judge yourself of the merits of the various theories, and exercise your own discretion in adopting whatever seems to be most reasonable, or rather, whichever you think is best supported by scriptural authority.

It happens frequently when we wish to go to a certain place, that we have the choice of two ways in reaching our destina-

tion, namely, one by taking a circuitous route, and another, by taking a short cut. The question to decide in that case is, not only, which route will bring us in the shortest time, but also, in the safest manner, to the end of our journey. An apparent short cut is by no means always the best nor the safest. No one could ever reach the summit of some of the peaks of the Alps by climbing up in a direct line. Indeed, we may safely say, that short cuts often prove no cuts at all. And so it is precisely with investigating Biblical subjects. Some writers have jumped at conclusions because they apparently seemed to be the easiest modes of getting over difficulties regardless as to what the result may be.

If, indeed, great care is to be exercised in investigating scientific subjects, how infinitely more careful ought the investigator of Biblical subjects be, when an erroneous opinion may not only lead thousands astray, but may even imperil the very belief in Holy Scripture. And yet there is no doubt, that Biblical subjects have very often been treated in a very summary manner. Thus, for example, in coming to the first theory, some writers have put forth the startling hypothesis, that the present knowledge of the Hebrew language is insufficient for an accurate understanding of the Mosaic narrative of the creation. Thus Babbage, in his Essay "On the account of the Creation in the first chapter of Genesis," asks, "What means do we possess in translating it? In similar cases we avail ourselves of works of the immediate predecessors, and of the contemporaries of the writer; but here we are acquainted with no work of any predecessor, nor do we possess the works of any writers in the same language, even during several centuries, if we except some few of the sacred books."* The learned Jewish Rabbins would, no

* Bridgewater Treatise, Vol. IX., ch. iv., p. 75.

doubt, be highly flattered, after having devoted a whole lifetime to the study of the Hebrew language and its literature, to be after all told, that they cannot translate the first chapter of Genesis: a simple prose composition. And what must the great Hebraists of the present age, such as Gesenius, Ewald, Hengstenberg and a host of others, have thought of such an assertion, made too, by a writer who has not proved to be a Hebrew scholar himself, but on the contrary acknowledged "not having an acquaintance with the language in which the sacred volume was written."† I can picture to myself the smile that this declaration must have called forth. "What means do we possess of translating it?" Why an ordinary knowledge of the Hebrew language is all that is required, and as regards "the contemporary writers, to which we may refer in order to arrive at the true meaning of words, every word in the first chapter of Genesis occurs over and over again in the other books of the Old Testament, where we can trace the proper meaning of a word, should any difficulty present itself. You will find that this is precisely the mode which I have adopted. This theory, however, although it questions the acquirements of ancient and modern Hebraists, is yet perfectly innocent in its tendency, as it in nowise affects the inspiration of Scripture.

The next theory to which I shall have to call your attention is one not quite so innocent, but would seriously affect the authenticity of the sacred text, if it could be substantiated; and, therefore, demands a closer investigation.

It is maintained by some writers that the sacred text has from time to time been grossly corrupted by erroneous and absurd glosses, which, by mistake, have found their way into the Biblical narrative in the course of transcription by ancient

† Bridgewater Treatise, p. 78.

copyists. This theory is boldly put forth by Granville Penn, in his work entitled "A Comparative Estimate of Mineral and Mosaical Geologies"; as well as by other writers. It is a pity that the authors who have advanced this most absurd theory, should have been satisfied with merely making this general statement, without in the least endeavouring to shew which parts of the first chapter of Genesis are to be regarded as glosses, and which genuine. It appears to me, however, that these writers could not well have understood the nature of a gloss.

Now a gloss is either the introduction of foreign matter altogether, or is a sentence introduced in order to explain a preceding statement, and as such would be most easily detected, for either would interrupt or make a break in the chain of narration, or to say the least, a passage so introduced would not fully harmonize with what proceeds or follows.

To prove the correctness of the above statement, let me give one or two examples of passages which have been regarded as glosses by well-known and eminent writers, with whom, however, I do not agree. In Genesis xlix. 18, we have the following passage: "For thy deliverance (or help) I wait (or hope) O Jehovah." Now, on referring to the Bible, you will find that the passage apparently stands quite unconnected with what proceeds or follows. Hence such eminent critics as Bohlen, Vater, Maurer, and others, have assumed that the passage in question is a later interpolation of some copyist. They say that "this pious acclamation was probably placed by some devout Jew in the margin of his manuscript, and through the carelessness of some copyist has made its way into the text."

Now I admit, and any one on referring to the passage must at once perceive, that at first sight its introduction

there is anything but clear, and yet, when we come to examine the context more closely, it will be found that it harmonizes beautifully with what precedes. The pious patriarch, in predicting what should befall his descendants after they had taken possession of the promised land, plainly foresaw the severe conflicts that awaited the Israelites, but remembering the many difficulties which he had to encounter, and the many dangers which had threatened him, but from which, by the Divine aid of Jehovah, he had always been delivered, he expresses here his confidence that the same Divine protection would also be vouchsafed to his descendants, in the brief prayer, "For thy help, I wait, O Jehovah." This prayer is very appropriately offered up immediately after the prophecy regarding the tribe of Dan, who, from the close vicinity to the Philistines, were in constant danger of being attacked by them, and who, indeed, never ceased to vex them whenever the slightest opportunity offered itself. To this may be added, that although the tribe of Dan was numerically not weak, yet they were not a warlike people, and the only way the tribe overcame his enemies was by stratagem. Even Samson, the Hercules of the Jewish nation, and who belonged to this tribe, never conquered by open warfare, but always by personal exertion or stratagem. Hence Dan is aptly compared to a viper which lurks in the sand, and inflicts a deadly wound upon any one who may chance to approach it unawares. It has also been justly said by Keil, in his commentary, that "in this prayer Jacob furnished his sons with both shield and sword." Thus it will be seen that the passage which at first sight apparently forms no connection whatever with the context, and might be regarded as a gloss, on a closer examination is found to harmonize beautifully.

One example more. In Isaiah vii. 17, we read, "I will bring upon thee and upon thy people, and upon thy father's

house, days such as have not come since Ephraim departed from Judah, even the King of Assyria." Now the phrase, "even the King of Assyria," has evidently been introduced here by the prophet as explaining by whom the days of trouble should be brought upon Judah, and nothing could be more plain or consistent. And yet, Gesenius, in his commentary on Isaiah, in commenting on this verse, says: "I hold these words not as an expression of the author, but as a gloss introduced from the margin," and then adds, "in this I follow Bauer, Houbigant, Archbishop Secker, Louth, and others."* Here we have an eminent array of authorities for the expunging of the passage. Now let us hear what reason Gesenius assigns for discarding in so summary a manner a whole passage of Scripture, the sole reason is, "because in the following verses Egypt, as well as Assyria, is mentioned who should harass Judah, and because Egypt is first mentioned." All Jewish commentators, however, whether ancient or modern, have justly retained the passage as genuine, for they not only saw its agreement with the context, but at the same time entertained too great a reverence for the sacred text as to reject in so arbitrary a manner a whole passage of Scripture as spurious. The object of the prophet in introducing this explanatory phrase seems quite obvious. In verse 20, Assyria is particularly mentioned as the enemy who should afflict Judah, and to show also, that that nation was to harass Judah first after the delivery of this prophecy, yes, even during the reign of King Ahaz, to whom the prophecy was delivered, and because Judah suffered infinitely more from the Assyrians than from the Egyptians.

These explanations one should think ought to satisfy the most fastidious critic that the phrase in question was used

* Commentary on Isaiah, p. 515. German edition.

by the prophet designedly and that it is genuine. Indeed, the high degree of veneration in which the sacred text was always held by the Jewish nation, and the precautions they adopted to guard it from innovation precludes the idea to a certainty of its having ever been tampered with, or of glosses or interpolations having found their way into the text of the Old Testament.*

I have dwelt at some length on the opinion expressed by Grenville Pene, and other writers who have adopted the same view, not that I thought it worthy of a refutation, but simply because it is spread about among the people through their writings, and many who will not, or cannot examine the subject for themselves, might be led astray by it. There is how-

* A striking example of the great veneration in which the sacred text was held by the ancient Jews, is furnished in the laborious revision of the Biblical text by that celebrated body of Jewish doctors generally called Masorites. They would not even alter, much less omit, a letter of the text, even in cases where it was perfectly obvious that words in transcribing had been erroneously written, but they suffered such words to remain unaltered, and merely placed a little circle (o) above it to draw attention to the mistake, whilst they placed the emendation in the margin. As an example of the great precaution they took to guard against any innovation, I may mention, that the same body of Rabbins undertook the laborious work of numbering the verses, words, and letters of each book in the Bible. Thus according to the MASORAH the number of verses in Genesis for example, is given at 1,534, the number of words at 20,713, and the number of letters at 78,100. The letters occur as follows in the Pentateuch :

Aleph	א	occurs	42,377	times.
Beth	ב	"	38,218	
Gimel	ג	"	29,537	
Daleth	ד	"	32,530	
He	ה	"	47,754	

And so the numbers of the rest of the letters of the alphabet are given.

ever, yet a more cogent reason which induced me to digress from the subject and introduce the two examples of supposed interpolations, and that is, this mode—I was about to say of criticism—but I should rather say of dealing with the original text has become altogether too common a practice, and I thought this a fit opportunity to draw particularly the students attention to it.

It would almost appear as if some writers regarded the Old Testament as if it were an ornamental tree, which may be shaped according to the fancy of this one, or that one, by lopping a branch here and a branch there. It may, indeed, be useful as a ready mode of getting over a difficulty, but surely no one can call it sound criticism. But to return to our subject.

The next theory which it becomes my duty to notice, is one which, if it could be sustained, would strike at the very root of the inspiration of Scripture. And yet, strange to say, we find that theory advocated in quarters where we would naturally expect to find sounder judgments prevail. The theory in substance is, that Moses in writing the account of the creation, merely wrote as any ordinary man to the best of his knowledge. This view is promulgated with great earnestness and determination by the Rev. C. W. Goodwin, M.A., in his "Mosaic Cosmogony," which forms one of the Essays in the "Essays and Reviews," a work now well known and widely read. Let us hear what the Rev. gentleman says :

"If it be said the Mosaic account is simply the speculation of some early Copernicus* or Newton, who devised the

* Nicolaus Copernicus, an eminent astronomer, was born at Thorn, in Prussia, January 19th, 1472. After upwards of 20 years labour he established the system of the world, which goes by his name, and is now universally received. His work is entitled, "De revolutionibus orbium cœlestium." He died May 24th, 1543.

scheme of the earth's formation as nearly as he might in accordance with his own observations of nature, and with such views of things as it was possible for an unassisted thinker in those days to take, we may admire the approximate correctness of the picture drawn, while we see that the writer, as might be expected, took everything from a different point of view from ourselves, and consequently represented much quite differently from the fact. But nothing of this sort is really interesting. We are asked to believe that a vision of creation was presented to him by Divine power, for the purpose of enabling him to inform the world of what he had seen ; which vision inevitably led him to give a description which has misled the world for centuries, and in which the truth can now only with difficulty be recognized.* And a little further on the Rev. author remarks, "If God made use of imperfectly informed men to lay the foundations of that higher knowledge for which the human race was destined, is it wonderful that they should have committed themselves to assertions not in accordance with facts, although they may have believed them to be true ? On what grounds has the popular notion of Divine revelation been built up ? Is it not plain that the plan of Providence for the education of man is a progressive one ? And as imperfect men have been used as the agents for teaching mankind, is it not to be expected that their teachings should be partial, and to some extent erroneous ?" (See p. 275.) Still a little further on (p. 277), occurs the following remarkable passage : "But if we regard it as a speculation of some Hebrew Descartes† or Newton, promulgated in all good faith, as the best and most

* Essays and Reviews, pp. 171, 172.

† Rene Descartes, an eminent mathematician and astronomer, born at Haye, in the department of Indre and Loire, in the year 1596, died 1650.

probable account that could be then given of God's universe, it resumes the dignity and value of which the writers in question" (*i.e.*, Hugh Miller, Buckland, and others) "have done their utmost to deprive it. It has been sometimes felt as a difficulty to taking this view of the case, that the writer asserts so solemnly and unhesitatingly that for which he must have known that he had no authority; but this arises only from our modern habits of thought, and from the modesty of assertion which the spirit of true science has taught us. Mankind has learned caution through repeated slips in the process of tracing out the truth."

The author of the Essay, however, felt that the dose which he administered was an exceedingly nauseous one, in closing his Essay he very considerably endeavours to allay its bad effects by giving a little sugar, not indeed to remove the nauseousness altogether, but merely to make it in some degree more endurable. Hence he continues, "The early speculator was harassed by no such scruples, and asserted as facts what he knew in reality only as probabilities: but we are not on that account to doubt his perfect good faith; nor need we attribute to him wilful misrepresentation, or consciousness of asserting that which he knew not to be true. He had seized one great truth, in which, indeed, he anticipated the highest revelation of modern enquiry; namely, the unity of the design of the world and its subordination to one sole Maker and Lawgiver. With regard to details, observation failed him. He knew little of the earth's surface, or of its shape and place in the universe; the infinite varieties of organized existences which people it, the distinct floras and faunas of its different continents were unknown to him."* Now, I would ask, how does the author of the essay know, that "as regards details observation failed him?" Where

* Essays and Reviews, p. 277-78.

had he any opportunity to draw such an inference? Certainly not from the Mosaic narrative. I am not prepared to say that Moses possessed any knowledge of the sciences of geology, botany, or astronomy, or any other science, but what I do mean to say is that his writings do not in the least lead us to infer that he did not possess such knowledge. He does not make use of a single scientific term; and in speaking of the creation of the earth, he does not as much as allude to a single component part, nor how these parts are situated, or how they were formed, or what period of time they occupied in forming; all that the sacred writer tells us in his account as regards the universe is, that God created it "in the beginning," when that "beginning" was, Moses does not utter one word. And as regards our globe in particular, he merely informs us that when his narrative commences, it was covered by waters, and how it had been set free from its dominion. In speaking of the creation of the vegetable kingdom, he divides it very appropriately into three classes, grass, herbs, and trees. In speaking of the heavenly bodies, merely the sun, moon, and stars are mentioned. I affirm—and challenge contradiction—that there is not a single term used by Moses, when we examine his language carefully, which would warrant us to say that Moses was an "imperfectly informed" man, or that would not stand the closest scrutiny, if scrutinized by one who has at least some knowledge of the language in which the account was originally written. It must be remembered that Moses was a Hebrew, he thought in Hebrew, he wrote in Hebrew, and for Hebrews, and had to use such terms as the language afforded, and employ such terms as would be readily understood by his nation. It is only in that light that his writings can be properly understood. If writers will not take the trouble to make themselves familiar with the original language, they should at least, in common

justice, refrain from criticising. Any one not having a knowledge of Greek, or having merely a smattering of it, would surely make but an indifferent interpreter of a Greek author. Whether Mr. Goodwin has a knowledge of Hebrew, I cannot say, if he has, he certainly did not make use of it to any extent, for so far from examining the original text critically, and weighing carefully the various meanings of words and expressions as he ought to have done in bringing so serious a charge against the sacred writer, he merely contents himself with noticing in a most cursory manner a Hebrew word here and there, without even troubling himself to enquire whether these words could be used in a sense more suitable to the context, or whether certain sentences do not admit of a different construction. In speaking for example, of the second day's creation, his remarks occupying a paragraph of seventeen lines, in the whole paragraph the only Hebrew word alluded to is "*rakia*" i. e., expanse or firmament. This word he quotes—like many have done before him—to prove from a few passages of Scripture, that the Hebrews understood the sky, firmament, or heaven, "to be a permanent or solid vault," because it is represented to have pillars (Job 26, 11), foundations, (2 Sam. 22, 8), doors, (Psal. 78, 23), windows, (Genesis 7, 11), never for a moment hinting that these are figurative expressions. Why not also say, that Moses, or the other sacred writers had no correct conception of God as a spirit, because they ascribe to Him hands, arms, ears, eyes, &c. He might just as well say the Hebrew and Arabian poets understood the sun to have the figure of a human being, or of some animal, because they speak of its rays under the figure of *eyelashes*. Or that a hill must have the figure of a horned animal, because they speak of a summit of a hill, under the figure of a *horn*.

In noticing the third day's creation, also in a paragraph of seventeen lines, he makes use of only the English terms of our version, "grass," "herbs," and "fruit trees," and finds fault that these only are mentioned which are destined for food for man and animals, whilst "nothing is said of herbs and trees which are not serviceable to this purpose." I shall hereafter show, when I come to examine the passage, that he is altogether wrong in his deduction, arising from his not having examined the Hebrew terms.

The fourth day's work is also commented on in a paragraph of seventeen lines. Here he likewise only refers to the Hebrew verb "hasah" *i. e.*, to *make*—the word is hardly recognizable in its English dress—and insists upon that the sun, moon, and stars, were *made* on the fourth day, but never so much as hints, that the verb is also often used in the sense, to *fashion*, to *appoint*, to *constitute*, to *ordain*, though these significations are given in every dictionary, and the verb is often used in these significations throughout the Old Testament. It appears, however, as if Mr. Goodwin had some partiality for the two sacred numbers of the Hebrews 7 and 10, as the three paragraphs above alluded to, by a strange coincidence, each has seventeen lines.

In speaking of the fifth day's creation, Mr. Goodwin betrays that he made the English version the basis of his remarks. He says, "*the waters* are called into productive activity, to bring forth fishes and marine animals, as also birds of the air." And in a note at the bottom of the page, he draws attention to the discrepancy, that "according to ch. ii. 19, the birds are said to have been formed out of the ground."* Had Mr. Goodwin consulted the original he would have found that in the English version the verse is

* Essays and Reviews, pp. 246, 247, 248.

wrongly pointed, and the word "that" introduced, which is not in the Hebrew, which certainly makes it appear as if the fowl were also created out of the water. It is not so, according to the original, as I shall clearly show hereafter.

It is hardly necessary to follow Mr. Goodwin any further in his objections to the Mosaic account, as I intend to examine the whole chapter critically and carefully.

From the few specimens I have given, it will be seen in what a summary and unfair manner he treats this important subject. If there is any fault to find, it is with the paucity of the Hebrew language, in not furnishing more suitable terms : the sacred writer could only make use of such as were at his command.

The whole drift of Mr. Goodwin's "Essay on the Mosaic Cosmogony" apparently is, to rebuke Mr. Buckland and others for advocating the six days of creation to be six natural days, and that the first chapter of Genesis speaks of two distinct creations. Having done this, he proceeds to take Hugh Miller to task for holding the six days to be six indefinite periods, and when this is accomplished, the sacred writer is brought under the merciless lash. This is no doubt quite legitimate, if done fairly. The Bible asks for no indulgence, and requires none : it has a right, however, to expect fair play.

Similar views to those advocated by Mr. Goodwin are set forth by Dr. Kalisch in his "Commentary on Genesis," published in London (England). This commentator not only characterizes the hypothesis of the six days' creation denoting six indefinite periods as arbitrary, but at the same time as quite ineffective. He says, "If careful geological studies press upon the mind the conviction that even the present epoch commenced many ages before the appearance of man upon the earth ; let it be admitted without unavailing

reluctance that the Mosaic record speaks of a creation in six days, which is irreconcilable with these investigations, since it is philologically impossible to understand the word "day" in this section in any other sense but a period of twenty-four hours. Thus geology preserves its legitimate freedom, and the Bible is liberated from the trammels of an irrational mode of interpretation." And a little further on he says, "But the devise that the six days denote epochs is not only arbitrary, but ineffective, the six days of creation correspond in no manner with the gradual formation of the cosmos. More than one attempt has, however, been made to shew this argument, but they crumble into nothing at the slightest touch."* But the author asserts, that although it is utterly impossible in any way to reconcile the Mosaic account with the geological discoveries, "that this does not affect the moral and religious teaching of the Scriptures." Now, how does Dr. Kalisch explain this? Let us hear what he says on this point, "The Scriptures proclaimed these *spiritual* and *moral* truths, which will be acknowledged in all ages; and they proclaimed them at a time when the whole earth was shrouded in mental darkness. But it is quite different with the *scientific truths*." I wish to draw particular attention to this remark: "But it is quite different with the scientific truths." "The people of Israel, although favoured as the medium of higher religious enlightenment, *remained in all respects*, a common member in the family of nations, subject to the same laws of progress, left to the same exertions, adhering to their former notions and habit of thought, rectified by their faith only in so far as to harmonize with the pure doctrine of monotheism and absolute rule of a just Providence."—(p. 40.) And on p. 43 he remarks: "We have

* See Dr. Kalisch's Commentary on Genesis, p. 45.

thus shown, by positive argument, that a conciliation between the Bible and the natural sciences is impossible." At page 52, he thus sums up; "We must acquiesce in the conviction, that, at the time of the composition of the Pentateuch, the natural sciences were still in their infancy, and that the Hebrews were in those branches not materially in advance of the other nations."

Now, I have already stated, Moses nowhere claims either for himself or for his nation such preeminence in the natural sciences. The question is, whether Moses in his account has set forth anything adverse to what the natural sciences teach. That he has done so is positively asserted by these writers, for they distinctly declare, "that the Mosaic account cannot in anyway be reconciled with the geological discoveries." But then they say, this is of little consequence, "since it does not affect the moral and religious teaching." Surely these writers cannot seriously believe such an absurdity. What? "not affect the religious and moral teaching?" Do not the words "And God said," in the narrative of the creation, stamp it with the same Divine authority as the words, "And God spake all these words, saying," do the ten commandments, or any other religious or moral commandments? If Moses has written his account of the creation under inspiration, every word must be accepted as truth. If, on the other hand, Moses has merely given us his account as a Jewish "Copernicus or Newton," what proofs have we that "his moral and religious laws" are any more inspired than those of the Chinese philosopher Confucius, or those of the Greek sage Solon? It may be said, that the laws of Moses are often referred to by other inspired writers, but so likewise is his account of the creation. Bishop Colenso has adapted the same theory. He tells us, on one page, that the half of the Pentateuch is made up of

idle tales, of extravagant accounts, the mere offspring of a fertile oriental mind ; and thanks God that the time has come when one need no longer accept them as Divine truths ; and on the next page he declares, that notwithstanding all this, there is no necessity for rejecting the other half. The veil which these writers have woven to cover the dangerous tendency of their theory is artfully woven, but the texture is too transparent.

If we are only to believe what can strictly be accounted for or explained, what becomes of all the miracles recorded in the Bible. How can science explain the plagues of Egypt ? If the Egyptian wise-men could by any possible means have produced what Moses effected by the mere waving of his staff, Pharaoh would never have discovered "the finger of God" in them. The creation, as described in Genesis I., is one stupendous miracle ; and if the sacred writer in describing even had made use of language, of which the meaning does not always lie on the surface, it surely does not follow that because we cannot clearly comprehend it in all its bearings, that we should therefore deny its inspiration altogether. I hope, however, to be able satisfactorily to shew that such a theory as adopted by these writers is altogether unwarranted and uncalled for.

There are a few writers who ascribe the presence of the fossil remains in the various stratified rocks to the effect of the Deluge. One of the most able supporters of this theory is the Rev. Joseph Townsend, M.A., Rector of Pewsey, Wilts. This author enters fully into the discussion of the subject in his work entitled, "Geological and Mineralogical Researches, during a period of more than fifty years in England, Ireland, Switzerland, Holland, France, &c., wherein the effects of the Deluge are traced, and the veracity of the Mosaic account established." This writer comes to the con-

clusion that our continents are not of a more remote antiquity than has been assigned to them by the sacred historian, in the beginning of his Pentateuch.—(See p. 403.) Here again, however, the stubborn facts present themselves, that the enormous *thickness*, and numerous subdivisions of these strata as well as the presence of the fossil remains of animals and plants differing as they do more and more from the existing species, as the strata in which they are found reach a greater depth, indicate clearly that long periods of time must have elapsed during their slow and gradual formation. Indeed, the important fact that no traces of fossils of the *human body, or of the creatures now inhabiting our globe*, have ever been discovered, throughout the entire series of geological formations, is in itself conclusive proof that the deposits of fossils in the various strata cannot possibly be attributed to the action of the Noachian Deluge, since, in that case, remains of the human specie would undoubtedly have been found among those of plants and animals.

It is proper to mention here one recorded case of human skeletons imbedded in a solid limestone rock, discovered on the shore of Guadaloupe. One of these skeletons is preserved in the British Museum. I have heard these fossil remains sometimes alluded to, and much stress laid upon them as if they were of great antiquity, whilst they are in reality only of comparatively recent formation. According to General Ernouf, "the rock, in which the human bones occur at Guadaloupe, is composed of consolidated sand, and contains, also, shells of species now inhabiting the adjacent sea and land, together with fragments of pottery, arrows, and hatchets of stone. The greater number of bones are dispersed. One entire skeleton was extended in the usual position of burial; another, which was in a softer sandstone, seems to have been buried in a sitting position, customary among the Caribs.

The bodies thus differently interred, may have belonged to two different tribes." General Ernouf also explains "the occurrence of scattered bones, by reference to "a tradition of a battle and massacre on this spot of a tribe of Gallibis by the Caribs, about the year 1770, A. C. These scattered bones of the Gallibis were probably covered by the action of the sea with sand, which soon afterwards became converted into solid rock." It is, however, admitted by all geologists that the rock in which these skeletons occur is of very recent formation. "Such kind of stone," says Mr. Buckland, "is frequently formed in a few years from sand banks composed of similar materials on the shores of tropical seas."*

I approach now a theory which has not only been adopted by many naturalists, but likewise also by many commentators, and whose opinion has also been espoused by many of their readers. The theory is, that "the six days," mentioned in Genesis I., denote nothing less than "six indefinite periods of time." Now I can readily understand why this theory should have found so many advocates among naturalists. They require indefinite ages for the formation of the different strata, and this theory would certainly furnish to the fullest extent the required time. Then, again, it is an easy mode of getting over the difficulty, without apparently casting a shadow of doubt upon the veracity of the Mosaic account. It requires but a change of the word *day* into *period*, and to all appearance the difficulty is overcome. It is, of course, hardly to be expected that naturalists would stop to enquire whether the Hebrew word יום (*Yom*) i.e., *day*, admits of such an interpretation, much less is it to be expected that they would carefully examine whether such a rendering at

* See Lin. Transactions 1818, Vol. XII. p. 53. Also Buckland's Geology and Mineralogy, Vol. I. pp. 104, 105.

all suits the context, or what effect it would have upon other passages of Scripture. I must confess, however, that it is somewhat surprising, that this theory should have been adopted by so many commentators, whose chief aim should be to harmonize, and not to create confusion, to explain, and not to perplex, and to reconcile without violating the common usage of language.

Now, in order to show the utter fallacy of this theory, I propose to examine it in a threefold aspect. Firstly, whether this theory would, after all, remove all difficulties in reconciling the Mosaic account with the discoveries made in geology. Secondly, whether the substituting of the term *period* for *day* is suitable to the context. And thirdly, whether the rendering of the Hebrew word יום (*Yom*) by *period*, is authorized by scriptural usage.

As the choice, after all, lies between this theory and the one which I shall hereafter advocate, I crave your particular attention to the following remarks :

According to the Mosaic narrative all plants and trees were created on the *third day*. The creatures inhabiting the waters, and the fowl of the air, on the *fifth day*; whilst the creatures inhabiting the dry ground were not created until the *sixth day*. Now, we are told by geologists that animals are found as deep in the rocks as vegetables; indeed it would appear that shells, fishes, and reptiles existed long before the period of plants which are compressed in the carboniferous beds. Let us hear what the distinguished geologist, the late Hugh Miller, says on this subject: "All geologists agree in holding that the vast geological scale naturally divides into three great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata; but the master divisions, in each of which we find a type of life so unlike that of others, that even the

unpractised eye can detect the difference, are simply three—the palæozoic, or oldest fossiliferous division, the secondary or middle fossiliferous division, and the tertiary or latest fossiliferous division. In the first or palæozoic division, he goes on to say, “we find corals, crustaceans, mollusks, fishes; and in its later formation a few reptiles. But none of these classes give its leading character to the palæozoic: they do not constitute its prominent feature, or render it more remarkable as a scene of life than any of the divisions which followed. That which chiefly distinguished the palæozoic from the second and tertiary periods was its gorgeous flora.” In like manner he describes graphically the other two great divisions. The middle division he characterizes “as an age of egg bearing animals, winged and wingless. Its wonderful whales, not, however, as now of mamalian, but of reptilian class.” In speaking of the tertiary period, he remarks, that it had also “its prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place, but its beasts of the field were by far the most wonderfully developed, both in size and numbers, that ever appeared on earth.” *

Now, at first sight, these three grand divisions certainly appear to agree with the third, the fifth, and sixth days of the Mosaic account, but on a closer examination they will be found to present such difficulties as render a reconciliation with the Biblical account utterly impossible. According to the Mosaic account, on the *third day* nothing but plants were created; but Hugh Miller, and he affirms all geologists agree in it, that “the first grand division, the palæozoic,” which is asserted to answer to the third day’s creation, con-

* Hugh Miller’s Testimony of the Rocks, pp. 135, 169.

tains also *fishes* and *reptiles*, which, according to the Biblical account, were only created on the fifth day, so that, according to the period theory, two indefinite ages of thousands and thousands of years must have elapsed between the creation of *plants* and that of the *fishes* and *reptiles*, during which time the constant formation of these strata was steadily proceeding, and, the first grand division, the palæozoic, ought, therefore, to contain only fossils of the vegetable kingdom.

Then, again, it will be seen from the above extract, that it is an admitted fact, that, "in each of the master divisions there is found a type of life so unlike that of the others, that even an unpractised eye can detect the difference."

Now new types presupposes new creations. Indeed, "the late M. D'Orbigny has demonstrated in his 'Prodrome de Palæontologie,' after an elaborate examination of vast multitudes of fossils, that there have been at least twenty-nine creations separated one from another by catastrophes which have swept away the species existing at the time, with very few solitary exceptions, never exceeding one and a half per cent of the whole number discovered, which have either survived the catastrophe, or have been erroneously designated. But not a single species of the preceding period survived the last of these catastrophes; and this closed the Tertiary period and ushered in the Human period."*

I would particularly draw your attention to the closing remark of the above extract, where it is positively asserted, *that not a single species survived the last of these catastrophes which closed the Tertiary period.* It will be found to agree precisely with the Biblical narrative, and thus, so far from that narrative teaching anything adverse to geology, geology itself becomes an undoubted witness to the truthfulness of the

* The above extract is quoted from the *Essays and Reviews*, p. 263

Mosaic account. If it is then admitted that new creations must have taken place, from time to time, in order to replace those plants and animals that have previously perished by catastrophes, what advantage does the period theory afford, even supposing there were no philological or other objections to it. Is it not, I ask, more reasonable to suppose, that the Mosaic account describes merely the commencement of the *Fourth* or *Human period*, describing briefly the state of our globe as it existed at the close of the *Tertiary period*, and then proceeding to inform us how the earth was again replenished with plants and animals, and above all, how man was created? I would again remind you of the admitted fact, that there has never yet been found a single fossil of any of the now existing species which could possibly connect *our period* with that of the Tertiary period of the geologists, nor, as I have already said, has there ever been found a fossil remain belonging to the human species. If we then take this view of the subject, where, I would ask, does the first chapter of Genesis teach anything adverse to the discoveries in the natural sciences? It never even so much as alludes to any of the *preceding periods*, if we except the general statement made in the first verse. It, of course, remains yet to be proved whether the language employed in Genesis I, admits of such a theory. Of this, however, I have not the slightest fear, but, on the contrary, I hope to be able conclusively to show that it admits of no other interpretation.

There is yet another difficulty which the *period theory* presents, which, in itself, if even there were no others, is altogether fatal to that theory. According to the sacred narrative the vegetable kingdom was created on the "third day," and if that really means a geologic age, then it must have been a sunless, moonless, and starless age, since these

were only created on the fourth day, and it follows that the term "evening" must then mean a *long period of uninterrupted darkness*, whilst the term "morning" must, on the other hand, mean an equally *long period of uninterrupted light*. Such a state of things would soon have been fatal to vegetable life, no plants or trees could possibly have survived such an ordeal. Any one who has ever tried to keep a few plants alive in a dark place during the few winter months, may form some notion how utterly impossible it would be for plants to exist through, perhaps, thousands of years of uninterrupted darkness. And yet such must inevitably have been the case according to the *period theory*. The celebrated botanist, J. H. Balfour, in his "Class Book of Botany," a work used in many Colleges, says, "If a plant is kept in darkness it soon becomes dropsical, because the roots continue slowly to absorb moisture, while the leaves have no power to exhale it." (See p. 450.) And yet we find that the grass and herbs created on the "third day" were on the *sixth day* appointed for food, both for man and animals, which clearly demonstrates that they could not have been subjected to such an ordeal.

Hugh Miller evidently perceived this difficulty, and endeavours to get over it, by supposing the sun, moon, and stars to have been created long before. He says, "Let me, however, pause for a moment to remark the peculiar character of the language in which we are first introduced, in the Mosaic narrative, to the heavenly bodies,—sun, moon, and stars. The moon, though absolutely one of the smallest lights of our system, is described as secondary and subordinate to only its greatest light, the sun. It is the apparent, then, not the actual, which we find in the passage; what *seemed* to be, not what *was*: and, as it was merely what appeared to be greatest that was described as greatest, on what grounds are

we to hold that it may not also have been what *appeared* at the time to be made that has been described as made? The sun, moon, and stars may have been created long before, though it was not until the fourth day of creation that they became visible from the earth's surface.* Precisely so, it is just what I contend for. If these luminaries were created "*long before, though not visible until the fourth day of creation,*" it follows that our globe, which forms a part of the planetary system, must likewise have been created long before the *first day* of creation, and therefore the account contained in Genesis I. furnishes no cosmogony of the earth further than what is contained in the first verse of that chapter, and there is, therefore, nothing to be gained by adopting the *period theory* even if it were admissible.

From the foregoing remarks, it will now be seen that however plausible the *period theory* may at first sight appear, on a closer examination, as Dr. Kalisch says, "it crumbles to pieces."

Then when we come to examine this theory as to its agreement with the context, and its effect on other passages of Scripture, we are met at every step with such difficulties, that one begins to wonder how such a theory could have been started at all. Let any one sit down, and write the sentence, *There was evening and there was morning the first period,* and calmly look at it, and I feel persuaded he will at once come to the conclusion, that no writer would ever use such a phrase in conveying an idea which he wishes to be readily understood. We use the phrase "morning and evening of life" figuratively for *youth and age of life*, but such a phrase as *evening and morning of a period*, we unhesitatingly assert has never been penned by any writer in any

* Testimony of the Rocks, p. 134.

known language. And even if the terms *evening* and *morning* were suitable terms to be used in connexion with *period*, surely the proper way of expressing it would be *morning and evening of a period*, for in such a connexion, *morning* could only be used instead of *beginning*, and *evening* instead of *end*. Then, again, we are met with the stubborn fact, that if the six days of the creation are six periods, the seventh day must likewise be an *indefinite period*. Then what becomes of our Sabbath? Is that likewise an indefinite period? If so, what becomes of the fourth commandment? Exod. xx. 9, 10, 11. Let any one read that commandment and substitute *period* for *day*, and he will find that it is rendered utterly incomprehensible. Yet that commandment cannot possibly be separated from the six days of creation, for the last verse assigns the reason why the Sabbath should be kept holy, namely, "For *in* six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Then, again, in Exod. xxxi. 12-18, we have this commandment enlarged upon, and the punishment for not keeping it assigned, namely, "every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. (v. 14) And in the following verse, "whosoever doeth *any* work in the sabbath day, shall surely be put to death." Now, how could the Israelites have kept the sabbath day if it meant an indefinite period of rest? In Acts i. 12, "Mount Olivet" is said to be "from Jerusalem a sabbath day's journey." What would that mean if the *day* meant an indefinite *period*?

I may add here, that from the six days of creation and the seventh day of rest, the numeral *seven* obtained a special significance throughout the Scriptures. Thus, we have the

gift of "seven" animals in making a covenant, (Gen. xxi. 28) : "seven lamps" in the golden candlestick, (Exod. xxxii. 23) ; the blood was sprinkled "seven times," (Lev. iv. 6.) It is also used to express a round or indefinite number, as Isaiah iv. 1, Prov. xxvi. 25 ; and it is even employed to express a climax, as "He shall deliver thee in six troubles, yea in seven no evil shall touch thee," (Job v. 19.) See also Psalm xii. 7 : (Eng. Vers. v. 6.) There is no number which is so frequently employed in Scripture as the number seven.

Will any one, after giving the above remarks an impartial consideration, still hold there are no objections on Scriptural grounds to rendering the term יָוֹם (*Yom*) *day* by *period* in Genesis I. ? I can hardly think there is. And yet, this is not all. When we come to examine the period theory from a philological stand point, we find that the language employed equally presents insurmountable difficulties to its adoption. In order to show this conclusively, let us examine the very passages that have been appealed to by the period theorists as favouring their hypothesis.

It is maintained that the Hebrew term יָוֹם (*Yom*) *day*, is often used not strictly in a sense of *a day*, but sometimes indefinitely, and the first passage referred to is Gen. ii. 4, where it is said, "in the day that the Lord God made the earth and the heavens." It is urged here that the term בְּיוֹם (*beyom*) "in the day," is here used to denote the whole six days of creation. Now, any one that has but a moderate acquaintance with Hebrew idioms, must know, that the Hebrews in speaking of a time when an action took place, always expressed it by בְּיוֹם (*beyom*) *in the day*, and is in that case only equivalent to the adverb *when*, which in all cases would make just as good sense, as "when the Lord God made the earth and the heavens." The word "that" is

not in the original. So, again, v. 17, *Lit.*, "for in the day of thy eating of it, thou shalt surely die." It is, "when thou eatest of it, thou shalt surely die." Also Exod. x. 28, "see my face no more: for in *that* day thou seest my face," it is, "when thou seest my face *again* thou shalt die." On referring to a concordance any number of such examples may be found. But I assert, that not in a single instance in the prosaic writings is the term יום (*Yom*) *day* used in an indefinite sense without the preposition (ב) *in*. To bring forward such a common idiom of the language in support of their theory, is certainly exemplifying the old proverb, "a drowning man will catch at a straw."

Again, Psalm xc. 4, has been appealed to, where it says, "For a thousand years in thy sight are *but* as yesterday when it is past, and as a watch in the night." It is proper to state, that in the original it is "as a day of yesterday," that is, *a day gone by*. Surely any one can see, that this passage merely describes the eternity of the Deity as having no limits. It expresses a comparison, and if the preposition (כ) "*as*" were removed, it would make no sense at all. So the passage in 2 Peter iii. 8, "One day is with the Lord as a thousand years, and a thousand years as one day." It is, "one day" is in the sight of the Lord as "a thousand years," and "a thousand years" are in the sight of the Lord as "one day." These passages, so far from arguing in favour of their theory, actually argue against it, since in both passages the word "day" necessarily means a *natural day*.

Again, Job xviii. 2, has been referred to, where the term יום (*Yom*) *day*, is said to be used to denote at least a part of the human life. The passage reads, "They that come after him, shall be astonished at his day." The term יומו (*Yomo*) "his day," is here poetically used *for his*

day of calamity, namely, that of the wicked spoken of in verse 5, and belongs, therefore, to the same category of figurative expressions, such as "the day of their misfortune," (Dent. xxxii. 35); "the day of Jerusalem," *i. e.*, the day when Jerusalem was taken, (Psalm cxxxvii. 7); "day of darkness" (Job xv. 23); "the day of salvation," (Isaiah xlix. 8); "in the day of war," (Hosea x. 14); "the day of Jehovah," (Joel i. 15.) So, also, the expression so frequently employed "in that day," (Isaiah xxii. 12; xxvii. 12, 13.) Such expressions like the above, are merely Biblical metaphors, and are altogether restricted to the poetical and prophetic portions of Scripture, and even there not in a single instance can they possibly give rise to conjecture, for their meaning is invariably rendered clear by the context. To bring forward such passages as the above in support of the theory that the word יום (*Yom*) *day* in Genesis I. may mean an *indefinite period of time*, is simply the height of absurdity.

The Hebrew word יום (*Yom*) *day* is in the prosaic books of the Old Testament, used about 140 times, but not in a single instance is it used in any other sense than a *natural day*, when it stands in its simple form like it does in Genesis I. without a preposition or suffix. Nor is it used in any other sense than that, in any of the cognate languages, the Chaldee, Syriac, or even the Arabic, which is still a widely spoken language.

I repeat, therefore, that in the Mosaic account of the creation, which is a plain, simple, and purely historical narrative, the word יום (*Yom*) *day*, cannot possibly be taken in any other sense, than that of a *natural day*, defined too, as it is, by the words "evening" and "morning." But further, it may reasonably be asked, why should Moses have used the ambiguous term *day* when he meant *period*, in such

an important narrative, which was intended to be readily understood by all classes of readers? Is it not more reasonable to suppose that in that case he would rather have used the words ראשית (*Reshith*) *i.e.*, *beginning*, and קץ (*Ketz*) *i.e.*, *end*; and עת (*Eth*) *time*, and would have written, *and the beginning was and the end was time one*. Or the sacred writer might have used the term עולם (*Olam*) which, from its derivation denotes a *hidden or indefinite period of time*, of which the beginning and end is uncertain, and is used in the sense of a *long period* or *long time* in Isaiah xlii. 14.

It cannot, therefore, be said, that the sacred writer had no words at his command to express an *indefinite period of time*, which would at once have been more intelligible and more suitable had he intended to convey that meaning in Genesis I.; but not having used any of these terms clearly shews by using the term יום (*Yom*) *day*, he meant that that word should be taken in its proper sense.

I have now, and I hope fairly, examined the *period theory* in the three different aspects, and have shewn that not in any point of view will it stand the slightest test. Whether the arguments which I have adduced are deemed sufficiently conclusive in your minds, is for you to decide. The subject is one of the highest importance, and not only deserves but demands your most serious and careful consideration. Pope, in his "Essay on Criticism" has justly said,

'Tis with our judgments as our watches; none
Go just alike, yet each believe his own."

This is quite true, judgments once formed are not always so easily relinquished, preconceived opinions become often so deeply rooted that they are with difficulty eradicated; still, when facts prove these to be wrong, there is no other alternative than to offer them on the shrine of truth.



LECTURE II.

IN my last lecture, I reviewed, and I hope fairly, the various theories that have been advanced in endeavouring to reconcile the Mosaic account with the geological discoveries, and I venture to say, that the arguments which I have adduced on that occasion, clearly show, that none of these theories afford a satisfactory solution of the difficulties which present themselves in the attempt to reconcile the sacred narrative of the creation in respect to the great antiquity of our globe, and the ages that have passed away, of which the various rocks only now stand forth like so many gravestones, with the indelible inscription, AGES, AGES, AGES.

It will, however, be necessary before entering upon the examination of the next theory, to bring to your notice once more—and it will serve as a connecting link—the admitted fact by all naturalists, that “the vast geological scale divides itself into three great parts, and that in each part or master division we find a typo of life so unlike that of others that even the unpractised eye can detect the difference.” Or as M. D’Orbigny has described it, “twenty-nine creations separated one from another by catastrophes which have swept away the species existing at the time, so that not a single species survived the last catastrophe which ended the tertiary period.”

Thus, you will perceive, there is nothing, either in the vegetable or animal kingdom which, in any way, connects

the tertiary period with that of the human period. fossils of any existing species have ever been found, are distinctly told that not a single species survived the last catastrophe which ended the tertiary period. Hence it follows that there must have been, from time to time, new creations, for, as I have said before, new types necessarily imply new creations. But you will, perhaps, ask me, is that Scriptural? I answer that question with the words of our Saviour, who himself declared, "My Father worketh hitherto, and I work."* Who can tell what new creations may not daily, hourly, nay momentarily take place, in the waters, upon the ground, or in space? That new creations must have taken place from time to time is an admitted fact, and therefore, there can no longer be any objection on that score in my applying Genesis I. to the *human period* only, or, in other words, to the creation of the living things which now inhabit our globe.

You are, no doubt, already aware, without my telling you, that I am not the author of this theory, or to use the Hebrew idiom, "the father of it." I am merely a humble advocate of it, and all that I can hope for in the way of gaining credit is, that perchance I may be fortunate enough to throw out a few hints, which may be serviceable in illustrating the brief but grand Biblical narrative of the creation. Precisely similar views which I am about to advocate have already been entertained by some of the early fathers of the church, for St. Gregory Nazianzen and Justin Martyr held that there elapsed an *indefinite period* between the creation and the first ordering of things. St. Basil, St. Cæsarius, and Origen express themselves still more explicitly on the

* St. John, v. 17.

subject.* To these may be added Augustine, Theodoret, Episcopus, and others, who maintained the existence of a long interval "between the creation spoken of in the first verse of Genesis, and that of which an account is given in the third and following verses."† In more recent times, but still long before geology became a science, the same view as to the independent character of the first verse of Genesis was maintained by such eminent divines as Calvin, Patrick, and Dr. Jennings.‡ Indeed, in some old editions of the English Bible, where there is no division into verses, there is actually a space left between the first and second verses of Genesis I.; and in Luther's Bible (Wittenberg, 1557) the figure 1 occurs at the beginning of the third verse, in order to indicate that it was the beginning of the account of the first day's creation. Now, as these views were already held long before geologists had yet entered the regions of fossil rocks, and consequently long before the geological discoveries had been brought in contact with the Biblical narrative, it cannot be said that these views were merely sprung upon the world as an attempt to harmonize the Scriptural record with the discoveries in the natural sciences, although, if even that were the case, so long as they could be substantiated, their modern origin would by no means lessen their validity, or else many theories in the natural sciences would be placed in precisely the same position.

The theory, then, to which I would now call your attention, may be briefly summed up as follows. The first verse of Genesis I. merely furnishes us with a brief account of

* Principa' Wiseman's Lectures on the connection between Science and Revealed Religion, Vol. I., p. 297.

† Note in Buckland's Bridgewater Treatise, by Dr. Pusey, who refers to Petavius, Lib. C. Cap. 11, Sec. 1-8.

‡ Dr. J. Pye Smith's Scripture and Geology, pp. 179, 180.

the creation of the universe in general, whilst the rest of the chapter gives a more detailed account of the rearrangement and the distribution of previously existing matter, and of the creation of the beings which now inhabit our globe. Or, in other words, that the Mosaic narrative, with the exception of the first verse, *speaks only of the creation which ushered in the fourth or human period.* This theory, I may remark at the outset, cannot fail to recommend itself at once to our favourable consideration, since, on the one hand, it furnishes with lavish hands as much time as the naturalists require, whilst, on the other hand, it tends to harmonize the Mosaic account without imposing forced constructions on the language of the sacred writer. Yet there are—and probably ever will be—persons who “will not hearken to the voice of the charmers, charming never so wisely,” but will persist in maintaining that both the language and the whole strain of the narrative indicate, that it is one continued narrative.

It is, therefore, nothing but right that the objections urged against the diurnal *day theory*, should be carefully and impartially examined. It would hardly be fair to subject the theories of the opponents to the lash of criticism, and merely content oneself by broadly stating one's own theory without giving proofs of its correctness. Such, I can safely say, has never been my practice in dealing with controverted Biblical subjects, and I have no desire, in this instance, to fascinate with appearance instead of convincing by arguments. In order, therefore, to do full justice to the opponents of the *diurnal day theory*, as well as to the important subject itself, I will proceed to consider the various objections that have been urged against that theory, and in doing so, I shall endeavour, in every instance, to support my arguments by Scriptural authority, for I have always held that the true and sound mode of interpreting the Bible is, to

make it as much as possible its own interpreter. The truth of this maxim will at once become apparent—and I desire to draw your special attention to it here, as it will greatly assist you in understanding my remarks on the text—when I tell you that the Bible abounds with expressions which are peculiar to the Scriptures and to the Hebrew language. Then, again, many words common in our modern languages, are entirely wanting in the Hebrew, and their places can only be supplied by employing indirect expressions, or by circumlocution, or by using elliptical sentences. Thus, for example, Genesis xl. 16, “The three baskets *are* three days,” *i.e.*, represent three days: the Hebrew language not having a word equivalent to our word *represent*. Then, again, many of the Hebrew words have various significations, and hence great care has to be exercised in selecting that meaning of the word which is best suited to the context. It is in this respect, particularly, that the translators of our beautiful version have so often failed, and has been the chief cause of a revised version being so loudly called for. Let me give you an example. In Genesis vi. 6, **וַיִּנָּחֵם יְהוָה** (*vūyinnāchēm*, Jehovah) is rendered, “And it repented the Lord.” This rendering might lead to the supposition that God is variable in His purposes, and is contrary to what is said of God: 1 Sam. xv. 27, “for he is not a man to repent.” The passage should have been rendered “and it grieved the Lord,” and indeed, *to grieve*, is the primary meaning of the verb, it is only in a secondary signification that the verb denotes *to repent*. This is only one example out of a *very great many* which I might adduce, and I wish my hearers particularly to bear this in mind, as I shall have to deviate in the following remarks in several instances from the rendering given in the English Version, but, in doing so, I shall always give Scriptural authority for it.

The sacred writer begins his narrative by setting forth the grand fundamental truth, that "In the beginning God created the heaven and the earth." This declaration, although embracing a subject so vast, that the human mind staggers in its attempt to grasp it, yet is conveyed to us in the original in seven words, or fourteen syllables, and in language so simple that even the most uneducated may readily comprehend its meaning, so far as God intended that so profound a mystery should be understood by finite beings. Men who endeavour to pass the boundary set by the Almighty, would do well to ponder on the words of Eliphaz, the Temanite :

"He taketh the wise in their own craftiness :
And the counsel of the froward is carried head'ong.
They meet with darkness in the day time,
And grope in the noonday as in the night."

Job, v. 13, 14.

The declaration contains just so much as is necessary for mankind to know in order to dispel the absurd notions which have been entertained by ancient nations in regard to the origin of the universe in general, and of our globe in particular.

That Moses must have received this information by Divine inspiration is self-evident, since the human mind could not possibly have conceived such an idea, it being beyond the grasp of the human understanding to conceive how anything could be created out of nothing. Had Moses, indeed, written as any ordinary man, as Kalisch, Goodwin, and others have asserted, he would more likely have written, in the beginning the world was perched on a turtle, as was held by some of the ancient sages, or that it sprung from an egg, as was held by other ancient wisemen, or some other such absurd theory formerly believed by ancient philoso-

phers ; but never could he have given to the world such a declaration as that given in the first verse of Genesis. It declares quite the opposite to what was held by the most learned heathen philosophers, who laid down the doctrine, "ex nihilo nihil fit," *i.e.*, *out of nothing—nothing comes.* If, then, it must be admitted, that the first verse was written under the Divine guidance, it follows that the remaining portion of the narrative must have likewise been so written, since it equally speaks of creations out of nothing. The language, too, which the sacred writer employs, stamps his record with the Divine signet, "and God said," "and God saw," "and God called," are expressions which would not have been used by the holy and meek lawgiver of the Hebrews, without having Divine authority to do so. It is therefore, simply impious to say that the Bible merely "furnishes here a history of creation, such as it was able to give, without regard to the possible future discoveries in physical sciences."*

It has, indeed, been argued by some writers, and among them by Prof. Lewis, of Union College, in his work entitled "The Six Days of Creation, or the Scriptural Cosmology," that the verb בָּרָא (*bara*) employed in the first verse, does not necessarily denote *to create out of nothing*, since it is also used in the sense, *to hew, to cut down*, as Josh. xvii. 15-16, and to create or form from preexisting matter, as in Genesis i. 27, where it is said "God created man in his own image," whilst in Genesis ii. 7, it is distinctly stated, that "the Lord God formed the man of the dust of the ground," and hence it is argued, as both passages refer to the creation of man, the verb בָּרָא (*bara*) in the former passage cannot mean to create out of nothing, since, according to the latter passage

* See Kalisch, Commentary on Genesis, p. 51.

Adam was formed from the preexisting ground. This is, no doubt, quite true ; but Moses had to use some word which would convey the meaning *to create out of nothing*, and this is the only word he could possibly have employed, as there is no other which would have afforded that sense. Why did those authors not inform us what verb the sacred writer could have used which would have been more suitable ? It is, however, quite evident that they did not pay sufficient attention to the modes in which the verb in question is used in Scripture. The verb ברא (bara) in the primary conjugation *Kal*, is only employed in the sense to create, and only in reference to Divine creation, though in the creation of Adam it does not exclude preexisting matter. Hence, this verb is always employed when God is spoken of as creating a new thing such as never before had any existence. Thus, for example, Numb. xvi. 30, "But if the Lord יברא יבריא will create a wonderful thing." (English Version, "make a new thing.") Those who are acquainted with Hebrew, will perceive that the noun itself is derived from the same verb, so that the literal rendering of the passage in reality is, "*create a created thing.*" So, also, Jer. xxxi. 22, "for the Lord ברא (bara) had created a new thing." It is only in the derivative conjugation *Piel* that the verb, in a few instances, is used in the sense *to cut, to hew, to mark out*. It will also be observed, that in Genesis I., it is merely stated that "God created the heaven and the earth," whilst in Genesis ii. 7, not only is the verb יצר (yatsar) *i.e., to form* used, but the preexisting material is also mentioned. That the verb ברא (bara) in the passage under consideration can only be taken in the sense *to create out of nothing*, is evident from Hebrews xi. 3, "By faith," says the Apostle, "we understand that the worlds were formed by the word of God, so that the things which are seen, were not made

from those which do appear." The Apostle evidently refers here to the first verse of Genesis, for he refers next to Genesis iv. 4, "By faith Abel offered," &c. ; and then to Genesis v. 24, "By faith Enoch was translated," &c. ; and so to other subjects in Genesis in orderly succession. Indeed, no other meaning was ever attached to Genesis i. 1, by the ancient Jewish Church than that given by St. Paul. In 2 Maccab. vii. 28, occur the following words, "I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that do not exist," *i.e.*, from nothing previously existing. Many of the most learned Rabbins render the first verse, "In the beginning God created the substance of the heaven and the substance of the earth."* And they declare, that those who maintain a previous existence of matter as "altogether unbelievers in the Law and Revelation."

I repeat, that the sacred writer made use of the only suitable verb which the language afforded in order to express *to create out of nothing*. There is still an opportunity for some one to immortalize himself by discovering a more suitable verb either in Hebrew or its cognate languages. Again, it is urged by some writers, that Moses, in using the expression, "the heaven and the earth," betrays an ignorance which is not consonant with that of an inspired writer, in as much as he mentions *the earth* separately, whilst in reality it forms a component part of the planetary system, and, therefore, is already included in the term *heaven*. It is greatly to be lamented that such frivolous objections should be gravely made in so important a subject, since many who

* The Rabbins, who render the passage thus, have taken עָלָם (*eth*) in the sense of *substance*. Compare Aben Ezra ; Kimchi, in his "Book of Roots ;" and Buxtorf's Talmudic Lexicon.

may not be able to judge for themselves may be easily led astray by them. Any one having a moderate acquaintance with Hebrew phraseology must know that this is the only expression used by the Hebrews in speaking of the universe, there is no other term for it in the Hebrew language, it is used by the other sacred writers throughout the Old Testament. Compare Genesis xiv. 19-22 ; Isaiah i. 2, &c. Had Moses invented a word for it, it would simply have been a dead letter, no one would have understood it. It is well known that every language has its idioms, and every nation its peculiar modes of expressions congenial to its vernacular tongue, hence the acute Wolfgang Mentzel in his work on German Literature (Vol. I. p. 67) has justly remarked, that "a translation can never be entirely faithful: to be so in one respect, it must deviate in another." Even in our expressive language we have many words having different senses, which would puzzle the most profound philologist to show the connection of their meanings. Thus, for example, in what does *a crab*, a shell fish, resemble or have in common with *a crab*, a wild apple? Or in what does *a diet*, an assembly of state, resemble *a diet*, eating food by rule? Or what connection is there between *mace*, an ensign of authority, and *mace*, a kind of spice? There are no less than about 300 words in the English language which have different meanings. Surely "those living in glass houses should forbear from casting stones."

I maintain, therefore, that the first verse of Genesis I. merely announces the fact, that "In the beginning," or as it would be more correctly rendered, *In a beginning* God created the universe, as to when that beginning was, or what length of time elapsed between that creation, and the beginning of the Mosaic six days of creation, in which the earth was rendered fit for the reception of mankind, and was again

replenished with various plants and animals, God has not vouchsafed to inform us. Naturalists say, myriads of years are required to form the various strata; be it so, the sacred writer does not say one word to the contrary. Kurtz, a very esteemed German writer, very pertinently remarks, that "Between the first and second, and between the second and third, verses of the Biblical history of the creation, revelation leaves two great white pages, on which human science may write what it will, in order to fill up the blanks of natural history, which revelation omitted itself to supply, as not being its office."

"Of each of these 'carte blanches' revelation has only given a superscription, a summary table of contents. The first runs, "In the beginning God created the heaven and the earth." * * * The second 'carte blanche' has the summary inscription, "the earth was void and waste, and the Spirit of God was brooding on the face of the waters."*

Dr. Harris, President of Chestnut College, says, "From a careful consideration of the subject, my full conviction is, that the verse just quoted (*i.e.*, Genesis i. 1,) "was placed by the hand of inspiration at the opening of the Bible, as a distinct and independent sentence; that it was the Divine intention to affirm by it; that the material world was primarily originated by God from elements not previously existing; and that this originating act was quite distinct from the acts included in the six natural days of the Adamic creation."† And so a host of most eminent writers might be adduced, who expressed similar views on the subject.

Nor has the Almighty vouchsafed to inform us how this globe became submerged under the water, or how long it remained in that condition, all such information might, no

* Kurtz, Biebel und Astronomie, p. 483.

† The Preadamite Earth, p. 75.

doubt, gratify the inquisitive, but forms no essential part of the narrative which follows, and hence the sacred writer merely tells of the condition of our globe when his narrative commences. This condition is also described in a brief but graphic manner. "And the earth was" *lit*, "wasteness and emptiness," *i. e.*, *waste and empty*; "and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The Rev. Mr. Goodwin, Dr. Kalisch, and others, who ridicule the period theory, and insist that the six days must mean six natural days, still persist in maintaining that Genesis I. speaks only of one creation, this they do to uphold their pet theory, that Moses wrote as "an uninformed man." Mr. Goodwin, as I have already shown, does not deal much in Hebrew, but not so Dr. Kalisch, who is evidently an eminent Hebrew scholar, and a more formidable opponent to deal with. Yet he has, no doubt, allowed himself sometimes to be influenced by preconceived opinions, which led him,—as is the case with Gesenius, Ewald, and some other distinguished Hebraists—to stretch rules too far, and in some cases to give arbitrary interpretations. This commentator, in order to show that the first verse does not speak of a previous creation, but must be taken in connection with what follows, lays great stress upon the conjunction "and." He says, in his Commentary on Genesis (p. 48) "The second verse, beginning with *and or but the earth* (אֶרֶץ), stands evidently in a very close connection with the preceding verse, the contents of which it qualifies and defines, describing the state of the earth in its chaotic confusion, and leaving the "heaven" (that is all the stellar host) to a later consideration. The connecting particle (ו) "and" expresses here necessarily, immediate sequence."

If Dr. Kalisch insists on the conjunction (ו) *i. e.* *and*

always implying "a very close connection" with what precedes, he would produce some very curious connections of certain passages. Thus, for example, Genesis xvi. begins, "And Sarai" (English version "Now Sarai") "Abram's wife bare him no children : " &c , which has no connection whatever with the last verse of the preceding chapter, which together with the two preceding verses only contain a list of proper names, and the conjunction *and* at the beginning of the chapter can therefore not possibly "qualify and define" what precedes. Again, the Book of Esther begins with the ׀ (*wav*) conjunctive. "And it came to pass in the days of Ahasuerus," (English version, "Now it came to pass"). If the rule which Kalisch lays down were applied here, the conjunction "and" would connect the Book of Esther (according to the arrangement of the books in the Hebrew Bible) with the Book of Proverbs, (or according to the arrangements of the books in the English version) with the Book of Nehemiah. So Samuel xxviii. 3, "And Samuel was dead" (English version "Now Samuel was dead") and all Israel had lamented him and buried him in Ramah, even his own city. And Saul put away those that had familiar spirits, and the wizards, out of the land." This verse has likewise no connection whatever with the preceding verse, which speaks of David and Achish, a king of the Philistines. We have in this verse also an example where the (׀) conjunctive, even in the middle of a verse, does not exercise a connective power ; "And Saul put away those that had familiar spirits" surely has no connection with what goes before, the burying of Samuel in his own city.

The fact is, the Hebrew (׀) conjunction *and*, is frequently used in the Bible to form a sort of rhetorical continuity in the narration, without any special reference to the contents of the passages thus connected. It is used precisely in the

same manner as we often use the particle *now* in familiar speech, and it will be seen from the above passages, and in many others, that in the English version it is rendered by "now." There can, therefore, not be the slightest objection to rendering the passage in question, "Now the earth was," that is, at the time when the Mosaic account of the creation commenced, instead of "And the earth was."

But our opponents, like very shrewd lawyers, whilst they lay hold of every little thing that may favour their views, take very good care to refrain from noticing anything that will argue against them. Hence Dr. Kalisch, whilst he makes such a great flourish about the (וַ) *vav* conjunctive, has not a word to say about the peculiar introduction of the verb "was." It is necessary to state here, for the information of those who may not be familiar with the Hebrew modes of expression, that the *substantive verb* is not used in Hebrew as a mere *copula*, but has always to be supplied, and hence in all such cases it will always be found printed in italics.

Now, had the sacred writer wished to convey the idea that the earth was "desolate and waste," when God created it, according to the Hebrew idiom the verb *הָיְתָה* (*hayēthah*) *i. e.* "was" would have been omitted, just as it is omitted in the very next sentence, "and darkness upon the face of the deep." In the English version it will be seen the copula "was" is printed in italics. So in the 4th verse, "And God saw the light, that good"; (English version, "*it was*") in italics. The use of the verb *הָיְתָה* (*hayēthah*) "was," by the sacred writer, therefore, clearly shews that the contents of the 2nd verse has no connection whatever with the 1st verse, but speaks of some subsequent state of the earth when it had become "desolate and waste." Indeed, it is quite evident from Isaiah xlv. 18, that the earth was not created

in a desolate state, we have there the following distinct declaration: "For thus said the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not **תהו** (*thohoo*) desolate, (English Version, "in vain,") he formed it to be inhabited." The world did not come from the Creator's hands in a chaotic state, but fit to be inhabited.

It is further worthy of notice, that in the only two other places in the Old Testament where the two words **תהו** **והו** (*thohoo wavohoo*) i.e., *desolate and waste* occur together, they are in both places used in reference to a desolation as the effect of Divine judgment. Thus, Jer. iv. 23, "I beheld the earth, and, lo, it was (*thohoo wavohoo*) desolate and waste; and I looked unto the heavens, and they had no light." It will readily be perceived, that in this passage which predicts a future desolation, a pointed reference is made to the condition of the earth as described in Genesis i. 2. So, also, Isaiah xxxiv. 17, "He shall stretch over it the line of (*thohoo*) desolation, and the stones of (*wohoo*) wasteness." As much as to say, He shall measure it out not to be built by line, but to be destroyed. Here, then, the words **תהו** **והו** (*thohoo wohoo*) i.e., *desolation, wasteness*, are again used in predicting a desolation of what before had been beautiful.

And so the words in Genesis i. 2, do not imply that the earth was a confused mass of matter when it was created, but are rather descriptive of the state of our globe prior to the commencement of the six days' creation, and refer altogether to the surface of the earth, which, through some catastrophe, had again become "desolate and waste."

It is proper to state here, that the rendering "without form," in the English version is not at all admissible; neither of the two words in question is ever used in the sense

“without form” in Scripture, or in any other Hebrew work. And, indeed, it is only in the English version, and which has also been followed by the French version, that it is so rendered. Besides, it would be logically incorrect, as anything material cannot possibly subsist “without form.” Dean Swift has, therefore, very pertinently remarked :

“Matter, as wise logicians say,
Cannot without form subsist ;
And form, say I, as well as they,
Must fail, if matter brings no grist.”

How long the earth had been thus submerged, the sacred writer does not say, as it in nowise comes within the scope of his narrative, the aim of which is merely to inform mankind how the earth hath again been reclaimed. In this desolate and empty state, however, the earth remained until the third day, when, by the fiat of Jehovah, it was liberated from the dominion of the waters, and clothed anew with grass, herbs, and trees, so that the dreary waste became like “a garden which God hath planted.”

The sacred writer further tells us, that “darkness *was* upon the face of the deep.” The darkness which thus reigned upon this vast expanse of water, was the natural result from the absence of the light of the sun, which was then not visible on account of the dense mass of aqueous and ærial fluids by which our globe was surrounded. It, however, existed already, and hence it is not spoken of as being created ; just like the waters which covered the earth are spoken of as already existing, and not of their being created. The waters which covered the earth are here designated by the term תְּהוֹם (*thëhom*) *i.e.*, *deep water*, or a *flood*. “And the Spirit of God *was* hovering or brooding over the face of the waters.” The phrase וַיִּרְחַץ אֱלֹהִים

(*vëroöäch Elohim*) *i e.* "And the Spirit of God," has by some writers been rendered by "and a mighty wind," in accordance with the well known Hebrew idiom, that a superlative force is frequently obtained by using one of the Divine names with a noun; as נְשִׂיא אֱלֹהִים (*Nësië Elohim*) lit. *a prince of God, i e.,* "a mighty prince," (Genesis (xxiii. 6) אֲרָזֵי אֵל (*Arse El*) lit. *cedars of God, i e.,* "greatest or highest cedars," (Psalm lxxx. 15.) Now, it is no doubt true, that the word רוּחַ (*Rooäch*) signifies both *spirit* and *wind*, but the phrase in question is never used idiomatically in Scripture to denote *a great or strong wind*, in that case the adjective *great* is always employed, see Job i. 19, Jonah i. 4; or the word רוּחַ (*Rooäch*) *i e., wind*, is used alone with the accessory signification *strong wind*, as Genesis viii. 1, Psalm i. 4. Nor is the rendering *strong wind*, in the passage before us, authorized by any ancient or modern version. The celebrated Rabbi Nachmani, in his Hebrew commentary entitled "Bëreshith Rabba," written in the 17th century, interprets the phrase, "this is the Spirit of the King Messiah." Nor would the rendering *mighty wind* be suitable in connection with the verb מְרַחֶפֶת (*mërachepheth*) which denotes a gentle *hovering* or *brooding* over, such as is made by birds whilst hatching their eggs or fostering their young, as Deut. xxxii. 11, "As an eagle stirreth up her nest, fluttereth over her young." It is not at all improbable that the expression "brooding over the face of the waters," gave rise to the notion which so extensively prevailed among the ancients, that "the world sprang from an egg." The true meaning of the passage, no doubt is, that the quickening Spirit of God brooded over the waters, to quicken the lifeless mass by His creative Spirit, which is the principle of all life. Hence the Psalmist says, "By the word of Jehovah the heavens were made; and by the breath of his mouth all

their host," (Psalm xxxiii. 6.) Milton has beautifully paraphrased the passage in question :

* * * "Thou from the first
Wast present, and with mighty wings outspread,
Dove-like, sat'st brooding on the vast abyss,
And madest it pregnant." * * *

V. 3, "And God said, light be, and light was." With these words, the work of the six days of creation commenced, for it will be seen by glancing over the chapter, that the beginning of each day's creation is likewise distinctly marked by the words "And God said." The brevity of the expression, "light be, and light was," is exceedingly sublime. God merely commands, and it is. Hence the Psalmist says, "For he spake and it was ; he commanded, and it stood." Luther, too, has beautifully said, that "the words of God are not mere sounds, but essential objects." Even Dionysius Longinus, one of the most judicious Greek critics, and who is highly celebrated over the civilized world, for a treatise entitled *Περὶ ὑψους*, concerning the SUBLIME, both in prose and poetry ; and although himself a heathen, he speaks of this passage in the following terms : "So likewise the Jewish Law-giver (who was no ordinary man) having conceived a just idea of the Divine power, he expressed it in a dignified manner : LET THERE BE LIGHT ! and there was light. LET THERE BE EARTH ! and there was earth." Longin. (Sect. 8, Edit. 1663.)

Thus, the first creative act of the Creator was to cause the element light—without which nothing could subsist—to burst through the dense mass of aqueous and ærial fluids by which our globe was surrounded. To this Divine act, it appears to me, the Psalmist refers, when he says, Psalm civ. 2, "Who coverest *the earth* with light as *with* a garment ; who stretchest out the heavens like a curtain." The trans-

lators have supplied the word *thyself* in our version, "thou coverest *thyself* with light," instead of supplying *the earth*, which not only forms a better parallelism with "the heavens" in the next clause, but is also better suited to the context. The Psalmist alludes to the different works of creation, in order to derive from them matter of praise to Him who had done so great and marvellous deeds.

The word אֶרֶךְ (*ōr*) *i.e.*, *light* here employed, denotes the *clement light*, and is quite a different word from that employed in verse 14, by which *the luminaries* or *orbs* are expressed. The expression "let light be," is merely equivalent to *let light appear*; had Moses intended to convey the idea that light was then first created, he would have written, *God created the light*. We shall hereafter shew that the luminaries already existed, and hence it follows that the element light must have existed likewise.

V. 4, "And God saw the light that *it was good*:" it is God impressed the seal of perfection upon it. The Hebrew adjective טוֹב (*tov*) *i.e.*, *good*, is very expressive, it denotes not only *good*, but also *beautiful*, *pleasant*.

"And God separated between the light and between the darkness." Hitherto there was only darkness upon the face of the earth, but henceforth light and darkness were to succeed each other again in regular rotation, such as is naturally produced by the revolution of the earth round its axis. This, of course, would have been impossible unless the sun had already existed, and performed its natural functions. V. 5, "And God called the light" יוֹם (*yom*) "day." The answer why that designation was given to it, can only be found in the etymology of the word. Unfortunately, the derivation of the word is somewhat obscure. If the word יוֹם (*yom*) may be regarded as a softened form of יוֹחַם (*yocham*) derived from the root יָחַם (*yucham*) *to be warm*,

to glow with heat, the suitableness of the term would at once be apparent. Whether this supposition, however, is correct or not, it is certain, that some etymological reason existed why it was so called. It must be borne in mind, that there are many Hebrew words occurring in the Bible of which the derivation cannot now, with any certainty, be traced, since their roots are obsolete. "And the darkness he called night." Why darkness was called לַיְלָה (*Layälah*) "night," is likewise impossible to say, as the root does not now exist. Gesenius, indeed, conjectures that it might be derived from the verb לָלַח (*löl*) to roll or wrap oneself in a cloak as a protection from cold. But I have in vain looked to discover such a root either in Hebrew or in any of its cognate languages.

"And there was evening, and there was morning, day one, or first day." The evening is naturally mentioned first, as darkness preceded the light. Hence, the Jews have always adopted this mode of reckoning the day of four and twenty hours, from evening to evening. In Leviticus xxiii. 32, it is distinctly commanded "from evening to evening shall ye keep your Sabbath."

From the Hebrew word עֶרֶב (*Erev* or *Ereb*) i.e., evening, the Greeks, no doubt, derived their *Epeßos* (*Erebus*) which they deified, and made with night the parent of all things. Hence, also, the name of the Carthaginian Deity *Herebus*, whom they invoked as the God of *Hell*. The Hebrew word is derived from the verb עָרַב (*arav*) i.e., to grow dark. In the Syriac and Arabic, the verb denotes also to set, and is used in reference to the setting of the sun. The term, therefore, denotes that part of time which intervenes between sun set and utter darkness. In the passage before us, however, it evidently embraces the time from sun set to break of day. The Hebrew term בֹּקֶר (*Boker*) i.e., morning, denotes

a *breaking forth*, i.e., when the light breaks through darkness, hence *morning*, but here employed to denote the time that intervenes between the breaking of day, and the setting of the sun. Thus, the Jews always divide the day into *evening* and *morning*.

I would also draw your attention here to the peculiarity, that the article is only employed with the sixth day's creation, indicating thereby that the work of creation was then completed. The absence of the article with the other days seems to mark *the creation* as one creative act, though the work was spread over six days. In the original it is, "first day," "second day," &c., and not "the first day," "the second day," except with *the sixth day*, when it is said, "And the evening was, and the morning was the sixth day."

V. 6, "And God said, Let there be an expanse between the waters." Though the light had now burst through the darkness which hitherto had obscured it, still the waters yet held their dominion over the earth, nor had the sky yet become visible. It is, of course, impossible to form even in the slightest degree any adequate idea of the state of the atmosphere of that time. The aqueous atmosphere and the water which covered the earth, formed, as it would appear, one undivided mass, and it was the dividing of this mass which constituted the creative work of the second day. The Hebrew word רָקִיעַ (*Rākia*) i.e., an *expanse*, denotes something *beaten or stretched out*, hence the *sky* which consists of condensed clouds, and to the eye assumes the appearance of a solid substance. So Plato, in his *Timæus*, speaks of the ethereous heaven under the notion of *τασις* i.e., *extension* from *τενω*, to *extend* or *expand*, which corresponds to the Hebrew term רָקִיעַ (*Rākia*) i.e., *expanse*, from רָקַע (*raka*) i.e., to *expand* or *beat out*. I must repeat again, that it is the usage of Scripture throughout the sacred volume to

describe things as they appear to the eyes, so as to bring them within the limits of the most humble understanding. This is not only the case as regards natural phenomena, but even in reference to God. Hence, when God is angry with the wicked, He is represented as to "whet his sword," to "bend his bow," Psalm vii. 13 (English version, v. 12) "his hand is stretched out," (Isaiah xiv. 27.) It is for a similar reason that our Saviour employed parables in his teaching, as a ready mode of bringing profound subjects within the grasp of the most uneducated of his hearers, whilst at the same time, they tended to impress his declarations forcibly on their minds. Hence Moses represents the sun, moon, and stars, also, as set in the expanse or firmament, in verse 14, although they are removed far beyond it, but simply because they appear so to the eyes of an observer from our globe. But it is simply absurd to charge Moses, or any other sacred writer, with ignorance, because they made use of such expressions. We might as well say that the world-renowned Herschel was ignorant of the first principles in astronomy, because he uses the phrases, "the sun rises," "the moon sets," phrases as unscientific as any ever employed by Moses; and yet are constantly used by every person, no doubt because the sun and moon appear to the eye to rise and to set. They are at once convenient expressions, and readily understood by the most ignorant.

The Hebrew word בֵּתוֹךְ (*bētoch*) would have been here better rendered by *between* than "in the midst," as in the English version. The word has various meanings, as *midst*, *between*, *within*, &c.; but *between* conveys here a more accurate idea, both of the situation and use of the expanse, as the sacred writer wishes to convey the idea that the design of the expanse was to separate between the waters which are above, and which are below.

The Hebrew term רָקִיעַ (*Rakia*) therefore, denotes the whole visible expanse, including even the region of the stars, which, as we have stated, are merely said to be set in it because they appear so to the eye—as well as the space in which vapours float, and clouds are formed. The translators, in rendering the word by “firmanent,” in our version, have followed the Septuagint *στερεωμα* i.e., anything *solid*, the *firmanent*, and the vulgate *firmamentum*, which renders the passage quite unintelligible, and does not afford the true meaning of the Hebrew word.

“And let it be a dividing between waters with respect to waters.” The rendering in the English version, “and let it divide” is a free translation, which might lead to the supposition that the dividing process was then finished. The original, on the contrary, by employing the *participle*, conveys the idea of a process constantly going on as implanted in nature. The participle in Hebrew, when used as a substantive, implies continued action, as לָמַד (*lomed*) *teaching*, hence also one *who constantly teaches*—thus, a *teacher*: שָׁפֵט (*shophet*) *judging*—hence also a *judge*. By this Divine act of “dividing between waters with respect to waters,” one portion of the watery mass was made to rise into the atmosphere, and held in solution, or made to float in the form of clouds, whilst the other portion was forced down in contact with our globe.

V. 7, “So God made” (or constituted or ordained) ‘the expanse and caused to divide between the waters which *are* under the expanse and between the waters which *are* above the expanse: and it was so.” This verse is a mere continuation of the preceding. “So God made or ordained.” The conjunction (וְ) i.e., *and*, is often used in the sense of *so* or *so then* with subordinate clauses. Thus, for example, in verse 26, “And God said let us make man,” &c.; hence

verse 27, which is a continuation of the preceding verse, begins, "So God created man." where it will be seen the (7) conjunctive is rendered in the English version by "So."

I have already stated that the verb *to be* when used as copula is not expressed in Hebrew, it is therefore better to supply *are*, and read "which *are* under the expanse," and "which *are* above the expanse," instead of *were*, as in the English version; for the expanse could not have been the first means of dividing the waters if a portion had already been above and another below.

The expression, "the waters which *are* above the expanse," does not refer to a *celestial ocean* as Gesenius and other writers hold, but refers merely to the waters which float in the atmosphere; they are here only described in popular language to be "above the expanse," although, strictly speaking, they are at no great elevation from the earth. still they are above that part of the space in which birds fly.

V. 8, "And God called the expanse heaven." The term שָׁמַיִם (Shamayim) *heaven*, is merely another name by which the *expanse* is designated; hence the birds that fly in it are called the fowl of the heaven or air," in verse 26. In it also the rain and the dew are formed, and hence the expression "the dew of heaven," Genesis xxvii, 28; and the "rain of heaven," Deut. xi., 11. The root of the word, although not now existing in Hebrew, is still found in the Arabic verb (shamaa), i. e., *to be high*. The word, therefore, denotes a *height*. The dual form of the word probably indicates its two-fold meaning, namely, *our atmosphere*, and the *solar system*.

V. 9, "And God said, Let the waters under the heaven be gathered together in one place, and let the dryness" (i. e., the dry land) "be seen: and it was so." The earth, which up to this time had been covered by a vast mass of water, was now to be rendered fit to receive its inhabitants; and

this formed part of the third day's creative work. What means the Creator employed in thus reclaiming a large portion of our globe, the sacred writer does not inform us; he merely gives the bare results, without entering upon a description how these results were achieved. But although Moses is altogether silent on the subject, the Psalmist in referring to this mighty work of God, gives us some idea how it was effected. In Psalms civ., 6-9, it is thus described: "Thou coverest it" (i.e., the earth) "with the deep as *with* a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hastened away. They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth."

The sacred writer, in his narrative, says that the waters were "gathered into one place," and is it not so? The Atlantic, the Pacific, the Indian and other oceans, constitute in fact but one body of water, although parts of it are designated by different names. How could Moses have known this, unless he had received this information by inspiration?

V. 10, "And God called the dryness" (i.e., the dry land as opposed to the collection of waters) אֶרֶץ (*Erets*) "earth." Here again we have to lament our inability in not being able to trace the etymological reason why the *dry land* was so called, as the root of the word does not now exist in Hebrew or any of its cognate languages.

"And the gathering of the waters he called יַמִּים (*Yamim*) seas." The Hebrew word denotes *roaring or tumultuous waters*. The Hebrew term includes, however, all collections of waters—such as *lakes and rivers*, since the singular of the noun is sometimes applied to a large river, as Isaiah, xix., 5, Jer. li., 36; and the plural noun even to branches of a river, as Ezek. xxxii., 2.

V. 11, " And God said, Let the earth bring forth grass, herbs yielding seed, fruit tree yielding fruit after its kind, whose seed *is* in itself upon the earth : and it was so." The earth having now been divested of its watery cover, was not allowed to remain long an empty waste, but the same day was adorned with all the various species of plants and trees such as do now exist.

" All vegetations, complicated scheme,
Was formed from nothing—like a dream."

Moses here aptly divides the whole vegetable kingdom into *three main classes*, namely, **דֶּשֶׁה** (*Deshe*) i. e., *grass*, which the celebrated Jewish commentator, Abenbanel, understood to embrace those grasses which grow spontaneously without the care of man. The term may probably include all such plants which are propagated rather by the division of their roots than by seeds ; and hence the plants denoted by this term, it will be seen, are not like those of the other two classes represented as bearing seed. Hence, too, this term is generally employed in speaking of vegetation that clothes the field, as Psalm xxiii., 2. " He maketh me to lie down in pastures **דֶּשֶׁה** (*Deshe*) of grass." (English version, "in green pastures.") So 2 Sam., xxiii., 4, as the grass *springing* out of the earth by clear shining after the rain." The second division called **עֵשֶׂב** (*Esev*) i. e., *herbs*, embraces all kinds of seed bearing plants, whether wild or cultivated ; in fact all plants between grasses and trees, and serviceable for food both for man and beast. The third division **עֵץ** (*Ets*) i. e., *trees*, embraces all hard-wooded plants, in contradistinction to *herbage*, which have a softer texture. The noun is derived from the verb **עָצָה** (*atsah*), *to make firm*, or *to shut in* ; probably so called from the bark forming a covering to the tree. A German naturalist, Hieron. Bock or Bouc, gen-

erally called *Tragus*, who flourished in the sixteenth century, also divided plants into *three classes*. The Rev. Mr. Goodwin, in his essay (pp. 247, 248), objects to this part of the Mosaic account, on the ground "that nothing is said of herbs and trees which are not serviceable as food for man and animals." The three terms mentioned here, however, include all. Every plant or tree is of some use either to man or to animals, otherwise they would not have been created. Hence when they are appointed for food for man and beasts in verses 29-30, it means there they are appointed for general use, whether for the purpose of *food* or *medicine*, or any other purpose. What may be looked upon in one part of the world as useless or even troublesome, is viewed in another part as useful and even a blessing. Take for instance the *wild portulacca*, which with us is such a troublesome weed in our gardens, in Arabia it is extensively used by the common people as a salad, although, from its insipidness, it is called by them the "*silly weed*."

V. 14, "And God said, Let there be luminaries in the expanse of the heaven." It is, let the luminaries now shine forth in their full splendour, and continue to do so. It will be seen there is here no mention made of their being created; but like the *matter light*, in v. 3, they are merely called upon to *appear*. The Hebrew word *מארות* (*Méoroth*) i. e., *luminaries*, is quite a different word to that which is used in verse 3, which denotes the *element light*. The word here employed means *light dispensers*, in fact, lamps upon a gigantic scale, having no lights of their own, but are merely dispensers of it. "To divide between the day and between the night," it is, so that the distinction between day and night may henceforth be again distinctly marked. "And they shall be for signs." The Hebrew word *אֹתוֹת* (*Othoth*) denotes also *marks* by which anything is known. These luminaries were, there-

fore, to serve as marks or signs to form epochs of general reckoning, for indicating the different quarters of the heaven. to aid the mariner in navigation, and to guide the husbandman in his various pursuits. They were further also to serve as signs portending extraordinary events or miraculous manifestations. Thus it is said, Luke xxi., 25: "and there shall be signs in the sun, and in the moon, and in the stars. (See also Acts II., 19-20.; Psalm lxxv., 8. "And for appointed times;" the luminaries were also to mark the seasons of the year, and the various festivals and religious solemnities which were afterwards to be appointed; they were further to mark the various seasons which influence the animals and birds, &c. Hence the prophet Jeremiah, ch. viii., 7, says: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and crane and swallow observe the time of their coming." "And for days and for years," i.e., signs for marking the division of days and years.

V. 15, "And let them be for luminaries in the expanse of the heaven to give light upon the earth: and it was so." This most important office of the luminaries, is here especially alluded to, although already included in the proceeding verse, to mark the climax of the importance and utility of these luminaries.

V. 16, "And God constituted or ordained the two great luminaries; the greater luminary for the ruling of the day, and the lesser luminary for the ruling of the night: and *He appointed the stars also.*" It is the rendering of the Hebrew verb *wayyāas* (*wayyāas*) by "and he made" in the English version, instead of "and he constituted or ordained," which has chiefly led to the supposition that these luminaries were actually created on the fourth day. Now, this is not exactly a mistranslation, but rather an unfortunate selection from the various meanings which the Hebrew verb has. Had

Moses intended to convey the idea that these luminaries were created on the fourth day, he would unquestionably have employed the verb **בָּרָא** (*bara*) *i.e.* *he created*, which is used in verse 1, and again in verse 21. "And God created the great sea monsters." Although the primary meaning of the verb **עָשָׂה** (*asah*), is no doubt *to make, to work*, yet it is over and over again used also in the sense *to constitute, to ordain*, just as we often use the verb *to make* in the sense *to appoint, or to constitute*. Thus we read, "the Lord that made," (*i.e.* appointed) "Moses and Aaron," (1 Sam. xii. 6.) So Jeroboam 'made (*i.e.* appointed) priests from the lowest of the people." (1 Kings, xii. 31.) And so in many other places. The sun and moon are not in the passage before us called "the greater" and "the lesser," from an astronomical point of view, but in reference to their appearance to the inhabitants of the earth, since Moses throughout his narrative aims to describe things just as they would have appeared to any one had he been present. The fact that many stars far surpass in magnitude both the sun and moon, is, therefore, not in the least affected by the above declaration. As the designations "greater" and "lesser," unmistakably point to the sun and moon, their names are here omitted. The *sun* is, however, in Hebrew, called **שֶׁמֶשׁ** (*Shemesh*), *i.e.*, *one that ministers*, from its ministering light and heat to the earth, whilst the *moon* is called **יָרֵחַ** (*Yarëach*), *i.e.* *the pale orb*, from its paleness, and sometimes in poetry, **לְבָנָה** (*Levanah*), *i.e.* *the white one*.

"For the ruling," it is to regulate day and night by their rising and setting. "And the stars," it is God constituted the stars also to perform their various offices. It will be seen that this phrase is very abruptly introduced as if it were merely by *parenthesis*, the words *he made or constituted*, and also not being in the original. The abruptness of the ex-

pression may be accounted for, by the stars being merely regarded as companions of the moon, to replace in some measure, the absence of the light of the moon when that luminary is not visible. Under the name of כוכבים (*Cochavim*,) *i.e.* stars, the Hebrews comprehended all constellations, planets, and heavenly bodies except the sun and moon; hence the Psalmist says, "Praise ye him, sun and moon: praise him all ye stars of light." Psalm cxlviii. 3,

V. 17. "So God constituted them in the expanse of the heaven to give light upon the earth." As this verse is a mere continuation of the preceding, the ך conjunctive, is here again better rendered by *so*. The translators having rendered the verb נתן (*nathan*), by "set," in our version, it would of course lead to the supposition that the luminaries were "set" in the expanse on the fourth day. This verb has, however, also various significations, as *to give, to set, to make, to constitute, to permit, &c.* In Genesis ix., 13, our translators have made precisely a similar unfortunate choice, and have rendered, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." This rendering conveys the idea that the rain-bow never existed before, whereas it must have been seen over and over again in the clouds during the 1656 years that elapsed between the creation and the deluge. The passage should have been rendered, "I do constitute my bow in the clouds," it would then have been intelligible and strikingly beautiful. The rain-bow, although often seen before, was not until then appointed as a sign and pledge, of the promise made to Noah. The beautiful phenomenon which no doubt often enchanted its beholders, has now been made of peculiar significance—nothing less than the visible sign of a covenant between the eternal Jehovah and frail man. No wonder that almost all nations have looked with special reverence upon the rain-

bow, and have connected religious ideas with its appearance. The ancient Greeks, apparently in reference to its emblematical significance, have called it *Ἥρα* (*Iris*), which Eustathius derives from the Greek verb *ειπω*, to tell, to carry a message, and was afterwards deified and regarded as the messenger of the gods. Iris, or the Rain-bow was worshipped as a goddess, not only by the Greeks and Romans, but also by the inhabitants of Peru, in South America.

As regards the Hebrew verb *נָתַן*, (*nathan*) *i.e.* to give, to set, &c., numerous passages may be adduced where it is used in the sense to constitute, to appoint. Thus Genesis xvii. 5, "For a father of many nations I have constituted thee." (English version, "I have made thee.") Also, Exodus vii. 1, "See, I have appointed thee a god to Pharaoh." (English version), "I have made thee.") Hugh Miller, as I have already stated, seeing the impossibility of plants created on the third day, passing through a long period of darkness as they must have done according to the period theory, had to acknowledge in order to get over this difficulty, that the sun, moon, and stars may have been created long before, though it was not until the fourth day of creation, that they became visible from the earth's surface. (Test. page 134). But that the stellar system existed even before the foundation of the world—the Scriptures itself affords evidence. Among the numerous questions which God showered down upon Job in rapid succession, illustrative of His omnipotence in the formation and disposition of the works of creation, is the following one: "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? When the morning stars sang together, and all the sons of

God shouted for joy?" Job, xxxviii, 4-7. To show what stress writers were put to in order to get over this passage, which clearly proves that the stellar system was not created on the fourth day of the Mosaic account of the creation, we may instance the explanation which Dr. Kalisch gives of the phrase "morning stars." He remarks, "But the 'stars of the morning,' (בֹּכֶר בְּקָר) can, in that poetical passage only signify the young, newly-created stars; and their origin would, therefore, not date back much beyond the Biblical age of the world, or about 6000 years, which contradicts all astronomical results."*

This positive statement is made without one single proof that the word בֹּכֶר (*Boker*) morning, according to Scripture usage, may be used in the sense of *young* or *newly*; and for the best of reasons, as there is not a single instance in Scripture, or in any other Hebrew work, where it is used in that sense. If, indeed, every commentator were allowed to put such a construction upon a word as would suit his fancy, or favour a special opinion, of course the Scriptures may in this way be made to say anything, and every fancy be easily gratified, and every opinion, no matter how extravagant, accommodated. The stars, which in the above quotation are called "stars of the morning," or, as the English version has it, "morning stars," are in chapter iii., verse 9, again spoken of where they are called "stars of the morning twilight." But even supposing the Hebrew word בֹּכֶר (*Boker*) morning, would admit of such a meaning which Dr. Kalisch attaches to it, still it would require but a moment's reflection to discover the utter absurdity of the explanation which Dr. Kalisch attempts to force upon the passage. The "morning stars" must either have been created before the Mosaic ac-

* Commentary on Genesis, page 52.

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

an essential rule of sound interpretation to infer the meaning of an author from a condensed sentence, introduced incidentally, instead of deriving it from his more direct, connected, and ample statements on the same subject.* As an example of the truth of the foregoing remark we may instance the sixth commandment, "Thou shalt not kill." Now, it would surely not be sound interpretation to infer, that because this commandment is worded in the same manner as the eighth commandment, "Thou shalt not steal," therefore the murderer ought not to be more severely punished than he who steals? The sixth commandment is a condensed sentence of Genesis ix., 5, 6, by which it must be interpreted.

I hope enough has been said to show that there is nothing in the Mosaic account to warrant the supposition that the planetary system was actually created on the fourth day, but that, on the contrary, everything tends to prove that the luminaries had their existence before the Mosaic account commences.

V. 20, "And God said, Let the waters swarm with moving creatures; with living beings." The replenishing the waters and the air with their inhabitants constituted the creative work of the fourth day. The Hebrew verb שרץ (*sharats*) denotes to swarm, to multiply abundantly, and is applied to all kinds of living creatures, whether inhabiting the waters or dry land, which are remarkable for their rapid increase. It is only in a few instances used by the sacred writer in reference to the human species, where he wishes to express a great increase. Thus, for example, Genesis ix., 7, God blessing Noah and his sons. So also Exod. i., 7, where it is very appropriately used in reference to the extraordinary in-

* Pre-Adamite Earth, p. 278.

crease of the children of Israel in Egypt. The term שרץ (*Sherets*) *i.e.*, *moving creatures*, therefore, although sometimes applied to various kinds of land animals, as mice, lizards, &c., yet, according to its derivation, is especially used in reference to those living creatures which are remarkable for their fecundity, such as is pre-eminently the case with the finny tribes, and such creatures which are accustomed to move about in swarms. Hence the sacred writer adds another term נפש חיה (*Nephesh chayyah*) *i.e.*, *living creatures*, as being more comprehensive in its meaning, and including all kinds of water animals, small and large, and likewise also reptiles. The rendering in the English version, "Let the waters bring forth," rather leads to the supposition that the "waters" were made the agent in the production of their inhabitants. Such, however, it will be seen from the literal rendering, is not the case; they were called into existence by the mere fiat of God. "And God said, Let the waters swarm with moving creatures."

"And let fowl fly above the earth, upon the face of the expanse." According to the pointing in the English version and the insertion of the word "*that*," it makes it appear as if the fowl were created from the water also. The passage reads: "And God said let the waters bring forth abundantly the moving creatures that hath life, and fowl *that* may fly above the earth." This is at variance with what is said in chap. ii, 19: "And the Lord God formed from the ground every beast of the field, and every fowl of the heaven;" and as I have already hinted in my last lecture, the Rev. Mr. Goodwin points this out as a discrepancy in the Mosaic account. (See "Essays and Reviews," page 248.) On referring, however, to the original, it will be seen that the word חיה (*Chayyah*), "life," has the pause accent (*Athnach*), equal to our *colon*, and the word "*that*," is not in the original.

The apparent discrepancy accordingly at once disappears if we place a *colon* after the word "life," instead of a *comma*; and leave out the word "*that*," which is printed in italics; and render "and let fowl fly above the earth." The sacred writer here merely speaks of the creation of the fowl and the element assigned to them in which they were to move, without stating how they were created; which information is given in chap. ii, 19. The same is precisely the case with the creation of man, which in chap. i, 26, 27, is merely spoken of as having taken place without stating how he was created; a fuller account is given in chap. ii., 7.

V. 21. "So God created the great sea monsters, and every living creature that moveth, with which the waters swarm, after their kind, and every winged fowl after its kind: and God saw that *it was good*." This verse gives merely a recapitulation of what is stated in the preceding verse, just as verses 17 and 18 form a recapitulation of verses 14, 15, 16. The rendering given in the English version, "great whales," is altogether too restricted, and does not convey the true meaning of the original. The Hebrew term תנינים (*Tanninim*) literally means *long, stretched out animals*, thus all kinds of *sea monsters*. In later times, even monsters inhabiting the land are designated by it, and in some instances the desert is assigned as their place of habitation; and in the English version the word is in some places rendered by "dragon." Moses, however, evidently uses the word here in the sense of sea monsters, and mentions them particularly to show that they were included in the term שרץ (*Sherets*) "moving creature," employed in the preceding verse. I may here just remark that the sacred writers in general have frequently to labour under great difficulty in expressing certain objects owing to the paucity of specific names in the Hebrew language. In such cases they generally select such terms which

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** (*Béhemah*), 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** (*Chayétho Erets*) *i.e., beasts of the earth*, that is, such as are freely moving about upon the face of the earth, and what we

generally call *wild beasts*. I may mention here that the term **חיה** (*Chayyah*) only means a *living animal* according to its derivation, although this term no doubt is generally applied to *wild beasts* in contradistinction to **בהמה** (*Behemah*), *domestic animals*. Hence we find that term sometimes qualified as **חיה רעה** (*Chayyah räah*), "an evil beast," Genesis xxxvii. 33 ; or **חיה קנה** (*Chayyath Kaneh*) "a beast of the reeds," *i.e.*, such as lurks in the reeds, as the crocodile—Psalm lxxviii. 31. But the Hebrew term does not actually imply any voracity in the nature of these animals, and it is therefore very probable that at the time of their creation, and before the fall of man, although these animals no doubt were endowed with different natures, some being more or less adapted to be brought under the control of man, still, I say, there is nothing in the signification of the Hebrew word which would imply that they were at that time as fierce and ravenous as they are at present. Indeed, the fact that even the most ravenous of the wild beasts may be tamed, at least to a certain extent, if not entirely, strongly argues in favour of their not having possessed that fierceness from the beginning.

Hence, Isaiah, in his vivid prophetic declaration, ch. ix., 6-9, speaking of the happy time that shall be ushered in when sin shall have ceased again from man, paints that happy time as one of universal peace and amity between beasts and beasts, and beasts and man, implying as it were, that the same amity shall again reign as existed before sin entered the world.

We come now to the crowning act of the creation, namely the creation of man. And here, I may remark, that although it may be convenient for naturalists to class man with the animal kingdom, it is plain the sacred writer has not done so. Man, as far as the structure of his body is concerned,

in many respects, no doubt, bears a strong resemblance to the animal; yet, on the other hand, he possesses so many distinct characteristics which, I think, fairly entitle him to a higher position. Even heathen writers have not overlooked this important fact. "Many things are mighty, but nothing is mightier than man," says the great Greek tragic poet, Sophocles. And Ovid, one of the finest poets of the Augustan age, beautifully and graphically describes the superiority of man in the following manner:—

"A creature of a more exalted kind
Was wanting yet, and then was man designed:
Conscious of thought, of more capacious breast,
For empire form'd, and fit to rule the rest:
* * * * *

Thus, while the whole creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft; and with erected eyes,
Beholds his own hereditary skies." *

I must confess, it makes me almost shudder—I do not know whether my hearers are impressed with similar sensitive feelings—to be told by some modern naturalists that there exists so close a relation between us and the horrid-looking oran-outang. It is a comfort, however, that if such a relationship should exist—which I very much doubt --that it is now so far removed to make it scarcely traceable. On this subject I may, however, have something more to say on a future occasion.

The sacred writer introduces the creation of man by representing God as taking counsel with Himself, v. 26. "And God said, Let us make man in our image, in our likeness," language which at once implies a superiority of man, and forms a line of separation between him and other created creatures which will last to eternity. Man is not called into

* Dryden's Ovid, Met. i., 76, 77, 81-86.

existence by a mere fiat of God, as was the case with the previous acts of creation, "let there be light," "let the waters swarm," &c. ; but his creation is distinguished as being by the immediate act of God himself, as is distinctly stated in ch. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life : and man became a living soul." It is by this act of God's breathing in the nostrils of Adam the "breath of life," that man became the image and likeness of God. It is for this reason also, that the crime of murder was by divine commandment to be punished by death ; "Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God made he man." (Gen. ix., 2.) Hence, he that taketh man's life effaces by that act the image of God. It is for this reason also that the Psalmist says : "For thou hast made him" (*i. e.*, man) "a little lower than the angels." (Psalm. viii., 6. Eng. ver., v. 5.) Ziegler, an eminent German writer, has also very pertinently remarked on this passage : "The breath of God became the soul of man ; the soul of man, therefore, is nothing but the breath of God. The rest of the world exists through the word of God ; man through his peculiar breath. His breath is the seal and pledge of our relation to God." Hence, Solomon also said that "the spirit shall return unto God who gave it." (Eccl. xii., 7.)

I have now, gentlemen, laid the subject of the Mosaic record of the creation before you to the best of my abilities, and should I, according to the opinion of some of you, not have entirely succeeded in clearing up all the difficulties which beset this profound subject, let it be ascribed to my inability to do so, and not to the sacred narrative as containing anything adverse to the teaching of the natural sciences. In treating on this subject, I can safely say that I have not taken a one-sided view, but have, on the contrary, carefully weighed

all the objections which have been urged against the Mosaic account.

Should I have been successful, even in the least degree, to contribute in rendering the narrative more clear, I shall deem myself amply rewarded for the labour I have bestowed upon these lectures.

FINIS.

TO THE READER.

Should these lectures meet with a favourable reception by the public, the author intends to continue the subject, and take up other controverted and interesting Biblical subjects. Each pamphlet will, however, be complete in itself.

J. M. H.

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ects.

