

will lead us to several more agreements between his statements and the results of the modern geology, than are indicated by our common English translation. This will lead us into a critical examination of several of these terms. We do not mean to hinge much of these criticisms on grammatical niceties, but to rest them chiefly on an examination of other passages of Hebrew Scriptures, where the terms are also employed, and where the context throws such light on them, as puts an end to all doubt about their true import. This is a process of criticism which is universally allowed to be quite satisfactory, where we have sources for employing it, as happens to be the case in the present instance.

To make our criticisms intelligible, without the labor of turning to the passages quoted, we shall quote the common English translation to such an extent as may be necessary.

The term, the meaning of which we shall first investigate, is "*day*" (in the Hebrew, *yom*.) The interpretation of this, in the sense "*epoch*" or "*period*," has been a subject of animadversion, of an unnecessary severity in some cases. A careful examination of the first chapter of Genesis itself, leads unavoidably to the conclusion, that our natural day of one revolution of the sun cannot be meant by it, for we find that no fewer than three of the six days had passed before the measure of our present day was established. It was only on the fourth day, or epoch of the creation, "that God made two great lights to divide the day from the night, and to be for signs, and for seasons, and for days and for years." The very first time that the term occurs in the Hebrew text, after the history of the six days' work, and of the rest of the seventh, as if to furnish us with definite information regarding its true import, we find it employed in a similar manner to that in which we must understand it here; for, in Gen. ii. 4, we have, "These are the generations of the heavens and the earth, *in the day* (*beyom*) that the Lord God made the earth and heavens." The use of the term in this indefinite sense is so common in the Hebrew writings, that it would be a great labor to quote all the passages in which it is found; and we shall satisfy ourselves by at present referring to Job xviii. 20, where it is put for the whole period of a man's life, "They that come after him shall be astonished at *his day*" (*yomu*); and Isaiah xxx. 8, where it is put for all future time, "Now go note it in a book, that it may be for the latter *day* (*leyom*), for ever and ever." It is quite obvious, from these examples, that the Hebrews used the term (*yom*) to express long periods of time. The very conditions of the history in this chapter, prove that it must be here so understood.