

of whatever flow of time, or series of things, the subject spoken of requires. One of the primary doctrines of the New Testament is, "In the beginning was the WORD;" showing that the Word was already in existence, at the point of time spoken of, did not then begin to be, and consequently must have existed in all prior time. But here the expression specifies an *action as taking place at this point* of time; an act of the Infinite Being. But WHEN that *beginning* was, when that act was put forth, it was not the design of revelation to inform us. Carry it back as far as we may, there is ETERNITY beyond it: and, compared with that eternity, all finite duration sinks into a moment.

In the same manner we understand the recapitulation in chap. ii. 1—3; the commencement of the briefer narrative, in chap. ii. 4; and the reason of the Sabbath given in the fourth commandment, Exodus xx. 11. All that the Israelites could understand by "the heavens and the earth," all that they knew and all that it concerned them to know, was "made," (adjusted, arranged, appropriated to new purposes, for so the word often signifies,) "in six days." There is just as much reason to interpret that commandment, as representing the Deity to "faint and be weary," in direct contradiction to other parts of the Bible,* as to maintain that it teaches the proper creation of the universe to have taken place immediately before the institution of the Sabbath.

Here I trust that, without assumption or captiousness, I may express regret that Dr. Buckland, in his *Bridge-water Treatise*, instead of relying on his own sound and clear judgment, obtained a note from one of his learned fellow Professors, which appears very obscure and quite

* "Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary?" Is. xl. 28.