

V. 31. *And God saw everything that he had made, and, behold, it was very good.* At the close of previous stages of creation, God pronounced His work "good." Now, on surveying the work as finished, with man as the crown of it all, He pronounced it "very good," a strong and emphatic expression of satisfaction that it met His ideal and was perfect in every part. This shows that man had neither defect nor flaw when he left the Creator's hand. (Eccl. 7: 29; 1 Tim. 4: 4.)

III. The Day of Rest, ch. 2: 1-3.

Ch. 2: 1. *Thus the heavens and the earth were finished.* With the creation of man, the creative work of God was finished. *And all the host of them; in their orderly array, like a well-marshalled army.* In the finished world there was perfect order. Everything was in proper balance, with full equipment, and right adjustment of part to part. Chaos (emptiness) has become cosmos (order), the

shapeless mass an ordered world.

V. 2. *On the seventh day God ended his work.* It was finished when the seventh day came, so that He had then done with it, and made no further addition to it. *And he rested on the seventh day.* Not that He felt fatigue (Isa. 40: 28), but He simply ceased from the special form of activity. Unlike preceding days, no mention is made of the close of this rest day; so it continues with us and will continue.

V. 3. *And God blessed the seventh day.* He declared it to be the special object of divine favor as a source of blessing to His creatures. *And hallowed it* (Rev. Ver.); set it apart as holy, to be devoted to sacred purposes. Hence the command, Ex. 20: 8-11, is founded on God's own example, and the authority for the Sabbath has this early and august sanction, besides being written by the finger of the Almighty Himself on tables of stone.

APPLICATION

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"The way in which a man thinks of God and the world, and their relation to one another, is decisive for the whole tendency of his thought."

In the beginning God created the heaven and the earth, v. 1. A most significant sentence, that has given form to the first article of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," and not only a speculation but decisive for action.

As to its *practical* bearing, consider what the effect would be had there been more than one creator! If part of the world were made by our Heavenly Father, while another part was the product of another creator, confusion would be introduced into the world. It would be as if two rulers governed one land and gave opposing orders. We could not then be sure that all things would work together for good to them that love God; for there might be certain departments over which God had no control. But since God made all things and is responsible for the whole world, He can bring all things into their right place; nor need we dread the entrance of any hostile force superior to God. We can survey the upheavals of the world

with peace of heart, for God made it.

Its *scientific* value. That God is the one great Creator of all things is one of the fundamental facts of science. Man can study the earth and sky, can tell the story of rock and ocean and stars, because the world is the creation of one great mind. The earth is God's book, and its pages are legible because of Him who put His thought into all things at the dawn of the world. The world did not come by chance, neither was it self-made; but God made it, and we may therefore expect that part will work in harmony with part. The sun will rise and set in its order, the seasons come and go, the laws of nature all continue, because One Being is the author of the unity; and while modern science has made the great discovery that all is law, the Bible long ago revealed the same truth under another form, when it said, "In the beginning God created the heaven and the earth." "By him, and through him, and to him are all things." (Rom. 11: 36.)

God saw that it was good, vs. 4, 10, 12. A