

3: 10; Eph. 4: 24; Jas. 3: 9. Other creatures were produced each "after its kind" or typical form.—man's essential prototype is God, not the man-like apes. This spiritual "image and likeness" makes man a creature infinitely above a mere animal, (1 Cor. 11: 7). Hence the guilt of murder, (Gen. 9: 6) and the folly of idolatry, (Acts 17: 26; 28, 29). Let them have dominion—Man was set over the inferior creatures, but is answerable to his Maker and theirs for his treatment of them, (Ps. 8: 6-8; Jas. 3: 7). Male and Female—i. e. one man and one woman, (Gen. 5: 2; Mal. 2: 15; Matt. 19: 4, 5; Mark 10: 6).

II. MAN'S EMPIRE. 28. We have here the institution of the family with its tender and sacred relationships, (Gen. 9: 1, 7; Lev. 26: 9; Ps. 127: 3; 128: 3, 4; 1 Tim. 4: 1-3), and man's warrant for making the powers and resources of nature minister to his advancement. 29-30. It does not follow from these verses that there were no birds or beasts of prey, (see ch. 3: 21). Fossil remains of creatures that lived ages before Adam show marks of disease and violent death. Many animals, also, are so constituted that they could not live without animal food. But, directly or indirectly, the whole animal kingdom is supported by herbage. Many nations had the tradition that in the primitive world, animals did not prey upon one another, and this purely poetic view is used in Isa. 11: 6-9; 35: 9; 65: 25; to set forth the blessedness of Messiah's kingdom. 31. Very good—Six times a part of creation has been declared "good," now of the whole completed work it is said that it is "exceedingly good"—there is absolutely no evil present. "A burst of admiration and benediction called out by the Creator's surveying his works." (Lewis). See Ps. 104: 24; 1 Tim. 4: 4; Isa. 45: 18; Deut. 32: 4. Evening and morning—This was the Hebrew method of reckoning the day, namely from sunset to sunset. Out of the night of chaos the first day dawned, and a similar time of temporary confusion and darkness precedes a new stage in the progress of creation and forms a part of it.

III. MAN'S SABBATH. 1. A general summing up of the creative work. "No permanent change has since been made in the course of the world, no new species of animal been formed, no law of nature repealed or added to." (Jamieson). Neh. 9: 6. 2. Day—This cannot mean a day of twenty-four hours because (1) the sun, by which the day is measured, did not appear until the fourth day, (2) in the fourth verse the term is used to cover all six days, and (3) this indefinite meaning of the word is common in scripture and ordinary language. Compare Ps. 90: 4; 2 Pet. 3: 8. The creation day is an indefinite "period, commencing in darkness and ending in light; a bounded period, measured by chaos on the one hand and the birth of a higher organization on the other." "It was 'a day of eternity' (Mic. 6: 2 marg.), that is belonging to the ante-time-measured period." (Lewis). Ended his work—by a solemn consecration of the seventh day as a memorial of its completion. This was the last act in the series constituting the creation of the world. Many maintain that as there is no "evening and morning" bounding off the day of rest, it may embrace all subsequent time to the end of the world. In this period God works mercifully in providence for man's salvation. His doing so is referred to by Christ as justifying his good deeds on the Sabbath day, (John 5: 17). He is "lord of the Sabbath"—his whole earthly employment was God's Sabbath work, (Matt. 12: 8; Mark 2: 28). With this verse compare Ex. 20: 11; 31: 17; Deut. 5: 14; Heb. 4: 4. 3. Blessed—Made it a source of blessing to man and beast. (Deut. 5: 14, 15), "an inexhaustible fountain of re-creation." (Delitzsch). Sanctified—Set it apart for himself, and hence made it "holy." (Ex. 16: 22-30; 20: 8-11; Neh. 9: 14; Isa. 58: 2; 58: 13). Rested—Ex. 31: 13-17; Isa. 40: 28. He simply ceased from working as Creator. He has continued to work as merciful preserver and governor, an activity not inconsistent with the Sabbath rest. See John 5: 17; and compare Heb. 3: 18; 4: 11. Created and made—called into being, fashioned into shape, and set in orderly array. The next distinct mention of the Sabbath is in Ex. 16: 5, 22-30, but there are several references to a division of time into weeks during the age of the patriarchs. See Gen. 8: 10, 12; 29: 27; Ex. 12.

SUMMARY AND REVIEW.

(The following merely suggests a line of thought which the teacher may follow in summing up. Write down the principal words on your "pad," or slate, as you come to them in your review. Intersperse questions freely to recall the explanations and stimulate thought. Finally rivet the key words on the scholar's memory by running over the completed outline two or three times).

By the title of our lesson, The First Adam we are reminded of the "Second Adam" and a hint is given that we should lead up to Him in our teaching. We have first the