

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 preceded 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permanent change has since been made in the course of the world, no new species of animal been formed, no law of nature repealed or added to."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. 5: 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. 56: 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.

- 1.—What was done on each of the six days? (6)
- 2.—From what was man's body made? How did he receive life? In what did he resemble his maker? (6)
- 3.—What authority was given to man? (3)
- 4.—What food was assigned to him? (3)
- 5.—What did God think of the finished creation? (2)
- 6.—What did God do on the seventh day, and what does his example teach us to do? (6)

Name _____

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot
come because _____ I have read the
"Daily Portions" and answered the questions as well as I could. I have committed
to memory _____ verses in addition to the Golden Text, and _____ Questions in the Cate-
chism and have recited them to _____ I was at church
_____ this my _____ of _____