

1:17; Acts 17:28.) (e) "For His own holy and loving ends" God was pleased to effect creation by the Son, the Eternal Word. (John. 1:3; Eph. 3:9; Col. 1:13-17.)

2. *The creation of man.* (a) This is introduced by a special expression. "God said, Let us make man." This implies counsel, agreement, a plurality of persons, and the idea that creative energy was exercised in wisdom and love. We can understand this language when we know that there are three persons in the Godhead. For similar plural forms see ch. 3:22; 11:17; Isa. 6:8. (b) Man was created (Heb. *bara*, not *nasa*, to make) in the image and likeness of God, which consisted in: *First*, his having a spiritual factor in his constitution. There is life in plants, and a higher conscious life in animals, and, still higher, there is a spirit in man, and in this respect he resembles God, who is a spirit. (John 4:24; Gen. 2:2; Job 27:3.) It was His spirit or mind that was produced by a distinct *creative* act (v. 27) and his body was *made*, i.e., fashioned or formed from existing elements, 2:7. *Secondly*, dominion over the creatures, v. 26. In this respect he reflects in some degree the supreme and universal sovereignty of God. *Thirdly*, knowledge, righteousness and true holiness, which characterize "the new man," in whom the image of God which was destroyed by sin is restored by grace, Col. 3:10; Eph. 4:24.

3. *God's command, benediction and gifts to man.* (a) To propagate the race. "Be fruitful," etc., v. 28; Ps. 127:3. (b) Activity is enjoined on man in making the resources of the material globe conducive to his own well-being. Indolence and contempt of labor are sinful and criminal. Hence Paul's stern rule, 2 Thess. 3:10. (c) Sovereignty over the lower creatures of all sorts. That this dominion was perverted by sin and made oppressive to the creatures is clear from Rom. 8:19-22. (d) The benediction includes ample provision for man's physical wants. "I have given you every herb" &c., v. 29.

4. *The appointment of the Sabbath after the completion of creative work.* The work was

finished in six days, Exod. 20:11. "He blessed the seventh day and sanctified it," i.e., He set it apart as a day of rest and worship. The true manner of observing it is to be learned from the teaching of Christ and His apostles.

### For Teachers of the Boys and Girls

By the Editor

An intelligent class will have many questions to ask, for it is a marvellous story, the story of the creation of the heaven and the earth and man. The teacher, therefore, should have his own lines carefully mapped out and his questions marshalled in his mind like the various divisions of well-handled troops—that is tactics. How would this do as a working plan?—

### GENESIS

#### A STORY OF BEGINNINGS

**WHEN?** Who can tell? The Bible answer is, "in the beginning." How many myriads of years past no one knows. However long a period the astronomers and geologists may claim as necessary for the earth to have reached its present condition, the Bible gives room for it—and to spare. The date of God's first creative act is known only to God.

**WHO?** Now we are on solid ground. Astronomers, geologists, biologists, botanists, all find traces of a Maker's hand. Who that Maker is, is nowhere written save in this book, and in men's hearts. The Bible speaks explicitly and promptly. The third word (in the Hebrew) of the first verse of the first chapter of the first book is "God." It was He who created. (Distinguish between making and creating, forming things of something and of nothing. God alone can create.) Addison's famous hymn, "The spacious firmament on high" (No. 13, Book of Praise), might be repeated here.

**WHAT?** "The heaven and the earth," declares v. 1; the heaven so vast that the light from some stars is only now reaching this world. A powerful telescope presents the heavens packed with stars. The earth, too, and all that it contains, so vast and wonderful, God made. The work of each of the six