

HOME STUDY LEAFLET

LESSON 1.

JANUARY, 7th, 1894.

1st QUARTER.

The First Adam. Gen. 1: 26-31; 2: 1-3.

GOLDEN TEXT: "So God created man in his own image." Gen. 1: 27.

COMMIT TO MEMORY—verses 26-28.

PROVE THAT—Man was created truly noble. Ps. 8: 5.

SHORTER CATECHISM—Quest. 82. Is any man able perfectly to keep the commandments of God?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 1: 26-2; 3	Gen. 1: 1-13	Gen. 1: 14-25	Gen. 2: 7-17	Ps. 8	Acts 17: 22-29.	Ps. 100

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—Our lesson begins another course through the whole Bible. How many of us will live to complete the six years occupied with it? Make a resolution, and ask God to help you to keep it, that as long as you live you will study the lesson and be in your place in the Sabbath School if you are able to get there.

Read over the story of Creation and note what was done on each day. (1) Light. (2) Atmosphere. (3) Dry land and vegetation. (4) Sunlight. (5) Fish and fowl. (6) Mammals and man.

I. LESSON PLAN. I. Man's Origin. vs. 26, 27. II. Man's Empire. vs. 28-31. III. Man's Sabbath. vs. 1-3.

I. MAN'S ORIGIN. 26. A solemn pause marks off the creation of man from that of the inferior animals. Let us make—To whom is God speaking? Three answers are given—(1) To Himself. It is the "plural of majesty," such as is used in royal proclamations (Isa. 6: 8). (2) To the other persons of the Trinity. (3) To the angelic host, as interested and sympathetic witnesses (Job 38: 7). 27. In our image—This cannot refer to physical form, for God is a Spirit (Luke 24: 39; John 4: 24), but doubtless the form was made to be not unbecoming such a being. See Ecc. 7: 29; Col. 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, 29, 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, 6; 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 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 _____