

A Talk To The Children

Children, when you look around you and see the beautiful fields, the green trees and the pretty birds, and the nice flowers, do you ever stop to ask the

Question:—Who created all these things? and if you do can you tell the name of that being who created this big world we live in, and made all these things so beautiful?

Answer:—God.

Q.—Can you tell me the book you learn this in?

A.—The Bible.

Q.—Now can you tell me what the word Bible means?

A.—The word Bible means book; so the phrase, “Holy Bible,” you so often see, means the Holy Book.

Q.—Can you tell me just how the very first verse in the Holy Book reads?

A.—“In the beginning God created the heavens and the earth.” So you see from this verse you learn that the great being called God created, produced, or caused this great world we live in to exist.

Q.—Was it in the beginning the nice world you now see?

A.—It was not, for in the very next verse God tells us that it was at that time “without form and void,” and that darkness was then upon the earth.

Q.—Do you know the meaning of the words “without form and void”?

A.—The word form in the Bible has several meanings. It means shape, order, beauty, splendor, dignity, etc. “Without form” means without definite shape and also without order, beauty, splendor or

dignity. You know it is written of the blessed Savior that He took on Him the form (or order) of a servant; Phil. 2: 7; also to the Jews that rejected Him that He had no form (or beauty) that they should desire Him. Isa. 53. The word "void" means empty. So you see it was not the bright beautiful world it is now. It was very dark and gloomy, so God said, Let there be light and there was light.

Q.—Can you repeat the verse that tells what He called the light and the darkness?

A.—and God called the light day and the darkness He called night (verse 5), just as we do now, and as all little children do. When it is light we say it is day, and when it is dark we say it is night. So you see even little children can understand God's book. But you must remember, and learn too, from this first chapter, which is the very first lesson God has given us, that the word day also means a period of twenty-four hours. And when it has this meaning it also means the darkness as well as the light.

Q.—With this meaning of the word day fixed in your mind can you tell me what God called the first evening and the first morning?

A.—"And the evening and the morning were the first day." You see the evening is mentioned first because the darkness was before the light, or the morning, so the evening and the morning put together make just one twenty-four hour day, the dark part of which is called evening and the light part morning. Now you must remember and not forget that the Bible day period begins in the evening with the setting of the sun.

Q.—How do you prove this definition of the word day to be a Bible one?

A.—The expression, “The evening and the morning were the first day, the evening and morning were the second day, the evening and the morning were the third day,” etc., as found in this chapter and also the manner of keeping the Sabbath day from “even to even,” Lev. 23: 32, proves this definition to be a correct one.

Q.—Does the Bible anywhere begin and close the day at midnight as some people do now?

A.—No, never. The Romans, who were a very wicked and bad people, were the first to begin and end the day with the middle of the night, so you see those persons who count a day from midnight to midnight follow Roman time instead of Bible time. You should early learn the difference between the Roman day and the Bible day. We will tell you more about those people who changed the day from evening to midnight further on.

Q.—When God commenced to fit this earth up, to give it form, to fill it with living beings, such as we now see, and to cover it with green grass, and beautiful flowers, that it might be the bright, beautiful world it now is, can you tell me what He first willed?

A.—“He said, Let there be light and there was light.” You see God willed that light should, in process of time, appear upon the earth. It is said that He saw that the light was good, that is, it was good for the purpose He had designed it.

Q.—Can you repeat the 7th verse and tell me what God did on the second day?

A.—He made the firmament.

Q.—Do you know what the firmament means?

A.—It means the open space above our heads which we call sky, or heaven, the region above us, called the region of the air, in which the sun, moon,

and stars, are seen, and in which the clouds float.

Q.—Can you repeat the 8th verse and tell me what God named the “firmament”?

A.—He named it “heaven.” You see this name agrees with what you have already learned about the firmament meaning the great expanse, open space, or blue sky above us. You should remember this is the second place the word heaven is found in the Bible, and in this place it means the region of the atmosphere above us. So you see that heaven does not always mean the place where God resides. Now if you will just remember this it will save you much needless confusion. By reading the 20thth verse you will learn that the fowls fly in the firmament of heaven, when God first willed that light should appear upon the earth. The earth was full of gloom, dark clouds hung down over it, which made it very dark, something like it is now at times when it is very cloudy and foggy, only then it was so dark that not anything could be seen upon the earth; so on the second day He caused the clouds to rise high as you see them. And the air He made to be around and about us as it now is, naming the region of air above us the firmament. The dark, heavy clouds of vapor being removed far above the earth, an open space was left, called the “firmament of heaven,” in which the fowls could fly.

Q.—Can you tell what was the next thing God did?

A.—“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.” Verse 9.

Q.—What did God call the dry land and water?

A.—The dry land He called earth, and the collection of waters He called seas. Now if you Sabbath

School pupils could go over the earth you would find dry land and large deep ponds of water called seas.

The plan and work of the divine creative mind is exhibited in preparing this earth for the support of vegetable and animal life.

Q.—Can you repeat the 11th verse and tell what God caused to grow out of the earth?

A.—“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so.” The grass and herb had seed just as we see them now. You eat an apple and in the middle of it you will find seeds, which if you plant will grow. So God made the dry land and caused the grass and nice fruit trees to grow out of it.

Q.—Will you study six verses in this chapter beginning with the 24th verse until you can tell what God did on the fourth day? Now, having turned to your Bible and read and re-read those verses carefully, you have doubtless learned that the sun, which you see rise in the east and set in the west, and which you know warms and lights up our world, was made on that day, to shed his light down upon the earth and to rule the day. The moon, which borrows her light from the sun, was on the fourth day made to convey the light to the earth and to rule the night. And the stars you see over your heads in the night were on the fourth day made to let their light shine out of the firmament of heaven upon the earth. You now begin to see how the Creator, by His great power and infinite wisdom, made this world to be the bright, beautiful world it is. You now see the earth is all fitted up, every-

thing is done that should be done to make it a nice place for the home of living beings.

Q.—Will you please read six more verses of this chapter, beginning with the 20th verse and closing with the 25th verse, and tell what living beings God brought into being on the fifth day? Having read these verses you now see that on this day God made all the animals and birds that you see, and are of use to man. The earth you see was no longer dark and gloomy and empty, as in the commencement of the six days work. The sun, moon, and stars, ordained on the fourth day as light bearers, had chased the darkness all away, and the earth was now a bright and lovely place, teeming with life; animals were quietly feeding along the running brooks, the birds of the air were sweetly singing amid its beautiful groves.

The hills, mountains, and valleys, were covered with a thousand different kinds of flowers, which filled the air with their fragrance. The fir trees, the myrtle trees, and many other kinds of trees, waved their lofty branches in the air. Here you should pause and think over all these things, and learn that they were made to beautify the face of the earth which was designed by the great Creator to be the home of man.

Q.—Will you please turn to your Bible again and read very carefully the last six verses of this chapter, so that you will be able to give a history of the six days' work? You see by studying these verses you learn (1) that man was called into being on the sixth day; (2) that he was made in the image of God; (3) that the Creator gave him dominion over all the animals; he was in fact crowned king of the new-born world. (4) God blessed him with an

abundance of everything that heart could wish; (5) that the creation and foundation of all things is complete, and by the Creator pronounced "very good."

Q.—Do you know what this word "image" means?

A.—Image means a representation of any person or thing. You know you see the images, or you call them pictures, of George Washington, Abraham Lincoln, and other persons, painted on cloth or paper in your school books and hanging on the walls of our homes and public buildings. Now this is the meaning of the word image. Man was made in the image—representation or image of God. This definition will appear real plain if you just take a little time; enough to read just seven verses of the 22nd chapter of Matthew, beginning with the 15th verse. You see from these verses that the picture or representation of Caesar made on a Roman coin our Savior calls Caesar's image. We often say of a child that it is the very image of its father or mother. Seth, the son of Adam, was in the image of his father. Gen. 5: 3. Christ was in the form of God. Phil. 2: 6. He was the express image of His Father's person. Heb. 1: 2. You learn from these scriptures that God has a form, and that He is a personal being. So man being made in the image of God simply means that he was made in the form or image of His personality.

Now, little children, you have learned that God was six days in making this world in which we live; the bright sun, moon and stars, the grass fruit trees and flowers, cattle and birds, and last of all, man was made, and God said they were very good. The world was so bright, and everything so happy, that it is said elsewhere in the holy book that "the

sons of God," meaning the holy angels, "shouted for joy."

Q.—As you are now through with the events of the first six days of the first week of time, can you, by reading the first three verses of the second chapter of Genesis, tell what God did on the seventh day, which was then, as it is now, the last day of the week?

A.—"God rested on the seventh day from all His work which He had made."

Q.—Do you know the meaning of this little word "ended," as used in the 2nd verse?

A.—It means to stop, to cease, to rest from doing thus and so. The idea is, God stopped, or ceased from working on that day. The definition of this word "ended," is in the verse itself: "And He rested from all His work which He had made."

Q.—What do you learn by reading these three verses carefully?

A.—(1) God rested on the seventh day; (2) God blessed the seventh day; (3) God sanctified the seventh day.

Q.—Why did God bless and sanctify the seventh day?

A.—The reason is given in the 3rd verse in these words: "Because that in it He had rested from all His works which He created and made."

Q.—How can a day be blessed?

A.—A day can only be blessed by making it a blessing to mankind.

Q.—Can you point out a text in the Bible that promises to bless those who keep the seventh day as the Sabbath of God?

A.—"Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the

Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56: 2. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. So you see, my young friends to despise this God-given day is to despise one of the blessings of Jehovah. Little boys and girls should remember this and be careful to keep God's day as He has told them to keep it. You see it is said that God sanctified the seventh day.

Q.—Do you understand what this word sanctify means?

A.—Webster defines the word sanctify to mean the "act of consecrating, setting apart for sacred purposes." The word "sanctified" he defines to mean "made holy, consecrated, set apart for sacred services." So you see that in the very beginning as measured by day periods, God set apart the seventh day to a religious and holy use. And to use this day for any other purpose, except works of mercy, is to disobey the plain command of God, which says, "Remember the Sabbath day to keep it holy." Ex. 20: 8.

Q.—What do the words rest, bless, and sanctify relate to?

A.—They relate directly to the day, so you see these scriptures handle the day, and this fact gives a character to the day which no other day has in the Bible. The seventh day is the day on which God rested, so it is His rest day. The seventh day is the day He blessed and sanctified, so you see it is the blessed and sanctified day of the Bible.

Q.—Can you quote any more scriptures which directly point out this day?

A.—"The seventh day is the Sabbath of the Lord

thy God." Ex. 20: 10. Now by reading this chapter you will see from the context we are to remember the Sabbath and keep it holy, are not to work on the seventh day; and the reason given why we should not work on it is that it is God's day, His rest day. He rested the seventh day, He blessed the Sabbath day and hallowed it. Ex. 20: 11. "On my holy day." Isa. 58: 13. Here you notice that God calls the Sabbath, which is the seventh day, His holy day. You now see clearly that the great fact taught by the Scriptures is, that the day is sacred and should be kept as God's holy day. You see, children, that those holy men of God are talking about the day; they tell us that God rested on it, that He blessed and sanctified it; that we should remember it, that we should keep it holy. They also tell us why He blessed and sanctified it, and why we should remember it and keep it holy. They also tell us in plain words that it is His Sabbath, His holy day. No other day is treated thus in the Bible.

Q.—But do not some people call the first day of the week the Christian Sabbath or Lord's day?

A.—Yes. some people do so teach and practice, but there is not one text in the whole Scripture that represents the first day of the week as being a Sabbath, sacred or holy day of any kind.

Q.—Do they not claim that our Savior changed the Sabbath from the seventh to the first day of the week?

A.—Yes, but there is not a text in the Bible that says our Savior, or any of His apostles, ever

changed the Sabbath of God the Father from the seventh to the first day of the week.

Q.—But is it not claimed that our Savior rose from the dead on the first day of the week, and that therefore we should keep the day sacred to the memory of His resurrection?

A.—This claim is set up by many, but it must in candor be admitted that there is not a text in the entire Bible that says our Savior was resurrected on the first day of the week.

Q.—But do they not quote scripture to prove that Christ was raised up from the dead on the first day of the week?

A.—They do. These scriptures are found in Luke 24, John 20, and Mark 16. Now little children, will you please turn down to these chapters and read them for yourselves, and note this fact: It was early in the morning, and the sepulcher is empty every time they visit it, Jesus is reported as already risen. So you see these chapters do not tell us just when He was resurrected from the dead, only that He was raised from the dead sometime previous to the visits mentioned. just how long before these scriptures do not inform us.

Q.—Is there any text of scripture in the New Testament showing us that He did not rise from the dead on the first day of the week?

A.—There is just such a text. The passage is found in Matt. 28: 1, and reads, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

Q.—Who came to see the sepulcher?

A.—The Marys.

Q.—On what day did they come?

A.—On the Sabbath day.

Q.—Was it in the morning, noon, or evening of the day?

A.—It was in the end, or as the Bible Union gives it, "late in the Sabbath," that is, on the Sabbath evening, when the visit to see the sepulcher was made.

Q.—What did the angel say to the women?

A.—"He is not here, for He is risen, as He said; come see the place where the Lord lay." V. 6. You now see that our Savior did not rise from the dead on the first day of the week, as many suppose.

Q.—But is it not claimed that our Savior and His disciples met on the first day of the week (John 20: 19; Acts 20: 7), and therefore it is sacred time, the Sabbath, or Lord's day?

A.—The records show that these were evening meetings, and prove nothing concerning the nature of the day. According to their own arguments the evening of the day is all that should be observed as sacred or holy time, for they tell us that in keeping the first day of the week they follow the example of Christ and His disciples.

Q.—Is it anywhere stated in the New Testament that Christ, or any one else, kept the first day of the week?

A.—Such a statement is not found in the New Testament Scriptures.

Q.—Is it anywhere stated in the New Testament that any one ever kept the Sabbath?

A.—"And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke 23: 56. ,

Q.—Are the words “rest,” “blessed,” and “sanctified,” anywhere used in reference to the first day of the week?

A.—They are not. So you see the first day is not a rest day, is not the blessed and sanctified day of the Bible; it is not singled out and made a subject of in the Scriptures as the seventh day is.

GENESIS SECOND CHAPTER

“Thus the heavens and the earth were finished, and all the host of them.”

Question:—What are we to understand by the word “hosts” as used in the text?

Answer:—The word hosts is a figure derived from the marshalling of an army, and signifies splendor and order. This figure of speech frequently occurs in the Scriptures of divine truth, and is applied to the heavenly bodies.

Q.—Will you give a few examples from the Bible where it is found having this application?

A.—“By the word of the Lord were the heavens made and all the hosts of them by the breath of His mouth.” Psa. 33: 6. “Lift up your eyes on high and behold who hath created these things that bringeth out their hosts by number; He calleth them all by names, by the greatness of His might, for that he is strong in power; not one faileth.” Isa. 40: 26. “He telleth the number of the stars, He calleth them all by their names.” Psa. 147: 4. As we gaze upon the wondrous sky stretched out far above our head we are struck with astonishment at the unity, order, and splendor of the heavenly bodies, which number and orderly arrangement are expressed by the word hosts. “And on the seventh day

God ended His work which He had made and He rested on the seventh day from all His works which He had made."

Q.—In what sense are we to understand that the Creator rested from His work? Was it in the sense of seeking repose from fatigue?

A.—It was not, for it is written of him that "he fainteth not, neither is weary." Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? There is no searching of His understanding. Isa. 40: 28. He rested in a sense of ceasing from activity in a particular mode of operation. "He rested from all His works." Ceasing from doing thus and so constitutes the nature of the rest spoken of in the verse.

Q.—If God did not rest because He was weary what was His object in resting on the seventh day?

A.—His object was to designate a sacred day to be observed by man from the very beginning of the history of the world to its close. His resting and blessing and sanctifying the seventh day made it His sacred or holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13.

Q.—As Jehovah Himself has given us an example by observing the first seventh day of the first week of time as a rest day, what is our duty in reference to the seventh day?

A.—As the Father above suspended His labors on this day, and devoted it in a special manner to

Himself, making His own holy day, so we should suspend the common business occupations of this life, and dedicate the day to the special service and worship of the Almighty God. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Ex. 20: 9, 10, 11.

Q.—Can you tell in what spirit and manner we are to observe the Sabbath?

A.—We are not simply to abstain from secular labor, wishing the day were gone so we could return to the ordinary pursuits of life, but we are to observe it joyfully, in the spirit of delight and holiness unto the Lord, esteeming it as the holy and honorable day of the Lord. We are not to do our own pleasure, but our pleasure is to consist in doing what the Lord requires; not conform to our own ways but joyfully devote ourselves to the ways of the Lord; nor speaking our own words. We are to talk of the exceeding great and precious promises, in imitation of the example of the blessed Master who read the Scriptures on the Sabbath day. Luke 4: 16. The apostles and New Testament saints conformed to the same custom. Acts 17: 2; 16: 13. To read the Scriptures, and to discourse on the promises of God is not to speak our own words, but the Lord's. Such an observance of the Sabbath itself alone will honor God, as it shows a faithful heart and a generous disposition to do the will of

God. Isa. 58: 13 "And God blessed the seventh day and sanctified it; because that in it He had rested from all His works which God created and made."

Q.—Did God bless the seventh day for Himself, or did He bless it for man?

A.—As God is infinite in all blessings one day can not be any more of a blessing to Himself than another, so He must have sabbatized the seventh day to be a blessing to man.

Q.—Can you give any authority from the Scriptures showing that He did set apart the seventh day to be a blessing to man?

A.—Yes, our Savior's language on this subject is very pointed, and declares positively that "the Sabbath was made for man." "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark. 2: 27. An institution which has Christ as its Lord must be sacred and holy indeed, and prove a blessing to man if properly observed by him.

Q.—Can you enumerate a few of the many blessings which result from a proper observance of the Sabbath law?

A.—1st, It is a law designed to lead us to do what is wisest and the best for ourselves; 2nd, A proper knowledge of its true character creates within us devout and grateful feelings to God as the Creator, former, and maker of heaven and earth, and the author of our own existence. The fact of creation—the reason assigned for its observance—is one of joy. The blessings of existence we owe to creation, and for these blessings our hearts should go up in gratitude to the great Father of all; 3rd, It is a blessed release from the labor and toil of the busy affairs of this life, a periodical rest from that which

commonly occupies the hands, the heart, the mind, a wise provision for the solemn yet delightful worship of God, and the investigation of his word. Our physical, mental, and moral make up demands a stated, weekly period of rest; and we have it in the wise provision of the Sabbath law, which makes it a day of blessing to all classes, a day to be honored and made welcome on account of its sacredness, and merciful and religious privileges. The statistics of every branch of business show the importance and the blessings of the Sabbath day. "These are the generations of the heavens and of the earth, when they were created in the day that the Lord God made the earth and the heavens."

Q.—What do you understand by the word "generations" as used in this text?

A.—It must refer to the creation periods in the "beginning," as the qualifying phrase "when they were created" would seem to indicate.

Q.—In what sense is the word day used in the text?

A.—It is used in a figurative sense. This is evident from the fact that it embraces the six literal days in which Jehovah was employed in making the earth, "and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Q.—Are we to understand that the first and second chapters of Genesis give an account of two distinct creations, as some infer?

A.—We are not. The first, second and third verses of the second chapter belong to the first

chapter. The second chapter properly begins with the 4th verse, which contains a distinct reference back to the creations and formations narrated in the first chapter, which reference is continued through the 5th verse with information as to how rain was produced, and how and out of what material man was formed. The reference in the latter part of the 5th verse is to the time when God had fully prepared the earth for vegetation by causing the dry land to appear, though He had not yet sown it with the seeds of vegetation, or yet caused it to rain upon the dry land. It was this epoch of the earth's history when "there was not a man to till the ground." "But there went up a mist from the earth and watered the whole face of the ground." Verse 6.

Q.—How, when, and for what purpose did this mist go up?

A.—By the atmosphere a mist or moisture from the earth was absorbed, and treasured up into the rain clouds; and this was before man was formed. This mist, or moisture fell upon the earth in the form of rain to water the dry land, that the earth might bring forth vegetation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Verse 7.

Q.—What great being formed man?

A.—God.

Q.—Out of what material did He make him?

A.—Out of the dust of the ground.

Q.—What did He give him to cause him to live?

A.—The breath of life.

Q.—What was the result?

A.—Man became a living soul. "And the Lord

God planted a garden eastward in Eden, and there He put the man whom He had formed." Verse 8.

Q.—What did God do?

A.—He planted a garden.

Q.—Can you tell where He planted this garden?

A.—The Bible says He planted it eastward in Eden.

Q.—Does Eden in this text refer to the garden or to the country in which it was planted?

A.—It is the name of a country. This is evident from the fact that the historian stated that the garden was planted eastward in Eden, or in the eastern part of Eden, or the country of Eden.

Q.—What country was originally styled Eden?

A.—From the map of the whole Bible and history we may safely conclude that anciently Eden embraced the land east of the Jordan, Syria, a part of Persia and Arabia, also the settlement of Ishmael. Gen. 25: 18; Ezek. 31: 3, 8, 9; 28: 13, 16, 19.

Q.—Why is this country called the garden of God?

A.—Because God planted a garden in it. Gen. 2: 8.

Q.—What do you understand by the trees of Eden?

A.—The rulers of the country.

Q.—Can you give an example from the Scriptures where the word tree is used to represent a ruler?

A.—Nebuchadnezzar and many others are so represented. Dan. 4: 1-23.

Q.—What does the word garden signify?

A.—In the Septuagint the word garden in this text is paradise. Paradise is of Persian origin and signifies an enclosure, a park, a forest, a preserve, a delightful grove. The same word occurs in the plural in Ecclesiastes, "I made me gardens, (para-

dises), and orchards, and I planted trees in them of all kinds of fruits" Verse 26.

Q.—Where was the garden or paradise of Eden?

A.—It is supposed to have been in a beautiful valley near the river Euphrates, a little north of the Persian Gulf. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Verse 9.

Q.—What particular trees are mentioned in this verse?

A.—The tree of life and the tree of knowledge of good and evil. "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads." Verse 10.

Q.—What is Eden remarkable for in this verse?

A.—For a river which issued from it.

Q.—How was the river divided?

A.—Into four heads.

Q.—Were these four heads in the garden, as is commonly supposed?

A.—The text does not say so, but is rather opposed to such a view. A river went, or flowed out of Eden to water the garden; the garden was watered by a river, not rivers; on its way to the sea it watered the garden.

REVIEW LESSON

"In the beginning God created the heaven and the earth." Gen. 1: 1.

Question.—What is said in this verse?

Answer.—Something is said concerning God.

Q.—What did God do?

A.—He created the heaven and the earth.

Q.—When did He create the heaven and the earth?

A.—In the beginning.

Q.—What was the condition of the earth?

A.—It was without form and void; that is, shapeless and empty.

Q.—What do we learn from a careful study of the second verse of this chapter?

A.—We learn that the work of creating, calling into being, was performed in a period of time denominated the beginning, and was prior to the six days' work described in the subsequent verses of the chapter.

Q.—What work was done on the first day?

A.—He willed that there should be light (upon the earth), and distinguished between light and darkness; morning, the light day, and the darkness night. This was the first day's work.

Q.—What work was done on the second day?

A.—The firmament was made and the waters were divided.

Q.—What did God call the firmament?

A.—Heaven. The word heaven in this text signifies the firmament, and the word firmament is defined to mean "the regions of the air;" "the sky or heavens." The word firmament does not signify solidity—a solid crystal in which the sun, moon, and stars are fastened. This is not the Bible idea, as the enemies of the Good Book would have us believe, but it means the very opposite—the great expanse above—over our heads. Its meaning being to stretch out, extension, etc., as the following scriptures plainly show: "Thus saith the Lord. He

that created the heavens and stretched them out. He that spread forth the earth." Isa. 44: 24 "Thus saith God, the Lord, He that created the heavens and stretched them out." Isa. 42: 5. "Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?" Job 39: 18. Here the original word *regio*, from which our English word *firmament* comes, is used in the sense of expansion.

Q.—From the above scriptures what idea can you give of the firmament?

A.—It means the regions of space in which the atmosphere is placed, and the clouds float, where the sun, moon, and stars appear to be, and are seen.

Q.—What do you understand by the waters which were under the firmament being divided from the waters which were above the firmament?

A.—The face of the earth originally was mantled with a shroud of vapors, which was divided by the process of evaporation, the heavy vapors were made to rise and ascend into the higher regions of the atmosphere. This clearing away of the dark clouds of vapors left a clear expanse over the face of the earth. An ocean of waters is treasured up in the clouds, supported by currents of air in the higher regions of our atmosphere. Thus were the waters divided from the waters.

Q.—What was done on the third day?

A.—The waters under the heaven were gathered together unto one place, and the dry land appeared, and God distinguished between the two by calling the dry land earth, and the gathering of the waters seas. On this day he also caused the grass to grow, the herb yielding seed, and the fruit tree yield-

ing fruit after his kind, whose seed is in itself, upon the earth.

Q.—What work was accomplished on the fourth day?

A.—God made two great lights to divide the day from the night, and to mark the divisions of time, to be for signs, and for seasons, and for days, and years. He made the stars also.

Q.—When were the sun, moon, and stars created?

A.—God created the heavens and the earth in the beginning. Hence the sun, moon, and stars, were created at that time, and existed prior to the fourth day.

Q.—How are we to understand the word “made” in the text?

A.—We are not to understand it in the sense of created, but in the sense of constituted, or appointed, the same as in Joshua 22: 25, “The Lord hath made Jordan a border line between the two parties.”

Q.—What disposition did the Creator make of the sun, moon, and stars, on the fourth day?

A.—He made or appointed them to fill the various offices for which they were designed.

Q.—What did God do on the fifth day?

A.—He caused the waters to bring forth the moving creatures that have life, and the fowls that fly above the earth; He also created great whales, and every living creature that moveth, and blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. Verses 20-22.

Q.—What was done on the sixth day?

A.—God caused the earth to bring forth the living creature after his kind; catt'e and creeping things, and beasts of the earth after his kind. Man

was also made on the sixth day. Verses 24-26.

Q.—Can you explain why three terms, such as cattle, beasts, and creeping things, are employed to represent the animal creations of this day?

A.—The term cattle includes those species of animals that live on herbs, or vegetables, such as the ox, horse, sheep, etc.; the term beasts, in the Bible, is generally applied to wild, savage, ferocious animals, such as naturally seek flesh for food; as the lion, bear, tiger, wolf, etc.; creeping things, the reptile race, snakes, lizards, frogs, etc.

Q.—What did God do on the seventh day?

A.—He ended (ceased from) His work which He had made; and He rested on the seventh day from all His work which He had made. Gen. 2: 3.

Q.—After He had performed His rest on the seventh day, what did He then do in reference to the seventh day?

A.—He blessed the seventh day and sanctified it.

Q.—In what sense are we to understand that God blessed the seventh day?

A.—It was designed to be a blessing to humanity. A day is blessed in the sense of what is or will be imparted to those who observe it. “Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it.” Isa. 56: 2.

Q.—Can you define the nature of the blessing or recompense to be imparted to those who do observe it as the holy day of God?

A.—“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking

chine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Q.—What is it to ride upon the high places of the earth, and to feed with the heritage of Jacob?

A.—It is to reign with Christ when He shall occupy the high places of the earth, and rule in the midst of the nations; Rev. 2: 26, 27; Rev. 3: 21; Dan. 7: 18, 22-27; Rev. 5: 9, 10; and to share with Jacob in the promised future inheritance in the kingdom of God; Gen. 28:13; the same to Isaac and to Jacob; Gen. 26: 3; Gen. 13: 14. The heritage is to be everlasting. Gen. 17: 8 The promise is yet unfulfilled. Acts 7: 5.

Q.—What are we to understand by the sanctification of the seventh day?

A.—By the sanctification of the seventh day we are to understand the setting of it apart to be regarded in some way different from the other six days which had preceded it.

Q.—Can you explain the word sanctify and illustrate its meaning by a few examples selected from the Bible?

A.—"Sanctify, to separate, set apart, or appoint to a holy, sacred or religious use." Webster. Ex. 19: 23; Lev. 2: 44; Num. 20: 12; Joel 1: 14.

Q.—Why did God bless and sanctify the seventh day?

A.—Because that in it He had rested from all His work which He had created and made; and because of this notable event He blessed and sanctified it.

Q.—Are these seven days different days, literal days, or thousand-year periods?

A.—They are literal days according to the law of God, which prescribes six days of labor and the seventh as the day of rest, on the grounds that God worked six days and rested on the seventh day. "Six days shalt thou labor and do all thy work. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11.

Q.—What do we learn by a careful perusal of the law of God which He gave to the creatures He had made?

A.—We learn that the seven days of Genesis were seven diurnal revolutions of the earth upon its axis, and not seven thousand years, as some, not all, geologists teach.

Q.—What is our duty in reference to the opinions and theories of men?

A.—We should try them by the truth-testing power of the Scriptures, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8: 20. "Prove all things, hold fast that which is good." 2 Thess 5: 21. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so." Acts 17: 11.

Q.—Is there any light (truth) in the theory which assumes that God worked six periods of a thousand years in making the world, and rested in the seventh thousand year period?

A.—There is not for we could not imitate Him in the example of labor and rest as He commands us

to do. We are to labor six days, and rest the seventh day, because He rested the seventh day.

Q.—Does not the fourth commandment teach us that God in six days created heaven and the earth, the sea and all that in them is?

A.—The Bible nowhere says that God created the heaven and the earth in six days, but it positively affirms that in “the beginning” He created the heaven and the earth. In the law we find the word “made” a different word from create. The primary meaning of create is “to produce; to bring into being; to cause to exist.” The meaning of make is “to form, to fashion out of material created.” God not only created but He also made. The first verse of the chapter asserts that in the beginning—the earth was created, and the second verse that it was without form and void; then follows the six days’ work in which it is said that God made, formed, fashioned, or adjusted the earth to its present condition. He rested from all His work which “God created and made.” Gen. 2: 3.

Q.—Why can we not understand the word “made” in this text in the sense of create?

A.—Because we would then have to read the text “He rested from all His work which God created and created,” which would be tautology, of which the Bible is not guilty.

Q.—Can you give a few examples from the Bible in which the words create, form, and make, occur as terms having distinct meanings?

A.—“For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain; He formed it to be inhabited; I am the Lord and there is none else.” Isa. 45: 18.

"CHURCH OF GOD" PUBLISHING HOUSE
Stanberry, Missouri.



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