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MARCH, TWO-STEP,

By B. LADIZ
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Talk No. 4.

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SUNDAY SCHOOL LESSON

THIRD QUARTER.

WORDS AND WORKS OF JESUS AS RECORDED IN THE GOSPELS.

LESSON I.—January 6.

Gen. 1. 1-25 Memorize verses 1-3

GOLDEN TEXT.

In the beginning God created the heavens and the earth.—Gen. 1. 1.

PREPARATORY THOUGHTS.

The beginnings of the human race and of the world, of course, date back to a time many centuries, probably ages, before the invention of writing. The ultimate source, therefore, of any written account of these events must necessarily be the oral traditions handed down through many generations prior to the time when they were committed to writing. But such early traditions must be carefully distinguished from fables, and also from legends and myths in the commonly accepted meaning of fabled narratives. Tradition is not necessarily fiction; it may be all fact. Every ancient people has its early traditions which antedate its recorded history. So also the Hebrew people. And not until we recognize these early narratives in Genesis for what they are, "popular Semitic traditions of an illimitable past, given an eternally true and beautiful setting by men truly inspired by God," will we be able correctly to understand and rightly appreciate their meaning.

LESSON IN DETAIL.

1. "God"—Elohim, the ordinary Hebrew word for God, other names used in the Old Testament being: El, common to several languages, including the Assyrian and Phœnician; El Shaddai, rendered conventionally by "God Almighty"; Yahweh, the personal name of the God of the Hebrews, and several poetical titles "Elohim" is plural in form, though used with a singular verb. It is clearly intended to refer to a singular Deity, and is explained as a "plural of majesty," used to express dignity or greatness.
2. "Waste and void." Chaos in which nothing can be distinguished or defined. "The deep"—The undivided, watery mass conceived of by the writer as enveloping the chaotic earth.
3. "God." Corresponding to the divine intention.
4. "The Firmament."—Something beaten out, pressed firm, the ancient Hebrew conception being that a solid partition separated the waters above the earth from those on its surface, dividing "the waters which were under the firmament from the waters which were above the firmament."
5. "Heaven."—The blue sky was conceived of as forming the inner or under surface of this solid partition or firmament.
6. And God said.—A single word of divine command. "And it was so."—In Old Testament statement lies the profound religious significance of the entire chapter. (Comp. "Application," below.)
7. "Set them in the firmament."—That is, to place them in the firmament.

the writer formed the vaulted dome of the sky above.

20. "In the open firmament."—On the face of the expanse of the heavens, or "in front of the (solid) firmament of heaven."

We note that, while this whole description of creation, scientific as it is considered, reflects the notions of a primitive people rather than the conclusions of scientific inquiry, yet, considered from the religious standpoint, it is beyond comparison superior to the polytheistic beliefs of other ancient peoples which represented the heavenly bodies as themselves divine and worthy to be feared and worshipped. To the profounder significance of our lesson narrative we turn our attention in the next paragraph.

QUESTIONS ON THE LESSON.

Can there ever be any real conflict between truth revealed by science and religious truth? Wherein lies all apparent conflict between the two?

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