

Genesis 2

Part 1

Genesis 2 opens with *Thus the heavens and the earth were finished, and all the host of them*. And so we see again that the King James Bible is consistent in that it correctly recognizes that the plural *heavens* were formed during the six days of creation, whereas there was initially only the singular *heaven*.

Another thing to consider with the creation account is that the entire thing centers around these two spheres of heaven and earth, and it is *earth* specifically. The secular community looks at that and alleges that the Bible is *man-centric*, that everything revolves around man, because ancient man had no knowledge of the vast number of planets that existed in the universe, that ancient man was ignorant of the idea that there was life on planets elsewhere.

But the word of God shows us that the earth existed *before* the planets, and that everything was formed with heaven, and *with the earth* specifically, in mind, and this is because God has a purpose for heaven *and earth*. Not for heaven and *Mercury*. We will see in this lesson what that purpose is.

But I want us to think about this fact—it does not say *in the beginning God created the heaven and Mars*. It does not say that *in the beginning God created the heaven and the planets*. It says *earth* specifically and *only*.

Many people today might think *what's so special about earth?* There are countless planets out there and the universe is so big, there *must* be another planet out there like earth—there has to be another planet out there with life on it like ours. Even some believers fall into this type of thinking, not understanding that from the very first words of the Bible God declares a special purpose for the earth *only*. Some individuals might cite the statistical probability of life on other planets, but *statistical probability* is not the truth of the word of God. The fact that it is a *probability* at all tells you it's *uncertain*. No matter how *probable* it is, God says something altogether *different*. Man often operates in the realm of probability, but God tells us with certainty the reality of things.

People may cite *probabilities*, but often don't take into account all of the variables that are required for life on earth to exist in the first place. There is a concept called *the anthropic principle* which concerns itself with the idea of how precisely fine-tuned the universe *must be* in order to even support life at all. We often think in simplistic terms—we have water and we have

the sun, things which are required for life—but it goes far beyond that. The tilt of the earth, the precise mixture of gases in our atmosphere, the pressure of that atmosphere, the exact position of the earth in relation to the sun, the exact thermal output of the sun, *the type* of ultraviolet light it emits, the exact placement of a moon in our orbit to engage the molten core of the earth to produce electromagnetism—and not just the placement of that moon, but the size and distance of that moon as well.

And yet it even goes beyond that: the mathematical constant observed in the law of gravitation between two objects, the constant of elementary charge, the constant of the speed of light, and the some *100 other universal constants* whereby the physical world acts predictably *without fail*. These are the underlying physical laws that dictate the mechanical balance of the universe and allow it to even be able to give rise to life in the first place. Rather than the chaos that the secular community proposes, we actually see order and harmony of a magnitude that is indicative of, not random chance, but actually intention. Literally everything is so precisely ordered so as to produce life on our planet—it's almost as if *Someone planned it*.

The anthropic principle is used by the secular community to say that man observes this order in the universe simply because the order gave rise to man and his ability to do so, but from a creationist perspective, we see within it the evidence of *intelligent design*. Secular science admits the universe is on some level a closed system, but then posits that there is within it enough time and opportunity for random chance to produce the level of order we see around us. And yet, in our own personal experience, we do not see order arise naturally in inanimate material objects unless they are acted upon. And still all of the natural, inanimate universe obeys *something*. They obey laws which govern them. But what is it intrinsically within the material universe that makes it behave the way it does? Science ultimately has no answer to this. What makes a positive attract to a negative?

Everything is so fine tuned and yet scientifically we observe life only here on earth, as if the universe was created with the earth specifically in mind, and that is exactly what the Bible declares to us. Again, we will see the reason for that in this lesson.

And so, the opening of Genesis chapter two is the conclusion of the 6 days of creation, and the scriptures then begin to fill in the details surrounding man specifically. In chapter 1 we have the general account of creation, but here in chapter 2 we get the details surrounding *man*.

There is an idea out there that chapter 2 is recounting an entirely new series of events; but there is nothing in the text to indicate that. Rather, chapter 2 is coming along to fill in the details surrounding man and his environment.

In Jewish medieval lore there is the story of *Lilith*, Adam's first wife who refused to submit to him and left in rebellion. Eve then came along in the account of Genesis chapter 2. They get the

name *Lilith* from the Hebrew word that is used in Isaiah 34, where it is translated in our English Bible as *screech owl*.

The context of Isaiah 34 however is the return of the Lord at the second coming, and His great judgment upon *Edom* and *Bozrah*, and how that land would be a perpetual *burning*, and how it would be inhabited by unclean animals... there is nothing to link the Hebrew word *lilith* with the account of Genesis at all. I only mention this to warn you against this idea. As Paul writes to us in Titus 1:14, we should be careful not to take heed of Jewish fables. Godly edifying comes by faith in the word of God, not by legends and myths, or by speculation, and not by pseudepigraphical or apocryphal works of literature such as the so called "Book of Enoch" or "Epistle of Barnabas." God is not hiding anything from you. He has freely and openly provided everything we need *in Christ* and *in the inspired, preserved text of His word*. Christians believe that God can raise the dead but refuse to believe that He can preserve His word without error so that He can accomplish His eternal purposes in us.

So chapter 2 begins with the conclusion of the six days of creation, and God then rests on the seventh day. We see God recognizing an end to His work, and He then rests. Now, was God *tired*? Did creating the heavens and earth and everything in them just really take everything out of Him, so that He needed to recuperate? Of course this isn't the case.

Just as we saw with the things which God created in chapter one, how they are meant to communicate truth to us, this issue of God resting on the seventh day is also meant to communicate something to us. Now, it can't be ascertained right here at this point in the Bible, if you had no further knowledge of what was written later, but this serves as the basis, as *the pattern*, for things which the Bible will reveal later.

Before we go any further, we have to clarify a very important issue. Many people come to this passage of the Bible and try to use it as proof that we are supposed to keep a weekly sabbath of rest religiously. While there may be something to be said for the practical need of a weekly day of rest, we today in the dispensation of grace are not under any obligation to observe, not only sabbaths, but *any day at all*.

Romans 14:1-5

¹ *Him that is weak in the faith receive ye, but not to doubtful disputations.*

² *For one believeth that he may eat all things: another, who is weak, eateth herbs.*

³ *Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.*

⁴ *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

⁵ *One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*

Individuals who insist that believers must observe days, or dietary laws, pull passages out of parts of the Bible that were written during a different time, for a different people, under a different dispensation, as if that somehow overrides what was written for us today. We in the Body of Christ are dead to the Law by the body of Christ (Rom. 7:4), and we are therefore dead from the rudiments of the world (Col. 2:20).

Nowhere does the Bible say in Genesis that God instituted a sabbath of rest *for man* on the seventh day—Genesis 2:3 says that God *blessed* the seventh day, and *sanctified* it, but that is *all*.

In fact, it doesn't even say that God established a seven day week for man to observe. Nowhere in the Bible does it refer back to Genesis chapter 2 and tell us that God instituted those things when He created man. That's only *conjecture*. God tells man several things, but it never says He instituted a seven day week, with a rest for man on the seventh day. *God specifically* enters into rest on this seventh day, not man, and God did not instruct Adam to observe anything. If He did, and if it was so important, then why isn't it recorded for us in scripture?

Now, I believe that Adam did likely observe a seven day week, and it is possible he even rested on the seventh day, having received his manner of living from God Himself. God was Adam's only influence in the beginning, and God was educating Adam. There is some evidence that mankind historically understood a week to consist of seven days however. When the man Israel *dies*, Joseph and his family mourn for him specifically for seven days, and we see this in Genesis 50:

Genesis 50:10

And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

And so one could possibly say that this indicates mankind *knew* of a seven day week as instituted in creation by God. And maybe they did. In any case, there is nothing in the text that says God instituted a week of seven days for man to observe, with a sabbath of rest the seventh day. In fact, Nehemiah chapter 9 tells us that the sabbath was *made known to the children of Israel*—meaning it was not known before:

Nehemiah 9:13-14

¹³ *Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:*

¹⁴ *And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant...*

There is no evidence in the Bible that God made known a sabbath of rest *for man, to man*, except to the nation of Israel.

With all of that being said, I think there is wisdom in resting at least one day a week. There is also wisdom in devoting time to prayer and to reading scripture. We, as physical beings, were not meant to work to the point of exhaustion, and our default state *is* the flesh. We need rest, and we need to take time cultivating our relationship with God if we want to see fruit in our lives. But that is not the same as observing the sabbath.

There are actually examples in history where societies have tried other patterns of work and rest, and they don't seem to work very well. One such example is during the French Revolution, where they instituted a 10 day week instead of 7. The revolutionary leaders wanted to purge society of any religious traditions, and so people were forced to work for nine consecutive days, with one day of rest on the tenth. Needless to say, productivity actually declined, error increased, and the general public became exhausted and unhappy. The French, after 13 years of this experiment, eventually went back to the standard 7 day week.

While I think that we physically, biologically require rest, and there is wisdom in weekly rest, that is not the same as a *religious* sabbath.

One of the things we will consider later is Adam's *status* as a *son of God*. That status itself actually provides for *liberties*. Ask yourself this, when God created Adam, why didn't He just give him a set of commands right then and there? Why didn't God reveal and write down for us in *inspired scripture* right then and there His Holy Law? Why did God wait to reveal His Law to and through Moses?

You see there was something else God was trying to accomplish with Adam, and Adam enjoyed a certain status with God that provided for certain things—things which were lost through the fall, but which are regained in Christ. And so, God was not giving Adam a list of commands because Adam as a son of God enjoyed the same liberty as we do today in Christ, as sons of God. We are not obligated to observe days, and neither was Adam.

Was Adam created with a sin nature? Of course not. The Law, we learn from 1 Timothy 1:9, was made for the *unrighteous*. God created Adam to reign with Him, and to have dominion in the

earth. God was not interested in micromanaging him, He was interested in educating him, and Adam was functionally capable of exercising His will in accordance with God's righteousness, just as, in Christ, we today are made functionally capable of serving God out of our sanctified identity.

Certainly God was educating Adam, and man himself needs rest. I don't think Adam was working himself to exhaustion, but rather was going to be educated by the Father so that he came to see the wisdom in those days of rest. But God doesn't institute anything here in Genesis for man. The text does not say God instituted a seven day week for man, nor does it say He instituted a sabbath on the seventh day for man. And the reason for that is because of that status of *liberty* which Adam enjoyed.

There was only one exception to this liberty—and that was *the tree of the knowledge of good and evil*. And that tree was necessary for the exercise of Adam's free will choice to either accept or reject God Himself. That tree, as we will see, was a counterfeit wisdom, and it offered something that God Himself was already going to provide Adam, thus, it represented a lack of trust in God as JEHOVAH, as He who would provide everything Adam would need.

And so, there is no evidence that God communicated to man the need to rest on the seventh day prior to God revealing that command to the children of Israel through Moses. There is no indication at all that Noah, or Abraham, or anyone else before Moses was observing the seventh day in such a manner.

The reason I address this is because some individuals who promote sabbath observance see the inherent problem with it being required by the Law, because of the scriptures which makes it clear we are no longer under the Law. The way they circumvent this is by asserting that the sabbath actually *predates* the Law, and so it should still be kept.

But if it is something we should do because it is part of God's required standard of righteousness, then is it not still a part of the Law? If the sabbath for man was established from the beginning of creation, but only *formally revealed* in the Law, then is it not still a part of the Law? See, no matter when it was hypothetically instituted, it is still God's Law.

We know that today in the dispensation of God's grace we are made dead to the Law by the Body of Christ—that His physical obedience and His physical death was substitutionally applied to us so that we could be made free from the bondage of the Law. As we know, performance of the Law rested upon the strength of our flesh, and so no man could perfectly keep it, thus, by the Law, all men are actually condemned.

We've been given new life in Christ however, so that we can fulfill the very righteousness that the Law aimed at, without being under the condemnation that the Law produced.

Another thing to understand is that the penalty for profaning the sabbath *according to the Law* was *death*. That individual who profaned the sabbath was supposed to be stoned *to death*. And thus, if you are not enforcing this, you yourself are in transgression of the Law. He who keeps the Law is indebted to keep *the whole thing*. If you are going to promote the Law, and you are going to promote the sabbath, you need to understand exactly *what* you are promoting.

The sabbath, as revealed in the Old Testament Law, was not merely a day of rest, it was actually a *sign* specifically to the nation of Israel:

Exodus 31:12-17

¹² *And the Lord spake unto Moses, saying,*

¹³ *Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.*

¹⁴ *Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.*

¹⁵ *Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.*

¹⁶ *Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.*

¹⁷ *It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.*

The sabbath was actually a *sign* to Israel, that it was *the Lord that sanctified them*, that set them apart and made them holy. This is why Jesus said that *the Son of man*, referring to Himself, was also *the Lord of the sabbath* (Matt. 12:8), because the Son of man did not need to be sanctified by the Lord, because the Son of man *is* the Lord.

That sabbath *rest* on the seventh day was actually a picture of Israel's prophesied salvation in the earthly Kingdom, in which Christ would reign over the earth, fulfilling what Adam had failed to do.

Psalms 132:8-14

⁸ *Arise, O Lord, into thy rest; thou, and the ark of thy strength.*

⁹ *Let thy priests be clothed with righteousness; and let thy saints shout for joy.*

¹⁰ *For thy servant David's sake turn not away the face of thine anointed.*

¹¹ *The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.*

¹² *If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.*

¹³ *For the Lord hath chosen Zion; he hath desired it for his habitation.*

¹⁴ *This is my rest for ever: here will I dwell; for I have desired it.*

God has chosen Zion, Jerusalem, to be the place where He dwells forever. In this we see the purpose that God has specifically *for the earth*. Again, not for *Mars*, or *Jupiter*, or some planet in another galaxy—but the *earth*. God created earth specifically to be His habitation—where He would dwell with His creation forever.

The Psalms address this kingdom in the land promised to Abraham and his seed at length, and it is often depicted as *rest*. As mankind labors for six days under their own works, they finally enter into the Lord's rest itself on that seventh day in the Kingdom. It is only then that Israel will receive the spiritual blessings of the New Covenant and become the Holy nation that God intended them to be, who will minister salvation to the gentiles.

We of course have the spiritual benefit of those things today already in Christ without the physical kingdom, thus, we who are saved have also entered into rest, but in the prophetic plan for the earth, Israel receives their salvation when the Lord returns and enters into *His* rest.

The book of Hebrews, quoting the Psalms, addresses this very issue to the Hebrews who are living at the time when the gospel of the kingdom is being preached, and that kingdom is at hand:

Hebrews 3:15-19

¹⁵ *While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.*

¹⁶ *For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.*

¹⁷ *But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?*

¹⁸ *And to whom sware he that they should not enter into his rest, but to them that believed not?*

¹⁹ *So we see that they could not enter in because of unbelief.*

Here in Hebrews 3 we see that entering into the land promised to their fathers when they came out of Egypt was referred to as the Lord's rest (v18). Hebrews 4 then exhorts the Hebrews to endure in faith that they might enter that rest.

They that believe *do* enter into rest, as Jesus says in Matthew 11:28, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* The Hebrews that trust in who Jesus is as their prophesied Messiah receive the gift of the Holy Ghost and receive a taste of the powers of the world to come, and by faith the word of God and the power of God works in them to produce fruit—thus, it is not their own strength or effort, but God's. Thus, they find rest from *their own* works. And yet a promise remains of entering into the rest and final salvation of that kingdom, and they must labor in that work of faith to enter into that rest.

Hebrews 4:1-11

¹ *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*

² *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*

³ *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

⁴ *For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

⁵ *And in this place again, If they shall enter into my rest.*

⁶ *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:*

⁷ *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.*

⁸ *For if Jesus had given them rest, then would he not afterward have spoken of another day.*

⁹ *There remaineth therefore a rest to the people of God.*

¹⁰ *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

¹¹ *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

We see here two rests: there are those who have entered into the rest of faith (v3), and there is the rest of the Lord's physical kingdom. *Inner rest* through their faith in the Lord and His word to produce in them righteousness is going to result in their eventual rest in that earthly kingdom.

Mankind has, up to this point in history, existed about 6,000 years. Those six days of creation picture the labor that would occur during this time—man under the yoke of the bondage of their own works. That seventh day then pictures them resting in *the Lord's work*. The Lord, when He returns, is going to reign for 1,000 years before offering up that kingdom to the Father. His return and that 1,000 year period are referred to as *the Day of the Lord*.

And so the seven days of Genesis picture mankind's history. Interestingly, the light of physical creation isn't created until day 4 with the sun and stars, just as Christ Himself doesn't come to earth as a man until after about 4,000 years of human history. As we established last time, *the physical sun itself* is a picture of *Christ*.

Now, God said that He would speak to Israel with other tongues; this was actually a sign of judgment given to them in the Law for their disobedience (Deut. 28:49). He says in Isaiah 28 that He would speak to them with other tongues, and yet, for all that, they would not hear Him:

Isaiah 28:11-12

¹¹ *For with stammering lips and another tongue will he speak to this people.*

¹² *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

In Acts chapter 2 we see the apostles speaking in other tongues to the nation of Israel as that offer of repentance and of the kingdom was being made. Peter, in chapter three, refers to that kingdom age as *the times of refreshing*:

Acts 3:18-21

¹⁸ *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

¹⁹ *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

²⁰ *And he shall send Jesus Christ, which before was preached unto you:*

²¹ *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

What is occurring in those early chapters of Acts concerns not the Church the Body of Christ, but an offer of repentance to Israel, that they would enter into the kingdom, the Lord's rest, or, the *times of refreshing*. And yet, the leadership of Israel would not hear.

And so the weekly sabbath was a sign to Israel that it was the Lord that sanctified them, and this will ultimately be fulfilled when they receive their prophesied salvation and enter into the Lord's rest and the kingdom on the earth.

All of the feasts and sabbaths that God ordained for Israel under the Law actually pictured an aspect of Messiah's redeeming work and plan for the restoration of that nation, so that through them the entire world would receive blessing, in accordance with the Abrahamic covenant.

Passover points to the crucifixion; Unleavened bread points to Jesus as the sinless one who saw no corruption, and who did not rise for three days; Firstfruits points to Jesus as the firstfruits of the resurrection, which gives us assurance of our future resurrection; Shavuot (the Feast of Weeks or Pentecost) at the summer harvest, points to the pouring out of the Spirit, where the Holy Ghost would write the Law of the New Covenant on the hearts of the believing saints of Israel as a foretaste of the powers of the future kingdom; the Feast of Trumpets points to the time when Christ will send forth His angels with the great sound of a trumpet and gather His elect of Israel from the nations to which they were scattered, according to the judgments of the Old Testament Law, and bring them back into the promised land; the Day of Atonement points to the Day when the gathered remnant of Israel will finally be brought into the bond of the New Covenant, when the sins of the whole camp will finally be dealt with once and for all; and Tabernacles then points to God dwelling with man as the Son of David, in a human body, in that Kingdom.

Revelation 22:5 says that, in the new earth, in the New Jerusalem, there will be no more *night*. If there is no more night, then how can one even observe *days* at all? See, the ordinances under the Old Testament Law were not eternal decrees, they were shadows of things to come, just as Paul tells us in Colossians 2:17. The sabbath then, was a picture of the time when man would be sanctified in the Lord and walk in eternal life in the new creation. The seventh day sabbath was not a perpetual ordinance, and God never commanded anyone to observe it except Israel in their Old Testament Law, which they verbally agreed to keep 3 times.

The seven days of Genesis actually reflect seven “times,” or what some refer to as dispensations. Paul, in Ephesians 1:10, will refer to *the dispensation of the fulness of times*, thus, there is a time when the *times* (plural) will be fulfilled. There are therefore different *times* throughout man’s history. Many have seen a parallel between the seven days of creation and the historical outworking of God’s dealings with man.

The first day represents *innocence*, in that the light is separated from the darkness, and the darkness comprehended it not, just as Adam in the garden was completely without sin and knew only innocence.

The second day represents Adam’s fall, the conscience of evil and separation from the garden, just as the waters were separated in response to rebellion to form the firmament.

The third day we have the vegetation formed, and thus it’s a day of fruitfulness, just as God saves Noah and his sons from the waters and tells them to be fruitful and multiply and replenish the earth. Interestingly, this is when God sanctions capital punishment, or what we call the death sentence, and so *the fruit* of men’s deeds is actually *death*.

On the fourth day the lights are set in the second heaven for signs and for season, and this represents the light of God’s promise and covenant to Abraham, whom God told He would make his offspring as the stars of the sky in multitude.

On the fifth day we have the creatures of the seas created; seas often represent the gentile nations in the Bible, thus, they picture the unclean things of the nations, just as the Law was given to Israel to reveal the clean from the unclean.

On the sixth day you have One New Man created in the image of God, the Church, the Body of Christ, which is what God is accomplishing at our present time.

And that seventh day is the Lord’s day, when He returns and enters into His rest in His kingdom on the earth.

We also see in the seven days of creation the historical development of man’s spiritual journey individually, in our own lives:

First Day — *Let there be light* in the heart which was without form and void.

Second Day — Separation of the waters; we are then separated or *sanctified* unto God.

Third Day — Fruitfulness; we have our fruit unto holiness (Rom. 6:22).

Fourth Day — Lights in the heavens for signs and seasons; we are to shine as lights in the midst of a crooked and perverse nation as a testimony.

Fifth Day — God creates animals in the sea and birds in the air; we are to manifest God's manifold wisdom to men and to angels, to heaven and earth (Eph. 3:8-10).

Sixth Day — God creates Adam; we are brought unto a perfect man, the image of God in Christ (Eph. 4:13).

Seventh Day — Rest

We get saved and God says *Let there be light* in our hearts which were without form and void, and we then see that there is light and darkness, good and evil, as light is separated from the darkness.

We are then *sanctified* or *separated* unto God for His plan and purposes, just as God separated the waters on day 2.

We then begin to produce fruit outwardly in our lives, bringing spiritual truth into our daily living, as day three was the day when God created the plants. Having been sanctified unto God, we are to bring forth *fruit unto holiness*, as Paul tells us in Romans 6:22.

As we learn to walk in our new sanctified identity, we then begin to, as Paul writes in Philippians 2:15, *shine as lights in the world*, as a witness of truth, just as on day four God created the lights in the heavens for *signs*.

We then begin to bring forth spiritual regeneration and life in others as we act as that witness, manifesting God's wisdom to the nations of the earth and to the principalities and powers in the heavenly places (Eph. 3:8-10), just as on day 5 God brought forth life in the waters and in the sky.

And as we then learn to selflessly lay our own lives down for the sake of God's will being done in others, we are brought finally unto a perfect man, to the image of God Himself in Jesus Christ, who gave Himself for us (Eph. 4:13), just as on day six, God created man in His own image.

The seventh day then is *rest*, as we have reached full maturity in Christ, have had Christ formed in us, and given ourselves up for the sake of others, even unto death.

Now, it is interesting to note that in Genesis 2, the scripture does not say that *the evening and the morning were the seventh day*, as it does with every other day. Thus, the picture we get is that this seventh day has no end, because Christ's rest in that kingdom will have no end. Here the day-age-theory proponents try to argue that we ourselves are *still in* the seventh day, but as we have already established, the seven days of the creation account are 7 *literal* 24 hour days. These days are composed of an evening and a morning, and just as God created all things in 6 days, but rested on the seventh, Israel was meant to work for six days, and then rest on the seventh. They of course understood that a day was a cycle consisting of evening and morning.