

# Beginnings: A Study in Genesis - #6

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## Literal 7 Days (24-Hour View)

- **The Role of the Days in the Narrative**
  - a. Day 1 – God’s Sheer Power – Creation by *fiat*
  - b. Day 2 – Differentiation, Division, Distinction
    - i. Introductory Word – “Then God said...”
    - ii. Creative Word – “Let there be...”
    - iii. Fulfillment Word – “And it was so...”
    - iv. Lordship Word – “God called...”
    - v. Commending Word – “And it was good...” (Day 3 &ff.)
    - vi. Concluding Word – “And there was evening...”
  - c. Day 3 – God ultimately responsible for the earth’s productive powers. Move from formation/ordering to filling/bearing. Strike against earth worship, ancient & modern.
  - d. Day 4 – Main point for those who oppose 24-Hour View. However, Moses makes the point, against those who might worship the astral bodies that, these works are not even the focal point of the creation story, they only show up halfway through the week. They order our time, not direct our worship!
  - e. Day 5 – God is sovereign over one of the most powerful & mysterious forces on the planet – the sea & sea creatures. They are not gods or primary forces. (Anti-Babylonian)
  - f. Day 6 – While animals are created “after their kind,” man is created in the image of God, as the pinnacle of creation. This destroys the idea that the body/matter is evil. Destroys racism, which tends to deny the *imago Dei* to some part of humanity.
  - g. Day 7 – God finished his creative work.
    - i. Exodus 40:33 – Moses & the Tabernacle
    - ii. 2 Chronicles 7:11 – Solomon & the Temple
    - iii. John 19:30 – Jesus & Redemption
    - iv. Rev. 21:5-6 – The Old Creation

v. God’s work of creation is done, but He continues His work of Providence (John 5:15-17; Mark 2:27-28; Hebrews 3:7-4:11)

## 2.9. Excurses on “The Sabbath” Basis for Understanding of Worship

Any philosophy of worship that does not begin with the biblical teaching of the Sabbath is a truncated understanding of what it means to show God that He is worthy of our praise.

From the Westminster Confession of Faith, Chapter 21:

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord’s Day, and is to be continued to the end of the world, as the Christian Sabbath.

Ex. 20:8, 10-11; Isa. 56:2, 4, 6-7; Gen. 2:2-3; 1 Cor. 16:1-2; Acts 20:7; Rev. 1:10; Ex. 20:8, 10 with Matt. 5:17-18.

8. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments, and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy. Ex. 20:8; Ex. 16:23, 25-26, 29-30; Ex. 31:15-17; Isa. 58:13; Neh. 13:15-19, 21-22; Isa. 58:13; Matt. 12:1-13.