

Chapter 1 : What Did God Do On The Eighth Day? – Grace thru faith

The Seventh Day 1 Thus the heavens and the earth were completed in all their vast array. 2 And by the seventh day God had finished the work He had been doing; so on that day He rested from all His work. 3 Then God blessed the seventh day and sanctified it, because on that day He rested from all the work of creation that He had accomplished..

A Bible Study by Jack Kelley By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. Not so for the seventh day. Also the Hebrew word translated rested is shabath pronounced sha-BAT. We get sabbath from this word. It only means rest 11 times. Will This Day Ever End? Now obviously, the seventh day had a beginning and an end just like all the days before and after it. But the fact that there is no mention of this in the text of the creation account indicates that in a spiritual sense this day has never ended. There is no eighth day of creation. So, because Jesus was doing these things on the Sabbath, the Jews persecuted him. Jesus gave them this answer: The point is this. Since the end of the 6th day, God has never again taken up the work of creation. Where the creation is concerned he has never ceased his Sabbath rest. When they inquired of God, He told them to take him outside the camp and stone him to death. God was serious about not working on the Sabbath. But when we get to the New Testament we find that the commandment to rest on the Sabbath is the only one of the 10 Commandments not specifically repeated. For example the priests in the Temple desecrated every Sabbath by working Matt. And in Colossians 2: He said that these things were only a shadow of things that were coming, that the reality was found in Christ. Somehow the Sabbath commandment was supposed to teach us something about our relationship with Jesus. God created the Heavens and the Earth. At the end of six days, He rested ceased from His work because it was finished. He never again took up the work of creating. He made the seventh day, a day without end, holy. There was no eighth day. Then He created a memorial. From that time forward the seventh day was a day of rest where no work was permitted to remind us that when His work was finished He ceased working. So when God set up our calendar He made every seventh day holy, and then the calendar began again. This was to help us to see that the seventh day, the day of rest, never ends. To underscore the importance of this, He made working on the seventh day punishable by death. But man missed the point. Jesus came to Earth with one job to do. It was to die for the sins of the people so we could be redeemed and live forever with Him John 1: He was making us into a new creation 2 Cor. When He died on the cross, His work was done. He never had to take up the work of redemption again, for by that once-for-all-time sacrifice He has made perfect forever those who are being made holy Hebr. When He ascended into Heaven, He sat down at the right hand of the Father. The redemptive work of our new creation was finished, so He ceased working. What Is Our Work? He has set His seal of ownership on you and put His spirit in your heart to guarantee this. Believing that means your work of salvation is finished and you have entered into your life-long seventh day, your Sabbath rest. You will inherit eternal life. Now you rest, as they rested. The real question we should all be asking is whether we are keeping our Sabbath rest or not. Please consider these things carefully. Not by works, lest anyone boast.

According to this passage [Hebrews], the seventh day of the creation week carries on through the centuries the seventh day of Genesis 1 and 2 represents a minimum of several thousand years and a maximum that is open ended (but finite).

What happened on each of the days of Creation? The creation account is found in Genesis 1-2. The language of the Genesis account makes it clear that all of creation was formed from nothing in six literal hour periods with no time periods occurring between the days. This is evident because the context requires a literal hour period. The description specifically describes the event in a manner that a normal, common-sense reading understands as a literal day: The Genesis account reveals that the Word of God is authoritative and powerful.

Creation Day 1 Genesis 1: The earth is made but not formed in any specific way, although water is present. God then speaks light into existence.

Creation Day 2 Genesis 1: The sky forms a barrier between water upon the surface and the moisture in the air. At this point earth would have an atmosphere. This creative work occurs in one day.

Creation Day 3 Genesis 1: Continents and islands are above the water. God creates all plant life both large and small. He creates this life to be self-sustaining; plants have the ability to reproduce. The earth was green and teeming with plant life. God declares that this work is also good. This creative work takes one day.

Creation Day 4 Genesis 1: The movement of these will help man track time. Two great heavenly bodies are made in relation to the earth. The first is the sun which is the primary source of light and the moon which reflects the light of the sun. The movement of these bodies will distinguish day from night. This work is also declared to be good by God.

Creation Day 5 Genesis 1: Any life of any kind that lives in the water is made at this point. God also makes all the birds. The language allows that this may be the time God made flying insects as well or, if not, they were made on day six. All of these creatures are made with the ability to perpetuate their species by reproduction. The creatures made on Day 5 are the first creatures blessed by God. God declares this work good, and it occurs in one day.

Creation Day 6 Genesis 1: This includes every type of creature not included on previous days and man. God declares this work good. God makes man, and man is made in the image of God men and women both bear this image and is special above all other creatures. To emphasize this, God places man in authority over the earth and over all the other creatures. God blesses man and commands him to reproduce, fill the earth and subdue it bring it under the rightful stewardship of man as authorized by God. God announces that man and all other creatures are to eat plants alone. God will not rescind this dietary restriction until Genesis 9: The entire universe in all its beauty and perfection was fully formed in six literal, consecutive, hour days. At the completion of His creation, God announces that it is very good.

Creation Day 7 Genesis 2: This in no way indicates He was weary from His creative efforts, but denotes that the creation is complete. Further, God is establishing a pattern of one day in seven to rest.

Chapter 3 : The Seventh Day of Genesis

The formula is not used on the seventh day because God had already finished creating (Genesis). Furthermore, no terminator phrase is needed for the seventh day, like the others, since the terminator to this day is the toledot (Genesis) as the next section of the narrative is about to begin.

Who through the conquest of himself bare record of the word by incarnating the Verb of God the Red Christ of Aquarius , and of the testimony of his Inner, Individual Jesus Christ, and of all things that he saw with the eyes of his Spirit. Blessed is he that reads and they that hear with the Chakra Vishuddha the words of the Christ-Mind of this prophecy, and by developing internally keep those things which are written therein: Grace the fire of Hod , the Holy Spirit be unto you, and peace from him, from the Ancient of Days , which is, and which was, and which is to come be that which Thou art and Thou shalt be of Ketheriel ; and from the seven fires or Holy Spirits or serpents of fire and light which are Lifted before his throne the Cerebrospinal-Nervous-System ; And from INRI, the divine fire or Jesus Christ, who is the faithful witness in the Ninth Sphere , and the first begotten fire of the ones who are dead within themselves in their animal passions , and the Sovereign Divine Fire in the Spinal Medulla of the kings Malachim of the earth. Unto him that when intermingled with our sinner human soul loved us, and washed us from our sins or Karma in his own blood or astral fire in Sexual Alchemy , And had spiritually made us kings Malachim and priests of Nature unto God and his Father; to him be glory Hod and dominion of the human nature for ever and ever. Behold in the Heaven of Gedulah, the Spirit, the Solar Christ , he comes within the clouds as the lightning that with its thunder or Verb reveals the Kabbalistic mystery ; and every spiritual eye shall see him in the internal worlds , and they the blind also in the infernal worlds which with they evil deeds and ignorance pierced him: Saying, I am Alpha in Daath and Omega in Yesod , the first Man and his seven serpents of fire and the last Man and his seven serpents of light and, What thou sees with the eyes of the Spirit , write with the memory of your psychological work within your Consciousness in a human book of seven volumes , and send or develop it unto the seven churches or seven magnetic centers or chakras which are in Asia Assiah, your spinal medulla and connected to your Endocrine glands ; unto Ephesus Gonads , and unto Smyrna Uterus or Prostate , and unto Pergamos Liver, Pancreas , and unto Thyatira Heart , and unto Sardis Thyroids , and unto Philadelphia Pituitary , and unto Laodicea Pineal. And I turned with my interior Consciousness within my spiritual nature to see the voice the incarnated Verb that spoke with me within my interior. And being turned towards my vertebral column , I saw with the clairvoyant eye seven golden candlesticks seven spinal medullas, one within each one of my bodies ; And in the midst of each of the seven candlesticks one Divine Fire like unto the Son of man the Christ of Solar Fire , clothed with a fiery garment down to the foot Malkuth , and girt about the chest Tiphereth with a golden girdle of Chastity , love and beauty. His head Kether and his hairs were immaculate white like the light, like wool, as white as snow; and his infinite spiritual eyes were as a flame of fire that penetrates everything ; And his feet in Malkuth like unto fine brass symbolizing the copper and tin, woman and man sexually united in a sacred copulation as if they burned in a furnace; and his voice or solar verb as the sound of many sexual waters that are transmuted by means of sexual Alchemy. And he had in his right hand in his upright acts of Chastity seven stars or seven active chakras and out of his mouth chakra Vishuddha went a sharp two-edged sword the parabolic word of double Kabbalistic sense: And when I saw him inside of me , I fell at his feet in Malkuth as dead in the Initiatic Resurrection. And he laid his right hand upon me, saying unto me, Fear not because the Earthly Man has to die ; I am the first Man and his seven serpents of fire and the last Man and his seven serpents of light: Write practice with your Consciousness the spiritual things which through comprehension thou hast seen, and the things which are comprehended , and the things which shall be comprehended hereafter; The mystery of the seven stars which thou saw in my right hand these are the seven chakras or spiritual senses , and the seven golden candlesticks these are the seven spinal medullas of each one of your seven bodies of Chastity. The seven stars are the seven atomic angels or messengers that like chakras of lotus flowers that with its steams sprout out from the seven churches that are within your seven spinal medullas: And on the seventh day Jehovah Elohim ended his work which he had

made; and he rested on the seventh day from all his work which he had made. And Jehovah Elohim blessed the seventh day, and sanctified it: These are the generations of the heavens and of the earth when they were created, in the day that Jehovah Elohim made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: But there went up a mist from the earth, and watered the whole face of the ground. And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah Elohim planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah Elohim 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. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: And the name of the second river is Gihon: And the name of the third river is Hiddekel: And the fourth river is Euphrates. And Jehovah Elohim took the man, and put him into the Garden of Eden to dress it and to keep it. And Jehovah Elohim commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: And Jehovah Elohim said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground Jehovah Elohim formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And Jehovah Elohim caused a deep slumber to fall upon Adam and he slumbered: And Adam said, This is now bone of my bones, and flesh of my flesh: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: And they were both naked, the man and his wife, and were not ashamed. If we scrutinize with mystic enthusiasm the Sacred Scriptures, we can clearly verify the unmistakable and evident fact that the anthropomorphic Hebraic Jehovah does not appear in any of the four Gospels. She is our individual Mother Kundalini. The 7th day is related to the living man, or when God makes a man a living soul. Who is the man? The Spirit, the Real Being has two souls: Geburah Strength or Power and Tiphereth Beauty. It is written that Jehovah Elohim made Heaven and Earth in 6 days, because the whole work that we have to make in relation to creation is always in 6 days. On the 7th day is when Jehovah Elohim rests. All the alchemical work is done in 6 days, even though on the 7th day there is also another creation, this is the creation of men as living souls. One thing is the man of the 6th day, made in the image and likeness of the Elohim, and another is the Resurrected Man, which is that man that is a living soul. In order to make the man a living soul the initiate has to transform all of his or her bodies into gold. One thing is to have the solar bodies, another is to perfect them. One thing is to incarnate the Spiritual Soul, Geburah, in the 6th day, another is to exert a marital life with your Spiritual Soul. On the 6th day the initiate has to disintegrate the egos in the world of Malkuth to be free of defects, in order to incarnate the Spiritual Soul, but after reaching that level, the initiate has to perform the 12 works of Hercules, which are related with all the Sephiroth, even to Ain Soph. Synthesizing, the whole work is done in 3 days, which are the 3 days before the resurrection of Jesus, or the resurrection of any initiate: After incarnating the Spiritual Soul, the initiate has to work in other planes, other levels. The initiate has to eliminate lots of defects, vices in the 9 heavens. As he or she does so, he or she is transformed successively into an angel, archangel, power, principality, dominion, virtue, thrones, cherubim, seraphim Christianity. So when the initiate is fully awakened in the physical plane and incarnates the Spiritual Soul it is very easy for the initiate to go into the Astral World and the higher worlds, and then in the higher worlds he has to meditate on the defects related to these worlds. For instance, we can see our different defects and vices in our mind, our emotional state etc. This part is always facing, showing towards the earth. There is also the Dark side of the Moon. In order to see that part we have to go beyond the moon, and then we can see it. In the same way is our psychology. In order to disintegrate these we need to incarnate the Spiritual Soul, it is impossible otherwise. This is the work that we have to perform in the 7th day. In order to pass through the 7th day, we have to annihilate all of the defects in all the infernos, in all the planes. We have to perform in each planet a work of Hercules. Remember the 12 mighty works of Hercules. The first is to kill the Lion of Nemea in the physical world. After the 9 works the initiate has to resurrect, and then performs the 10th, 11th, and 12th works. Aura; so Hercules is the Aura or Strength of the Kundalini. Hercules is the

symbol of Christ, the incarnated Christ. In Greek mythology, Hercules, son of Zeus. Hercules is a mixture of human and divine, spirit and matter. Then the initiate, after annihilating all the defects in all the planes of the Tree of Life, has to descend in order to perfect each one of the bodies. He has to convert them into Gold. Not even a single defect or vice or blemish can be in those bodies. Then, when they are pure gold, the Divine Serpent, the Divine Mother, the Holy Spirit, in the form of a serpent, which is the feminine aspect, which is Heve, Aima-Elohim, feminine aspect of Holy Spirit Iod -Heve, swallows these bodies. When the initiate is perfecting each one of the bodies into pure gold, then the Divine Serpent starts swallowing each body one by one until the initiate becomes metaphorically a Serpent. All the powers of the Divine Mother are going to be shown physically, but she has to swallow the bodies bit by bit. The last one to be swallowed is Atman. This is the Garden of Eden. In the initiation, the Holy Spirit, Iod, symbol of the white dove, or the Eagle, has to swallow the Serpent. So the initiate becomes metaphorically a serpent in physical plane: The eagle represents the male aspect of the Holy Spirit, and the serpent the feminine aspect. It is one thing is to awaken the Kundalini in all the 7 bodies, but one cannot enjoy the powers of the Kundalini if one is not swallowed by the Kundalini itself. If we have lust, anger, pride etc. When they are of pure gold then she will swallow them, and then the initiate becomes the Kundalini itself and all the powers are going to be shown; this is what we call a serpent naga. Jesus, Moses, Abraham, Mohammed were serpents, performing miracles. Samael was a serpent. Of course the most painful step for the initiate in order to enter the 7th day is when the eagle eats the serpent, which means the initiate has to transform the whole physical body into a higher level physical body. The physical body that we have now belongs to the 3rd dimension, but the resurrected body belongs to the 4th dimension, which means Yesod, Eden. And the Holy Spirit is the eagle and serpent at the same time. When the feminine aspect of the Holy Spirit swallows the initiate, and being a serpent we have to pass through the great ordeal of Job, which means that the Eagle has to select the best atoms of the dust of the earth the physical body of the third dimension. The atoms of the tridimensional physical body are the dust of the earth. Then the eagle takes these atoms and through a divine metamorphosis process makes another, but immortal body in the fourth dimension, in other words, in Eden. This process is very painful and is related with the cross. Before the resurrection the initiate has to pass through a terrible ordeal in which he pays the karma of Fornication. Fornication is not forgiven, the sin against the Holy Spirit, the Eagle. So the Initiate has to pay that karma with pain. There are many ways to pay it physically: The Initiate has to wash away that original sin in the process of the Death towards the Resurrection from the 6th towards the 7th day of Genesis; this is the last step when the Initiate is paying that karma, and that is very painful.

Chapter 4 : Genesis ESV - The Seventh Day, God Rests - Thus the - Bible Gateway

So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation. (Genesis RSV) We must try to unfold the riddle of this passage, the hidden mysteries which God delights to hide within these simple words.

Legal observance of the Sabbath did not begin till the days of Moses Exodus The weekly rest, therefore, is universal, permanent, and independent of the Mosaic law. Which God created and made. God created the world in order to make and form and fashion it. There is a work of completion which follows upon creation, and this may still be going on, and be perfected only when there is a new heaven and a new earth. After the hymn of creation the rest of the Book of Genesis is divided into ten sections of very unequal length, called toledoth, translated by the LXX. Matthew to his Gospel. See note on Genesis 5: As applied to the heavens and the earth, it signifies the history of what followed upon their creation. That it was thereby declared to be the special object of the Divine favor. That it was thenceforth to be a day or epoch of blessing for his creation. That it was to be invested with a permanence which did not belong to the other six days - every one of which passed away and gave place to a successor. Literally, declared it holy, or set it apart for holy purposes. As afterwards Mount Sinai was sanctified Exodus Because that in it he had rested from all his work which God had created and made. Literally, created to make, the exact import of which has been variously explained. Calvin, Ainsworth, Bush, et alii take the second verb emphatic, as intensifying the action of the first, and conveying the idea of a perfect creation. Kalisch, Alford, and others explain the second as epexegetic of the first, as in the similar phrases, "spoke, saying, literally, spoke to speak" Exodus 6: It has been observed that the usual concluding formula is not appended to the record of the seventh day, and the reason has perhaps been declared by Augustine: On the principle of interpretation applied to the creative days, this must be regarded as a period of indefinite duration, compounding to the human era of both Scripture and geology. But other Scriptures Exodus There are also indications that sabbatic observance was not unknown to the patriarchs Genesis The ancient Persians, Indians, and Germans esteemed the number seven as sacred. By the Greeks and Phoenicians a sacred character was ascribed to the seventh day. The Assyrians, Babylonians, Egyptians, and other nations of antiquity were acquainted with the hebdomadal division of time. Travelers have detected traces of it among the African and American aborigines. To account for its existence among nations so widely apart, both chronologically and geographically, recourse has been had to some violent hypotheses; as, e. Its true genesis, however, must be sought for in the primitive observance of a seventh day rest in accordance with Divine appointment. Precisely as we reason that the early and widespread prevalence of sacrifice can only be explained by an authoritative revelation to the first parents of the human family of such a mode of worship, so do we conclude that a seventh day sabbath must have been prescribed to man in Eden. The question then arises, Is this sabbath also referred to in the Mosaic record of the seventh day? The popular Belief is that the institution of the weekly sabbath alone is the subject spoken of in the opening verses of the present chapter; and the language of Exodus But this is open to debate. We feel inclined then to hold with Luther that in Genesis 2: At the same time, for the reasons above specified, believing that a weekly sabbath was pre scribed to man from the beginning, we have no difficulty in assenting to the words of Tayler Lewis: Both, is the easy answer; both, as commencing at the same time, so far as the one connects with astronomical time; both, as the greater including the less; both, as being the one as represented, the other as typically representing the same essence and idea. Then arose the sun in the horizon of heaven in glory. Matthew Henry Commentary 2: In miracles, he has overruled nature, but never changed its settled course, or added to it. God did not rest as one weary, but as one well pleased. Notice the beginning of the kingdom of grace, in the sanctification, or keeping holy, of the sabbath day. At this time none of the human race were in being but our first parents. For them the sabbath was appointed; and clearly for all succeeding generations also. The Christian sabbath, which we observe, is a seventh day, and in it we celebrate the rest of God the Son, and the finishing the work of our redemption.

Chapter 5 : The Seventh Day

Genesis English Standard Version (ESV) The Seventh Day, God Rests. 2 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in.

Related Media If you or I had lived in colonial America and behaved as we do, we all would have spent time in jail, our arms and feet locked into the stocks in public humiliation. Because each one of us has traveled and done things for recreation on Sunday. We are of opinion that such acting could not be too severely censured. Mackintosh into cardiac arrest. Some progressive evangelical churches even offer a Friday night service so that their people can have the rest of the weekend free for whatever they want to do. What does the Bible have to say about all this? God is omnipotent and could have spoken the whole creation into existence in an instant. God created the world in six days and rested on and sanctified the seventh day to instruct us. By His action at the beginning, God is telling us that there is a pattern of work and rest for our existence on earth. Created to reflect His image, we must follow His pattern. Thus our text shows that God has called us to a weekly day of rest and worship. I want to answer three questions: What is the sabbath for? Must Christians keep the sabbath? And, if so, How should we keep the sabbath? The sabbath is for rest and worship. On that day we who are made in His likeness are to cease from the work of the other days and be refreshed in body and soul as we spend time worshiping our Creator. Recreation may refresh the body, but we need worship to refresh the soul. Recreation is often self-centered, but worship focuses us on the Lord. That God sanctified and blessed the seventh day means that it is a special day, set apart from the other six days. Since He sanctified and blessed this day, it belongs to Him, not to us. It should not be a day for doing what we normally do, but rather a day to take the time out of our busy lives to spend with the Lord and His people. Sabbath rest and worship are both to honor God and to benefit man. The first day of existence for Adam was a day of rest. Later God assigned him tasks to do, but the first order of business for this newly created man was a day of rest. What do you suppose Adam did that day? Thus Adam, in communion with God, living in a perfect environment, reflected on the greatness and majesty and goodness of God. He enjoyed fellowship with God and thought about the wonder of himself, a creature, being able to commune with God, the Creator. The first sabbath was spent in rest and worship. Worship is not for our benefit, but to honor God as the Almighty Creator and Redeemer, who alone is worthy of praise and glory. But the by-product of worship is that we are blessed by blessing God. So when we set aside one day in seven to stop doing our normal work and to worship God, we are benefited. Must Christians keep the sabbath? Here the controversy rages! There are three main views. A second view, following the Westminster Confession, transfers sabbath observance to Sunday, making it a Christian sabbath. The third view is that the sabbath was a part of the law of Israel; since we are not under the law, it is not applicable to the church at all. This is probably the view of most evangelicals in our day. I do not believe that Sunday should be a strictly observed Christian sabbath; but neither am I comfortable casting off the sabbath principles altogether. While we are not under the law, there is much in the law which applies beneficially to us. The principle of sabbath stemming from both creation and the law is valid for today. There is debate about whether the sabbath was instituted at creation, with application to all people, or in the Ten Commandments as applying only to Israel. Those who say it was only for Israel argue that Genesis 2 and Exodus 16 both of which occur before the giving of the Ten Commandments were anticipatory, not prescriptive. Without going into all the arguments pro and con, it seems to me that a normal reading of Genesis 2: Another debate concerns whether the sabbath as the fourth commandment is a part of the moral or ceremonial law. If it is a part of the ceremonial law, then obviously we need not regard it, since no Christian claims that we must observe the Jewish laws of diet, purification, sacrifice, etc. But if it is part of the moral law, then it would be binding on us, since the moral law stems from the holiness of God and does not change. It would be tough to argue that there is no moral aspect to the sabbath commandment, since the rest of the Ten Commandments are clearly moral. The moral aspect is the fact that it provides for the regular worship of God, which is binding upon all

human beings. But there are also ceremonial aspects to the sabbath which applied to Israel alone: The people could not do any work at all. They could not even kindle a fire Exod. A man caught gathering sticks on the sabbath was stoned to death Num. And yet Jesus defended His disciples for plucking grain on the sabbath, which He never would have done if they had broken the moral law of God Matt. As Christians, we are not under the law, but under grace Rom. The meaning of that is a sticky theological issue, but I see it as entailing two things. In the first place, we are not under the Jewish ceremonial law nor under the laws which applied to Israel as a theocratic nation. Those things applied only to Israel as the theocratic people of God. Second, not to be under the law means that we are not under the principle of law as a means of relating to God. The law was given in part to show sinful man that he could not live up to the holiness of God in his own effort. Under grace, God gives us the Holy Spirit so that the requirement of the law is fulfilled in us who walk according to the Spirit Rom. When it comes to the sabbath, then, we are not under the rigorous Jewish regulations for that day. But there is a moral aspect to the sabbath, that of the proper worship of God and stewardship of our lives, which requires that we set aside a day each week for rest from our normal work so that we can worship God. It stems both from creation and from the moral law of God as revealed in the Ten Commandments. As we walk in the Spirit and grow in the love of God, He will work in us the desire to honor Him by setting aside a day for Him each week, not as a duty of law, but as a delight of love. I disagree with those who worship on Saturday. But I also disagree with progressive evangelical churches which have a congregation that meets only on Friday evening or some other day, but not on Sunday. That fact alone is enough reason to gather in celebration on Sunday. It was on Sunday that the Holy Spirit was given at Pentecost. The early church gathered on Sunday to break bread, listen to the teaching of the Scriptures, and give offerings Acts. In addition, from early in the second century on there are many testimonies that the Christians gathered on Sunday for worship see The Zondervan Pictorial Encyclopedia of the Bible [Zondervan], 3: Thus we have seen that the sabbath is for rest and worship, a day designed to honor God but also for our blessing. How should we keep the sabbath? Should we require our kids not to play? Are we allowed to go the store or mall? Should we go to restaurants, thus making others work? What about those who have jobs that require them to work on Sundays? God looks on our hearts, not on outward observance of man-made rules. The history of the Jews shows how prone we all are to set up rules that are not from God and take pride in keeping them, even though our hearts are far from God. We all tend to judge others by our own standards, based on outward matters. All such judging is sin because it stems from pride. Observe it joyfully before God. God has established many principles for our benefit, principles of health, nutrition, mental outlook, emotional well-being, relationships, etc. The principle of one day each week set aside from our hectic lives to rest and worship God is for our benefit. The God who made us built the principle into creation, and we violate it, just as we do the law of gravity, to our own peril. God blessed the seventh day and set it apart, and there is blessing for us if we honor Him one day each week. It ought to be a day of celebrating the resurrection of the Lord Jesus Christ with others He has redeemed. Part of your time on Sunday ought to be spent reflecting on who God is as our Creator and Savior. Think about His sacrificial death for you. Reflect on your own relationship to Him. Think back over the week that has just gone by. Did it reflect the direction it should for a child of God? Think about the week to come. Does your schedule reflect the proper priorities? Make sure that any known sin is confessed and put away. Conclusion Jonathan Edwards points out that since God sanctified and blessed the sabbath, since the risen Lord Jesus revealed Himself to His disciples on Sunday, and since He poured out His Spirit on the church on that day, it is a day when the Lord especially delights to confer His grace and blessing on those who seek Him The Works of Jonathan Edwards [Banner of Truth], 2: After church I need to get some things done around the house. I need to run over to the mall and do some shopping. Maybe some other time?

Chapter 6 : Do Genesis 1 and 2 record two different creation accounts?

In Genesis the understanding is that God "stopped" His work; He "ceased" creating on the seventh day. All that He had created was good, and His work was finished. The context of Genesis strongly affirms the idea of God's "rest" being a cessation of work, not a reinvigoration after work.

Before presenting the commentary, the word-choices of some of the more well-known commercial Bibles but not all bear some explanation. In other words, these two Bibles assert that God worked on the seventh day and then stopped! Thus the heavens and the earth were finished, and all the host of them. Thus the heavens and the earth were finished, and all their multitude. God worked on the seventh day if only to tie up loose ends. The NIV differs substantially. Its claim is that God finished on the sixth day and rested on the seventh: Thus the heavens and the earth were completed in all their vast array. Recall how, from the discussion of the past perfect tense used in Genesis 1: The grammar rules for translating a past perfect from any arbitrary Hebrew verb vary in their certainty. Another alternative, not discussed in this book, is subject-verb ordering. This is somewhat of an informal rule, but when a Hebrew sentence occurs with the subject first, the translator should check for two different possibilities. The first possibility arises from the practice of ancient Hebrew authors to begin a parenthetical statement by reversing the order of the subject and verb. The second possibility is that the author means to convey the idea that some action completed in the past "in other words, a past perfect tense. The context in this verse does not suggest a parenthetical statement and so the past perfect is preferred. Genesis p. Wenham observes that the text of Genesis Accordingly, translators should recognize the semantic parallelism of these other verses and render Genesis 2: More specifically, its connotation carries with it the idea of the process having been completed in full² Harris, Archer and Waltke For example, this verb is never used to describe the actions of a person who arrives at a certain point in a process and suspends his or her activity. Elsewhere, this verb is used to describe the completion of the temple 2 Chronicles 8: Here are two examples: Eggs and oaths are soon broken He took his hat and his leave. In the context of the ANE, the use of this figure of speech, makes concrete the Semitic perception that the number seven as the epitome of perfection. In biblical Hebrew the idea of perfection does not mean without error. Tamam is more commonly understood as complete. Or, said another way, perfect in the sense of being complete. For example, in the song of Moses, Deuteronomy The meaning of this verb, however, depends on its stem. Completion, not rest, is clearly in view. This is more than a distinction with a difference, for example, one can obtain rest nuach by ceasing or stopping shabbat some strenuous activity. A better assumption is to understand that to cease work after its completion is more likely a cause for expressions of satisfaction, if not outright exultation. This emphasis on completion coupled with its association with satisfaction of a job well done, suggests that perhaps the author is advancing the seventh day as a day of commemoration and celebration⁶ The Judeo-Christian institution of the Sabbath is not in view here. Not only is there no reference to Shabbat the noun meaning Sabbath , but Exodus In Genesis, the Sabbath is relevant for, and pertains to all, mankind.. With this in mind, many scholars suggest⁷ N. Constructed as it is, the seventh day serves as a literary coda. For example, where the main body might be compelling and forceful, the coda is often peaceful and contemplative. Codas, no matter how designed, set off the main body by being obviously distinctive in one or more ways. But codas serve a second purpose. They announce the end of the piece. The seventh day of creation, like a musical coda, announces the end of the symphony of creation by separating the reader from the crescendo of the sixth day and the tranquility of the seventh. The change in narrative pace is linguistically jarring. And not without purpose. Its abruptness calls our attention to what we have just experienced. When reading through the six days of creation, its literary design has carried us inexorably forward to the sixth and final day. But now, on the seventh day the cadence is gone. The narrative trajectory has terminated and we find ourselves looking back and wondering what has just happened. And something else is going on here. He actively creates on days one through six. On day seven the created world quiesces. However, this particular separation event is not a creation event. The change of pace signals something altogether different and directs our attention away from the notion of creation and compels us to direct our reflections more deeply. What is the nature of the seventh

day that sets it apart from the previous six days? Is the answer as simple as rest and relaxation? But this merely establishes a point in space⁹ Recall that yom is a spatial concept, not a temporal one. The distinction between the work of creation and its cessation seem simply to be the means to an end. The idea of the seventh day as a day of rest, while important, seems to miss the point. Something else is going on. In either case, the blessing is an explicit acknowledgement from the giver of the blessing of favor directed toward the recipient. And here we run into something of a puzzle. Days, whether representing the passage of time or squares on a chessboard, are inanimate. They do not flourish. They are not fecund. In the Bible, to curse someone or something is constrain or restrain it. Cursing, in biblical Hebrew at any rate, is synonymous with binding, blocking with obstacles, or rendering powerless to resist¹¹ Harris, Archer and Waltke Ref For example, the first use of curse occurs in Gen 3: This suggests that a blessing, being the opposite of curse, can be understood as a prediction of or description of liberation. The seventh day is to be a day free from the constraints of survival i. In this context, the seventh day is not a day of rest or ceasing. It becomes a day of liberation. Then made [the seventh day] holy: Like blessing, we need to understand what it means to make a day holy. Qodesh is also variously translated as hallowed, sanctified, consecrated, and so forth. In the Bible, and in other works of the ANE, there seems to be no limit on what can be made holy. In the various faith traditions, including the traditions of the pagan tribes surrounding the Hebrews, we find holy music, holy objects e. But only in the Bible of the Hebrews is a day i. The faith literature of no other culture sanctifies time¹² R. Heschel, a renowned and preeminent scholar at the Jewish Theological Seminary as having argued that the significance of the seventh day was that it sanctified time. One reason might be that, as the commentary for the first day suggested, the Hebrew creation days represent linear time. Because the days never, ever repeat, important, significant events “ events that will never, ever occur again, can at least be commemorated. We have, at last, a sense of purpose for the seventh day. God explicitly sets the day apart from the others to commemorate the six days of creation. As Cassuto writes “ Every seventh day, without intermission since the days of Creation, serves as a memorial to the idea of creation of the world by the word of God “¹³ Cassuto Kindle Location We now know, the cultures of the ANE, notably the Babylonians and Assyrians long before the ancient Hebrews appeared, also lived according to seven day cycles. They set aside the seventh, fourteenth, twenty-first, and twenty-eighth days of the lunar months. These days were named the sabattu or sapattu in their languages. Among the pagans, but especially the Babylonians, the sabattu were days of fasting, ill luck, days on which one avoided pleasure and events of great moment. These were days of propitiation; a day that provided the means by which the worshipper could petition for better treatment in the coming week. By contrast, the seventh day, when it eventually became enshrined as the Jewish Sabbath, was completely independent of all ties to the cycles of nature. For ancient Hebrews, the seventh day became a day of peace and blessing, a day of joy and refreshment, a day on which the celebrant would put aside for the moment the requirement of toil and becoming, like God Himself, separated from the workaday world. The divine author, then, seeks to connect the idea of sanctification to the idea that a parallel exists between the accomplishments of human effort and the accomplishments of divine creation. In the creation story, like the human work week, each day points to the next and ultimately to the seventh and last day. Excurses Genesis 1 was not intended to give us a scientific understanding of the material origins of the universe. On this, most scholars today agree. However, a small but growing body of evidence have suggested to some scholars, notably professor and Old Testament scholar John H. Walton, the seven days of creation is instead a cosmic temple inauguration ceremony describing the functional beginning of our world. To explain by way of analogy, consider the creation of a shopping center and ask, at what point is a shopping center created? Is it when the buildings go up? Is it when the stores open for business?

Chapter 7 : Genesis 2 GNV - 2 God resteth the seventh day, and - Bible Gateway

2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

Comparative mythology provides historical and cross-cultural perspectives for Jewish mythology. Both begin with a series of statements of what did not exist at the moment when creation began; the Enuma Elish has a spring in the sea as the point where creation begins, paralleling the spring on the land – Genesis 2 is notable for being a "dry" creation story in Genesis 2: At the same time, and as with Genesis 1, the Jewish version has drastically changed its Babylonian model: Eve, for example, seems to fill the role of a mother goddess when, in Genesis 4: The two share numerous plot-details e. This enraged Ninhursag, and she caused Enki to fall ill. Enki felt pain in his rib, which is a pun in Sumerian, as the word "ti" means both "rib" and "life". The other deities persuaded Ninhursag to relent. It was you that hacked Rahab in pieces, that pierced the Dragon! It was you that dried up the Sea, the waters of the great Deep, that made the abysses of the Sea a road that the redeemed might walk And the Spirit of God moved upon the face of the waters. This was made up of three levels, the habitable earth in the middle, the heavens above, an underworld below, all surrounded by a watery "ocean" of chaos as the Babylonian Tiamat. Above it was the firmament , a transparent but solid dome resting on the mountains, allowing men to see the blue of the waters above, with "windows" to allow the rain to enter, and containing the sun, moon and stars. The waters extended below the earth, which rested on pillars sunk in the waters, and in the underworld was Sheol , the abode of the dead. In the Enuma Elish , the "deep" is personified as the goddess Tiamat , the enemy of Marduk ; [42] here it is the formless body of primeval water surrounding the habitable world, later to be released during the Deluge , when "all the fountains of the great deep burst forth" from the waters beneath the earth and from the "windows" of the sky. Only when this is done does God create man and woman and the means to sustain them plants and animals. At the end of the sixth day, when creation is complete, the world is a cosmic temple in which the role of humanity is the worship of God. This parallels Mesopotamian myth the Enuma Elish and also echoes chapter 38 of the Book of Job , where God recalls how the stars, the "sons of God", sang when the corner-stone of creation was laid. And there was evening and there was morning, one day. God creates by spoken command and names the elements of the world as he creates them. In the ancient Near East the act of naming was bound up with the act of creating: And there was evening and there was morning, a second day. God does not create or make trees and plants, but instead commands the earth to produce them. The underlying theological meaning seems to be that God has given the previously barren earth the ability to produce vegetation, and it now does so at his command. God puts "lights" in the firmament to "rule over" the day and the night. According to Victor Hamilton, most scholars agree that the choice of "greater light" and "lesser light", rather than the more explicit "sun" and "moon", is anti-mythological rhetoric intended to contradict widespread contemporary beliefs that the sun and the moon were deities themselves. And there was evening and there was morning, the sixth day. After this first mention the word always appears as ha-adam, "the man", but as Genesis 1: The meaning of this is unclear: Having the spiritual qualities of God such as intellect, will, etc. Only later, after the Flood, is man given permission to eat flesh. The Priestly author of Genesis appears to look back to an ideal past in which mankind lived at peace both with itself and with the animal kingdom, and which could be re-achieved through a proper sacrificial life in harmony with God. This implies that the materials that existed before the Creation "tohu wa-bohu," "darkness," "tehom" were not "very good. In ancient Near Eastern literature the divine rest is achieved in a temple as a result of having brought order to chaos. Rest is both disengagement, as the work of creation is finished, but also engagement, as the deity is now present in his temple to maintain a secure and ordered cosmos. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, 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 on the seventh day; wherefore the

LORD blessed the sabbath day, and hallowed it. Eden may represent the divine garden on Zion , the mountain of God, which was also Jerusalem; while the real Gihon was a spring outside the city mirroring the spring which waters Eden ; and the imagery of the Garden, with its serpent and cherubs, has been seen as a reflection of the real images of the Solomonic Temple with its copper serpent the nehushtan and guardian cherubs. When God forbids the man to eat from the tree of knowledge he says that if he does so he is "doomed to die": Kenegdo means "alongside, opposite, a counterpart to him", and ezer means active intervention on behalf of the other person. Later, after the story of the Garden is complete, she receives a name: This means "living" in Hebrew, from a root that can also mean "snake".

Chapter 8 : Why did God rest on the seventh day of creation (Genesis)?

When you look up a Hebrew copy of Genesis you find 'first day' is a translation of the Hebrew words yom echad, and 'second day' is from the Hebrew yom sheni. Yom is the Hebrew word translated by the English 'day', and the terms echad and sheni help define which day is being described.

Creation is now complete. Additional details about the creation of Adam and Eve fill most of Genesis 2. But Genesis 2 begins with an account of day seven, bringing creation week to a close. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. The seventh day is unique. It is an exalted day, because God blessed it and sanctified it. This is the first time in Scripture anything is said to be holy. There are three reasons this day was unique, and those three reasons are indicated by three verbs in the passage. Each of those verbs is associated with the seventh day explicitly: God finished the creation of the heavens and earth v. There were no loose ends to tie up. There were no problems to fix. No modifications to the original plan were required. Everything was completed in six days, just as God had planned. The words of Psalm In wisdom hast thou made them all: And the truth of a literal sixâ€”day creation week was therefore written into the Ten Commandments: God reiterated the same truth again when he set forth the specific Sabbath requirements: It is a sign between me and the children of Israel forever: The whole point is invalid if the days can be turned into time periods of indefinite duration. Paul makes this very clear when he says "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. God rested on the seventh day from all His work v. When God works there is no dissipation of His energy. He had completed all creation, so there was nothing more for Him to create. Therefore, He ceased His work. Look again at Exodus He continued to sustain and govern His creation, just as He sustains it and providentially rules over it even today. The ceremonial Sabbath restrictions therefore pertained to national Israel in a particular way. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master. With good will render service, as to the Lord, and not to men," Ephesians 6: God blessed the seventh day and set it apart as holy v.

Chapter 9 : Genesis creation narrative - Wikipedia

Creation Day 1 (Genesis) God created the heavens and the earth. "The heavens" refers to everything beyond the earth, outer space. The earth is made but not formed in any specific way, although water is present.

Subscribe to the CompellingTruth. Do Genesis 1 and 2 record two different creation accounts? Genesis 1 records the creation and development of the world: Genesis 2 starts immediately with God resting on the seventh day, then says that there were no bushes of the field. How can this be? Are the Adam and Eve in Genesis 1 as some theistic-evolutionists believe man-like Neanderthals from whom God chose Adam to give the first soul? Did God create Adam in the years or millennia after the six days of creation? How do the two chapters mesh? When was Adam made? The next section talks about how He made Adam and Eve. So did God make Adam and Eve after the seventh day? The first thing to remember is that the book of Genesis was not written with chapters and verses. It was written as a solid text. The division of chapter 1 between "And there was evening and there was morning, the sixth day," and "Thus the heavens and the earth were finished, and all the host of them," is artificial. In fact, it would have been better, perhaps, to put the chapter break between Genesis 2: That still puts the account of the creation of Adam after the seventh day " in the text. It is common in non-fictional accounts to give a summary of a major event, then go back and give specifics as needed. That is what is happening here. Adam and Eve were clearly created on day six, as Genesis 1: The account in Genesis 2: When were plants made? The key is the phrase "in the field. But it takes cultivation to make a field of strawberries or an acre of wheat. And sometime after that, Adam and his descendants cultivated fields of crops. When did God create the animals? The English Standard, however, accepts that the Hebrew verb "form" can also be interpreted in the "pluperfect" form, giving the more logical "God had formed every beast" The point of Genesis 2: When was Eve made? But is it a timeline or a poetic afterthought? Because in Genesis 2: For one, God brought the animals to Adam, presumably in an orderly, efficient fashion 2: Second, this was days after the creation of the animals. There was no micro-evolution to form a poodle from a wolf or differentiate the 14, different types of ants we have now. As Noah about years later, Adam only had to work with kinds of animals Genesis 6: Yes, it would have been a long day. Conclusion A great many people, including Bible-professing Christians, will insist that Genesis 1 and 2 reflect different creation accounts. Some will say that because the chapters contradict each other the Bible is not infallible. Others will say that the differences allow for a race of pre-humans to exist before the arrival of Adam and Eve. Neither is justified by the text. When the Bible gives an account, the literal translation is always the one we should assume first.