

Creation Week: The *Rest* of the Story!

by Jim Rector

How many times have we read the account of Creation recorded in Genesis 1-2 and given it only cursory thought? After all, we are students of the Bible. Surely we understand the ramifications of something as seemingly simplistic as the seven days of Creation! Well, folks, maybe not.

It is vitally crucial that we remember that every word in the Holy Scriptures is significant. Why

the original inspired letters themselves have meaning. Indeed, the Jewish rabbis go so far as to state that even the spaces between the letters are not without import.

Although we may not wish to carry things to quite that extent, we must come to appreciate the deeper consequence of God's Word. This could not possibly be more applicable than to the ever so familiar story of the Creation Week

of Genesis 1-2.

MORE THAN JUST PHYSICAL

While most readers of the Bible generally perceive the first two chapters of Genesis as merely the account of how God made the universe, concluding with His creation of man, and then resting

the seventh day, there may well be more, much more, than meets the eye. Is it possible that embedded in the Genesis record we might discover not just a document of the physical creation, but also a blueprint or pattern for the spiritual creation as well? In the context of Genesis 1-2, there can be no doubt that man was the ultimate objective of God's physical creation. Yet, what is really meant in the statement that says:

“And God said, Let us make man in OUR IMAGE, after OUR LIKENESS” (Gen. 1:26).

This passage is one of the most significant and crucial in all the Bible, because it is here, in the beginning, that God reveals the very purpose of all that follows in Scripture, as well as His ultimate reason for creating man in the first place--and that reason is decidedly not to simply make him in some sort of physical image of the Creator, but that he might be fashioned into the spiritual image of the Messiah Himself. Since it should be evident that this is so, the notion that the seven days of Creation might well pertain not only to the physical, but also to the spiritual, really should come as no surprise.

SOMETHING OUT OF NOTHING!

The account of creation begins with the statement, **“In the beginning, God (*Elohim*) created**

the heavens and the earth” (Gen. 1:1). All of us are quite familiar with this initial passage. We must remember, however, that the New Testament commentary on Genesis 1:1 is found in John 1. It reads as follows:

“In the beginning was the Word, and the Word was God and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not...And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth” (John 1:1-5, 14).

This New Testament statement takes us right back to the same starting place as Genesis 1:1--in the beginning--but it also tells us a little more about that first verse in all the Bible. We know that the Hebrew term *Elohim* is a uni-plural noun, meaning that it speaks of more than one being. The first verses of John 1 tell us who the second person was--the Word or *Logos*. We are told that He is the one who went from the side of God the Father and became flesh. This is obviously speaking of the One whom we know as the Messiah--Yahshua or Jesus Christ.

There is yet another New Testament commentary on Genesis 1:1, and this passage adds further

details concerning the original creation. The reason I am pursuing this point is to show that even in the very beginning when the Father and the Son created the universe, there was a spiritual connotation to the whole episode. Notice what I mean as we read Hebrews 11:3:

“Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.”

To put it in the common vernacular, we could just as easily say that God is the One who makes something out of nothing. And my point in referring to this is that there is a spiritual lesson here that is of paramount importance to all Christians.

The physical Creation story is a type of the spiritual plan of God for each of His people. What more appropriate reality to reveal right from the very start than the fact that it is God who makes *something* out of *nothing*? This truth applies physically, and it applies spiritually as well.

Do you remember the touching words Paul wrote concerning our Savior? They are found in Philippians 2.

“Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of NO REPUTATION, and took upon Him the form of a SERVANT,

and was made in the likeness of men: And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross” (Phil. 2:5-8).

When the Messiah came to the earth, he came after the form and similitude of Adam and Abraham, and was of no reputation. In other words, He Himself became **NOTHING!** Paul states further concerning his own life and that of the great leaders of the New Testament Church:

“Who then is Paul, and who is Apollos, but ministers (servants) by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then NEITHER is he that plants ANYTHING, neither he that waters, but God who gives the increase” (I Cor. 3:5-7).

I personally love Isaiah 40 in regard to the greatness of God and the smallness of man. Let’s read just a few verses:

“All flesh is as GRASS, and all that makes it attractive is TRANSITORY like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows upon it; surely ALL PEOPLE ARE AS GRASS...Behold, the nations are like a drop from a bucket, and are counted as the small dust on the scales; behold, He takes up the isles like a very little thing...All the nations are as NOTHING before Him; they are regarded by

Him as LESS THAN NOTHING ANDEMPTINESS...It is God who sits above the circle of the earth, and its inhabitants are as GRASSHOPPERS. It is He who stretches out the heavens like curtains and spreads them out like a tent to dwell in; who brings dignitaries to NOTHING, who makes the judges and rulers of the earth as CHAOS” (Isa. 40:6-7, 15, 17, 22-23).

Indeed, the Scriptures are replete with such references to the frailty, the temporariness, the nothingness of human flesh. And yet, along comes Yahweh, God of heaven and earth, who, in His matchless grace, love, mercy and power, seeks to give insignificant man meaning to his life and existence upon this otherwise insignificant planet. What a great Creator we serve, brethren--the One who truly does take **NOTHING** and creates the greatest **SOMETHING** imaginable, transforming mere human beings into His own divine and eternal children!!

Does God ask anything of us in regard to this unspeakably creative experience that He is performing in our lives? The answer is YES, He does! Luke records some of the most important, difficult and challenging words of the Messiah in all the Bible. He says:

“If anyone come to Me and does not hate his own father and mother, and likewise his wife, children, brothers and sisters, yes, and even his own life, he

CANNOT BE MY DISCIPLE. Whosoever does not persevere and carry his own cross and come after Me, CANNOT BE MY DISCIPLE...So then, whoever of you does not renounce and surrender all that he has CANNOT BE MY DISCIPLE” (Luke 14:27-27, 33).

Here Christ is simply saying that if we are to follow Him, we must let go of our self-life and indeed become **NOTHING!** Remember Paul’s poignant words in II Corinthians 11, **“When I am weak, then am I strong” (II Cor. 12:10).** And the reason He works this way is explained succinctly in I Corinthians 1:26-29:

“For consider your own calling, brethren; not many of you were deemed to be wise, according to human standards not many influential and powerful; not many of high and noble birth. No, for God deliberately chose the lowborn and insignificant, even the things that are NOTHING, that He might depose and bring to nothing the things that are; so that no mortal man should boast in the presence of God.”

God’s ability and willingness to make something out of nothing is perhaps the most important reality in all the universe, certainly at least as far as the human race is concerned. Our end does not depend on what we are able to accomplish in our lives, but rather on what the Creator is able to do with us and in us if we come to recognize our great

NOTHINGNESS!! The testimony of the ages is found in II Samuel 2, where we read:

“The Lord makes poor and makes rich; He brings low and lifts up. He raises up the poor out of the dust, and lifts up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory” (II Sam. 2:7-8).

Can you see then how the very opening verse of Genesis 1 and the accompanying New Testament commentaries on it reveal the spiritual nature of the physical pattern that follows in the Creation week story? From the very beginning, it was Almighty God who knew you and me--those whom He would call. From the very inception of all things, it was our Father in heaven who determined that He would create the nothingness of physical man, subject to the vanity and vagaries of the flesh, so that He might transform each of us from worthless carnality to a truly new and spiritual creation in Christ!

THE SAVIOR IN THE BEGINNING

I am persuaded that the first chapter of Genesis is the most important and significant passage in all the Scriptures. That is why it inaugurates the inspired, revealed record of God to man. Contained within its verses is the outline of the Creator’s plan--physically, chronologically, historically and spiritually. It is truly an awesome part of the Bible, and yet so few ever really give

it the attention it deserves.

In addition to what we have already covered, there is yet another marvelous revelation contained in the wording of Genesis 1:1. As we know, the number seven has a very specific and meaningful use in God’s scheme of things. It represents Godly fulfillment or completion. Contained within the first seven words of verse one is a great hidden truth. The Hebrew reads: **“Beresheet bara Elohim et haShamman v’et Eretz” (In the beginning**

God created the Heavens and the Earth”). You will note, however, that there is one word untranslated. It is the fourth or middle word, between *God* and *Heavens*-- the Hebrew *et*. It is actually made up of the first and last letters of the Hebrew alphabet (*aleph* and *tav*). It is not translated because it tends to connect the subject *God* with something that is acted upon--*the Heavens and the Earth*.

Remember in John’s commentary on Genesis 1:1, he tells us that **“In the beginning was the Word (*Logos*), and the Word was with God, and the Word was God. He was IN THE BEGINNING with God...In Him was life, and the life was the LIGHT of men. And the light shines in DARKNESS”** (John 1:1-5).

What is John really saying here? He says that in the beginning was the Word. We know that this refers directly to the Messiah. Well, it just so happens that right in the very center of the initial passage in all the Bible, there is also a *word*--the Hebrew *et*. It is untranslated, as though perhaps it were hidden, except for those who are truly becoming enlightened. And it is the Father who then begins to reveal the Son in the midst of darkness (Gen. 1:2), by saying, **“Let there be LIGHT, and there was LIGHT”** (Gen. 1:3).

Contained within the first seven words in all the Holy Scriptures, there is the Messiah, like the middle or fourth candlestick of the menorah, standing in the center! The word representing Him is the Hebrew *et*. As stated earlier, it consists of the first and last letters of the Hebrew language. Notice now the following New Testament passage concerning Christ:

“Behold, He is coming with the clouds, and every eye will see Him (*et*), even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so, Amen. I am the ALPHA (*Aleph*) and the OMEGA (*Tav*), says the Lord God, who is and who was and who is to come, the Almighty...And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, Do not be afraid; I am the FIRST (*aleph*) and the LAST (*tav*)” (Rev. 1:7-8, 17).

This is so fascinating, isn’t it? Notice that this

passage not only shows Yahshua (Jesus) as the so-called *Alpha* and *Omega* (better understood in the Hebrew as the *Aleph* and *Tav*), but also quotes part of a prophecy recorded first in the book of Zechariah. Like putting the final piece of a puzzle in place, the Zechariah passage completes the circuit in this matter. Here is what it says:

“And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on ME WHOM they have pierced, and they will mourn for Him, as one mourns for an only son, they will weep bitterly over Him, like the bitter weeping over a first-born” (Zech. 12:10).

On first reading, the revelation is not obvious, but researching *The Interlinear Bible* under Zechariah 12:10 gives us the answer for which we are searching. The words *Me whom* in this verse are not present in the original, but, incredibly, we do find the Hebrew word *et* at that very place in the passage! We know that this particular verse is definitely Messianic in nature. It was partially fulfilled at the crucifixion, but is also for the future as Revelation 1 shows.

So it is that in the beginning, the Messiah is subtly revealed in His central position as the Light that was to shine in darkness, the co-Creator with the Father, the First and the Last of all the creation, and the One who would be pierced for our sins and bring salvation to all men. A magnificent story contained in so few inspired words! Monte Judah of Lion & Lamb Ministries comments eloquently on the significance of Genesis 1:1 in the November issue of his newsletter *Yavoh*.

THE SPIRITUAL JOURNEY BEGINS

God’s creation of the natural in Genesis 1 reveals how He deals with man spiritually to make him a new creation in Christ. We have covered the first verse, but the second is most important in our discussion, because here is unveiled the true spiritual condition of man before God begins His redeeming work. Remember the words:

“And the earth was without form, and void; and DARKNESS was upon the face of the deep” (Gen. 1:2).

The two Hebrew words translated *form* and *void* are *tohu* and *bohu*. Used together they essentially mean *in ruin, totally empty, a worthless thing, to lie in waste, confusion, vain, NOTHING*. Don't these words convey perfectly the spiritual state of man prior to God's intervention in his life? Coupling that with the word *darkness*, one can easily see how this verse completely fits the natural human condition.

Spiritually, the first day of Creation speaks of the Father and the Son, of the darkness of sin and the utter confusion and emptiness of humanity, and the coming of the Light, for God next says, **“Let there be light, and there was light” (Gen. 1:3)**. We are immediately reminded of the apostle Paul's reference to this very event in connection with our salvation experience. Notice how he relates these two realities:

“The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God...For God, who said, Let LIGHT shine out of DARKNESS, made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ” (II Cor. 4:4, 6).

This is therefore incontrovertible New Testament evidence that God compares the first day of Creation in Genesis 1 with man's salvation experience and the introduction of the gospel. This is the beginning of our spiritual journey.

It is also very likely why God chose to begin the day in the evening rather than the morning. It may seem rather odd to think that a day should begin with darkness, but in God's scheme of things, the 24 hour day represents something very special. It pictures the very thing that we have been discussing concerning the lesson of the first Creation day. Darkness preceded the light then, and so it does spiritually. God almost always works in this manner, first the physical, then the spiritual. First, the earth lay in darkness and emptiness, then came the light. Man also lies in spiritual darkness, but with the rising of each day's

sun, we are reminded of the light of the Messiah that comes to drive out the darkness.

There are some who erroneously teach that the day begins at sunrise, but in the course of a 24 hour period, the Godly pattern is reversed, and the darkness overcomes the light and successfully snuffs it out. When the day begins in the evening, then the sunrise symbolically fulfills the very purpose of Christ's coming and His arising in our hearts. When rightly understood, it is a beautiful arrangement. To give proper credit, however, the sunrise does indicate the beginning of spiritual enlightenment and salvation, so it is typologically significant, but it is not the proper place to calculate the start of each complete day.

Notice next that the latter portion of Genesis 1:2 states, **“and the Spirit of God moved upon the face of the waters.”** In the course of the physical creation, we can readily see what this means, but spiritually what would it indicate?

There are two entities mentioned in this passage, the Spirit of God and the waters. Water is sometimes used as a type of the Spirit itself, as is wind or breath, but it also has reference to the Word of God. The Scriptures teach that we are washed with water by the Word (Eph. 5:25-26). God also says in Deuteronomy 32:

“Give ear, O you heavens, and I will speak; and hear, O earth, the WORDS of My mouth. My DOCTRINE shall drop as the RAIN, and My SPEECH shall distill as the DEW, and as the small RAIN upon the tender herb, and as the SHOWERS upon the grass” (Duet. 32:1-2).

In general, it could be said that the waters represent knowledge. There are many who teach that all one has to do is believe, but the Word is not enough! From the very beginning of the spiritual journey, God makes it clear from the pattern of the Creation week, that both the Word without the Spirit will not work. The Messiah told Nicodemus, **“unless a man is born of WATER and of the SPIRIT, he cannot enter into the Kingdom of God” (John 3:5).**

When the Father or Christ speaks, both the Word and the Spirit are present. Satan himself can quote

Scripture, but it is not mixed with the life-giving anointing of the Holy Spirit. Indeed God teaches us throughout the Bible that the word must be mixed with the Spirit or even it is dead. This must be true in our own personal lives as believers on a daily, on-going basis, and it must also be the foundational approach we take in sharing Christ and the truth with others. It is easy to simply quote Scripture or convey Biblical facts or espouse doctrinal positions to other people, but if these things are not truly mixed with and led by the Spirit of God, they are dead words that will not produce a spiritual harvest.

Spirit must then move upon the Word (water), and this opens the door for the Light (Christ - fullness of spiritual understanding) to enter in. The Spirit brings the Word alive in the hearts of those being called. This then leads to conviction and conversion, which is precisely what the New Testament reveals. Only the Living Word brings true Light and true Life. Without the Spirit, our conduct and communication remains only on the physical, intellectual level. While this may sound and appear good, it will not produce spiritual and eternal results.

When the Living Word spoke to the ancient Israelites, they essentially told Him to depart and let Moses speak to them, and God acquiesced to their wishes. They wanted Moses to give them the rules, so God used him in this way. For centuries, the favorite saying of the Israelites was, **"It is written."** 1500 years later, the Jewish religious leaders again rejected the Living Word, putting Him to death, yet they claimed the written Word as their vindication.

This does not mean or imply in any way that the Scriptures are not important. On the contrary, they are utterly invaluable to every true believer. But without the Spirit, they will not give life. The call of a Christian is not just to learn the written Word, but to enter into a relationship with the Creator and His Son. We ourselves must become living epistles through Yahshua (Jesus) in us! The Written Word should consistently and continually bring us closer to the Living Word throughout our spiritual journey.

Finally, verse four completes the work of the first day of the Creation story in Genesis 1. It states:

"And God saw the light, that it was good; and God divided the light from the darkness."

The line of demarcation between light and darkness was fixed by God from the very beginning, even as it is from the commencement of our own spiritual journey with Him. God first calls us from the darkness of sin and ignorance. It is He who brings us from darkness to light. This is the process, for we read in Matthew 4:

"And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast...that it might be fulfilled which was spoken by the prophet Isaiah, saying, The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people that sat in DARKNESS have seen a GREAT LIGHT; and to them which sat in the region and shadow of death LIGHT has sprung up" (Matt. 4:13-16).

The apostle Peter wrote:

"But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of DARKNESS into His marvelous LIGHT" (I Pet. 2:9).

And Paul said:

Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has LIGHT with DARKNESS" (II Cor. 6:14).

The line between light and darkness, between righteousness and sin is not a thin or obscure one. It is clear, bold and known to all whose minds are opened by the Spirit to the truth. Satan, on the other hand, seeks to erase as much of that line as possible, and his ministers upon the earth are guilty of complicity in the matter. Church after church organization today have their part in promulgating the lie that the Laws of God are not for Christians, that they are only a part of the Old Covenant, and that they have been abrogated. Nothing could possibly be further from the truth! We must be exceedingly careful when it comes to how we deal with sin, whether in our own lives or that

which is all around us in this world. Compromise cannot be tolerated in the true Christian life.

In like manner, it is incumbent upon all believers to walk circumspectly in their relationships with unbelievers. In saying this, it is certainly not meant to imply that Christians should judge or condemn those who do not yet believe, but we cannot afford to allow anyone or anything to deter us from our allegiance to Almighty God and His truth, and from our service to others.

DIVIDING THE WATERS!

The second day of the Creation story introduces us to another step in God's plan for each individual child of His. The first day inaugurates the divine program by revealing both the Father as supreme Creator and the Son as the redeeming Light. It describes man's natural state of darkness and sin, and the pattern of the first day demonstrates clearly that the Light comes into the darkness and drives it away. It also teaches that both the Word and the Holy Spirit are paramount in the new believer's life, but it is the Spirit that truly moves and converts, and makes the Word fruitful.

The second day is essentially about the dividing of the waters. Just what does this mean? Notice the passage in question:

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven” (Gen. 1:6-8).

If the waters, in general, represent knowledge or truth or the Word, then what does the dividing of waters mean in a spiritual sense? Perhaps the answer is expressed best by Paul in his second letter to Timothy:

“Study to show yourself approved unto God, a workman that need not be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH” (II Tim. 2:15).

To rightly divide means to correctly dissect. Without this God-given spiritual ability, the new convert is lost in a maze of knowledge without any understanding. It follows that if we are not willing to separate the light from the darkness in our lives on Day one, we will not be able to rightly separate the waters of His Word on Day two. Each day forms the foundation and impetus for the next step in God's continuing plan for His people.

It is the responsibility of true believers to set themselves to learn the truth. This is one of the chief reasons by the Holy Spirit was made available. Many people today scoff at the nothing of correct doctrine, making the statement that doctrine divides, but love unites.

Admittedly there have been and still are doctrinal differences among God's people, but is this what God really desires? If He truly does, it is a strange departure from His own Word. Paul once again tells us the pure truth on this matter by saying:

“But God be thanked that you were servants of sin, but you have obeyed from the heart that form of DOCTRINE that was delivered you” (Rom. 6:17).

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the DOCTRINE which you have learned; and avoid them” (Rom. 16:17).

“I charge you therefore before God, and the Lord Jesus Christ...Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and DOCTRINE. For the time will come when they will NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (II Tim. 4:1-4).

By these and many other Scriptural evidences, it is clear that sound doctrine, which comes by rightly dividing the Word of truth, is very important to God, and should be to each of His children. Again, it is fashionable today, out of a desire for supposed unity, to compromise. In other words, to get along, go along. Brethren, this attitude and approach is wrong and ungodly, and it leads to a watered down version of the truth that will not stand anyone in good

stead. Unity is not achieved in this manner, because it is not based on the real foundation for unity. We must first and foremost be unified on a personal, one-on-one basis with God through His Son. Until this is accomplished in our lives individually, there is no basis for collective unity. Those who labor for such unification so often overlook this reality. Most of them just want to see everyone together and feeling good about everything. This sort of cushy, comfortable, *touchy-feely*, cream puff religion is not of the Spirit of God. Our Father has sound doctrine, teaches sound doctrine and wants us to adhere to sound doctrine.

Does this then mean that there can never be disagreement? Of course not! Sound doctrine is achieved in our lives through study, prayer and meditation on the Word. It comes through exposition and discussion, and this all takes time as we continue to delve deeper and deeper into the truth. During such endeavors, differing conclusions may tentatively be reached, but the clue lies in allowing the Holy Spirit to genuinely lead in such matters. The problem with most Christians is that they make their mind up, and that's it! Very few actually follow the Biblical pattern for rightly dividing the Word of truth.

One of the most important tasks of the Levitical priesthood was to make a difference between the holy and unholy, and to teach the people that which was right and lawful, according to God's standards. We too are priests, not Levites, but royal priests, part of the priesthood of the Messiah Himself. We too must, in the fullest spiritual manner, divide the waters of truth and teach what is right and good. How can we do this if we neglect sound doctrine? It is absolutely impossible, and this is precisely where so many are headed right now in the Church of God.

God's people desperately need a love of the truth. Paul was inspired to issue a strong warning to us in the pivotal second chapter of Thessalonians by saying:

“And then shall that Wicked One be revealed...even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish;

because they RECEIVED NOT A LOVE OF THE TRUTH...And for this cause God shall send them a strong delusion, that they should believe a lie” (II Thess. 2:8-11).

The Scriptures show us that growth in truth, while it should start at the onset of conversion, certainly doesn't stop there, but also that it is a process, requiring time and maturing in the individual believer. Everything is not learned, understood and rightly divided all at once. This requires a couple of things.

First we must obey the truth that we have learned up to this point. Secondly, we must desire and search for additional understanding of the mind, word and will of God. Some things will come rather quickly, others will take time, perseverance, and patience. But aiming toward sound doctrine and rightly dividing the Word should be an essential part of every Christian's spiritual life.

If the spiritual lesson of Day two is not learned, then the dire prophecies concerning false prophets and false doctrine will fall upon us. The Messiah Himself stated:

“And then shall many be offended, and shall betray one another, and shall hate one another. And MANY FALSE PROPHETS shall arise, and shall deceive many” (Matt. 24:10-11).

Let's conclude this section with the sobering words of Jude when he warned:

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith that was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 3-4).

The sad condition that Jude faced was that the pure truth once given to the Church in the beginning had been slipping away, due to false prophets and teachers having

wormed their way into the fellowships, thus perverting sound doctrine.

Brethren, if we are not careful, this very same set of circumstances could overtake us. Paul exhorts us not to be easily swayed and swept by every wind of doctrine (Eph.4:14). Today, there are so many voices, so many uncertain sounds, each claiming to be speaking the truth. Now is the time for us to be rightly dividing the waters!

THE DRY LAND APPEARS

We have proceeded through the first two Creation days and seen how they have far deeper spiritual applications, especially as they relate to God's plan for the individual believer. Now we come to Genesis 1:9 and the words for Day three:

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and fruit tree yielding fruit, whose seed was in itself, after his kind; and it was so” (Gen. 1:9-11).

In certain instances in the Scriptures, water is utilized as a type of the Holy Spirit, but in others, it is symbolic of the Word of God. You will recall that we quoted Deuteronomy 32:1-2 earlier in this connection. Now notice what God says in Isaiah 55:

“As the RAIN and the snow come down from heaven, and do not return to it without WATERING THE EARTH, and making it BUD AND FLOURISH, so that it yields SEED for the sower and bread for the eater, so is MY WORD that goes out of My mouth. It will not return to Me empty, but will accomplish what I desire, and achieve the purpose for which I sent it” (Isa. 55:10-11).

This passage almost exactly parallels the Genesis account above, in that the water is present, which is the Word of God, and the earth is made fruitful because of it. This is powerful Biblical evidence that we are correct in

claiming that the waters in the Creation story are related to the Word of God rather than the Holy Spirit. We know this too because it is clearly stated in Genesis 1:2 that **“the Spirit of God moved upon the face of the deep.”** The Hebrew word for *deep* means *a surging mass of water*, so obviously if the Spirit acted upon the water, the water could not be representative of the Spirit. That only stands to reason.

If the waters are a type of the Word of God, then what does the dry land or earth symbolize? In order to produce fruit, three basic elements are needed--the sun, water, and land. In spiritual terms, there are also three ingredients required for fruit production--Christ, the Word of God, and the Holy Spirit. The Messiah is sometimes equated to the sun shining in its full strength. The waters are typical of the Word. Therefore the earth or dry land symbolize the Holy Spirit, the third of the necessary aspects for spiritual fruitfulness.

It is the earth that actually produces the fruits, just as the spiritual fruits are correctly termed the *fruits of the Spirit* (Gal. 5). But as the land by itself cannot do the job, neither can the Holy Spirit alone produce the fulness of God's fruits. A perfect and delicate balance is required.

A word of caution concerning the desire for spiritual fruit. Many of God's children want what He has, and they pray for this beautiful produce that is mentioned in Galatians 5 and expounded more completely elsewhere in the New Testament. Considering the physical for a moment, is fruit the result of desire on the part of the tree, or is it not the natural consequence of proper care and nurture? This is very important.

We often ask God to give us more love or more patience or more gentleness, as though He will simply take a handful of it and cast it our way! This is not the method by which these things are achieved. Spiritual fruit, like physical fruit, is produced under the right circumstances as the natural or supernatural result, as the case may be. Fruit does not just suddenly appear because the gardener desires or asks for produce. It develops through a process that God set in motion. The same is true of spiritual fruit. I urge believers not to approach this issue from the old perspective, but to realize that the real objective in this case

is to have the right ingredients in place to produce the fruit. If these are present in one's life, then spiritual fruit production is likely. Remember God is the ultimate gardener and gives the increase. If you want more fruit in your life, ask Him to mercifully remove the barriers that inhibit or even prohibit Christ from being fully manifested in you. If spiritual fruit is lacking in your life, something is keeping it from being produced. Find out what that something is, and address it with God. He is eager for each of us to come to that point in our lives and will not fail to respond to such a prayer.

There are nine fruits of the Spirit listed in Galatians, even as there are nine spices mentioned in the Song of Songs 4: 13-14:

“Your plants are an orchard of pomegranates, with PLEASANT FRUITS: 1) camphire, 2) spiknard, 3) saffron, 4) calamus, 5) cinnamon, 6) frankincense, 7)myrrh, 8) aloes, with all the 9) chief spices.”

The so-called *chief spices* are listed in Exodus 30:23-24 as *myrrh, cinnamon, calamus, and cassia*. So cassia makes the ninth spice in the list above. These exotic spices formed the ingredients of the anointing oil used in ancient Israel. They also provided the components of the incense that was burned on the altar, typical of the prayers of the saints. These nine Old Testament spices correspond with the nine fruits of the Spirit in the New Testament. In fact, a Scriptural comparison can be made with many of them to demonstrate this fact.

The method used to obtain these special spices teaches us a profound and hard lesson. All true believers want the fruits of the Spirit, but when you make the connection between the nine spices or fruits of the Old Testament with the nine New Testament fruits, you come away with a very serious picture of what it takes to have achieved in us what God really desires. Notice what I mean.

The nine spices are all obtained by the same difficult and painful process. Either the leaves, branches or bark of the plant in question are **CUT OFF, DRIED AND GROUND TO POWDER**. To be cut off means to be rejected (**“For He was DESPISED and REJECTED of men” Isa. 53:3**). To be dried means to be tried in the

fire (**“The trial of your faith, being much more precious than of gold that perishes, though it be tried with FIRE” - I Pet. 1:7, see also I Cor. 3:13**). And to be ground to powder means to be humbled and broken in spirit and pride (**“The sacrifices of God are a BROKEN SPIRIT; a broken and a CONTRITE heart You will not despise” - Psa. 51:17**).

Yes, it is suffering, above all other considerations, that really produces the fruits of the Spirit in us, and this is something that none of us desires. Thus, we tend to run from it or not respond well to it. This is why there are barriers that keep the power and essence of the Messiah from flowing out from us. And this is why it is not proper to simply pray for more fruit. What you are really asking for, though you probably don't want it, is trial and affliction and difficulty. You see, our lives are like trees that are planted, and the leaves, branches and bark are what we use to cover ourselves, even as Adam tried to cover his own shame with fig leaves! It is our own works, our own efforts, our own agendas, our own fronts and facades, that must be removed by God, and this is not a pleasant process. It is, however, for our everlasting good for us to allow God to do this kind of painful work in us, and this is especially so if we can truly understand what is involved and put ourselves into the hands of Almighty God and His Son. This is the real key--yielding to God at the time of greatest crisis. At such a moment, the drying and grinding process produces the true spice of life--the fruit of the Spirit!

THE SUN APPEARS!

As we progress from one day to another in the spiritual version of the Creation Week story, we are actually doing what Paul related in II Corinthians 3:18, and that is going *from glory to glory* in the plan of God for our lives. Day four marks the mid-point or the midst of the week. In the language of Biblical prophecy, this is always a crucial time. The same holds true for our discussion as well.

The fourth day is described in the following language:

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night...to give light upon the earth...And God made two great lights; the greater light to rule the day; and the lesser light to rule the night: He made the stars also” (Gen. 1:14-16)

This is the first mention of the sun and the moon. Although there had been light from the beginning, it is not explained in the text by the term *sun* or *moon* until Day four. Clearly the greater light was the sun. Who or what does this great celestial body represent? That’s probably quite easy to determine, since we read in Malachi 4:

“But unto you that fear My name shall the SUN OF RIGHTEOUSNESS arise with healing in His wings; and you shall go forth, and grow up as calves of the stall” (Mal. 4:2).

There is no debate over who is referred to here. It is evidently the Messiah Himself, and this fits perfectly into the spiritual scenario we are developing in our look at the Creation week. In other words, after the steps in God’s plan for each of us that are exemplified in the first three days, we are ready for the emergence of Christ in our lives.

In saying this, I do not mean to imply that Christ just immediately is manifested. First of all, preparation has been going on. That’s what the Days one to three are all about. Secondly, I said in the last paragraph that we are ready for the *emergence* of the Savior in our lives. I use this word to mean that He begins to appear, and, from that point forward, grows stronger and more evident in us.

It is also at this stage that we are able to draw closer to Him in a more personal and individual way. In other words, we also begin to see Him in a clearer, more defined manner, as well as manifest Him outwardly to others.

In addition to these first two blessings of this fourth stage, we also are enabled to see Christ in others more evidently than ever before. This is sometimes hard for Christians to do, because they focus on themselves too much. By the fourth Day in the story, the growing believer has begun to let go of the self a bit, so that his

emphasis shifts more toward God and others. This too is a process that only begins around the fourth step, but it must continue on through to the end.

The blessing of the fourth Day is therefore two-fold. First of all, it benefits the individual, because Christ is living in him and beginning to emerge and manifest Himself. Secondly, it is a blessing to the Church as a whole, because this outward turn toward others begins to help stem the tide of judging and condemning brothers and sisters. Once you begin to recognize Christ in others, you have a basis for submitting one to another, which is the Biblical command.

Paul commented on this fact in his letter to the Galatians as follows:

“You, my brothers, were called to be free, but do not use your freedom to indulge the sinful nature, rather, serve one another in love. The entire law is summed up in a single command, Love your neighbor as yourself. If you keep on biting and devouring each other, watch out or you will be destroyed by each other” (Gal. 5:13-15).

It is also interesting that Christ being more fully revealed on the fourth day seems so appropriate, because it is the middle day of the week. It shows, even from the weekly structure, that the Savior should be in the center. He is the central candlestick in the midst of the Church, even as He must eventually take His seat in the central position in our own lives. Just as He has sat down at the right hand of the throne of God, so He must come to sit on the throne of our hearts.

THE WORD BECOMES FRUITFUL

The fifth Day of the Creation week is familiar to all readers of the Bible. It is found in **Genesis 1:20-22**:

“And God said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven...And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in

the earth.”

Remember that the waters are representative of the Word of God. The fifth step in this wonderful plan of spiritual growth and development revealed in the seven stages of the physical creation has to do with the Word of God. Just as the waters were commanded to become fruitful with life, so it is at this juncture in our spiritual maturity that the Word begins to really blossom into fruit in our lives. It passes from being just read and viewed from a distance intellectually to that state where it becomes light.

Notice that there is a certain extreme nature to the animals that were created on this day. They range from the whale that swims in the bottom of the ocean to the birds that fly high above the earth in the sky. This demonstrates the height and depth of the fulfillment of God's Word in our lives.

It may well be at this very time in a believer's spiritual growth pattern that he or she begins to truly catch a clear vision of what real service God has in mind for that individual. So many of the Eternal's servants have had to be brought to a point where they could **HEAR THE WORD OF THE LORD!!** By hearing, I do not necessarily mean hearing it audibly, although that could certainly happen. What I mean primarily is perceiving the Word--allowing it to genuinely **SPEAK** to you. This is the essence of the fifth Day, and is the time when the Word of God begins to really bear fruit in each of us.

We also need to be very careful at this point in our development (as well as at any other time, for that matter!) that we do not make the common mistake of confusing **REVELATION** with **REALITY!** It is one thing to have a personal revelation from God's Word, but quite another for it to become a reality. It is the same as the difference between light and life. One illuminates and is beautiful, but until the light becomes life (John 1:4-5), it is not fruitful.

Many of God's people want to receive a revelation. I've heard them talk about it on numerous occasions. Some feel that they have indeed gotten such a vision of truth, and they may well have, because God has

always been a revealer in this fashion. But the mistake is made when the revelation (and perhaps the seeming glory that may come with it) is assumed to be the end in itself. God is looking for reality, and this fifth Day or fifth stage in spiritual development has everything to do with reality, namely the Word of God becoming a reality in our lives.

I have had certain people claim to me that they had received a revelation that they were to be a prophet. They would go around stating that God had shown them that they were a prophet. This is, in fact, about all they ever talked about. I have said to some of them--"Quit proclaiming your supposed prophet office, and go and prophesy, and if God is with you, your prophesying will be blessed." Most of them didn't really appreciate the exhortation, I'm afraid.

Remember one of the great lessons of step five in the spiritual growth pattern, as pictured by the fifth in the Creation week--when the Word of God begins to really bear fruit in your life, you may very well receive revelations of truth, especially concerning what God wants you to do, but it is reality and not just revelation that God is after. There is no personal glory in receiving things from our Father. None of us deserves them, and none of us could ever earn them. They are all a product of His grace and favor. And, if we do receive them, rest assured that they are for the purpose of being utilized--put into practice, and this usually requires faith, work, courage and a departure from the comfort zone of life!

Day five produces a remarkable result in one's life. Once that level of growth is reached, we can share the Word of God in a new and expanded way, because it will not be merely something that we have read and studied and perhaps can quote from memory--it will be a message that we have become! God wants us to be the message, not just to preach it.

IN THE IMAGE OF GOD

On Day six, as we all know, Yahweh formed a man in His own likeness, and placed him in the garden that He had created. Genesis 1:26 is one of the most significant

passages in all of Scripture. Here God establishes His ultimate purpose for man--to create him in His own image. We tend to equate that with physical form and shape, but it is much more applicable to the spiritual realm.

Adam was an ancient type. Paul tells us in I Corinthians 15:45 that Christ was the *second Adam*. If therefore Christ was the second Adam, the original Adam was the first, and thus the tie-in is made between the two.

Adam was created sinless, as was Christ. They both are referred to as *sons of God*. They both became the source of life for a new generation. Adam's wife was taken from his own wounded side, and, in like manner, the Church was created from the Messiah. Adam bore God's image, and the Savior is said to be the *express image* of the Father in heaven (Heb. 1:3). Adam was placed in a garden to care for it, while Christ is called a *husbandman or gardener*, and the garden He cares for is in us.

Remember also that the garden into which Adam was placed had been in the formation for some time. Is it possible that, even though we are given an earnest of the Holy Spirit at the time of our begetting and conversion, there is still a time and place when the fulness of Christ emerges in and through us? Paul seemed to think so, because He told the Galatians:

“My little children, of whom I travail again in birth until CHRIST BE FORMED IN YOU” (Gal. 4:19).

There is no doubt that the people to whom He wrote this letter were indeed believers, Paul himself having established the Galatians churches, still there was something clearly missing--namely, the full formation of Yahshua (Jesus) within the brethren there. This should tell us something about the divine process that God is utilizing in dealing with human beings.

It is interesting that Christ did not enter into His full ministry until He was about 30 years of age. His first miracle is mentioned in John 2, when He changed water into wine at the wedding in Cana. There undoubtedly was a reason for this rather long wait. Do you think that the little baby in the manger could really be compared to the mature Messiah who was baptized by John in the Jordan

River? Of course not! The Scriptures teach that He grew in spiritual wisdom and in favor with God and man.

The fulness of His life did not come immediately, and neither does ours. We too must be prepared for the time when He can and will be manifested fully in us. This certainly is the lesson of Day six in our story. Paul confessed that even during his ministry he was not yet perfect, but that he continually sought and pressed toward the higher mark in Christ (Phil. 3:12-14).

The formation of the Messiah's life and character in us is the central work that God is seeking to accomplish in each of His children during this physical life on earth. It does not happen overnight, and it is not an easy process. The Father is in the business of *redeeming* us--purchasing us--for Himself. The physical Creation Week can be called spiritually the Redemption Week, because there are steps and stages to this process. Christ has already become the ultimate sacrifice, but the work is not complete until we too become *living sacrifices* (Rom. 12:1-2).

The sixth Day also relates to the suffering, the difficulty, the travail, involved in bringing forth new life. It never comes easily. Any woman who has given birth knows the validity of this statement. There are aspects of travail of which we ought to be aware:

1. Travail is not for ourselves, but for others. This is clearly seen in the travail of a woman with child. She does not suffer for herself, but for the yet unborn life within her. You will recall that during Christ's last week on earth, He undoubtedly was under the greatest pressure of His physical life, yet He thought only of His disciples, instructing and encouraging them that they might be prepared to face what would happen to Him. In like manner today, He continues to intercede for us in heaven, relating perfectly to our own sufferings and difficulties.

Paul also travailed for his own people Israel in much the same way--selflessly--stating on one occasion that he wished to be accursed from Christ if that would bring about the salvation of the Jews (Rom. 9:2-3). He expressed his *great heaviness and continual pain* for His fellow countrymen.

The patriarch Moses approached the same level of spiritual travail on behalf of ancient Israel. Notice his prayer to God in this regard:

“And Moses returned unto the Lord and said, Oh this people have sinned a great sin, and have made them gods of gold. Yet, now, if You will forgive their sin--; and, if not, BLOT ME, I pray You, out of Your book which You have written” (Ex. 32:31-32).

2. New life can only come through travail. Again, we know this to be true based upon the physical patterns that God has established. But consider it spiritually.

Hannah had been barren for years, and prayed with great intercession for God to give her a son. She literally had wept for years over her barrenness. Finally, God heard her the cries of her spiritual travail and granted her the answer she desired. The prophet Samuel was the result, and God then used him to usher in a new era for Israel.

The Old Testament prophets are an excellent example of this second point concerning travail. The accounts of Elijah and Elisha, of Isaiah, Jeremiah and Ezekiel, of Daniel and Zechariah, are filled with their sufferings, their deprivations, their tribulations in God’s service. They often were the conduits used to bring in new life to God’s people. Of course, our Savior is the by far the greatest and most supreme such example in all of history. And following him, the apostle Paul was used in much the same way to bring the gospel to the Gentiles.

In all of this, none of it came easy. The process of new life is arduous at best. The Scriptures use the Hebrew term properly translated as *the birth pangs* to describe the travail of the time of trouble and tribulation prophesied to fall upon the peoples of this earth, for out of it will be produced new spirit life, culminating in the return of our Lord Yahshua the Messiah!

3. Travail is induced. By this I mean that spiritual travail comes upon us not by our own planning and agenda, but by God’s. It often takes us by surprise. We do not choose to have this experience when it simply suits us.

It is unfortunate that the Church in our day and time has been essentially weak, and thus the world has not experienced the impact God desires. We all are admittedly a product of the human religious corporations that proliferate in what passes for modern-day Christianity. We are not, however, without hope. God can and will breath true spirit life into any individual believer who truly seeks it. We hate change so much, and seek every opportunity to insulate ourselves from it. This is tantamount to doing like Jonah and running from God.

The unsaved world will be drawn to the Messiah only if we, who bear His image, are able and willing to show Him forth and allow Him to manifest Himself in and through us. Others will be attracted and successfully disciplined by those who live lives of true self-denial and service. Is the message and the calling we have been given too costly in terms of what we must give up? Counting the cost is incumbent upon us all. It has always been very high. In fact, for the Father, the price was without measure!

4. Travail is Inescapable. Wrestling with God for the sake of others is something that all dedicated believers come to in their lives. It is unavoidable, as well it should be. If we have the heart of the Christ, then we will also experience the travail of Christ on behalf of others. He cried over Jerusalem, and at the unbelief of His countrymen, and even of His own disciples. He groaned within Himself on numerous occasions, and spent long sessions in prayer with His Father over the spiritual condition of those around Him.

Walking in the footsteps of the Messiah will automatically take us into the position of concerned intercessor for others’ needs. It will enhance our insight and awareness, so that the distractions of life do not divert us from the realities with which we must deal in this calling.

The 6th Day is the time of travail. We are nearing the end, the completion of the Godly creation that is being made. As we approach the conclusion, things become increasingly more and more difficult. It is a time of bitter experiences and trials--the firing of the vessel in the kiln,

the trying of the gold in the fire. Only through such inescapable travail can the true righteous character of Jesus Christ be made to shine through the likes of us humans.

We cannot birth new life without true life within us. Yahshua (Jesus) is the only source of true life in the universe. Day six in this scenario is that time of struggle and pain so necessary to produce such life. And when that life fills us and shines forth through us, we will know the blessing of rest that is promised by the coming seventh Day!

THE REST OF THE STORY!

This survey has been brief, and we have reached Day seven in our discussion of relating Creation Week to Redemption Week. We read the Biblical statement for this day in Genesis 2 as follows:

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all the His work which God created and made” (Gen. 2:1-3).

There are several commentaries on this original commandment regarding the seventh day or Sabbath, as it would later be called. One of the most crucial, especially in light of our discussion, is found in Hebrews 4:

“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...For He spoke in a certain place of the SEVENTH DAY on this wise, And God did rest the seventh day from all His works...There remains therefore a rest (Gk. *the keeping of a Sabbath*) to the people of God, for he that is entered in His rest (pictured by the seventh day), he has also CEASED FROM HIS OWN WORKS, even as God did from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:1,

4, 9-11).

The writer of Hebrews expresses some powerful thoughts in this passage, especially as they relate to the Sabbath or seventh day of Creation Week. We often think of the seventh day as typical of the millennial period or the Messianic Age to come when Christ will have returned and the Kingdom will have been fully established upon the earth. In a chronological sense, the seven days of Creation can be seen as thousand-year periods in the overall plan of God, but we are not looking at the seven days in this regard.

If you will notice the context, both of our own discussion, as well as Hebrews 3-4, from which the previously quoted passage was taken, you will easily see that the Kingdom Age is not the major reference involved. Remember that the Hebrews 3-4 account is talking about ancient Israel's rebellion against Yahweh at the time when the spies were sent into Canaan. When they returned with their evil report, the people refused to believe in God to lead them safely across the Jordan and into the promised land. Because of this, that entire generation (with the exception of Joshua and Caleb - the two spies who gave a good report) died in the wilderness, and a new generation was granted the privilege of entering into Canaan.

The writer of Hebrews cautions true believers to recall this incident in Israel's history, going on to equate in chapter 3 the entry into Canaan (called by the term *rest*) with God's *rest* (as the goal of the believers) in chapter 4. He utilizes the Sabbath or seventh day as a type of both. The question then remains, was Israel's crossing the Jordan a type of the coming Kingdom Age or not?

Only a cursory glance at Biblical history should give us the answer. What transpired when Israel entered the land of promise? Was it utopia? Hardly! They almost immediately went to war, starting with the fall of Jericho, and going on to engage and subdue army after army. Later, under the judges, Israel often turned from God, and then they were defeated and enslaved by their enemies in the land. After a period of captivity, God would raise up a new leader who would encourage them to victory once again. This pattern continued for generations.

My point is simply that the Promised Land cannot be viewed strictly as a type of the coming Messianic Age, at least not from every perspective, and certainly not in the beginning stages. There still remained for the Israelites much work and much warfare, especially the pulling down of great strongholds and mighty fortresses of war. These are types of our spiritual enemies in this world today that must be met in a kind of spiritual warfare that is very, very real. I believe therefore that the seventh Day, in the context of our discussion concerning how Creation Week relates to Redemption Week, has more to do with the great spiritual challenges and work that awaits us once Christ begins to truly indwell and empower us. Prior to this time, we simply are not ready to engage in real spiritual warfare, but after this period of intense preparation (symbolized by the first six days), we are ready indeed, and must courageously and faithfully go forward into battle!

Now the seventh day in the Creation Week story requires more space to describe than the other days, because it is the culmination, and thus the most significant of the days under discussion. Notice that it begins with God resting from His labors. Remember that we are told that if we will enter into the spiritual rest typified by the seventh or Sabbath day, then we must likewise cease from our own works. The Scripture does not say that we are to cease from God's works, but our own. This is crucial.

We cease from our own works in order that the works of God might be performed in and through us. It is during the experience and challenge of the seventh day in Redemption Week that we truly walk by faith into the unknown, that we have the opportunity to do exploits for God, that we, as did Paul, die daily! It is here that we are called upon to pull down strongholds of the Satan, bringing into captivity even the very thoughts of our minds. It is here that the fulness of God's purpose for us in this life and calling is accomplished.

Originally, the seventh day was the time when Adam was present. Redemptively, the same day pictures that time when each believer will be indwelled and empowered by the second Adam!

You will notice also that the seventh day takes more time and space to describe, because it is the highest

and ultimate stage of spiritual growth and development. That day concludes with Adam and Eve being joined together in marriage, which is a type of the future marriage of the Lamb to the saints. When the two physical human beings were married, Adam made the following statement:

“And Adam said, This is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:23-25).

If anyone has ever wondered how the Scriptures could convey that the saints are a part of Christ's Body and yet also comprise His Bride, this passage explains the answer. Paul also commented on these verses in his letter to the Ephesians:

“For no man ever hated his own flesh, but nourishes it and cherishes it, even as the Lord the church: for we are members of His body, of flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall become one flesh. This is a great mystery, but I speak concerning CHRIST AND THE CHURCH” (Eph. 5:29-32).

And finally, we recall that there was no guilt or shame with Adam and Eve, for they were both naked before God. In like manner, as we mature in the Spirit, once we reach Day seven, we too will have put both of these negative elements down in our lives.

For a great deal of a Christian's earlier development, he is plagued with the twin factors of guilt and shame. The adversary uses these as weapons against a believer, causing Him to doubt God's love and perverting his identity in Christ. This should not be as the maturing process nears its completion.

Nakedness also conveys openness before God, hiding nothing. Again, in the beginning stages of spiritual growth, we often hide from God or seek to hide something from our Father. As we move on in our walk with Him, we

should gain the confidence in His love, mercy and grace so that we can conduct ourselves in His presence without holding anything back. That attitude should pervade everything that we do in our relationship with God and with one another. When there is nothing left to hide and no reason to do so, then we have truly entered into God's rest.

The characteristics of this final Day in the Redemptive Week are basically the virtues that have become a part of our spiritual lives through our journey through the previous six days. In fact, just as God did not work on the original seventh day, He also does no work **ON US** during the last day of the Redemptive Week. Rather, the rest of Day seven is simply the **FRUIT** of His Work through us on the other six days. When the last Adam truly does find a resting place in the garden of our lives, it will be a garden that has already been prepared by the six previous days of God's creative spiritual work.

If we allow God to bring us into the ever-increasing spiritual maturity that is revealed in the first six days of the Redemptive Week, the time will come when the Spirit will lead us to our own personal Jordan River experience. It will be a moment of anointing unlike any we have received in our lives up to that point in our spiritual growth. Then and only then will the Anointed One take up residence within us and shine His light fully through us.

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