

5.26.2024

Genesis

Day Three

Chapter 1 (vs. 9-13)

Well, we're on day three already. How did we get there? It's quite a journey. We handed out some sheets and hopefully we can get a big picture of what this is about. It's the Book of Genesis; the beginning of, I don't think we can say "everything", because God has always existed, but clearly Genesis is the creation of all His good pleasure.

One of the passages that I have down here, in Colossians 1, in a way, we're kind of using this particular passage as a springboard of looking at the Book of Genesis, because the great emphasis of the Book of Genesis, to me, is that we're seeing the grace of God. Ultimately, through the book, we're going to see His desire to reconcile man to Himself.

(Colossians 1:15) "He is the image of the invisible God, the firstborn of all creation.

(Colossians 1:16) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

(Colossians 1:17) He is before all things, and in Him all things hold together.

(Colossians 1:18) He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

(Colossians 1:19) For it was the Father's good pleasure for all the fullness to dwell in Him,

(Colossians 1:20) and through Him to reconcile all things to Himself..."

What is God doing? He's reconciling all to Himself. We see the grace of God in the creation. We see the reconciliation of God throughout the book, throughout Scripture, and God is bringing all to Himself. There is a purpose to all of these things that are being created, and the purpose is that we might have a relationship with Him. So, as we go through the Book of Genesis, we realize that yes, there are physical things that are literally being created, and yet there's a message that is being proclaimed. Isaiah is very clear that God creates all things for a purpose. He knew the end from the beginning at the very start. So, none of this is without purpose and the way that things are created is not without purpose either.

As we look at day one, we have that sense of all things are created for His good pleasure. What is the pleasure of God? Ultimately, to reconcile all things to Himself. The purpose that He has is to bring fullness to our lives. Oftentimes, you'll hear the phrase that Christ will use, "peace to you." We oftentimes think of the fact that maybe there's not going to be any war or any problems or anything like that, but "peace" itself, "*šālôm*," is really dealing with a sense of fulfillment. God desires for us to have fulfillment. When He shows the beginning of creation as a kind of place in which seems to be empty and meaningless, He's really demonstrating that He desires to bring meaning and fulfillment in our lives. So, we see that He does this literally by the Spirit of Christ, the Spirit moved across the face of the waters, and you realize that it's through the Spirit of God that we have a meaningful life; a fulfillment comes in our life.

It was very telling to me, I think it was this past week, I don't know anything about golf, just letting you know, but there was a golfer that committed suicide. I know he wasn't on the top of the list, but it didn't seem like he had really any lack. I know that he was a professing believer, from what I understand. Nevertheless, you have to ask yourself, "Why the emptiness? Why the lack of fulfillment?" If in fact the Spirit of God is within you, there is no lack.

(Ecclesiastes 2:24) "There is nothing better for a man than to eat and drink and tell himself that his labor is good..."

It's kind of like a vicious circle, you know? You eat, you drink, you go to work, you eat, drink, go to work, you eat, drink, go to work, and you just keep going back.

"There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God.

(Ecclesiastes 2:25) For who can eat and who can have enjoyment without Him?

(Ecclesiastes 2:26) For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in God's sight."

Here again, Who is the one that gives that sense of purpose and meaning? Obviously, it's God.

One of the passages that I put down as well is Jeremiah 4:23, because it literally quotes that same text in the way that it reads in Genesis 1:2, "The Earth was formless and void." Here again, translated would basically mean "empty" and "meaningless." So, you'll see those same words; that same phrase used in Jeremiah 4. It was at a time in which the Jews were going into captivity, and you say, "Why are they going to captivity?" Because they had left God out of their life. Therefore, their lives were formless and void, empty and meaningless, as that particular passage is making reference to.

John 20 is a great text because just in a few words it shows us the work of God and Christ in our lives. You begin to see the Spirit going over the face of the earth and bringing some sort of fulfillment and purpose in our lives.

(John 20:21) “So Jesus said to them again, ‘Peace be with you...’”

Now, what is He wanting to give them? Fulfillment in their lives. He wants them to have a sense of purpose and a sense of joy.

“... ‘Peace be with you; as the Father has sent Me, I also send you.’

(John 20:22) And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit.”

Do you feel the Spirit moving, giving peace, giving a sense of fulfillment? Genesis has given us this wonderful plan that God has laid out. He would mold our lives and bring purpose and fulfillment in our lives and take that which is empty and meaningless, and by His spirit, give us these things. So, He starts off this way, and not only that, but in day one He literally calls light out of darkness. The passage tells us in Genesis 1:2 that “The earth was formless and void, and darkness was over the surface...” Then, He says, “Let there be light.” So, He's actually calling light of darkness.

In John 8:12, Jesus makes this wonderful statement, “I am the Light of the world. You don't have to walk in darkness anymore.” So, by the Spirit of God, we have purpose and fulfillment; by the Word of God, we have light, hope, and we have the joy that only God and Christ can give us. So, Christ, obviously being the Word of God.

2 Corinthians 4:6) “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts...”

1 Peter 2:9 makes reference to the fact that He has shone within our hearts, and all of those making reference to this.

This is a package. This is day one, and it's appropriate in the sense of God is one. So, the focus is, it's all God; it all came from Him. Only He can create all things for His good pleasure. Only He can bring purpose in a life that is meaningless and fulfillment in a life that is empty. Only He can call light out of darkness. He's the only one. Day One. It's significant that day one is Him in that sense. Now, God is working through all these days, but the focus is on God.

Day Two: God fashions. It's one of the things we were talking about last week, “change is in the air.” So, “two” really has the connotation of “again.” So, it's another way of saying, “again” or duplicating something; more specifically, altering or changing something. So, having something like it is but then changing it into something else. There's a duplication. So, that would be like

water, right? So, there's water on the earth, and there's water in the skies. It's water, but it's changed. It's different. That's day two. There's a changing that is going on of something that is literally being separated and duplicated in another way and showing itself in a different way. You have these words really being shown throughout this particular text, and that is a separating and altering; a duplicating and a distinguishing.

If you look there with me in 1 Corinthians chapter 15, God is revealing to us that there's going to come a day that we're all going to be changed.

(1 Corinthians 15:49) "Just as we have borne the image of the earthy, we will also bear the image of the heavenly."

So, what is being done in day two? Well, there's the waters of the earth, and then there's waters in the heavens that He separates. So, His point is that something is going to be duplicated and, in that duplication, there's a separating the earthly from the heavenly. Therefore, there's an altering or a changing.

(1 Corinthians 15:51) "Behold, I tell you a mystery; we will not all sleep, but we will all be changed."

So, there is a change that is going on and ultimately a duplication that is happening.

(2 Corinthians 3:18) "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed..."

You can almost feel the water droplets going from water liquid to vapor.

"... into the same image from glory to glory, just as from the Lord, the Spirit."

Interesting way of looking at it, but in a way, 1 Thessalonians 4:17 puts it together.

"Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."

The way that the second day ends, if you look there with me in verse 8, "God called the expanse heaven. And there was evening and there was morning..."

When you look at verse 7, "God made the expanse, and separated the waters which were below the expanse from the waters which were above..."

Then, He calls that expanse "heaven." I'm glad He called me "heaven." He is bringing me home.

So, the second day is dealing with a sense of God fashioning. The reason why we use the word "fashioning" is because the word expanse that is being used, if you look in verse 6, "God said,

'Let there be an expanse in the midst of the waters...' Then, in verse 7, "God made the expanse...and it was so."

Why is He using the word expanse so much? Well, once again the word itself is actually a picture of, in some cases, even taking a hammer and smashing something to where it flattens out. So, it becomes large in that respect. Oftentimes, the heavens are seen as the work of God sort of hammering it out, but the picture is God separating, altering, duplicating, distinguishing. You're going to be different, and there's a lot of work in distinguishing us to be different, as God is working in our lives. I'd have to say, there's some hammering going on in our lives, but God is preparing us for heaven, and He's bringing us up.

So, day one is God bringing us up. Day two, God fashions, and you see His wonderful work as it clearly defines separating, altering, duplicating, the distinguishing.

As we come into Genesis 1:9, we go into the third day. It shouldn't surprise you that on the third day, we see the first of life. That shouldn't surprise you, should it? Because the third day is Resurrection Day, right? Absolutely.

(Genesis 1:9) "Then God said, 'Let the waters below the heavens be gathered into one place...'"

What a phrase. To us, it's just another sort of simple way of putting it. "So, 'Let the waters below the heavens be gathered in one place.' So, He made oceans like gas." That's what we're thinking. Once again, if you think in just merely those terms, you're missing the message.

There's an interesting point that I want to bring out in the words. This is going to surprise you, but these are all the same word in your Bibles. What would the third one be? "Let." That's right. All the same word, although they mean very different things. In this particular setting, in this word right here, we're dealing with gathering, and that's why you'll see the word "gathering" being used. In fact, in the Hebrew, it would probably read, "and God gathered the waters below the heavens and gathered it in one place." Because the emphasis of "*qāvâ*" is to gather. Now, the word itself is beyond gathering, it gives a connotation of waiting; more specifically, anticipation.

Let me show you another place where the word is used. You'll see this exact word being used in Psalm 25.

(Psalm 25:1) "To You, O LORD, I lift up my soul.

(Psalm 25:2) O my God, in You I trust,

Do not let me be ashamed;

Do not let my enemies exult over me.

(Psalm 25:3) Indeed, none of those who wait..."

Oh, there it is, “qāvâ,” “wait”. Well, that's interesting that you would have “qāvâ,” “wait,” and “gather” be the same word, but it actually is the same word.

Another place you might find it would be in Proverbs 20:22, “... Wait for the LORD, and He will save you.”

In every case, there is a sense of being gathered to Him. So, there is an anticipation of Him gathering you to Himself.

Isaiah 5:2 uses it, and what's interesting about that particular text in the NAS, it actually uses the word “expected” for “qāvâ”. So, there's a sense of expectation. God planted this field, and He expected, “qāvâ,” certain things to happen.

So, an interesting picture of the waters. Now, this is compounded with the verb form that is used with this particular word. Here again, I don't want to go into too much detail, but this is what is called the Jussive form in the Hebrew, the Jussive verb; which means that there's a command that's being given, that is an indirect command. Now, the best way I can explain that is if I were to give this command, “Let him go.” We would put it in the Jussive form, meaning that the command, though it was given to the one, “Let him go,” to let go, the concern was for the one that was being let go. So, the focus of the command is not on the person that you're commanding to; it's an indirect command because the concern is that you're wanting to let go of that person. So, the concern is for that person you're wanting to let go. That's what's being used in the text. The point is that we have a sense of expectation that is coming in this.

If you go back with me into Genesis 1:9, “God said, ‘Let (qāvâ) the waters...’” Now, the command seems to be with the waters. Right? But the focus is on the dry land. So, though God is commanding the waters, He's fundamentally saying, “Let it go.” So, it's a great picture. What's being said in this, is there's this sense of anticipation. God is literally on this day, creating a sense of anticipation. Look, what we really see throughout the Old Testament is that anticipation being conveyed in different ways. For instance, it's conveyed with Noah, the ark, and the land; the anticipation of after the flood, the land being seen, and the dove being sent out. Where's the anticipation with the whole Noah and the ark thing? That land would someday come again.

The same thing is true when you consider Moses. If you look with me in Exodus 2, you see the house of Levi. The couple had a son. They were worried that the pharaoh was going to kill the son because, well, he said he was going to. So, the way that it ends in Exodus 1:22,

“Then Pharaoh commanded all his people, saying, ‘Every son who is born you are to cast into the Nile, and every daughter you are to keep alive.’”

So, they had good reason to be concerned. They put their child in this basket, which interestingly enough, could actually be translated “coffin.” They put him in this basket that floats and puts tar pitch around them. It's almost like a little ark in and of itself. Then, the daughter of the Pharaoh “opened it, she saw the child, and behold, the boy was crying. And she had pity on him...” (Exodus 2:6) I guess if a woman asked for something then the Pharaoh will kind of back off. So, he does, and this child is somehow preserved.

In fact, the way that it's put in verse 10, “The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, ‘Because I drew him out of the water.’”

And that's what the name Moses means, “drawn out of the water.”

The wording in Exodus 14 is very interesting. If you look in Exodus 14, you see this very interesting way of putting it; as in this particular passage, Moses stretches out his hand over the sea.

(Exodus 14:21) “Then Moses stretched out his hand over the sea; and the LORD swept the sea back by a strong east wind all night and turned the sea into dry land...”

“...let the dry land appear.” (Genesis 1:9)

We see in the Old Testament that God's creating an anticipation. An anticipation is the purpose of these things. In fact, in the New Testament, it refers to the baptism of Noah and Peter; in Corinthians, the baptism of Moses. It is that same anticipation of a resurrection as well, being drawn out of the water, being saved out of the water; a salvation that comes, as you see in Romans 6. The baptism refers to being brought up out of the dead is an interesting picture that is given within the text.

Psalm 18 gives a picture as well, and you just can't help but feel a sense of anticipation with some of these passages. Within this passage, one of the great emphases, if you look in verse 2,

“The LORD is my rock...My God, my rock, in whom I take refuge...”

Why would you be afraid?

(Psalm 18:4) “The cords of death...”

(Psalm 18:5) “The cords of Sheol surrounded me...”

How does he describe the chords of death? Well, he begins to talk about darkness of waters and thick clouds of skies, and how God rides upon these and how God comes to save through this.

But it says this in verse 15, as you have the lightning and the flashes and all this,

“Then the channels of water appeared,
And the foundations of the world were laid bare
At Your rebuke, O LORD,
At the blast of the breath of Your nostrils.

(Psalm 18:16) He sent from on high, He took me;
He drew me out of many waters.”

(Psalm 18:18) “But the LORD was my stay...”

It's no wonder that he says in verse 31,

“For who is God, but the LORD?
And who is a rock, except our God.”

So, the place of stability was given to us. When you look at Psalm 40, you can't help but read it and realize that when God was taking the waters from the earth and bunching them up in one section, at first it might have been just a bunch of mud.

(Psalm 40:1) “I waited patiently...”

Don't you think it's interesting that this Psalm starts off with “waited?”

“I waited patiently for the LORD;
And He inclined to me and heard my cry.

(Psalm 40:2) He brought me up out of the pit of destruction, out of the miry clay,
And He set my feet upon a rock making my footsteps firm.”

This particular day, what are we seeing? We're seeing God giving a sense of anticipation that the day is coming when you're going to be drawn from the water; a sense of hope and expectation in which God was going to save.

So, it starts off this way, and the second “let” is actually given within Genesis 1:9 as well,

“and let the dry land appear”; and it was so.”

Now, that particular word is not in what is called the Jussive. So, what it's actually making reference to is that God wants you to do something. What does God want you to do? Well, the word here is “Look!” “Take note!” would be another way of putting it; “Observe!” So, you have that beginning text and phrase that is making reference to an anticipation. Anticipation of what? Of being saved; of a firm ground coming from fluid. “The wicked are like the tossing sea.” (Isaiah 57:20) They cannot be quiet. They're ever moving, ever capricious, but God is my rock. He is my firm foundation. So, there's that wonderful anticipation that God has given us hope, but in this particular text, God wants you to go, “Look, there's something more.”

So, the passage then begins to grow with anticipation. The first lays the foundation for the anticipation. The second then begins to grow on that, and it says, "Look where the dry land is. Something's going to happen."

(Genesis 1:10) "God called the dry land earth..."

Which is kind of another way of saying, "something firm." I think that's probably why we say, "terra firma" because the word that's used is making reference to firm ground, solid ground.

"...and the gathering of the waters He called seas..."

Which would be another way of describing "noisy; clamorous." So, the seas are clamorous and noisy, but the earth is firm.

"... and God saw that it was good."

(Genesis 1:11) "Then God said..."

Here's the other "let," "*dāšā*". This is now going to be dealing with "a bringing forth". So, the word itself means "spring forth," and you'll see it not only here, but if you look,

"Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so."

(Genesis 1:12) The earth brought forth..."

"Bring out." There's a calling out. It would probably be no different than Christ when He was calling out Lazarus. "Come out."

So, "God said, 'Let the earth..."

Once again, is the focus the earth? It's in the Jussive form. Let's see how well you've done in your verbal conjugation.

Question: Shouldn't it be for the vegetation and life?

So, the concern was for the sprout. The command was to the earth, "Let go of that life." The first day that life comes up.

So, in this passage, "Let the earth," what? Correct me if I'm wrong, but in Isaiah 11, I think there is a reason why that when Christ is referred to in Isaiah 11:1, it is "a shoot". How does it describe Him?

"...a shoot will spring from the stem of Jesse,
And a branch from his roots..."

It's made mentioned again, a number of times, in Scripture.

If you look with me in Isaiah 53, one of our most endearing passages of Scripture, it says this in Isaiah 53:1, “Who has believed our message?
And to whom has the arm of the LORD been revealed?”

(Isaiah 53:2) For He grew up before Him like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him...”

A shoot; first life coming up from the ground. What was that last one? Look, something springing up; something's coming out, bringing out, rising out.

“Then God said, ‘Let the earth sprout...’” (Genesis 1:11)

If you look at the passage, it deals with the sense of, I think the way the King James puts it, it uses the word “grass,” but really vegetation of all sorts; of plants that yield seed. We've been looking in Galatians and making reference to the fact that Christ is referred to as the seed. Why is that? Well, what it's dealing with is that sense of progeny that's going to come. In other words, that looking forward to many sons of glory. So that the seed is this interesting picture of more to come. That Christ came not just for Himself, but to save the world and to bring many to fruit.

If you look,

“... sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind...”

You actually could put in there the word “species,” “after their species” and look at it very scientifically; which would be correct in that sense. However, the bigger point is, like Jesus says in Matthew 7, “a good tree bears good fruit. You'll know them by their fruit.” How do you know it's a good tree? It was after “the kind”; it was after Christ.

1 Corinthians 15 is a chapter about resurrection.

(1 Corinthians 15:20) “But now Christ has been raised from the dead...”

How is he described?

“First fruits.”

This is mentioned again in verse 23, “But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”

Which seems to anticipate more coming. "First fruits" has displayed itself, more would be coming, strangely enough, from the dirt; from the ground. Ephesians 2 would say, "You were dead in your trespasses and sin, but God made you alive in Christ Jesus." It's not a mistake that Adam is made of the dust of the ground of the earth. So, why are we called? Well, according to John 15, Jesus said, "I called you that you might bear and that you would remain." This day is revealing life coming out of the ground. It is revealing seed that is guaranteeing productivity and far more that are coming from it, and the bearing of fruit, which is really a grand and glorious benefit. The way that it is conveyed in Hebrews, it is telling us that we have that responsibility and it's part of the enlightenment that we are actually used in in so many ways in encouraging people, by living the life of Christ.

If you look with me in Hebrews 6:4,

"For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,

(Hebrews 6:5) and have tasted the good word of God and the powers of the age to come,

(Hebrews 6:6) and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.

(Hebrews 6:7) For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God;

(Hebrews 6:8) but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned."

Question: So, Scripture says, "You will know them by their fruits." And good fruit would have seed, bad fruit wouldn't. So, we're called to plant the seed as Paul says, "I planted, but God caused the growth." If we're good fruit and planting those seeds out in those individuals that we come across, Lord willing, God will give water and then they'll grow. So, are we good fruit because we're putting out our seed and we're growing?

Well, yes, but just a reminder, there is a bad tree that bears bad fruit. So, the point is you will know them by their fruit, after its kind. I like the fact that in that day you see the distinction that we're after the kind, that is Christ, so that we're recognizable, and really, a fruit that is beneficial. Another way of putting the bad fruit would be sour grapes or poisonous or thistles. So, there's other fruit, but it's destructive, worthless, and useless and it needs to be burned because it just gets in the way. The only thing that bad fruit trees do is choke out the good ones, and that's why you want to get all that bad out, because it hinders.

Question: (unintelligible)

Answer: Well, "seed" is really the productivity and God blessing through that.

Well, the instability really is the testing ground that we're in. I mean, He says to His father, "I don't ask that you take them out of the world." However, you see Christ using the seed to train His disciples. That's why He sticks them on these boats; that's why the waves start going. He goes, "What are you afraid of? The rock is in the boat with you. You don't have to worry."

All other ground is sinking sand, but our hope is built on nothing less than Jesus' blood. It's His righteousness that is that stable force in our lives. He has forgiveness of our sins. Our confidence, hope, and our faith are in Him. All these things we've looked forward to, He's the only one that can draw us out of the waters. He's the only one that can put us on firm ground. He's the only one that can make our life productive. He's the only one that can cause us to be a blessing to people, i.e. "fruit". He's the only one that can do that. This is what God is wanting us, in this very early stage, to anticipate. To anticipate His work, the things that He's going to do. This is why you'll read these things here, but you'll see them applied throughout Scripture. So, what you see is the foundation being laid and the evidence and the efficacy of it being played out throughout all of Scripture. It's really comforting to realize that this is a plan, and these aren't just days that are happening.

If you if you go back with me to Genesis, "Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them'; and it was so." (Genesis 1:11)

Once again, He uses the word that we read in verse 11 as "let," but it's actually the word "bring forth" which is a command to the earth, but the emphasis is to the vegetation. The concern is for the vegetation.

(Genesis 1:12) "The earth brought forth vegetation..."

Out of the earth came life, so to speak, and you began to see something wonderful coming out of this.

"...plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

(Genesis 1:13) There was evening and there was morning, a third day."

Now, the "second" day, "*šēnî*," made reference to "duplicating." That was clear within what He was doing with the skies; He was duplicating.

"One" was referring to God as one, and it was all created by Him. That was very clear.

“Three.” What exactly is “three”? Well, we oftentimes define the word as a fullness of testimony, of course, with two or three witnesses. Of course, obviously God is “three in one.” So clearly, we have that wonderful picture in that setting. To expand the definition to the point where I think it really fits into this, and really throughout Scripture, the word is making reference to that which conveys fullness, fulfillment, perfection, and elevation. What you're going to see within this particular day is a sprouting, an elevating. We could put it another way, an exaltation. What is the exaltation? What is the thing that we're celebrating? From the ground, brought forth life. That's what we're celebrating.

Now, if you look with me in Philippians 2, a familiar passage, as we see our Lord and Savior, who took on the form of a bond servant and became obedient even to the point of death on the cross, even though he existed in the form of God, right?

(Philippians 2:6) “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

(Philippians 2:7) but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.”

Now, what we're talking about is a humble state. So, let's just talk about lowliness of the ground.

(Philippians 2:8) “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

Now, what's involved with death, is also burial. What happens because of this? Well, it's no different than you planting a seed, and you're watching life come up. What makes that happen? What causes a dead seed to bring forth life? Well, it's really inexplicable. It has to be a Divine thing.

(Philippians 2:9) “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name.”

We could actually put in there, “God highly ‘threed’ Him.” Because the word “three” is making reference to that sense of exaltation.

(Philippians 2:10) “so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth.”

It's no mistake that life is coming up on the third day in creation, and it's no mistake that the “third” means elevation, or exaltation.

John 17 will reference this as well.

(John 17:1) “Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

(John 17:2) even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.”

That's a great picture of multiplication, isn't it?

(John 17:3) “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

(John 17:4) I glorified You on the earth, having accomplished the work which You have given Me to do.

(John 17:5) Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.””

What is he talking about? He's talking about “three”; fulfillment, perfection, glorification, exaltation. He's talking about the glory of God being revealed by the love of the cross; that you're seeing the love of God being exalted to its highest plane. So, He says, “This is the moment when an exaltation of all who You are will be totally fulfilled. For all will see something that perhaps the angels long to look into. Now, all will see just how much You are love.” And what an interesting picture of the exaltation of that which comes up from the ground to declare, “This is victory. This is fulfillment. This is completion.” It's the perfection of Christ within the passage.

So, as we come to the three days, what we're seeing is the progression. If we were to look at it, in day one, we would see that God is the One who creates all things that brings purpose and meaning to everything. There is that sense of hope that this comes from Him, and He's the one that wants to bring that.

When you go into day two, you realize that there is this sense of separation and duplication that's going to happen. The transformation is going to happen. Even though we are earthy, we will take on the heavenly, and what a wonderful hope that is that begins to cause us to rejoice. You get into miry clay, and you wonder, “How am I ever going to get out of this?” And God goes, “That's what I plan on doing. I plan on taking you out of this, setting you on firm land.”

Here's the hope, it's going to come like this,

“Wait, wait. Look at the dirt.”

“What do You want me to look at the dirt for?”

“Just keep watching.”

Up from the grave He arose, and what a wonderful picture creation is giving us. God has given us this very clear, tangible picture of what He's going to be doing, and if you'll read Genesis understanding that we're not trying to spiritualize this, we're bringing the Spirit into this. We're showing you, as Corinthians says, these are spiritual words, and only the Spirit can direct us. Of course, all of the word is the word of Christ. He is the living word, right? So, all of this was made so that He might bring us to Himself. Go back to Colossians 1, this is to reconcile all to Himself. It was the Father's good pleasure to create all things, to reconcile all to Himself. So, what a great and marvelous work that He's doing in creation. I look forward to the rest of the days.

Closing Prayer: Father, we give You thanks for the salvation that we see of Jesus Christ in the very beginning. It's no wonder You declare to us, “In the beginning was the word, and the word was with God, and the word was God. He was in the beginning with God. All things were made by Him, and without Him was not anything made that was made in Him. It's life. Life was the Light of the world. Came into the darkness, even separated it, and as many as received Him, to those you would give power to become children of God. You would somehow transform us into Your image, translate us into the heavens. What a wonderful promise You've given us. We give You thanks in Jesus' name. Amen.