

6.05.2024

Day Four

Chapter 1 - (vs.14-19)

Well, I trust all of you got a handout sheet. As we've gone through three days, we're now into the fourth day of creation. It didn't take God this long, but it certainly is going to take us a while. I was thinking about an incident a number of years ago, a student was in his psychology class, and his professor had caught him sort of dozing off in the middle of the class. So, the professor turns to him, and he says, "So, what do you think the answer is?" And the student, being in the psychology class goes, "What do you think it is?" And the professor says, "I don't think, I know." And the student said, "I don't think I know either." Well, the reason I bring it up is that we're going to do a little psychology tonight, in the sense that I've been stirring up a lot of questions about this particular day, and I thought it would be interesting to see how you would answer the questions that come into your pastor's head as he's studying. I'm going to give you verses to look at as we answer these questions. I feel like wherever you're sitting, you're sitting next to people that you like. I don't know. So, hopefully if you work through whatever question you're working through, you can talk to the people around you. It's going to be a little bit noisy, but that's ok. That's us working through Scripture. But in every case, we want to find out why Scripture is not only written the way that it's written; we know that all Scripture is God breathed and is profitable for correction, for reproof, for training and righteousness; that would be all. So, when we're talking about Genesis and we're talking about the different days, there is a purpose in this. It is not just a factual thing that is being conveyed to us. God is telling us a story. If you think about creation, as you read the Book of Genesis, there are thousands, millions, trillions of things God didn't mention about creation. It's sort of like in the Gospel of John, John goes, "I tell you, if I wrote down everything that happened, I would need the world to be a scroll. There would be no way that I could write down everything, but these things have been written that you may know that Jesus is the Christ, and that in believing you may have life in His name." That's the fundamental point of all Scripture. The fundamental point of all Scripture is taking us to Christ, and I just want to reiterate this before we go into the study tonight.

If you look with me in John 1, even the order of the books is a sovereign thing because the very end of the Luke 24 comes to a close and then we enter into John 1. As you look at the end of

Luke 4, you begin to read that many of the disciples were still having their doubts or wondering what was going on, even when they're talking with the resurrected Christ. The statement that's made, since you're right there in John 1, all you have to do is look at the next page or the other page in Luke 24. If you look with me in verse 44, it reads this way,

(Luke 24:44) "Now He said to them, 'These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.'"

Fundamentally, He's saying that clearly all Scripture, Old Testament as well is pointing to Him. So, it is that which we want to focus on.

The Gospel of John starts off, "In the beginning was the Word, and the Word was with God, and the Word was God."

Now, we understand according to John 1:14,

"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

So, we know who the word is. It's the one who created all things. Now, this is substantiated really throughout Scripture, but if I can show you in Hebrews in 1, it gives you a good affirmation about this.

(Hebrews 1:1) "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

(Hebrews 1:2) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world."

When Jesus is talking to the Jews in the Gospel of John, and they're saying, "You're not that old." He says, "I tell you, before Abraham was born, I am." All the way through Scripture, we see the verification that we have a Savior; this Jesus is the only way, the truth and the life; that He is God. People go, "Well, how can you be so narrow that you would say that it's only Jesus?" Because there's only one God and He is that one God. How wonderful it is that God revealed Himself through Grace and truth to us. The way that the ancients would oftentimes describe it, in the early church because people would have a hard time, "How could Jesus be God?" And they explained it as like the sun, and its rays come to the earth. You don't feel the full force of the sun coming to the earth, but you feel the rays of the warmth of the sun and the light of the sun. It's an interesting picture because the rays are never detached from the sun; ever a part of it, and yet always given us the wonderful warmth and grace and truth. So, grace and truth came

to us through the Son. As Isaiah says, He sent forth His arm to rescue us, and what a wonderful picture that is.

If you look with me in Colossians 1. A lot of these things we're being repetitive about, but I think it's important that we keep these things ever fresh in our minds.

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

Not saying that He was created. It's saying that He was born from the bosom of the Father. Once again, the best way that we can explain it is the heart of God came to earth.

(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."

I don't think it can get any clearer than that.

So, as we come into Genesis and it says,

(Genesis 1:3) "Then God said, 'Let there be light'..."

That's the word of God. So, that's Christ. The word became flesh and dwelt among us. So, the word of God actually was creating these things; Christ was actually creating these things which is telling us that grace and truth was creating these things. All these things were created out of God's grace to us. So, as we've been going through Genesis and have introduced this book as the beginning of grace and reconciliation because as it starts off, we just see the grace of God pouring out. "God gave... God gave... God gave... God gave."

Ultimately, we're going to read in John 3:16, "For God so loved the world that He gave His only begotten son." But He's giving all these things. I mean, there's no reason why man has to have a garden. Go swimming, you've got an ocean. Make yourself a home. God gives them all these things and sets them in the crown of the world, and how interesting that that it starts off with this grand "God created all things." And the more we read in Genesis, the more the focus becomes on the earth; then the more the focus becomes on man. We realized that God created all these things. So, it's the grace of God that literally is being showered upon us undeserving. What did man do to deserve it? He's just dust, but God gave him all these things to enjoy. So, as we come to this, there's that realization that God is doing a great work, and the gospel is really being conveyed at the very beginning. Why? Because it's talking about Christ. So, at the very beginning, we know the word's involved in this. So, this is what we have in day one, day two and day three. Let's just kind of go over these once again.

Day one just really emphasizes God being the only one. "In the beginning God..." Scripture is telling us that He's the only uncaused cause. He's the only one that is the self-existent One. His name Yahweh literally comes from "*hawah*," which means "to be." So, when Moses was wondering, "Who do I say sent me?" He goes, "Tell him "*Hawah*" sent you. The I am. The one who has always existed." And we realize that with God they're what are called incommunicable attributes. That means that there are attributes that God has that no one, nothing else has. For instance, God's, God alone, is omnipresent. That means He's everywhere. Scripture says, "Where can you go from My presence?" Is there any place that God is not? And the answer is, no. God is omniscient. That means He knows everything. He never learns anything new. He doesn't come in the next day and go, "Wow, I didn't know that about you." He knew it, as Scripture says, before there's a word on your mouth. He knew it before there was a thought in your head. He knew all your days were numbered before you actually had one of them. I mean, that's in Scripture. So, we realize that He's not only omniscient, but He's omnipotent. That means that He's all powerful. We know that He's the only self-existent one. We know that He's the only Holy One. Scripture actually says the only Holy One, which literally means there's absolutely no one like Him. We can list many other things about God that He's the only one in, but I think you get the point. So, day one sets Him apart. "In the beginning God..."

Deuteronomy 6:4 that I put in there is the great Shema which we call the great prayer of the Hebrews. It's one of the prayers that they have in their boxes and on their phylacteries. When you go to Israel today, they would have this particular prayer. It starts off fundamentally,

"Hear, O Israel! The LORD is our God, the LORD is one!"

Day one - creating all for His good pleasure. We understand Colossians gives that wonderful text and it's amazing to me that His good pleasure is to give. Ask somebody, "What would you like to do more than anything else?" And if you find somebody who says I'd like to give, that's the Spirit of God because that's the heart of God. He creates all for His good pleasure. He brings purpose and fulfillment to an empty and meaningless world. Obviously, we give you passages that reiterate that. This is all in day one. He calls light out of darkness by His word, and we give you passages that deal with that day.

Day two is dealing with God fashioning. It is a picture, and the word itself seems to give a connotation of working hard, fashioning, separating. So, day two will separate, will alter, will duplicate, will distinguish, and you'll see all those attributes within the second day. God will separate the earthly from the heavenly. He'll alter and change, which all these things are really pictures of the transformation that's going to happen to us as saints. So, He's actually giving us kind of a pre-fulfillment of what's going to be fulfilled the day of the rapture, perhaps within this particular text distinguishing heaven from Earth. He's making that distinction in that particular text.

Day three is really an emphasis of God raising up. "Three" has the sense of anticipation in it. We talked about the "three let's." "Let this happen, let this happen, let this happen." In every case, it was anticipatory that God was giving this sense of hope. What is the hope? Well, the hope is that He's going to draw out from the water. So, that's actually what begins to happen, and there's this sense of deliverance being exalted. In Psalm 16, the psalmist makes reference to this and in Psalm 40 as well. One of the great texts there is "He took me out of the miry clay. He set me on firm ground." And it's a great picture of that. Genesis 8:13, obviously, from the flood, God takes the dry land and finally comes back up. The same thing you're going to see in Exodus 2:10 and Exodus 14, with the parting of the waters. God is separating the waters and bringing dry land. They're all giving a picture of deliverance. The very fact that Moses was drawn from the water as a baby, thus named Moses, which means to be drawn out of the water, was God showing a deliverance; the same kind of deliverance that we saw with Noah. Also, on the third day, you see not only the drawing out or deliverance that is being exalted, but you're seeing the springing up from the ground, life. So, from the ground, life springs up and it's a great picture of resurrection. We see it every spring.

One of the passages that I gave you here, Isaiah 26:19, if you just look there with me in that particular text. It's the great promise that He gives the children of Israel. Of course, they're feeling like "We couldn't accomplish deliverance for the earth." It's interesting, man thinks that he can save the world; he can't even save himself. Be that as it may, he says in verse 19, the promise is given.

(Isaiah 26:19) "Your dead will live;
Their corpses will rise.
You who lie in the dust, awake and shout for joy,
For your dew is as the dew of the dawn,
And the earth will give birth to the departed spirits."

The dirt will give birth to life. So, it's a great picture on the third day. It's not a mistake that it was put on the third day, that sense of resurrection or life coming up from the earth, it's springing up.

Daniel 12:2 talks about the Old Testament saints in which God will once again bring them up from the dirt after the tribulation.

I like this passage in particular, in John, chapter 5:25,

"Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live."

(John 5:26) “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

(John 5:27) and He gave Him authority to execute judgment, because He is the Son of Man.

(John 5:28) “Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice.”

Great text. Obviously, when you read a little bit further in John 11, you read of Lazarus coming from the grave in that wonderful picture. Of course, our Savior Himself defeating death and the last enemy that will be, but it's that wonderful picture of life coming up from the ground. Then in the same third day, there is this bringing forth of fruit and seed, which is really the promise of prosperity and posterity, and I'll give you the verses that deal with that. Those are the kind of things that we talked about last week and this is now day four.

So, I hope you brought your Bibles with you and maybe something to write with. You could write on the back of your paper like I usually do. I'm maybe going to be like the psychologist, or the student going, “What do you think?” And I'm hoping that maybe you'll come up with things.

If you go back with me to Genesis 1, when I come to passages, and obviously many of them can easily be enigmatic if in fact you are truly searching for the deeper meaning of these texts. Now, once again, you never throw away the obvious meaning of the text. Is God creating stuff? Yes, He's creating stuff, but God never creates anything just to be creating stuff. It always has a purpose, and we've always emphasized that. So, not only is there purpose in the things that He's creating, but there's a purpose in the day that He chooses to create it. Everything has a meaning.

So, if you pick up with me in Genesis 1:14, it starts off,

“Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years.’”

Now, if you drop on down to verse 19, it says,

“There was evening and there was morning, a fourth day.”

So, we know what day we're on. We're on day 4. My first initial question, usually when I come into passages like Genesis, dealing with the different days, what does “four” mean? Because obviously He chose a particular day to do a particular thing. So, does “four” have significance? So, that's a question you're going to have to answer for me, and I'm going to give you a passage in Scripture. In fact, I'll run through a number of passages with you, and actually, I'll tell you what's in them, but what I'd like for you to do is help me understand what “four” is. So, what is four for? Maybe we could ask you that. When you go through Scripture and you see the

number four, the thing you have to understand with Hebrew is whether it's 4, 40 or 400; it's still the word "four." So, when you go through Scripture, you're going to see it in particular settings. For instance, in the setting of Noah and the ark, it rained 40 days and 40 nights. So, there's a setting in that particular case. Moses was on the mountain for 40 days. According to Deuteronomy 9, it wasn't till the end of the 40 days that he actually received the commandments. We understand that Elijah, when he was running from Jezebel and God sent angels to encourage him and to feed him, and Scripture says that the food lasted in him 40 days. It's pretty interesting. So, there's a lot of the 40 days. Of course, in Jonah, 40 days and then Nineveh will be destroyed.

Then you come to Matthew 4:2, and Christ fasted for 40 days. So, you're going to see this, of course we know that the sons of Israel spent 400 years in captivity. So, there's a period of time that was within that, but the basic number "four." Genesis 2:10 and 14, there are four rivers in the garden of Eden. Did you notice that?

Genesis 15:16, God was talking to Abraham, and He goes, "After four generations, your people will go back into their land."

Exodus 38:19, when they're building the Tabernacle, there are four pillars and four rings.

Exodus 39:10, the priest has this garb, and he has the stones of the twelve tribes of Israel in four rows.

There are, according to Isaiah 11:12, four corners of the world.

Ezekiel 7:2, four corners of the land.

Ezekiel 46:21, four quarters of the court.

If you go into Revelation 7:1, there are four angels that are standing there, and they are on the four corners of the world as well.

By the time you come to Revelation 21, you actually read about a city of God that is cubed. So, "four" obviously has a significance.

I've sort of given you some information. Maybe you can kind of assimilate it and scratch down what you think. I'll give you two seconds. What is the significance of "four"?

Now, the other thing that really jumped off the page almost immediately when I came into this particular passage is it says in Genesis 1:14, "Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night...'" How is this light different than verse 3? Read verse three.

~ Discussion ~

Ok. This is plural. Obviously, that was singular. So, God didn't create the sun on the first day, or the stars?

~ Discussion ~

Yeah, and He separated that at the very beginning, didn't He? It says,

(Genesis 1:3) "Then God said, 'Let there be light'; and there was light.

(Genesis 1:4) God saw that the light was good; and God separated the light from the darkness."

So, he did that in verse four. Ok, so what's different about 3 and 4 from 14?

(Genesis 1:14) "Then God said, 'Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years."

So, there's obviously a difference. The question is, what is the difference?

In verse 14 you have "Let there be lights". Let me just say this about the word here, the word "lights" in this particular text would probably be defined "luminaries." It is plural, whereas in verse 3, God is creating light, but not the luminaries; not the stars; not the sun; not the moon, just the existence of light.

~ Discussion ~

Ok, so in verse 14, what exactly did God want to separate? Day from the night. Ok. He wanted to separate the day from the night. Why?

Ok, it is a measurement, but why would He want to do that? Why not just live in Alaska in the summertime and it's all day, all the time anyway.

Ok, obviously His purpose is to separate them, and that's a pretty important thing. He then lists this proclamation of separation, "Let them be for signs and seasons and days and years." So, there seems to be a purpose even in the separation for that particular purpose.

~ Discussion ~

All right, let's do some New Testament stuff. So, let's look in John 11. I would say the best thing to do is talk to the Creator, right? And who's the Creator? Ok, so Christ is the creator. So, we're going to see what He has to say.

(John 11:9) "Jesus answered, 'Are there not twelve hours in the day? ..."

So, He's actually separating the daytime from the nighttime, right? So, are there not 12 hours in the day?

"... If anyone walks in the day, he does not stumble, because he sees the light of this world."

According to Him, who is the Light of the world? if you look in John 9:4,

“We must work the works of Him who sent Me as long as it is day; night is coming when no one can work.”

(John 9:5) “While I am in the world, I am the Light of the world.”

So, Jesus is making a clear separation between day and night in these two passages that we looked at. Would you agree with me on that? Ok, so He's making a separation.

Paul says something pretty interesting. If you look in 1 Thessalonians 5:5, how does he describe believers? Not just “sons of light,” but also “sons of the day.” Yeah, we're not of the night.

Question: Could the night be evil?

It could be, although you know, God is creating that night. So, I would ultimately say that it's good. I guess the question is, why would Paul use this to the Thessalonians? Why did God want to separate and make the distinction? It's got to be important. It's got to have a purpose.

~ Discussion ~

Ok, so let's go back to Genesis and let's read a little bit more, and maybe we can understand a little bit more.

(Genesis 1:15) “and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.”

Now, I just want to emphasize the end of that verse, give lights in the expanse of the heaven for what purpose? Verse 15. To give light on the earth.

If you look at the end of verse 17, what's the reason for lights? To give light on the earth. So, obviously the focus is on the earth.

Then it says this in verse 16,

“God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.”

That's one of my favorite verses. So, it's not necessarily seeming to convey that the nighttime is bad in and of itself. There are lesser lights.

So, the question we have to ask ourselves is, what are luminaries? Is there any inference in Scripture with a luminary to maybe something else? So, let me give you some passage dealing with that.

Psalms 119:105. In fact, most of you actually don't have to pull this verse up, because you already know it.

"Your word is a lamp to my feet
And a light to my path."

So, in that particular setting, could you perhaps put the word of God as a light? The lamp. It's something that's shining.

If you look in Daniel 12. I'm glad you brought your Bibles with you. I'd hate to have everybody looking at mine. I'll just read the first verse and go into verse 3.

(Daniel 12:1) "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."

(Daniel 12:2) "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt."

(Daniel 12:3) "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever."

Interesting picture.

If you look with me in Matthew 2, and once again all these are familiar passages to you, but in Matthew 2 it is interesting that God decided to use a star. We understand that one of the stars' responsibilities, if I can put it that way, is to be a sign. If you drop on down in Matthew 2, of course, the wisemen said, "We saw His star in the East." Then it says,

(Matthew 2:7) "Then Herod secretly called the magi and determined from them the exact time the star appeared."

(Matthew 2:9) "After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was."

Luminaries are for signs. Is that part of what the luminaries are for? So, what would you say luminaries are doing up to this point? You take Psalm 119. They're leading, they're directing. They're pointing. In fact, they're going to show you a lot of things.

One of my favorite passages and of course, this is not new information, but the prophets of old as well as the Old Testament saints were looked at as luminaries. To give you a passage that would clarify that, in John 5, as Jesus is talking about John the Baptist, how do you think He refers to him?

(John 5:35) “He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

(John 5:36) “But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.”

So, there seems to be a clear separation between the work of John and the work of Christ. No confusion there.

Psalm 8, one of the great things that the luminaries do for us. Here again, without going into all the passages, we oftentimes refer to Psalm 19, “The heavens declare the glory of God and the firmament shows forth His handiwork,” which is telling us that you look up in the sky and you go, “Wow. Really, God's that big?” So, in a way, this is what Psalm 8 is about, and I would say one of the purposes of the stars.

(Psalm 8:3) “When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained;

(Psalm 8:4) What is man...”

That's one of the things that stars are supposed to do. I mean, you're looking at something so massive, so huge; beyond your reach that you're going, “I'm nobody.” And God goes, “But I love you.” So, God's wanting us to see the depth of His love and His glory.

(Psalm 8:5) “Yet You have made him a little lower than God,
And You crown him with glory and majesty!

(Psalm 8:6) You make him to rule over the works of Your hands;
You have put all things under his feet.”

It's hard for him to comprehend, but here again, that's one of the things that the heavens do.

If you look in Job 38, two of the constellations are mentioned, and of course Amos does the same thing. I personally believe there's a reason why these particular constellations are mentioned.

(Job 38:31) “Can you bind the chains of the Pleiades,
Or loose the cords of Orion?”

What is he talking about? Well, in both cases, both of these have nebulae in them. I think it's in the belt of Orion that there are the great nebulae in which stars, they say, are born. The same thing is true with Pleiades. In fact, if you look at Pleiades through a good pair of binoculars, you

can see the nebulae. You can actually see it. Now, where is Pleiades? It's just these little stars gathering together, they look like seven stars. Therefore, they were called Seven Sisters. Therefore, I believe it's actually making reference to them in Revelation 1, where it's talking about the seven churches are in the hands of God because who is he talking to? A Greek audience that is very well acquainted with the Seven Sisters; the Seven Sisters being the bride of Christ, so to speak. It's an interesting picture because as we've oftentimes taught in the heavens, if you look at Orion, just kind of over his shoulder, the one that he's attacking is Pleiades. This is actually Greek mythology that deals with this. The best description of the word "Orion" is dumb, stupid, big, and bully. So, you have this big bully of the skies and he's after these little Seven Sisters, but out of the Seven Sisters had born all the stars that God has ordained. So, it's a great picture that God has given us in the heavens. The point of the passage is that you can't keep Pleiades from producing. One of the statements that was made about the Christians during the time of the Romans slaughtering them and they said, "The blood of Christians becomes the seed of their faith. The more we slaughter them, the more they grow." And it was very aggravating to the Romans and their desire to put them out.

"Can you bind the chains of the Pleiades,
Or loose the cords of Orion?"

"Well, let's let him do his damage." And God goes, "I've got him under control. You can't loose them. I'll keep him from doing his damage." Creation gives us signs of what God is doing. Some of the signs are telling us you're not as big as you think you are, and some of the signs are really revealing what God is doing, but God is talking to us.

Isaiah 40 talks about the fact that God created all these things by Himself alone, and He begins to describe them in very interesting terms. I won't go into all of that, but Isaiah 44 as well, you might want to look at those particular passages. The question that I might bring up is, is there such a thing as a false light?

One of the statements that is made if you look in 1 Corinthians 15:40,

"There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

(1 Corinthians 15:41) There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory."

In other words, God is saying, "I made different kinds of stars." It's pretty interesting. Or you could actually put in there "luminaries." "I made different kinds of luminaries."

It's a bizarre thing that one of the things that man has worshipped through the years is the stars. Of course, we read it specifically in Isaiah 47 where it talks about in Babylon, they always

were stargazers and star readers. People open up the paper and look at their whatever. Man has gazed in the stars and perceived that in the stars and the planets something was telling them something, and they would worship these stars and or planets; Mercury, the God of Mercury, the God of Apollo. You're dealing with Saturn. You're dealing with all these planets, Mars and Venus are gods that they worshipped.

What is interesting is that Paul makes mention in 2 Corinthians 11 as he describes, I would say false light, he brings in Satan as a luminary. His statement is in 2 Corinthians 11:14.

(2 Corinthians 11:13) “For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ.

(2 Corinthians 11:14) No wonder, for even Satan disguises himself as an angel of light.”

Now, the way that Jude puts it, as it talks about false prophets and describes them in very interesting terms, we'll just pick up in verse 12,

“These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

(Jude 1:13) wild waves of the sea, casting up their own shame like foam; wandering stars...”

What do you think he is referring to? Planets. You say, “Why did God put planets up there?” To show you wandering stars. The thing about stars is they just stay where they are, but planets don't. You never can figure out, “Where is this one going to show up?” Sometimes they align, sometimes they don't. Their orbit is really very interesting to watch. Wouldn't you guess it, that man would make the planets their gods? I mean, you have a North star that's going to point you in the direction every time, but no, no, no. “We'll worship the ones that are moving around.” Wandering stars.

~ Discussion ~

So, what it's talking about is that God has made certain luminaries to give us a time clock to gather together. The feasts were all gathered together around the lunar calendar so that the three feasts that the Jews would come together were feasts that God had ordained. You would plant your crops. You would reap your crops. You would therefore have a feast on these three occasions during that time. Have you ever wondered why there wasn't a feast during the wintertime? See. So, all the feasts are during the time, it starts off with the early spring, it ends with the late fall, and these are the feasts that are clearly focused on the specific planting. Now, the point is that they're for the purpose of congregating; of God bringing His people together.

There's a number of passes I could give you. You could just write down Leviticus 23 which deals with the three feasts in particular, but if you look with me in Jeremiah 5, this kind of sums it up a little bit better, I think.

In Jeremiah 5:22, God is saying, "You don't fear Me. You don't tremble in My presence. It doesn't matter what happens, these people are stubborn and rebellious." (verse 23)

(Jeremiah 5:24) "They do not say in their heart,
"Let us now fear the LORD our God,
Who gives rain in its season,
Both the autumn rain and the spring rain,
Who keeps for us
The appointed weeks of the harvest."

God had ordained there to be appointed weeks. The signs in the sky were for appointments. For what purpose? For gathering His people together. Yeah, the appointed weeks of harvest is really dealing with they're coming together.

His point is in verse 25, "Your iniquities have turned these away,
And your sins have withheld good from you."

Why aren't things functioning the way they should? He goes, "That's a sign, isn't it?" So, in all these things, He's demonstrating signs, seasons, and days. I mean, really, at the beginning of Genesis 2, you come to the seventh day, and Jesus goes, "I rest, and this is a holy day." And let me just say this, really every time that the physical day is mentioned, it is dealing with a 24-hour period, whether it's in Genesis or Exodus or whatever. People are saying that in creation God was saying His days may have been 1,000 years. No, He already defined what the day was. If you remember reading in the gospel, Jesus said, "Are there not 12 hours in a day?" He actually divided the day and told you how many hours there were in the light time. So, if the Creator tells us what the day is, we clearly know what a day is within the passage. What you have is kind of a conglomerate at this juncture that you have a clear desire to separate the two. That there are these luminaries. You have the one set of luminaries. You have the other great luminary, which is the sun that comes in and really separates everything. So, what's the purpose? Old Testament, New Testament, more specifically, law and grace. You have this interesting picture of the Old Testament. What's the purpose of the law? To keep you from stumbling in the dark. How was John the Baptist described? As a light that is shining, but he is not the Light. As Peter will say, these prophets were searching to see what kind of person this Christ was going to be. (1 Peter 1)

(2 Peter 1:19) "So we have the prophetic word made more sure..."

Now, what he's talking about is in verse 18. You know how the commandments were given in the holy mountain, and everything shook and go? We go, "Wow. That was pretty powerful." He goes, "We have a greater testament."

"So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until..."

So, what's the purpose of the lamp? To give light in a dark place, yeah.

"...until the day dawns and the morning star arises in your hearts."

Scripture has given us that distinction of law and grace, and the difference between them.

If you look at Hebrews, we won't go to all the passages, but Hebrews 1 talks about the angels. How does it put it? "Which of the angels did He ever call sons?" Well, angels were administrators of the law, but now you have the Son, and He has brought to you a new covenant. Another way of putting "new covenant" would be a "New Testament." He has given you a New Testament. As it talks about in Hebrews 3, Moses was a faithful servant, but Christ came as a Son. So, why does He want to separate the night and the day? He doesn't want you confusing the two. The tendency of man, as we've been reading in Galatians, is to bring the two together and say, "It's some law and it's some Christ." And God goes, "No. I want you to see very clearly, the two have to be separated." It's like somebody coming up with a flashlight and they go, "I'm the sun, I'm the sun." And I'm going, "No, you're not the sun, but I do need your light to see where I'm going. See. If I call the flashlight a "sun," I've missed the point. Now, what the flashlight can do is it can keep me from stumbling and from going too far off the path, but what it can't do is eradicate darkness. That's why the day has to be so different and so separate from the night because in the night you're still in the darkness.

~ Discussion ~

Enlightening actually brings you into light. If you look in John 8:12, that's the point of this particular text.

(John 8:12) "Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

That couldn't be had in the Old Testament. The only purpose of the Law is it can keep you from going too far over the cliff.

~ Discussion ~

Yeah, it has kind of a conglomerate effect of both appointment and a fulfillment in in that regard, and of course, that whole aspect of grace, but it shows to me that God has appointed

these things that He might bring us to Himself. The Law was a tutor to lead us to Christ, but it didn't eradicate darkness, and that's one of the reasons for the distinction.

When you come into the Book of Galatians, he goes, "Ok, here's the deal. There's no longer any Jew or Gentile, male or female, bond or free." We're going, "Why?" He goes, "Because we don't need your flashlights anymore. The Light has come into the world, and God is all in all. Christ is all in all. So, it's all Christ. Whereas before, "Could you give me a light? Could you give me a light?" We're all looking for these prophets to shine some light on our path. He goes, "Christ is here. There's no more darkness." What was the purpose of the lunar calendar of the feast? What was the purpose of that? I know there's some uncompleted Jews that are still thinking, "We've got to still do our feast." Why? Christ is the fulfillment of the feasts. All those things that were necessary in the dark that you had to pay attention to, those lesser luminaries, were necessary for that time, but when the light came, they were no longer necessary.

In John 12, Jesus will reiterate this same point.

(John 12:46) "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness."

Why don't we need the Law? Because you have the Spirit of Christ in you. You have the Light that is shining in your heart. You don't need a bunch of dos and don'ts to tell you what to do. The Spirit of God is speaking to your heart. Light is shining, so to speak.

In fact, look with me in Ephesians 5:8, "for you were formerly darkness, but now you are Light in the Lord; walk as children of Light."

Now, he's not saying you hold a light like John the Baptist. He was like a light shining in the darkness. You are Light. See. You're the light. Let me just say, when He uses the word "night" in Genesis 1, what He's saying is the word "shadows." So, you come into Hebrews and what does he say the Old Testament is? Shadows. What is Christ? Light.

How does this Bible end? Well, if you look with me in Revelation 21, we see this wonderful city of four Corners, four cubes, coming down out of heaven. Let me just read one of the descriptions here in verse 22,

(Revelation 21:22) "I saw no temple in it..."

No temple? You mean there's no temple in heaven? You don't need a temple in heaven. The temple was that which pointed to God's existence and His presence within you, but you're going to be with God.

"I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."

(Revelation 21:23) And the city has no need of the sun or of the moon to shine on it..."

“What happened to the feasts? What happened to the lunar calendar? It's all messed up.” People get all worried about, “What happened to the Law?” Why are you so in love with the Law? It's just a shadow. It was the light pointing you to Christ until Christ came. “I am the Light of the world. Believe in Me and you won't be in darkness anymore.” It doesn't matter if you're Jew or Greek. God so loved the world. Why do you have to separate the light and darkness? Because people have to see the distinction. There was a time and a purpose for the lights in the darkness, but the purpose of the luminaries was to point you to the manger. Remember the star? It's to point you to the manger; to point you to the sun coming up from the east. So, how does every day of creation begin? “And it was evening, and it was morning.” So, every time He ends a particular day, He declares it this way, that night came first then day. We think in terms of “day starts the day.” No, night starts the day. Even in the Hebrew mind today, when the sun goes down, it starts a new day. Why is that? Because God is telling the story. You're going to have night first, but then light will shine upon you. So, there has to be a clear distinction, and day four is giving us that clear distinction of why the lesser luminaries were necessary, and why they need to be clearly separated.

Closing Prayer:

Father, thank You for Your word, and once again, for just giving us these truths. You didn't have to tell us what You did, but You did. We give You thanks in Jesus' name. Amen.