

97-09-14a

Again, our scripture reading for this morning is from Psalm 74. This is a contemplation of Asaph. Asaph was one of the congregation leaders in Israel.

Many psalms have been attributed to him. He's from a slightly later day than some of the psalms. Many of the psalms were composed during David's life, even before he was king.

Asaph, when you look in Chronicles and so on, you find that he and his sons were some of the first worship leaders in the monarchy. Under David's reign especially, they came and led the worship. Many great psalms are attributed to him.

Of course, in his day, there was not only prosperity and victory in battle, but they also had adversity. They suffered losses. We've been through the life of David in 1 and 2 Samuel.

Sometimes things didn't go so well. Here we have a wonderful psalm of appeal to God. It is a contemplation, which means that not only is it going to God and saying, but it is a meditation on the truth that pertains in a situation like that.

The enemy has damaged everything in the sanctuary. Your enemies roar in the midst of your meeting place. They set up their banners for signs.

They seem like men who lift up axes among the thick trees. And now they break down its carved work all at once with axes and hammers. They have set fire to your sanctuary.

They have defiled the dwelling place of your name to the ground. They said in their hearts, let us destroy them altogether. They have burned up all the meeting places of God in the land.

We do not see our signs. There is no longer any prophet, nor is there any among us who knows how long. Oh God, how long will the adversary reproach? Will the enemy blaspheme your name forever? Why do you withdraw your hand, even your right hand? Take it out of your bosom and destroy them.

For God is my king from of old, working salvation in the midst of the earth. You divided the sea by your strength. You broke the heads of the sea serpents in the waters.

You broke the heads of Leviathan in pieces and gave him his food to the people inhabiting the wilderness. You broke open the fountain in the flood. You dried up mighty rivers.

The day is yours. The night also is yours. You have prepared the light and the sun.

You have set all the borders of the earth. You have made summer and winter. Remember this, that the enemy has reproached, oh Lord, and that a foolish people has

blasphemed your name.

Oh, do not deliver the life of your turtle dove to the wild beast. Do not forget the life of your poor forever. Have respect to the covenant, for the dark places of the earth are full of the haunts of cruelty.

Oh, do not let the oppressed return ashamed. Let the poor and needy praise your name. Arise, oh God, plead your own cause.

Remember how the foolish man reproaches you daily. Do not forget the voice of your enemies, the tumult of those who rise up against you increases continually. It's a wonderful psalm.

And in time of distress, as I said, the psalmist here appeals not only to God as maker and as redeemer, but also relates what he knows about God, the things that we're learning in Genesis, to his present crisis. And you might think, well, when I'm in distress, I don't go back and think about Genesis 1 and God creating the earth and dividing the waters and so forth. But this man did, and he bases his appeal to God on God's name, that an attack on one of God's people is an attack on God himself.

An attack on Israel, an attack on Jerusalem is an attack on the dwelling place of God, because that's where the tabernacle is. That's where the temple will be. And that is God's visible presence on the earth in that day is in Jerusalem.

Well, let me ask you a question. Where is God's visible dwelling place today? Where is God's tabernacle today? It's us. We are the dwelling place of God.

And adversity, an attack on us, the forces of darkness, that which seeks to destroy and to ransack and to pillage and to overthrow and to tear down, when those things come against us, we are God's people. We are God's dwelling place. And we can make this same appeal, especially if we are a living and active dwelling place for God.

If we are, in fact, living our life seeking to please God and fulfill His purpose, then an attack on us is an attack on God. And we can go back and claim the power of God, the power that divided the waters. God has already demonstrated His supremacy over all the forces of darkness in His conquest, pictured here with breaking the heads of Leviathan in verse 14, and feeding Him to the people, taking something bad and turning it to good, working all things together for good.

Here is this Leviathan, which is always pictured as a denizen of the chaotic seas, in many ways summing up and picturing the forces of evil, the forces of darkness. God conquers Him. God breaks Him up and feeds Him to His people in the wilderness.

And He takes that adversity and turns it to good. So this is a wonderful passage of comfort. And the interesting thing is that it's an application of the very things we've been

studying back in the creation account.

So it's an encouragement to know that these things are not only providing us answers to questions about where did things come from, how does God start His plan in human history, but we find comfort and encouragement and doctrine that is useful for application in our daily lives in these things. We serve and we are blessed to call Father the creator of Genesis chapter 1. The same omnipotence, the same sense of purpose, the same compassion and love for man and for us individually. God has not changed.

He's the same God that said fiat lux in the Latin, or Yahi or in Hebrew. Let there be light. He's the life giver.

He's the creator. He is over all things. And we have an intimate personal relationship with Him.

And He cares for us. And His power and His promises apply to us. And so when we see God and when we study these accounts in creation, this is a useful thing to remember.

This comes down and makes a difference today and tomorrow and Tuesday and late afternoon on Wednesday. These things shouldn't stay on the pages of Scripture or in the realm of the academic. It's a powerful truth that ought to affect the way we live and the way we see ourselves, especially when we are opposed, which we all are.

Okay, we'll turn with me now to Genesis chapter 1. We're transitioning out of chapter 1 and into chapter 2. We've seen some fascinating things in the creation week. We've seen the structure. One of the things that just completely frustrates and I think in some ways irritates the liberal scholar who comes to Genesis and tries to divide it up into its source documents.

Here's the priestly redactor and here's the Elohist and the Deuteronomist and the JEPD and all of this that really came up in the middle of the last century trying to say that this is a late composition put together by several men and loosely and rather poorly edited and we can break it up into its fragments and find some meaning and purpose in it all. But there is an incredible amount of coherence and literary beauty in this book and especially in these first few chapters. We have seen that already in chapter 1 with the chiasmic structure, the parallelism in the first six days of creation.

We've seen that there's a relationship between the first day where light is created and separated from darkness and the fourth day where the authority over light and over the day and the night, the dividing of time into these periods, days and years and seasons and so forth, is delegated. God speaks it into existence and for the first three days light and darkness alternate because God told it to and later he delegates the governance of that regular demarcation of time to the celestial lights, the greater light by day, the lesser light by night and God assigns them their function to serve as markers for days

and years, for seasons and so forth. And of course that's only meaningful to one segment of God's creation and God speaks this into existence and assigns the function on the fourth day of serving to mark time.

But who pays any attention to days and years? Who observes anniversaries? Mankind. So already on the fourth day God is anticipating and God is planning ahead for the ultimate act of his creation which will take place on day six. But the first day and the fourth day correspond.

The second day and the fifth day correspond. What happens on the second day? The firmament is created. The sky appears.

Waters are separated from waters. You have the watery envelope that surrounds the earth and protects it from radiation and obscures the exact nature of the sun and the moon which is why they're called the greater light and the lesser light and not given their later names. But these things are divided.

What happens on the corresponding day, day five? The denizens or occupants of those environments are created. So you have the birds in the sky and you have the fish and the sea-dwelling creatures created. On the third day, waters are gathered together into one place and the dry land appears.

And its corresponding day is day six. And the denizens or occupants of the dry land are created on day six. You have the animals and ultimately you have the creation of man.

And these days build to a climax on day six after the animals are finished. We found in verse 26, God said, Let us make man in our image according to our likeness. And last week we investigated the nature of that statement by God.

First of all, we have the plural, let us make. What does that mean? Is that a plural of majesty? God is just referring to himself in the plural because he is the greatest of all in the universe and beyond. Is it a plural because he is speaking to the angels? Is it a plural because he is the trinity? Well, if someone had a blank sheet in their mind as far as their theological knowledge and began reading in Genesis 1.1, what would they find in this plural? And that's sort of how we have to look at it because there were no Bibles.

There were no Old Testaments at the time that Moses wrote the book of Genesis and the succeeding four books. The only theological knowledge that could be had in Israel had been verbally transmitted and handed down from father to son. But as man proliferated on the face of the earth, that no longer was a reliable means of transmission.

And so God commissions Moses to sit down in writing the first books of the Old Testament. So someone comes to these books and hears them read at worship in the area of the tabernacle or later the temple. And here after reading about the six days of creation or the first five and a half days, God says, let us make man in our image after

our likeness.

And let's give him dominion over creation. What does that mean? Well, we looked last week at these ideas of image and likeness. And we discovered that one of the root meanings of the word image and one of the nouns that comes from it in Hebrew has the idea of a shadow, casting a shadow.

Well, what is a shadow? A shadow is intimately tied to the thing that casts it. It can't exist without that thing. It delineates its shape, at least from one perspective.

But it's a two-dimensional silhouette of a normally three-dimensional object. So it cannot fully communicate or fully reflect the thing that casts the shadow. And in many ways, we as the image of God show attributes of God in a two-dimensional way.

If you watch a shadow long enough, you can figure out many things about the thing that is casting the shadow, especially if it's moving, if it's dynamic. You can fool people with a two-dimensional view of something, and you can't really tell its full nature until you turn it. That's why in mechanical drawing and drafting, if you've ever taken... I don't know if they even teach drafting anymore now that we've got computer-aided design and all of this.

But in the old days, back in the ancient past, when we took drafting and had drafting boards and T-squares and triangles and so forth, if you had a widget or you had a flange, it seems like there's this one flange that everybody has to draw in drafting. It's got a flat base, and then it's got a thing that sticks up at right angles with a curved shape so that you could lay a pole on it or whatever. Anyway, it's the classic flange you have to draw in drafting.

Well, you don't just draw it from one perspective. You have one perspective where it's straight on from the side. But then you rotate it 90 degrees so that you're looking at it from above.

You put that up above, so you get the top view. Then you have your side view, and then you rotate it 90 degrees in the other axis so that you see the other side. You see it from end to end.

And with those three views, you can pretty well completely describe that object in terms of drafting. Sometimes you have to use dashed lines for what is not visible in that view, but you can mark dimensions and show the shape of something. But one two-dimensional view doesn't really sum it up.

And even when you have all three views on that flat piece of paper, you still don't have a feel for how it looks in the real world. And so we also have perspective drawings where they use light and shadow and try to show how this thing looks from a 45-degree angle illuminated from one side so that shadows and things can give us a better idea of what it

really looks like. And if you've ever looked at some of these engineering drawings, you can't really tell what the thing looks like.

But nothing can take the place of the actual object, and certainly nothing can fulfill the function of the actual object. You can't put the drawing into the machine and have it hold the parts together. So this is the sense that we get from being made in the image of God.

We reflect, we image some attributes of God. What are those attributes? Well, God speaks of himself in the plural. There is a fullness about God that differs from anything else in creation.

Well, in man, as we know, there is a fullness, the self-consciousness, the sentient aspect of our nature, the fact that we have an eternal soul, which is not mentioned specifically yet in Genesis, but we know that, and any thinking human that comes to this passage knows that. We realize that there is something that marks us off and distinguishes us from the rest of God's creation. That's emphasized by the structure of this passage.

It's emphasized by the vocabulary of this passage, and it's emphasized by God's direct statement. God talks to himself here for the first time in Scripture. Nowhere else has he said, let us create light, let us make a planet, let us make some of these other things.

On this last creative day, day six, God speaks to himself and gives the plan before he executes it. He says what he's going to do before he does it. He says, let us make man in our image according to our likeness.

Let them have dominion. Now, this is the near context for image and likeness, and in the same way that God assigns authority to the celestial bodies on day four to govern the day and the night, he's going to delegate authority over creation to man. He says, let him have dominion.

Now, I am not an environmentalist wacko, and I am not overly concerned about what happens to the snail darter or the emu or some of the endangered species, some of which have already, the dodo is already extinct, and I haven't lost any sleep over that. However, there is an inescapable point here in Genesis that we don't want to miss as we go through these creative days. We have a responsibility for the environment because God assigned it to us.

We have a responsibility for animal life. I want to point something out to you that I haven't mentioned thus far. You remember on day five in verse 20, God says, let the waters abound with an abundance of living creatures.

Let birds fly above the earth. You have the fish, the aquatic creatures, and you have the birds created. And what does God say in verse 22? God blessed them, these are the birds and the fish, saying, be fruitful and multiply and fill the waters and the seas and let

birds multiply on the earth.

We're going to see more about the birds here shortly in chapter two. Then on day six, verse 24, God said, let the earth bring forth the living creature according to its kind, cattle, creeping things, beasts of the earth, each according to its kind. And it was so.

And God made the beasts of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. What is missing in verses 25 and 26 that you find in verses 20 through 22? Where does it say, and God blessed them, and God said, be fruitful and multiply and fill the earth? He says it to the birds and he says it to the fish.

How come the animals, the land-dwelling animals, don't get that blessing? Did the author just sort of slip his mind or did it in reality slip God's mind and God sort of forgot to bless the animals of the earth? It's kind of a glaring omission when you see the tight structure and symmetry in this passage. Well, in verse 26 when God assigns dominion to man, he gives him dominion over the fish and over the birds, but where does man dwell? Does man dwell in the sky? Well, not until recently. Does man dwell in the sea? Where does man dwell? Man dwells on the earth.

Where is the, even though we have in name been assigned dominion over the creatures of the sky and the creatures of the sea, we have very little control over the birds and the fish. Our area of immediate power and influence is the land, and when God assigns us dominion over these things, we have the title of dominion over these other areas, but we have real dominion over the land, and the blessing for the animals comes as a delegated blessing from us. God does not directly bless them and tell them to be fruitful because that's sort of our responsibility to make sure that they can do that.

Now, there just isn't any way around it, and as I say, I'm not necessarily even sympathetic to a lot of the environmental causes that go on, but that's not to say that the entire concept is without merit, and it's here in Genesis chapter 1. Man has been given dominion, and as you know, anybody that has ever been in the military, the very first thing they pound through your cranium is that with authority comes responsibility. If you are given any authority, you are held accountable. You have responsibility.

Well, God here in verse 26 has assigned authority over the earth, and especially over the land where we dwell, and we're accountable for it, and that's a biblical principle, and so we don't want to take that too lightly, and we don't want to lose sight of our God-given responsibility when we see people going to excess. One of the problems with the environmentalist cause is that it does not recognize that responsibility as divinely given, and it also doesn't understand or appreciate the priority that man has in creation. These things are supposed to be subjugated.

We are supposed to have dominion, and we are not supposed to say, well, I don't have

the right to shoot a deer because he's a living creature just like I am, and I don't have a right to throw a pot-top into the creek because the snail darter has just as much a right. That's a wrong justification for a right idea. We need to have the right justification and keep the right idea.

It's sort of like what Jesus told the Pharisees when he said, you strain at a gnat and swallow a camel. You tithe, and you're very careful to tithe, even your spices. You take a tenth of your mint and a tenth of your dill and cumin and so forth, and you tithe that, but you ignore the greater things of the law.

When Jesus rebukes them, he says, you should have tended to the greater things of the law without losing the small things. Jesus doesn't necessarily chastise them for being faithful to tithe even in their spices, but he says, don't do that and miss the big picture. So we need to be aware of the big picture and not lose the small things as we do so.

Verse 27, So God created man in his own image. In the image of God he created him, male and female he created them. Now this is a summary statement, and one of the great things that we need to observe here in Genesis as we step back for a moment because we're about to get into a really interesting passage where we're going to go down into some depth.

But step back for a second and remember Genesis as a book and the structure of Genesis that we outlined in our introductory remarks. Genesis is a structured book. Remember the Ele Toledot formula, these are the generations of, that divides the book into sections.

You have those ten sections where these are the generations of the heavens and the earth, these are the generations of Adam, these are the generations of Noah, these are the generations of Abraham and so forth. It's a very tightly structured book. But the first section doesn't have that formula.

We have that formula coming up in chapter 2, verse 4 for the first time. But this passage that we're concluding this morning, Genesis 1.1 through 2.3, is in many ways serves the same function as an overture. Now you may have seen, even if you're not a big fan of musicals, and I'm not either, but most of us have seen the musical The Sound of Music by Julie Andrews.

And one of the things that has struck me about that movie, the several times that I've seen it, is it has a lot of really well-known songs in it. You've got Edelweiss, and you've got Something Good, somewhere in my youth and childhood I must have done something good. The songs that Julie Andrews sings with the children and so forth, Doe, a Deer, and all that kind of thing.

Well, those are well-known tunes to us. But it wasn't until the third or fourth time, and

maybe I'm not that observant or I was young when I saw it, but the third or fourth time I watched that movie, I realized that at the beginning of the movie, when the credits are rolling and they're kind of introducing it, and they're panning around the beautiful mountains and so forth, and Julie Andrews is just getting ready to burst into The Hills Are Alive with The Sound of Music, they play an overture. And that overture, and I discovered somewhat later that a lot of musicals and plays have this overture, it has pieces of all these songs in it.

Now, you haven't seen the movie yet, if you're watching it for the first time. And so you hear this beautiful music playing, and it just segues from one little bit of Edelweiss into Something Good, and into So Long, Farewell, Off We Go, Saying Goodbye, and all of the other songs that are in The Sound of Music, you get bits and pieces of it all in the beginning, and the overture is an introduction and is a harbinger of things to come in the movie. But you really appreciate the overture the second or the third time you watch the movie, because now you know, I know that song.

Well, this first section of Genesis is an overture to what is coming up in the rest of the book. It's an overture to what's coming up in the rest of the Bible. And the first time we go through and we see God say, let us make man in our image, we say, well, that's kind of interesting.

You've got a singular verb and a plural pronoun here. You've got this plural within a singular idea. I'm not quite sure what's going on there.

But the story moves on. You have, let us create man in our image and after our likeness, and it doesn't explain what that image and likeness is. We looked at that in detail last week by going to all of the other passages in the Old Testament where those vocabulary words are used to figure out what does it mean to be made in the image of God.

But the first time through, we're getting excerpts. We're getting the theme music for what's going to come up in the rest of the book and what's going to come up in the rest of the Bible. So there's a sense in which we just read through this the first time and we say, hmm, well, that piques my curiosity.

I'd sure like to know a little more about that. Male and female, created he them? How did that all take place? Well, the tunes are going to be played in full when you get to the appropriate part of the movie, if you will. But this is the overture.

And so we're not supposed to get the whole tune in the first chapter. But it's supposed to pique our curiosity. It serves as an introduction.

And in some ways, why do you think they pick the music that they pick to include in the overture or the phrases from each song that they include? Because they're the theme. They're the important idea that's going to be fleshed out and illustrated in the later part

of the story. And so this first chapter or two of Genesis is critically important because these are the themes.

Well, let me give you a little quiz here. What are the themes? If this is the overture and these are the important phrases from what is to come, what ideas have been introduced in this chapter? Well, it's helpful to remember, as we have already pointed out, first of all, that this account appears late, if you will, in human history. The book of Genesis didn't get written by Adam, did it? It didn't get written by Seth.

It didn't get written by Noah. It got written by Moses. Well, in the meantime, cultures have sprung up.

Histories have been written. Religions have formed and have given their own accounts and their own ideas of what God or gods exist and what they do and how things came into being. And suddenly, here's Genesis.

What has been a verbal history and sort of a very little-known story has now been published. And the nation of Israel is going to be formed and carry this story into Palestine. And it's going to be spread abroad.

The surrounding nations are going to hear and know the stories that are in this book. But it contrasts. It doesn't say the same thing that the Mesopotamian myths and legends say.

We've got these preserved on tablets. We've got Enuma Elish. We have the story of these other creation stories and flood accounts and so forth.

And what did we recall from that? These gods are capricious. They're unpredictable. Man is created as an afterthought.

They're busy partying and they run out of food. And they say, you know, we need somebody to bring us the food so we don't have to busy ourselves with that. And they take the flesh and blood of a fallen god and they create some little sub-creatures.

And they say, yeah, now you go get the food and bring it so that we can continue to party. Man is an afterthought. He's not central.

He doesn't have a lot of responsibility. The gods are failures in many ways. They start something and they can't finish it.

Or they start something and they can't control it. These men that they create to serve the food start getting noisy and irritating. And they say, oh, this was a bad idea.

Let's wipe these humans out. And so they do it by means of a flood. But then the flood gets out of control.

And they can't stop it. They don't know how to turn off the water. The hose breaks.

And oh my goodness, now the thing is all running amok. And there's one god that manages to rescue his favorite guy. But the reason for his preservation is that he's rebelling against the other gods who wanted to wipe all the humans out.

And he doesn't agree. And it's a weird thing. And now here comes Genesis.

And everything is different. The things that the Mesopotamians had deified. They worshipped the sun.

They worshipped the moon. They worshipped various creatures. And Genesis comes out and says, the sun and the moon are created things.

They are assigned their function by the one true god. Your ideas about the sun and the moon are wrong. God assigns fertility.

God says be fruitful and multiply. It's not based on your rituals and your superstitions and your feasts and your sacrifices and your mystical rattle-shaking that you do to try to have good crops and try to have many children. God assigned that.

God ordained it. God, by divine fiat, said be fruitful, multiply, fill the earth. Well, these are themes.

And they arise and are stated and summarized in this first chapter. God is the supreme god. He's the all-powerful god.

There's no one like him. He speaks and it happens. And it's good.

Everything that comes from his hand is perfect. When he speaks something into existence, it's permanent, it's perfect, and it's a reflection of himself. It's something that reflects his glory.

Completely different, this one god, all-powerful, all-knowing, all-wise, whose authority, he simply speaks and something lasts forever. He spoke the days and nights into existence, and they've been rotating without a break ever since. He spoke the creation into existence, and it has self-perpetuated on the authority of that word.

He is a mighty god. He has a mighty name. He is the issue in the created universe.

Relationship with him is the most important thing there is. Understanding what his plan is is the most important thing in the universe. Everything else is subordinate to God and God's plan and God's purpose.

That's a theme in Genesis chapter 1. The assigned roles of things in the created order. There is subordination. The time and the passage of time is governed by the alternation

of light and darkness and the patterns of that in seasons and months and years.

Animals and the creation itself on earth have been subordinated to man. He has been given dominion by God, and with that dominion comes responsibility. Man himself, as the image and likeness of God, like that shadow, is intimately and permanently connected with.

He is the image-bearer for God, and he's intimately connected with God. Understanding and maintaining that connection is a responsibility that's introduced in this passage. Our relationship with God, we're unique.

We're the culmination of God's creation. If God has a purpose, then man must be at the center of it because man is at the ultimate point in this six-day creation week. So it's an emphasis on our responsibility to understand and know how to fulfill that calling.

Verse 28, God blessed them. God said to them, Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.

And in the same way, in those three lists, the things that move on the earth are last, and that's the place of emphasis. That's our primary area of dominion is on the earth. God said, See, I have given you every herb that yields seed, which is on the face of all the earth, and every tree whose fruit yields seed.

To you it shall be for food. Also to every beast of the earth, to every bird of the air, and to everything that creeps on the earth in which there is life, I have given every green herb for food. And it was so.

God gives to man the vegetative life for food. And once again, implied here in verses 29 and 30, is God has given man specific dominion, and specific possession of the grains and the fruit trees. And then he says the grains are animal food.

Well, what's the idea? Man needs to make sure that the animals are fed, is the idea. And again, this is a theme. He's not going to have direct responsibility for this in the garden, but he's going to in the future.

Domesticated animals are going to be virtually dependent on man for their existence. And the question arises there. We believe that man ate fruit only.

We're going to see that more clearly in Genesis chapter 2. So why does God say, Well, here are the cereal grains and the fruit trees for food? Well, here's one of the reasons. Man's responsible to make sure that the animals are fed. And this is animal food.

One of the favorite activities that people have in their garden is a bird feeder, a little bird house, where you, you know, do we really need to feed the birds? Will they starve

without us? Probably not, but we like to feed them. It attracts them. We can see them.

We can enjoy their plumage and their bird calls and watch them fight with each other and so forth. And this is, in a way, an expression of this early dominion that we've been assigned. We can't necessarily control the birds, but there is a realm in which we influence them.

Verse 31, God saw everything that he had made, and indeed it was very good. Now, this is unique. The vocabulary here in verse 31 may look similar to earlier statements, but it's different.

And the English here tries to bring that out. God saw everything that he had made, and indeed it was very good. That word that's translated indeed and the word translated very occur for the first time here because now we're looking at the summary.

God is reviewing the six days of creation and sees that it is very good. And the evening and the morning are the sixth day. And this is the first time where you have the definite article applied to the day.

Evening and morning, a first day. Evening and morning, a second day. Evening and morning, a third day.

Evening and morning, a fourth day. Evening and morning, a fifth day. The evening and the morning were the sixth day.

This is the culminating, emphatic day. Chapter 2, verse 1, Thus the heavens and the earth and all the host of them were finished. And on the seventh day God ended his work which he had done, and he rested on the seventh day from all his work which he had done.

Then God blessed the seventh day and sanctified it, hallowed it, because in it he rested from all his work which God had created and made. Let me ask you a question. It says in verse 2, On the seventh day God ended his work.

Does that mean that he did some work on the seventh day and then stopped? And if so, what was the work that he did on the seventh day? What is the significance of God's rest on the seventh day? Why does he bless and sanctify that day? Well, we're going to pause and take our break, and when we come back we'll see if we can answer those questions. Let's pause here.