

25-0629a Transcript

25-0629a - *Beginnings - Day 7, Part 1, Scott Reynolds*

Bible Readers: Wyatt Woosley and Roger Raines

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God's Rest: The Finished Masterpiece

Transcript (0:04 - 22:51)

Scripture Readings

1st Reader: Wyatt Woosley

Psalm 33:6-9

(0:04) Our first reading is from Psalm 33, 6-9. Psalm 33, 6-9, and it praises God's creative power. (0:16) The heavens were made by the word of the Lord, and all the stars by the breath of his mouth. (0:24) He gathers the water of the sea into a heap. He puts the depths into storehouses. (0:31) But the whole earth feared the Lord. Let all the inhabitants of the world stand in awe of him. (0:38) For he spoke, and it came into being, he commanded, and it came into existence. (0:44) This concludes this reading. (0:46)

2nd Reader: Roger Raines

Exodus 20:8-11

(0:51) Good morning. The second scripture reading is from the book of Exodus, chapter 20, verses 8-11. (1:00) It connects the Sabbath with God's creation week. (1:04) Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work. (1:10) But on the seventh day is the Sabbath of the Lord your God. In it you shall not do any work (1:19) you or your son or your daughter or your male or female servant or your cattle or your sojourner (1:28) who stays with you. This concludes this reading. (1:32)

Transcript

Preacher: Scott Reynolds

(1:37) Good morning. We're in a series that will encompass Genesis chapter 1 through chapter 11 (1:46) as a result of a lesson that I did called, Why Are We Losing Them? And the writer of that article (1:55) determined that dismissing the early chapters of Genesis because the world's thinking in the (2:04) scientific realm conflicts with Genesis and trying to placate science at the expense of scripture (2:15) has hurt our influence and the Bible has lost influence to our young people. (2:23) So, as a result of that, the emphasis is on preaching exactly what the text says. And (2:30) Romans tells us, Paul tells us in Romans, that faith comes by hearing, hearing the Word of God, (2:38) and His Word is truth, they're told in John.

So, with that, I've been doing a series (2:47) on Genesis 1 through 11. This lesson is entitled, ***Beginnings, Day 7, (2:55) God's Rest, the Finished Masterpiece***. So, let's begin with a prayer.

(3:02) Holy Father, creator of all things seen and unseen, we stand in awe of your mighty works. (3:11) You spoke, and the heavens and the earth came to be. You rested, and your creation was complete.

(3:21) Open our hearts today to the truth of your Word. Help us trust your design to rest in your purpose (3:31) and proclaim your glory boldly. May your spirit guide us as we reflect on your masterpiece (3:40) and its place in your redemptive plan.

In Jesus' name we pray it. Amen. (3:48) We journeyed through the opening chapter of Genesis in my previous lessons, (3:54) marveling at God's creation week.

And now we arrive at a pivotal moment, day seven, (4:03) where God rests. Let's hear the Word of God from Genesis chapter two, verses one through three. (4:12) Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day, (4:20) God finished His work that He had done, and He rested on the seventh day from all His work (4:27) that He had done. So God blessed the seventh day and made it holy, because on it, God rested (4:36) from all His work that He had done in creating. This isn't just the end of a week we're reading (4:44) about here.

It's the capstone of God's masterpiece, a divine pause that sets the stage for the (4:55) greatest story ever told, the redemption of humanity. Imagine a master artist stepping back (5:05) from a canvas, every stroke vibrant and every color alive, the painting complete and ready to (5:14) tell a story that will echo through generations. That's the theme here in Genesis 2, God's rest (5:26) isn't exhaustion, it's a divine celebration.

His creation, both the spiritual realm of angels (5:36) and the physical realm with our world we inhabit, is finished, perfect, and poised (5:45) for His redemptive drama. In a world that races past God's truth, chasing naturalism (5:52) and skepticism, this moment calls us to pause, just like God did, and admire His handiwork, (6:04) to trust His word, rest in His design, and live for His glory. We've approached Genesis 1 as a (6:13) historical account revealed by the only witness that experienced it, God Himself, (6:24) Father, Son, and Holy Spirit.

This isn't mythology or poetry, it's a testimony, (6:32) God's own record of how He created everything in six literal 24-hour days. Yet, as 2 Peter 3:5 (6:42) warns, scoffers arise denying God's creative word, clinging to naturalism's tale of a universe (6:51) billions of years old with stars forming before the sun, the sun before the earth, and life evolving (6:58) from microbes to humans over eons. Naturalism's story contradicts Genesis at every turn.

(7:10) Scripture says God created the earth first, on day one, then sun, moon, and stars on day four, (7:19) with plants on day three, sea creatures and birds of the air on day five, and land animals and humans (7:28) on day six, all in six days. When naturalism is pressed, where did the matter come from? (7:37) It stumbles, offering no answer. Genesis declares that everything from stars to sparrows to souls (7:47) springs from the triune God, who created both a physical world of faith and a spiritual realm (7:57) of sight.

Spiritual sight and physical faith, God's dual realms. On day one, God created two realms, (8:10)

distinct yet united in His purpose. The spiritual realm hinted at in Genesis 1.1's heavens (8:19) is a place of everlasting life, free from darkness, (8:25) where angels dwell in radiant worship.

Revelation 22.5 glimpses this eternity, (8:33) where no lamp or sun is needed, for God's glory illuminates all. Job 38.7 tells us angels (8:42) shouted for joy as God laid the earth's foundations, their worship, filling this unseen (8:49) realm. The spiritual world created before the physical on day one is alive with God's presence, (8:58) a realm of sight, where His glory is beheld face to face.

The physical realm of faith amid darkness, (9:09) in contrast, where our earth resides, began in darkness, as Genesis 1.2 describes, (9:18) until God's command, let there be light, broke through, Genesis 1.3 and Isaiah 45.7. (9:26) This world is designed for faith, not sight, as 2 Corinthians 5.7 urges us to walk by faith, (9:34) not by sight. Genesis 2.1 says the heavens and the earth were finished and all the host of them. (9:43) The earth is our stage where darkness and light coexist, calling us to trust God's plan.

(9:53) Unlike naturalism's claim of billions of years and evolutionary chaos, Genesis insists on six (10:02) literal days, each 24 hours, crafting a very good world, Genesis 1.31. The Bible's order, (10:13) earth before stars, plants before fish, challenges cosmology's myths. Trusting Genesis means (10:22) rejecting naturalism's narrative and embracing God's word as truth. Uniting the realms, (10:34) these dual realms set the stage for God's redemptive story.

The spiritual realm lifts (10:41) our eyes to His glory, where angels worship without ceasing. The physical realm grounds (10:47) our faith where we trust God amid life's trials. Both were created by the Trinity, (10:55) each with a purpose, the spiritual to reflect God's eternal light, the physical to test and (11:02) grow our faith.

As we stand with God on day seven, we see His masterpiece, spiritual and physical, (11:12) complete and ready for the drama of redemption to unfold. The earth is fitted for life's drama. (11:22) God is crafting the stage and He didn't merely create darkness and light, He fitted the earth (11:29) for life.

Like a director preparing a stage for a grand play, Isaiah 45.18 declares that God (11:40) formed the earth to be inhabited, not a chaotic void. On day two, He crafted the atmosphere, (11:50) our light, our life-giving air. A marvel so significant, it stands alone in the creation (11:58) account without the phrase, and God saw that it was good.

Perhaps extending its completion (12:05) into day three's work, this atmosphere shields us, sustains us, and sets the scene for life. (12:15) And filling the earth on day three, God called forth plants, lush orchards, golden fields, (12:22) and vibrant flowers to nourish and beautify the earth. On day four, He placed the sun, (12:30) moon, and stars in the sky, replacing day one's mysterious light, marking seasons, days, (12:38) and years.

And day fives and six brought life into abundance, fish teeming in the oceans, (12:46) birds soaring in the air, and animals roaming the land. And finally, humanity created in God's (12:54) image to reflect His glory and steward His creation. By day six, every element was in place, (13:04) air to breathe, plants for food, lights for order, creatures for harmony, and humans for relationship.

(13:13) The stage was set, as Genesis 1-3 proclaims, very good. This is purpose, not chance. (13:22) Picture a chessboard, every piece precisely positioned for the opening move.

God's design (13:30) wasn't random, it was purposeful. Every tree, star, and creature reflects His

care, (13:39) defying evolution's claim of chance and chaos. Naturalism's order, microbes to fish, (13:47) the plants to reptiles, the mammals and birds, clashes with Scripture's clear sequence.

(13:54) Only a purposeful creator explains this harmony. This physical realm, born in darkness, tests our (14:02) faith, preparing for the fall, when Adam and Eve's rebellion would spark God's redemptive plan (14:09) through Jesus, second Adam. By day six, the earth was ready, every detail poised for humanity's role (14:21) in His story.

We're called here to pause, consider, and marvel. Every breath that you take, (14:31) every fruit you bite, every sunrise you witness is a gift from the Creator. (14:38) Naturalism sees chaos.

Genesis sees design. When you look at a forest or a child's smile, (14:48) you're seeing God's handiwork, crafted in six days, not billions of years. This truth anchors (14:58) our faith, reminding us that we're not accidents, but purposeful actors with a purpose in God's (15:09) divine drama.

God's rest sets the stage for redemption and the meaning of rest. On day seven, (15:19) God rested as Genesis 2, 2-3 declares. And on the seventh day, God finished His work that He had (15:26) done, and He rested on the seventh day from all His work that He had done.

So God blessed the seventh (15:33) day and made it holy. The Hebrew word Shabbat, for rested, means to cease or desist, not to recover (15:48) from fatigue. Isaiah 48-28 assures us the Lord does not faint or grow weary.

God's rest is a divine (15:58) act of satisfaction because His work was complete, perfect, and flawless. The spiritual realm glows (16:10) with angelic worship. The physical realm thrives with fruit-laden trees, shining stars, and mankind (16:19) ready to walk with God.

No tweaks were needed. The masterpiece was finished. It's a holy pause.

(16:29) God's rest is a divine pause, like a playwright stepping back from a perfect script, ready for (16:36) the actors to bring it to life. He blessed the seventh day and made it holy, a literal 24-hour (16:42) day, just like the six before it. Exodus 20, 8-11 ties the Sabbath to this creation week, calling (16:51) us to rest as God did, grounding our worship in history.

Some argue day seven stretches into eons. (17:03) But scripture is clear. It's a day, not an age, anchoring our faith in a real, historical creation.

(17:13) This rest celebrates a creation poised for God's redemptive story, where every element is ready for (17:20) the drama to begin, and it's pointing to redemption. God's rest points beyond creation to (17:29) redemption. The spiritual realm's everlasting light foreshadows eternity, where we'll see God (17:37) face-to-face, Revelation 22, 5. The physical realm's interplay of darkness and light calls us (17:45) to faith, trusting God through trials.

The stage is set for the fall, when humanity's rebellion (17:52) would launch God's plan of redemption, fulfilled in Jesus, the second Adam. When we rest, we echo (18:00) God's pause, trusting the Creator who finished creation and will complete His redemptive work in (18:07) us. And God's blessing and sanctification in Genesis 2, verse 3 states, and God blessed the (18:18) seventh day and sanctified it, made it holy, because in it He had rested from all His work, (18:26) which God created and made.

This is the first time in scripture that scripture calls something (18:34) holy. God blesses the seventh day and sets it apart, establishing a divine pattern. (18:43) The Hebrew *kadash*, to make holy, marks this day as unique, tied to His rest.

The sanctification (18:52) prefigures the Sabbath, a creation ordinance rooted in history, not culture. On day six, (19:00) God gave humanity dominion, tasking Adam and Eve to steward a vegetarian world. Day seven's rest (19:08) invites them to pause, worship, and depend on God's provision.

Theologically, it reflects (19:17) God's design for balance, work and rest, activity and worship. In our fast, wild, and uncontrolled (19:25) world, where work often overshadows faith, this pattern challenges us. Honoring rest (19:35) isn't laziness.

It's obedience, trusting God's design from creation. Set aside time for worship, (19:45) resisting cultural pressures to prioritize productivity over God. So living the rest, (19:53) what does this mean for us today? First, stand in awe of God's provision.

Every heartbeat, (20:02) every starry night, every loaf of bread is a gift from the creator who fitted the earth (20:10) for you. Naturalism calls it random. Genesis calls it purposeful.

Trust God's word over the (20:19) world's theories. Evolution can't explain the beauty of a sunset or the wonder of a newborn (20:25) smile. Second, practice rest as worship.

In our 24-7 world, where screens, buzz, and schedules (20:35) overwhelm, pausing for worship is revolutionary. When you pray, sing, or meditate on scripture, (20:43) you're declaring, I trust the God who rested on the seventh day. Rest isn't just a break.

(20:51) It's faith in the creator who invites you to trust his provisioning and timing. (20:58) And finally, proclaim this truth boldly. Our children are taught the universe is billions (21:06) of years old, that life evolved from chaos.

Psalms 33, six through nine proclaims, (21:14) by the word of the Lord, the heavens were made, but all the earth feared the Lord. (21:20) Share with your friends, co-workers, and family, Genesis is true. God created in six days, (21:28) rested on the seventh, and set the stage for redemption.

And this is the foundation of our (21:35) faith. Picture a weaver stepping back from a tapestry, every thread in place, ready to tell (21:42) a story of love, loss, and redemption. God's rest on day seven is his invitation to live in (21:51) his creation, trust his plan, and await the redemption he's promised.

Let's commit to rest (21:59) in him, worship him, and share his truth in a world that desperately needs it. May we live (22:06) as actors in his divine drama, reflecting his glory until we stand in that everlasting light. (22:15) So, let's close with a prayer.

Father, we praise you for your perfect creation, (22:22) both spiritual and physical, crafted in six days and celebrated in your rest. Help us trust your (22:30) word, rest in your purpose, and proclaim your truth with courage. Guide us to reflect your glory (22:36) until we see you face to face in eternity's light.

In Jesus' name we pray, amen. The invitation is (22:45) being extended to anyone who's subject to it.

Come while we stand in faith.