



PHASE ONE PHASE TWO

CREATION IN THE REALM OF TIME

CREATION IN THE REALM OF TIME

SECOND PHASE OF CREATION

THE WEEK'S WORK

THE WEEK'S WORK

BIBLICAL SIX-DAY CREATIONISM

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{GENESIS 1:3-31; 2:1-4A}

CREATION OF THE SABBATH

THE ORIGIN OF THE SEVEN-DAYS WEEK

THE ORIGIN OF THE SEVEN-DAYS WEEK

A LITERAL SEVEN-DAYS WEEK



THE WEEK'S WORK

“From the chaos of the first earth (Gen.1:2) until its readjustment (Gen.2:2) were seven days^{3/4} a week’s work. This is not a record of creation, but of the readjustment of the chaos for the following eon.

There are three distinct creations recorded in the first chapter of Genesis. Each was perfect, as all God’s creations perforce must be. The first included the heavens and the earth. Isaiah tells us (Isa.45:18) that the earth was not created “without form” or “vain” (Heb. theu, in both passages). It became so through Satan’s interference. The six days’ work was occupied principally with making it fit to be inhabited again. This was a material creation. The next creation was on the fifth day (v.21). Living souls are created in the waters and in the air. The third creation was humanity (v.27).

The bulk of subsequent revelation deals with man’s readjustment after Satan had contrived his overthrow, just as the six days dealt with the restoration of the earth. Seven periods, or “days” in the moral history of mankind, each commencing with an “evening” and ending with a “morning,” corresponding to the week’s work demanded for the material restoration of the earth. The material is a parable of the moral. Each of the Divine activities on the six days pictures the work of a period of earth’s history. It is a delight to thus trace God’s handiwork and find the program, as it were, all laid down at the very start.”¹

1: A. E. Knoch, “The Divine Calendar”, Concordant Publishing Concern, Knochaven Road, Santa Clarita, CA 91387, U.S.A.



CREATION WEEK

The second phase of God's works of creation is described in Genesis 1:3-31 and Genesis 2:1-4a, 7, 21-24. It introduces the creation of a literal seven-day week during which the next events were brought about by God in six *literal* days followed by Rest on the Seventh Day. Genesis 1:3-31 through Genesis 2:1-4a is the first ever compact *proto-evangelical* biblical message proclaimed through relevant archetypical *object-lessons* of the true *biblical six-day creationism* culminating with the *Seventh Day Sabbath Rest*. It portrays prototype works with symbolic message loaded with evangelical connotations pointing to God's spiritual works for man's salvation through the course of six thousand years followed by a millennial spiritual rest.

It's rather a mystery that the *traditional six-day creationists* have failed to capture the essence of proto-evangelical truth of the *true six-day biblical creationism* in Genesis 1:3-31 account. Or else, instead of aligning with the truth, they continue to hold on to the erroneous belief in a '*physical creation in six days*' by clubbing together all the Scriptures in Genesis 1:1-31 contrary to the plain *biblical revelation of true scriptural creationism*.

But then, was there any need for an all-powerful, sovereign, Creator-God to utter specific *commands* through the course of *six* days, beginning with Genesis 1:3? Anyway, He did *command* to bring to fruition conditions on earth that are conducive to the sustenance of physical life. The very fact that God issued commands (*cp.* 2 Corinthians 4:6a) to bring into existence life-sustaining conditions on earth beginning with the work of the first day in Genesis 1:3 differentiates it from His earlier works of creation.

After all, in the beginning, God simply willed or desired it and the whole universe consisting of the *heavens and earth* came into existence. Thus it was created by *fiat*. It had to be a *perfect* and *beautiful* creation. To think of it as otherwise and or to state that the lifeless chaotic condition described in Genesis 1:2 as if it were the actual created imperfect *state* of the original creation is to remain enslaved to contradictions and doctrinal errors.

As such, in no way the actual work of the six days includes in it the original creation of Genesis 1:1. This fact automatically rules out the assumption that the chaotic conditions of Genesis 1:2 are a work of creation.

Moreover, to state that the *barren* chaotic conditions on earth as if the same were of the actual original creation in need of development through the course of six days is to *impugn* the character of God. The fact is that God's works are always perfect. His planned creative works are always perfect, complete and beautiful requiring no further development.

The very fact that God issued specific *commands* such as “*God said: Let...Be*” on each of the six days of *re-creation/renewal* (*cf. Psalms 104:30*) against the background and circumstances of Genesis 1:2, indicates that the lifeless barren conditions on earth briefly described in Genesis 1:2 are not of original creation. As such, these are later judgmental outcomes subsequent to the initial perfect creation next subjected to bondage and decay. As otherwise, it was of no particular *theological significance* at all for an all powerful God to issue such *commands* through the course of the six days. God could simply *will it*, and bring it all into existence *instantly* by fiat.

However, God set His hand to restore *order* out of *chaos* in *six* days, by giving *specific* commands to “*Let... ‘things’ ... Be*”. “*Let* is used 14 times in Genesis 1 and 1,497 times elsewhere in the Bible, and in *no case* is an *original creative act implied*. The sense is *made appear* or *made visible*, expressing permission and purpose in connection with already existing things. The light, firmament, waters, earth, darkness, and all other things mentioned here were already in existence but had been thrown into chaos, and the laws which previously governed them had been made void because of sin. Now, in restoration to perfection, God merely commands and the sun gives light again, as it did all through Lucifer’s kingdom (Jeremiah 4:23-26; 2 Peter 3:5-7). Thus the light of days 1, 2, 3 came from the sun as has been the case every day since. Cp. *let* in Genesis 13:8; 18:4; 24:14-18; Matthew 7:4; 13:30; 27:22; John 14:1; Philippians 2:5 for the true sense.”¹

And, rather than create it all *instantly* by *fiat* again, God set forth His hand to carry on His next phase of creation through a course of deliberately planned specific works through six prophetically meaningful days. At His appointed time, through a planned period of six days God first realigned the heavens and refashioned the chaotic earth. Next, God commanded the earth and the sea to bring forth new forms of life; both flora and fauna *after their*

original kind on the renewed earth, so as to make it habitable for Man whom He would next create. Unlike the pre-historical Pre-Adamite Men who were perhaps created after their own kind, this time, however, God created Man after His own Image and Likeness, as the pinnacle of His creative works.

All these works, which God could otherwise produce in an *instant by fiat*, instead were carried out in the course of *six* literal days. And then, the weekly Sabbath was created by God's resting on the seventh day.

God's purpose in doing so was to create *time*, as we measure it on earth in *seven-day* weeks. The phrase "*from the beginning of the creation*" used in the New Testament (Mark 10:6, Romans 1:20, etc) obviously refers to the *entire* period in '*timelessness*', from the *beginning* of the *creation* of the *heavens* and *earth* of *Genesis 1:1* to the *completion* of the *seven-day week*. This first week marks the actual *beginning* of *time* and a weekly cycle.

Who invented the seven-day week? On what basis the seven-day week could be accounted for historically since the beginning of human history? The theory of evolution has no answers other than to depict the seven-day week as a human invention of no particular significance. However, the biblical account of six-day creation crowned with God's seventh-day rest or the Sabbath marks the beginning of the weekly unit of time ever since.

Accordingly, "*Days and nights, lunar months, and solar years, are natural divisions of time; and may be easily supposed or accounted for, by the diurnal revolution of the earth, the appearance of the moon, and the annual course of the sun; but weeks of seven days cannot have the shadow of a reason assigned for their observance, except on the ground of the primeval institution of the Sabbath on the seventh day of the creation, and handed down by tradition to all parts of the world.*"²

As a biblically-based historical fact, the recurring week of seven days remarkably stands as a mute testimony vindicating God's works of the first six days followed by the seventh-day rest. It is a perennial reminder pointing to God's six-day work of re-creation, notwithstanding man-made clumsy theories of evolution. As has been appropriately expressed, in the first creation week we come across "*The very first use of 'sevens' to denote time is found in Genesis chapters one and two. That very first group of sevens has delineated the days of the week since the beginning of human history.*

However, in the course of time, and down through the ages, “*Man certainly has messed with the years and the calendars (so no man today can know EXACTLY what year it really is), but that seven-day week system has survived from Adam until today. No wonder - it was ordained by God from the beginning of this creation.*”³

The *seven-day week figuratively* set forth a *time frame* for Lucifer or the Devil to carry on his soul-damaging, spiritually destructive work for six millennial days. At the end of six millennial days, Satan will be forced to rest during the seventh millennial day. During this time God will establish His Kingdom on earth and reign through Christ and the saints. As such, the *work of the six days and the seventh day Sabbath* are *prophetic* in nature.

In other words, “*The bulk of subsequent revelation deals with man’s readjustment after Satan had contrived his overthrow, just as the six days dealt with the restoration of the earth. Seven periods, or “days” in the moral history of mankind, each commencing with an “evening” and ending with a “morning,” corresponding to the week’s work demanded for the material restoration of the earth. The material is a parable of the moral. Each of the Divine activities on the six days pictures the work of a period of earth’s history. It is a delight to thus trace God’s handiwork and find the program, as it were, all laid down at the very start.*”⁴

Logically, the works of the *six days* do not include the *creation* of the Heavens and *Earth* of Genesis 1:1. The same were already created *instantly*, by *fiat*. The *very nature* of the *work* of the *six days* culminating in the *Sabbath Rest* demonstrates God’s decreed planned *intervention* to re-create life on earth that was rendered ‘*void and empty*’. It is *figurative* of God’s *spiritual* work of *six millennial days*. It was a physical work that was, in a way, prompted by Satan’s rebellion and its consequences and during which re-creative period conditions for human life were restored.

Again, it is a *Work of God* to nullify the works of the devil. It involved the execution of His foreordained decreed plan for mankind in spite of *satanic opposition*. It included first the physical work of re-ordering a disordered creation resulting from Lucifer’s rebellion followed by the *Sabbath day* of physical *Rest*. And, therefore next, the *six-day* work is *figurative* of the spiritual work of *six millennial days* basically against the nefarious evil works of Satan who will end up in exile during the *Millenium*.

As already stated, the *phased Work* of the *Six Days* is in *addition* to the *original work* of *creation* of *Genesis 1:1*. It *rules out* the *traditional belief* of *six-day creationism*. Moreover, the very *nature* of the *works* of the first *six days* is loaded with *evangelical typology*. And this theological fact in itself *establishes* the pre-historical fact of an earlier *original perfect creation* by *fiat* (*Genesis 1:1*) prior to the works of the six days.

Lucifer's rebellion and judgment resulted in *chaos* caused by universal *flood* and *darkness* (*Genesis 1:2*). It necessitated God's decreed *six-day planned intervention* (*Genesis 1:3-31*). The purpose of the spiritual work is the creation of the New Man in Christ.

In view of what is highlighted thus far it can be boldly stated that the *Traditional Six-Day Creationism* and its modern versions such as *Young-Earth Creationism* and related Theories of Creationism as well as the Day-Age Old and or Progressive Creationism, etc., cannot stand the test of Biblical Truth relating to Creation. Biblical Creation Truth is given '*here a little and there a little*' in the Bible and the same should be properly *interpreted* without any *bias* resulting from *traditional hide-bound erroneous concepts*.

1: Finis J. Dake, *op. cit.* p. 76.

2: Joseph S. Exell, *The Biblical Illustrator*, Genesis, Vol.I Baker Book House, Grand Rapids, Michigan, USA; p.123.

3: The Sevens (7) of the Bible in Time and Nature

4: A. E.Knoch, "The Divine Calendar", Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387, U.S.A.

