

## **THE SEVENTH DAY GRAMMAR**

Genesis opens with the origin of creation-restoration (Gen.1:1-2:3).

The Hebrew grammar of the Seventh Day introduces a messianic prophesy. Be sure that you do not miss it.

**This lesson will study SIX aspects of the Hebrew grammar of the Seventh Day of creation-restoration.**

**1. The Hebrew definite article (ha) [the] was used with only the 6<sup>th</sup> and 7<sup>th</sup> days. (Gen.1:31) (Gen.2:2-3). It is the only day mentioned twice.**

The definite article was used to teach God's finished work of creation. The Seventh Day declared the work (milakah) [the only time used] was officially finished by three words: (Gen.2:1-3).

- Completed (kalah, used 2 times, in the pual and piel impf stems)
- Done (asah, kal pf)
- Created (bara, kal pf)

**2. The creative (bara) work begun in Gen.1:1 has been completed in order for mankind to inhabit the earth and resolve the Angelic Conflict (A/C) of Gen.1:2.**

(Gen.2:1, 3) "Thus the heavens and the earth were completed, and all their hosts."

In Romans 1:19-20 **the Romans asked**, "How do we know that your God exist?" Paul gave his answered in the first chapter of the Book of Romans – "Because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse." (Rom.1:19-20; Ps.104)

**Others ask**, "How do we know that God is faithful to His work and Word?"

David's answer was that we still have seven days in a week and each day still works as decreed (Ps.90:1-4).

Jesus' answer was to take note of the birds and the flowers of the fields "and know" that you are worth much more to God because of Tselem Demuth (image according to likeness) (Matt.6:25-34).

**3. Once again the consecutive 'waw' has played an important grammatical role in the final day of creation-restoration.**

The consecutive waw was used about 39 times as **Hebrew markers** in the study of creation-restoration.

**NOTE:** On the 7<sup>th</sup> Day, 5 of the 39 times the consecutive 'waw' was used are seen:

- The first two were used to conclude the six days of creation-restoration (Gen.2:1-2a) [completed].
- The last three were used to describe the divine activities of the 7<sup>th</sup> Day (Gen.2:2b-3) [rested, blessed, and sanctified].

**4. The three divine activities were associated with the 7<sup>th</sup> Day rather than with creation. It is the only Day that is treated this way (Gen.2:2-3) – “Thus God blessed the Seventh Day.”**

God pronounced a blessing on the chayyah nephesh of the 5<sup>th</sup> day (Gen.1:22) and on the 6<sup>th</sup> day (Gen.1:28), but never on the other days.

One of the three divine activities was the **God rested** (shabath) [kal impf.3ms] [incomplete rest]. It is the “rest of achievement” not inactivity. It refers to a finished work, not a finished rest.

The same idea is associated with the redemptive work of Jesus Christ: (**John 19:30**) [on the Cross – “it is finished.”] and in (**Heb.10:12**) [His Ascension – “He sat down at the right hand of God.”]

**5. The Seventh Day is the only day without a stated ending. A stated ending was given to every day of creation but the seventh’ (“And there was evening and there was morning).**

It teaches that God has provided a way for mankind to enter into His infinite and eternal rest through-out human history.

This establishes a “**verily, verily, I say to you**” moment of learning. It is associated with the three divine activities associated with the 7<sup>th</sup> Day - SANCTIFICATION.

**6. (Gen.2:3) “Thus God blessed the Seventh Day and sanctified (qadash / piel impf.3ms) [to make holy] him, because in him He rested from all His work which God had created ad made.” (Ex.20:8).**

The Hebrew does not say (it) but (Him). It is the sign of the direct object plus the pronominal 3ms suffix

The Hebrew does say (in it) but (in Him). It is the preposition plus the pronominal 3ms suffix. It is a messianic prophecy of shadow Christology.

The 7<sup>th</sup> Day pointed towards the Coming of Christ (**HIM**) who was the way into the infinite and eternal rest of God.

(John 14:6) ”Jesus said to him (Thomas), ‘I am the way, the truth, and the life; no one comes to the Father, but through Me.’”

(Matt.11:28-29) “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.”

(Heb.4:3) “For we who have believed enter that rest.” “

(Heb.4:4) For He has thus said somewhere concerning the seventh day, ‘and God rested on the seventh day from all His work.’”

**Sanctification in Christ is what makes it holy because He is the only way into the eternal rest of God**  
(2 Thess.2:13; 2 Tim.1:9-10).

(Mark 2:27-28) “And He was saying to them, ‘The Sabbath was made for man, and not man for the Sabbath. Consequently, the Son of Man is Lord even of the Sabbath.’”

(Heb.4:9) “There remains therefore a **Sabbath rest** for the people of God.”