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Gen.2:3  
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### **SANTICIFIED IN CHRIST PROPHECY**

Genesis 2:3 contains a messianic prophesy like Gen.3:15. This lesson will show that Moses, Jesus, and the writer of Hebrews all saw the messianic prophesy in Gen.2:3.

**This lesson will study five aspects of how Gen.2:3 is a messianic prophesy  
of the doctrine of the Believer being Sanctified in Christ.**

#### **1. What the messianic prophesy Moses, Jesus, and the writer of Hebrews saw in Gen.2:3 must have come from use in the Hebrew language of the pronominal suffix. It was used twice in Gen.2:3.**

There is no neuter gender (it) in the Hebrew language. It has only the masculine (he, him) and feminine (she, her). Therefore the Hebrew does not say (it) but (Him) in Gen.2:3.

##### **Hebrew Pronominal Suffixes**

A pronoun may appear as a prefix placed on a word in Hebrew. These endings are called pronominal suffixes and can be attached to nouns, prepositions, particles, or verbs. Pronominal suffixes have person, gender, and number. When pronominal suffixes are attached to nouns, prepositions and the Sign of the Direct Object, they may have a possessive (his, her, and our) or an objective (him, her, and us) meaning:

- Pronominal suffixes attached to nouns have a possessive (his, her, our) sense.
- Pronominal suffixes attached to prepositions or the Sign of the Direct Object have an objective (him, her, and us) sense (i.e. they serve as objects).
- Pronominal suffixes attached to particles may be expressed as possessive or as a direct object.
- Pronominal suffixes attached to verbs normally serve as the direct object of the verb.

#### **2. The sign of the direct object is also attached to the Hebrew word “day” (yom). Yom is also 3ms gender connecting the seventh “day” with the words (Him) and (in Him).**

It was used to explain how God will bless and sanctify the seventh day in Christ.

God did three special things to the seventh day to make it the messianic day: blessed (barak) (piel impf 3ms) and sanctified (qadash) (piel impf.3ms) and rested (shabath) (kal pf).

These special divine activities were outlined in eternity past at the Eternal Life Conference (ETL) (Eph.1:4, 11).

All three of these activities have the “consecutive waw” as was used with the other six days of creation-restoration.

**3. The Hebrew word for seventh (Shiva) (שבעה) and Sabbath (Shabbat) (שַׁבָּת) are different with different meanings.**

The Hebrew word for rest is (**nuach**) (נָוֵחַ). Moses created a doctrine of eternal rest in Christ when he doubled the beth (B) in the Hebrew word for rest (Sabbath) (שַׁבָּת) ).

Moses brought the seventh day blessing, sanctification and rest (kal perfect) into a doctrinal system of Sabbaths of **shadow Christology** (weekly, yearly, Jubilee, high Sabbaths). This was designed to point believers towards the coming of the Christ in the Jewish age (Gal.3:24-25; 4:10-11; Col.2:16-17; and the Book of Hebrews). Moses declares such in the God side of the 10 commandments (Ex.20:11) [Add **Him** in place of it].

**4. Jesus declared that He had come to fulfill the messianic prophesy of Gen.2:3 in Mark 2:27-28 (Matt.5:17; John 5:16-18).**

Jesus said that the seventh day's eternal rest was made for man, not vice versa (John 10:28-30; 1 John 5:11-13). Then He said "the Son of Man was the **Lord of the Sabbath**" (Mark 2:27-28).

Jesus said it again in **Matt.11:28-30** "To those who would come to Him and take His yoke upon themselves" – "**I will give you rest.**"

**5. The writer of Hebrews took the same doctrinal position as Moses and Jesus did in saying that every member of human race enters into God's eternal rest by grace through faith in the Gospel of Jesus Christ (John 14:6; 19:30; Heb. 4:1-10).**

(Heb.3:3) "For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house."

(Heb.4:2-4) "For **we who have believed enter that rest**, just as He said, 'As I swore in My wrath, they shall not enter My rest,' although His works were finished from the foundation of the world. For He has said somewhere concerning the **seventh day**: 'And God rested on the seventh day from all His works.'"

Like the Old Covenant, the New Covenant sanctification in Christ is a standard doctrine. The difference is that in OC it was part of shadow Christology while in NC, it is part of historical Christology. (Heb.10; 13:12)

(Col.2:16-17) "Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a **Sabbath day** – things which are a mere shadow of what is to come; **but the substance belongs to Christ.**"