

## **SANCTIFIED IN CHRIST**

I am convinced that Gen.2:3 contains a messianic prophesy like Gen.3:15 by the way Moses, Jesus and the early Church interpreted the Hebrew grammar of Gen.2:3.

(Gen.2:3) “Thus God blessed the seventh day and sanctified **Him**, because **in Him** He rested from all His work which God had created and made.”

**Today’s lesson will study five aspects of the how Gen.2:3 teaches Sanctified in Christ.**

Pay special attention to the **IMPORTANT FOOTNOTE** at the end of the study.

### **1. I believe the messianic prophesy that Moses and Jesus and the early Church saw in Gen.2:3 was the unique use of the pronominal suffix.**

There is **no neuter** gender in Hebrew. It has masculine and feminine and dual only. Therefore, the Hebrew does not say (it) but Him. It is a 3<sup>rd</sup> masculine singular pronominal suffix attached to the sign of the direct object.

Again the Hebrew does not say (in it) but (in Him). It is a 3<sup>rd</sup> masculine singular pronominal suffix attached to the preposition.

I understand that the Hebrew word for (day) is 3<sup>rd</sup> masculine singular gender and connects the seventh day with the words (Him) and (In Him).

However, I am convinced that Moses, Jesus and the writer of Hebrew all saw the HIM as messianic prophesy.

### **2. It is also important to make a distinction between two different divine activities recorded in Gen.2:3: God blessed and sanctified.**

Blessed and sanctified are both **piel imperfect** 3<sup>rd</sup> masculine singular **with consecutive “waws”**. **39 times** the consecutive “waw” which has been used as a special marker for the seven days of God’s creation-restoration (Gen.1:3-2:3).

- God blessed the seventh day.
- God sanctified Him (Christ) – because in Him God rested (Col.2:16-17).

The Hebrew words for Seventh and Sabbath are different with different meanings. Seventh is an ordinal number in a series of days while Sabbath means rest.

### **3. Moses changed the Hebrew grammar of the word rest.**

Moses developed the doctrine of rest into an elaborate shadow Christology Sabbath doctrine and placed it in the 10 commandments (Ex.20:8-11) [“to keep **Him** holy”] only positive on the God side.

Moses changed the Seventh Day Sabbath into a system of sevens to teach the eternal rest of God in shadow Christology (Weekly, Yearly, Jubilee, High Sabbaths (Passover, Unleavened Bread (2), Seventh Day (1), First Fruit, and Pentecost (1)/ **3 of 4 were high Sabbaths**).

Moses' shadow Christology Sabbath system played an important role in continuously pointing towards the Coming of Christ in the Jewish Age.

**4. In Mark 2:27-28, Jesus declared that Gen.2:3 referred to Him.**

He said that the Seventh Day Sabbath (eternal rest of God) was made for man and not vice versa. Then He said that He was the Son of Man (Suffering Messiah) and **Lord of the Sabbath** (eternal rest of God).

“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 will find rest for your souls**. For My yoke is easy and My burden is light.” (Matt.11:28-30)

**5. The writer of Hebrews took the same doctrinal position as Moses and Jesus by declaring that every member of the human race enters God's eternal rest through faith in Jesus Christ (John 14:6; Heb.4:9-10).**

(Heb.4:2-4) “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. **For we who have believed enters 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.**’”

Gen.2:3 says that God sanctified HIM because IN HIM God rested. In the Church Age, sanctification in Christ is standard theology of the New Covenant (Heb.10:1, 9-14; 13:12; Acts 26:18; 2 Thess.2:13).

### **IMPORTANT FOOTNOTE**

You might wonder why it is difficult to understand certain doctrines and not others. Most likely, it is because previously held beliefs are in conflict with new teachings. It is like putting a square peg into a round hole.

Be patient! It should be difficult to change beliefs of faith (Rom.10:17; 2 Cor.5:7). What you are looking for is acquiring **divine truth** (John 8:32). What you will be experiencing is **spiritual transformation** (Rom.12:2).

These are acquired by examining the whole realm of Scriptures dealing with the doctrine under the filling ministry of the indwelling Holy Spirit (1 Cor.6:19-20; Eph.5:18; John 14:25-26; 15:26-27).

Then put off the old belief and put on the new belief regarding the doctrine. Think of it like old clothes you have outgrown for new ones (Eph.4:11-16, 22-24).