

## Genesis Study: Lesson 3, Handout 1

### The Unique Creation of Man as Opposed to the Other Creatures Revealed in the Genesis Prologue:

1. In the creation of man in Genesis 1:26-30, the announcement “God said” is not followed by the impersonal (third person) command “Let the/there be” as with the creation of the other creatures. The announcement “God said” is instead followed by the intimate (first person) command: “Let us make” (Gen 1:26).
2. The creation of life on the previous days was defined as being created “according to its own species.” But in the creation of man and woman, they are described as being made “according to the image and likeness of God,” repeated twice in Genesis 1:27. Humans are not made according to their own kind; instead they share their identity with the Most Holy Trinity. As human history progressed, pagan gods came to be represented by created images, but God’s “image” is, and always will be, man.
3. The gender of God’s animal creation is not mentioned, but in the creation of humans their gender is identified: *male and female he created them* (Gen 12:27c). As male and female, created in the image and likeness of God, man and woman are equal partners.
4. As equal partners, man and woman are given dominion over the land and all its creatures (Gen 1: 28-30). Created in God’s image, they are God’s representative—the stewards of God’s created world.
5. Humans are not equal to the rest of creation. They are set apart from God’s other works, and that difference is dependant on their creation in the “image and likeness” of God.

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Genesis Study: Lesson 3, Handout 2

<b>Pre-Fall Conditions of the Earth</b>	<b>Post-Fall Conditions of the Earth</b>
No weeds (Gen 2:5)	Weeds (brambles/ thrones and thistles (Gen 3:18)
No rain; natural irrigation (Gen 2:5-6)	The flood = rain (Gen 7:12)
Man did not have to till the soil to produce crops (Gen 2:5)	Man condemned to struggle to grow food (Gen 3:17, 19a, 23)
Adam and Eve are settled in a garden in the east of Eden (Gen 2:8, 15)	Adam and Eve are expelled from the garden in Eden (Gen 3:23-24); as a reminder, the future Tabernacle/Temple, the meeting place between God and His covenant children, will face toward the East (Ex 40:16-33)
Adam and Eve are to eat from the Tree of Life (Gen 2:9, 16-17)	They are banished from the Tree of Life (Gen 3:22)
Man and woman are equal partners (Gen 2:24)	Woman is subject to man (Gen 3:16)
They are naked and unashamed, clothed with grace and existing in perfect covenant union with God (Gen 2:25)	They are naked and ashamed; fellowship with God has been damaged; they have become “dis-graced” (Gen 3:10).
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Significant Hebrew and Latin words:

*bara* = to create

*samar* = to guard, protect

*banah* = to build

*abad* = to serve, perform duties, minister

*shabat* = to rest

*shaba* = seven (also written seba, saba, or sheva (b and v are the same letter in Hebrew; the addition of the “h” is optional)

*Shabat* (rest) is the name of the seventh day of the week, the *Shabbat*—the Sabbath.

*'adamah* = ground

*eden* = “pleasure, delight;” the word is derived from the Hebrew root ‘*dn*, meaning “enjoyment”

*gan* = suggests an enclosed (walled) or protected area where trees and plants flourish

The Hebrew root word *shaba* [*sava*], which can also mean “fullness and completion,” is the origin of the Hebrew word for the number seven, for the Hebrew word meaning “rest,” and the name of God’s Holy Day, that is referred to in English as the Old Covenant Sabbath. But *shaba* is also the Hebrew word for “oath.” To “swear an oath” in Hebrew is to “seven oneself.”

The word “sacrament” is from the Latin word *sacramentum*, meaning “oath, solemn obligation; from *sacrare*, to set apart as sacred, a sacrifice, consecrated.” In the days of the Roman Empire, the *sacramentum* was the oath of allegiance Roman soldiers swore to the Roman state and the Emperor (*Modern Catholic Dictionary*, Hardon, page 380; *New Webster’s International Dictionary*, Grolier, page 739.

## Genesis Study: Lesson 3 Handout 3

### The Biblical Theme of God's Seventh-day Rest

The Sabbath “rest,” as a day solely devoted to worship, will not be imposed as a covenant obligation until the Ten Commandments of the Sinai Covenant, yet God set the example of the necessity of the communal relationship between man and Himself at the beginning of salvation history on the 7<sup>th</sup> day of the Creation event. The sanctification of the seventh day “rest” is the beginning of man’s covenant relationship with God. God’s “rest” on the seventh day of the earthly Creation in Gen 2:1-4a foreshadows:

1. The promise of Israel’s entrance into God’s “rest” on the Sabbath as a covenant command of the Sinai Covenant’s Decalogue: *Remember the Sabbath day and keep it holy. For six days you shall labor and do all your work, but the seventh day is a Sabbath for Yahweh your God. You shall do not work that day, neither you nor your son nor your daughter nor your servants, mean or women, nor your animals nor the alien living with you. For in six days Yahweh made the heavens, earth and sea and all that these contain, but on the seventh day he rested; that is why Yahweh has blessed the Sabbath day and made it sacred* (Ex 20:8-11).

2. Temporal “rest” from Israel’s enemies in the Promised Land of Canaan: *You must not behave as we are behaving here today, each of you doing what he himself sees fit, since you have not yet come to the resting place and the heritage that Yahweh your God is going to give you. You are about to cross the Jordan and live in the country given you by Yahweh your God as your heritage; he will grant you peace from all the enemies surrounding you, and you will live in safety* (Moses’ warning in Dt 12:8-10). *For forty years that generation sickened me, and I said, ‘Always fickle hearts; they cannot grasp my ways.’ Then in my anger I swore they would never enter my place of rest* (Ps 95:10-11).

3. The New Covenant promise of entering into God’s eternal “rest” in the heavenly Sanctuary at the conclusion of man’s life on earth: *If Joshua had led them into this place of rest, God would not later have spoken of another day. There must still be, therefore, a seventh-day rest reserved for God’s people, since to enter the place of rest is to rest after your work, as God did after his. Let us, then, press forward to enter this place of rest, or some of you might copy this example of refusal to believe and be lost* (Heb 4:8-11). In the Letter to the Hebrews, the longed for promise of entrance into the perfect communion of God’s rest in the heavenly Sanctuary, which was foreshadowed in the sanctification of the seventh day in the Creation event, is repeated twelve times: Heb 3:11, 18; 4:1, 3 (twice), 4, 5, 8, 9, 10 (twice), and 11.

The Hebrew word for “rest” is *shabat*; the Hebrew word for seven is *shaba*; also written seba, saba, or sheva (b and v are the same letter in Hebrew; the addition of the “h” is optional). *Shabat* (rest) is the name of the seventh day of the week, the *Shabbat*, the Sabbath. In Hebrew it was the only day that was named (the other days were designated days one through six). The Hebrew root word *shaba* [*sava*], which can also mean “fullness and completion,” is the origin of the Hebrew words for the number seven, the Hebrew word meaning “rest,” and the name of God’s Holy Day, that is referred to in English as the Old Covenant Sabbath. But *shaba* is also the Hebrew word for “oath.” To “swear an oath” in Hebrew is to “seven oneself” (*Brown-Driver-Briggs Hebrew English Lexicon*, pages 987-989).