

As It Is Written

Last month we learned that the author of Genesis 1 sought to emphasize the completion of God’s creation. He did this by using a verb semantic (one not found in English) that explicitly *emphasizes* the action in question – in this case *completion*. This month we learn that the author uses two additional literary devices that emphasize the importance of completion to the first creation account. The first device is the “coda” and the second is the symbolism of the number seven.

First, the coda: in music, composers use the coda to change the momentum and trajectory of their composition. For example, where the main body of a symphony might be compelling and forceful, its coda is often peaceful and contemplative. But, no matter how designed, codas stand out from what has transpired previously and it is this distinctiveness that is crucial. Codas announce the end of the piece. In Genesis 1 the seventh day of creation serves as a literary coda announcing the end of God’s symphony of creation by separating the frenetic pace of the first six days from the tranquility of the seventh. The change of pace is linguistically jarring and calls our attention to the end of the six days of creation. In part I of this two part series, I discussed the author’s use of language-specific grammar to emphasize completion. As if that weren’t enough, he then structures the verses of the seventh day as a coda.

As for the number seven, in the ANE¹ the number seven is a figure of speech meaning perfection. In biblical Hebrew, as in other ancient Semitic languages, the idea of perfection does not mean without error. It means complete and ready-to-go. And this is precisely the sense that the use of the seventh day conveyed to its ancient audiences.

Of course, none of this complexity needed to be explained to the biblical audiences of the ANE. With the completion of God’s creation foremost in their minds the audience has been primed for the denouement. So, what might that be? The answer may reside in two observations: God’s blessing and sanctification of the seventh day and the observation that, unlike the previous six days, the seventh does not end.

To understand the significance of the blessing and sanctification of the seventh day, it might help to look at the Hebrew word for *curse* (אַרַר, *arar*) which, in biblical Hebrew, is

¹ ANE = Ancient Near East.

the opposite of bless. In the Bible, to curse someone or something is to restrain it in some way. For example, the first use of *arar* occurs in Gen 3:17 when God curses the earth. In this verse, the ground is not being “punished”. It is being constrained in a way as to require significant effort for Adam to survive the rigors of mortal life.

A blessing, being the opposite of curse, can be understood as a liberating force. Under this interpretation, the seventh day is a day free from the curse of having to work to survive. The seventh day, then, is not a day of rest or relaxation. Rather, it becomes a day whose purpose is satisfied when we put aside the exigencies of life and exercise those talents that separate us from nature and the atavistic necessity to march to its drum. In so doing, we elevate ourselves above nature to our rightful status as its ruler. Finally, the observation that the seventh day does not end, surely implies that the God meant for us to realize that we are now in charge of His creation. He has passed His torch and we have a mission to fulfill.

Now, go and study