Reflections of Eden in Deuteronomy's fourth commandment

MB Haynes

iD orcid.org 0000-0003-1503-5962

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Promoter: Prof PP Krüger

Co-Promoter: Prof CJ Collins

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Student number: 25737880

לְשָׂרָה

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ABSTRACT

This study argues that, just as in Exodus 20, the Sabbath commandment articulated in Deuteronomy 5 is grounded in creation. In doing so it also attempts to bring further insight into the overall purpose for which the Sabbath commandment was given to Israel.

The study begins by discussing the ways in which authors use text–knowledge (or cognitive) frames to signal meaning to an audience—both in terms of the subject under discussion and the shared presuppositions concerning the norms of that subject. It then discusses the manner in which readers analyse complex texts by binding various pieces of information gleaned from the text into a pre-existing conceptual model. Next, it articulates a methodology for addressing hortatory texts that combines discourse analysis with various tools from literary study. This methodology recognises the text–knowledge frames used by authors and the manner in which readers go about deciphering challenging texts.

The study then traces the structure of the Sabbath commandment and places it within the context of the Decalogue and Deuteronomy as a whole. The use of discourse analysis clarifies that the Sabbath day requires two things of Israel: (1) a cessation from the labour of one's normal occupation and (2) remembering what Yʜᴡʜ had done in redeeming them from Egypt. Both are required to properly sanctify the day. Additionally, the Sabbath commandment is the rhetorical high point of the Decalogue; it is the only one which has commandments directly relating to self, God, and neighbour. The study suggests that the various additions and changes that are made within the Decalogue are due to the changed circumstances since the laws were given at Sinai and the wilderness generation's passing. Moses goes to great lengths to affirm that he is still covenant mediator and that these words are every bit as binding as the first words given at Sinai.

The study argues that the Decalogue forms the starting point from which the stipulations of Deuteronomy begin. Each of the commandments is expanded upon in one way or another. Five Sabbath expansions are noted in laws relating to tithing, the Sabbatical Year, the Sabbatical release of the debt-servant, the law of the firstborn male, and the festival calendar. Each of these takes the notion of rest articulated in the Sabbath commandment and applies it to Israel in various ways beyond the seventh day of the week.

Next, Deuteronomy is set within the context of the Pentateuch as a whole. It is argued that the text–knowledge frames that Deuteronomy uses presuppose familiarity with the other books of

the Pentateuch and the laws described therein. The themes of rest, Israel as a reflection of the garden of Eden, and the Sabbath idea are traced throughout the Pentateuch. It is argued that Adam and Eve's labour in the garden of Eden was a "restful" labour that was subsequently destroyed by their disobedience in Genesis 3. Since that time, humanity has longed for rest, and, in various ways, the Pentateuch describes how God is intent on bringing humanity back to rest. This is done primarily through Israel, whose life in the promised land was intended to reflect life in the garden of Eden. The Sabbath day is thus to be enjoyed by them as a taste of what life was intended to be in the garden.

OPSOMMING

Hierdie studie voer aan dat die Sabbatsgebod soos geformuleer in Deuteronomium 5, net soos in Eksodus 20, op die skepping gegrond is. Daarmee poog die studie ook om 'n beter begrip te bring van die oorkoepelende doel van die Sabbatsgebod, dit wil sê waarom dié gebod vir Israel gegee is.

Die studie bespreek eerstens hoe outeurs tekstuele kennisraamwerke (of kognitiewe raamwerke) gebruik om betekenis vir 'n gehoor te omlyn of te beteken. Dit geld vir sowel die onderwerp onder bespreking as die vooronderstellings in verband met die norme van daardie onderwerp. Voorts word die wyse waarop lesers komplekse tekste analiseer, bespreek. Lesers analiseer tekste deur verskeie brokkies inligting wat hulle uit die teks aflei, in te bind in 'n konsepsuele model. Vervolgens word 'n metodiek uiteengesit waarvolgens gedragstekste (Engels: hortatory texts) verklaar kan word. Die voorgestelde metode is 'n samevoeging van diskoersanalise en verskeie eksegetiese hulpmiddels wat in literêre navorsing gebruik word. Die metode maak voorsiening vir tekstuele kennisraamwerke wat outeurs gebruik, asook die manier waarop lesers dan poog om uitdagende tekste te ontrafel.

Die studie gaan vervolgens die struktuur van die Sabbatsgebod na, en plaas dié gebod binne in die konteks van die Dekaloog en Deuteronomium as geheel. Dit blyk duidelik uit die diskoersanalise van die Sabbatsgebod dat die Sabbatdag twee dinge van Israel vereis: (1) Dat 'n mens jou beroepsarbeid moet onderbreek, en (2) dat jy moet terugdink aan dit wat Jʜᴡʜ met die verlossing uit Egipte gedoen het. Hierdie twee aspekte is beide nodig om die dag na behore te heilig. Die Sabbatsgebod is boonop die retoriese hoogtepunt van die Dekaloog. Dit is ook die enigste gebod wat bevele het wat uitdruklik op jouself, God én jou naaste betrekking het. Die studie skryf die toevoegings en veranderings aan die Dekaloog toe aan die veranderde omstandighede sedert die wetgewing by Sinaï en die afsterwe van die woestyngenerasie. Moses bevestig dit uitdruklik dat hy steeds die verbondsbemiddelaar is en dat hierdie woorde net so bindend is as die eerste woorde wat by Sinaï gegee is.

Die studie voer aan dat verdere bepalings in Deuteronomium direk voortvloei uit die Dekaloog. Elk van die gebooie word op die een of ander manier uitgebrei. Die studie onderskei vyf uitbreidings van die Sabbat, naamlik wette met betrekking tot tiendes, die Sabbatsjaar, die vrylating van skuld-slawe, die wet van die manlike eersgeborene en die feeskalender. Elk van die genoemde uitbreidings neem die gedagte van rus, soos uitgedruk in die Sabbatsgebod, en pas dit

op verskeie maniere toe op Israel. Hierdie toepassings gaan verder as die sewende dag van die week.

Vervolgens word Deuteronomium geplaas binne die konteks van die Pentateug in sy geheel. Daar word aangevoer dat die tekstuele kennisraamwerke wat Deuteronomium gebruik, daarop berus dat die outeur vertroud was met die ander boeke van die Pentateug en die wette wat daarin uiteengesit word. Gevolglik word die temas van rus, Israel as 'n weerspieëling van die tuin van Eden en die Sabbat-idee in die res van die Pentateug nagegaan. Verder word die gedagte beredeneer dat Adam en Eva se arbeid in die tuin van Eden "rusgewende" (Engels: restful) arbeid was wat daarna deur hulle ongehoorsaamheid in Genesis 3 vernietig is. Sedertdien smag die mensdom na rus. Die Pentateug beskryf op verskeie maniere hoe God daarop uit is om die mensdom weer tot rus te bring. Dit doen Hy hoofsaaklik deur Israel, wat deur hulle lewe in die beloofde land die tuin van Eden moes weerspieël. Hulle moes die Sabbatdag dus geniet as iets wat hulle as't ware laat proe wat die lewe in die tuin van Eden bedoel was om te wees.

Sleutelwoorde: Sabbat, Vierde Gebod, Deuteronomium 5, Eksodus 20, Rus, Skepping, Beloofde Land, Diskoersanalise, Tekslinguistiek, Literêre Analise

ABBREVIATIONS OF BIBLE VERSIONS AND OTHER TEXTUAL WORKS

ANE   Ancient Near East

ASV   American Standard Version (1901)

BDB   The Brown-Driver-Briggs Hebrew and English lexicon

BHQ   Biblia Hebraica Quinta

BHRG   A Biblical Hebrew reference grammar

BHS   Biblia Hebraica Stuttgartensia

CDCH   The concise dictionary of classical Hebrew

DCH   The dictionary of classical Hebrew

ESV   English Standard Version

GKC   Gesenius's Hebrew grammar

HALOT   The Hebrew and Aramaic lexicon of the Old Testament

HCSB   Holman Christian Standard Bible

JM   A grammar of Biblical Hebrew

KJV   King James Version

LEH   A Greek-English lexicon of the Septuagint

MT   Masoretic Text

NASB   New American Standard Bible

NET   New English Translation

NIV   New International Version (2011)

RSV   Revised Standard Version

WEB   World English Bible

GENERAL ABBREVIATIONS

ch(s).	chapter(s)
ed.	editor, edited by, edition
f.p.	feminine plural
f.s.	feminine singular
HB	Hebrew Bible
LXX	Septuagint
m.p.	masculine plural
m.s.	masculine singular
MT	Masoretic Text
para.	paragraph
p(p).	page(s)
rev.	revised
vol.(s)	volume(s)
v.(v)	verse(s)

ABBREVIATIONS OF THE NAMES OF BIBLICAL BOOKS

Old Testament

Gen	Song
Exod	Isa
Lev	Jer
Num	Lam
Deut	Ezek
Josh	Dan
Judg	Hos
Ruth	Joel
1–2 Sam	Amos
1–2 Kgs	Obad
1–2 Chr	Jonah
Ezra	Mic
Neh	Nah
Est	Hab
Job	Zeph
Ps	Hag
Prov	Zech
Eccl	Mal

New Testament

Matt	1–2 Thess
Mark	1–2 Tim
Luke	Titus
John	Phlm
Acts	Heb
Rom	Jas
1–2 Cor	1–2 Pet
Gal	1–2–3 John
Eph	Jude
Phil	Rev
Col	

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

CHAPTER 1

INTRODUCTION

1.1 Background of the study

The Ten Commandments have been the subject of a wealth of scholarly study (Craigie, 1976:150). One of the most interesting aspects that has been observed is the significant variation in the ways that the Sabbath commandment is presented in Exodus and Deuteronomy:

Exodus 20	Deuteronomy 5
[8]Remember the Sabbath day, to keep it holy.	[12] Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.
[9]Six days you shall labor, and do all your work,	[13]Six days you shall labor and do all your work,
[10]but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.	[14]but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you.
[11]For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.	[15]You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

Table 1.1: The Sabbath commandment in Exodus 20 and Deuteronomy 5

Many scholars note the "high degree of correspondence" (Ekkehardt, 2003:141) in the first three verses of each version of the commandment. There is also broad agreement concerning the significance of variations in wording, such as "remember" (זכר), and "observe" (שמר), and the reason behind the addition of "as the LORD your God commanded you" in Deuteronomy's version. However, when the last verse of the commandment is reached, the broad agreement amongst scholars ends. Here, the commandment appears to move in radically different directions. The Exodus version of the commandment grounds its rationale in creation, whereas Deuteronomy appears to find its motivation in Israel's redemption from Egypt (Haynes, 2015:8–14). This difference has led scholars in diverse directions as they have sought to address the distinctive characteristics of each. However, these studies tend to focus on the purpose of the Sabbath as a whole rather than the apparent difference in motivation.

Niels-Erik Andreasen, in a 1974 discussion of "recent" Sabbath studies, remarks that all of the extant literature dealing with various aspects of the Sabbath was just too voluminous to be included in his survey (Andreasen, 1974:455, 456). In the four decades since the publication of Andreasen's article, Sabbath studies have continued to accumulate. With this in mind, contemporary authors have tended to organise their discussion of extant studies by the distinctive aspect of the Sabbath that they were examining. Chasteen's concern, for example, is to place the Sabbath within the metanarrative of the Bible as a whole. He therefore surveys studies that relate to assorted aspects of Sabbath applicability to the modern church in light of the church's place in the metanarrative (Chasteen, 2014:2–19). In this vein, he notes that the period from the 1970s to the 1980s was a high point concerning the theological reflection on the Sabbath as it relates to the church (Chasteen, 2014:5).[1] Interestingly, he notes that, while there have been some excursions into study of the Sabbath in the Old Testament, most specialised attention has been paid to understanding Jesus' relationship to the Sabbath (Chasteen, 2014:12). Frey's study is more tightly bound to the Sabbath in the Pentateuch. She therefore reviews studies that relate directly to the various passages in which the Sabbath is mentioned in the first five books of the Bible (Frey, 2011:1–9). The survey here will follow a similar approach. Andreasen (1974:453–469), since he is broadly assessing Sabbath study trends, classifies the studies he surveys into three different lines of investigation: (1) the origin of the Sabbath, (2) the historical development of the Sabbath, and (3) theological implications of the Sabbath. These categories are still helpful in surveying the notions that lie behind scholars' assessments of the differing Sabbath commandment rationales.

1.1.1 Origin studies

Origin studies seek to discern the cultural background and factors that led to the Sabbath becoming an institution within Israel. While a number of hypotheses exist, a few have become prominent:

- Some scholars propose that the Hebrew שָׁבַּת is derived from, and in some sense parallel to, the Akkadian *šab/pattu(m)*. Both terms were thought to mean the same thing—a "day of

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1. See, for example, the Carson-edited volume *From Sabbath to the Lord's Day* (1982), defending the non-Sabbatarian position. It remains one of the most widely cited studies on the Sabbath for the church.

rest". However, as scholars learned more about *šab/pattu(m)*, they came to realise that its monthly pattern did not align well with the weekly pattern associated with the Sabbath commandment. Additionally, there were etymological difficulties. The last consonant of the Akkadian word is doubled, while the Hebrew term doubles the middle consonant (Bosman, 1997:1154). Because of these factors, this approach to the origin of the Sabbath has largely been abandoned. However, a related connection with the Akkadian word *sibbitîm* (seventh) is still under consideration in some circles. Both words are feminine in form and, it is suggested, point to an original meaning of "the seventh" (Hasel, 1992:849). Still, even this line of investigation has yet to account adequately for why the last consonant of the Hebrew word for "Sabbath" (שַׁבָּת) would differ from that for "seven" (שֶׁבַע).

- Carmichael (1974:87) postulates that the "son of your servant woman" afforded rest in Exod 23:12 stands in contrast to the Sabbath commandments in the Decalogue that specify that it is male and female servants who should rest. Using comparative studies, he suggests that the law was originally about giving rest to a particular class of people in Israel. He suggests that this then served as the basis for the parallel clause found in Deut 5:14.

- Several Old Testament passages speak of the Sabbath along with the new moon (2 Kgs 4:23; Isa 1:13; Hos 2:11[13]; Amos 8:5). This has led some scholars to suggest that the Sabbath originated in a cult that observed new moon days. Because these new moon days were considered to be unlucky, business was suspended during their occurrence (Bosman, 1997:1155).

Other theories include a suggestion that the Sabbath came to Israel from the Kenites through Moses; that it was originally an ancient, four-part, monthly Arabic lunar observation (which became the Akkadian *šabattu* and thereafter the שַׁבָּת of Israel); that it was patterned after an Ugaritic cultural festival (Hasel, 1992:850); and that it was originally a market day, in which everyone stopped their normal trade or work activity (Bosman, 1997:1155). Despite all of this interest and research, no hypothesis has yet won broad scholarly agreement (Andreasen, 1974:455).[2]

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2. See also Andreasen's extended bibliography in the footnotes. He remarks that the Sabbath origin literature is substantial and suggests several helpful summaries (Andreasen, 1974:455n7). While

1.1.2 Historical development studies

In a similar vein to origin studies, some scholars have sought to determine the Sabbath's history and how its observance changed over time within Israel:

- Wellhausen (1885:para. 316–322) proposes that the Sabbath and the new moon observance were connected with each other. While this is not explicit in the Pentateuch, it is hinted at by such passages as Amos 8:5 and 2 Kgs 4:22–23. He suggests that the Sabbath was ordered by the four phases of the moon. Since festivals were also regulated by the new moon, the two were gradually seen as belonging together. Because festivals necessitated relief from other duties, rest also became associated with the Sabbath. It eventually became an essential part of the celebration and was enshrined in the Priestly Code. The humanitarian element added by Deuteronomy sprung from within Israel, yet it is not original to the Sabbath idea.

- Robinson (1988) advances a variation of the new moon theory of the Sabbath's origin and offers an explanation of its advancement into the regular seventh-day rest period. In his formulation, the Sabbath did not begin as a rest period on the seventh day. In pre-exilic times it was originally two different institutions. One was a tradition of resting on the seventh day and one was a Babylonian-style recognition of lunar cycles involving the moon. These two institutions were subsequently brought together after the exile (Robinson, 1988:37). This view has faced criticism because: (1) The supposed parallels are not nearly as compatible as they might first seem to be. Aspects of the Babylonian lunar traditions are not seen in the Old Testament and, conversely, aspects of Israelite tradition are not known outside of Israel. (2) Passages such as Ezek 45:17 and Neh 10:33 suggest that new moon and Sabbath celebrations continue as separate traditions even after the exile (Hasel, 1992:850).

The consensus amongst scholars today is that the Sabbath belongs to some of the earliest parts of the religious system within Israel. Additionally, most scholars accept that it contained both social and cultic aspects (Andreasen, 1974:455–456). At the same time, these studies tend to approach

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Andreasen's study was completed over 40 years ago, it still remains one of the largest surveys to date and its conclusions are still shared by scholars today. See, e.g., Frey's (2011:5–11) overview of the status of Sabbath research.

the issue from a historical-critical standpoint, which leads to source-critical and historical-critical conclusions rather than contextual conclusions regarding the Sabbath (Frey, 2011:5).

1.1.3 Theological significance of the Sabbath

In the middle of the twentieth century, theological reflection began to shift away from investigations into the origin and development of the Sabbath toward an understanding of its significance. Andreasen (1974:457) suggests that this new focus was the result "of the difficulties encountered in uncovering the origin and history of the sabbath institution". The primary thrust of this approach was understanding the text and, in some cases, the development of the text over time. A number of differing suggestions have been posited:

• Tigay (1996:69) suggests that the motives referenced in each book function differently. In Exodus, the commandment explains the origin of the Sabbath. In Deuteronomy, the function of the commandment is to explain the aim that lies behind the commandment—providing rest for all.

• Weinfeld (1991:247) argues that the original Sabbath commandment was likely much more concise than its current form and read something along the lines of "Remember to keep the Sabbath day". As Israel's religion grew more complex, the language of the Decalogue was revised and it grew in complexity as well. Deuteronomy's formulation of the Sabbath follows this growing complexity. Thus the explanation it provides for observing the Sabbath is "completely different" (Weinfeld, 1991:247) to that of Exodus. Weinfeld believes that this is because the author of Deuteronomy was drawing on priestly lore for his formulation of the commandment (Weinfeld, 1991:305). With this in mind, the social motivations introduced by Deuteronomy are not to be understood as "the genuine reason for its observance" (Weinfeld, 1991:306). This growing complexity, however, introduced a discrepancy that is later recognised by a number of non-Masoretic variants that "show a tendency to harmonise between the Exodus and Deuteronomy versions" (Weinfeld, 1991:279). His unstated implication seems to be that by the intertestamental period, outlying texts such as the Samaritan text and the Nash papyrus see the differing rationales as a problem and attempt to rectify the discrepancy.

- George (2016:19) suggests that the variation in rationale is due to "a different understanding of who and what is Israel and of what its subjectivity consists". The Exodus commandment is grounded in an order established at the beginning of the world by the one who created it. Its purpose is to establish Israel as part of the created order, yet distinct from it. Deuteronomy is not concerned about the natural world. Rather, it is concerned with reinforcing a political order where God is suzerain. The purpose of the fourth commandment in it, therefore, is to establish Israel as one who owes loyalty to Yнwн. The Sabbath has become "a relatively easy way of monitoring compliance with the command and, by extension, the rest of the treaty or book" (George, 2016:18).

- Tsevat (1972:447–459) is one of the few scholars who attempt a true harmonisation of the two versions of the commandment. Like many other scholars, he assumes that the Decalogue has undergone a long process of growth. With this in mind, he advocates setting aside consideration of all rationales because, at present, it is impossible to discern which one is the "original" rationale (Tsevat, 1972:454):

  > The absence of an explicit etiothesis drew later biblical authors and redactors to fill this literary void, to offer rationales associated with prominent concepts of events—respite from work, the creation of the world, or the exodus from Egypt. The inclusion of these rationales, whatever their extrinsic merit, has had the effect of obscuring the intrinsic and basic meaning of the Sabbath.

According to Tsevat, the way forward is to draw a composite picture of the Sabbath based upon all of the Old Testament texts in which it is mentioned. His conclusion is that the Sabbath calls Israel to renounce autonomy once a week and affirm God's dominion over humanity and time. The stated rationales have little impact upon this basic meaning. The focus of Tsevat's study is fundamentally on the text of the Bible and its implications for the theological significance of the Sabbath. However, it should be recognised that his approach draws significantly on previous studies and incorporates a number of the elements used by scholars whose primary intention is to investigate the Sabbath's origin and development.

There is a further subset of scholars who primarily focus on the text of the two commandments. Their analysis is based upon the text as it stands, without attempting to discern its developmental history:

- Some of these scholars do not try to directly explain the difference in rationale at all. They are simply content to note the difference without attempting to describe how the rationales relate to each other. Frey (2011:169), for example, notes the difference but makes no mention of it in her theological conclusions: "The Sabbath commandment in Deut 5:12–15 addresses the individual Israelite as a human being delivered from slavery in Egypt and calls each individual to remember his personal deliverance and therefore (עַל־כֵּן) observe the Sabbath to keep it holy." Thompson (1974:132) merely says that there are two good reasons for observing the Sabbath. Christensen (2006:120) draws in large measure upon Lohfink (1982:47–63) for his assessment and describes Deuteronomy's Sabbath as an extension of "leisure" time to those who are not usually afforded the opportunity for leisure. McConville (2002:128) remarks that Deuteronomy's version of the law is simply an "extension of potential significance".

- Bosman (1997:1156) suggests that there is a close cohesion between the two motivations that reflects a single theological reality. He further urges that a balance needs to be struck between the salvation and creation aspects of the commandment. He does not, however, describe what that single theological reality is, nor does he define ways in which a proper balance may be maintained. A similar line of argument is followed by Chasteen (2014:73–74).

- Keil (2011:666) approaches the two commandments by discussing them side by side. In his commentary on Deuteronomy 5 (Keil, 2011:883), he cuts short his examination of the Decalogue and directs readers to his commentary on Exod 20:1–14, where he has already dealt with variations in the text. There (Keil, 2011:398–400), he describes creation as the "objective" ground for the Sabbath. He surmises that the Sabbath commandment does not intend to create a parallel between God's six days of work followed by rest on the seventh day. Rather, the parallel lies in the fact that the seventh day was a day of blessing in which the created world might participate "in the pure light of His holy nature" (Keil, 2011:399). That blessing has now been marred by the toil of work that is the consequence of the fall. The Sabbath is a taste of that blessed state. Deuteronomy 5:14–15 contains a "subjective" ground for keeping the Sabbath. Its purpose is to engender a desire in the heart of Israel to have the same kind of rest. The subjective ground, however, does not alter the fundamental meaning of the Sabbath. In other words, creation holds the key for the "true idea" of the Sabbath (Exodus 20). The reminder of their release from the bondage of Egypt (Deuteronomy 5) calls Israel to remember

how they had personally experienced Sabbath rest and should thus extend the same blessing to those in their midst.

• Frame (2008:513–574) concludes that the function of the Sabbath was primarily for rest and is grounded in creation. It is thus a creational issue and not a wholly a redemptive issue. Worship is associated with the Sabbath but is a subordinate issue.

• Perhaps the most significant effort to seriously relate the two versions of the commandment comes from Shead (2000:746). He describes the Sabbath commandment of Deuteronomy as one that has moved with the flow of salvation history. In Exodus, the commandment points back to the end of the creation week, where Adam worked and enjoyed "fruitful harmony" with God. When it comes to Deuteronomy, the commandment there explains the commandment in Exodus and its application to Israel: the intent of God in creating humanity (namely, to reflect God's image to the created order and to exercise dominion over it) is also his intent in redeeming Israel. In this article Shead is writing for a theological dictionary and thus his approach is, by necessity, broad. His ideas push in a helpful direction that has, thus far, been largely unexplored. However, a short article does not allow enough space for rigorous exegesis necessary to properly argue the point. In addition to Shead, Rosenzweig (1970:312–315) and Tonstad (2009) also touch on a number of the same issues.

The short survey given here suggests that scholars, at least since the middle of the nineteenth century, have not made a strong push to harmonise the Sabbath commandment in Exodus 20 and Deuteronomy 5 using the texts as they stand.[3] Instead, they have primarily sought to discern the evolutionary process by which the text came to be in its current form, or the historical developments that led to its growing complexity. This is not to disparage the contributions that these scholars have made to the study of the Sabbath. However, it does raise the question: Can it be that the two versions of the fourth commandment really have no shared concern other than a weekly rest period? Furthermore, how does a close reading of the particular grammar of the two passages, with a view to placing them into the book in which they occur and the theological trajectories that they set up within the Pentateuch, affect our understanding of the apparent difference in rationale? The view of this study is that a harmonisation is possible using tools

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3. The study itself will interact with other scholars whose work overlaps (at least in part) with this one.

1. Introduction

employed by the disciplines of discourse analysis and the literary method. Discourse analysis will allow a student of the Sabbath to understand the particulars of the text of Deuteronomy 5 and its immediate placement and relationship to the larger discourse of Deuteronomy. Various literary tools will, in turn, allow the student to more thoroughly understand how the commandment relates to the rest of the Pentateuch and, in particular, the Sabbath commandment as it is articulated in Exodus 20.

1.2 Problem statement

There continues to be a lack of consensus regarding the differing rationales for the fourth commandment given in Exodus and Deuteronomy. As the review shows, commentators are content either to allow for different motivations in the two versions or to suggest that they reflect a long period of growth in the Sabbath institution. At best, some suggest that the Deuteronomy 5 version of the commandment is an expansion upon the commandment in Exodus. These approaches, however, leave the student of Scripture without a satisfactory theological explanation as to why there was a need for a change in rationale. Did God change his mind about why the Sabbath should be in place? Have we not fully understood what the Sabbath represents? Why is there such a significant change with this commandment but not with the others?

Therefore, the central research question is this: Is it possible to enhance our understanding of the two rationales for the Sabbath commandment found in Exodus 20 and Deuteronomy 5 from a linguistic and literary standpoint?

A number of further questions relate to this central research question:

1. Is there a methodological approach that can (1) satisfactorily harmonise the two versions of the fourth commandment and (2) provide a solid basis for the theological exposition of the Sabbath in other Old Testament contexts?

2. Since the fourth commandment in Exodus clearly grounds itself in the seventh day of creation (Shead, 2002:19; Haynes, 2015:8–14), are there indications within Deuteronomy that its version of the fourth commandment also points back to the garden of Eden?

3. How is the fourth commandment in Deuteronomy structured? What elements are unique to Deuteronomy's version?

4. How does the fourth commandment relate to the other commandments of the Decalogue in Deuteronomy? How is the Sabbath concept reflected in other parts of Deuteronomy?

5. What intertextual links exist between the book of Deuteronomy, the exodus, the promised land, and the creation accounts? How do these relationships reinforce and shed light on one another?

6. How does a harmonised theological understanding of the two Sabbath commandment rationales impact our understanding of other Sabbath-related passages?

1.3 Aim and objectives

1.3.1 Aim

The aim of the study is to determine if the diverse fourth commandment rationales can be satisfactorily harmonised by viewing them both through the lens of creation. This will be done by combining exegetical tools available through the disciplines of discourse analysis and literary methodology.

1.3.2 Objectives

• To describe the central features of discourse analysis and the literary method and suggest a methodology that employs tools from each to aid in the theological exposition of hortatory passages.

• To perform an analysis of the fourth commandment in Deuteronomy using discourse analysis with a view towards defining the commandment and its place within the Decalogue.

• To perform an analysis of the fourth commandment in Deuteronomy using tools from literary methodology with a view towards defining its theological trajectories within Deuteronomy.

• To describe the literary setting of Deuteronomy and its unique positioning at the close of the Pentateuch and the beginning of the historical narratives of the nation of Israel.

• To describe the theological significance of Deuteronomy's fourth commandment within the context of the Pentateuch.

• To demonstrate how the suggested harmonisation aids in a more robust theological exposition of the Sabbath in other Old Testament contexts.

1.4 Central theoretical argument

The central theological argument of the study is that both iterations of the fourth commandment reflect humanity's existence and function in the garden of Eden prior to the events of Genesis 3.

1.5 Methodology

The study will largely follow the "discourse-oriented literary approach" suggested by Collins (2006:10–29). Various tools from the disciplines of discourse analysis and literary methodology will be employed to support the theological exposition of biblical texts. However, since Collins' methodology was primarily developed for the exposition of Old Testament narrative, the study will adapt certain aspects of his approach for the needs facing an expositor of Old Testament hortatory texts. It will therefore propose a methodology that integrates prominent features from the perspectives of discourse analysis and literary study and apply them to an investigation of the fourth commandment. This methodology could also be used for investigating other hortatory texts in the Old Testament. An extended discussion of the theory and methodology employed in the study and its applicability to hortatory texts will be given in chapter 2.

Despite the need to remain as objective as possible when examining and interpreting the text of the Old Testament, every expositor comes to the text with certain assumptions (Cotterell, 1996:135). Furthermore, with a field of study as large as the fourth commandment and the text of the Pentateuch (and Deuteronomy in particular), discussion of every possible concept relating to the fourth commandment and its text will not be possible in a study of this size. Therefore, the study will be conducted with the following presuppositions:

• There are a number of nuanced positions concerning the creative process by which the Old Testament has come into being (McKenzie & Kaltner, 2007:46–50, 60–63, 114–118). This is particularly true of the Pentateuch and Deuteronomy. The various source-critical scholarly pursuits are valuable in that they help us understand who may have compiled the text and the motivations that they may have had in doing so. Accordingly, the study does not intend to discourage diachronic study.[4] However, an extended discussion of source-critical issues is

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4. In fact, the study will seek to incorporate the concerns of such scholars as Lombard (2007:61–70) who rightly point out weaknesses in current literary presupposition and methodology.

beyond its scope. It assumes that the final compiler of the text intends to communicate theological concepts through the linguistic and rhetorical patterns chosen for the text. Thus, the study will seek to articulate these intentions as they are found in the text's final form.

• The Old Testament is theological in nature and describes the progress of redemption throughout the history of creation. It self-consciously depicts events as actually occurring in history while simultaneously describing them from the perspective of God's ongoing interaction and purposes for the world (Merrill, 1997:67–84; Long, 1997:85–100).

• The study is biblical-theological in approach. Its focus will be on ideas and themes that run through the Pentateuch, but it will also consider how these ideas and themes find reverberations in other parts of the Old Testament as well. While the treatment within the study will be primarily historical-genetic, suggestions for normative appropriation and study will be proposed in the concluding chapter (Lemke, 1992:454).

• The Masoretic Text (MT), as given in the BHQ, will be the primary source material for this study. For texts where the BHQ is not yet available, the text of the BHS will be used. Other texts, such as the Septuagint (LXX), will be considered supplemental in nature.

• The study will be conducted from within the perspective of the Reformed and Presbyterian tradition.

Unless otherwise indicated, all Scripture quotations will be taken from *The Holy Bible: English Standard Version* (2016).

This study involves no participants in the research protocol and is principally based on literary analysis. Consequently, this study demonstrates low ethical risk.

1.6 Division of chapters

1. Introduction

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

3. The pericope of the Sabbath commandment in Deuteronomy

4. Paragraph structure and the Sabbath commandment

5. The Sabbath commandment and Deuteronomy's macrostructure

6. Deuteronomy in its literary framework

7. Theological trajectories

8. Summary and conclusion

1. Introduction

CHAPTER 2

THE DISCOURSE-ORIENTED LITERARY APPROACH AS A METHODOLOGICAL TOOL IN DEUTERONOMY

2.1 Introduction

This purpose of this chapter is to give an extended description of the methodological approach employed in this study. Discussion will centre on five primary points of emphasis: (1) the relationship between an author and his or her audience and the impact of this relationship on "meaning", (2) the human tendency to draw inferences from a text, not explicitly stated, to fit a preconceived model of understanding, (3) an overview of discourse analysis and the manner of its use in this study, (4) an overview of literary analysis and the devices and concepts drawn from it for this study, and (5) a description of the procedure by which discourse analysis and literary study are integrated in this study to satisfactorily expound the theological burden of the Sabbath commandment in Deuteronomy 5.

2.2 Author and audience matrix

The approach advocated here presupposes that the meaning[5] of any given biblical text is governed by the author or compiler (Kaiser & Silva, 2007:38–42). This meaning, furthermore, is designed to be understood by the author's intended audience. It is not a reader-response approach, in which meaning is merely potential and therefore malleable by the individual communities who read it.[6] This presupposition, however, requires some explanation of the relationship between author and audience before moving on to a full description of methodology. In particular, the following questions are raised: (1) On what basis does an author attempt to transmit meaning? (2) What are the means by which an author signals his intentions? (3) What is the process by which an audience processes and understands the meaning of a text? (4) How can a reader responsibly expound the meaning of an author in any given discourse? These questions are addressed in sections 2.2.1 and 2.2.2.

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5. See section 2.2.1 for more on the nature of "meaning".

6. For further discussion on this presupposition and answers to criticisms of it, see Cotterell and Turner (1989:53–71).

2.2.1 Exegesis and the nature of "meaning"

Cotterell and Turner (1989:37) note that "… any linguistic theory that fails to integrate meaning into its analysis is to that extent already flawed." This comment occurs shortly after their observation that a significant weakness in Chomsky's generative grammar from 1957 was its exclusion of semantic consideration. Collins (2018:15) strikes a similar chord when he pushes against Chomsky's view that "language should be understood as a particular computational cognitive system" that has nothing to do with meaning:

> Chomskian theories about syntax and its relation to the human mind may indeed shed light on many subjects, such as human uniqueness and the problems posed to a purely Darwinian account of the origin of the language capacity; but all humans know what they use language for.

The concept of "meaning",[7] however, is not as straightforward an issue as one might imagine. It has many aspects (Kaiser & Silva, 2007:29–46): authorial meaning, text meaning, perceived meaning, denotation versus connotation, implicature, gesture, body language, and the relationship between meaning and significance, to name a few. Despite the complications introduced by these varied facets of discourse, at a foundational level, meaning is intertwined with the processes by which humans communicate with one another and can be distilled into three primary components: (1) locution—the textual meaning, (2) illocution—the author's meaning/intended effect of the author, and (3) perlocution—the perceived meaning/actual effect on the receiver (Collins, 2018:41).[8] Foundational to the study of Scripture is determining the illocutionary force that a discourse author is attempting to bring to bear on any given subject.[9] In other words, when an author communicates, he or she intends for one primary meaning to drive the discourse. The task of the exegete is to cooperate with the author's intentions and thus discover the intended discourse meaning.

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7. A rough and ready definition of "meaning" as it is used in this study would be: The notion(s) that underlie and inform the process/structure of discourse.

8. Note that this is a distinction from the formulation of Austin (1975:100–108), who describes perlocution somewhat differently. Austin describes locution as the propositional content of the utterance, illocution as the effect intended by the author of an utterance, and perlocution as the response of an audience who has properly understood the illocution and responded with an appropriate reaction.

9. There is some debate surrounding the ability of an audience to truly identify an author's meaning. An extended discussion of this debate is beyond the scope of this study. See Cotterell and Turner (1989:57–72) for an extended discussion.

The question, then, concerns how an author signals to his audience the meaning of his discourse. Crucial to this interchange is a shared set of assumptions. The discourse itself anticipates presuppositions that are held in common between author and audience. This includes both the senses[10] of the words used in sentences (which in turn are developed into strings of sentences with their own senses and further on into entire discourses) and also the real-world referents to which these senses apply. The degree to which an exegete shares, or at a minimum understands, these shared presuppositions will affect the degree to which he or she will be able to describe illocutionary intent. Additionally, an exegete must have an apprehension of cohesion and coherence. Properly comprehending an author's illocution requires a reader to supplement a structural reading (cohesion) with reading in the light of shared assumptions (coherence).

In a Festschrift for Robert Longacre (Hwang & Merrifield, 1992), Kerry Robichaux suggests that authors employ various "frames" to signal text–knowledge relationships. Robichaux (1992:364) defines these frames as "knowledge structures that orient behaviour". In this conception, the introduction of a frame into a discourse creates an expectation in the discourse audience that serves to guide their response to the text.[11] In terms of the present study, we could consider the SABBATH as a frame. Whenever the SABBATH DAY frame is introduced into a discourse, it creates a certain set of notional expectations in the discourse audience based upon the shared-world experience they have with the author. These frames can be used in three different ways. First, a frame can use shared knowledge to describe a situation. Second, a frame can add knowledge to a shared-presupposition pool. Third, a frame can serve to alter the way a discourse audience views the world they share with the discourse author. If an author injects an unexpected element into this frame in the midst of a discourse, it modifies the expectations of the discourse audience. In other words, frames guide the discourse audience as they access their presuppositions in their perlocution of the text, but the expectation that an audience has for a particular frame (and thus,

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10. By "sense" I mean the relationship that a particular word has to other words in the same language (cf. Cotterell & Turner, 1989:78).

11. Some refer to these "frames" with other terms, such as "referential knowledge". Although Dik (1997) is writing from the perspective of functional grammar, he employs referential knowledge in a manner similar to that of the frames used here. In particular, see also Ernst Wendland (2014), who has worked extensively with "cognitive" frames. Additionally, see the earlier monograph Timothy Wilt (2002) edited and Wendland's (2008) workbook for Bible translators.

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

part of their experience of the world they share with the author) can be altered by the addition of unexpected elements.

In order to evaluate what is happening in a text, Robichaux (1992:370–380) suggests six different text–knowledge relationships:

- Tracing — Frame tracing is marked by three things: (1) The assumption that both the author and audience already share the knowledge contained in the frame. (2) Only a small portion of the information suggested by the frame is explicitly referenced. (3) The discourse is already under way, and the frame tracing cannot predict further discourse development. An example of the SABBATH DAY frame tracing is found in Isaiah 56. In this chapter salvation is promised to "the son of man" (v. 2), "eunuchs" (v. 4), and "everyone" (v. 6) who "keeps" the Sabbath. The Sabbath is not described in detail, and both author and audience are assumed to understand all that is entailed by proper observance.

- Manifestation — As opposed to the limited nature of frame tracing, frame manifestation reproduces the entire frame or frame segment. It is expected that the discourse audience already shares the knowledge contained in the frame with the discourse author. Where frame manifestation is employed, it becomes the foundational element around which the discourse is organised. Nehemiah's fight against blatant Sabbath breaking in Neh 13:15–22 is an example of the SABBATH manifestation. Not only is the SABBATH DAY frame introduced, but it is the organisational structure around which the discourse revolves.

- Augmentation — Frame augmentation occurs when the discourse author overlaps the discourse audience in some, but not all, areas of knowledge. This shared knowledge is the basis for the discourse. The author, however, intends to expand upon the audience's understanding of the frame. Exod 31:12–15 describes God's explanation of the Sabbath to Moses. At this point, the audience should already be aware of the basic outline and purpose of the Sabbath. However, new information is given in these verses: (1) It is "above all" (v. 13) that they should keep the Sabbath, (2) the punishment for Sabbath breaking is death (v. 14), and it (3) is a mark of the covenant (v. 16) and (4) "a sign forever between me and the people of Israel" (v. 17).

- Entry — In contrast to frame augmentation, where some overlap in shared knowledge is assumed, frame entry assumes that there is no overlap in knowledge in frame content shared between the author and audience. The primary purpose of this frame is to add a new frame to the knowledge pool of the audience. Exodus 16 provides an example of frame entry for the SABBATH DAY frame. While some foreshadowing occurs in Exod 16:5, at this point in the biblical narrative no mention has been made of the requirement for Israel to rest on the Sabbath day. When it is explicitly stated, the narrative describes both what it is and how it works, assuming no shared knowledge between author and audience.

  At this point it is important to distinguish between the audience *in* the text and the audience *of* the text. There are no indications in the Pentateuch that the Israelites of Exodus 16 (the audience in the text) were aware of the Sabbath commandment before its introduction in relation to the MANNA frame. For them, the words concerning the Sabbath are an instance of frame entry. However, the readers of the book of Exodus may have been fully aware of the Sabbath commandment. For them, the SABBATH DAY frame in Exodus 16 is an instance of frame augmentation. That is to say, it adds further depth to their understanding of the Sabbath, its origins, and its purpose. This distinction will become important in the context of the Sabbath throughout the study.

- Jumping — There are times when, after a discourse author has begun a frame, the discourse suddenly changes direction or introduces elements that are not a part of the shared-presupposition pool appropriate to the frame. Such instances are known as frame jumping. Like frame tracing and manifestation, jumping assumes that there is overlap in shared-world presuppositions. Robichaux (1992:376) describes these elements as "appendages to the [original] frame" not meant to be included in further examples of the same frame.

- Juxtaposition — Frame juxtaposition is used when a discourse occupies two different frames at the same time. Usually, these frames would not be considered in close proximity to one another. The juxtaposition is not sustained for an extended period of time, except in the case of an extended metaphor or parable. Juxtaposition can be seen in a text that has already been referenced: As a whole, Exodus 16 can be considered a manifestation of the MANNA frame. The discourse centres around Israel's need for food in the wilderness and how that need was met by God. However, in the midst of the discourse the SABBATH DAY frame is introduced as it relates to

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

MANNA. The introduction of the SABBATH DAY frame does not replace the MANNA frame, but it does indicate how the manna frame is impacted by the SABBATH DAY frame.

Meaning is thus inherently tied to the act of communication. The ability to communicate meaning is directly related to the fact that the author and audience live in a shared world with shared presuppositions. That is to say, the communication of meaning is made possible by the fact that an author and audience have shared knowledge concerning such issues as (1) a specific language and its conventions, (2) sociocultural norms, and (3) episodic memory concerning historical experiences. An author uses the frames of text–knowledge relationships to signal what shared knowledge he or she is intending to access in the development of a discourse. Reception of discourse meaning, in turn, is then tied to the ability of the discourse audience to properly perceive the given frame and organise their thoughts accordingly. How the discourse audience accomplishes this is the subject of the next section.

2.2.2 Inference and experience

Allan Collins, John Brown, and Kathy Larkin conducted a reading investigation on behalf of the Center for the Study of Reading at the University of Illinois Urbana-Champaign, which sought to analyse the ways in which people create and revise models for understanding situations as they are described by complex texts.[12]

Collins *et al.* (1980:386–387) describe a "model-based inference" as one that uses inference "to synthesize an underlying model, which organizes and augments the surface structure fragments in the text." The underlying model serves as a control that guides inferences that are made as a reader processes a text. Their study began by giving test subjects short but difficult texts to read. Once the subjects had finished reading, their mental processes for understanding the text were recorded. Collins *et al.* (1980:387) found that the subjects used a process of "progressive refinement" as the text provided additional detail. One subject (Collins *et al.*, 1980:389), for example, assumed that a text beginning with "He plunked down $5 at the window" naturally

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12. Since the publication of this study, there has been growing interest in the field of "cognitive linguistics" and the manner in which "encyclopaedic knowledge" impacts discourse reception and exegesis. See, for example, Wilt (2002:43–59) or Wardlaw (2010) for recent studies representative of cognitive linguistics' application to biblical studies. See the expansive *Oxford Handbook of Cognitive Linguistics* (Geeraerts & Cuyckens, 2007) for a recent overview of the discipline in general.

described a situation in which a bet was being placed at a racetrack. The idea of a racetrack existed as a "prior knowledge structure" (Collins *et al.*, 1980:390) in the subject's mind before the beginning of the study. As the subject read further into the text, however, additional variables forced him eventually to abandon the idea that a bet was being placed at all. Interestingly, he methodically attempted to fit details from the text into his original model until the constraints of the text forced him to abandon it.

The subject's attempt to force the particulars of the text into a particular model is a "top-down process". That is to say, the overarching model is the controlling factor in the subject's understanding. The subject will seek to interpret textual variables in ways that align with the preconceived model. Drawing inferences derived specifically from textual data was defined as a "bottom-up process". The eventual adoption of a particular model required a convergence of the two processes (Collins *et al.*, 1980:390). As data was gleaned from the text, the subjects used inference to fit the data into the preconceived model. These bits of data were then considered to be "bound variables"—pieces of information that supported the underlying model presupposed by the reader. There were also questions that naturally arose in areas where there was no data yet given in the text. These questions were considered "unbound variables". Once the subject was able to find an answer that satisfactorily answered the question, the answer became a bound variable. If variables in the text were not able to be bound to the preconceived model, the subject would go back and attempt to rebind earlier bits of information to make the model work. In the end, all of the subjects in the study were forced to substantially revise their models to accommodate all of the data that was in the text (Collins *et al.*, 1980:392). The authors noted that, as the underlying models became more complex, the potential solutions to the unbound variables became significantly constrained. These unbound variables "derive from the unfilled variable slots in the world knowledge schemas that are triggered by the understander's attempt to construct a coherent goal–subgoal structure" (Collins *et al.*, 1980:394). In other words, the subjects strove to construct a model of understanding that satisfactorily accounted for all of the variables. This is a process known as "constraint satisfaction".

How does a study such as this impact theological understanding as it relates to Old Testament hortatory passages? While the Old Testament subject matter may be of a different nature to that

of a news periodical or work of fiction such as the study envisioned, a similar impulse is reflected in studies regarding the Sabbath.

Studies that focus on the origin of the Sabbath, for example, proceed on the assumption that the Sabbath was an institution that developed over time and may not, at its genesis point, have been something that was particular to Israel. Once the Sabbath "model" is established by means of historical investigation, particulars of the text can then be interpreted in light of its extra-biblical development and changing intent. This tendency can be observed in the attempts that have been made to link the Sabbath with the Akkadian *šab/pattu(m)*. The underlying model with this approach is that the Hebrew Sabbath must connect to the Akkadian idea and that the basic ideas behind both are the same or at least similar. Since the *šab/pattu(m)* had to do with a day of rest, explanations for the Hebrew text must be guided by the underlying Akkadian model. The binding is strained, however, because the monthly Akkadian pattern does not align with the weekly Hebrew pattern.

Conversely, studies that focus on reconstructing the history of the text have not been so concerned with the necessity of developing a coherent underlying model. An example of this is Weinfeld's (1991:247) analysis of the development of the Decalogue within Israel. He surmises that the original command was simply "Remember to keep the Sabbath day", and that later additions tied the Deuteronomic version of the commandment to priestly laws (Weinfeld, 1991:305). But when it comes to the rationale, the only comment made is that the exodus event was not the origin of the Sabbath (Weinfeld, 1991:309). Tigay (1996:69), like Weinfeld, attempts to deal seriously with the variation and suggests an explanation for the difference: the book of Exodus explains the origin of the Sabbath, while Deuteronomy explains its aim. However, his treatment leaves the rationale clause in Exod 20:11 unbound.

These studies are laudable in their attempts to understand the text of the commandment, but leave the student of the Old Testament without a coherent understanding (model) of the Sabbath as a whole within the context of the Pentateuch.

All of these approaches leave some variables relating to the Sabbath "unbound". In other words, there are pieces of information given by the text that do not fit with the model of the Sabbath being articulated. One of the most prominent of these unbound variables is the apparent

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

difference in Sabbath rationale offered in Exodus 20 and Deuteronomy 5. The unbound variables suggest that any underlying model for understanding the Sabbath lacks completeness. This study seeks to bind some of the variables that have, to this point, been left unbound.

The study conducted by Collins *et al.* (1980:395–404) suggests a number of strategies for revising an underlying model of understanding:

(1) Rebinding — If an assumed variable is in conflict with other variables and the model as a whole, review the underlying question to see if another variable better answers the question.

(2) Question Default Interpretation — If an assumed variable is in conflict with other variables and the model as a whole, question the default assumptions used to construct the model.

(3) Question Direct and Indirect Conflict — Review related variables previously bound to the model and determine if it is correct. Review more distant variables that are not necessarily in conflict with the present variable and determine if they have been understood correctly. It may be that a number of bindings may need to be revised due to a faulty understanding made much earlier in the interpretive process.

(4) Near or Distant Shift of Focus — If no satisfactory answer can be given for an unbound variable, seek to answer other unbound variables that are directly related in an attempt to constrain the unbound variable. Alternatively, seek to answer other unbound variables that are more distantly related to the unbound variable. By investigating different questions, the subject becomes less tied to some of the assumptions that have been already been made about the current model. Answering other questions will allow the difficult variable to be constrained in ways that may not be apparent at first.

(5) Case Analysis — Investigate alternatives to the model as it is stated.

(6) Evaluate the Model — Determine if the model as a whole is plausible and assess its completeness. Also investigate the interconnectedness of the model: how well do the various pieces fit together, and how well does the model reflect what is true?

<center>*2. The discourse-oriented literary approach as a methodological tool in Deuteronomy*</center>

We are now in a position to draw some conclusions concerning the relationship between authors, their methods, the meaning they intend to transmit, and audiences who may be removed from the initial act of communication.

2.2.3 Conclusions

This section began by asking several questions regarding the means by which and foundation upon which an author signals meaning and the procedures by which an audience processes a discourse. The conclusion that we come to is that authors write with a purpose in mind—they have something they want to communicate that has referential meaning in the real world. Communication is made possible because the author and audience inhabit a shared world and can appropriate common conventions for describing that world. One of the primary ways an author signals a particular text–knowledge relationship is by employing a particular text–knowledge frame. This frame choice alerts the audience to what aspect of their shared world they intend to access. It also aims to create particular expectations in the minds of the audience as to how the act of communication should proceed. These frames are, at times, modified for the purpose of adding knowledge to the repertoire already possessed by the audience or, more strikingly, change some aspect of how the audience understand and interact with their shared world.

All of this suggests that exegetical competence requires an approach that takes into account the text, the original (or implied)[13] author and audience, and their shared world. Cotterell and Turner (1989:16) argue along the same lines when they say:

> … the understanding of *utterances* requires some measure of understanding of *text*, the actual words used; the *cotext*, the sentences, paragraphs, chapters, surrounding the text and related to it; and the *context*, the sociological and historical setting of the text.

However, as the University of Illinois study shows, that may not be as easy as one might imagine. When a reader comes to a discourse, he or she comes with certain presuppositions regarding how the world works and what conventions should be employed to understand what is being communicated. This is particularly true for those who are somewhat removed from the

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13. See section 2.4.2 below on implied author/audience.

shared world of the author and audience suggested by the discourse. As readers process a discourse, they attempt to bind the assorted variables encountered to an underlying model of the world as they see it. The preconceptions that they carry to the text colour their understanding of it and can cause their perlocution to differ from the illocution. In particular, this happens when the discourse is complex or when only pieces of the discourse are taken into consideration. They will take variables offered by the text and attempt to force them into underlying models even when they do not fit that model. Sometimes, a reader may even leave a variable unbound if it cannot be fit into the model. It is only when an overwhelming number of unbound variables are present that a reader adjusts the model or abandons it for a new one entirely. This human tendency testifies to the need for an exegete to access, as fully as possible, the frames that the implied author adopts in the development of a discourse.

While this is not a revolutionary thought, it has been primarily employed on a level that constrains itself to the immediate textual context. When it comes to extended and complex sections of discourse, theological themes and ideas have been expounded less coherently. Cotterell and Turner (1989:196) note:

> … very few students will ever have been offered help in analyzing longer sections of *discourse*. On the analysis and understanding of *sentences* there is a wide range of readily available literature to which we simply direct the reader; and the commentators indicate the relevant grammatical and syntactic considerations for elucidating the structure of individual sentences in Biblical writings. But the analysis of larger sections is less frequently given formal treatment.

As suggested above, the current treatments of the fourth commandment rationale found in Deuteronomy 5 leave many unbound variables. To rectify this, the current study employs tools from both discourse analysis and literary study to bind previously unbound textual variables and rebind variables in light of near and distant shift examinations. In particular, it pays attention to the details of the text in which the fourth commandment is found while at the same time integrating those details into an ever-expanding horizon of discourse that will eventually include the Pentateuch as a whole. Just how this will be done is the subject of sections 2.3 and 2.4.

2.3 The dynamics of discourse analysis

Within linguistics, the term "discourse" is often used to describe "a continuous stretch of (especially spoken) language larger than a sentence" (Crystal, 2008:148). In its widest sense, discourse analysis[14] attempts to describe the structures by which a discourse is organised, usually by analysing dependency relationships (known as discourse markers) that differentiate sections of speech. Its goal is to show how a text communicates an author's meaning (Collins, 2006:7). However, within this broad description there are a number of different approaches to the text that self-referentially claim the title "discourse analysis".

2.3.1 Approaches to discourse analysis

Since the primary purpose of this chapter is to describe the approach employed in this study, an extended overview of the various schools of discourse analysis is beyond the scope of this work.[15] That notwithstanding, it will be helpful to outline, in broad terms, two significant approaches that have a bearing on the present work:

• Noam Chomsky, and others who have followed in his footsteps, base linguistic analysis on the form that language takes (Thompson, 2014:2–6). His most well-known approach, the transformational-generative grammar, begins with the notion that all verbs have a subject and that understanding any sentence begins with identifying the subject of each verb. Every sentence (S) can thus be described as a noun phrase (NP—which is the subject) plus a verb phrase (VP):

S → NP + VP

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14. Because most authors writing about this subject do not define their terms, there is some confusion over the relationship between "discourse analysis" and "textlinguistics" (Collins, 2018:30–31). Some, like Waltke (2007:89), make a distinction between the study of a text itself (textlinguistics) and the interchange between author and audience (discourse analysis). Others do not make such a large distinction. In any case, there is some overlap between the two. See Crystal (2008:481–482) for further discussion.

15. See DeRouchie (2014:5–24) for an extended discussion of the history and various approaches to discourse analysis.

These two primary elements are required for a sentence to exist. From this starting point, sentences may increase in complexity. The verb phrase, for example, may contain several elements:

VP → V + NP

The verb phrase may itself contain another sentence:[16]

VP → V + S$_1$

Other complexities could be introduced into the structure as well. Overall, the primary thrust of a generative approach is to describe the content of the sentence; it seeks to define ways in which constituents[17] can be combined to form grammatically correct sentences. As a result, focus is on analysing sentences individually, with little to no consideration of the situation in which they are used (van der Merwe, 2003:17).

• Generative approaches such as the one discussed above eventually led linguists to search for other methods of describing language—methods that more naturally reflect the ways in which people understand language as they use it. One result is what has come to be known as the "functional" approach (Thompson, 2014:7–11).[18] Rather than begin with the syntax of a sentence, functional linguists instead choose to focus on the meaning of a sentence—the communication of a particular notion in a particular context. Syntax is important, but only insofar as it serves to communicate meaning. In this line of thinking, the way in which humans say something—the ordering of clauses, the choice of finite or non-finite verbs, the overarching text-type, or the overall organisation of a discourse—carries part of the communicative intent. Linguistic analysis from this perspective presupposes that form and context are interrelated. Meaning is only understood when both are taken into consideration. While a transformational-generative approach looks at a discourse from the bottom up (i.e.,

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16. When a clause such as this appears where an object would be expected, it is known as recursion (Thompson, 2014:5). See 2.3.2 below.

17. By "constituent" we mean "a linguistic unit which is a functional component of a larger construction" (Crystal, 2008:104).

18. In particular, see Teun van Dijk, who has done extensive work in this area. While his earlier work deals primarily with language itself (van Dijk, 1977), his later work has delved into how this affects such issues as racism and societal discourse at large (van Dijk, 2009).

from the syntactic form of each sentence), the functional approach begins with context and works from the top down. A primary consideration of linguists who prefer this methodology is that they believe that it allows them to "at each stage [of a discourse] … ask why the writer or speaker is expressing this particular meaning in this particular way at this particular point" (Thompson, 2014:10–11).

As van der Merwe (2003:14–20) points out, not only are there diverse methodologies operating under the heading of discourse analysis, but there are also numerous permutations of even these two basic approaches. Sometimes, there is overlap between approaches. Relevance theory, for example, suggests that new information interacts with older information to produce an effect in the context in which the information is given (Crystal, 2008:412); there are aspects of relevance theory that appear to overlap discourse analysis as it is employed in the present study. At other times, it is not always apparent how the various interests represented by these approaches relate to one another. Further complicating matters is that "a distinction can be made between, on the one hand, Biblical Hebrew scholars who used functional frames of reference as molds for describing Biblical Hebrew linguistic data, and, on the other hand, those who used functional notions to label grammatical and/or text grammatical distributional classes" (van der Merwe, 2003:17). In other words, scholars such as Robert Longacre, whose methodology has the feel of a generative approach and works from the bottom up, do not couch their work solely in generative terms.[19] They push to tie grammar to function as well. The resultant situation is that disagreement remains (Blokland, 1995:26–90; Heimerdinger, 1999:52–100) over the method by which to apply linguistics to Biblical Hebrew and whether it should even be applied to exegesis in the first place (Thomas, 2003:23–45). However, despite the complex and sometimes confusing nature of the various linguistic approaches and the disagreements surrounding the "right" way to employ linguistics in the exegesis of Hebrew texts, van der Merwe's (2003:20) conclusion is that we need not wait until research into the field has become more fully developed before we employ linguistic insight in our investigations.

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19. See, for example, Longacre's (1996) *The Grammar of Discourse, 2nd ed.* and *Joseph: A Story of Divine Providence, 2nd ed.* (Longacre, 2003).

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

2.3.2 Discourse analysis in Genesis 1–4

It was noted in the previous chapter that the methodology employed here will largely follow the methodology developed by C. John Collins (2006) in *Genesis 1–4.* In that work he briefly introduces discourse analysis and notes the contributions of Longacre in the application of discourse analysis to biblical interpretation, implicitly suggesting that these contributions have not been brought to bear on exegesis to the extent that they should be: "Essays that reflect these interests [of Longacre] have appeared in publications sponsored by SIL, and only rarely outside of such venues" (Collins, 2006:8).[20] His approach to discourse, in turn, follows many of the same basic principles espoused by Longacre.

At its root, the foundational principle of discourse analysis as proposed by Longacre is that language is a form–meaning composite that is hierarchically organised (Clendenen, 1989:8). The illocution an author seeks to achieve will determine both the type of text employed and the various components that fill up the text. An author establishes these relationships and then hierarchically organises them. Longacre (1996:279–284) suggests eight levels to describe the various hierarchies in a discourse. They are, from lowest to highest: morpheme, stem, word, phrase, sentence, paragraph, discourse. This foundational principle is then expanded and organised into a model known as "tagmemics". Tagmemics is a field of study, foundational to the method of Longacre and his followers, that examines linguistic patterns for the purpose of describing their regular usage in a language (Longacre, 1985:137–138). In tagmemics, a "syntagmeme" is a construction on a hierarchical level whose various components are tagmemes. A "*'Syntagmeme' can be roughly defined as a linguistic <u>unit</u>, while a 'tagmeme' can be roughly defined as a <u>sub-unit within a unit</u>*" (Dawson, 1994:88, emphasis original). Syntagmemes tend to fill their "slots" with tagmemes from the next-lowest level. So, a paragraph that is a syntagmeme tends to fill its slots with tagmemes that are sentences. This is known as "primary exponence".

While the foregoing description is relatively straightforward, language is often more complex than the simple pattern described above. Lengthy or complex discourse is almost never

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20. This is a view shared by other scholars as well (Dawson, 1994:59n22).

composed of simple sequences of paragraphs (Dawson, 1994:91). A "recursion" or "recursive exponence" is when a syntagmeme is made up of tagmemes from the same level of hierarchy rather than the next level down. When a syntagmeme contains tagmemes from a hierarchical level above its own, it is known as "back-looping" exponence. Instances of recursive and back-looped exponence are then said to be "embedded" when used in a syntagmeme. One other type of exponence is worth mentioning. If a tagmeme is drawn from a level lower than the next one down in the hierarchy, it is known as "level-skipping" exponence.

Once a language's constituent parts have been identified and organised, patterns begin to emerge. Language forms that move the story or exhortation towards its end are said to be "main-line" or "on-the-line". In Hebrew narrative, for example, *wayyiqtol* verbs primarily form the backbone of the story. Other forms that provide supporting information and do not advance the line of thought are said to be "off-line" or "off-the-line" (Dawson, 1994:101). Main-line and off-line categories are syntactic parameters that find correspondence in notional parameters known as "foreground" and "background". Foregrounded material moves the plot towards the illocution of the author. Backgrounded material either marginally advances or does not advance plot. Both off-line and backgrounded material can be further analysed to determine distance from the main-line of a discourse (Dawson, 1994:102).[21] This is one of the primary purposes behind appreciating the patterns employed by various text-types and thus the meaning intended by an author.

The end result of this approach to discourse is that an exegete must work with two different horizons. The first is that a constituent structure in a given unit of text—be it a sentence, paragraph, or some other linguistic demarcation—can be examined with great benefit in a non-hierarchical fashion. At the same time, "it is also necessary to emphasize that the whole is greater than the sum of its parts . . ." (Longacre, 1996:271). The two horizons should then be viewed as complementary in bringing out the meaning of the discourse.

While the various principles employed here have their genesis in the work of Longacre, beyond his foundational concepts there is no one theory of language structure that defines the approach

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21. The particular forms that characterise hortatory texts will be discussed in chapter 3, where the particular grammar of Deuteronomy 5 is taken up.

to discourse analysis used here. However, the tools employed prioritise the formal considerations of language (i.e., the grammar) without abandoning functional consideration. Like Longacre, this recognises that form and function are not wholly separate, but still gives pride of place to the concrete form that the language takes. An emphasis on the text, with its various "linguistic forms, semantic meanings, [and] discourse functions" (DeRouchie, 2014:27) at the various levels of discourse, will shed light on how a text is structured, the author's "flow of thought" through the structure, and ultimately the illocution itself.

2.3.3 Discourse analysis in this study

With this in mind, the following basic guidelines for understanding discourse are employed:[22]

- When an author intends to communicate something to an audience, he or she does so by means of a text that is characterised by coherence. This is true of biblical texts just as much as any other communicative intent, and it does not matter if the text has been redacted or if there are layers of compositional strata. While variations in text should be accounted for, the text intends to communicate as it stands.

- The coherence of biblical texts can be apprehended by analysing the disparate overt elements that make up the text. This is so because elements in a text are not independent actors. They form a web of cohesive relationships (structures) with other elements of the text to communicate meaning. This reflects the use of language in general, and these structures can be analysed from the level of morpheme all the way up to the level of discourse by observing their grammatical and syntactical relationships.[23]

- Texts as a whole communicate. It is important to understand the individual elements that make up a text (i.e., clauses and sentences), but we must not seek to derive the meaning of these individual elements in abstraction from their placement and function in the discourse as a

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22. These guidelines are indebted to Clendenen (1989:6–10), Dawson (1994:108–112), and DeRouchie (2014:25–35).

23. Space prohibits an extended discussion of these various features. Relevant issues will be considered as necessary when encountered in the text of Deuteronomy 5. See DeRouchie (2014:28–33) for extended discussion and support on this point, including an extensive bibliography.

whole, and even in larger text complexes and related texts. Perlocution derived solely from the individual elements of a text leads to a misunderstanding of illocution.

• The preceding point notwithstanding, language analysis should progress from an examination of the surface features of the text to semantic understanding to discourse function. That is to say, the objective realities of the text (the tagmemes and syntagmemes) and the form that the text takes (the constituent structure) should drive the overall meaning of the text. In terms of section 2.2.2, constraint satisfaction (i.e., the binding of variables) begins with the text and moves to underlying models of understanding (meaning). It also suggests that the text will invite the audience to build a model of understanding by employing a particular text–knowledge frame in concert with the text-type being used. Differences in surface features often signal a difference in function, and thus meaning. A SABBATH frame, for example, may be used with various text-types. The function of the SABBATH frame in a narrative text-type may be different to the function of a SABBATH frame in a hortatory text-type.

These guidelines will manifest themselves primarily with the particular grammar of the fourth commandment and the discourse that gives rise to the fourth commandment. This will be taken up in chapter 3.

2.4 The dynamics of literary analysis

The goal of literary analysis, as it is applied in this study, is to understand how a biblical work functions as a religious text (Collins, 2006:14). While it shares some of the same concerns as discourse analysis, particularly the concept of meaning as it is applied to longer sections of discourse (see section 2.2.3 above), literary analysis has further interest in the rhetorical means by which an author achieves his or her purpose, and it moves beyond a single discourse to the manner in which larger sections of text combine to form a story. This necessarily involves the discipline of pragmatics, "the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication" (Crystal, 2008:379). This suggests that biblical literature intends to produce "a certain experience" (Collins, 2018:26) in the readers.[24] That is to say, it aims to do something.

While the Sabbath commandment (and by extension the Decalogue) may appear to have little to do with story, it cannot be divorced from the narrative in which it is found. Its placement suggests that its meaning is tied to the story. Therefore, some understanding of rhetoric is required to properly describe the theological significance of the fourth commandment as it is articulated in Deuteronomy. This is not to imply that only narrative has a rhetorical-pragmatic function, or that other text-types have a rhetorical pragmatic function only when they are associated with narrative; it is simply to note that the relationship between narrative and non-narrative text-types—particularly when one is embedded within another—must be taken into account.

2.4.1 Use of rhetoric

A distinction should be made between the concepts of "story" and "plot". Story refers to the basic elements of a narrative: the people, places, and events that make it up. Plot refers to the way in which an author orders and describes these elements to give them meaning (Waltke, 2007:94). It should be further noted that, while plot is usually described in connection with narratives, the rhetorical devices used in connection with narratives may also be relevant in non-narrative text-types. In crafting plot, biblical authors use a number of rhetorical devices to achieve their ends. These rhetorical devices may include,[25] but are not limited to, such things as:

• *Leitwort* — A *Leitwort* is a repeated word or word root in a particular text or across an extended section of discourse. Its effect is to highlight, clarify, and refine important aspects of an author's message. Alter (2011:75) goes so far as to say that the use of a *Leitwort* "can be resoundingly demonstrated as a conscious technique because it is so pervasive, and hundreds of elaborate instances could be cited." He also suggests that there are cases in which biblical authors expect the audience to be so familiar with a concept that they will simply make a *Leitwort* allusion rather than detailing the "type-scene", as Alter (2011:69) calls it, in full. This use of rhetoric has strong parallels to the technique described above (section 2.2.1) as "frame tracing".

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24. See Collins (2018:23–40) for an extended discussion on what is happening in literary communication.

25. Only the devices most relevant for the current study are included here. For a more extensive listing, see Ryken (1984:33–86), Long (1989:21–42), Waltke (2007:116–125), or Alter (2011).

- Peaking — The "peak" of a text is the area that excites the maximum amount of interest in the audience. For the purposes of this study, the "peak" is the individual command or aspect of any command that is intended to receive the most prominent placement within the exhortation and suggests its focus. Correctly identifying the peak is vital to properly understanding the meaning of a text (Cotterell & Turner, 1989:284). With respect to this device, Clendenen (1989:9) cautions that "Resort to a vague category such as 'emphasis' to explain the significance of certain surface features needs to be kept at a minimum, replaced wherever possible by a more explicit and specific explanation of function."[26]

- Heightened speech — Elevated speech intensifies communication and suggests the importance of the concept under consideration (Long, 1989:29; Collins, 2006:11; Alter, 2011:75–103). Within this general description a number of tools, such as chiasm, word order, anaphora, and parallelism, may be employed. Heightened speech may also be marked by an increase or decrease in tempo or information load. At times, the meaning of the text itself "… cannot be separated from the poetic vehicle of the book, and … one misses the real intent by reading the text … as a paraphrasable philosophic argument merely embellished or made more arresting by poetic devices" (Alter, 2011:93). When considering heightened speech, one must also consider the "register" that the author adopts. Register refers to the way in which language is used in various social situations (Crystal, 2008:409). It is a set of linguistic features that are intrinsically operating within a specific culture and, furthermore, often primarily used by distinct types of users within that culture. Thus, a change of register may indicate heightened speech. Register is not to be confused with genre. While genre constrains language at the level of discourse, register constrains language at the level of vocabulary and syntax (Trosburg, 1997:12).

- Repetition — Within Hebrew narrative there exists an intricate series of repetitions that are both interrelated and serve to advance the storyline (Alter, 2011:119–122); it is also used widely in non-narrative texts. While we have already discussed *Leitwort*, which is a specific type of repetition involving words or word roots, four further types of repetition may also be distinguished: motif, theme, sequence, and type-scene.

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26. See also Longacre (1996:33–50), Collins (2006:20–21), and Waltke (2007:119).

(1) **Motif** is a specific image or object reappearing throughout a text. Motif may or may not be associated with a *Leitwort*. A motif will often function as a coherence provider for a text. (2) **Theme** relates to notions (moral, legal, theological, etc.) that make up the suggested values constituting the worldview of the text. They are often linked to a *Leitwort*, but the overlap between the two is not all-encompassing. (3) **Sequence** suggests a pattern of actions that are repeated consecutively. There is often incremental development between iterations, and sequencing is regularly found in groups of three with a fourth iteration serving as the peak. Finally, (4) **type-scene** involves an established sequence of motifs that form a group and occur at momentous points in a plot. The type-scene is not bound to a *Leitwort*, but a *Leitwort* is often attendant to mark a type-scene's presence.

Repetition also plays a role in non-narrative text-types. It may be emotional (in certain Psalms), aesthetic (poetry), or to confirm a particular argument or command (hortatory texts).

The texts that most biblical authors employ are often concise and carry an expectation that the audience will properly identify and interpret the frame (section 2.2.1) being applied. Correctly identifying these rhetorical devices will suggest to an audience what the text is intended to do and how it is meant to be used. As C.S. Lewis (1942:1) wryly observes: "The first qualification for judging any piece of workmanship from a corkscrew to a cathedral is to know what it is— what it was intended to do and how it is meant to be used."

2.4.2 Implied author and audience

Beyond these rhetorical considerations, there is also the concern of implied author and audience. The "real" author is the person(s) who originally wrote the text under consideration (Waltke, 2007:100). As seen in chapter 1, much ink has been spilt attempting to discern both the origins of the various pieces of text that are assumed to have been brought together to form the Pentateuch and the identity of those who brought the pieces of text together. The "real" audience is the one for whom the original author wrote (Waltke, 2007:102). If one prefers diachronic methodology, this would be the first audience of the various pieces of original text in the Pentateuch or the audience of the final redaction. Regardless of what one thinks about the history and factors that led to the formation of a text, texts will also suggest an implied author and audience, and it is essential to recognise that the implied author may not be the same person as the real author, and

the implied audience may not be the same as the actual audience. A reader who is cooperating with the intention of the final author or compiler will seek to understand the text from the standpoint of an implied audience receiving communication from an implied author. Collins (2006:36–37) shares a delightful little example:

> … the real author of *The Lord of the Rings* was an Oxford don named J.R.R. Tolkien, but the implied author is someone who found the *Red Book of Westmarch.* Likewise the real audience was the modern Western world after World War II, while the implied audience are folk who live in a world in which hobbits were "more numerous formerly than they are today."

2.4.3 Intertextuality

Intertextuality describes the occurrence of one passage of Scripture making reference to another passage of Scripture (Waltke, 2007:125).[27] These references do not have to be direct quotations; they may be allusions or other general influences of one text upon another. When this occurs, the latter portions of Scripture organically connect themselves to the earlier ones and suggest a coherence of thought and meaning. With respect to the fourth commandment, Deuteronomy's version comes at the end of a line of development that has been in progress since the beginning of Genesis 2. Passages from the later sections of the Hebrew Bible will refer back to it explicitly or make allusion to it. Richard Hays (1989:25–33) suggests seven ways in which these intertextual references can be weighed:

(1) Availability—Would the author and readers have had access to this?

(2) Volume—What definitive frame references are there to the text under consideration?

(3) Recurrence—How often is the frame referenced?

(4) Coherence—Do the text variables in the passage referenced bind well to the model being developed by the author of the current passage?

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27. The discussion of intertextuality here is focused on the biblical text and the various relationships between individual sections of text found therein. In a broader sense, intertextuality is the influence of texts upon each other, whether or not they are part of the same corpus—biblical or not. In fact, if the canon of Scripture is taken as a whole, what Waltke describes as intertextuality could be seen as intratextuality, or a co-textual reading, i.e., the influence of one part of a larger corpus upon another.

(5) Plausibility—Could the implied author and audience have intended the effect of bringing the intertextual reference into the present passage?

(6) History of interpretation—Has anyone in the history of interpretation seen the same intertextual connections?

(7) Satisfaction—Does the proposed intertextual connection make sense?

2.4.4 Literary analysis in this study

As Beldman (2012:75) notes, our stories give us our identity—on both an individual and a corporate level. They are what make us human. This explains their importance in any society and the reason why care is taken in their recounting. We should expect no difference for the story that follows the people of Israel from their nascent beginnings from a wandering Aramean to their constitution as a nation in their own right standing on the precipice of inheriting the promised land. This includes more than Israel's narrative history; it also includes the non-narrative aspects of community life that are embedded into their narrative. With this in mind, the following basic literary guidelines will be employed in this study:

• Meaning is determined not only by the words that an author chooses and the ways in which he or she builds them into sentences, but also in the way larger units of text are connected. Rhetorical devices are meant to be appreciated by the audience and incorporated into their text–knowledge relationships as they help to bind variables to an underlying model of understanding. From a literary standpoint, the study will seek to appreciate this not only in the fourth commandment as it is articulated in Deuteronomy, but also in the way the author of Deuteronomy builds the story of the book and incorporates it into the plot of the Pentateuch.

• While the use of sources in the compilation of both Deuteronomy and the rest of the Pentateuch is without dispute, the biblical books examined in this study also suggest an implied authors and audiences. The study will examine the books from this perspective. This in no way diminishes the contributions diachronic studies have made to the understanding of the Pentateuch. Indeed, it takes seriously Jonker's (2007:90–106) call for a multidimensional approach to reading the text. No one study can accomplish everything; this one seeks to place itself in Jonker's (2007:104) category of "linguistic and literary studies".

- Intertextuality suggests cohesion across disparate sections of text that might not otherwise appear to directly relate to each other. It furthermore suggests that theological exposition must take these ties into account. While all of the intertextual criteria suggested above will play a role in the present study, three of them will receive extended attention due to their relevance: volume (degree of unambiguous repetition of frame usage), recurrence (how often the frame is employed), and coherence (how well the variables bind to the model that is under development).

These guidelines will be seen in chapter 3, where the text of Deuteronomy 5 is placed in the literary setting of Deuteronomy as a whole. They will also direct chapter 4, the entirety of which is taken up with placing both Deuteronomy and fourth commandment in the literary setting of the Pentateuch. Finally, they are seen in chapter 6, where the reverberations of the fourth commandment are traced through a number of intertextual ties throughout the Old Testament.

2.5 Discourse and literary analysis in dialogue

Current scholarship is beginning to appreciate the extent to which methodological approaches such as discourse and literary analysis are dependent upon, and overlap, each other (Collins, 2018:13–16). As we saw in the first chapter of this study, for more than a century the investigation of biblical texts was dominated by examinations that sought to uncover the origin and history of the Sabbath and assumed a critical stance towards the text. This critical stance, however, has had difficulty bearing the weight of its own presuppositions. The "original" text was assumed to be internally consistent—it operated by set rules of grammar and syntax. Additions to the text were marked by inconsistencies—places in the text that did not appear to be internally consistent because of a failure to adhere to the same rules that marked the original grammar and syntax. In other words, original authors were assumed to carefully abide by the grammatical rules, while later redactors were not. This internal tension in methodology led to a "growing unrest with form analysis … [and also] the negative impact traditional literary criticism had on the interpretation of the text's final form" (DeRouchie, 2014:7). In the last half century, there has been a growing appreciation for the text as it now stands,[28] and current

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28. See the thorough summary of this transition by DeRouchie (2014:5–24). See also Beldman (2012:67–71) and Clines (2007).

scholarship is beginning to give the current grammar of the text an expanded role in interpretative methodology.

Van der Merwe (2003:21–24) suggests a number of pointers to keep models concerned with this growing emphasis empirically grounded. Five are especially germane to the current study:

• While there is a point to be taken from the notion that generative approaches seem to have limited value due to their apparent unconcern for function, overzealous application of functional categories to Biblical Hebrew will lead exegetes astray.

• Our perception and assumptions concerning language need to be reconsidered at various points. Language is not a static thing simply displaying relationships at various levels. The context in which language occurs impacts meaning. Neither is language simply a result of processing symbols that represent underlying concepts. It interacts with "all kinds of cognitive experience, such as, cultural, social, mental, and physical" (van der Merwe, 2003:22) factors.

• Unique customs of speaking in Biblical Hebrew may allow for event sequencing that does not follow what would be considered a normal logical progression in English.

• Cognitive structures, such as the inference models explored by the reading study surveyed in section 2.2.2, create the ability to generate perceptions of experience.

• While some Biblical Hebrew linguistic structures cannot be explained functionally, others require that the "cognitive and social environments" (van der Merwe, 2003:23) of all the textual stakeholders are taken into account. This could conceivably include the (1) author, (2) implied author, (3) characters, (4) audience, (5) implied audience, and (6) modern exegete. In some respects it may be necessary to hypothesise the cognitive environment for some stakeholders.

Collins' (2006) work in *Genesis 1–4* seeks to bring together many of the issues discussed above. On the one hand, it focuses attention on the text and the ways in which the grammatical structuring of Genesis 1–4 suggests a particular understanding of reading. On the other hand, the particular grammar of the text is laid against the literary backdrop of the broader flow of Genesis. These, in turn, are used to describe the theological intent of the chapters. The book's subtitle is suggestive: *a linguistic, literary, and theological commentary*.

2. The discourse-oriented literary approach as a methodological tool in Deuteronomy

In order to tease out both the grammatical and literary aspects of his project, Collins (2006:18–32) employs a number of expositional questions to guide his investigation. This study will largely follow the expositional questions as they are laid out in his work. However, some adjustments are made for the purpose of focusing in on hortatory discourse and the particularities of this text-type (while considering other text-types as necessary). While the result of this process will prove fruitful for theological exposition, a caution he makes is worth noting here as well: "One disadvantage to calling this a 'method' is that someone might suppose that I am suggesting that we can isolate these questions from one another and simply answer them in sequence … no one could possibly do that; rather, these questions advance us along the hermeneutical spiral" (Collins, 2006:18). Indeed, as will become clear as the study progresses, there is significant overlap between the study of linguistics, plot, and rhetoric.[29] This sort of cooperation between linguistic and literary contouring invites the following questions that will give shape to theological intent described in Old Testament hortatory texts.

2.5.1 Pericope and participants

The first step of the process is to answer the question: What is the pericope, and who are the participants? While this has been phrased as a single question, it is comprised of two different parts. Each part, in turn, requires several lines of investigation in order to adequately answer the question as a whole. In terms of the pericope, we are essentially attempting to define the boundaries of the immediate text under consideration. These can be divided into factors that suggest internal coherence and factors suggesting the presence of a boundary (Barnwell, 1980:237).[30]

Closely associated with the text boundary is the notion of text participation. In general, it refers to where and how participants enter, the ways in which they are referred to, and how they exit the text. In hortatory texts, this could be construed on a number of levels. Participants may be people who are speaking in the text; they may also be those to whom the text speaks. A third category may be those about whom the text is speaking. This line of investigation primarily

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29. A point also noted by Dawson (1994:104).

30. For a detailed list and description of cohesive and boundary markers, see Barnwell (1980:237–240).

involves determining what is suggested by the surface feature constituents. Several details require attention:

- What is the Speaker/Author/Command-giver matrix? To put it another way, what is the social relationship of the conversation partners?

- On what basis does the one giving the exhortation commend observance?

- What topical cohesion (continuity or lack thereof) is featured in the text?

2.5.2 Paragraph structure

Beyond defining the boundaries and participants of a pericope is a consideration of the specific paragraph structure by which that pericope is organised. While the admonition may be relatively short, such as when Joseph's brothers exhort each other to commit murder in Gen 37:20 (one of a number of short exhortations embedded within a scene running from Gen 37:18–24 that include multiple participants), it may also include longer exhortations with multiple embedded paragraphs (Clendenen, 1989:75). Therefore, the second expository question to be answered is: What is the structure of the specific admonition under consideration? Furthermore, if a particular admonition is set within a larger hortatory structure, what is the overall paragraph structure?

Lines of investigation will seek to define what surface features, signalled by the constituents, suggest the overall order—the initiation, peak, and conclusion—of the text. This is determined by analysing the discourse constituents in terms of paragraphs and embedded discourses. What are the semantic relationships between sentences of a paragraph? What forms are carrying the backbone of the exhortation and are thus foregrounded?[31] What verb forms indicate background or supplementary information? Does the author employ rhetorical devices, such as *Leitwort* or heightened speech? Is there a discernible peak to the discourse?

Once the structure of the admonition and, if applicable, its placement within the paragraph structure have been ascertained, it should allow us to ascertain two further features of the text:

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31. See DeRouchie (2014:80) and Crystal (2008:194).

(1) What actions or attitudes are required of those receiving the admonition; and (2) what is the basis upon which the admonition is grounded?

2.5.3 Discourse macrostructure

Recognising that meaning is impacted by larger sections of text beyond the discourse parameters of the sentence or paragraph, the study will include data from two further horizons of discourse. Our purpose for this is to include as many variables as possible in the data set with the intention of binding them to our underlying model of the Sabbath. A large number of bound variables spanning a large cross-section of discourse adds significant strength to the model. The first horizon to be examined is book macrostructure. The second horizon is field macrostructure.

2.5.3.1 Book macrostructure

The next exegetical question to be considered is: What is the exhortation's placement within Deuteronomy and how does that placement inform the overall intent for the book? A number of elements should be considered:

• Describe the macrostructure of the book. How does the pericope in which an exhortation is found follow what comes before and influence what comes after?

• Describe the repetitions employed in the book. How does the author utilise *Leitwort*, motif, theme or sequence to advance his argumentation?

• Where is the exhortation placed in the overall structure of the book? What is the "germinal" idea (Clendenen, 1989:10) that motivates the discourse structure? How does its placement affect admonitions that occur later on in the text?

Another exegetical question is tied to the book macrostructure and has to do with its historical context: Who are the implied author and audience? Associated investigations should be made concerning:

• The historical/contextual considerations that impact illocution (i.e., the general cultural setting in which the text has meaning).

• The immediate issues surrounding the life of God's people that necessitate this exhortation.

• The exhortation's overall placement in Israel's calling and mission.

2.5.3.2 Field macrostructure

The succeeding question concerns defining the field macrostructure of the passage under consideration. The term "field macrostructure", as it is used in this study, refers to the structure of the Pentateuch as a whole. It assumes intent and coherence on the part of the final compiler(s) of the Pentateuch as they sought to shape the ongoing story of Israel's interaction with her God. It should be noted, however, that field macrostructure could be expanded to include other parameters. One could, for example, define the discourse macrostructure as the entirety of the Old Testament or the whole of the Old and New Testaments combined. While there is some investigative overlap with the inquiry into the structure of the book, defining the literary shape of the field macrostructure entails a few additional areas of emphasis that focus upon repetition:

- *Leitwort* — Are keywords repeated throughout the macrostructure of the Pentateuch's texts? How does the repeated use of these keywords throughout the Pentateuch serve to shape our understanding of Deuteronomy's fourth commandment?

- What kinds of ideas are repeated and in what manner are they repeated? Is it via motif, theme, sequence, or type-scene?

- Volume — What kind of frame is used to convey the idea: tracing, manifestation, entry, or augmentation? Is the frame referenced in passing, or is time taken to develop it as an integral portion of the texts in which it appears? Given the sparse nature of Hebrew narrative (Alter, 2011:143), the extent to which a frame is referenced suggests the relative importance of the frame to the pericope.

- Finally, there is the issue of recurrence. How often is the motif, theme, or sequence invoked?

2.5.4 Immediate needs

The descriptions and associated investigations of the book and field macrostructures will provide the suggested setting for the immediate needs that drive the exhortation. The next exegetical question is thus "What are the immediate issues surrounding the life of God's people that required this exhortation?" Additionally, we will seek to answer a number of questions associated with the need for the exhortation. First, how does a faithful response to the exhortation affect covenant life between God and his people, within the covenant community,

and with those outside of the covenant community? Second, how does a faithless response affect the aforementioned relationships?

2.5.5 Intended function

Many of the variables surrounding the Sabbath will have been bound once the foregoing questions have been answered. At this point, the study will be in a position to begin drawing conclusions concerning the fourth commandment in Deuteronomy and the motivation that gives rise to its exhortation. The final two exegetical questions are then:

• What is this passage about? The answer to this question articulates "… what is the key event, what is its significance, and how does the author want his audience to think about it? The focus here is on the author's intent as embodied in the text itself—in its conventions, discourse features, rhetorical devices, and point of view" (Collins, 2006:27–28).

• How are covenantal principles on display here? The proposed model from the preceding question then provides insight into how God interacts with his creation—how he displays grace, exercises divine sovereignty, or balances conditionality or unconditionality in covenant participation.

2.5.6 Ongoing relevance

N.T. Wright (1992:99–100) gives three requirements for a good hypothesis in his book *The New Testament and the People of God*. First, a good hypothesis must include all of the data. We should seek, as much as we are able, to avoid deforming the data when it is bound to the model. Second, a good hypothesis must strive for simplicity and paint a picture that is coherent. The foregoing questions have sought to lay out a strategy meeting the parameters of Wright's first two requirements. Data has been incorporated not just from Deuteronomy, but from the whole of the Pentateuch. The details of syntax and the form of the literature have been analysed and then synthesised into a whole to provide a coherent understanding of the rationale for the fourth commandment in Deuteronomy. It might be tempting to suggest that the study is complete at this point. However, to do so would be to ignore Wright's third requirement: A good hypothesis must prove itself fruitful in other related areas, or it must shed light on other problems. Meeting this requirement will then require an examination of "satisfaction". The theological understanding suggested by the proposed model should make sense and provide clarity for the fourth

commandment as it is referenced in other portions of the Old Testament. This will be done by examining four further Old Testament texts that relate to the Sabbath commandment, using the proposed Sabbath model as a guide.

2.6 Conclusion

Authors communicate with the desire to relate meaning. They indicate this meaning via the text through text–knowledge relationships known as frames. Authors use these frames in several different ways: tracing, manifestation, augmentation, entry, jumping, and juxtaposition. These frames are signalled using rhetorical devices that are recognisable to both the author and the audience. As the audience reads, they make inferences as they seek to bind the variables of the text to an underlying model of understanding. Their recognition of the frame and the ways in which the author is adjusting the frame will allow them further to bind variables to their underlying model of reference, change the model of reference, or create an entirely new model of reference.

In terms of biblical exegesis, if grammatical investigation of a pericope is undertaken without giving due attention to the function the pericope performs within expanding rings of discourse, then only a portion of the exegetical task has been completed. The same is true of the exegete who explores the literary shape of a text without attending to the lexical forms that constitute it. At the end of the day, the student of Scripture seeks to understand how the text under consideration functions as a religious text. Attending to both the literary and grammatical aspects of communication allows the student to avoid ending up with a truncated understanding of its religious significance.

Discourse, then, should be understood with varying degrees of context in mind. At times it will be applied more narrowly, as when Deut 5:12–15 is discussed within the context of the Decalogue. On a broader scale, it can also be understood as a part of the larger discourse of Deuteronomy as a whole. Other horizons are opened as well; it could be understood within the discourse of the Pentateuch in its entirety. Seen in this vein, the linguistic markers within the text cooperate with the literary shape that the text is given to achieve the rhetorical intent of the author; this is true whether one holds to an early or a later date of composition. Thus, a thorough

investigation of the Sabbath rationale must seek to bind as many grammatical and literary variables as possible into a coherent whole.

The study will investigate the fourth commandment in Deuteronomy by answering the exegetical questions suggested above over the course of five chapters. The questions from sections 2.5.1 will be answered in chapter 3, "The pericope of the Sabbath commandment in Deuteronomy". Questions from 2.5.2 will be answered in chapter 4, "Paragraph structure and the Sabbath commandment". Chapter 5, "The Sabbath commandment and Deuteronomy's macrostructure", will address the questions of 2.5.3.1 dealing with the placement of the Sabbath with Deuteronomy and the ways in which the Sabbath impacts other topics or passages within the book. Chapter 6 will deal with the field macrostructure questions posed in section 2.5.3.2. Chapter 7, "Theological trajectories", will tie together the various avenues of inquiry, answering the questions of 2.5.4 through 2.5.6. The final chapter will survey the ground that has been covered in the study as a whole, making recommendations for further lines of research in light of the conclusions reached here.

CHAPTER 3

THE PERICOPE OF THE SABBATH COMMANDMENT IN DEUTERONOMY

3.1 Introduction

The previous chapter suggested that an investigation into Deuteronomy's fourth commandment should begin with the text itself. The reasoning for this is twofold: First, it begins with concrete lexical data rather than a conceptual model developed in abstraction from the text. Second, it serves as a brake on the human tendency to force the variables of the text into such a preconceived model. The present chapter will seek to answer the question: What is the pericope and who are the participants in that pericope? The two chapters that follow will seek to answer two further questions: What is the paragraph structure of the text as it is delineated in the first question (chapter 4)? How does the Sabbath commandment relate to Deuteronomy's overall structure (chapter 5)? Along the way various subcategories, such as pericope coherence in Deuteronomy 5, the nature and identification of hortatory discourse, and the impact of parenesis on the interpretation of the Decalogue, will be examined. The conclusion of chapter 5 will then draw together the various lines of investigation for the purpose of describing the shape, function, and implications of the fourth commandment as it is articulated within the book of Deuteronomy as a whole.

3.2 Pericope delineation

The focus of this chapter is an analysis of the pericope in which the Decalogue is found. Three features of the text are considered. The first consideration relates to text delineation. Where does the pericope begin, where does it end, and how is it defined as such by the text? The second consideration appertains to the various participants found in the text—their identities, characterisation, and manner of entry and exit from the discourse. The final concern involves the discourse matrix of the text: What social relationships are observed in the text and, when considering hortatory texts, what is the basis and motivation for observing the admonition being given?

Scholars hold a number of viewpoints concerning the pericope boundaries and structure of this section of Deuteronomy.[32] The broad outline of these viewpoints can be summarised as follows:

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32. The focus of this section is on the immediate textual boundaries. Macro issues in the structure of Deuteronomy will be taken up in chapter 5 below.

Verse Divisions	Function	Advocates
4:44–49	Conclusion to previous section	McConville
	Hinge between sections	Robson
	Prologue to Deuteronomy 5–26 (28)	Keil, Thompson, Craigie, Miller, Weinfeld, Merrill, Tigay, Christensen, von Rad[33]
4:44–5:6	Introduction to the Decalogue	Wright
5:1–5	Prologue	Keil, von Rad, J.A. Thompson, Craigie, Miller, Weinfeld, Merrill, Tigay, McConville, Block, Robson
5:1–22	Decalogue	Christensen
5:6–18		Weinfeld, Tigay
5:6–21		Keil, von Rad, Thompson, Craigie, Miller, Merrill, McConville, Block (vv. 6–22), Wright (vv. 7–21), Robson
5:19–30	Epilogue	Tigay
5:19–33		McConville
5:19–6:3		Weinfeld
5:22–33		Keil, Craigie, Merrill, Robson
5:22–6:3		von Rad, Thompson, Wright, Miller
5:23–6:3		Christensen, Block
6:1–3	Hinge	Robson

Table 3.1: Viewpoints on structure in Deuteronomy 5[34]

Most of these scholars provide additional subdivisions within the broad outlines shown in the table. Block (2012b:160–171), for example, sees the Decalogue as comprising 5:6–22, but further divides it into a historical prologue (v. 6), the covenant stipulations (vv. 7–21), and transcriptional epilogue (v. 22). As the table illustrates, within these broad groupings there are areas of agreement and disagreement. A general consensus exists with regard to the three primary movements within the pericope. While the exact verse delineations vary slightly, scholars typically provide for a prologue, the recitation of the Decalogue, and a concluding epilogue. Further agreement relates to the nature of the framing sections: Both the prologue and epilogue are strongly narrative in character. That is

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33. Von Rad (1966:55) suggests that it might be the "heading of Deuteronomy proper", governing all text between here and Deut 30:20.

34. Representative of von Rad (1966:53–61), Thompson (1974:128–129), Craigie (1976:146–166), Miller (1990:65–70), Weinfeld (1991:234–327), Merrill (1994:135-160), Tigay (1996:59–74), Wright (1996:61–94), Christensen (2006:98–135), McConville (2002:120), Keil (2011:881–884), Block (2012b:152–179), and Robson (2016:174–210).

to say, the Decalogue is embedded into a narrative and must be understood with reference to the account in which it is presented.[35]

One primary area of debate concerns the boundaries of the pericope. On the front end, debate exists over whether or not to include Deut 4:44–49 with Moses' first address in Deuteronomy or his second. McConville (2002:114–117), for example, places Deut 4:44–49 with the first, arguing that these verses correspond to Deut 1:1–5 due to the structural similarities that mark both passages. They thus form an inclusion holding the entirety of the first four chapters together. Most commentators, however, see these verses as the beginning of Moses' second address, which continues until the end of either ch. 26 or 28. For these scholars, the question then revolves around the nature of the relationship between these verses and Deuteronomy 5. As the chart shows, most view 4:44–49 as a stand-alone introduction to the second address as a whole—separate from the pericope that includes the Decalogue. Others tie them more closely to the Decalogue in ch. 5. Wright (1996:61–67) suggests that the whole of Deut 4:44 through Yʜᴡʜ's opening statement in 5:6 serves as an introduction to the Decalogue. However, he also suggests that 4:44–49 does double duty, acting not only as an introduction to the Ten Words but also as an introduction to chs 5–26. In this sense his approach is similar to the majority of other commentators. Robson (2016:174) suggests that 4:44–49 serves as a hinge, connecting the two sections of the book by looking backwards and forwards.

A more pronounced disagreement is observed concerning the narrative section that follows the Decalogue. Some end the narrative section at Deut 5:33. Others argue that the pericope continues through to the end of 6:3. Those choosing to end the pericope at 5:33 see 6:1–3 as either a distinct unit or as a part of a larger discourse extending beyond 6:3. They make this determination based on several factors. First, there is a shift in focus between the end of Deuteronomy 5 and the beginning of ch. 6. The end of ch. 5 involves the theophany at Horeb; ch. 6 returns to the present time on the plains of Moab, thus indicating the new unit (Tigay, 1996:74). Second, the form of address changes from masculine plural to masculine singular in 6:2–3. This shift continues into v. 4, suggesting that the first three verses of the chapter should not be separated from v. 4, and so belong with the new pericope (McConville, 2002:138–139).

Those who include 6:1–3 as a part of the Decalogue pericope observe areas of coherence that suggest a more definitive break beginning in 6:4. Those areas of coherence include numerous verbal

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35. The narrative framing and various levels of embedding in Deuteronomy will be taken up in 4.4.1 below.

3. The pericope of the Sabbath commandment in Deuteronomy

associations with 5:27–33, including עשה, שמע, ירא, שמר, and למד. Additionally, 6:1 begins with a *waw*, conceptually connecting it to the sequence begun in the previous verses (Wright, 1996:93). Finally, the words of 6:3 echo those found in 5:1, forming an inclusion and underlining the hortatory nature of the pericope as a whole (Miller, 1990:66).

While there are a number of possibilities, this study will argue that the pericope should begin with Deut 5:1 and conclude at the end of Deut 6:3. The principle reasons for this delineation are apparent when the issues of topical cohesion (section 3.3), participant reference (section 3.4) and discourse matrix (section 3.5) are considered.

3.3 Topical cohesion

Cohesion in the Decalogue pericope can be seen throughout the three primary text-types in the discourse. The hortatory material in the Decalogue itself (5:6–21) is enclosed by two narrative sections in 5:1–5 and 5:22–6:3 (DeRouchie, 2014:234–237). Overall cohesion is provided by a manifestation of the SINAI frame. Reference to the SINAI frame is not limited as it would be in frame tracing; it is the controlling factor in the discourse. Within the SINAI frame, further cohesion is provided by the DECALOGUE frame, which itself employs frame juxtaposition to introduce the topics that comprise the Decalogue: the GRAVEN IMAGE frame, SABBATH frame, ADULTERY frame, etc.[36] By using these frames and following the same order in which they were manifested at Horeb, the text suggests that these three units cohere and should be read together as a whole.

Beyond the DECALOGUE frame, further areas of cohesion exist in the narrative portions of the SINAI frame bracketing the commandments themselves; both narrative portions reflect the events of Horeb. At the same time, they are discontinuous with the texts that come before and after. Deuteronomy 4:44–49, which many suggest as a "heading" or "introduction" to Moses' second discourse (see section 3.2 above), is background material, describing the situation as it stands when Moses begins his discussion of the Decalogue. It begins with a nominal sentence describing a state: וְזֹאת הַתּוֹרָה "This is the law …". *Wayyiqtol* verbs typically advance the storyline in Biblical Hebrew (Longacre, 2003:63–80); they are noticeably absent in Deut 4:44–49. The only *wayyiqtol* occurrence is וַיִּירְשׁוּ (and they possessed) at 4:47, where it serves to advance the background discussion from Israel's exit from Egypt to the initial allocation of land for the two-and-a-half tribes in the Transjordan. Still, that action is antecedent to the events that begin at 5:1. Deuteronomy 5:1a,

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36. See 4.3 and 4.4 below for an extended discussion of the Decalogue, its structure, and the discourse markers that characterise its text-type.

3. The pericope of the Sabbath commandment in Deuteronomy

in turn, sees the narrator beginning to set the stage for the account of Horeb by employing the typical *wayyiqtol* form: וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל "Now Moses summoned all Israel". In v. 1b Moses' voice is then heard as he proceeds to invoke the SINAI frame, constituting a new topic. That, along with the *wayyiqtol* verb of v. 1a, suggests a textual break between 4:49 and 5:1.

At the same time, the narrative in 5:1–5 is contiguous with the Decalogue itself. Moses begins with a brief appeal (v. 1) to live in accordance with the words ("the statutes and rules") that he is about to give them. The two *weqatal* verbs (וּלְמַדְתֶּם and וּשְׁמַרְתֶּם) are employed as directives and bind further requirements: Israel must learn them and be careful to do them. However, 5:2 introduces a *qatal* verb, moving Moses off his primary line of argumentation to a historical recollection of the SINAI frame. This embedded speech recalling the SINAI frame will continue until Moses brings the discussion back to the primary line of argumentation with the *weqatal* that begins in v. 32.

Further cohesion is provided between the SINAI frame and the DECALOGUE frame by a transition from the historical situation of the Decalogue to the reported words of YHWH. Moses begins with "The LORD our God made a covenant with us in Horeb" (v. 2), which provides the premise for the entirety of the historical recollection. Two explanatory components then describe the particulars of this covenant: (1) A short statement asserting that the current generation was a part to the covenant (v. 3). (2) An extended recital of YHWH's words and the aftermath of that encounter (vv. 4–31).

The extended explanation of the covenant at Horeb is then comprised of three distinct units. The first (vv. 4–22) presents the manner in which YHWH gives the Ten Words. He descends upon the mountain for the purpose of speaking with Israel face to face. Moses interjects at the beginning of 5:5 to insert a comment describing the attendant circumstances of YHWH's speech: "I was standing between YHWH and between you at that time—to tell you YHWH's word—because you were afraid of the fire and would not go up on the mountain".[37] The reported speech of YHWH is then recorded, marked by לֵאמֹר (saying) at the very end of v. 5. What follows in the Decalogue is then the reported speech of what YHWH said to Israel at Horeb embedded within Moses' current speech to Israel.

The cohesion between narrative and Decalogue continues as the discourse transitions to the aftermath of the Decalogue in v. 22. The characteristic לֹא + *yiqtol* forms that mark the Decalogue's structure fall away along with the reported speech of YHWH. Moses, who has been noticeably absent throughout the DECALOGUE frame, returns:[38]

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37. Author's translation.

38. See section 3.4 below for more on discourse participants.

3. The pericope of the Sabbath commandment in Deuteronomy

אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף
וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי:

"These are the words Yʜᴡʜ spoke to all your assembly on the mountain from the midst of the fire, the cloud, and the thick darkness with a great voice—and he added nothing. And he wrote them upon the two tablets and he gave them to me."[39]

Along with Moses' return, the sɪɴᴀɪ frame once again takes prominence. An additional transition takes place as well: throughout the ᴅᴇᴄᴀʟᴏɢᴜᴇ frame, Israel is referenced with 2m.s. pronouns, while the narrative framing sections do so with 2m.p. pronouns. So, for example, in 5:18 the Decalogue commands וְלֹא תִּנְאָף "You [2m.s.] will not commit adultery". Even references to "Yʜᴡʜ your God" are singular: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ "But the seventh day is a Sabbath to Yʜᴡʜ your [2m.s.] God" (v. 14). Conversely, the opening narrative has אֲשֶׁר אָנֹכִי דֹּבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם "which I speak in your ears this day, and you will learn [2m.p.] them and you will be careful [2m.p.] to do them" (v. 1). Similarly, the concluding narrative has וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ יָמִין וּשְׂמֹאל: "You [2m.p.] will be careful to do them just as Yʜᴡʜ your [2m.p.] God commanded you. You [2m.p.] will not turn aside to the right or to the left" (v. 32).[40] While these differences mark the various shifts in the discourse from narrative to hortatory and back again, the overarching sɪɴᴀɪ frame holds them all together, with the ᴅᴇᴄᴀʟᴏɢᴜᴇ frame standing in juxtaposition.

This transition is followed by two further units, coordinated with the first by a *waw*, that describe the aftermath of the Decalogue's publication. The first, vv. 23–27, describes Israel's fear upon seeing the cloud and fire and hearing the voice of Yʜᴡʜ.[41] The second, vv. 28–31, presents the climax of the pericope with Moses' appointment as covenant mediator between Yʜᴡʜ and Israel.

Another layer of continuity is found in the *weqatal* that begins v. 32: וּשְׁמַרְתֶּם לַעֲשׂוֹת "and you will be careful to do …". This echoes the statement made by Moses at the end of v. 1 and returns the discourse from a recital of the historical situation of Horeb to the primary line of narrative.

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39. Author's translation.

40. This feature is commonly known as a *Numeruswechsel*. It has long been noticed in the study of Deuteronomy and explained in various ways. Extended discussion of this feature is beyond the scope of this study. See Christensen (2006:xcix–ci) for further discussion. See Otto (2012:258–261) for discussion from a critical perspective.

41. See DeRouchie (2014:213–214) on 5:23 and the use of וַיְהִי as a climax marker: "[A] communicator often employs it at a climax within a story or argument to signal what triggered a climactic event. … [T]he lexical structuring marker signals climactic movement toward the primary point of the immediate record. The preacher used the report of the encounter with Yahweh on the mountain to supply the context for the leaders' request and ultimately Yahweh's appointment of Moses' as mediator of the divine Word." The mere presence of וַיְהִי does not always indicate climax; it must be determined from the setting in which it is used.

3. The pericope of the Sabbath commandment in Deuteronomy

As noted above, a number of scholars view 5:33 as the conclusion to the pericope. There is, however, good reason to continue it through the end of 6:3. First, 6:1 begins with a *waw*, linking it to what has gone before:

<div dir="rtl">

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

</div>

[1]Now this is the commandment (the statutes and the rules) which YHWH your God commanded to teach you to do in the land where you are about to cross over to there to possess it.[42]

Moses is returning to the idea he introduced in 5:1 (Nelson, 2002:88). After basing the commandment that he is about to relate in Israel's history and his appointment as covenant mediator, he returns to the primary reason for which he is speaking to Israel.

The second reason to include 6:1–3 in the pericope is the asyndetic vocative שְׁמַע יִשְׂרָאֵל "Hear, O Israel" in 6:4. The lack of a connector (Ø; see 4.3.2 below) at 6:4, unlike 6:3, where a connector is used, suggests that a new subject is being introduced—one that is distinct from what has gone before. The words themselves echo the vocative that began the reported speech of Moses in 5:1. In ch. 5, the vocative served as the explicit antecedent for eight second person clauses. The one here will serve for an additional fifty (DeRouchie, 2014:189). The same literary structuring marker is then found again at 9:1. This strongly suggests that this vocative is a structuring marker throughout Deuteronomy 5–11.

3.4 Participant reference

While not always determinative, tracking various participants and the manner in which they are represented can be helpful in determining textual boundaries (DeRouchie, 2014:201). Consideration of participant reference(s) can be helpful in plotting the ways in which theme and textual coherence are developed (Regt, 1999:10). The constellation of participants in Deuteronomy 5 involves a diverse set of characters: YHWH, Moses, Israel, false gods, parents, descendants, children, servants, animals, sojourners, and neighbours. These can be subdivided into major and minor participant subgroups. Major participants within a discourse are normally marked by the use of pronouns. Additionally, proper names are generally used to introduce participants, re-establish antecedents in a role, or to segregate texts into paragraphs (Regt, 1999:23–24). An analysis of participant reference is given in the following figure:

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42. Author's translation.
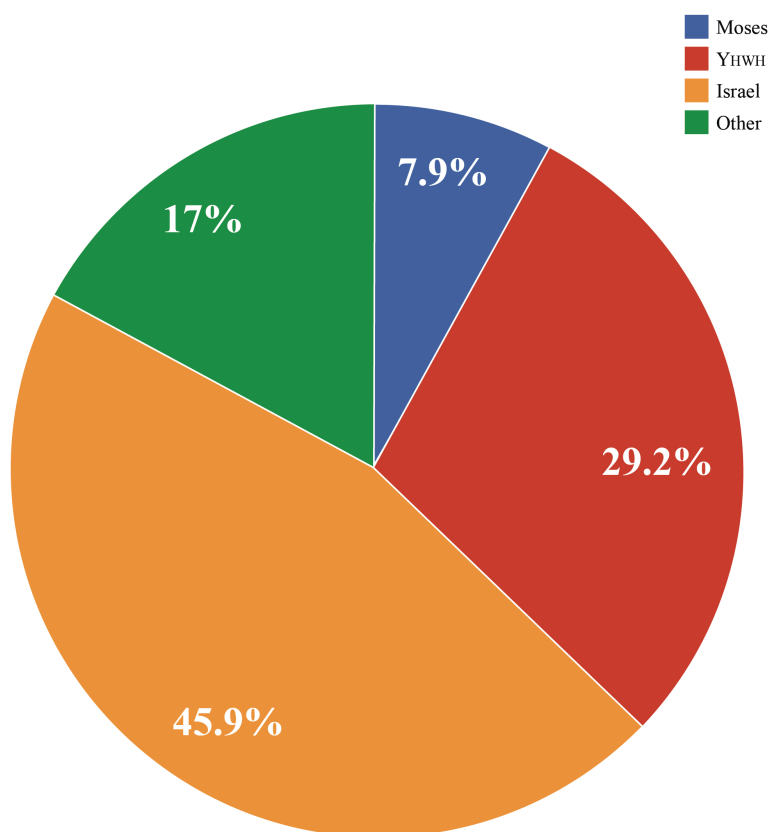
Figure 3.1: Participant reference in Deuteronomy 5

As the chart makes clear, the pericope revolves around three major characters: Israel, YHWH and Moses.[43] These participants account for almost 83% of the references in the pericope. Combined, all other participants account for fewer than 17%.

3.4.1 Major participant reference

• **YHWH** — Throughout the pericope, a recurring theme is reference to YHWH by use of a proper noun. Overspecification of previously named participants in this manner is not arbitrary; it is often used to signal contrast, commentary, significance, or emphasis (Regt, 1999:13–23, 57).

As noted above, YHWH's reported speech reciting the Decalogue is embedded in Moses' address to Israel. As would be expected, a number of first person pronouns are employed, either independently or as a pronominal suffix. This is particularly true in vv. 6–10, which deal with the requirements concerning the exclusive worship of YHWH and the construction of images. The

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43. Addendum 1 contains a list of participants and the manner in which they are referenced in the MT. See addendum 2 for the raw data used to generate participant reference comparisons.

only deviation from this is a third person pronominal suffix in v. 11, which states that "… the Lᴏʀᴅ will not hold him guiltless who takes his name [שְׁמוֹ] in vain". At the same time, there is repeated use of יְהוָה אֱלֹהֶיךָ "Yʜᴡʜ your God" in 5:6–16, emphasising that the relationship between Israel and Yʜᴡʜ continues to be a major concern of the text.

The concluding narrative section makes use of the proper noun Yʜᴡʜ as a structural marker. Moses reintroduces Yʜᴡʜ with a proper noun in 5:22 after the embedded discourse of 5:6–21, a participant shift signalling that it is Moses himself who has once again taken up the discourse (DeRouchie, 2014:196). Its use in 5:28 also marks the beginning of new a paragraph. Within the body of these paragraphs Moses refers to Yʜᴡʜ with inflected forms, independent pronouns and pronominal suffixes. The proper name occurs only in the reported speech of Israel's leaders (vv. 24–27). Yʜᴡʜ's reported speech is embedded in one additional instance (vv. 28–31) in which he uses first person forms. Beginning in v. 32, when Moses once again speaks for himself, "Yʜᴡʜ your God" is regularly employed. In both sections of the pericope where this designation is used, the relationship between Yʜᴡʜ and Israel is the central topic of discussion.

What conclusions can be drawn from the way in which Yʜᴡʜ is portrayed in this text, and how does that portrayal help to define the pericope? In the present context, overspecification, particularly in the first section, accomplishes two things: First, it emphasises that the origin of the embedded speech coming in vv. 6–21 is the same God who initiated the covenant at Horeb. Second, it emphasises the relationship that continues to exist between Yʜᴡʜ and the current generation of Israelites. He is יְהוָה אֱלֹהֵינוּ "Yʜᴡʜ our God" or יְהוָה אֱלֹהֶיךָ "Yʜᴡʜ your God". Furthermore, it is worth noting that neither the personal name Yʜᴡʜ nor any reference to him is made in Deut 4:44–49. The absence of the divine name or any reference to him further bolsters the contention that a break in the text has occurred at 5:1.

- **Israel** — Even though the text as a whole records the words of Moses acting in his capacity as covenant mediator (McConville, 2002:120), as figure 3.1 shows, the two primary actors are the covenant participants: Yʜᴡʜ and Israel. Together, they account for just over 75% of the participant reference in the pericope. Regt (1999:10), in his discussion of participant reference, shows that major participants tend to be mentioned with inflectional or pronominal forms. References to minor participants are more explicit. This concept is manifested throughout the pericope. Israel is mentioned by name twice in v. 1. Thereafter, Israel is referred to only with inflectional and pronominal forms. The one exception is in the conversation between Moses and Yʜᴡʜ when Moses is told, "I have heard the words of this people [הָעָם הַזֶּה]".

3. The pericope of the Sabbath commandment in Deuteronomy

One of the more interesting aspects of Israel's representation in the text is the *Numeruswechsel*, as noted above. In the narrative sections, Israel is referenced with a second person plural form of address. In the Decalogue reference is made by means of a second person singular address. Regt (1999:85–88) makes the observation that in texts where the history of Israel is discussed, the plural form tends to be used. In cultic and ritual situations, the forms tend to be singular. While the commandments and statutes are given to Israel as a whole, they must be appropriated on an individual level. Adherence to the covenant will not be accomplished on a national level unless the individuals who comprise the nation are adhering to the covenant themselves. Additionally, Regt suggests that these variations serve as an intensifier. Israel, as the second generation who are party to the covenant, are addressed anew and strongly encouraged to covenant faithfulness.

- **Moses** — Moses' relationship to the overarching function of the discourse is a significant aspect of interpreting the pericope. Is Moses the central participant in the discourse, or is he not? The answer to this question will shape one's understanding of the pericope as a whole. Moses formally enters the text as an actor in 5:1. While he is spoken about in 4:44 and 4:46, in those instances reference is being made to him and he is not represented as performing any specific actions in the text. This changes in 5:1 when he summons (וַיִּקְרָא) Israel. It is tempting to view him as the central participant in the text. After all, he is responsible for everything that is spoken throughout the entirety of Deuteronomy 5. His recitation of the events of Horeb underlines that point as well: "Go near and hear all that the Lord our God will say, and speak to us all that the Lord our God will speak to you, and we will hear and do it" (v. 27). Yhwh's delight with their response results in his affirmation of Moses' position: "But you, stand here by me, and I will tell you the whole commandment and the statutes and the rules that you shall teach them …" (v. 31). The rhetorical high point of the pericope would seem to be the authentication of Moses as covenant mediator. As he was covenant mediator when Israel received the commandments at Horeb, so he remains covenant mediator now.

To cast Moses' continuing appointment as covenant mediator as the goal of the pericope is, however, to miss the point. As important as it is to recognise Moses' role, it is of paramount importance that Israel grasp its implication: Moses' words are Yhwh's words to them. These are not simply the words of a pastor given to encourage his people. They are the words of a prophet acting as the mouthpiece for God. This is suggested by Moses' relative backgrounding throughout the pericope. As figure 3.2 below visually depicts, participant reference suggests that the two primary actors are Yhwh and Israel:

3. The pericope of the Sabbath commandment in Deuteronomy
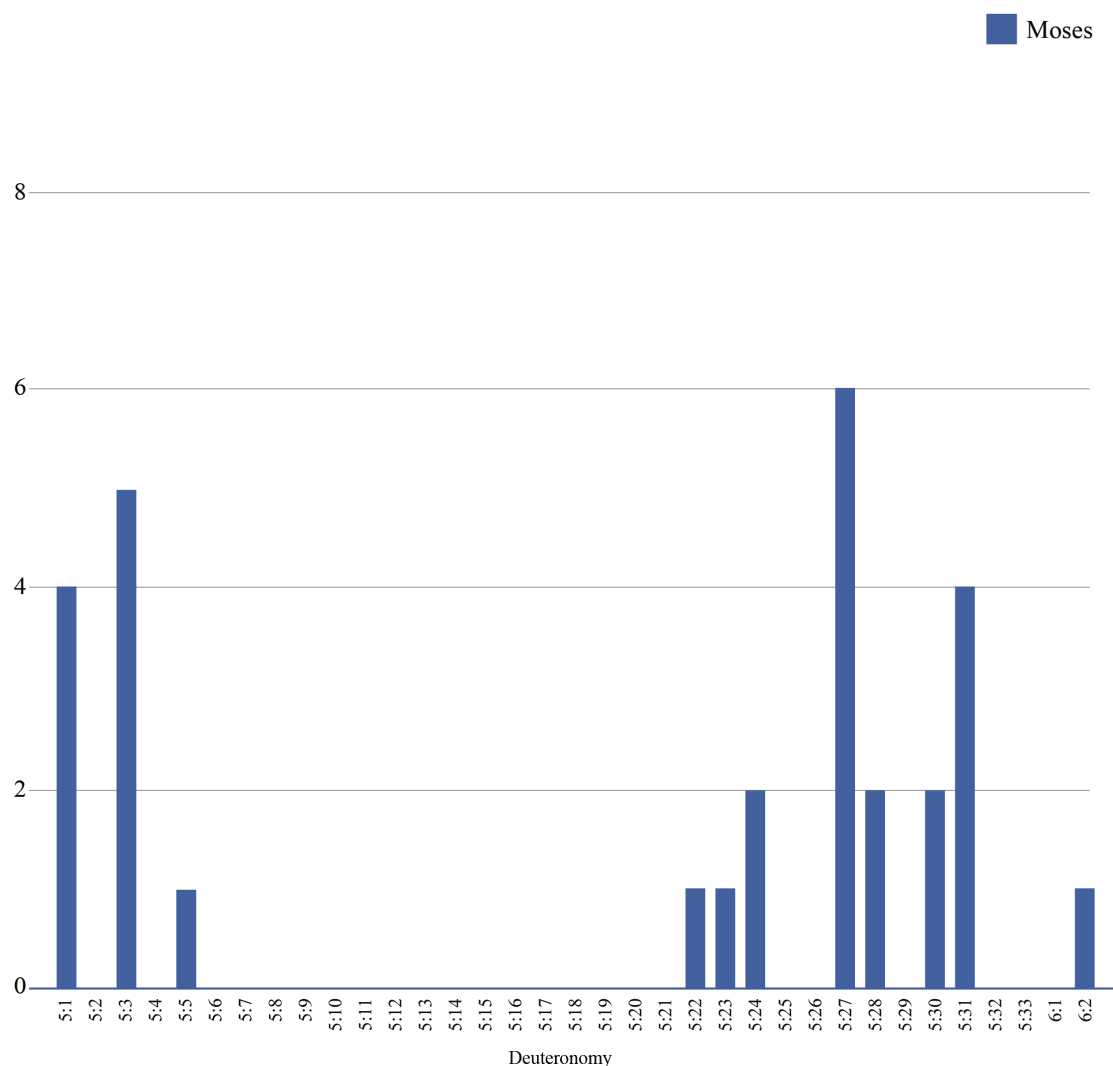
Figure 3.2: References to Moses in Deuteronomy 5:1–6:3

3.4.2 Minor participant reference

In addition to the major participants—Yʜᴡʜ, Israel, and Moses—several minor participants make brief appearances in of the text. These minor participants include:

- **Other gods** — This notion appears in two different commandments (vv. 7–9). The first appearance is in the opening commandment, where Israel is instructed to have no אֱלֹהִים אֲחֵרִים "other gods". While the terminology is different, the idea reappears in the next commandment as a פֶסֶל כָּל־תְּמוּנָה "carved image, any form …". In this instance the instruction is more extensive, so other gods are also referenced using a pronominal suffix and an inflected form: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם "you will not bow down to them or serve them". While these are not major participants within the overall discourse of the Decalogue, their pronominal reference here suggests that, at least within the confines of this particular commandment, these "other gods" are primary characters along with Yʜᴡʜ and Israel.

- **Parents** — The idea of parentage is expressed in two different ways: אָבוֹת "fathers", (vv. 3, 9), and אֶת־אָבִיךָ וְאֶת־אִמֶּךָ "your father and your mother" (v. 16). Parents are never spoken of using personal pronouns. Like the "carved image" from vv. 8–9, they are primary characters within the fifth commandment itself. They are, however, minor in the overall flow of the Decalogue. Their introduction by use of a full noun phrase in v. 16 is expected as the usual way to both change subject and mark the beginning of a new paragraph (Regt, 1999:17).

- **Descendants** — These appear in v. 9 and are specifically described as the descendants of לְשֹׂנְאָי "those who hate me".[44] Beyond the direct descendants identified as "sons", they are rather obliquely referenced as שִׁלֵּשִׁים וְעַל־רִבֵּעִים "the third and fourth [generations]". What marks these people is their proclivity for the same sins that beset their progenitors.

- **Children** — In distinction to extended descendants, who appear only in v. 9, the generation to follow the one being addressed by Moses surfaces several times. They introduce the clause in v. 9 describing the extent to which iniquity flows. They appear again in v. 14, specified as וּבִנְךָ־וּבִתֶּךָ "your son or your daughter". While this last reference might be regarded as two different participants, the *maqqef* advocates viewing them as a unified whole.

- **Servants** — Servants appear three times in two different places in the discourse, v. 14 and v. 21. They are differentiated as both female (אָמָה) and male (עֶבֶד) in all instances. Even though they are specified as such, they should be understood together as forming a group. Furthermore, they are always referenced with respect to a relationship they occupy. In the Sabbath commandment, they are "your" male and female servants. In the commandment concerning covetousness, they are "your neighbour's" male and female servants. The relational forms in which they are placed are suggestive. In 5:14, the servants appear in a list that includes other participants who are under the control of individual Israelites. In 5:21, the servants are specifically those of one's neighbour. While the servants are participants, the statement of relationship suggests that they participate only in a minor way. Like the Sabbath commandment, the commandment prohibiting covetousness includes entities that are all under the authority of one's neighbour.

- **Animals** — Animals make two appearances in the text. In both instances they occur as a part of a listing of individual animals. In v. 14, they are specified as "your ox or your donkey or any of

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44. With the *lamed* of specification (Waltke & O'Connor, 1990:206) and lengthened pronominal suffix vowel due to the pausal form at the end of the verse.

3. The pericope of the Sabbath commandment in Deuteronomy

your livestock". The same wording is repeated in v. 21, excluding "any of your livestock", with respect to animals that belong to one's neighbour.

- **Sojourners** — This participant only occurs once in the discourse at v. 14. A number of translations (e.g., ESV) gloss with "the sojourner who is within your gates". Literally, however, the Hebrew text reads וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ "and your sojourner who is within your gates". Like the other participants in the Decalogue, sojourners are spoken of with respect to their relationship to Israel.

- **Neighbours** — Neighbours appear twice in the pericope. While these verses are adjacent (vv. 20, 21), they are separate commandments in the Decalogue. Verse 20 employs a noun to mark the neighbour's first appearance. The noun is repeated in v. 21, clarifying that even though a new commandment is being introduced, the referent of the two commandments has not changed. It is worth noting that throughout v. 21 the neighbour plays the role of a major participant in the commandment (Regt, 1999:26). After specifying that the prohibition is against coveting a neighbour's wife and house, the pronouns normally marking a major participant are employed to mark the things that belong to him—his field, servants, or animals. This sets the tenor for the commandment as a whole. The primary concern of the last two commandments relates to the relationship one has with one's neighbour. The various entities listed (wife, house, field, etc.) are secondary in nature.

3.5 Discourse matrix

Closely related to the study of the participant reference(s) outlined in the previous section is the discourse matrix of the text. Two issues are of particular interest here: (1) the social relationship of the various participants and, in the case of hortatory texts, (2) the basis upon which the one giving the exhortation commends observance. Section 3.2 has already noted the narrative's invocation of the SINAI frame at 5:2. It remains to describe this reference in further detail for the purpose of drawing out the rhetorical features of the narrative that give rise to this rehearsal of the Decalogue.

3.5.1 Social relationships

The relationships represented in the text can be categorised in terms of the major and minor participants. The major participants, YHWH, Moses, and Israel, are bound together in an interconnected web. On the one hand, it is Moses who appears to hold the dominant-speaker position as he exhorts Israel beginning in 5:1:

וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי
דֹּבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם:

> Then Moses summoned all Israel and he said to them: "Hear, O Israel, the statutes and the rules that I am speaking in your ears today, and you shall learn them and be careful to do them."

On the other hand, Moses is also presented in 5:2–3 as an equal stakeholder with Israel's current generation. His status is emphasised by the pronouns: "with us", "our fathers", and "all of us":

יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב: לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנַחְנוּ
אֵלֶּה פֹה הַיּוֹם כֻּלָּנוּ חַיִּים:

> The Lᴏʀᴅ our God made a covenant with us in Horeb. Not with our fathers did the Lᴏʀᴅ make this covenant, but with us, who are all of us here alive today.

These verses also instigate an augmentation of the ꜱɪɴᴀɪ frame. The implied audience (see 5.2 below) in the text (the ones listening to Moses speak) are the second generation of Israel after the exodus from Egypt. These verses specify that not only was the Horeb covenant made with the first generation, but it also includes the current generation as well. While the text does not indicate the second generation's attitude toward the covenant, this statement ensures that they are aware that they are included with, and under the same obligation as, the first generation. The manifestation of the ᴅᴇᴄᴀʟᴏɢᴜᴇ frame is neither a suggestion, nor is it solely a recitation of history—it is foundational to who they are as a people. The implied audience of the text (i.e., the book of Deuteronomy) are ostensibly those latter generations who come after the second generation and are enjoined to appropriate the covenant for themselves as well (Deut 31:9–13).

This interplay between Moses' role as the one who commands obedience to the "statutes and rules" and his identification as one of the people is clarified by 5:4–5:

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ: אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד
לָכֶם אֶת־דְּבַר יְהוָה כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם בָּהָר לֵאמֹר:

> Face to face Yʜᴡʜ spoke with you on the mountain from the midst of the fire. I was standing between Yʜᴡʜ and you at that time to tell you Yʜᴡʜ's words because you were afraid before the fire and would not go up on the mountain. He said:[45]

It was Moses who stood between the people and Yʜᴡʜ at Horeb, because the people were afraid to go up the mountain. Coming on the heels of the frame augmentation from 5:2–3, this suggests that he still performs that duty. As the covenant is still in force with the second generation, so Moses still stands between Yʜᴡʜ and the people. Furthermore, Moses is represented as presenting the words of Yʜᴡʜ, not his own. As noted in section 3.3 above, beginning with 5:6 he embeds the words of

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45. Author's translation.

YHWH into his own discourse. Moses' retreat into the background as a participant at this point is clarifying: although it is Moses who is speaking, this is really about the ongoing relationship between YHWH and Israel.

A most striking aspect of the minor participants is their interaction with Israel. Within the pericope as a whole, they appear almost exclusively within the text of the Decalogue and their participation is viewed exclusively in terms of their interactions with Israel. YHWH's relationship with Israel has implications for Israel's other relationships, but the primary relationship is not between YHWH and these minor characters. As will become apparent in 4.3.2 below, this will have implications for the exposition of the Sabbath commandment.

3.5.2 Basis and motivation for observance

Another aspect of the discourse matrix relates to the basis upon which obedience is commanded. Three aspects of the text are pertinent. The first is a tracing of the EXODUS frame. Reference to it is short: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery" (5:6). While this recalls Exod 20:2, the nature of an author's use of frame tracing indicates that this reference intends to evoke the entirety of the EXODUS frame found in Exodus' account of Sinai. There, the report of Israel's flight from Egypt and the purposes that lie behind it are expressed more fully, particularly in Exod 19:4–6. The purposes expressed in Exodus 19 will be taken up in 6.3.2, and the parallel notions of Deuteronomy 4 will be examined in sections 4.3, 4.4 and 5.5 below. In short, Israel's obedience is commended because they have been freed from Egypt for a purpose—and that purpose requires their ongoing faithfulness to the covenant.

A second factor impacting Israel's motivation for observance is found in 5:31–33. Moses is being given the commandments so that he, in turn, may teach them to Israel. It is YHWH's desire that Israel "may do them in the land that I am giving them to possess." The covenantal relationship that exists between YHWH and Israel and the purpose for which they were brought out of Egypt require that they live a certain way in the land. From Israel's perspective, this comes with an implicit warning as well (5:33):

בְּכָל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלֵכוּ לְמַעַן תִּחְיוּן וְטוֹב לָכֶם וְהַאֲרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּן׃

> In all the ways which YHWH your God commanded you, you will go, in order that you may live, and that it may go well with you, and that you may live long in the land that you shall possess.[46]

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46. Author's translation.

The result of their obedience is presented in positive terms. However, it is also implied that if they fail to do everything that the L{.sc}ord{.sc} their God has commanded, and if they turn aside to the right or to the left (5:32), then they will not live, things will not go well, and they will not possess the land for any length of time.

The most important factor commending observance is described in 5:29. At Horeb, Israel responded to Y{.sc}hwh{.sc}'s appearance on the mountain in an appropriate manner after seeing the glory of the L{.sc}ord{.sc} when they commissioned Moses to act as their representative. In voicing his approval, Y{.sc}hwh{.sc} replies:

> מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם:
>
> Oh that they had a such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever!

While not immediately apparent, this is an instance of frame juxtaposition. The first frame is still s{.sc}inai{.sc} and Moses is still recollecting the covenant that was made with the first generation. Additionally, the d{.sc}ecalogue{.sc} frame is still in view. There is overlap between the covenant that was made at Horeb and the commandments that were first given to Israel at that point. Interestingly, the sentiments expressed by Y{.sc}hwh{.sc} in this verse are not recorded in the Exodus account of Sinai. Their addition here points to a third frame that has been juxtaposed against the other two: the w{.sc}ilderness{.sc} frame. It must be borne in mind that Moses is presented as speaking to the generation after the events at Horeb. He is speaking to people who are fully aware of the history of Israel since the covenant was originally brought into being. The first generation broke covenant with Y{.sc}hwh{.sc} and their bodies littered the wilderness as a result. They did not maintain the heart attitude that they expressed at the time of ratification. This, as much as anything else, led to their downfall. The w{.sc}ilderness{.sc} frame's placement here is a warning to the second generation of what will happen should they follow in the ways of their fathers rather than obey Y{.sc}hwh{.sc}.

3.6 Pericope conclusions

The grammatical features of the text that includes the Decalogue argue for a pericope that begins with 5:1 and ends at 6:3. Its formal markers include the cohesion of the verses as a whole (including the embedded nature of the reported speech) and the manner in which participants enter and exit the discourse. Deuteronomy 6:4 begins a new topic with the formal introduction "Hear, O Israel …". Discourse interaction throughout the pericope revolves around two primary participants: Y{.sc}hwh{.sc} and Israel.

3. The pericope of the Sabbath commandment in Deuteronomy

Moses' role in the pericope is cast as that of a prophet. Later, both he (Deut 18:15) and the narrator (Deut 34:10) will explicitly refer to himself as such. As a prophet, he is acting as God's authorised representative to the people of Israel. His words are "more than just extra spiritual insight or keen observation of the social and spiritual scene" (Collins, 2000:99). The pericope could, in fact, be understood as a record of his ongoing call as prophet. In this vein, there are striking parallels between the first several chapters of Deuteronomy and the first six chapters of Isaiah. Isaiah's call does not come until Isaiah 6, after he had laid out the problems that existed within Judah (Bullock, 2007:164). A similar situation exists in Deuteronomy; several chapters have been spent detailing Israel's rebellion (ch. 1), wandering (ch. 2) and warning against idolatry (ch. 4). Moses is about to give them the word of Yhwh, which, at points, will include ideas to which they have not yet been exposed. The record of this calling authenticates his right to speak these things to God's people and obligates them to heed these instructions as Yhwh's words.

Finally, connecting Moses' words with Yhwh's words answers a question that hangs over Deuteronomy as a whole: Why does Yhwh not address the people himself, as he did at the Horeb (von Rad, 1938:23)? Moses speaks on behalf of Yhwh because this was the people's request:

> [23]And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. [24]And you said, "Behold, the Lord our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live … [27]Go near and hear all that the Lord our God will say, and speak to us all that the Lord our God will speak to you, and we will hear and do it." (Deut 5:23–28)

To this end the pericope is at great pains to reiterate that Moses was the mediator between Yhwh and Israel when the law was given at Horeb, and he remains so to the present day. The subsequent laws that he will give to Israel therefore come from God and are just as authoritative as those that were given at Horeb (Tigay, 1996:62); his call as a prophet gives Moses the authority to speak as he does. Therefore, the covenant and the concomitant strictures still apply to the current generation. The Israelites must listen to Moses because he is still the covenant mediator, standing between Yhwh and the people. They are encouraged to obey because Yhwh has brought them out of slavery. Not only is the sinai frame manifested, but the proper response given at Horeb by the people is accentuated (5:27–28). At Sinai Israel was awed that someone could see God face to face and live. They resolved both to accept Moses as covenant mediator and to do everything that he would tell them to do. At the same time, the second generation is told why all this has been necessary: "Oh that they had such a heart as this always, to fear me and to keep all my commandments". This institutes the wilderness frame and suggests, here in the introductory pericope that governs all texts

3. The pericope of the Sabbath commandment in Deuteronomy

in Deuteronomy through ch. 26, that all of this is necessary because Israel is prone to heart issues—that is, they are quick to disobey Yʜᴡʜ and abandon the covenant. Hortatory texts, as will be shown below, seek to inculcate a particular kind of behaviour in the hearers of the text. In the present pericope, highlighting behaviour change is necessary because the people have had a difficult time maintaining the proper heart attitude towards Yʜᴡʜ that leads to proper behaviour. Moses' (and by extension, Yʜᴡʜ's) desire is that things will go well with them once they have entered the promised land.

Focus does not centre on the minor participants. They remain undeveloped in the pericope, seen only as they relate to Israel's faithfulness in the land. They will be affected by Israel's obedience or lack thereof. This is not to imply that their presence is unimportant. Indeed, Israel's covenant faithfulness will be measured, in large part, by their inward disposition to these entities and how that disposition is manifested in action.

3. The pericope of the Sabbath commandment in Deuteronomy

CHAPTER 4

PARAGRAPH STRUCTURE AND THE SABBATH COMMANDMENT

4.1 Introduction

While the Decalogue is part of a larger pericope, this chapter will focus on the Decalogue itself. The reason for this is that the Decalogue forms a distinct unit within the larger pericope in which it is situated. Four issues will be addressed in the study of structure and the Sabbath commandment: (1) a short overview of discourse analysis as it is applied to hortatory texts, (2) the particular discourse constituents and structure of the fourth commandment, (3) their placement within the constituents of the Decalogue as a whole, and (4) the Decalogue's peak as suggested by the surface features of the text. This chapter concentrates its efforts on defining the grammar of the text, focusing on the relationships between clauses and sentences, along with basic notions of word meaning. It will also make an initial identification of some intertextual links to other places in the Pentateuch. However, a full discussion of the theological implications of these findings will not be undertaken until chapter 7. Instead, the present aim is to identify how the variables of the Sabbath may be bound by the text of the commandment itself, what further variables may be bound in light of the Decalogue's placement within the pericope, and what variables will require additional information beyond the pericope.

4.2 Discourse analysis and hortatory texts

One of the primary concerns of this study is to describe the use of hortatory discourse as it is used in the Decalogue of Deuteronomy. At a minimum, this concern requires that at least two prior questions be answered: (1) What is hortatory discourse and (2) how is it identified? However, before these questions can be answered, it is necessary to clarify the terms under which the study operates. Generally speaking, scholars will often describe different kinds of texts with the descriptor "genre". Crystal (2008:210) defines it as "a term well established in artistic and literary criticism for an identifiable category of literary composition (e.g. poetry, detective story)"; but this manner of describing language can introduce confusion. Collins (2018:27) notes, "I have seen it said that Genesis as a whole fits into the *genre* of narrative; and that a particular pericope within Genesis has the *genre* of genealogy". DeRouchie (2014:31–32) makes the point more strongly, describing the difficulties under four headings. First, as Collins suggests, genres are difficult to delineate because they regularly incorporate other genres into their expressions. Second, at times, authors will use a genre not generally suited to the communicative situation for the purpose of rhetorical effect. Third,

genres utilise conventions of speaking that draw upon the shared world and life views of the author and audience (see section 2.2 above). The world in which modern communicators live differs in many ways from the world of ancient texts. Genre distinction under such circumstances is difficult, and reading modern genre distinctions into ancient texts is problematic. Finally, genre distinction lacks precision because it relies upon semantic rather than linguistic criteria.

A recent monograph-length work (Frog *et al.*, 2016a) dedicated to the study of genre highlights the ongoing issues. Frog *et al.* (2016b:17–43) trace the origin and development of the genre concept. While genre has been associated primarily with texts when applied to biblical studies, it has been applied to other forms of human expression, such as art and music, as well. These diverse expressions of genre are essentially social constructs. As such, they change over time to meet the various needs of particular cultural-historical contexts. The result of this diversification is that the notion of genre has developed diverse connotations within different contexts of human expression—even within such broad categories as art or music. These distinctions are further exacerbated by the proliferation of media and communication forms available, which span both culture and context. The linguistic connotation is simply one subset of genre amongst many. Even within linguistics, genre is defined differently depending upon what aspect of linguistics is under discussion. While the contributors to *Genre–Text–Interpretation* offer various theories for current use and argue for the ongoing validity of genre as a concept, complexity remains. Collins (2018:27) concludes: "… we may have to be content with using other terminology in order to reduce confusion."

Clendenen (1989:29–32) suggests that identification of discourse type is a more profitable endeavour than distinguishing discourse genre. Rather than relying on semantic criteria to determine illocution, a particular text-type will suggest the notional thought structure and manifest itself in surface features that are more amenable to measurement by linguistic means. While an examination of the surface features may not always be conclusive (Dawson, 1994:98n70), it can be helpful in identifying the type of text under investigation.

Even though a discourse may be marked by one particular text-type overall, it will often be comprised of several further text-types in its construction (Clendenen, 1989:26). As argued in section 3.2 above, Deut 5:1–6:3, for example, stands as a pericope in and of itself. Verses 1–5 provide background information to Moses' recitation of the Decalogue. The *wayyiqtol* in 5:1 marks the resumption of the narrative storyline and distinguishes the text from the background information provided in 4:44–49. Moses begins by recounting Yʜᴡʜ 's past actions on Israel's behalf, reminding

them that the covenant was made not only with their fathers, but with them as well (5:1–5). He then goes on to remind them of what Yнwн said in vv. 6–21, before reverting to interpersonal narrative speech in vv. 22–27. While this stands as a single pericope, several different text-types are differentiated:[47]

5:1–5:6	This section is primarily marked by the narrative *wayyiqtol* forms and interpersonal discourse as Moses speaks to the people of Israel.
5:7–21	These verses are primarily behavioural in nature. לא + *yiqtol* forms dominate throughout. As we will see below, the use of such forms is a primary marker of the hortatory text-type.
5:22–33	The discourse once again reverts to historical narrative text-type, recounting the events of Horeb after they were given the Decalogue.

Table 4.1: Various text-types within Deuteronomy 5

With this notion of text-type as a guide, we can move to the specific question of identifying hortatory text types. Dawson (1994:94–97) suggests eight text types, which can be determined by an analysis of three parameters: (1) agent orientation (AO), (2) contingent temporal succession (CTS), and (3) projection. In agent orientation, focus is on the participants within a text and whether or not they are the central focus of the text. Contingent temporal succession refers to whether or not the issues depicted within the text are dependent upon prior events. Projection describes the temporal outlook of the text. Texts that include projection look forward to the future in some way, while texts without projection do not. The following chart details how these different parameters combine to indicate text-type:

	+ Agent Orientation	− Agent Orientation	
	Narrative	*Procedural*	
+ CTS	PREDICTION	INSTRUCTIONAL	+ Proj
	HISTORY	LAB REPORT	− Proj
− CTS	*Behavioural*	*Expository*	
	HORTATORY/PROMISSORY SPEECH	WHAT-IT-WILL-BE	+ Proj
	EULOGY	WHAT-IT-WAS	− Proj

Table 4.2: Text-type indicators[48]

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47. This reflects the text-types at a macro level within the discourse. See DeRouchie (2014:278–291), who identifies text-types down to the clause level.

48. See Dawson (1994:98).

The eight text-types are grouped under four broad categories: Narrative, Behavioural, Procedural, and Expository. The Narrative category is comprised of Narrative Prediction and Narrative History. Prediction describes future events with a focus on the participants in a text and the sequence in which those events will occur. While the focus in a History text is still on the participants and the sequence in which events occur, the events depicted by this text-type have already taken place.

Hortatory and Eulogy comprise the Behavioural category. Like the History and Prediction text-types, both the Hortatory and Eulogy text-types focus on the participants in a text and the attitudes that guide their conduct. Hortatory text-types emphasise future orientation in addition to the participants; Eulogy presents things that have already happened. In both of these text-types, sequence of events is not determinative.

The What-it-will-be and What-it-was text-types make up the Expository category and are depictive. What-it-will-be is future oriented and describes a set of circumstances without any emphasis on event sequence or the participants in the frame. Similarly, What-it-was describes circumstances that are either present or have already occurred; emphasis is laid neither on the participants nor on temporal sequence.

The Procedural category depicts the Instructional and Lab Report text-types. Like the text-types in the Narrative category, these text-types emphasise the sequence of events described by the text. However, unlike the Narrative category, the events themselves are central, rather than the text participants. Participants may be mentioned only if the activity requires their presence. Instructional texts describe how things should be done in the future, while Lab Reports describe how things have been done previously.

With the general description of the various text-types in mind, it will now be helpful to describe more fully what hortatory texts are attempting to accomplish. It has already been noted that Hortatory text-types are behavioural in nature, future oriented, and focused on the participants of the text. This text-type can be further described as an author

> [prescribing a] course of action, which he supports with grounds to justify such a request or proposal and to motivate the addressee(s) to act upon the request, proposal, or command. The purpose is thus eminently practical, i.e. the author seeks to persuade his addressee(s) to accept his views and to act upon his suggestions or directives (Beekman *et al.*, 1981:36).

In other words, an author of a hortatory text is attempting to effect some sort of change in the audience. In speech-act terms, the illocution is closely connected to its literary form. This suggests that there are three elements central to the author's argumentation: a situation in need of change, the

promotion of a particular change, and a motivation that drives the particular change offered (Longacre, 2003:119–123). Since the change component is fundamental, textual constructions expressing the concept of change will form the backbone of this text-type, similar to the way in which the *wayyiqtol* verb form drives progress in Hebrew narrative. We can thus define hortatory discourse as

> a discourse in which a P [text producer] advocates and motivates a behavioral change in another being (human or otherwise) in response to a situation that P believes needs to be changed. Furthermore, the advocation of change will be encoded (expressed in the surface structure) as a directive, i.e., an utterance conventionally understood as an attempt to impose a constraint on another being to carry out a course of action or pattern of behavior or to refrain from carrying it out at some point in the future (Clendenen, 1989:39).

In addition to this definition it is worth noting the distinction between texts that focus on temporal coherence and those focusing on logical coherence. The Narrative and Procedural categories focus on chronological sequences; Behavioural and Expository categories organise themselves along logical lines (Dawson, 1994:95). Moreover, Expository material functions to reshape beliefs by means of argumentation. This distinguishes it from the behavioural change sought by the Hortatory and Eulogy text-types (Clendenen, 1989:34). Each of the text-types has its own implications for illocutionary intent and an author may use various text-types in concert to achieve an overall rhetorical effect. As argued in 3.6 above, the hortatory material found in Deuteronomy 5 is firmly grounded in the framing narrative sections of the pericope; Moses' exhortations are based upon his ongoing status as covenant mediator.

How, then, is the hortatory text-type suggested by the surface structure of Biblical Hebrew?

Since behavioural change is the primary goal of hortatory discourse, the most prominent verbal marker is the imperative. Hortatory forms that involve the party issuing the command employ a cohortative, while those involving third parties use a jussive.[49] Additionally, the infinitive absolute may occasionally stand as an imperative when it is asyndetic and begins the clause (Waltke & O'Connor, 1990:593).[50]

A secondary line of exhortation includes prohibitions against particular kinds of behaviour. A jussive of the second person is preceded by אַל for expressing an immediate prohibition while, לֹא expresses an ongoing or open-ended prohibition with a second person *yiqtol* (van der Merwe *et al.*,

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49. For further explanation and examples of various volitional permutations, see van der Merwe *et al.* (1999:150–153).

50. See 4.3.1 below for more on the infinitive absolute.

1999:151). Other verbs in this line of exhortation include *yiqtol* verbs expressing a speaker's subjective judgement concerning the behaviour under discussion. Shulman (2001:271–287) notes that while both imperative and second person indicative forms are used to express commands or requests, they function somewhat differently. Imperatives are used to give commands that the speaker perceives to be urgent. They usually appear in interpersonal discourse, and the speaker may be superior, inferior, or of equal status to the person receiving the command. Indicatives present commands that are not perceived by the speaker to be urgent, but nonetheless are expected to be complied with. They typically occur in cases where a superior gives instructions, laws, or commandments to an inferior.

The third and fourth levels of hierarchy in hortatory texts move away from the behavioural aspect of the discourse and describe issues of persuasion and setting. Level three describes the result that the change in behaviour will bring about or, negatively, the consequences of non-compliance. Level four describes setting—the situation that demands behavioural change.

The hierarchy described above is condensed and represented in table 4.3 below. The lower levels of the hierarchy describe elements of the text that are further away from the primary line of exhortation:

Level 1: Primary Exhortation	1.1 Imperative (2nd person)[a] 1.2 Cohortative (1st person) 1.3 Jussive (3rd person) 1.4 Infinitive Absolute[51]
Level 2: Secondary Exhortation	2.1 אַל + Jussive 2.2 לֹא + *yiqtol* 2.3 Obligatory *yiqtol* 2.4 *Weqatal* after an imperative
Level 3: Results or Consequences	3.1 *Weqatal* 3.2 *Yiqtol* (future reference) 3.3 *Qatal* (past reference)
Level 4: Setting	4.1 *Qatal* (past reference) 4.2 Participle 4.3 Verbless nominal clauses

[a] Level 1 verbs are unranked.

Table 4.3: Levels of hierarchy within hortatory texts[52]

51. Longacre's taxonomy did not officially include the infinitive absolute. He did note, however, that "In the Decalogue, not only are on-the-line negative commands encountered but also the infinitive absolute as a command form" (Longacre, 2003:122n4).

52. Modified forms of the hierarchies found in Longacre (2003:121), Dawson (1994:116), Clendenen (1989:54) and DeRouchie (2014:356). This representation includes the addition of the infinitive absolute in the first band and makes explicit the prohibitive לֹא + *yiqtol*.

Longacre (2003:120) notes that his work deals primarily with interpersonal hortatory discourse in narrative situations. Without elaboration, he suggests that hortatory texts such as the Decalogue and other legislation are a further hortatory type. While extended hortatory texts such as the Decalogue may have unique characteristics, as we will see below, the foundational principles employed by Longacre are still applicable and, further, the interpersonal setting on which he based his study frames the Decalogue discourse as well.

4.3 Discourse constituents within the Sabbath commandment

Deuteronomy's fourth commandment runs from 5:12–15:

> ¹²שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ ¹³שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: ¹⁴וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ: ¹⁵וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת

> ¹²"'Observe the Sabbath day, to keep it holy, as the Lᴏʀᴅ your God commanded you. ¹³Six days you shall labor and do all your work, ¹⁴but the seventh day is a Sabbath to the Lᴏʀᴅ your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. ¹⁵You shall remember that you were a slave in the land of Egypt, and the Lᴏʀᴅ your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lᴏʀᴅ your God commanded you to keep the Sabbath day.'"

4.3.1 Structure in the Sabbath commandment

A divergence of opinion exists concerning the internal structure of the fourth commandment. In no small part, this is due to the level of uncertainty surrounding the force of the infinitive absolute standing at its head. Standard grammars treat the infinitive absolute in situations such as the fourth commandment in various ways. Williams (2007:§211) argues that the infinitive absolute may stand as the equivalent of an imperative. Gesenius *et al.* (1910:§113bb) go further, suggesting that it stands as an emphatic imperative (citing Deut 5:12 itself). Joüon and Muraoka (2008:§123uII) also suggest that an infinitive absolute can be the equivalent of an imperative, but do not assign the full force of an imperative in legal texts. Instead, they suggest that it is an "injunctive future" with a force that is similar to the obligatory imperfects that follow. Others do not see the infinitive absolute functioning as an imperative in any situation (Watts, 1962). In any case, the motive for using an infinitive absolute in such instances remains a matter of debate (van der Merwe *et al.*, 1999:§20.2.4(i)). For those who view it as an imperative, שָׁמוֹר controls and structures the commandment. For those who are not persuaded of an infinitive absolute's use as an imperative,

שָׁמוֹר becomes something of a situational marker; the primary line of argumentation is the negative injunction "you will not work".

This divergence of opinion in the grammars reflects an ongoing debate regarding the general usage of the infinitive absolute within Biblical Hebrew. While a number of studies regarding the Hebrew infinitive were completed between 1890 and 1990,[53] Callaham (2010:8) notes that "… disparate outcomes among several studies suggest that the subjective evaluation of the individual significantly influences the results." Noting that no previous study includes an in-depth contextual examination of the modalities in which infinitives absolute occur, he examines the impact of modality on the force of the infinitive absolute in his own study (Callaham, 2010:16).[54]

Modality describes the outlook of the speaker, author, or narrator of a text on the relative desirability and possibility of the action represented in the text. Two overarching categories of modality can be differentiated: propositional assertions and contingent events (Callaham, 2010:22–36). Propositional modality is epistemic in nature: it concerns the speaker's perception of the veracity of a statement. Event modality is deontic, requiring some sort of obligation on the part of its subject; as such, it is inherently future oriented (Callaham, 2010:28–29). Further, deontic modalities are employed across a spectrum of force. Obligative force, for example, is stronger than permissive force, but an imperative force is yet stronger. It has both positive and negative aspects: it can either compel or prohibit action. Figure 4.1 depicts regimes of force in deontic modality (Callaham, 2010:30):
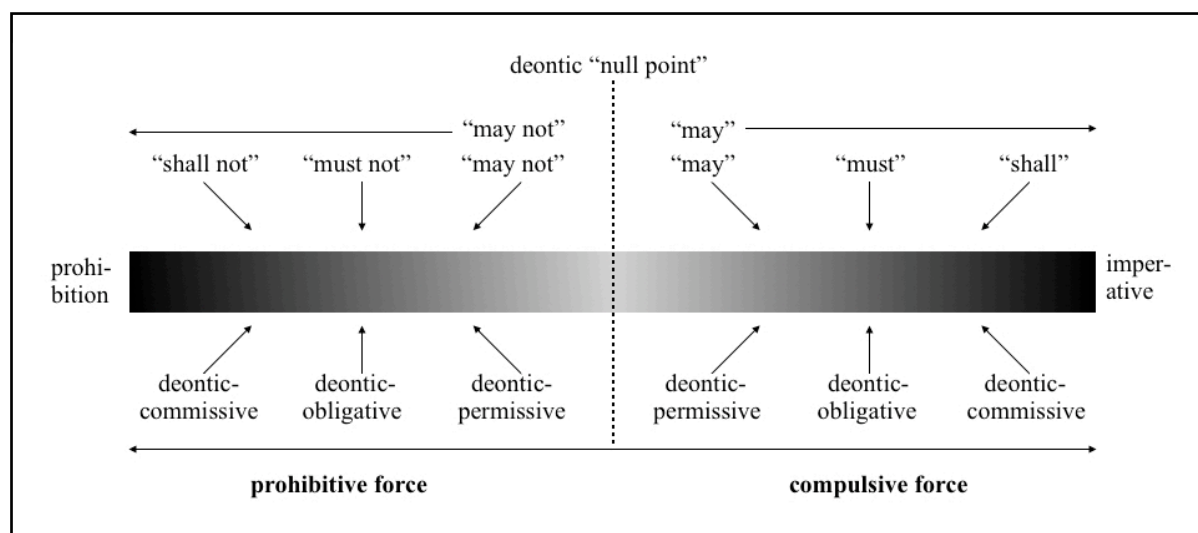
Figure 4.1: Callaham's deontic modality

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53. See Riley (2015:11–29) for an overview of the history of study on the infinitive absolute.

54. In this, Callaham builds on the dissertations of Ahouva Shulman (1996) and Hélène Dallaire (2002), who include factors such as literature type and social dynamics in their examination of Hebrew volitional verbs.

Callaham (2010:32–35) further suggests that traditional grammars have dealt with modality from a predominantly morphological standpoint. As such, they lack the nuance to define the range of force described above. From his perspective, tracking modality by text-typology is productive—particularly as defined by a single type, such as the infinitive absolute.

In terms of the deontic-commissive (or imperatival) use of the infinitive absolute, Callaham (2010:139) notes five syntactical constructions: (1) They may partner with imperatives in verbal sequence. (2) They may be found in syntactic parallel with imperatives. (3) They may stand in syntactic parallel with negative commands, expressed by לֹא + *yiqtol*. In particular, it is this condition that is manifested in Deut 5:12. (4) Infinitives absolute may also occupy the same position as an imperative in parallel texts. Second Samuel 24:12, for example, employs an infinitive absolute, while the same episode in 1 Chr 21:10 uses an imperative. (5) *Weqatal* verbs may follow an infinitive absolute, functioning in the same way that they do when they follow an imperative. The earlier study of Shulman (1996:132, 139) suggests that an infinitive absolute particularly expresses imperatival force in judicial texts when the command is ongoing in nature and the command giver is superior in social status to those receiving the command. Van der Merwe and Andrason (2014:255–296), in a more recent study, affirm many of these findings. They suggest that the infinitive absolute occupies an "intermediate category" that is neither prototypically finite nor non-finite (van der Merwe & Andrason, 2014:293). Newly suggested categories notwithstanding, the findings of all of these studies point to the fact that the infinitive absolute at times functions as a finite verb—particularly in the case of the imperative. The specific circumstances in which it is employed govern the force with which it should be understood (van der Merwe & Andrason, 2014:291).

With respect to the overarching text of the Sabbath commandment, Riley (2015) employs a number of Callaham's observations in an examination of the infinitive absolute in the particular context of Deuteronomy, making use of a discourse analysis methodology similar to the one utilised in the current study. He concludes that, while the infinitive absolute can be used for a number of different purposes, a stand-alone infinitive absolute often does additional duty as a focus marker, drawing attention to a primary clause or segment (Riley, 2015:187–188). In terms of Deut 5:12, שָׁמוֹר not only occupies the place of a commandment of equal rank to the rest of the commandments, but it suggests a point of focus within the Decalogue itself: not only is this a command, but it fronts a set of instructions concerning how this command is to be observed (Riley, 2015:77). The rest of the commands in the Decalogue adopt strong terms of negation—לֹא + *yiqtol*; these have an equivalent

point of emphasis in the infinitive absolute and Deuteronomy regularly utilises focus in this manner when emphasising a practice that will ensure that Israel's well-being, longevity, and distinctive identity as Yʜᴡʜ's people in the promised land (Riley, 2015:83).

These are strong arguments in favour of regarding the infinitive absolute as more than a verbal noun giving situational context to an utterance. When discourse parameters provide sufficient context to determine overall modality, the suggestion that an infinitive detracts from that modality is questionable:

> While it is true that an infinitive absolute does not inherently carry an imperatival sense, neither does a *yiqtol* verb. The reader detects the presence of imperative modality from context, which may or may not contain explicit imperatives. The weight of available evidence in the Hebrew Bible contradicts an *a priori* assumption that infinitives absolute cannot communicate or accent imperative modality. (Callaham, 2010:158)

These distinctions are not merely academic; they have a direct impact upon how one views the text of the fourth commandment. Hospers' (1991:79–102) views are representative of those who are not convinced of the wide-ranging significance attributed to the infinitive absolute. He is particularly sceptical of its use as an imperative: "It seems to me now that the infinitive absolute in the so-called *infinitivus pro imperativo* construction never—and certainly not primarily—had the character of an imperative" (Hospers, 1991:101). Rather, it serves as a focus particle (Hospers, 1991:102), drawing attention to what follows in the same way that cleft sentences and intonation do so in English or Dutch. Hospers is much more comfortable viewing the infinitive absolute as a verbal noun describing a verbal concept in the abstract. He notes (Hospers, 1991:102) that the infinitive absolute regularly fronts a series of commands. However, he suggests that the imperative dimension is tied to that which follows, rather than to the infinitive absolute itself. In this regard, the Sabbath commandments in Exodus 20 and Deuteronomy 5 are both cases in point. זָכוֹר and שָׁמוֹר could respectively be rendered as "remembering" and "keeping" the Sabbath day by sanctifying it. The explicit instructions concerning how this sanctification is to be accomplished are then given as the commandment itself.

While these notions of focus and fronting for other imperatives are similar to the ideas/positions/ proposals/etc. of those who hold that the infinitive absolute may stand in the place of an imperative, the difference in nuance pushes exegetical analysis in different directions. The analyses of Christensen (2006:103–107) and Prudký (2006:239–255) illustrate the point.

4. Paragraph structure and the Sabbath commandment

Christensen follows a unique overall approach that highlights repetition, chiasm, and meter. The deontic force of שָׁמוֹר is not integrated. This allows him to define a concentric structure with 5:14a as its centre (Christensen, 2006:118):

> A. Keep the Sabbath by making it holy as Yʜwʜ commanded
>   B. Six days you will do all your work
>   X. The seventh day is a Sabbath to Yʜwʜ
>   B'. You and your house will do no work
> A'. Remember your history as Yʜwʜ commands you to keep the Sabbath

In this conception, the framework of A, X, A' highlights the core of the commandment—the seventh day is a Sabbath to Yʜwʜ. The inner frame (B, B') places the command within the context of the week as a whole on the one hand, and those who are required to participate in the Sabbath on the other. While this outline stresses the seventh day as different from the other six, what is not so readily apparent is the grammatical relationships within the commandment. Christensen (2006:118) suggests that the primary verbs שמר (v. 12) and זכר (v. 15) introduce two major sections within the commandment, each comprised of a 6:6 rhythmical unit. But the relationship between these units and the 5:5 "filler" (v. 14b), and particularly the *yiqtol* and *weqatal* verbs found throughout all three units, is not described in detail. Instead, stress is laid on observance of rhythmic connection between subunits. This is particularly challenging since זכר, one of the "primary" verbs in the commandment, is *weqatal* in form, tying it to the prohibition to work that comes before it. Additionally, structuring the commandment in this way creates tension with Christensen's overall structure of the Decalogue. Even though he describes Israel's obligation to remember Yʜwʜ's action to redeem them from Egypt as a part of the outer frame in the structure of the commandment, he identifies the same obligation as the centre of the Decalogue as a whole (Christensen, 2006:107). This strains the variables to the point where the overall conception might be in need of review.

Prudký's (2006:239–255) analysis of the fourth commandment is more extensive than Christensen's and follows an approach that is similar to Hospers' in terms of the infinitive absolute. He suggests that שָׁמוֹר is a demand to keep the Sabbath, but it is not the core of the commandment because it does not align formally with the other obligations of the Decalogue. Instead, the primary command is לֹא תַעֲשֶׂה כָל־מְלָאכָה "you will not do any work", which aligns with what is expected of apodictic law and should therefore be viewed as the central instruction of the entire commandment (Prudký, 2006:243). With this in mind, he delineates five units within the fourth commandment:

4. Paragraph structure and the Sabbath commandment

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	12a
/כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ	12b
שֵׁשֶׁת יָמִים תַּעֲבֹד	13a
וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ:	13b
וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ	14a
לֹא תַעֲשֶׂה כָל־מְלָאכָה	14b
אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ	14c
וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ	14d
וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ	14e
לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ:	14f
וְזָכַרְתָּ	15a
כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם	15b
וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם / בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה	15c
עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת	15d

Table 4.4: Prudký's sequence of Deuteronomy 5:12–15

This structuring allows him to make further observations concerning the nature of the commandment itself. In his view, Deuteronomy's fourth commandment is palistrophic, with the command not to work on the seventh day occupying centre stage (Prudký, 2006:251–254):

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	12a	C
/כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ	12b	
שֵׁשֶׁת יָמִים תַּעֲבֹד	13a	B
וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ:	13b	
וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ	14a	
לֹא תַעֲשֶׂה כָל־מְלָאכָה	14b	A
אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ	14c	
וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ	14d	
וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ	14e	
לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ:	14f	
וְזָכַרְתָּ	15a	B'
כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם	15b	
וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם	15c	
/ בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה		

4. Paragraph structure and the Sabbath commandment

עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת	15d	C'

Table 4.5: Prudký's palistrophic structure of Deuteronomy 5:12–15

In this conception, areas of correspondence[55] at the outer levels (C/C') include "the day of the Sabbath", "Y_{HWH} your God commanded", and the infinitive constructs לְקַדְּשׁוֹ and לַעֲשׂוֹת. Correspondence at the B/B' level is provided by עבד—once in a nominal form and once as a verb. In addition to this chiastic structure, Prudký finds further evidence for his overall sequencing in the antithetic parallelism of the B section. Two sentences (v. 13a and v. 14a) are fronted by noun phrases. The verbal elements of the first sentence are comprised of the usual *yiqtol → weqatal* format. The second sentence is made up completely of nominal forms.

Prudký's analysis provides a number of commendable features. Perhaps the greatest advantage is its view that the לֹא + *yiqtol*, as the primary aspect of the commandment, follows the identical format used in eight other commandments.[56] Additionally, the structure allows for significant agreement between the fourth commandments as articulated in Exodus 20 and Deuteronomy 5. To be fair, this is one of Prudký's primary concerns, and the chiastic structure is more apparent in Exodus 20. Finally, palistrophic structuring highlights the similarities and repetition found within the commandment—particularly in vv. 12a, b and 15d.

There are, however, drawbacks to this formulation:

- The relationship of שָׁמוֹר to the rest of the commandment is never clearly defined in this structure. Verse 12a is identified as an introductory clause, but what exactly that means is not clear, other than the possibility of announcing the subject under discussion. What is made clear is that it "… does not seem to be the core sentence of the Sabbath-Commandment" (Prudký, 2006:244). At the same time, Prudký (2006:244) seems to have some perception of its modality; he suggests that it has a "governing function" and that it is "a strong demand".

- The antithetic parallelism ascribed to section B actually works against Prudký's sequencing rather than for it. The parallelism as he describes it is incomplete:

  Six days you will labour / and do all your work //
  But the day of the seventh (is) a Sabbath to Y_{HWH} your God //

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55. Areas of correspondence are highlighted in the chart.

56. See, however, 4.3.2 and 4.3.3 below, where it is suggested that the infinitive absolute actually serves to highlight the fourth and fifth commandments by presenting them in positive terms.

A more complete conception of the parallelism would include verse 14a as well. It maintains notional parallelism:

> Six days you will labour / and do all your work //
> But the day of the seventh (is) a Sabbath to YHWH your God /
> You will not do any work //

The six days that are marked by labour in the first colon of the first line are antithetically paralleled by the seventh day, which is marked as a Sabbath in the first colon of the second line. The second colon of the first line describes what is to be done: כָּל־מְלַאכְתֶּךָ "all your work". The second colon of the second line describes what is not to be done: כָל־מְלָאכָה "any work". However, this breaks the overall sequencing that Prudký is trying to maintain, and it is questionable whether or not this is properly parallelism at all.

- While some elements are repeated, the palistrophic sections are strained in places. This is particularly noticeable in the B sections, where עבד provides primary coherence. Prudký himself notes that "… the palistrophic features of its [*sc.* Deut 5:12–15] composition are not so obvious, especially in the *B+B′* part" (Prudký, 2006:251).

Overall, this conception of the fourth commandment is possible, but not fully convincing. The number of variables left unbound suggests that the underlying model of the fourth commandment is in need of revision. However, once the imperatival force of שָׁמוֹר is taken into account, the structure and emphasis of the commandment push in a direction that more satisfactorily binds the relevant variables.

Using the discourse taxonomy described in table 4.3, it is apparent that this text, with the exception of one clause at 5:14a, is hortatory in nature.[57] As with all of the other commandments of the Decalogue, it is agent oriented—that is to say, the text is primarily about Israel and the obligations that are being placed upon her in the promised land. There is no contingent temporal succession, but there is forward projection. There is nothing that has to occur before Israel observes this command, and it is expected that this command will be observed as an ongoing requirement. The one exception to hortatory speech in 5:14a reads: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ "but the seventh day is a Sabbath to YHWH your God." This particular clause is expository in nature. There is no active agent and no contingent temporal succession. It is comprised of a single verbless clause, the marker for a primary line of exposition in an expository text.

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57. See also DeRouchie's (2014:282–283) clause-by-clause analysis of the Decalogue, which comes to similar conclusions concerning the structure of the fourth commandment.

With these levels of hierarchy in hortatory texts as a guide, the logic and argumentation within the fourth commandment becomes apparent:[58]
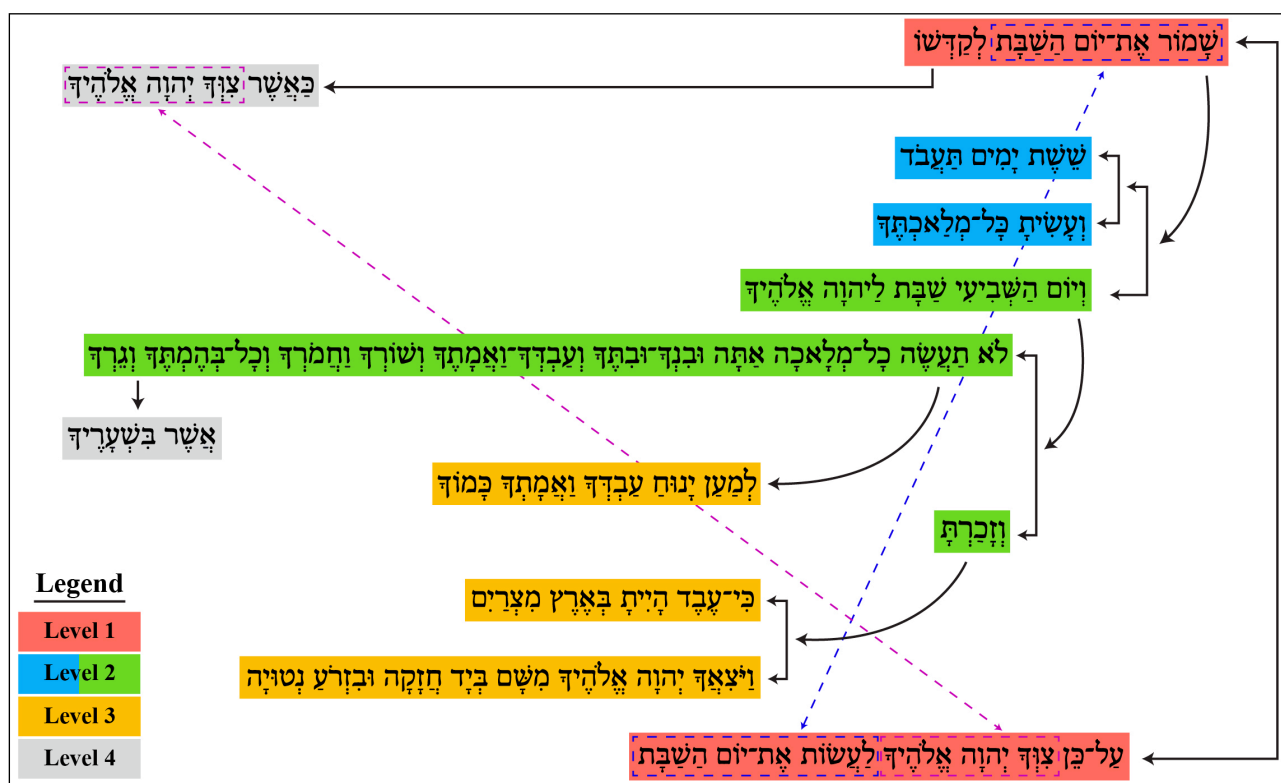
Figure 4.2: Levels of hierarchy in the Sabbath commandment

4.3.2 Syntax and semantics in the Sabbath commandment

The relationship between coordinate clauses (i.e., clauses that function in sequence at the same level) in a discourse may be expressed syndetically (with a *waw*) or asyndetically (Ø—without a *waw*) (Robson, 2016:6–7). The repeated use of the *waw* creates a sequence of coordinated clauses, while Ø breaks the sequence. When Ø is employed to break a sequence, it is for one of two purposes: First, it may be used to signal an embedded parenthetical or appositional statement relating to the current clause. In this instance, the parenthetical or appositional statement is secondary to the primary clause and provides either additional background information or further explanation. Alternatively, Ø may signal the beginning of a completely new line of thought within the discourse (DeRouchie, 2014:225–226). There are three such asyndetic clauses in the Sabbath commandment, at 5:12a, 5:13a, and 5:14b. These clauses define the primary commandment, which is then followed by further instructions detailing how the primary commandment is to be observed

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58. Addendum 4 lists the discourse constituents of the Sabbath commandment down to the level of the morpheme.

(Block, 2012a:164). Subordinate clauses are normally initiated with a subordinating conjunction, such as לְמַעַן.

שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת

The asyndetic clause that begins the Sabbath commandment marks the beginning of a new topic within the Decalogue. As such, שָׁמוֹר holds level 1 status with the other nine commandments of the Ten Words. As argued above, the infinitive absolute can stand in the place of an imperative. In the case of the Sabbath commandment, it governs all components comprising the commandment. While שמר here replaces the זכר of Exod 20:8, the difference is not significant, as שמר can indicate "remember" as well as "keep" (Weinfeld, 1991:302). So, in Gen 37:11, when Jacob "kept [שמר] the matter" of Joseph's dream, he "kept it in mind" or "remembered" it. To put a finer point on it, in whatever context the word is found, "paying careful attention to" is fundamental to the meaning (Schoville, 1997:182). Its use here, then, suggests that the Sabbath is a matter of ongoing reflection and concern; it is a matter that they must observe. Weinfeld (1991:303) suggests that the difference between זכר in Exodus 20 and שמר in Deuteronomy 5 is that the Exodus commandment focuses on historical memory, while Deuteronomy's emphasis is on carrying out the law itself. This explains the use of זכר in the rationale of 5:15. However, as we will see in the discussion of the fourth commandment in Exodus (chapter 6), זכר is not merely a cognitive endeavour. It assumes some kind of action must take place for true "remembrance" to occur.

While it is common for scholars to assign the motive of the fourth commandment in Deuteronomy 5 to Yʜwʜ's redemption of Israel from Egypt, the significant overlap with the creation accounts in Genesis 1–2 should not be neglected. Here, the fact that the commandment refers to יוֹם הַשַּׁבָּת should not be overlooked, as this descriptor traces the Sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame, directly tying the commandment back to Gen 2:1–3, where שבת is used to describe God's rest on the seventh day (Merrill, 1994:150).

לְקַדְּשׁוֹ

The prepositional phrase לְקַדְּשׁוֹ defines the purpose for which the day is observed: its sanctification. It is a day that stands apart from the other days of the week as something that uniquely belongs to Yʜwʜ. Because of this status as Yʜwʜ's unique possession, it must be treated differently to the other

days of the week.[59] As with the reference to the "seventh day", this continues the SEVENTH DAY frame from Gen 2:3, where YHWH blessed the seventh day וַיְקַדֵּשׁ אֹתוֹ "and he sanctified it."

כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ

The second clause of v. 12 adds additional wording to the Exodus 20 version of the commandment. It is an adjunct relative clause describing the manner in which שָׁמוֹר should occur: that is, *"in just the way that"*. The *qatal* conjugation indicates that it is well off the primary line of exhortation. Weinfeld (1991:304) notes that "this is a typical formula of Deuteronomy, which is dependent on older literary sources and quotes them". While he suggests that these older sources are priestly injunctions,[60] others simply propose that it describes the setting in which the Sabbath commandment was originally given (Craigie, 1976:156; Tigay, 1996:68; Merrill, 1994:150). In either case, the rhetorical effect of this clause in Deuteronomy's final form represents Moses as pointing back to the original giving of the law. He reminds his audience that they have already received this command and nothing has changed to alter its basic contours (McConville, 2002:121). While Thompson (1974:132) suggests that this insertion is not "particularly important", its inclusion is actually a strong indication that the narration of the Decalogue in Deuteronomy pragmatically functions in a way that is quite different to its use in Exodus 20. The nature of Moses' use of the Decalogue is discussed below in section 4.4, but for the moment we will simply say that it is not necessarily intended to be a word-for-word rendering from Horeb and is driven by Moses' overall rhetorical purposes.

שֵׁשֶׁת יָמִים תַּעֲבֹד

Verse 13a is the second asyndetic construction in the fourth commandment. Rather than beginning a new section, this use of Ø introduces a secondary line of instruction, detailing the manner in which the Sabbath should be observed (Robson, 2016:191). This secondary line occupies the rest of the commandment. The first clause positively describes how Israel will spend most of the week: "six days you will labour". Fronting the adverbial accusative lays emphasis on the number of days where labour is a possibility. How one understands the modality of the *yiqtol* will determine if this clause occupies level two or level three status. On the one hand, it could be viewed as obligatory, "Six

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59. The reason for the seventh day's unique status will be taken up in chapter 6 along with a description of its character.

60. A basic argument of Weinfeld (1991:25–30) is that the Priestly sources predate Deuteronomic sources. The priestly legislation thus shaped both iterations of the Sabbath commandment, and therefore the reference to an earlier commandment properly refers to priestly notions of Sabbath observance (Weinfeld, 1991:304–305).

days you *must* work". In this case it is a level 2 secondary admonition highlighting the rest of the Sabbath by requiring work during the six other days of the week. It would instead give it an obligatory force similar to that of the command to cease labour on the seventh day. It could also be viewed as permissive, which would render the modal force as "Six days you *may* work", which is almost neutral in deontic force. On the other hand, the modality of the clause may be viewed as epistemic. Rather than describing the desirability or undesirability of work, it makes a factual statement about the future: When Israel enters the promised land, they will work six days out of seven. In this understanding, the clause would revert to level 3 status and describe a motivation for adherence to the Sabbath—"you will be working six days a week, so you will want to rest on the Sabbath".

While epistemic modality is a possibility, deontic modality is more probable in this clause (Robson, 2016:191). In a study of imperatives, Shulman (2001:283) suggests that some passages use an imperative to introduce an immediate command that is followed by indicative forms that provide additional detail concerning the command.[61] These indicative forms are also commands, conveying an "I-say-so" aspect (Shulman, 2001:287). The urgent appeal is carried by the imperative, while the indicatives relate to concerns that have less emotional involvement because the speaker expects them to be fulfilled. These kinds of formulations normally occur in texts where a superior presents instructions or laws to a subordinate. This conception fits the details found in the fourth commandment. It also agrees with the use of syndesis and asyndesis to structure the commandment as a whole.

What remains to be answered, then, is whether the work described by the *yiqtol* is obligatory or permissive. Scholars are divided on the issue. Some argue for an obligatory force: "The commandment imposes in effect a double obligation, that of making holy the sabbath day (v. 12) and that of working for six days (v. 13)" (Craigie, 1976:156). Others opt for a permissive sense that, in some aspects, presents itself as epistemic rather than deontic modality (Miller, 2009:121):

> Despite some readings of the commandment, there is no reason to assume that it seeks to command work for six days and then stop for the seventh … Human toil is built into the system and the story of creation has made that clear (Gen. 2:15; 3:14–4:2). Work is required for human survival. The issue is not getting work done but making sure that it does not go on all the time …

As suggested above, syntax advocates for deontic modality. Moreover, in addition to the SEVENTH DAY frame tracing in the first clause of the commandment, the deontic modality requiring work

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61. See Gen 6:14–16; 32:17; Num 3:15; 10:2 for further examples.

creates further overlap with creation in the repetition of עבד ("serve", "labour"; see Koehler & Baumgartner, 2000, 2:773), whose nominal form עֶבֶד is found in 5:15b. The terminology traces the CREATION WEEK/GARDEN OF EDEN frame, recalling the task of humanity in relation to their duty with respect to the earth in the so-called second creation account: "The LORD God took the man and put him in the garden of Eden to work [עבד] it and keep it" (Gen 2:15).[62] Additionally, the use of מְלָאכָה "work" in the next clause suggests that the work referenced here is the regular work commanded of humanity at creation. In other words, they are following God's pattern of work and rest during the creation week (cf. Gen 2:2). The imperatives in Gen 1:28 describe this work as (1) fruitfully multiplying and filling the earth, (2) subduing the earth, and (3) exercising dominion over the creatures of the earth.[63] This strong connection with creation is maintained throughout the commandment and suggests that the obligatory force found in Gen 1:28 is present in the commandment here as well. Emphasis is laid on the fact that the commandment does not abrogate the necessity of work and, rather than simply making an observation about the state of human affairs, continues to affirm the validity of the imperatives given to humanity at the time of their creation.

וְעָשִׂיתָ כָּל-מְלַאכְתֶּךָ

The *weqatal* form of עשה links this directive with the one immediately preceding and continues the obligatory nature of the first *yiqtol* (Robson, 2016:191). It indicates that the execution of one action is dependent upon the completion of a prior charge given to the same entity (van der Merwe *et al.*, 1999:170). Together, the two clauses describe the normal activity that should mark the life of Israel over the course of the first six days of the week. They should be diligent in their labour so as to accomplish all the week's work that was to be done. Nothing should be left over to be done on the seventh day. The verb עשה also forms another layer of overlap between the fourth commandment and the CREATION WEEK and SEVENTH DAY frames. It is repeatedly used to refer to God's activity during the first six days of creation (Gen 1:7, 16, 25, 26, 31). On the seventh day he rests and looks back approvingly at all the work that he has done (עשה; Gen 2:3).

The word for work used here (מְלָאכָה) describes both the kind of activity done during the six days of labour (5:13b) and the kind of activity to be avoided on the Sabbath (5:14b). Swanson (1997:ad loc.) characterises it as "that function which one normally does". These are the tasks normally

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62. Humanity's function in the created order will be taken up in further detail in chapter 6.

63. The nature of humanity's work will also be taken up in chapter 6.

associated with vocational activities (cf. 1 Kgs 7:14; Neh 13:30), the customary labour of an occupation. מְלָאכָה can be work accomplished by a routine labourer (Neh 5:6) or matters of state conducted by a king (Hague, 1997:943). It is thus either skilled or unskilled (Weinfeld, 1991:305). Additionally, while the word's focus is on the routine tasks connected to an occupation, it also includes tasks that relate to irregular work projects associated with it.

מְלָאכָה forms yet another layer of overlap between the Sabbath commandment in Deuteronomy and CREATION WEEK/SEVENTH DAY frames. Genesis 2:2a records: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה "And on the seventh day God finished his work that he had done". The descriptor for work employed in the Sabbath commandment is the same as that used to describe Yʜᴡʜ's work on the day he rested from his creative activity. The close ties between the commandment and creation are further suggested by the proximity of מְלָאכָה and the verb עשׂה. Genesis 2:2b makes the connection to the SEVENTH DAY FRAME even more direct by specifying that God rested מִכָּל־מְלַאכְתּוֹ "from all his work", the same specification found in Deut 5:13b and Exod 20:10.

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ

Verse 5:14a records a statement regarding the nature of the seventh day: "but the seventh day is a Sabbath to Yʜᴡʜ your God". The clause is syndetic, indicating that this statement, while being adversative, is coordinate with the obligation to work during the first six days of the week. Strengthening this observation is the fact that a temporal reference (וְיוֹם הַשְּׁבִיעִי) fronts the clause in a manner similar to 5:13a, highlighting the time period in question.

What should not be overlooked is the fact that this clause is an expository text-type intentionally placed in the midst of a hortatory text-type (DeRouchie, 2014:282). Expository statements are (–) AO and (–) CTS with a focus on what should be believed. Their primary line of exposition is marked by a verbless clause in the present or an existential clause with יֵשׁ in the present.[64] All of these parameters are present in 5:14a. For this reason, the clause should be considered a primary line of *exposition* within a secondary level of *exhortation*. While it is the only statement in the Decalogue that is expository rather than hortatory, two features mark its importance for the fourth commandment. First, the command to cease work on the Sabbath is grounded in something that is to be believed: Yʜᴡʜ considers the seventh day a unique period of time that must be esteemed in a particular fashion. If Israel does not believe this as propositional truth, then they will have no reason to cease from labour on the seventh day. Second, it is asyndetic, indicating that it is coordinate to

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64. See addendum 3 for a full listing of text-type hierarchies.

the clauses requiring work on the first six days. The fourth commandment thus has three clauses that provide the principal explanation of the commandment:

> The Sabbath day is to be observed for the purpose of sanctifying it
>
>> Six days are for labour
>>
>> and doing all necessary work
>>
>> but the seventh day is a Sabbath

The requirement to cease work, לֹא תַעֲשֶׂה כָל־מְלָאכָה, is the final asyndetic clause in the commandment.[65] Like the asyndetic clause of 5:13a, it does not begin a new section but rather serves to give further information concerning the previous statement (Robson, 2016:192). The work prohibited is the same kind of work discussed above and carried out on the other six days. While other places in Scripture specifically delineate various activities that are prohibited,[66] the term here implies a collective prohibition of things that normally mark Israel's occupational labour. The construction לֹא + כָל introduces an absolute negation (Robson, 2016:192). No part of occupational labour may be conducted on this day. In light of this, Miller (2009:118–123) proposes that there are two aspects to the Sabbath commandment: setting time apart for Yнwн and stopping work. While the command to stop work is explicit—לֹא תַעֲשֶׂה כָל־מְלָאכָה, "you will not do any work"—and setting time apart for Yнwн can be inferred by the expository statement שַׁבָּת לַיהוָה אֱלֹהֶיךָ, "a Sabbath to Yнwн your God", our analysis of the commandment has already shown more is necessitated in the commandment than these two requirements. Further obligations are still to come in v. 15.

אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ וְגֵרְךָ

The list of subjects to whom the prohibition of work applies is strikingly long and deliberately structured. One level of structuring is provided by the alternative use of the *waw* between subjects (van der Merwe *et al.*, 1999:§40.8.1(ii)). Another level of structuring is provided by groupings of noun phrases tied by the *maqqef*: וּבִנְךָ־וּבִתֶּךָ "neither your son nor your daughter" suggests an

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65. The BHQ of 5:14b only states לֹא תַעֲשֶׂה כָל־מְלָאכָה "you will not do any work", without direct reference to the Sabbath just mentioned. It does note, however, that the Samaritan Pentateuch, 4QDeutn, Old Greek, Vulgate, and Syriac all add בו (also the Nash Papyrus indirectly, with בה, reflected in the בוה of 4QPhylj), which is assumed to be an assimilation of Ex 35:2. English translations regularly include an addition in translation to make the Dentecedent explicit. Cf. KJV, RSV, NASB, NIV, ESV, and NET. The LXX also makes the connection explicit: οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον.

66. E.g., ploughing and harvesting (Ex 34:21), gathering wood (Num 15:32–36), commercial activity (Amos 8:5), or preparations for conducting commercial activity (Isa 58:13, Neh 10:32).

emphasis on children as a whole. Likewise, וְעַבְדְּךָ־וַאֲמָתֶךָ "nor your male servant nor your female servant" suggests all those who labour under one's authority.

While the ox and donkey are not linked by a formal construct, they are separated from every other animal, who together form another singular group. In effect, on the Sabbath day Israelites are commanded not to work their oxen, donkeys, or *any* of their other livestock animals (cf. Deut 4:17; 14:6 for similar constructions). Weinfeld (1991:308) argues that Exodus does not list oxen or donkeys separately because of Priestly influence on the text. The Priestly strand of thought, he advocates, is marked by a fondness for the collective, such as בְּהֵמָה. The Deuteronomist, on the other hand, is more apt to delineate animals (perhaps under the influence of Exod 23:12). He notes, then, that the addition of וְכָל־בְּהֶמְתֶּךָ becomes an explanatory gloss describing oxen and donkeys as domesticated livestock. However, an appeal to Priestly sources is unnecessary. Both the ox and donkey were employed in Israel as primary work animals. Donkeys often performed multiple duties—they could do field work, ploughing and trampling seed, or they could be ridden (particularly by persons of rank) or used as pack animals (Packer *et al.*, 1995:215). Oxen were used predominantly as draft animals and occupied a place as one of the most valuable of one's possessions. They often worked in pairs (Deut 22:10; 1 Kgs 19:19) and were generally considered too valuable for food; only the most wealthy could afford to offer them in sacrifice (Packer *et al.*, 1995:216). While other animals were also used for daily sustenance, these two animals were the ones who bore the brunt of daily labour in Israel. The concern of the commandment to ensure rest for all who work—particularly those who fall under the authority of the "you" specified by the commandment—justifies their specification.

Not only are those who live under the direct household authority of the Israelite prohibited from work, but so are those who take up an ongoing residence within Israel. The גֵּר, which concludes the list, was a resident alien within the promised land. "Who is in your gates" (אֲשֶׁר בִּשְׁעָרֶיךָ, v. 14c) does not refer only to those in urban settings, but to all those who did not enjoy the rights normally belonging to a full citizen (Stigers, 1980:155; Konkel, 1997:822). While they might not have the full rights of citizens, many were regarded as proselytes and thus required to keep certain aspects of the law (e.g., to be present for the solemn reading of the law, Deut 31:12), while enjoying some of its benefits (such as inclusion in the Day of Atonement, Lev 16:29). Merrill (1994:151) suggests that they are listed in the final position because, while they were closely associated with Israel in some ways, they did not formally belong to the covenant community, and their placement reflects

4. Paragraph structure and the Sabbath commandment

their social status within the community.[67] This takes on added significance when Riley's (2015:83) observation concerning the use of an infinite absolute in Deuteronomy is taken into account (4.3.1). If the deontic force of an infinitive absolute underlines the necessity of observing the command in situations where Israel's longevity, well-being and distinctive identity as the people of Yʜᴡʜ may be compromised, then the inclusion of resident aliens in the commandment suggests that their ongoing work during the Sabbath would be a temptation for Israel to (1) follow suit or (2) oblige the resident alien to work on their behalf. In the first instance, not everyone who was a גֵּר was also a proselyte. Exodus 12:48, requiring the circumcision of every גֵּר who would like to keep the Passover, implies that there are some who are not proselytes (e.g., 2 Sam 1:13). In the second (and more common) instance, resident aliens were often in Israel due to forced displacement and were thus in a vulnerable position that lent itself to exploitation (Tigay, 1996:69). As such, they are often listed with the "fatherless" and "widow" (e.g., Deut 14:29; 24:17, 19; 27:19).

With the addition of the ox and the donkey, who are not present in the Exodus 20 version of the commandment, the number of entities who are specifically required to rest totals seven, a significant number representing perfection, and also the number of the day itself. The rhetorical underlining provided by this overspecification of participants focuses attention on the extent of the commandment and suggests a peak within the commandment itself (Regt, 1999:61).[68]

לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ

The compound preposition לְמַעַן serves to subordinate this clause to 5:14b. Grammatically, it is possible to see this as either the result that follows from the inclusion of servants in the foregoing list, or as the purpose[69] for their inclusion: "so that your male servant and your female servant may rest like you" (Doron, 1978:67). At a glance, this clause might be taken as a motivation for the commandment as a whole—suggesting that the fourth commandment in Deuteronomy is primarily aimed at providing rest for those who might not otherwise be afforded the opportunity to do so (Miller, 2009:122). However, it more logically indicates the motivation that drives the servants, inclusion in the foregoing subject list. While the work prohibition in 5:14b goes out of its way to make the inclusion of servants explicit, this does not suggest that they are the centre of the

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67. Other possibilities include: (1) they were a late addition to the verse (Cassuto, 1967:245; Sarna, 1991:112), (2) they were the furtherest removed from an Israelite home (Cassuto, 1967:245), or (3) the placement reflects the tendency to list things that belong together according to length, with longer elements being placed at the rear.

68. See section 4.4.5 below for further on discourse peak.

69. See further van der Merwe *et al.*, 1999.

commandment (Weinfeld, 1991:306). The resumptive pronoun אַתָּה at the head of the subject list refers to individual Israelites and is obligatory, allowing for the addition of further subjects to the verb (Joüon & Muraoka, 2008:§146c2, 3). However, it also serves to portray the referent of אַתָּה as "the chief actor among other actors" (Waltke & O'Connor, 1990:§16.3.2c). The primary focus of the commandment is thus the individual Israelites specified in all of the other commandments. The addition of כָּמוֹךָ at the tail end of 5:14d makes this clear. Rest is widely granted, but it should be recognised that the clause principally serves to ensure the participation of a subgroup that will enjoy a benefit aimed at the primary referent.[70] With regard to rest, this means that the commandment is working on two levels: The first level ensures that individual Israelites stop working and rest on the seventh day. The second level ensures that anyone else who might not be initially understood as subject to the commandment will have rest as well.

The *yiqtol* נוח further marks this clause as off the primary line of exhortation and thus as motivational in character. כָּמוֹךָ specifies that the rest resulting from the cessation of work is the same for all. While the subject listing those who are included in the Sabbath commandment is extensive, only the slaves are specified by this clause. Those prohibited from working on the Sabbath are specified, but it is assumed that the Israelite and his children will take the opportunity to rest. Therefore, they are not listed among those for whom rest is specified. This specification of rest that the servants will enjoy is of the same order as the rest of those for whom they labour. Their emphasis here prepares the reader for what will follow in 5:15—the Israelites' own slavery in Egypt (Tigay, 1996:69).

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70. See further Doron (1978:73–75), who classifies the contents of this clause as both "ethical" and "humanistic" in nature. Humanistic laws are described as those "emphasizing the value and dignity of human life". Doron draws a distinction between the motivations of the Sabbath in Exodus and Deuteronomy by suggesting that the Exodus version is "religious-theological" in character, while that in Deuteronomy is humanistic in character. Further, he makes a sharp distinction between laws in Deuteronomy that are humanistically motivated and those that are motivated by Israel's "election and holiness". This suggests that the Sabbath commandment in Deuteronomy, as a humanistically concerned issue, has little to do with matters of election and holiness. However, as will be argued below, Israel's observance of the Sabbath, in both versions, is intrinsically tied to their election and holiness. While the inclusion of slaves, animals, and resident aliens in Sabbath rest is certainly a humanistic aspect of the commandment, it is not the primary aspect of the commandment, nor can it be divorced from the "religious-theological" character of the commandment.

4. Paragraph structure and the Sabbath commandment

וְזָכַרְתָּ[71]

Like the prohibition from work, וְזָכַרְתָּ is a secondary exhortation that is obligative in force. The syndetic construction is coordinate with the work prohibition in 5:14b. The Sabbath day is thus marked not only by a prohibition from work but also by a requirement to remember. The *weqatal* form suggests that as Israel ceases from work they will then have the opportunity to turn their minds to something else, the content of which is described by the object clause initiated by the כִּי employed here.[72] This structure also clarifies that the Sabbath is not to be kept *because* Israel was redeemed from Egypt. This nuance must be emphasised. Remembering is a condition of properly keeping the commandment. It involves diligent engagement with the historical circumstances that led to their current status as the favoured people of Yʜᴡʜ. This is distinctive from the structuring of the Sabbath commandment in Exod 20:10–11:

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ[10] וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ[11] כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי

but the seventh day is a Sabbath to the Lᴏʀᴅ your God. On it you shall not do any work, you, or your son, or your daughter your male servant, or your female servant or your livestock, or the sojourner who is within your gates. For in six days the Lᴏʀᴅ made heaven and earth, the sea, and all that is in them, and rested on the seventh day.

In Exodus 20, the Sabbath commandment is grounded in Yʜᴡʜ's rest on the seventh day of creation. This is made explicit by the כִּי clause that begins v. 11. These grounds are not changed by the Sabbath commandment in Deuteronomy. Deuteronomy, in fact, does not directly speak to the reason for the Sabbath commandment. The *weqatal* form of the verb highlights that this is so. As a coordinate verb, it focuses on what must happen to properly keep the Sabbath. The coordinate nature of the requirement to remember further emphasises that the humanistic tone set by the previous clause is not the purpose of the commandment. The slaves who are afforded rest in the previous clause are not also explicitly required to remember: the lead actor ("you"—Israel) is required to remember.

The remembrance clause of the commandment is comprised of two aspects: First, they must remember that they were slaves in Egypt. The repetition of עבד in 5:15b fronts the verb הָיִיתָ to provide focus; its prominence also highlights the connection between this aspect of the

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71. The Qumran manuscript 4QDeut, most likely for the sake of harmonisation, substitutes the reasoning of Exod 20:11 (creation) for the reasoning given in the MT of 5:15.

72. See van der Merwe *et al.* (2017:§40.29.2(1)), who note that כִּי after זכר indicates an object clause describing the content of what is remembered.

commandment and two previous aspects of the commandment that employ עבד terminology (Robson, 2016:193). In 5:13a, the verbal form of עבד is used to describe Israel's labour during the six days of work. The nominal form is found in both 5:14b and 5:14d to describe those who now serve them. Israel is to connect these aspects of life in the promised land to their history. When they were slaves in Egypt they were forced to work "with hard service", בַּעֲבֹדָה קָשָׁה (Exod 1:14). While they are now a free people, they must still "serve" six days a week. Furthermore, they will now have others who serve them. Recalling their previous experience in Egypt is meant to inform how they relate to both aspects of life as it should be in the promised land. The second aspect of the requirement to remember is YHWH's mighty action on their behalf. It is for this reason alone that Israel enjoys their present position as a free nation in the land of promise. In essence, part of correctly observing the Sabbath is remembering the means by which they have come to enjoy the Sabbath (Miller, 2009:119). These requirements also inherently tie the commandment to the storyline of Israel. "The sabbath is thus linked to salvation history and all that was achieved through it and anticipated by it" (Wright, 1996:75). Within the Decalogue, this clause requiring remembrance of Israel's deliverance from slavery is unique; it is the only point at which the introduction to the Ten Words is specifically referenced. As we will show below, this has implications for the significance of the Sabbath within the overall flow of the commandments.

עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת

Standard grammars usually define עַל־כֵּן as a coordinating conjunction introducing an additional fact after a statement of grounds (Driver, 1902:85; van der Merwe *et al.*, 1999:§40.15). Many commentators on this point have assumed that עַל־כֵּן refers exclusively to the language regarding Israel's experience in Egypt (Weinfeld, 1991:303; Tigay, 1996:69; McConville, 2002:128; Miller, 2009:124; Block, 2012b:164). However, עַל־כֵּן requires the reader to logically determine how much of the preceding discourse serves as the grounds. In some instances, this may extend back for a number of verses. Psalm 1, for example employs עַל־כֵּן at the beginning of v. 5:

עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים׃

Therefore the wicked will not stand in the judgement, nor sinners in the congregation of the righteous.

Within the structure of Psalm 1, the reader must determine if the verse refers solely to v. 4, or if it derives from the psalm as a whole. Some argue for v. 4 based upon the repetition of the "wicked" in vv. 4–5 (Craigie, 1983:61). However, two factors in the psalm advocate for a break between vv. 4–5 and viewing v. 5 as a conclusion to the psalm as a whole: (1) vv. 3–4 cohere based upon a sustained simile that is not continued in v. 5. (2) In vv. 5–6 there is coherence of content concerning the

4. Paragraph structure and the Sabbath commandment

contrasting result of two different ways of living. Additionally, the כִּי at the beginning of v. 6 suggests why the conclusions of v. 5 are true (Collins, 2005:40). Another example where עַל־כֵּן summarises a number of verses is found in Gen 2:24:

עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

> Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Here, marriage is grounded on the entirety of the paragraph that runs from v. 18 to v. 23. The logic of the passage does not permit it to reference v. 23 alone.

With regard to עַל־כֵּן in Deut 5:15d, several options present themselves for consideration:

(1) It refers only to the requirement to remember.

(2) It refers to both the requirement to remember and the requirement to cease work.

(3) It refers to everything since the expository statement in v. 14a, "but the seventh day is a Sabbath to Yhwh your God".

(4) It refers to 5:13a onward: "Six days you shall labor …"

As noted above, most commentators opt for (1); however, the coordinate nature of the two requirements of the seventh day argues against that as there should be a strong reason for dividing the two. But there is no argumentation for this in the current literature. Furthermore, if both requirements are in view here, it makes more sense to see עַל־כֵּן as referring to (3), since the requirements to cease and remember are an explanation of what this statement implies.

Overall, option (4) finds a strong parallel in the Sabbath commandment of Exod 20:11:

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי
עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

> For in six days the Lᴏʀᴅ made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lᴏʀᴅ blessed the Sabbath day and made it holy.

The כִּי in Exod 20:11 is causal—Israel will not work *because* the Lord worked for six days and rested on the seventh day. The וַיָּנַח is syndetic and coordinates with "six days". The עַל־כֵּן then refers back to both clauses. Logically, rest on the seventh day takes on meaning only when work is presupposed on the other six days. The seventh day is therefore blessed and set apart in view of its placement in the overall flow of the workweek.

While it may be syntactically simpler to see עַל־כֵּן as explaining that Yhwh commanded Israel to rest in view of deliverance from slavery, it must be remembered that the Sabbath exists for them both to

cease working and to remember. Logically, both requirements are bound together. The strong images of creation that continue to be present in the commandment suggest that the creation continues to lie implicit in the background. The parallel to Exodus 20, which clearly depicts Yнwн's rest on the seventh day as supplying the reason for the Sabbath, continues to undergird the Sabbath commandment in Deuteronomy 5. In Exodus 20, Yнwн marks the flow of work and rest on the basis of the creation week. While humanitarian elements mark proper observance of the Sabbath in Deuteronomy 5, the underlying basis for the Sabbath has not changed. Furthermore, even the notion of slavery and deliverance is reminiscent of the theme of work and rest: after the toil of slavery in Egypt there should be rest. The deliverance from slavery is a prelude to rest in the promised land.

One final aspect warrants mention: the concluding clause ties together the whole of the commandment by forming an inclusion with the first two clauses found in v. 12. Because עַל־כֵּן occupies the final position in the commandment, it suggests a reference to the whole of the commandment rather than to some particular aspect of the commandment. Furthermore, there is semantic overlap between the שמר in v. 12, referring to the careful attention necessary to keep the requirements of the covenant (Koehler & Baumgartner, 2000, 4:1584), and the עשה found here, requiring observance of the Sabbath day (Koehler & Baumgartner, 2000, 2:891). "The Sabbath day" (אֶת־יוֹם הַשַּׁבָּת) is the object in both instances, and both extremities of the commandment stress that Yнwн was the giver of the command: צִוְּךָ יְהוָה אֱלֹהֶיךָ. The LXX makes this inclusion even more clear by specifying φυλάσσεσθαι τὴν ἡμέραν τῶν σαββάτων καὶ ἁγιάζειν αὐτήν "to observe the Sabbath Day (and) to sanctify it".

4.3.3 Conclusions

Structurally, the whole of the Sabbath commandment in Deuteronomy falls under the overarching command to "observe" the seventh day. While there is disagreement concerning the nature of the infinitive absolute in Hebrew, its usage in Deut 5:12 should be considered deontic in nature. It functions as an imperative while drawing attention to the fact that the commandment is structured differently than the others, which begin לֹא + *yiqtol*. The other commandments are cast in negative terms, but the Sabbath commandment (and the command to honour one's parents, which follows) is set positively; the infinitive absolute highlights this. The command to observe the day is then explained by four obligatory futures paired in a *yiqtol* + *weqatal* format: (1) You will labour (*yiqtol*) so as to ensure the doing (*weqatal*) of all your work in six days. (2) You will not do (*yiqtol*) any work and you will remember (*weqatal*) Yнwн's intervention on your behalf. The four primary aspects of the command are then (1) diligence in labour so that (2) necessary work is completed

during the first six days of the week, and (3) refraining from work on the seventh day whilst (4) remembering Yʜwʜ's work and purpose in redeeming Israel.

Several further concepts are associated with these primary conditions of the commandment:

- As indicated by כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ, this is not the first time that Israel has heard this commandment, but reiterates the original Sabbath commandment given at Sinai in Exodus 20 (Christensen, 2006:128). However, whether or not it exactly represents the events described in Exodus 20 remains an unbound variable. There are no grammatical markers in the text signalling a shift from Yʜwʜ's words to Moses' words. Instead, the words presented as Yʜwʜ's blend with those of Moses so that they become one and the same. Further lexical data beyond what is found in the Sabbath commandment itself is required to make a determination. This will be examined in sections 4.4.1 and 4.4.2 below.

- The fourth commandment is aimed primarily at the same target as the rest of the commandments: "*You* will not do any work". However, the extended listing of which parties are included in the Sabbath benefit builds a tension that pragmatically pushes the reader to pause and consider everyone who is involved. This, paired with the rest that results from their inclusion, serves as the rhetorical high point of the commandment. Central to proper Sabbath observance is that nobody works on the seventh day and everybody partakes in rest.

- While the requirement to "remember" in 5:15 centres on Israel's redemption from Egypt, other language within the commandment is reminiscent of the CREATION WEEK/SEVENTH DAY frames in Genesis 1–2. Many of the primary words of the commandment correlate directly with God's activity in creation—מְלָאכָה, עָשֹׂה, עָבַד, and שׁבת. What is clear is that Deuteronomy's Sabbath cannot be divorced from the context of creation. What is left as an unbound variable, at this point, is the nature of the relationship between redemption from Egypt and God's work in creation.

- Some further variables can be clearly bound to an overall model of the Sabbath, while other variables remain unbound and pose further questions that require investigation. Bound variables include the days that are set aside for work and the one day on which work is prohibited. They also include those for whom this commandment applies and the kind of work envisioned by the fourth commandment. Finally, we can say that proper observance of the Sabbath sanctifies it as something that uniquely belongs to Yʜwʜ.

4. Paragraph structure and the Sabbath commandment

• Unbound variables remain: In particular, we are left with four questions beyond what can be determined by the commandment itself: (1) How does Israel's redemption relate to creation? (2) How does Israel's redemption relate to the extended application of the Sabbath commandment beyond the primary "you" of the commandment? (3) How does rest (נוח) relate to each of these two questions? (4) Finally, what kind of SABBATH DAY frame is being used in Deuteronomy 5? The answer to this last question is tied to the representation of the Decalogue as a whole within the pericope.

4.4 Discourse constituents within the Decalogue

In light of the structure of the fourth commandment outlined above, we will now examine its placement within the overall structure of the Decalogue. Five areas of study will guide the investigation: First, the issue of reported speech and its use in the Decalogue will be considered. The second area of study concerns the relationship between parenesis and the illocutionary intent of the pericope as a whole. Third, the study will briefly consider the boundaries and numbering of various commandments within the Decalogue. Fourth, the hierarchy of the Decalogue as a whole will be considered. Finally, the question of "peak" within the structure of the Decalogue will be addressed.[73]

4.4.1 Direct speech in the Decalogue

Chapter 3 argued that the pericope, as a whole, served to authenticate Moses' words as YHWH's words. How, then, does the Decalogue's presentation here relate to its presentation in Exodus? Reported speech in Deuteronomy 5 is challenging. Specifically, is the recitation here intended to be an exact representation of the words spoken at Horeb, or is it a speech act of another class? If it is not intended to be an exact representation, how does that impact the intent and authority of the Ten Words?

The narrator's voice is heard in 5:1a, where Moses is spoken of in the third person. The narrator is thus the overarching speaker for the entirety of the pericope. It is the narrator who decides what to incorporate into the reported speech of both Moses and YHWH. When Moses' speech is reported, it is, in turn, a subdomain of the narrator's speech. When YHWH speaks, it is a further subdomain of

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73. Scholars have noted that Deut 5:6–21 contains a number of elements common to ancient Near East treaties (Thompson, 1974:128). It is beyond the scope of this study to examine them in detail. Suffice it to say, while some of the elements contained in these treaties are certainly displayed within both Deuteronomy as a whole and the Decalogue in particular, the Decalogue retains its own character and concerns independent of those found in ancient Near East treaties (Craigie, 1976:23; Wright, 1996:2–3; McConville, 2002:19; DeRouchie, 2013:125).

speech mediated by Moses. The embedding of speech within the pericope extends even to a fourth domain, where YHWH mandates what Moses will say to the people (Waltke, 2007:497; Robson, 2016:4):

[Narrator]
5:1And Moses summoned all Israel and said to them …

> [Narrator → Moses]
> 28And the LORD heard your words, when you spoke to me. And the LORD said to me,
>
>> [Narrator → Moses → YHWH]
>> "I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. 29Oh that they had such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever! 30Go and say to them,
>>
>>> [Narrator → Moses → YHWH → Moses]
>>> 'Return to your tents.'"

In light of this complexity, it is helpful to distil the concept of "speaker" into its component pieces (Miller, 1995:169–170). The first component is the "principal", whose beliefs and attitudes are communicated by the words; the principal is (at least theoretically) committed to the truthfulness of the words. A second component is the entity articulating the speech act; this person is known as the "animator". Finally, the "author" is the individual responsible for formulating the speech act as a whole. Prototypical speech involves all three functions being performed by the same actor. Non-prototypical speech devolves these functions into more than one individual.[74]

While the Decalogue's words have the look and feel of what transpired at Horeb, they stand in tension with the various domain levels presented by the text and the various participants who shape the reported speech. The author of the Decalogue in Deuteronomy 5 is the narrator, who is the ultimate arbiter of what is included in the reported speech of both Moses and YHWH. Despite this, YHWH is represented as the principal. The values and authority of the text are presented as his position and belief. Moses is the animator: all of the words of YHWH come from him; none come directly from YHWH himself. The reported speech of the Decalogue is thus non-prototypical in nature, and the question then becomes: What does this imply about the text? Is this recorded as direct speech or indirect speech?

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74. Miller (1995:169) describes prototypical dialogue as involving "two participants who alternate speaking and listening in paired turns of talk, or adjacency pairs. The dialogue occurs with the two participants speaking face-to-face and in the same location, not across a distance. In addition, the role of 'speaker' in the dialogue is not distributed among more than one person."

In Biblical Hebrew, direct speech may be introduced using three different patterns (Miller, 1996:145–146). In the first pattern, a finite verb of speaking (most frequently אמר) is followed by the direct speech. An example is Genesis 1:3:

<div dir="rtl">וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר</div>

And God said, "Let there be light."

A second pattern uses two finite forms, where the second verb is normally a form of אמר. In these instances, the verbs agree in aspect, number, and gender. Direct speech follows the second finite form:

<div dir="rtl">וָאֶשְׁאַל אֹתָהּ וָאֹמַר בַּת־מִי אַתְּ</div>

Then I asked her and I said, "Whose daughter are you?" (Gen 24:47)[75]

The third pattern is marked by either a finite verb or no verb, followed by the infinitive לֵאמֹר. Exodus 7:16 uses this pattern in addition to the first pattern:

<div dir="rtl">וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלָחַנִי אֵלֶיךָ לֵאמֹר שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי בַּמִּדְבָּר</div>

And you will say to him, "Yʜᴡʜ, the God of the Hebrews, sent me to you, saying, 'Let my people go, that they may serve me in the wilderness.' "[76]

Miller (1996:398) notes that the inclusion of an additional verb in the second two patterns indicates that an additional level of specificity is being communicated concerning the pragmatics of the speech act beyond what is said. That is to say, they add additional situational detail to the speech act and are thus "marked" forms.[77] This is distinctive from the "unmarked" form of a single finite verb, which simply reports speech without any commentary concerning the manner or purpose for which the speech is given. Furthermore, within the two marked patterns utilising multiple verbs, the use of the dual finite forms normally signifies "prototypical" speech, that is, the kind of speech that closely represents the original speech act.

The use of a finite form + לֵאמֹר indicates "non-prototypical" speech (Miller, 1995:170), and the environments in which it is used are more complex than those using prototypical speech.[78] Non-prototypical elements may include: (1) a speaker who is not a full character, (2) an unidentified

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75. Author's translation.

76. Author's translation.

77. Grammatical constructions that most frequently occur within a wide range of contexts are considered "unmarked". Constructions that deviate from the basic pattern, often in unique contexts, are considered "marked" (Robson, 2016:8–9).

78. Standard grammars do not often directly address this issue. When they do, they simply suggest that לֵאמֹר is a marker for direct discourse (Gesenius *et al.*, 1910:§114o; Joüon & Muraoka, 2008:§124o).

speaker, (3) a group acting as a speaker, (4) a speaker who is represented by more than one character (e.g., a principal and an animator), (5) unspecified or anonymous addressees, and (6) a context in which the quotation is retold, iterative, hypothetical, or fabricated.[79] In other words, the use of לֵאמֹר does not necessarily indicate a direct quotation; rather, it allows for an "interpretive" or "explicative" rendering.

It is, in fact, this third form that introduces Yʜᴡʜ's words in the Decalogue:

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם ... לֵאמֹר ...

Face to face Yʜᴡʜ spoke with you ... saying ... (Deut 5:4, 5)[80]

The quotative structure indicates that the Decalogue recitation represents some kind of non-prototypical speech act. The non-prototypical significance, however, is not immediately apparent. Deuteronomy's final form presents the Decalogue as Moses' recollection of events that ensued more than forty years previously and had been spoken by someone other than himself; this may, in and of itself, justify the non-prototypical speech marker (see point 4 above). However, the insertion of commentary by Moses (5:12, 15, 16) into the recitation suggests that something further is going on. An example of the retold quotation (point 6 above) is helpful in grasping what Moses is seeking to accomplish (Miller, 1995:175). Second Samuel 1:16 records the execution of an Amalekite who claimed to have killed Saul on David's behalf. When David carries out the sentence, he says:

וַיֹּאמֶר אֵלָיו דָּוִד דָּמְךָ עַל־רֹאשֶׁךָ כִּי פִיךָ עָנָה בְךָ לֵאמֹר אָנֹכִי מֹתַתִּי אֶת־מְשִׁיחַ יְהוָה׃

And David said to him, "Your blood be on your head, for your own mouth has testified against you, saying, 'I have killed the Lᴏʀᴅ's anointed.'"

David's quotation of the Amalekite is nowhere found in the preceding text. The insertion of the politically charged "the Lᴏʀᴅ's anointed" by David, however, conveys something of his rhetorical intent. In no way does he want to be associated with those who might suppose that he was involved with Saul's death. David, acting in the role of both author and animator, has recast the Amalekite's (the principal) speech for the needs of a particular rhetorical situation.[81] A similar situation is apparent in Deuteronomy and an understanding of the illocutionary purpose of the pericope provides helpful guidance.

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79. In a similar study investigating reported speech associated with לֵאמֹר, Hatav (2000:7) goes so far as to say that לֵאמֹר may introduce "free" direct discourse, in which the purported "direct" discourse may be an approximate rather than exact representation of what was actually stated.

80. Author's translation.

81. See section 5.2 below for discussion concerning the overarching rhetorical situation of Deuteronomy.

4. Paragraph structure and the Sabbath commandment

4.4.2 The parenetic setting of Deuteronomy's Decalogue

Block (2012b:153), commenting on Deuteronomy 5–11, notes that these are the words of a pastor rather than a legislator and that recognising the parenetic material is "vital in determining the genre of the book". Numerous commentators refer to parenesis in Deuteronomy without further specification concerning what is meant by the term or under what conditions it may be identified (e.g., Thompson, 1974:25, 30, 71; Weinfeld, 1991:14; Merrill, 1994:29, 113, 140, 157). While Driver (1902:ii, lxi) speaks of parenesis in Deuteronomy, suggesting that it is the repetition of a law or series of laws along with an expository development of them, the modern usage of the term can be traced back to von Rad's studies,[82] which suggest that Deuteronomy's framework (Deuteronomy 1–11, 28–31), in its entirety, is parenetic. Moreover, much of the legal development found within Deuteronomy 12–26 is also marked by a parenetic style (von Rad, 1961:3–4). But just what is parenesis? This is admittedly difficult to pin down in von Rad's work. At times he simply describes parenesis as the preaching of Moses (von Rad, 1973:24), a suggestion that aligns with his assertion that Deuteronomy's framework is "entirely" parenetic. But he also identified parenesis within the proper laws of Deuteronomy. There he describes it with a more narrow contour, such as "summons to obedience" (von Rad, 1962:225), which is to be distinguished from law (von Rad, 1953:15, 22). So, for instance, we find in Deut 15:1–11 (von Rad, 1961:4–5):

Verse	Characterisation
[1]At the end of every seven years you shall grant a release.	Apodictic command
[2]And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD's release has been proclaimed. [3]Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release.	Legal interpretation/Updating
[7]… you shall not harden your heart or shut your hand against your poor brother, [8]but you shall open your hand to him and lend him sufficient for his need … [10]your heart shall not be grudging when you give to him …	Parenetic statement

Table 4.6: Von Rad's conception of parenesis in Deuteronomy 15

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82. See, for example, *The Form-Critical Problem of the Hexateuch* (von Rad, 1938), *Studies in Deuteronomy* (von Rad, 1953), "Ancient word and living word—the preaching of Deuteronomy and our preaching" (von Rad, 1961:3–13), *Old Testament Theology volume I* (von Rad, 1962:219–231) and *Old Testament Theology volume II* (von Rad, 1965:393–395), among others.

All of this suggests that von Rad's conception of parenesis' purpose is twofold: to (1) teach and update previous laws and (2) at the same time, to persuade the listeners to obedience. While parenesis is no less important than law, it is subordinate to law (Tiffany, 1978:6). Adding to the complexity, at times von Rad distinguishes parenesis from what he calls "paraclesis", which he defines as "a speech of exhortation directed to those who have already received the word of salvation" (von Rad, 1961:7). Yet at other times he seems to equate the two, saying, "The *paraclesis* in Deuteronomy—it is more often called *parenesis*—admittedly has great theological flexibility … it is not the question of Israel's ability to fulfill this that worries the *pareneses*, but rather of her possible refusal so to do" (von Rad, 1965:392, original emphasis).[83]

Tiffany (1978), in a dissertation-length examination of parenesis in Deuteronomy 5–11, charts a different course, suggesting that von Rad's explanations of parenesis are inconsistent and inadequate due to their imprecise construction. He suggests that parenesis should not be likened to preaching, because all preaching is not directed to hearers and exhortations to obedience may occur outside of homiletic contexts. Neither is parenesis law: the purpose of law is to define standards of conduct, while parenesis encourages conformity to law.[84] Instead, Tiffany defines it as a "second person, direct address form which appeals to the will of the addressee (individual or community) and whose intention is to urge obedience to or to discourage transgression of an order" (Tiffany, 1978:312, original emphasis). This distinguishes it from "order" (i.e., law), which defines the boundaries of behaviour or procedural norms. Order can be couched either positively (command) or negatively (prohibition). Parenesis takes either the form of exhortation for the purpose of encouraging obedience, or admonition to discourage infringement of an order. Order focuses on the action to be performed and parenesis on the addressee who is to carry out the order (Tiffany, 1978:322–323).

Tiffany's formulation contains a number of positive aspects. Foremost among these, his approach allows an exegete to apply some form of control on the text in determining what is intentionally parenetic and what is not. However, as DeRouchie (2014:18) notes, there are times when order and parenesis appear to be interchanged without formal distinction. For example, in Deuteronomy 5,

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83. Others have, to a lesser extent, spoken to the issue of parenesis as well. See Lohfink (1963:6–7), who ties parenesis to the *Numeruswechsel*, which indicates forms of address. Parenesis is singular and narrative is plural. López (1977:481–522; 1978:5–49) built on Lohfink's work, but discerned parenesis in a number of additional ways depending upon compositional growth and assumed origin.

84. See Tiffany (1978:7–12) for a complete critique of von Rad's work with respect to parenesis.

Tiffany (1978:40–43) observes parenesis only in vv. 32–33. Nonetheless, parenetic elements can be identified in a number of further clauses:

> 5:1c–f: Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them.
>
> 5:12b: as the LORD your God commanded you.
>
> 5:14c–d: On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you.
>
> 5:16: Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.
>
> 5:29: Oh that they had such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever!

All of these formally contain what Tiffany would classify as "orders". At the same time, an appeal to the will is discernible in each. The primary drawback to Tiffany's approach, then, is a complete focus on form without further reference to the broader illocutionary intent of the author. In Deuteronomy, law and will are not so easily detached from one another as a simple delineation between order and parenesis might suggest. Instead, law and will are bound together to achieve the rhetorical aims of the book.[85] It is precisely this element to which von Rad repeatedly returns when he associates law and parenesis. Deuteronomy presents Israel as a nation on the boundary of the promised land. She has already been redeemed from Egypt, declared to be YHWH's unique possession, and given the covenant stipulations by which the relationship will be ordered (Exodus 19–23). She has not, however, received the fulfilment of YHWH's promises to her. In fact, the presentation of the WILDERNESS frame at the beginning of the book presents a concern that Israel will continue in her previous course of action and miss her call entirely (von Rad, 1962:223). The emphasis on the interrelationship between law and will that pervades Deuteronomy then serves to remind Israel of her Egyptian history and impel her towards grateful obedience that will result in inherited land (נַחֲלָה) and rest (מְנוּחָה).[86]

Once this interrelationship is taken into account—the extensive blending of order and parenesis—the purposes behind the parenetic thrust of Deuteronomy 5–11 become clear (DeRouchie, 2014:98). Furthermore, entrenching the Decalogue in parenetic language helps us to recognise how the

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85. See chapter 5 below, where the macrostructure and purpose of Deuteronomy are discussed in further detail.

86. Cf. Deut 3:20; 8:1–6; 12:9–12; 25;19

quotative frame relates to what is happening within the Decalogue and the expansions found within it. The addition of additional constituents to the Sabbath commandment and the requirement to remember dovetail with both Moses' overarching purpose and the means by which he is attempting to achieve that purpose. In a manner that is similar to the situation in 2 Sam 1:16, Moses quotes the Decalogue of Horeb. However, as he does so, he recasts aspects of it to meet the rhetorical need (Israel's faithfulness to calling) highlighted by the parenesis. Even more to the point, it must be remembered that the pericope serves to affirm these words as Yhwh's words. It is thus not *Moses'* words to the people in the capacity of a pastor (as suggested by Block, 2012b:159) but *Yhwh's* words to the people as their covenant lord. This makes the parenetic tone all the more striking. Yhwh does not simply state the law and demand obedience (grounded in his redemptive actions though it may be); he also makes an appeal to their collective will that it is in their best interest to do so.

We are now in a position to see how these two elements, the quotative frame and Moses' use of parenesis, interlock with the illocutionary intent of the pericope as a whole. Moses' recollection of the DECALOGUE frame is cast within the SINAI frame, highlighting his calling to serve in the capacity of covenant mediator. It signals his intention, along with the rest of the book, to describe how the covenant enacted in the SINAI frame applies to the exodus community as it is currently constituted. It also indicates that the present recitation of the Decalogue is an instance of frame augmentation. It provides additional information to the DECALOGUE frame given in Exod 20:1–17. It is reasonable to understand the texts in this way, since the compilers must have had a similar outlook in allowing them both to exist side by side in the Pentateuch. Whatever differences there may be, the pragmatic situation of Deuteronomy assumes both the Ten Words given in Exodus and the familiarity of the reader with them. This is most clearly evidenced by the repetition of כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ "just as Yhwh your God commanded you" in 5:12, 16. It can, however, also be seen in the expanded listing of those who receive rest (5:14) and the requirement that Israel remember their hard service in Egypt (5:15). The intersection of these two concerns—(1) the non-prototypical nature of the discourse and (2) the parenetic intent of the animator—thus provides direction to the reader. Moses' concern as covenant mediator is driving his speech act. He is seeking to do two things: (1) suggest that these are the very words of God, just as those presented at Horeb, and (2) exhort the people to both view and obey them as such. This ties the Decalogue into the whole of what is happening in the pericope and serves as a guide to how he intends it to be read and how the reader views variations between this DECALOGUE frame and the frame given in Exodus 20. With this in mind, Block's (2012b:159) proposal that these changes "reflect the pastoral context and the parenetic aims

4. Paragraph structure and the Sabbath commandment

of this recitation" agrees with the overall intention of the pericope, namely, affirming that the authority inherent in the original proclamation of the Decalogue is also implicit in Moses' analysis of it. Not only does this apply to the Ten Commandments, but it incorporates the later legislation that will expound on it.

This allows us to bind a variable left unbound in the previous section: At the end of our analysis of the Sabbath commandment, the question of whether or not this instance of the SABBATH DAY frame was intended as an exact representation of the Decalogue presented at Horeb was left as an unbound variable. We can now say that frame augmentation is occurring in Deuteronomy's SABBATH frame. That is to say, further information is being provided about the Sabbath day; this information is necessary due to the rhetorical situation in which the commandment is given.

4.4.3 Boundaries and numbering of the commandments

Exodus 34:28, Deut 4:13 and 10:4 describe the commandments as עֲשֶׂרֶת הַדְּבָרִים "the Ten Words".[87] However, the specific boundary and numbering of these Ten Words are topics of ongoing debate (Weinfeld, 1991:243–245; Tigay, 1996:63, 342; Merrill, 1994:146; McConville, 2002:121; DeRouchie, 2013:93–94).[88] While it is beyond the scope of the present study to examine the numbering of the Decalogue in detail, the following chart summarises the principal suggestions that have been offered:[89]

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87. Some scholars have suggested Exod 34:11–26 as the "original" Decalogue. However, the references to the "Ten Words" (Exod 34:28; Deut 4:13; 10:4) most rightly point to the enumerations found in Exod 20:1–17 and Deut 5:6–21. See DeRouchie (2013:123–124) for further argumentation in this regard.

88. DeRouchie's (2013:94) bibliography includes no fewer than fourteen different contemporary examinations.

89. As presented by DeRouchie (2013:96).

	Jewish				Christian	
	Philo Josephus Minority of Rabbis	*Lower Cantillation (verse)*	*Upper Cantillation Majority of Rabbis Tg. Ps.-Jon.*	*Parashiyyot (Paragraphs) Post-Masoretic Cantillation*	*Augustine Catholic Lutheran*	*Origen Augustine Orthodox Reformed*
I am YHWH your God	1	[1]	1		Intro.	Intro.
Never other gods	1	[2–4]	2	1	1	1
Never carved images	2	[2–4]	2	1	1	2
Never bear YHWH's name in vain	3	[5]	3	2	2	3
Observe Sabbath	4	[6–9]	4	3	3	4
Honour father and mother	6	[10]	5	4	4	5
Never murder	6	[11]	6	5	5	6
Never commit adultery	7	[11]	7	6	6	7
Never steal	8	[11]	8	7	7	8
Never bear false witness	9	[11]	9	8	8	9
Never covet your neighbour's house (/wife)	10	[12]	10	9	9	10
Never covet your neighbour's wife, (/house) etc.	10	[12]	10	10	10	10

Table 4.7: Commandment delineation in the Decalogue

Disagreement concerning numbering primarily involves determining the constituents of commandments that lie at the beginning and end of the Decalogue. Of particular concern is (1) whether or not "I am the L<small>ORD</small> your God" should be included in the first commandment, (2) the relationship of the prohibitions against "other gods" and "carved image(s)", and (3) the forbiddance of various things that belong to "your neighbour" at the end of the Decalogue. The relevance of this issue becomes apparent as one begins to determine hierarchy within the Decalogue—which לא + *yiqtol* forms govern a particular commandment and which serve to develop the commandment's content. For the purposes of the present study, the traditional Reformed structuring will be used.

4.4.4 Structure in the Decalogue

On one level, the structure of the Decalogue is determined by the manner in which one numbers the commandments themselves. On a secondary level, the commandments themselves relate to one another in ways that provide a broader structure to the Decalogue as a whole. In general, scholars divide this secondary structure into those commandments that relate to God and those that relate to other humans. Several permutations of this are normally articulated. The first derivation incorporates duties to God into commandments 1–4 and duties related to fellow humans in commandments 5–10 (Merrill, 1994:143; McConville, 2002:135). Some take this basic structure a step further, arguing that not only are the commandments structured this way, but there is also a

descending order of seriousness (Tigay, 1996:62; Wright, 1996:63–66). Loyalty to Yʜwʜ as one's only God is the most weighty with respect to God; the commandment to honour one's parents is the most weighty with respect to humanity.

Weinfeld (1991:313) is representative of a second viewpoint, which breaks the Decalogue after the fifth commandment, suggesting that the first "pentad" coheres on the basis of the repeated use of the divine name Yʜwʜ. The second pentad coheres based on the repeated use of the *waw* in Deuteronomy to coordinate commandments.

A third variation is articulated by Block (2011:32–34; 2012b:160–162), who views the Sabbath commandment as a duty to God in the Exodus account but a duty to one's neighbour in Deuteronomy's version.[90] The Sabbath commandment is thus a "transitional" commandment.[91] Miller (1990:72) sees the Sabbath commandment in much the same way, arguing that it forms a "bridge" between duty to God and duty to humanity.

One final suggestion is worth noting. As with most of Deuteronomy, Christensen (2006:106) identifies a chiastic structure within the Decalogue:

A   Commandments 1–3 (monotheism)
B   Commandment 4 (Sabbath)
B'   Commandment 5 (parents)
A' Commandments 6–10 (morality)

In light of all of the various viewpoints that have been articulated, what textual constraints can be identified to help guide structure and, more importantly, emphasis within the Ten Words? With the hortatory cline as a guide, the following table summarises the structure of the Decalogue as a whole. Two expository statements are found at the introduction (5:6a) and within the fourth commandment (5:14a). The text-types of the remaining clauses are hortatory (+ AO, – CTS, + Proj):

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90. Block (2012b:161) also argues for the Catholic/Lutheran view for Decalogue numbering, which makes the Sabbath the third commandment.

91. Waltke (2007:414) similarly suggests a transitional status for the Sabbath commandment, although with a view to arguing that it is no longer a requirement for the New Testament church.

Level 4	Level 3	Level 2	Level 1	
(Expository)			אָנֹכִי יְהוָה אֱלֹהֶיךָ	5:6a
			אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים[92]	5:6b
			לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי	5:7
			לֹא־תַעֲשֶׂה־לְךָ פֶסֶל כָּל־תְּמוּנָה	5:8a
אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל				5:8b
וַאֲשֶׁר בָּאָרֶץ מִתָּחַת				5:8c
וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ				5:8d
		לֹא־תִשְׁתַּחֲוֶה לָהֶם		5:9a
		וְלֹא תָעָבְדֵם		5:9b
	כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים וְעַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: ¹⁰וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָו			5:9c–10
		לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא		5:11a
	כִּי לֹא יְנַקֶּה יְהוָה אֵת			5:11b
אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא				5:11c
		שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ		5:12a
כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ				5:12b
		שֵׁשֶׁת יָמִים תַּעֲבֹד		5:13a
		וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ		5:13b
(Expository)		וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ		5:14a
		לֹא תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ וְגֵרְךָ		5:14b
אֲשֶׁר בִּשְׁעָרֶיךָ				5:14c
	לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ			5:14d
		וְזָכַרְתָּ		5:15a
	כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם			5:15b
	וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה			5:15c
	עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת			5:15d
		כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ		5:16a
כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ				5:16b
	לְמַעַן יַאֲרִיכֻן יָמֶיךָ			5:16c
	לְמַעַן יַאֲרִיכֻן יָמֶיךָ			5:16d
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ				5:16e
			לֹא תִרְצָח	5:17
			וְלֹא תִּנְאָף	5:18
			וְלֹא תִּגְנֹב	5:19
			וְלֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא	5:20
			וְלֹא תַחְמֹד אֵשֶׁת רֵעֶךָ	5:21a
			וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל	5:21b
אֲשֶׁר לְרֵעֶךָ				5:21c

Table 4.8: Levels of hierarchy within the Decalogue

92. Off-line expository text-type level 4 describing setting.

A few general observations can be made about the overall structure of the Decalogue:

- The whole of the Decalogue is governed by the preamble and historical prologue in v. 6 (Merrill, 1994:145); the words that follow are to be received in light of YHWH's previous action on Israel's behalf. This is an expository statement standing at the head of the Decalogue as a whole. Like the expository statement found in the fourth commandment, it marks something that Israel is to take as a statement of truth and thus believe. Israel must live by these words because they believe that the words are given by YHWH, their God.

- With the exception of words four and five, each of the commandments begins with a negative prohibition לֹא + *yiqtol*, which, in hortatory text-types, is an indication of on-the-line exhortation. What must be determined, however, is the relationship between the לֹא + *yiqtol* statements. For example, the command לֹא־תִשְׁתַּחֲוֶה לָהֶם "you shall not bow down to them" in 5:9a is asyndetic. It does not begin a new line of thought, but rather serves to explain the previous לֹא + *yiqtol* statement לֹא־תַעֲשֶׂה־לְךָ פֶסֶל כָּל־תְּמוּנָה "you shall not make for yourself a carved image" in 5:8. The syndetic statement that follows in 5:9b, וְלֹא תָעָבְדֵם "or serve them", then coordinates with 5:9a. While they are still on-the-line in terms of hortatory exhortation, they serve to explain the previous charge.

- It is often observed (Tigay, 1996:62; Block, 2012b:160; Miller, 2009:7) that the commandments which begin with לֹא + *yiqtol* are couched in "negative" terms. That is to say, these commandments are prohibitions that describe activities Israel is to avoid. It is also observed that there are two "positive" commandments which describe actions that Israel should seek to inculcate within the normal flow of life. These commandments are fronted by an infinitive absolute and an imperative, respectively. While this is possible, what is not so commonly observed is that it is possible to formally view the commandment to honour one's parents as an infinitive absolute; כַּבֵּד, which is a *piel*, shows no difference in form between the imperative and the infinitive absolute. As argued above (section 4.3.1), when an infinitive absolute stands as an imperative in Deuteronomy, it often serves to highlight an aspect of life that is central to Israel's continuing presence in the promised land. Beginning both the fourth and fifth commandments with infinitives absolute then draws a stark contrast between things that Israel must not do in the land and things that Israel must be sure to do.

- The first three commandments primarily relate to Israel's relationship to YHWH, while commandments seven through ten, all prohibitions relating to one's neighbour, are syntactically connected with a *waw* in Deuteronomy (DeRouchie, 2013:110).

4. Paragraph structure and the Sabbath commandment

In addition to these general observations, some view the Sabbath as the central commandment in the Decalogue (Lohfink, 1994:256–257; Mueller, 2003:149; Miller, 2009:118). While others disagree (DeRouchie, 2013:125), there are both syntactical and theological grounds for viewing it as such. Additionally, Longacre's conception of "peak", particularly as it relates to hortatory discourse, would lead us to expect such a feature within the Decalogue.

4.4.5 Peak

Sections 2.4.2 and 2.5.2 have already described "peak" and highlighted its importance for properly understanding the meaning of a text. However, most discussions concerning peak relate to the narrative text-type (Cotterell & Turner, 1989:244) and therefore raise the question of whether or not peak can be identified in other text-types. Indeed, Longacre's (1996:33) central thoughts concerning peak are given primarily in the context of narrative situations:

> While a discourse has cohesion/coherence and prominence, it just as necessarily involves progress, i.e., a well-formed discourse is going somewhere. The progress of a discourse typically issues in some sort of climactic development (or developments) which I have been accustomed to term peak(s).

This, however, does not exclude the notion of peak in other text-types. In the context of "delayed peaking", Cotterell and Turner (1989:245) discuss peak with regard to the book of Revelation. Dawson (1994:105), building on Longacre's work, directly addresses the issue, arguing that a number of elements found in narrative are also found in other text-types:

> Perhaps some of the terms may seem a bit alien for such a text-type as Procedural/ Instructional, or Hortatory, but the concepts of beginning, sustaining, coming to the 'point', settling everything out and concluding, can be found to have their place in texts of any variety of text-type.

Longacre (1996:48) himself refers to peak in hortatory discourse:

> Hortatory discourse is likewise a struggle. Here, however, the struggle is to convince the hearers of the soundness of the advice and to launch them on the course of conduct advocated or to discourage them from the course of conduct which is being proscribed. It would seem therefore that an artful expository or hortatory discourse will have a meaningful cumulative thrust. This should correlate in at least some discourses with a marked surface structure peak. … [R]hetorical underlining is probably the most frequently used.

In light of these suggestions, two questions then follow: What marks suggest that the Sabbath commandment forms the peak within the overall context of the Decalogue? Furthermore, if rhetorical underlining is the most frequently used method of describing peak, is that found within the Sabbath commandment?

4.4.5.1 Sabbath as the structural peak of the Decalogue

There are at least seven structural features that mark the Sabbath commandment as the rhetorical high point of the Decalogue: (1) the large number of participants, (2) the number of changes made to the commandment with respect to the Decalogue of Exodus 20, (3) the commandment's relative length, (4) its multidimensional nature, (5) the placement of לא prohibitions within the Decalogue, (6) lexical connections that tie the Sabbath commandment to both the first and tenth commandments, and (7) its combination of both prohibitive and imperative formulations.

- Regt (1999:61) notes that

  … a climactic point in a text [can be] indicated by the repetition of full references to participants … In general, devices of repetition often mark a peak, "i.e., various devices are used to ensure that the peak does not 'go by too fast.'"

The Sabbath commandment references far more participants than any other commandment. In fact, there are more participants referenced here than in any other part of the pericope as a whole:
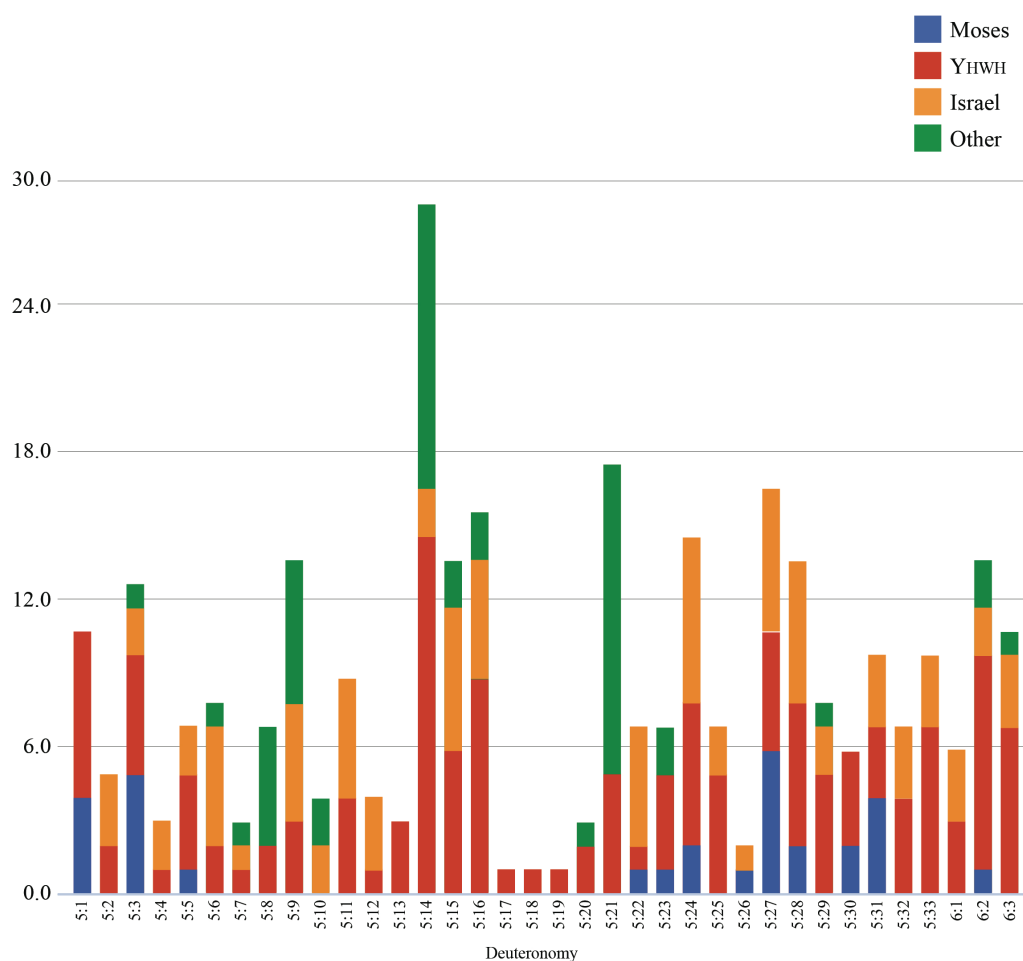
Figure 4.3: Participant reference in Deuteronomy 5:1–6:3

4. Paragraph structure and the Sabbath commandment

We have already recognised the expansive application of the commandment. This extensive repetition of participants serves to slow the reader down so as to ensure that the commandment does not "go by too fast". Also, as it relates to the participants, it should be further noted that this is the only commandment to include instructions that stretch beyond one's relationship to YHWH and neighbour. It also includes aspects that relate to other creatures of the sixth day of creation. While the final commandment references animals and other things owned by one's neighbour, the commandment itself is instituted for the benefit of the neighbour, not the things that belong to him. In the Sabbath commandment, direct benefit is derived by the minor participants as well.

- The Sabbath commandment is stressed by means of the changes that are made between the commandment in Exodus and Deuteronomy; no commandment is changed to the same degree as the Sabbath commandment (Miller, 2009:128; Block, 2011:37–41).

- The length of the commandments follows a long/short pattern, with the longest of the words, the Sabbath commandment, occupying the central place within the Decalogue (Lohfink, 1994:257; Miller, 2009:128):

Sole worship of YHWH	Deut 5:7–10	long	53 words
Name of YHWH	Deut 5:11	short	17 words
Keeping Sabbath	Deut 5:12–15	long	67 words
Honouring parents	Deut 5:16	short	22 words
Neighbour requirements	Deut 5:17–21	long	36 words

Table 4.9: Long and short words in the Decalogue

The central placement of the Sabbath, along with the amount of space devoted to it, in comparison to the other commandments, further marks it as the rhetorical high point of the Decalogue.

- The multidimensional structure of the fourth commandment marks it as unique amongst the Ten Words. This is, perhaps, why it is often referred to as transitional (Miller, 1990:72; Block, 2011:32–34). Scholars often note a bidirectional orientation—responsibility toward both God and humanity. However, it is rather less often recognised that the orientation is actually in three directions (Valentino, 2015:53–54). First, the Sabbath commandment is vertically oriented: the seventh day is a Sabbath to YHWH. Second, the Sabbath commandment is horizontally oriented, as indicated in the extensive listing of those who must observe the day. Finally, the Sabbath commandment is also personally oriented—the dimension that is often overlooked. As has been

already argued, the thrust of the command is personal: "you shall not do any work". The Sabbath commandment is thus the hinge point of the Decalogue, tying together the two tables:

> … the fourth commandment can be viewed as a "Janus" text in the collection. It looks backward to the first three commandments in its vertical dimension. It looks forward to the final six commandments in its horizontal dimension. And it stands on its own in its personal dimension (Valentino, 2015:54).

- There are thirteen לא prohibitions in the Decalogue. Six relate to the relationship between God and man, and six relate to human interrelationships. The seventh prohibition is found in the Sabbath commandment (Ska, 2000:76):

Verse	Prohibition
7	you shall **not** have other gods before me
8	you shall **not** make for yourself a carved image
9	you shall **not** bow down to them
9	you shall **not** serve them
11	you shall **not** take the name of the Lord your God in vain
11	the Lord will **not** hold him guiltless who . . .
14	*you shall **not** do any work*
17	you shall **not** murder
18	you shall **not** commit adultery
19	you shall **not** steal
20	you shall **not** bear false witness . . .
21	you shall **not** covet . . .
21	you shall **not** desire . . .

Table 4.10: לא prohibitions in the Decalogue

Just as the commandment ties together the two tables of the Decalogue by means of orientation (towards God, neighbour, and self), so also it ties the two together with the central prohibition.

- Lexically, the Sabbath commandment is tied to both the beginning and the end of the Decalogue (Miller, 2009:128). It is the only commandment to make direct reference to the foundation for the Ten Words as a whole: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (cf. 5:15b, c). It is also the only commandment to find an echo in the final injunction of the Decalogue. The register of things one should not covet recalls many of the entities who are afforded rest in the Sabbath commandment (5:21, cf. 5:14b). The theological implications of these connections will be taken up below.

- Finally, only the Sabbath commandment binds together prohibition and imperative. Most of the commandments are prohibitive in character; that is to say, they employ the לא + *yiqtol* format requiring Israel to refrain from a particular activity. While the command to honour one's parents

is presented positively, along with the promise of long life in the land should the commandment be kept, it does not include any prohibitions. This marks the Sabbath as distinctive amongst the Ten Words.

4.4.5.2 Sabbath as the theological peak of the Decalogue

In addition to the seven structural features, several theological elements suggest that the Sabbath serves as the rhetorical high point of the Decalogue:

• The Sabbath commandment's lexical connections to the beginning and ending of the Ten Words have already been noted. Additionally, the Sabbath commandment ties together the concepts represented by the first and last commandments. In the call to remember their redemption by the hand of Yhwh, they are also called to love the one who provided Sabbath rest. Egypt was the place where Israel was forced to do hard service for a Pharaoh who served these gods, and there was no Sabbath (Brueggemann, 2014:4). Furthermore, rest from work would require that the God who brought them out of Egypt would continue to provide for them in the time that they do not work (cf. Exod 16:4–5). Refusal to keep Sabbath implied a refusal to abandon other gods. "Sabbath becomes a decisive, concrete, visible way of opting for and aligning with the God of rest" rather than other gods (Brueggemann, 2014:10). In a similar manner, the covetousness prohibited in the final commandment guards against forcing those over whom one has power into relentless work. Adhering to the Sabbath commandment indicates that greedy pursuit of gain that will enable covetous desires to be fulfilled is not what characterises one's life. Thus "the Sabbath commandment looks forward to a possible neighborliness in which striving for commodities in community-destroying ways is prohibited" (Brueggemann, 2014:85). Later, it will be upon this very point that the prophet Amos indicts Israel (Amos 8:4–5). By tying these issues together, the Sabbath commandment pulls together the two overall themes of the Decalogue: love of God, a notion that will be made explicit in the Shema of Deuteronomy 6, and love of neighbour, an idea articulated in Lev 19:18 and emphasised throughout the rest of Deuteronomy.

• Perhaps the most decisive argument that the Sabbath is the centre of the Decalogue is its status as covenant sign: "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations … Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign forever between me and the people of Israel … " (Exod 31:13, 16–17). Each of the Old Testament covenants is associated with signs that stand in representation of

Yʜᴡʜ's action on behalf of his covenant people. The Mosaic covenant sets forth the תּוֹרָה that unites the nation under Yʜᴡʜ's rule. It is significant that, out of all possibilities, the Sabbath command was chosen to serve as that sign for the whole (Waltke, 2007:148); the sign points to its centrality—that this is a people who have been marked as holy to Yʜᴡʜ (Miller, 2009:153–154).

- Related to the Sabbath as the sign of the covenant is the fact that it is the only commandment of the ten that is explicitly proclaimed before the giving of the Decalogue. In Exodus 16 Moses explains to the people that they are to gather twice as much manna on the sixth day and why there will be no manna on the seventh day: "Tomorrow is a day of solemn rest, a holy Sabbath to the Lᴏʀᴅ … Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none" (Exod 16:23, 26). When the people violate the command to stay home on the seventh day, Yʜᴡʜ's rebuke is given not only with respect the Sabbath, but in respect of other, as of yet unnamed, laws. "And the Lᴏʀᴅ said to Moses, 'How long will you refuse to keep my commandments [מִצְוֹתַי] and my laws [תּוֹרֹתָי]?'" (Exod 16:28). While the people have violated only the Sabbath command, it is presented here as an early representative of Israel's propensity to break all of Yʜᴡʜ's commandments (Enns, 2000:327).

This section has argued that the Sabbath commandment is the intentional peak of the Decalogue in Deuteronomy. No fewer than ten lexical and theological variables bear out this assertion. This is not a contradiction to the contention in section 3.6 that the primary function of the pericope as a whole is to assert Moses' continuing status as covenant mediator and thus the divine origin and obligation of the commandments that he is giving to the people. The Decalogue forms a discreet unit of discourse within the larger discourse of the pericope.[93] The embedded commandments develop their own peak apart from that of the pericope as a whole.[94]

4.4.6 Structural conclusions

Enough variables may now be bound to answer two further questions: (1) What actions or attitudes are required of those receiving the admonition? (2) What is the basis upon which the admonition is grounded?

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93. Note the discussion of recursion in section 2.3.1 above.

94. Dawson (1994:105–106) describes these as "peak" and "peak prime". The current section argues for the Sabbath as the peak of the Decalogue. The peak-marking device וַיְהִי in 5:23 signals the onset of peak within the pericope as a whole. Cf. DeRouchie (2014:212–216) on וַיְהִי as a paragraph and climax marker in Biblical Hebrew.

The Sabbath commandment requires three things: work, rest, and remembrance. Israel must work for six days and rest on the seventh day. During the day of rest, they must also remember what YHWH has done for them. Furthermore, it requires a generous spirit in the completion of all three. The immediate impetus for keeping the Decalogue as a whole is YHWH's redemption of Israel from Egypt. This is reflected in both the opening statement of the Decalogue and the requirement to remember in the Sabbath commandment. The Sabbath commandment itself, however, has roots that go much further back. The language of the commandment connects it to both the terminology and the theological frameworks reflected in the creation accounts of Genesis 1–2.

Concerning the variation in wording between the Decalogue in Exodus and Deuteronomy: The quotative frame that begins the Decalogue is a marked form that alerts the reader that something other than prototypical speech will follow. Combined with the parenetic concerns of the pericope, we should then not expect a word-for-word recitation of Exodus 20. As with David's quotation of the Amalekite, YHWH, through Moses, recasts his own words from Sinai for the needs of a particular rhetorical situation.

A few important variables remain unbound. First, the relationship between Sabbath and rest still remains an unbound variable. In relation to this, it should be recognised that rest is not the sign of the covenant; the Sabbath is the sign of the covenant. Second, while the Sabbath has been bound as the central commandment of the Decalogue and is thus an appropriate sign for the covenant as a whole, the reasoning behind the Sabbath's placement as the central commandment remains an unbound variable. Data beyond the level of the pericope is required to make this determination. Finally, variables remain unbound regarding the Decalogue's relationship to the book as a whole. A further unbound variable associated with this is the relationship between the Sabbath commandment and the book of Deuteronomy. Is there evidence of Sabbath reverberations elsewhere within the book? The next chapter will take up these final issues as the macrostructure of Deuteronomy is examined.

CHAPTER FIVE

THE SABBATH COMMANDMENT AND DEUTERONOMY'S MACROSTRUCTURE

5.1 Introduction

An examination of macrostructural elements in Deuteronomy provides additional information necessary to bind further variables to an overall model of the Sabbath. In particular, the identification of the implied author and audience, the Sabbath's relationship to the covenant stipulations of Deuteronomy 12–26, and the overall purpose of Deuteronomy provide connections from which the particular frames, as they appear in the text, may be understood. This chapter will examine (1) the implied situation and purpose of the book, including the author and audience, (2) the overall structure of Deuteronomy, (3) the repetitions of the Sabbath principle within the laws of Deuteronomy, and (4) the theological trajectories set up by the congruence of the Sabbath commandment in the Decalogue and the principle expansions described in the laws of Deuteronomy.

5.2 Implied author, audience, occasion, and purpose

While Deuteronomy's unity of composition is a matter of ongoing debate, a number of conditions are clearly assumed within the text.[95] These conditions include the implied author and audience in the book, the communicative situation presented by the text, and the concerns that drive the issues taken up by the book.

As noted in 4.4.1, it is important to differentiate levels of discourse within Deuteronomy. While the "voice" of Moses dominates the book,[96] all of Moses' words are reported from the perspective of the narrator, who occupies the primary domain of discourse. All Moses' words and, in fact, all reported speech within the book are thus subordinate to and dependent on the narrator's representation of them (Robson, 2016:4). The narrator carefully conceals his identity and does not directly comment on his communicative goals (Block, 2008:71). However, this does not mean that there is no discernible trace of his purpose. Both the anonymity of the narrator and his intent foreground the occasion and purpose of Moses and his audience without distraction. The narrator's aims are tied to Moses' aims and the narrator's audience is urged to place themselves in the position of Moses'

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95. As noted in the introduction, the approach of the study is to examine the text of the Pentateuch according to its final form. Thus, Deuteronomy's many text-critical issues are not directly examined.

96. Note the references and introductions to Moses' reported speech: Deut 1:1, 3, 5; 4:44–46; 5:1; 27:1, 9, 11; 29:1–2; 31:1, 7, 10, 25, 30; 32:46; 33:1.

audience, who is identified as the second generation after Israel's departure from Egypt (Deut 5:2–3; cf. 2:13–15). Additionally, it is clear that later generations of Israelites are also summoned to the same faithful covenant obedience as the second generation (Redd, 2016:136):

> Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. And Moses commanded them, "At the end of every seven years, at the set time in the year of release, at the Feast of Booths, when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are going over the Jordan to possess." (Deut 31:9–13)

Despite the lack of clarity concerning the historical situation of the narrator, the presentation of Moses' words as addressing the needs of his audience invites the readers, in whatever situation, to place themselves in the position of the second generation and the needs that are faced by them at that time (Wright, 1996:2). "The embedding of discourse aligns the different voices and makes their words as present to the hearers *of* Deuteronomy as the hearers *in* Deuteronomy" (Robson, 2016:5). The concerns of the second generation become the concerns of any succeeding generation who desire faithful covenant living in the promised land (McConville, 2002:41). Thus, this also addresses the concern of the implied audience of Deuteronomy. While the Sabbath is something that is being explained and expanded upon to the second generation, succeeding generations are invited to reflect upon the institution of the Sabbath, what it is in their own time and lives, and to transform their understanding of it in accordance with the intent with which YHWH gave it to Israel originally.

Deuteronomy is presented as an account of the oral addresses that Moses gave to Israel on the plains of Moab just prior to his death and Israel's entry into the promised land. As noted, these addresses were then promptly inscribed in written form and given to the priests and the elders of the people for safekeeping and regular proclamation (Block, 2008:71; cf. Deut 1:1–5; 31:9; 34:1–8). Two looming circumstances lie behind every word of the text: a transition of leadership to Joshua occasioned by Moses' approaching death, and the impending military campaign to take the promised land (Craigie, 1976:30). For Israel, Moses' passing is a watershed moment: it was he whom YHWH appointed to bring them out from bondage in Egypt (Exod 3:7–10, 16–22) and he who mediated the covenant between them and their God (Exod 20:18–21; 24:1–18; 33:7–11; cf. Deut 34:10–12). Likewise, the approaching conquest raised the spectre of cities that "are great and fortified up to heaven", where "the sons of the Anakim" live (Deut 1:28; cf. 9:1–2). These circumstances raise a number of questions pertinent to the second generation (Redd, 2016:136–

5. The Sabbath commandment and Deuteronomy's macrostructure

137): Who will lead them now? Will Yнwн continue with them into the promised land? Will he indeed deliver the land into their hands? What should govern their relationships with the nations they encounter? What should authentic Israelite life look like when the conquest is complete? These issues are germane not only to the second generation but to succeeding generations as well. The purpose of Deuteronomy is then "to call every generation of Israelites to faithful covenant love for Yahweh in response to his gracious salvation and his revelation of himself and in acceptance of the missional role to which he has called them" (Block, 2012b:38).

Moses lays out this purpose by reminding them of their history, emphasising their need to love Yнwн above all else, and providing instruction concerning how they should live in the land.

While the issues addressed in Deuteronomy are still future with regard to Moses and his hearers, Moses repeatedly looks back to Israel's past to reinforce his themes. The opening chapters set the stage for the whole of the book when he recalls both the first generation's refusal to enter the promised land (the WILDERNESS frame) and the exodus (the EXODUS frame):

> Yet you would not go up, but rebelled against the command of the LORD your God. And you murmured in your tents and said, 'Because the LORD hated us he has brought us out of the land of Egypt, to give us into the hand of the Amorites, to destroy us' … The LORD your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes. (Deut 1:26–27, 30)

> But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day … Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? (Deut 4:20, 34)[97]

The exodus generation had the benefit of experiencing Yнwн's deliverance from Egypt, yet still did not respond in grateful obedience to his ongoing protection and favour; thus their bodies now littered the wilderness. So, while the military threat in the promised land might be formidable, the more immediate threat was spiritual. Yнwн would demand exclusive devotion demonstrating itself in grateful obedience—the exact point at which the first generation had failed (Block, 2008:74).

In light of the exodus generation's failures, grateful obedience in response to Yнwн's past action is tied to the issue of heart disposition throughout Deuteronomy. It is highlighted even before Moses embarks on his journey to teach the covenant stipulations:

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97. Cf. Deut 4:37, 45–46; 5:6, 15; 6:21; 9:26; 16:1, 6, 12; 23:4; 24:9; 25:17; 26:8.

5. The Sabbath commandment and Deuteronomy's macrostructure

> Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children. (Deut 4:9)

But Israel's heartfelt response is not based solely on gratefulness for past benefaction. It requires ongoing relational maintenance; this is the fire that will fuel successful obedience. The Shema highlights its nature:

> Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. (Deut 6:4–6)

Obedience is thus couched in terms of the relationship and understood not as a burden but rather as a benefit—a right that devolves from the privilege of knowing God's will. It is external evidence reflecting the inward disposition of Israel to her covenant partner (Block, 2008:79). Moses' call to ongoing and careful reflection expresses the concern that covenant faithlessness, which plagued the exodus generation, will be present in future generations, because the heart can be deceived (Miller, 1997:51–52; cf. 11:16). They are therefore called to circumcise the foreskin of their heart (10:15–16).

Further exposition with regard to the inward disposition of the heart is provided at a number of places; it intersects with a number of themes: future battles (7:17), discipline (8:5), and pride relating to various issues such as personal strength (8:14, 17) and personal righteousness (9:4). It also involves disposition to one's neighbour, particularly the poor, widow, and sojourner (15:7, 9–10). Appropriate responses to any of these issues may be addressed by careful attention to the law (11:18).

All of this is not for the sake of Israel alone; their faithfulness is intended for a wider audience. As Moses exhorts careful attention to the law, he explains:

> Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? (Deut 4:6–8)

If Israel maintains the law as an expression of an inward disposition of love for Yhwh on the basis of what he has done for her, it will be noticed and made attractive to the nations who observe it. "It can be seen, therefore, that although it is true to say that Deuteronomy is primarily absorbed with God's dealings with, and requirements of, Israel, it contains perspectives on Israel and the nations that ultimately led 'over the horizon' of its own context …" (Wright, 1996:16–17).

5. The Sabbath commandment and Deuteronomy's macrostructure

Indications of this "horizon" are discerned in other ways as well (Miller, 1997:57). As Israel enters its inheritance, diverse treatment is to be given to the various inhabitants in and around the promised land. On the one hand, YHWH will destroy the sons of the Anakim from the land "because of the wickedness of these nations" (9:4). On the other hand, other nations are to be left untouched. Of particular note are the Edomites, Moabites, and Ammonites, who bear kinship relations to Israel. The Edomites are referred to as the "brothers" (אַחִים, 2:8) of Israel and the people of Esau (2:4). Both the Moabites and Ammonites are described as descendants of Lot (2:9, 19). In the parenthetical notes concerning these peoples in Deuteronomy 2, ongoing reference is made to YHWH's interaction on their behalf. As YHWH is giving the promised land to Israel, he has given these peoples their own land in which to dwell. Furthermore, they have faced challenges similar to the ones that Israel will face in conquering the land. Moab had to drive out the Emim (2:10). The Edomites were required to dispossess the Horites (2:12), and the Ammonites the Zamzummim (2:20). In particular, the Emim and the Zamzummim are associated with the Anakim (1:28; 9:1–2), the people who are able to strike fear in the heart of Israel. YHWH has interceded on behalf of each of these nations who bear kinship relations to Israel, working to give them the land in which they now dwell (2:12, 21–22). While Israel's election is emphasised in Deuteronomy (7:6–8; 14:2), it is not because they are inherently different from those around them, nor does it imply that YHWH does not have a positive ongoing interest and plan for the nations around them:

> These early chapters of Deuteronomy, however, serve to challenge that notion [of an exclusive and nationalistic understanding of YHWH's relationship to Israel]… that, all along the way of history, the Lord of Israel has been at work redemptively and providentially with other peoples and nations. In Deuteronomy it is made clear that Israel's relation with these other peoples and their gods cannot be apart from an awareness of the involvement of the Lord in their stories also (Miller, 1997:59–60).

5.3 The Ten Words and the structure of Deuteronomy

The central issue directing this aspect of the investigation is the Decalogue's relationship to the overarching structure of Deuteronomy. This concern is addressed in two ways: first, an overview the discourse structure of Moses' addresses is given and, second, the Decalogue's relationship to the subsequent stipulations of Deuteronomy is examined.

5.3.1 Moses' discourses

Deuteronomy can be structured with respect to the speech acts of the dominant voice within the book—Moses.[98] While there is a variance of opinion concerning the structure of each speech and

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98. The other primary structural suggestion is that Deuteronomy, as a whole, is chiastic in nature (Wright,

the boundaries between the third and fourth addresses, four broad divisions are generally recognised (Tigay, 1996:xii; Miller, 1997:50; Hill & Walton, 2009:164).

Moses' first address runs from 1:1 through 4:43. After the editorial superscription of 1:1–5, Moses discusses the history of Israel, highlighting Israel's movements through the wilderness and the critical moments in the journey between Horeb and the plains of Moab (Miller, 1997:51–52). It concludes with an editorial comment noting the cities that Moses selects in the Transjordan as cities of refuge (4:41–43).

Moses' second address begins in 4:44 and ends at the close of ch. 28. It is by far the longest of the book. Like the first address, it begins with an editorial introduction (4:44–5:1a) followed by the reported speech of Moses. It includes a recollection of the Decalogue's foundational principles for the relationship between Israel and YHWH in 5:1b–6:3 (Block, 2012b:42–43), followed by extended stipulations that provide further specificity to the general stipulations (Wright, 1996:4–5; Block, 2012b:153). Like the first address, it concludes with a comment by the narrator, noting that these were YHWH's words which formed the covenant that Moses was commanded to make with Israel in Moab (Deut 29:1 [28:69]).

Moses's third address is comprised of chs 29–30 (Hill & Walton, 2009:164). Its basic function is to describe Moses' final exhortation to Israel before passing from the scene.

The final section of Deuteronomy (chs 31–34) describes Moses last days with Israel (Tigay, 1996:xii). Chapter 31 deals with a number of issues: Joshua's succession of Moses, the deposit of the law with the priests, and Moses' concerns regarding future rebellion. Chapter 32 relates Moses' song. The final two chapters describe Moses' farewell and blessings upon Israel (ch. 33) and his death (ch. 34).

Within these broad parameters, it is the second address that directly relates to our concern with the Sabbath commandment. The second address describes the foundational elements of the covenant by articulating the Ten Words and then elaborating on and increasing the specificity of them in the laws that follow. Moses' first address illustrates why there is need for a second exposition of the law and his third address reiterates the necessity for Israel to do what is contained in the second address.

1996:3–4; Christensen, 2006:xiv; Waltke, 2007:480–481).

5. The Sabbath commandment and Deuteronomy's macrostructure

5.3.2 The Decalogue's relationship to the laws

In addition to Deuteronomy's parallels to Hittite suzerain-vassal treaties and Assyrian treaties,[99] a number of scholars have suggested that the Decalogue serves as a structure for the covenant stipulations found in chs 12–26 (Braulik, 1993:313–335; Wright, 1996:4–5; McConville, 2002:122–123; Christensen, 2006:xiii; Miller, 2009:5–7; Redd, 2016:141). Despite the general agreement concerning this relationship, differences exist concerning just how the relationship should be conceived:

Commandment	Reference	Kaufman[100]	Braulik[101]	Wright[102]	Currid[103]	Redd[104]
No other gods	5:7	12:1–32	12:2–13:18	12–13	6:1–11:32	6:1–11:32
No idols	5:8–10				12:1–31	12:1–32
No misuse of the name	5:11	13:1–14:27	14:1–21		12:32–14:21	13:1–14:21
Keeping Sabbath	5:12–15	14:28–16:17	14:22–16:17	14:28–16:17	14:22–16:17	14:22–16:17
Honouring parents	5:16	16:18–18:22	16:18–18:22	16:18–18:22	16:18–18:22	16:18–18:22
No murder	5:17	19:1–22:8	19:1–21	19:1–21:9	19:1–22:12	19:1–22:12
No adultery	5:18	22:9–23:19	22:13–23:14	22:13–30	22:13–23:14	22:13–23:18
No stealing	5:19	23:20–24:7	24:8–25:4	23–26	23:15–24:7	23:19–24:22
No false witness	5:20	24:8 25:4	25:5–16		24:8–16	25:1–19
No coveting	5:21	25:5–16			24:17–26:19	26:1–15

Table 5.1: Proposed Decalogue expansions in Deuteronomy

The differences presented by these various conceptions have led other scholars to argue that the notion of Deuteronomy 12–26 as patterned after the Decalogue is "forced" (Tigay, 1996:534n19; Block, 2012b:301). In particular, Block (2012a:117n31) questions the expansion of honouring one's parents to other spheres of authority in 16:18–18:22. Instead, he sees a greater correspondence between the stipulations of Deuteronomy 12–26 and the Covenant Code found in Exodus 21–23 (Levinson, 1997:144–150; Block, 2012a:118). Block is not alone in this concern (Otto, 1999:226). Furthermore, not all of the stipulations appear to be directly related to the Ten Words. This is seen as particularly true of chs 21–25. While some of the stipulations found here have clear connections to commandments seven through ten, other connections seem tenuous at best (Miller, 1990:160).

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99. For an in-depth examination of this aspect of Deuteronomy, see the PhD dissertation by Huddleston (2015) and the recent articles by Younger and Huddleston (2017:78) and Huddleston (2017:30).

100. Kaufman, 1979:105–158.

101. Braulik, 1993:313–335. Braulik's expansions are tied to the Hebrew Bible.

102. Wright, 1996:5.

103. Currid, 2006:21–24.

104. Redd, 2016:141.

In light of these differences, a number of scholars have eschewed an exact dependency between the Decalogue and succeeding stipulations while still maintaining some level of correspondence (Walton, 2012:93–96). Merrill (1997:53), for example, notes that while there may not be an exact delineation, the Decalogue is nonetheless helpful as a guide. The principles that follow expound the fundamental covenantal themes proposed by the Decalogue. Miller (2009:5–6) contends that the Ten Words themselves must be interpreted; this is why there is such a marked correspondence between the sequencing of the commandments and the stipulations that follow.[105] The stipulations both elaborate on and specify aspects of the Decalogue (Miller, 1989:233). Moreover, they form part of an ongoing trajectory, the origins of which are in the Decalogue (Miller, 2007:39):

> Rather than being rigid, fixed, archaic, and obvious, the Commandments open up a moral and theological arc or movement … The result of perceiving, tracing, and appropriating such a trajectory or arc of moral understanding flowing out of the Commandments is, in effect, a "thick description" of the morality or ethics of the Commandments.

Furthermore, not only are these laws dependent upon the Decalogue, but they assume and build upon the laws of Exodus and Leviticus as well (Kilchör, 2013). When Moses expands upon the Sabbath commandment in the subsequent laws, it is, then, frame augmentation. He not only expects his audience to be familiar with the laws previously given, but he expects them to incorporate the additional detail into their attitudes toward, and observance of, these laws.

For the purposes of the present study, the germane point is that the stipulations found in Deuteronomy 12–26 carry forward the basic principles espoused in the Decalogue, serving as "expansive examples of how the Israelites should respond to the Decalogue's Words" (Walton, 2012:103). Furthermore, with only slight variation, scholars have recognised reverberations of the Sabbath commandment in Deut 14:22–16:17. To these we now turn.

5.4 Sabbath trajectories

The trajectory established by the Sabbath commandment in the Decalogue can be seen in Deut 14:22–16:17, where five separate issues expand on the basic principle of the Sabbath. The development of the commandment results in what can be termed a "Sabbatical principle" that ensures due attention is given to rest, worship, and humanitarian issues within various contexts of community life (Miller, 1989:237). Particularly in 14:22–15:23, there is an emphasis on holding

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105. Unlike Block, who notes the correspondence between the stipulations and the Covenant Code, Miller (2009:5) notes, "They are not the same as the statutes in the Book of the Covenant … because they represent different times and circumstances."

loosely to material possessions—especially as it relates to those at the margins of society (Block, 2012b:355), a matter also reflected in the Sabbath commandment. Tithe issues are taken up in 14:22–29. Deuteronomy 15 addresses three issues: the Sabbatical Year (vv. 1–11), the release of the debt-slave (vv. 12–18), and the law of the firstborn male (vv. 19–23). Finally, Israel's festival calendar is considered in 16:1–17. These expansions of the Sabbatical principle allow for relief from the perpetually crushing weight of obligations that have no end (Miller, 1990:134).

5.4.1 Sabbath expansion 1: the tithe (14:22–29)

The tithe is also described in Lev 27:30–33 and Num 18:21–25.[106] In Deuteronomy, it is further reiterated in 26:12–15. Its correspondence to the Sabbath is marked by the manner in which the tithe is offered within a cycle of seven years (Currid, 2006:275–276). Verses 22–27 instruct tithes to be offered "in the place that [Yhwh] will choose" in years 1, 2, 4, and 5. During years 3 and 6, tithes are offered within the worshippers' own towns (vv. 28–29). What is not specified here—but is in Lev 25:1–7—is that in the seventh year the land will lie fallow and there will be no tithe:

Year	Place of Offering
1	Before the Lord your God
2	Before the Lord your God
3	Within your towns
4	Before the Lord your God
5	Before the Lord your God
6	Within your towns
7	No tithe

Table 5.2: Tithe cycles

This provision for the Levite and others within the community of Israel who might be disadvantaged echoes the concerns of the Sabbath that specifically extend the Sabbath benefit to those who might not otherwise have the opportunity for rest. Additionally, by respecting the tithe, Israel both respected Yhwh as the one who owned all things, and expressed trust that, as when they rested from work on the Sabbath, he would provide for their needs (Tigay, 1996:144). Block (2012b:356) suggests that what initially appears to be a vertical concern (vv. 22–26) is actually revealed to be a horizontal concern in v. 27—care for those who are vulnerable. Moreover, further groups of vulnerable people will be added in v. 29: the sojourner, the fatherless, and the widow. Deuteronomy repeatedly shows a special interest for people who fall into these categories (cf. Deut 14:29; 16:11, 14; 24:19; 26:12; 27:19). Like the Sabbath commandment, these verses suggest

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106. Although some, such as Tigay (1996:141), see them as separate tithes.

responsibilities in both directions. Tithing is part of one's worship of YHWH and, at the same time, a responsibility to one's neighbour.

5.4.2 Sabbath expansion 2: the Sabbatical Year (15:1–11)

Deuteronomy 15 begins with a discussion of the "year of release" (v. 9), or what could be termed "the Sabbatical Year". The law requires that creditors "release" (שמט) a debt and what has been given to them as collateral while a loan is being repaid. The release is only valid for Hebrews. "Of a foreigner you may exact it" (v. 2). The use of שמט in this passage is different to the דְּרוֹר "liberty, release" found in the Year of Jubilee (Lev 25:10). Rather than the permanent release required by the Year of Jubilee, the release called for here is only temporary. Creditors should thus not press for the repayment of a loan during the year of release (Wakely, 1997:158). The law's outlook is expansive: On the one hand, it engendered generosity on the part of those who had been blessed by YHWH. On the other hand, it envisioned a life in the promised land where poverty was kept at bay. "But there will be no poor among you" (v. 4).

While some understand vv. 7–11 as a separate provision relating to the poor (Tigay, 1996:144), in reality, they build upon vv. 1–2 by warning against the hardness of heart that is an ongoing concern in Deuteronomy. The heart is mentioned twice: In v. 7 there is a general call to be gracious to those who are in need. Verse 9 describes a specific situation in which there is temptation to become uncharitable because the year of release is near. Generosity is commanded: "you shall open wide your hand to your brother, to the needy and to the poor …" (v. 11). The grounds for this generosity are found in the LORD's blessing according to his promise (v. 6), which is reiterated by its connection with the "land that the LORD your God is giving you" (v. 4). Specifically, they have been blessed with the promised land; in light of that they are to show the same kinds of blessing to those who were in the same situation in which they had been.

The law is connected to the Sabbath commandment in several ways: the seventh day is marked as "a Sabbath to the LORD your God" (5:14). In similar fashion, the release that occurs in the seventh year is said to be שְׁמִטָּה לַיהוָה "a release to the LORD" (Miller, 1989:238). Additionally, the overriding concern for those who are at a disadvantage connects this stipulation with that of the Sabbath, which ensures that slaves receive rest just as their owners do (McConville, 2002:258). In fact, even the way in which the poor are mentioned hearkens back to those who are offered rest in the Sabbath commandment: they are called "your brother" (לְאָחִיךָ), "your needy" (לְאֶבְיֹנְךָ), "your poor" (לַעֲנִיֶּךָ) who are in "your land" (בְּאַרְצֶךָ). The intention of this stipulation is to prevent enduring poverty. "It resists the acquisitive instinct that would keep others from having the opportunity to

live good and satisfying lives in God's creation" (Miller, 1989:238). Like the Sabbath commandment, it connects both duty to Yʜᴡʜ and duty to neighbour. Finally, along with the Sabbatical release of the debt-servant that follows, the Sabbatical Year ties itself to the Sabbath commandment in its vision for release and restoration in the seventh position of a cycle. The Sabbath requires release on the seventh day; these laws require release in the seventh year.

5.4.3 Sabbath expansion 3: Sabbatical release of the debt-servant (15:12–18)

The third expansion on the Sabbath commandment relates directly to the release of a Hebrew man or woman after six years of service. While the theme has changed from debt release to slavery, the idea of poverty is held over from the previous verses. The law protects Hebrews who have been forced into this position, presumably because a situation has arisen in which they do not have the means to live independently. As with the law concerning debt release, generosity, based on Yʜᴡʜ's own generosity to Israel (vv. 14–15), is commanded: "you shall not let him go empty-handed" (v. 13). While provision is made for those who would remain slaves, another warning is given against greed when a slave should choose to go free (v. 18).

The stipulation's correspondence to the Sabbath can be seen both in the timing of the release, "in the seventh year you shall let him go free from you" (v. 12), and in the imperative that is concomitant with the release: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אָנֹכִי מְצַוְּךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם "You shall remember that you were a slave in the land of Egypt, and the Lᴏʀᴅ your God redeemed you; therefore I command you this today" (v. 15). The manner in which the service occurs is also reminiscent of the way in which work occurs during the six days of the workweek described in the Sabbath commandment: עבד describes both the labour of the six days of the workweek (5:13) and the service that is performed by the debt-servant during the six years of his indenture (15:12). Not only was release commanded, but as they were releasing their slaves they must remember what Yʜᴡʜ had done on their behalf. Not only the fact of their release is to be recalled, but the manner of their release is to be enacted as well. As they go they are to be provided for in a liberal fashion, ensuring that they will not have the need to return to indentured service (cf. Exod 12:35–36). This aspect is the law's heart, ensuring the dignity of the person being released (McConville, 2002:263).

The effect of this stipulation is to prevent enduring slavery. This stipulation's connection to the Sabbath is not merely logical. Like the Sabbath commandment, this stipulation ties together concerns that relate to both the first and last commandments.

5. The Sabbath commandment and Deuteronomy's macrostructure

5.4.4 Sabbath expansion 4: the law of the firstborn male (15:19–23)

Deuteronomy 15:19–23 presents laws concerning the firstborn male of the herd and flock. The law reiterates Yʜᴡʜ's ownership of everything that belongs to Israel. Deuteronomy has already touched on this requirement (12:5–6, 17–18; 14:23), but not expressed the law in detail until now. At first glance, the connection to the Sabbath may not be apparent. However, a number of factors connect this law to the ones that come both before and after, and to the Sabbath commandment:

- The seventh day is distinguished from the other six days of the week in that Israel is to set it apart (קדש) because it is שַׁבָּת לַיהוָה אֱלֹהֶיךָ "a Sabbath to Yʜᴡʜ your God" (5:12, 14). Similarly, they are told to set apart (קדש) the firstborn males לַיהוָה אֱלֹהֶיךָ "to Yʜᴡʜ your God". Both the seventh day and the firstborns uniquely belong to God.

- The Sabbath commandment and the laws concerning the Sabbatical Year and the release of the debt-servant lay emphasis on their connection to Yʜᴡʜ's redemptive work when he brought Israel out of Egypt. The law of the firstborn male makes a similar allusion to the exodus. In Exod 13:1–2, 11–16, Israel is told that the firstborn of everything belongs to Yʜᴡʜ. It also plainly says that their sons will ask, "What does this mean?" (Exod 13:14). The response is a remembrance that "by a strong hand the Lᴏʀᴅ brought us out of Egypt" (v. 16). Yʜᴡʜ's ownership of the firstborn is thus tied to Israel's exodus from Egypt, further tying it to the Sabbath commandment (cf. Deut 5:15). The connection between the firstborn male described in these verses and the exodus is further strengthened by the next section, Deut 16:1–8, which discusses the Passover.

- One of the two primary aspects of the Sabbath is the prohibition from work. This imagery is also displayed in the law of the firstborn with the requirement לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ "You shall not work with the firstborn of your ox" (15:19). Strikingly, this brings together both the terms for labour described in the first six days (עבד, cf. 5:13) and that of an entity that is to be provided Sabbath rest (שׁוֹרֶךָ, cf. 5:14) (McConville, 2002:265).

5.4.5 Sabbath expansion 5: the festival calendar of the Hebrews (16:1–17)

Three feasts are described in 16:1–17: the Passover (vv. 1–8), the Feast of Weeks (vv. 9–12) and the Feast of Booths (vv. 13–17). These feasts are bound together by the fact that they were central to the religious life of Israel; they were the feasts that required the males to "appear before the Lᴏʀᴅ" (v. 16). They are also bound together in their development of the Sabbath principle (Wright, 1996:198; Currid, 2006:294).

5. The Sabbath commandment and Deuteronomy's macrostructure

Deuteronomy ties together the Passover with the Feast of Unleavened Bread (cf. Exod 12:15–20; 13:3–10; 23:15; Lev 23:5–8). They are thus bound together as a single large festival marking both the protection of Israel from the destroyer who slew the firstborn of the Egyptians and their subsequent flight from Egypt (Currid, 2006:296). The Passover is also joined to the Sabbath in several ways: First, they are told שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ "Observe the month of Abib and keep the Passover to Yʜwʜ your God" (16:1). Not only is the Passover something that belongs uniquely to Yʜwʜ (as do the Sabbath and the firstborns), but the commandment begins with the same infinitive absolute (שָׁמוֹר) that fronts the Sabbath instructions! Second, the command to remember their time in Egypt recalls the second activity required on the Sabbath day: they must remember (זכר) their time in Egypt (v. 3 cf. 5:15). Third, after six days of eating unleavened bread in haste they are required to forego work, just as on the Sabbath (v. 8; cf. 5:14). In fact, the construction of the last verse describing the Passover bears strong resemblance to the Sabbath commandment:

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה

> Six days you will eat unleavened bread, but the seventh day is a solemn assembly to
> Yʜwʜ your God. You will not do any work. (Deut 16:8)[107]

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־מְלָאכָה

> Six days you will labour and do all your work, but the seventh day is a Sabbath to
> Yʜwʜ your God. You will not do any work. (Deut 5:13–14).[108]

The constructions are striking. There is overlap in: (1) the clauses being fronted by the time periods involved (six days; but the seventh day); (2) a following command concerning what is to be done during the first six days of the week (eat; labour); (3) a setting apart of the seventh day (to Yʜwʜ); (4) a final injunction to refrain from all normal work activity. This suggests that the purposes of the Passover and those of the Sabbath are closely linked. This is why, in the Passover, the seventh day is marked by "solemn" assembly. They are to remember one of the primary purposes for which Yʜwʜ brought them out of Egypt—to find rest in the promised land: the very thing that is marked by the Sabbath day. Thus the Sabbath that concludes the Passover week is set apart as an extraordinary time, beyond normal Sabbath observance, where both the fact of their redemption and the purpose for their redemption are held together in a time of reflection.

Likewise, the Feast of Weeks echoes the Sabbath in several respects. First, the Feast of Weeks comes at the end of the seven weeks of work that mark the grain harvest; there is thus a parallel

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107. Author's translation.

108. Author's translation.

5. The Sabbath commandment and Deuteronomy's macrostructure

between the time of work and the time of the feast, when the work is complete. Second, the list of those who shall "rejoice before the LORD you God" (v. 11) significantly overlaps the list of those who will not work on the Sabbath in 5:14. There is thus correspondence between those who benefit from the feast and the seventh-day rest. Third, like the Passover, observing the Feast of Weeks requires the worshipper to remember (זכר) their slavery in Egypt (v. 12, cf. 5:15). In terms of timing, the beginning of the feast is timed from "from the time the sickle is first put to the standing grain" (v. 9). This would, most likely, occur right after the completion of the Festival of Unleavened bread (Block, 2012b:390). The theme of the previous festival is thus continued in the Feast of Weeks. "While the Passover and the Festival of Unleavened Bread celebrated the Lord's deliverance from the old land … the offering of the firstfruits and the Festival of Weeks celebrated this provision in the new land" (Sklar, 2014:284). YHWH's provision of rest in the promised land involves the blessing of YHWH in the form a bountiful harvest that, like the Sabbath, is to be enjoyed by a diverse group of participants.

The Feast of Booths, sometimes known as the Feast of Ingathering (Exod 23:16; 34:22) focused on the harvest of summer fruits. Once every seven years it also coincided with the public proclamation of the law (Deut 31:9–13). Leviticus 23:42–43 links the feast to Israel's wilderness wanderings: "You shall dwell in booths for seven days. All native Israelites shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God." Like the other festivals mentioned in Deuteronomy 16, this one is thus linked with YHWH's redemption from Egypt and, in turn, with the Sabbath commandment. As Israel celebrated the blessing of YHWH in the promised land they would also remember their national history before this blessing came to pass. Additionally, like the Feast of Weeks, emphasis is placed on those who obtain benefit from the feast; the overlap with the Sabbath beneficiaries is once again noted (v. 14).

5.5 Theological trajectories

We are now in a position to draw together the various lines of investigation for the purpose of describing the intention and trajectory of the Sabbath commandment as it is depicted within Deuteronomy. Five broad areas impact our consideration: (1) the rhetorical situation implied by the text itself; (2) the purpose of the book as a whole; (3) the rhetorical purposes of the pericope in which the commandment is found; (4) the structure of the commandment itself; and (5) the expansions to the commandment.

5. The Sabbath commandment and Deuteronomy's macrostructure

5.5.1 A people on the border

While numerous laws and situations are discussed in the book of Deuteronomy, the text revolves around three primary characters: YHWH, Moses, and Israel. While an unknown narrator in an unknown time shapes the interactions and responses of these characters, the reader is invited to place himself or herself in the midst of Moses and Israel and the interaction that takes place between them. The reader, too, is every bit as much a party to the covenant as are the second generation (5:3; 6:7; 29:22–29; 31:9–13).

Israel is presented as a nation on the boundary (Wright, 1996:21–23). After forty years of wandering they are on the plains of Moab, before the Jordan and just outside of the promised land. Moses rehearses their history, reminding them of the reasons why they have wandered these years. This is an instance of frame manifestation. The EXODUS and WILDERNESS frames are juxtaposed next to each other and provide context to the book as a whole. Throughout the book, the question of whether or not Israel will follow in the footsteps of the exodus generation or chart its own course following YHWH is not far away. After Israel set out from Horeb they arrived at Kadesh-barnea, where they were instructed to take possession of the land. However, after spying out the land, they refused, questioning YHWH's intent and care for them (1:26–27). YHWH therefore condemned them to wander until "all the men of war had perished and were dead from among the people" (2:16). As they returned once again to their place before the Jordan on the boundary of the promised land, YHWH gave them victories over Sihon and Og, both providing an inheritance for Reuben, Gad and half tribe of Manasseh and bequeathing to the nation a down payment on the land (3:12–17). Since Moses is forbidden to enter the land (3:23–29), he wishes to give the nation final instructions before he passes from the scene (4:1–14).

In his final instructions, Moses "pursues the relationship between Israel's original experience of God at Horeb and the writing that cultivates its memory" (McConville, 2013:133). As he addresses Israel, repeated calls to "remember" Egypt time and again bring the minds of the covenant community back to that decisive moment when YHWH, in large fashion, brought to fruition the promises that had been made to the patriarchs. There is, however, to be no strong division between thought and emotion (McConville, 2013:137). Memory and emotion must be wedded together with resultant action that embodies what YHWH's people are meant to be. If Israel will embrace this, it will lead to a situation where "the command[s] will be successfully kept, not by a single decision in advance, or a decisive effort of heart and mind, but in the context of a life as it is lived over time"

5. The Sabbath commandment and Deuteronomy's macrostructure

(McConville, 2013:142). More specifically, this is what will drive Sabbath observance—its work, its rest, its inclusiveness, its memory.

5.5.2 Overall purpose

A number of overall purposes can be seen in the construction and arrangement of Moses' various speeches. Certainly, in light of Israel's previous experience, he is encouraging Israel to appropriate both the promises and the instructions of Yhwh as their own. He does this by manifesting the SINAI frame, reiterating the fundamental principles that will govern the people in the land that Yhwh is giving to them as an inheritance. At the same time, he uses frame augmentation, both in the SINAI frame and in the COVENANT STIPULATIONS frame. These are not wholly new commandments, but they do present additional information concerning the laws and the new situation Israel faces in the promised land.

Moses does not cast the updated laws simply as new information. The hortatory and parenetic styles with which he presents them both point towards the ways that they should integrate the book into their outlook in the promised land. Hortatory discourse contains elements of situation, change, and motivation (Clendenen, 1989:36). This describes the hortatory flavour of the book as whole: a situation in need of change (Deut 1:1–4:43); the change that is necessary (Deut 4:44–26:19); the motivation for making that change (27:1–34:12). The parenetic style pushes for more than an intellectual assent to the covenant that is proffered—it aims to affect the emotional response of the people as they set about following Yhwh in the land. This is reflected in the book's structure as a whole. Deuteronomy begins with Moses' obedience to tell the people of Israel Yhwh's words:

דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם

> Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them. (Deut 1:3b)

It ends with the people's affirmation to do all that was required of them. Note that this is not reported speech; it is the evaluation of the narrator:

וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה

> So the people of Israel obeyed him and did as the LORD had commanded Moses. (Deut 34:9b)

Furthermore, Deut 34:9b also reflects the pericope of 5:1–6:3 as well, recalling Moses' installation as covenant mediator in the SINAI frame and the promises of the first generation (Sonnet, 2011:44):

קְרַב אַתָּה וּשֲׁמָע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתְּ תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ

> Go near and hear all that the Lᴏʀᴅ our God will say, and speak to us all that the Lᴏʀᴅ our God will speak to you, and we will hear and do it. (Deut 5:27)

The second generation thus responds to the hortatory and parenetic styles to accomplish what their fathers had not. The echo in 34:9b "keeps the unfolding of Deuteronomy's thirty-four chapters within the span of a single act of communication, between its enunciation and its reception, and it highlights it as a successful performance" (Sonnet, 2011:39).

Finally, Moses assumes that his audience knows its history and will integrate what he is telling them with what they know of their story thus far. While we have not yet examined the connections between Deuteronomy and other texts within the Pentateuch, Deuteronomy itself suggests that they are there. References to these connections are made from within the Sabbath commandment; they are to keep it "as the Lᴏʀᴅ your God commanded you" (Deut 5:12). Furthermore, there is the assumption that there is a larger purpose that goes far beyond just Israel being Yʜᴡʜ's people in Yʜᴡʜ's land. This purpose is alluded to in Moses' first exhortation to obedience before he begins his exposition of the law:

> [5]See, I have taught you statutes and rules, as the Lᴏʀᴅ my God commanded me, that you should do them in the land that you are entering to take possession of it. [6]Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and understanding people." [7]For what great nation is there that has a god so near to it as the Lᴏʀᴅ our God is to us, whenever we call upon him? [8]And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today? (Deut 4:5–8)

Whatever this purpose is, occupation of the land has to do with Israel's relationship to the surrounding nations. Deuteronomy does not spell out this purpose in detail, but Moses expects that the people are already aware of what it is. This should serve as a warning that any model for understanding the Sabbath must include other aspects of the story as well.

5.5.3 The rhetorical purposes of the Decalogue pericope within Deuteronomy

While the ᴡɪʟᴅᴇʀɴᴇss frame may serve as the background for the events leading up to Moses' second address in Deuteronomy, the ᴇxᴏᴅᴜs frame forms the historical starting point for the covenant that Yʜᴡʜ is re-establishing with his people (see section 3.3). Deuteronomy explains, on a theological level, what the exodus means for the people of Israel (Redd, 2016:139). Deuteronomy 5:1–6:3 forms the foundation of that exposition. Three concerns dominate the pericope. First, Moses is establishing his ongoing position as covenant mediator (3.5.1). He is the one who stood between

Y<small>HWH</small> and the people when Y<small>HWH</small> spoke from the midst of the fire and the people were afraid (Deut 5:4). He is the one who accepted the charge of the elders to speak to Y<small>HWH</small> on their behalf (Deut 5:23). And he is the one whom Y<small>HWH</small> commanded to stand by his side so that Y<small>HWH</small> could tell him "the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am giving them to possess" (Deut 5:31).

To say that the pericope is primarily about establishing Moses as the covenant mediator is, however, to miss the point. The second concern of the pericope follows hard on its first concern and is intimately related to it. The reason for establishing Moses' ongoing role as covenant mediator is to establish the words that he is going to speak as Y<small>HWH</small>'s words, not Moses' words (3.5.2). These words are not just a leader's reflections on the people, land, and story of Israel as he passes from the scene and they continue into the land. They are Y<small>HWH</small>'s words and must be attended to as such. Moses is fully aware that he is engaging in frame augmentation and, as noted above (5.5.2), he expects his hearers to be aware of their history. Justification therefore needs to be made for the expansions that he is making to both the Ten Words and the stipulations that follow. Israel has spent forty years and a generation wandering in the wilderness for their failure to pay close attention to Y<small>HWH</small>'s word. If Moses is going to make adjustments to that word, here, at the very boundary of the promised land, he must give some rationale as to why he may do so.

The final concern of the pericope is to confirm the Decalogue as the foundation of the stipulations that will follow (3.6). They are the words that Y<small>HWH</small> himself wrote on tablets of stone and gave to Moses (Deut 5:22), and they are the words that will serve as the guide for the extended stipulations that will occupy most of the address.

The result of close attention to these concerns on the part of Israel will be blessing and long life in the land that Y<small>HWH</small> is giving them to possess (Deut 6:2–3).

5.5.4 The Sabbath commandment

The Sabbath commandment forms the rhetorical high point within the Decalogue. It serves as the bridge between the two tables of the Ten Words by focusing its energy in three directions: it regulates one's relationship with Y<small>HWH</small>, neighbour, and self. It is the only commandment to do so. The seventh day is described as a "Sabbath to Y<small>HWH</small> your God" (5:14). Properly observed, it confirms that there are no other gods that occupy the attention and heart of the worshipper. The one who keeps it is thus keeping the first commandment as well. Keeping the Sabbath also expresses concern for the worshipper's neighbour. This is particularly true concerning those for whom the worshipper is responsible. Allowing them to rest on the seventh day expresses a heart that is free

5. The Sabbath commandment and Deuteronomy's macrostructure

from the drive to acquire the same things that belong to his neighbour and from pressing others to meet one's need to acquire them. The one who keeps the Sabbath thus keeps the last commandment as well. Finally, keeping the Sabbath provides the space that is necessary for the worshipper to reflect upon what Yʜᴡʜ has done on his or her behalf. The Sabbath requires more than a work stoppage; it requires reflection as well. It is the only commandment that specifically reiterates and requires the worshipper to consider Yʜᴡʜ's redemption of Israel from Egypt.

One other structural consideration has a significant impact on properly understanding the Sabbath: the extended list of those who fall under its purview and the stated purpose for their inclusion. There are some who would argue that the commandment's primary purpose is humanistic (4.3.2), but the structure suggests otherwise. Like all of the other Ten Words, the Sabbath commandment is aimed primarily at the individual Israelite. The Sabbath is instituted so that he or she may find rest on the seventh day. However, Israelites must still provide rest for those who work under their authority. The purpose of the motivation clause ensures that rest is available for all and provides a rationale for the expanded list of those who are included. What, then, is one to make of the humanistic tendencies found not only here but throughout Deuteronomy? The following chapters will argue that humanistic concerns are intimately tied to Israel's mission and purpose in the promised land. However, there is a marked difference between arguing that a humanistic concern is an aspect of the Sabbath and arguing that it is the central concern of the Sabbath. The central concern of the Sabbath lies elsewhere; humanistic responsibilities are an aspect of that concern. In a sense, the Sabbath is a reflection of Yʜᴡʜ's order. The Sabbath commandment requires individuals to order their lives and to bring order to others' lives as well; this order regulates all of life. The proper ordering of life in turn becomes a key concept within Deuteronomy, as the stipulations of the law (particularly the Sabbath expansions) exhibit.

5.5.5 Sabbath expansions

The Sabbath commandment has strong links to specific stipulations described in 14:22–16:17. Specific grammatical parallels are noted above, from which several broad categories of expansion can be distinguished:

- The Sabbath commandment reflects a concern that extends beyond individual Israelites to those who are around them. Each of the Sabbath expansions does likewise. They amount to an assurance of full inclusion in the covenant community for those who might otherwise be pushed to the margins of society: Levites, slaves, and those in debt. In the Feast of Weeks and Feast of Booths, their inclusion along with the rest of the community is specified. As with the parenesis

in the Decalogue pericope, not only is a particular way of life prescribed, but the inward disposition with which one accomplishes the law is directed as well.

- Similar to the Sabbath commandment, each of the expansions relates to an ordered rhythm of life. Walton (2012:115) relates these expansions to the Sabbath commandment under the heading of "releasing what is ultimately not yours and celebrating God's order". In this view, the expansions relate to acknowledging that God is the ruler of all, and therefore those who follow him must give him what he is due (Walton, 2012:107). The giving of tithes and the remission of debts reflect God's image as the one who creates order; as creatures made in the image of God, people are in a position to bring order to another's world.

- The Sabbath is connected to the purpose of Israel in the promised land. In particular, the festivals are also associated with the purposes of Israel in the promised land. The Passover recalls the event that liberated Israel from the hard service of Egypt by the strong arm of YHWH and launched them towards their inheritance. Likewise, the Feast of Weeks recalls Egypt and the hard labour there; implicit distinctions are drawn to the freedom with which they harvest their own grain.

These are positive observations in so far as they go, and they serve to connect these expansions to YHWH's work in creation, but what still remains to be addressed is the relationship between these expansions and the purpose for which Israel has been placed in the promised land.

5.6 Conclusions

In light of the Sabbath commandment's relationship to Deuteronomy's macrostructure and the conclusions reached in the previous chapter, four primary variables can be tied to an overarching model of the Sabbath commandment. First, the Sabbath commandment is wholly tied to creation (4.4.6). There is no other motivation for keeping the Sabbath beyond the pattern laid down in Genesis 1—YHWH worked for six days and then rested on the seventh, setting it apart as he did so (4.3.2). The second issue is related to the first: the Sabbath is not just about rest—it is about work as well. YHWH worked for six days in creation, and humanity will continue to work during the first six days of the week. This continues to be affirmed by the Sabbath commandment. Third, the Sabbath commandment is somehow tied to Israel's mission in the promised land (5.5.1; 5.5.2). The Sabbatical principles displayed in the expansions of Deuteronomy 14–16 are tied to this notion as well. They relate to the rhythms of work and rest laid down by the Sabbath commandment and the created order as well. Finally, the Sabbath commandment in Deuteronomy 5 is expanded in a number of ways (5.4). While these expansions are tied to humanistic concerns, to argue that the

fourth commandment has been reoriented solely to meet a humanistic concern is too limiting. Deuteronomy as a whole exhibits an expanded humanistic concern (as evidenced by Deuteronomy 15's focus on slaves and debts); these concerns are tied in some way to Israel's larger purpose in the promised land.

Other variables, some of which relate to the variables bound above, remain unbound:

• A primary unbound variable is the way in which the Sabbath commandment reflects creation. The pattern has been bound (six days of work followed by a day of rest), but the overall picture needs to be filled out. An examination of both the creation accounts and the notions of Sabbath rest in other parts of the Pentateuch is required to do this.

• The purpose of Israel in the promised land has been repeatedly highlighted in Deuteronomy. However, there is not enough information in the book itself to make a determination of its scope and ultimate end. This, too, will require intertextual support to be fully explained. Somehow, the Sabbath is foundational to Israel's relationship to the nations. Furthermore, the importance of the promised land is foundational as well. Just how this is so remains an unbound variable.

• The Sabbath requires work as well as rest, but Deuteronomy does not provide an account of the nature of humanity's work beyond requiring that the normal labour of one's occupation be ceased on the seventh day. An examination of the full implications of the nature of work and humanity's reflection of God's work in creation is required to clarify the picture of the Sabbath. This remains an unbound variable. Additionally, the nature of "rest" remains an unbound variable: What does the notion of "rest" entail, apart from a stoppage of regular work?

• The relationship of the Sabbath expansions in Deuteronomy 14–16 to Israel's purpose remains and unbound variable.

• A final unbound variable relates to the reverberations of the Sabbath principle in other parts of the Pentateuch. How do the other references to the Sabbath in the Pentateuch inform what is happening with the expansions in Deuteronomy?

5. The Sabbath commandment and Deuteronomy's macrostructure

CHAPTER 6

DEUTERONOMY IN ITS LITERARY FRAMEWORK

6.1 Introduction

The conclusion of the previous chapter noted a number of variables that must remain unbound when a study of the Sabbath is based solely on the text of Deuteronomy. The purpose of this chapter is to survey the field macrostructure of the Pentateuch as it relates to the notion of Sabbath and how the characterisations of the Sabbath in the other four books of the Pentateuch help to bind variables left unbound by the Sabbath in Deuteronomy. The chapter proceeds on the hypothesis that, while Deuteronomy is a distinct book within the Pentateuch and can be conceptually differentiated from the other books, the practical purposes of the pentateuchal books cannot be so easily separated, and their interaction mutually influences meaning (Goswell, 2012:209).[109] Throughout the Pentateuch, the overall storyline drives the placement of the individual books; this is true not only for the Pentateuch, but carries on into the Former Prophets as well. Deuteronomy's placement at the end of the Pentateuch thus underscores the historical identity and experience of Israel and its ongoing relevance to succeeding generations of Israelites (Goswell, 2012:214). With that in mind, the present chapter will, in short, investigate the Sabbath knowledge Moses would expect his hearers to possess as he speaks to them on the plains of Moab before their entry into the promised land.[110]

Three associated concepts are woven throughout the other books of the Pentateuch and, from a literary standpoint, shape the concept of Sabbath prior to Deuteronomy. The first concept is "rest". The SABBATH REST frame appears at the end of the first pericope of the Pentateuch and is

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109. Limiting the paratext of Deuteronomy thus in no way discounts the influence and contribution of Deuteronomy to the Former Prophets/Deuteronomistic History. The study focuses on the shared-world knowledge assumed by the implied author (Moses) and audience (second generation after the exodus) in the text. While the concepts expressed in Deuteronomy are central to the Former Prophets, their texts assume a timeframe subsequent to Deuteronomy and thus are not a part of the shared-world knowledge assumed by Moses and the second generation.

110. As noted in the first chapter, this is a proposed reading of the Pentateuch in its current canonical form. It acknowledges an overall cohesion that, in turn, offers a helpful framework for reading Deuteronomy. Others, both ancient (Josephus, *Ant.*) and modern (Sailhamer, 1992), have approached the text in this way; the present study seeks to build on their work.

frequently recalled throughout the entirety of the Pentateuch. Second, the Pentateuch creates an expectation that Israel will illustrate humanity's existence as it was in the garden of Eden. If Israel is true to their covenant with Y<small>HWH</small>, the nations will have an embodied witness to life as it was on the seventh day of creation. The third concept is the Sabbath commandment in Exodus 20 and the Sabbatical trajectories that it creates throughout the rest of Exodus, Leviticus, and Numbers. This chapter argues that each of these concepts is marked with keywords, motifs, and themes that recur repeatedly and with significant volume in the Pentateuch; their powerful, regular occurrences form essential aspects of the text–knowledge relationships that communicate meaning and therefore must be bound to any overarching Sabbath model.

6.2 Rest: a recurring theme

The strong links between Deuteronomy's Sabbath commandment and creation have already been noted (4.3.2). Additionally, by the time the Sabbath is taken up in Deuteronomy, the rest theme has already had a continual textual witness in the Pentateuch. It begins, in fact, in the first chapter of Genesis. From there it is traced through a number of different texts that all sound the same horn: rest is desirable, and the quintessential experience of it was in the garden of Eden.

6.2.1 The first creation account

Rest in the first creation account (Gen 1:1–2:3) is defined by the activity of the two primary participants of the pericope. The first character is God: he makes everything and then rests from his creative activity on the seventh day. The second character is humanity, who are created and assigned a unique role within the created order.

While the creation of humanity forms the peak of the first creation account, it is not the resolution of the pericope (Wenham, 1987:37). Rather, the storyline opens with God in a state of continual movement and ends with God at rest. Genesis 1:1 moves quickly from the initial creation of the heavens and the earth to a description of the newly created matter as "without form and void", existing in a place of darkness (Gen 1:2). In the midst of this dark and unordered environment, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם "the Spirit of God was hovering over the face of the waters". The term for "hovering" (רחף) is a rare term in the Hebrew Bible. It is also used in Deut 32:11 to describe an eagle "that flutters over its young". In Gen 1:2 it describes the Spirit of God moving constantly back and forth across the primordial deep (Koehler & Baumgartner, 2000,

3:1220). In contrast to the opening situation is the conclusion of the week, where God sanctifies the day because he rests on it. The pericope thus develops from a state of unrest (Gen 1:1–2) to a state of rest (Gen 2:1–3). Childs (1974:416) goes so far as to say that the sanctification of the seventh day is the whole point of the creation story. As the seventh day's sanctification cannot be separated from the rest that marks it, so rest is also a primary "point" of the creation story as well.

The juxtaposition of work and rest poses a larger question concerning why the first creation account (and further, the primeval history as a whole) binds together the themes of creation and rest (Westermann, 1994:6).

6.2.1.1 God's rest

Creative activity marks the first six days of creation (Gen 1:1–31). The seventh day, in contrast, is marked by an absence of creative activity:

Hebrew	English
וַיְכֻלּ֛וּ הַשָּׁמַ֥יִם וְהָאָ֖רֶץ וְכָל־צְבָאָֽם׃[1]	[1]Thus the heavens and the earth were finished, and all the host of them.
וַיְכַ֤ל אֱלֹהִים֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר עָשָׂ֑ה[2a]	[2a]And on the seventh day God finished his work that he had done,
וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י מִכָּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃[2b]	[2b]and he rested on the seventh day from all his work that he had done.
וַיְבָ֤רֶךְ אֱלֹהִים֙ אֶת־י֣וֹם הַשְּׁבִיעִ֔י וַיְקַדֵּ֖שׁ אֹת֑וֹ[3a]	[3a]So God blessed the seventh day and made it holy,
כִּ֣י ב֤וֹ שָׁבַת֙ מִכָּל־מְלַאכְתּ֔וֹ אֲשֶׁר־בָּרָ֥א אֱלֹהִ֖ים לַעֲשֽׂוֹת׃[3b]	[3b]because on it God rested from all his work that he had done in creation.

Table 6.1: Genesis 2:1–3

Verse 1 serves as a summary statement for the six days of creation and serves as a transition to the rest that marks the seventh day (Haynes & Krüger, 2017:664). The *pual* form of כלה, which begins v. 1, carries the passive sense of being "finished", "ended", or "completed" (Brown *et al*., 1951:477; Koehler & Baumgartner, 2000, 2:477). When כלה is used in a positive sense, the focus is on the "successful completion of labor" (Domeris & Van Dam, 1997:633) or "the attainment of a pursued goal" (Gerleman, 1997:617). In other words, God did not simply stop creating—all of the things that he had planned to form were now in existence and so there was no further reason to continue his creative activity. The two realms of heaven and earth are joined by a *waw* and form a hendiadys, describing the cosmic environment as a whole. Additionally, the entities

that fill the heavens and the earth are completed. In short, the cosmic environment and all the things that occupy it have been completed (Waltke, 2007:186).

English translations of Gen 2:1–3 usually translate שבת as "rest",[111] but this single word does not do justice to the semantic range of the Hebrew term. In a transitive sense שבת means "sever, put an end to", and its intransitive sense is "to desist, come to an end" (Hamilton, 1980:902). Haynes (2015:21–22) notes that all biblical uses of שבת outside of "Sabbath" contexts associate the word with the notion of cessation. In some instances the idea of cessation is explicit:

וַיִּשְׁבֹּת הַמָּן מִמָּחֳרָת בְּאָכְלָם a מֵעֲבוּר הָאָרֶץ

> And the manna ceased the day after they ate of the produce of the land. (Josh 5:12)

לָכֵן אֱמֹר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִשְׁבַּתִּי אֶת־הַמָּשָׁל הַזֶּה וְלֹא־יִמְשְׁלוּ אֹתוֹ עוֹד בְּיִשְׂרָאֵל

> Tell them therefore, "Thus says the Lord God: I will put an end to this proverb, and they shall no more use it as a proverb in Israel." (Ezek 12:23)

In other passages the idea of cessation is not explicit, yet the idea underlies the usage nonetheless:

וְהִשְׁבִּית אֶת־הַכְּמָרִים אֲשֶׁר נָתְנוּ מַלְכֵי יְהוּדָה וַיְקַטֵּר בַּבָּמוֹת בְּעָרֵי יְהוּדָה וּמְסִבֵּי יְרוּשָׁלָ͏ם

> And he *deposed* the priests whom the kings of Judah had ordained to make offerings in the high places at the cities of Judah and around Jerusalem. (2 Kgs 23:5)

These passages underscore the verb's primary emphasis of cessation, a fact that has also been noted by numerous scholars commenting on its use in Gen 2:1–3 (Westermann, 1994:173; Walton, 2001:146; Collins, 2006:89; Keil, 2011:42).

Only in the context of the Sabbath is שבת regularly rendered as "rest" (Brown *et al.*, 1951:991; Hamilton, 1980:902; Stolz, 1997c:1298; Clines *et al.*, 2009:448). While an awareness of the danger of illegitimate totality transfer must be maintained (Carson, 1996:60–62), the fact that the meaning of the verb is quite consistent throughout a variety of contexts suggests that the notion of cessation should not be unnecessarily jettisoned. While the idea of "rest" is not foreign to Gen 2:2–3, it cannot be separated from cessation of the activity that marks the first six days of creation. God's rest begins because the creative work previously under way has been completed.

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111. See, e.g., ESV, NIV (1984), NIV (2011), RSV, KJV, ASV (1901), HCSB, and NASB (1977).

Neither can this usage of שבת be separated from כלה. God ceased from his creative work because that work had been completed; he ceased because he had completed everything that he had intended to create and was satisfied with the results. His satisfaction is highlighted by the repeated refrain וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב "and God saw that it was good".[112] In Gen 2:2–3, the "rest" marked by שבת is thus an issue of completion. It should not be misconstrued as the absence of all activity for the purpose of general leisure, nor does it indicate that God needed to rest because he was weary. Indeed, God's interaction with, and rule over, his creation continues unbroken (Collins, 2006:92).

Two further statements add colour to the rest that marks the seventh day: God blesses the seventh day and he makes it holy (i.e., he sets it apart; Gen 2:3). First, in light of the unique status of the seventh day as one where he is not engaged in creative activity, God "blesses" (ברך) the day. This blessing is both a statement of relationship and the concomitant benefits that are attendant to that relationship (Richards, 1992:754). When God blesses in the Old Testament it is for the purpose of granting the ability to fulfil a particular function (Oswalt, 1980a:132; Westermann, 1994:175; Koehler & Baumgartner, 2000, 1:160). In Gen 1:28, for example, God blesses humanity with two results: (1) a unique relationship is established between him and the creature chosen to reflect his image, and (2) humanity is empowered to function as the one who bears his image in creation, multiplying, subduing the earth, and exercising dominion over the other creatures (see 6.2.1.3 below). "By blessing the seventh day, God marks the unique relationship that he has with this day by allowing it to function in a way that the other days did not function. The first six days are days of labour; the seventh day is differentiated as God's unique rest day" (Haynes & Krüger, 2017:668). Because this day fulfils an unparalleled role, God not only blesses it, but he consecrates it (קדשׁ). It has been moved out of the sphere of the ordinary into the sphere of the divine (Naudé, 1997:885). While all days belong to him, this one stands apart as his exclusive possession, set aside solely for his use; it is the day upon which his rest occurs.

Second, throughout the first creation account, the various days of the week are marked by the repeated refrain "And there was evening and there was morning, the *n^th* [sic] day" (Gen 1:5, 8,

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112. Gen 1:4, 10, 12, 18, 21, 25, 31. See Collins (2006:69–70) and Ramantswana (2010).

13, 19, 23, 31). The seventh day's description is remarkable for the absence of this refrain. It suggests that, while each of the first six days both begins and ends, the seventh day has not yet concluded (Waltke, 2001:68; Walton, 2001:152–153; Collins, 2006:125, 129; Ramantswana, 2013b:813). The creative activity of the week is concluded, and God rests from his "work" (מְלָאכָה—see 4.3.2 above) and this rest continues uninterrupted. This is a reading that has long been held by students of the first creation account. Aristobulus (second century BCE), as quoted by Eusebius (Charlesworth, 1983:841–842), remarks:

> But what is clearly stated by the Law, that God rested on the seventh day, means not, as some suppose, that God henceforth ceases to do anything, but it refers to the fact that, after He has brought the arrangement of His works to completion, He has arranged them thus for all time. For it points out that in six days He made the heaven and the earth and all things that are therein, to distinguish the times, and predict the order in which one thing comes before another: for after arranging their order, He keeps them so, and makes no change.

6.2.1.2 Humanity on the seventh day

Concomitant to any examination of Yнwн's rest on the seventh day should be an understanding of humanity's role in the created order and its experience of the seventh day. Humanity's creation is recorded in Gen 1:26–28:

26וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:	26Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."
27וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:	27So God created man in his own image, in the image of God he created him; male and female he created them.
28וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ:	28And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Table 6.2: Genesis 1:26–28

Verses 26–27 record both God's intentions to make a creature in his own image and the successful realisation of that desire. An extended discussion of the relationship between humanity and God's image is beyond the scope of this study. Still, a brief summary[113] is necessary to lay the groundwork for developing a picture of the relationship between humanity

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113. This summary is broadly informed by Haynes and Krüger (2017:677–681).

and God in Gen 2:1–3. Erickson (1985:489–510) surveys the dominant historical perspectives that have been given on the *imago Dei*:

- The substantive view proposes that ontological human characteristics, such as the physical, psychological, or the spiritual, reflect God's image.

- The relational view advocates for an understanding that is tied to the relational aspect of the Godhead. Human relationships, particularly with one another, reflect the relationships that are found between the persons of the Trinity.

- The functional view suggests that the essence of image-bearing is bound up in the tasks that humanity perform, rather than in a physical or relational representation.

More recently, some have advocated a position that incorporates aspects of each of these views into a composite understanding (Grudem, 1994:445–450; Horton, 2011:396–406; Williams, 2013:30–44; VanDrunen, 2014:68). This rejects previous conceptions of the *imago Dei* as unnecessarily restrictive. Instead, humans should be seen to represent God in a number of ways that incorporate both who humans are and what they do; being God's image is bound up in the whole of human existence, whose essence cannot be distilled into a particular characteristic (Waltke, 2007:216). Differences notwithstanding, there is general agreement regarding one thing: humans are God's representatives on earth. Whether the *imago Dei* includes humanity's functions in the created order, or whether humanity's functions in the created order are a result of the *imago Dei*, the result is the same. On the seventh day of creation, humans stood in the created order as God's representatives, with particular duties to perform.

After the physical creation of humanity in vv. 26–27, v. 28 gives definition to the tasks assigned to humanity. These tasks are expressed in five imperatives: be fruitful (פרה), multiply (רבה), fill (מלא), subdue (כבש), and rule (רדה). Together, they describe humanity's three primary functions within the created order: to reproduce, to subdue, and to exercise dominion.

The first three imperatives of v. 28 work together toward a common goal. פרה and רבה, to "be fruitful and multiply", are a fundamental aspect of humanity's function; humanity is made to reproduce. The two verbs are frequently found together to reiterate their ongoing relevance to the storyline of the Pentateuch. Not only are fruitfulness and multiplication specified at the time of creation, but the command is repeated to Noah and his sons when humanity begins anew after

the flood (Gen 9:1, 7). God promises Abraham that he will make him into a "great nation" (Gen 12:2) and that his offspring will be as numerous as the stars (Gen 15:5). While this implies that Abraham will be "fruitful and multiply", פרה and רבה are not specifically applied to, or commanded of, Abraham. They are, however, applied to his son Ishmael (Gen 17:20). The theme is picked up again when God commands the patriarch Jacob to "be fruitful and multiply" as his name is changed to Israel (Gen 35:11). By the time the nation of Israel is settled in the land of Egypt they "were fruitful and multiplied greatly" (Gen 47:27). Their fruitfulness, in fact, is the primary cause of their enslavement by Pharaoh (Exod 1:7–10). Later, after the exodus, God connects covenant faithfulness to the continued blessing of fruitfulness:

> [3]If you walk in my statutes and observe my commandments and do them … [9]I will turn to you and make you fruitful [פרה] and multiply you [רבה] and will confirm my covenant with you. (Lev 26:3, 9)

As humanity complies with this command they will, by necessity, accomplish the third imperative: in a spatial sense they will "fill" (מלא) the earth (Van Pelt & Kaiser, 1997:931).

The second primary function given to humanity at creation is tied to the first. The original boundaries of the garden of Eden will not be large enough to contain humans as they multiply. However, because the entirety of the world is not the garden of Eden, humanity will need to subdue (כבש) those spaces that lie outside of the garden. As they do so, the land outside of the garden will begin to take on the characteristics of the garden itself (Walton, 2001:86; Belcher, 2012:32–33). The general sense of כבש in the Old Testament is "to make to serve, by force if necessary" (Oswalt, 1980b:951). Not only will humanity have to subdue those areas that are outside of the garden, but considerable effort may be required to bring about an ordered state (Walton, 2001:132). Furthermore, it indicates that constant care was necessary for order to be maintained and that a lack of diligence might result in the garden itself falling into an unordered state. This is illustrated more clearly in the second creation account, where the man is placed into the garden "to work it and keep it" (Gen 2:15; see 6.2.2). This work is reflective of God's own work in creation. God exerted his will and effort to move creation from a state that was "without form and void" (1:2) to a state that was "very good" (1:31).

Finally, not only will humanity have to subdue the earth, but they will also have to exercise dominion (רדה) over the creatures that they find there. The object of רדה is often marked with a בְּ, as in 1:26:

וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ ...

> … and let them have dominion *over* the fish of the sea and *over* the birds of the heavens and *over* the livestock and *over* all the earth and *over* every creeping thing that creeps upon the earth.

Humanity's three primary functions within the created order thus work together to accomplish the task that is set before them. These tasks, particularly those associated with subduing and dominion, do not imply that humanity are allowed to do whatever they please with creation. As creatures made in the image of God, their work is patterned after God, with a perspective of care and attention that will lead to creation's flourishing (Belcher, 2016:7–8).

6.2.1.3 Conclusions

The first creation account depicts a creator who calls everything into existence and then orders the unformed material into both creatures and a habitable space. Once he has finished with his creative process, he is satisfied with what he sees and declares it to be "very good" (Gen 1:31). Having created everything that he intended to create, he ceases from his creative activity and "rests" from his work. This is not rest from all activity, but only rest from the creative processes that were previously underway. The day of his rest is then set apart from the other days as unique. The lack of refrain marking the day suggests that his rest continues without interruption.

Humanity is on a different trajectory at the end of the first creation account. Their role is to live as the ones who bear God's image in the midst of the created order. They do so by reproducing and filling the earth, subduing it as they go, and exercising dominion over the other creatures. While the seventh day depicts God at rest, no mention is made of humanity. This suggests that, as God rests, humans are busy carrying out the task that was appointed to them when they were created. While the fourth commandment in Exodus explicitly grounds itself in creation (Exod 20:11), Genesis itself does not suggest that humans are required to follow the creation pattern (Longman, 2005:109).

Sailhamer (1992:96–97) observes that this emphasis on rest during the seventh day is not without purpose:

> If the author's intention is to point to the past as a picture of the future, then the emphasis on God's 'rest' forms an important part of the author's understanding of what lies in the future. At important points along the way, the author will return to the theme of God's 'rest' as a reminder of what lies ahead. … Later biblical writers continued to see a parallel between God's 'rest' in creation and the future 'rest that awaits the faithful.

6.2.2 The second creation account

The second creation account expands upon the themes introduced in the first creation account, applying them to humanity's existence in the garden of Eden. The following expansions will be taken up in turn: (1) Humanity's work as a reflection of God's work during the creation week. (2) Humanity's responsibility to שמר and עבד in the garden. (3) The ongoing rest provided to humanity as they carry out the responsibilities assigned to them in Genesis 1.

6.2.2.1 Taking up God's work

Genesis 2 describes Adam's activity in the garden of Eden in terms reminiscent of God's activity in Genesis 1. This is particularly true of humanity's function of dominion:

- In Genesis 1, God displays his authority by speaking things into existence; he further exercises his authority by naming the things that he has made (Westermann, 1994:38–41). In Genesis 2, he brings the animals to Adam and, as God "called" (√קרא) things in Genesis 1, Adam likewise "calls" (√קרא) things (cf. Gen 2:19–20). The fiat–fulfilment pattern is repeated as well; what Adam called the creature became its name (VanDrunen, 2014:62). The pattern reaches its peak when the woman is brought to Adam and he names her as well (2:23).

- In Genesis 1, God renders proper judgements. At the end of each of the creative episodes in the first creation account, God makes an evaluative statement. During the first six days of creation, he makes evaluative statements concerning what he has made (Gen 1:10, 12, 18, 21, 25). Then, when he looks over everything that he has made, he renders the judgement that it is "very good" (1:31). Conversely, he recognises that it is not good for a man to be alone and acts to rectify the situation (Gen 2:18). Adam acts in a similar manner. He recognises that there is no creature that corresponds to him (2:20), but then correctly identifies and evaluates the suitability of the woman for him when she is presented (2:23).

- Adam reflects the creative activity of God through bountiful ordering. Genesis 1 describes fruitfulness in every direction: the earth sprouts vegetation, plants, fruit trees (1:11); the

waters swarm, filling the seas, while the birds multiply and fill the sky (1:20, 22); the land fills with livestock and creeping things (1:24). Likewise, Genesis 2 anticipates Adam's work in this realm. When he creates the man and places him in the garden of Eden to work it and keep it (2:15), there is an expectation that the same kind of bountiful ordering that characterised God's work in Genesis 1 will characterise humanity's work in Genesis 2.

We now turn for a closer look at what the man's work entailed.

6.2.2.2 Serving and keeping

Westermann (1994:220) characterises Gen 2:15 as "a decisive verse for the whole understanding of Gen 2–3". It describes both the placement of the man in the garden and his duties there:

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

> The Lord GOD took the man and put him in the garden of Eden to work it and keep it.

Three words in the verse are made prominent, beginning *Leitwort* themes that will continue throughout the rest of the Pentateuch. The first word, נוח (rest), will be taken up in 6.2.2.3. The other two, עבד (serve) and שמר (keep), are examined here.

In the case of each of these words, interpretive caution is necessary, and the observance of Joos's Law is prudent. He notes that, when dealing with lexicographical issues relating to meaning, "The best meaning is the least meaning … [it should] contribute least to the total message derivable from the passage where it is at home, rather than, e.g., defining it according to some presumed etymology or semantic history" (Joos, 1972:257). Joos then goes on to describe how the word *geloetet*, etymologically speaking, simply means "leadened". However, in the context of the Middle High German poem *Parzival*, it is used to mean "lead-coloured" (Joos, 1972:262). In terms of נוח, עבד, and שמר, what the words themselves are doing as lexical items must be distinguished from how an assumed author might be employing them for the purposes of rhetoric. As Joos shows, *geloetet* retains its close association with "leadened" while taking on the nuance of "lead-coloured" in the particular context of *Parzival*.

The use of שמר and עבד before the disobedience and subsequent curse in Genesis 3 makes it clear that human existence includes work and is an essential part of human meaning (Westermann, 1994:220–221). In many cases, it is assumed that these two words refer solely to

agricultural work. Indeed, this is implied when the words are translated as to "till it and keep it" (KVJ, RSV, NRSB), "cultivate it and keep it" (NASB), "work it and take care of it" (NIV), or "care for it and maintain it" (NET). However, in light of the way humanity's duties are described in Genesis 2, the use of שמר and עבד appears to take on added significance.

There are two overarching connotations for עבד (Clines, 1993–2011, 6:209). In one sense, it depicts ordinary work or labour. In another sense, it means to serve another entity in various forms: "work for", "be subservient to", or "perform a service". Carpenter (1997:303–304) suggests that care needs to be taken in how the word is construed because what appears to be a non-theological use of the word may, at times, actually have theological implications. This appears to be the case in Genesis 2. On the one hand, עבד is connected with agriculture in 2:5:

> וְכֹל שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה:

> When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground . . .

At first blush, this may seem to restrict the semantic range of עבד to simply agriculture (and likewise in v. 15 as well). On the other hand, it must be remembered that the particular task of cultivating the garden is an outgrowth of the overarching task of ordering. As God ordered creation in Genesis 1, so humanity will order the land. Within the garden this requires, at a minimum, maintaining what was present when humanity was placed there. As the borders of the garden are expanded, עבד necessitates bringing garden-like order to outside areas. This suggests that, far from simple cultivation, it is an outgrowth of the bountiful ordering discussed in the previous section. It is a work of properly ordering things according to creational intent. At its heart, human work in the garden is a service to the land and thus part of the larger semantic field of עבד (Belcher, 2016:10). While agriculture is certainly involved, the larger notion of "serving" is implied as well (Cassuto, 1989:122).

The other aspect of humanity's labour in the garden is described by שמר.[114] While the word is used in many places in the Old Testament (over 400 occurrences) with various shades of nuance,

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114. The literature on this word and the relationship between its usage here and in the context of the Levitical priesthood is a growing subject. An extended inquiry is beyond our present scope. See Wenham (1987:67), Walton (2001:173), Beale (2004:66–70), and Belcher (2016:8–10) for discussion.

its basic meaning is to "pay careful attention to", with a focus on various entities or objects to which one should pay attention (Schoville, 1997:182). This is readily seen in such cases as Deut 11:32, where Israel is required to carefully perform all the statutes and ordinances of the law. Its closest synonym is נצר, whose primary meaning is to "watch", "guard", or "keep" (Harris *et al.*, 1980, 2:939). The LXX translates with φυλάσσω, a similar term, in this instance signifying "to keep watch, to guard" (Lust *et al.*, 2003:655). The notion of protection is thus near at hand. This can be seen in Deuteronomy's use of it with the Sabbath commandment. Israel is to "keep" (שמר) the Sabbath day. While it may be said that it involves paying careful attention to the day, it also suggests this will involve guarding its sanctity. As noted in section 4.3.2, this is its expressly stated purpose: שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ "Keep the Sabbath day, to sanctify it".[115]

While the ordering/cultivation aspect of עבד would also necessitate a certain amount of focused attention, the guarding aspect of שמר in the GARDEN OF EDEN frame should not be overlooked. Not only is Adam to pay close attention to the order of the garden, but he is also to protect the sacred space of the garden from anything seeking to encroach upon it (Cassuto, 1989:123; Kline, 1993:54; Ramantswana, 2013b:812). As Genesis 3 records, there is a crafty serpent lurking about, seeking to subvert the command that God had given to humanity. Commenting on the primacy of Adam's responsibility to guard the garden, Kline (1993:55) notes that "the sanctity of that garden-sanctuary in the hour of satanic encroachment … was man's first great historical assignment." When faced with this threat, humanity does not properly "keep" the garden (Gen 3:6–7). The guarding aspect of humanity's role is further reinforced by the use of שמר to describe the duty of the cherubim who will guard the way to the tree of life after humanity is expelled from the garden (Gen 3:24). The cherubim are now required to do what humanity did not do.

There has been some disagreement on this point. Block (2013:10–12) notes the number of scholars who have connected שמר and עבד to the temple and argue that humanity's role in the garden is analogous to that of the Levites.[116] He disputes this assertion, arguing that it is inappropriate to read back later texts having to do with cultic activity into the garden narrative.

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115. Author's translation.

116. E.g., Wenham (1987:67), Walton (2001:66–70), Beale (2004:192–193).

"The conjunction of the verbs עבד (*'bd*) and שמר (*šmr*) in association with the tabernacle suggests priestly functions were reminiscent of humankind's role in the garden, but the reverse is unwarranted" (Block, 2013:12). Block's concern is well taken, but his apprehension is not primarily about the picture that is presented in Genesis 1–2; it is about reading later cultic observance back into a text concerning creation. As we will see below (section 6.3.3), one of the primary functions of the tabernacle, apart from representing the place of Y𝐇𝐖𝐇's visible presence among his people, is to recall the SEVENTH DAY frame. Tabernacle service in part represents life in the garden of Eden. Part of the responsibility of the Levites was to serve in the tabernacle precincts and guard the way of access from those who were not authorised to be there. At the point where Adam and Eve failed, the Levites were to succeed.

6.2.2.3 Resting

Genesis 2:15 uses the Hebrew word נוח to describe Y𝐇𝐖𝐇's placement of Adam in the garden of Eden. Generally speaking, the word means "to rest" and "to settle down" in the *qal* (Stolz, 1997b:723). Depth and colour can be added to this basic idea with various levels of nuance (Oswalt, 1997:56–58): (1) First, it can be used to describe "a place to land", as when Noah's ark lands upon Mount Ararat (Gen 8:4). Not only is it used to describe objects, but also Y𝐇𝐖𝐇 and his people. Thus the Spirit who was "on" Y𝐇𝐖𝐇 "lands" on the seventy elders appointed to aid Moses in his leadership of the people in Num 11:25. (2) It also describes a place of serenity. When the woman of Tekoa convinces David to allow Absalom to return to Jerusalem, she says, " 'The word of my lord the king will set me at rest [נוח],' for my lord the king is like the angel of God to discern good and evil" (2 Sam 14:17). In this instance, it is mental rather than physical dispositioning that is described. (3) It can describe cessation from effort, possibly emphasising the result of settling down or landing. This sort of cessation encourages and focuses on inner well-being. Isaiah 14:7 describes the land as restful and quiet after Babylon is destroyed. The first verses of Isaiah 14, in fact, highlight the shades of nuance associated with נוח and also demonstrate their interconnected relationship. Verse 1 describes the restoration of Jacob to the land:

> For the L𝐎𝐑𝐃 will have compassion on Jacob and will again choose Israel, and will set [נוח] them in their own land, and sojourners will join them and will attach themselves to the house of Jacob.

Then in vv. 3–4 the remnant are described as taking up a taunt against the king of Babylon:

> When the Lord has given you rest [נוח] from your pain and turmoil and the hard service with which you were made to serve, you will take up this taunt against the king of Babylon.

While the usage of נוח in v. 1 describes the "settling down" or "place-to-land" aspect of the word, the repetition of the word in v. 3 makes clear that this settling down cannot be divorced from the rest that is being provided to them. "The frequent occurrences of God's promises to give his people 'rest' include all of [these] ideas: a place to land on, a place of serenity, and cessation from effort. But they also include a fourth idea, and that is safety and security" (Oswalt, 1997:58).

Most English Bibles render the נוח of Gen 2:15 in a way that emphasises the spatial positioning of humanity, translating either with "put" (KJV, NKJV, ASV, RSV, NRSV, ESV) or, in a few instances, "placed" (HCSB, NLT, NET[117]). This is predicated upon the *hiphil* II reading of נוח, which is usually translated with "to place somewhere, set, lay" (Koehler & Baumgartner, 2000, 2:679). Once again, mention of Joos's Law is appropriate. The spatial positioning of man in the garden contributes the least to the total message derivable from the passage. At the same time, a number of factors suggest meaning potential is being activated that exceeds a simple *hiphil* II rendering as it is commonly understood:

- Genesis 2:15 is the second instance where Adam's placement in the garden of Eden is described. The first occurs in Gen 2:8:

  <div dir="rtl">וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃</div>

  And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed.

  Here, שׂים ("put", "place") is used to indicate Adam's disposition in the garden. It prototypically describes spatial displacement, specifying (when used of people) their location with respect to other objects (Meier, 1997:1234). This is its use in 2:8; Adam's new spatial disposition in relation to the newly planted garden is being indicated. The two *wayyiqtol* forms in each half of the verse suggest this as well: in v. 8a God planted a garden and

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117. Although the NET does note that נוח is used.

immediately afterward placed a man in that space. In effect, he created a space with the intention of filling it.

When Adam's placement is described again in 2:15, the natural synonyms for שִׂים would be either שִׁית, primarily used in poetical situations (cf. Jer 13:16; Hos 2:3[5]), or נתן, used in prose (Meier, 1997:1237). However, neither שִׂים nor its natural synonyms are used; the fact that the final version of Genesis uses none of these words (שִׂים, שִׁית, or נתן) suggests the activation of a meaning potential beyond spatial positioning; this impression is bolstered when the ongoing use of נוח in the Pentateuch (particularly in the *hiphil*) is considered. Furthermore, even the *hiphil* II can carry the nuance of causing rest in a particular location (Clines, 1993–2011, 5:638).

- In Gen 2:15, נוח is used in the *hiphil* with God as the subject and "the man" (הָאָדָם, Adam) as the object. Elsewhere in the Pentateuch, נוח is similarly used in the *hiphil* with God as the subject and Israel as the object (Deut 3:20; 12:10; 25:19).[118] When Yʜᴡʜ brings Israel into the promised land, a similar pattern occurs when Joshua reminds the two-and-a-half tribes of their responsibilities:

  > זָכוֹר אֶת־הַדָּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מֵנִיחַ לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת׃

  > Remember the word that Moses the servant of the Lᴏʀᴅ commanded you, saying, "the Lᴏʀᴅ your God is providing you a place of rest and will give you this land."
  > (Josh 1:13)

  Here, the *hiphil* participle form מֵנִיחַ describes Yʜᴡʜ's action. It could be translated with "… Yʜᴡʜ is causing you to rest and he will give to you this land." As with Adam, the idea is more than spatial. Just two verses later, Josh 1:15 makes this clear with another *hiphil* נוח, where rest is associated with the remaining tribes militarily gaining possession of the land. Joshua then repeatedly uses the *hiphil* form of נוח to describe Israel's rest in the promised land (Josh 21:44; 22:4; 23:1).

- The same construction is used in 2 Sam 7:1–6, which recounts David's intention to build a house for God. David chooses this moment in time to undertake the temple project because

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118. Discussed further in 6.2.4.2 below.

"the LORD had given him rest [נוח] from all his surrounding enemies" (7:1). נוח is again used in the *hiphil* with God as the subject, and the rest described is in the promised land. While David is not permitted to build the temple, his son Solomon is allowed to take up the task. Solomon prefaces his work with the same sentiment as his father: "But now the LORD my God has given me rest [נוח] on every side. There is neither adversary nor misfortune" (1 Kgs 5:4); again, the *hiphil* is used with God as the subject. Later, when the temple is completed, Solomon prays at the dedication, "And now arise, O LORD God, and go to your resting place, you and the ark of your might" (2 Chr 6:41). The "resting place" is described with נוֹחַ, a nominal form of נוח. The temple is, then, the place where the visible manifestation of YHWH takes up his rest. A number of parallels are thus drawn: (1) Israel enjoys rest when YHWH subdues all their enemies and they conquer the promised land; it becomes a place where there is a sense of safety and security. (2) David enjoys a similar rest when YHWH subdues his enemies and he is made king of Israel. In David, God commences a new "order" after the cultic "disorder" that marked the times of the Judges and Saul (Haynes, 2015:29). (3) With the temple properly ordered, YHWH now takes up rest in the midst of his people in the promised land. Like the garden of Eden, his presence, depicted as resting, manifests itself in the midst of a people whom he has caused to rest in a particular place.[119]

- The focus of נוח is not necessarily on the absence of work. Genesis 49:15 gives the blessing of Jacob on Issachar:

> Issachar is a strong donkey, crouching between the sheepfolds.
> He saw that a resting place [מְנוּחָה] was good, and that the land was pleasant,
> so he bowed his shoulder to bear, and became a servant at forced labor.

As with the descriptions of the temple, a nominal form of נוח is used to describe the promised land as a place of rest. Because this place of rest is a good and pleasant place, Issachar will willingly became a servant at forced labour to maintain his presence in it. This is not, as one would normally assume with the idea of "rest", the absence of work. Rather, this is a place of rest in the midst of forced labour (Robinson, 1980:35). This directly relates to its usage in

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119. See further 6.2.4 below, where it is argued that the promised land itself is a reflection of the garden of Eden.

Gen 2:15. Not only does נוח suggest the placement of Adam in the garden of Eden, but it also suggests two further things: (1) the garden of Eden is a place of rest for Adam, but (2) this rest does not necessarily entail the absence of labour.

The preceding arguments indicate that there is an intimate connection between life in the garden of Eden and rest. While נוח in Gen 2:15 does spatially place humanity in the garden of Eden, it also suggests a notion of rest that will be developed throughout the rest of the Pentateuch, reaching its fulfilment in Deuteronomy (Stoebe, 1953:191). As argued above, the seventh day depicts God resting from his work of creation while humans are busily working at the task appointed to them. Genesis 2 further clarifies that humanity's task should be considered as simultaneously both work and rest.

6.2.3 The loss of rest

In contrast to the rest depicted in first two chapters of Genesis, the following two chapters describe the expulsion from the place of rest—indeed, the loss of rest itself—and the aftermath subsequent to that loss. From this point forward, the narrative of the primeval history seeks a way back to the place of rest, but only finds itself moving further away from it. This then becomes even more readily apparent in the story of Noah.

6.2.3.1 Genesis 3–4

Genesis 3:1–24 is a distinctive pericope that stands on its own. In addition to the internal literary continuity provided by the storyline itself, a number of grammatical indications at its boundaries support this conclusion. First, there is a break between Gen 2:25 and 3:1. Genesis 2:25 begins with a *wayyiqtol*, linking it to the narrative that has been ongoing. At the same time, it ends with the *yiqtol* יִתְבֹּשָׁשׁוּ "and they were not ashamed", describing the ongoing condition of the original pair of humans at the close of the second creation account (Collins, 2006:102). In contrast, Gen 3:1 introduces the serpent, a new character who has not been seen to this point in the biblical narrative. This serpent is presented with a *qatal* construction: וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת "now the serpent was more crafty than any of the field", suggesting a new direction in the overall storyline. Similar constructions exist at the tail end of the pericope. Genesis 3:24 begins with the *wayyiqtol* וַיְגָרֶשׁ "and he drove out", followed by a description of the ongoing state of the cherubim and a flaming sword guarding the way to the tree of life. This is followed by another

qatal construction: וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן "Now Adam knew Eve his wife, and she conceived and bore Cain". Additionally, the setting of the new pericope beginning in 4:1 is a location outside of the garden.

Even though Genesis 3 may stand on its own, scholars note that the links with Genesis 2 are strong and suggest an intentional and ongoing account (Kempf, 1993; Collins, 2006:101; Stordalen, 2011; Ramantswana, 2013a). A number of factors suggest this continuity:

- Genesis 2:4–3:24 are bound by the use of יְהוָה אֱלֹהִים to describe God. This is distinctive from Genesis 1, which employs אֱלֹהִים, and Genesis 4, which simply uses יהוה.[120]

- All of the principal events in Gen 2:4–3:24 occur in the garden. The only indication of any different location is the general use of "land" before the creation of the man (2:5, 6) and the place "east of the garden of Eden" in 3:24, where the human pair are banished after their disobedience. In the first instance, this is before the man is formed. In the second, it is the result of the action described in the garden.

- Genesis 2–3 are tied together by the major participants. Both chapters revolve around the actions of God as well as the first human couple.

- Genesis 2:16b–17 records the instructions given to the man by the Yʜᴡʜ:

  מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל: וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת

  You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

  These trees then become the centre of attention in Genesis 3 (vv. 1, 2, 3, 6, 11, 12, 17, 22, 24). In particular, 3:17 looks back to the command of 2:17 as a reason for levying the curse.

- The text of Gen 2:5 describes the situation of the land before God created humanity: there is no man to work (עבד) the ground to raise vegetation. By the time the storyline moves to 2:15, the man is put into the garden to "work [עבד] it and keep [שמר] it". Genesis 3:24 describes the reversal of this order. Humanity is removed from the garden and the cherubim are put in

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120. The lone exception is in Gen 4:25, where אֱלֹהִים is used. However, this is in the direct speech of Eve as a descriptor of the name that she has given to her son.

place to "keep" (שׁמר) the way to the tree of life. Further, they are no longer allowed to work the land of the garden of Eden; they must work (עבד) the ground from which they were taken instead (3:23). The end result is that there is, once again, no man to work the garden (Collins, 2001:26). The reversal ties the two accounts together.

In fact, the ties between the two pericopes are so strong that Gen 3:14–19 can be viewed as the rhetorical peak of Genesis 2–3 (Kempf, 1993:368–370). The grammatical features that support this judgement include:

- The three decisions rendered by Yʜᴡʜ are described at length and serve to halt the advancement of the storyline. The focus of the narrative is squarely upon God and his apprehension of the situation. These lengthy pronouncements are emphasised in two additional ways: First, they are spoken in a poetic style, marking them off from the main-line narrative account, emphasising their importance. Second, the judgements employ rhetorical underlining;[121] each is marked by paraphrase or embedded paraphrase paragraphs.

- The judgements are not bound by the timeframe of the narrative. Those reading the account will recognise something of the pronouncements in their own experience.

- The grammatical patterns become more complex in Gen 3:14–19. These include *qatal* forms fronted by indirect objects rather than the usual *wayyiqtol* construction: אֶל־הָאִשָּׁה אָמַר "to the woman he said" (v. 16) and אֶל־הָאִשָּׁה אָמַר "and to Adam he said" (v. 17). Furthermore, the grammar utilises asyndeton when moving from the pronouncement against the serpent to that of the woman. Conjunctions are omitted; Yʜᴡʜ simply moves from one character to the next. The construction of the third judgement in v. 17 is parallel to that of v. 16. Thus all three pronouncements are linked together.

- All of the characters are involved. For the first time, Yʜᴡʜ, the man, woman, and serpent are together in the same place at the same time.

Beyond their being expelled from the garden, do these judgements say anything about the man and the woman and their original function within the created order? Indeed they do. Both the

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121. Rhetorical underlining is one of the most widely used devices for marking important points in a discourse. It uses extra words via parallelism, paraphrase, and tautology so that the reader is forced to slow down and contemplate the point under consideration (Longacre, 1996:26–27).

man and the woman will now experience hardship in their primary arenas of labour. Verse 16 describes the effects on the woman:

הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ

> I will surely multiply your anxious toil, namely, your pregnancy;[122] in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you.[123]

The affliction of pain in childbearing stands in contrast to the affirmation of Gen 1:28, where the imperative to "be fruitful and multiply" is marked by the blessing necessary to carry out the task. The sentence suggests that, prior to her disobedience, Eve's experience of childbirth would have been free of pain and the dangers associated with it (Collins, 2001:36). Likewise, her desire for her husband will run contrary to her original design as an עֵזֶר כְּנֶגְדּוֹ "helper according to his opposite".[124] Instead of helping her husband to reflect the image of God to creation in ways that he cannot do so by himself, she will find herself aspiring to master him, competing for control (Waltke, 2007:266).[125]

Similarly, Adam's work will be accomplished only with painful toil. His is the longest of the judgements and is also related to the primary sphere of his appointed work:

אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכֲלֶנָּה כֹּל יְמֵי חַיֶּיךָ

> Cursed is the ground because of you; in anxious toil you will eat of it all the days of your life. (Gen 3:17c)[126]

As the woman's labour will be marked by עִצָּבוֹן, so will the man's. Two further things are worth noting here as they relate to the issue of creation and rest. First, the curse does not involve a fundamental change in the inner working of creation. The curse is directed specifically at הָאֲדָמָה "the ground", which is more restrictive than אֶרֶץ "world/earth", a term more commonly used when speaking of the created order more broadly (Wright, 2004:131). At the same time, both the ground and the creatures that rely on the ground for sustenance will be affected by this sentence,

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122. Taking the *waw* as an explicative. See van der Merwe *et al.* (2017:§40.23.4.2(10)).

123. Author's translation.

124. Author's translation.

125. Extended discussion of the various views on this aspect of the woman's curse is beyond the scope of the present study. For discussion see Foh (1974) and Davidson (1988).

126. Author's translation.

as they are stakeholders in the sphere in which man works. In short, the restful labour that marked humanity's existence in the SEVENTH DAY frame has been destroyed by disobedience. Second, although the process of labour and its fruit have become painful, the *imago Dei* has not been destroyed in humanity and the creation mandates remain in effect. This is borne out by the verses that follow the curse:

> … thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread …

The mandate to subdue the earth remains in effect. While the labour is now marked by anxious toil, they will still see its fruit. Likewise, the mandate to be fruitful and multiply has not been abrogated. This is implied even in the consequences borne by the woman. While there is danger in the process of pregnancy and childbirth, the text explicitly points out that the woman shall bring forth children. This is reiterated in 3:20: "The man called his wife's name Eve, because she was the mother of all living."

A prima facie reading of Genesis 4 may lead one to think that a complete break has taken place from the first three chapters. After all, the events described therein take place in a nondescript region that is "east of the garden" and revolve primarily around Cain and Abel, two characters who have not been present in the narrative until this point. Adam and Eve, who have been primary, recede into the background and play only marginal roles in the narrative. Like the break at the beginning of Genesis 3, ch. 4 begins with a change of location and the subject being introduced with a *qatal* verb. Yet a closer examination reveals a number of close ties to what has gone before (German, 2016:79–104):

- Eleven תּוֹלְדוֹת formulas are used as a literary device to structure the book of Genesis.[127] Five of those are found in the primeval history, at Gen 2:4; 5:1; 6:9; 10:1; and 11:10. The first instance binds together Gen 2:4–4:26 as an organised textual unit.

- Three diptychs[128] are positioned in Genesis 1–4: two creation accounts (1:1–2:3; 2:4–24); two accounts of sin (2:25–3:24; 4:1–16); and two genealogical records (4:17–24; 4:25–26). This intentional structuring suggests the literary cohesion between the two sin narratives.

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127. See Thomas (2011) for extended discussion and review of current scholarship on the תּוֹלְדוֹת formula.
128. See Brodie (2001a:3–50; 2001b:296) for more on the diptychs and their ongoing use in Genesis.

- Two tests and subsequent trials run parallel to each other in Genesis 3–4. In Genesis 2–3, Adam is tested when the serpent questions whether or not God actually forbade humanity from eating of the tree of the knowledge of good and evil (3:1, 4). While the serpent's questions are directed at Eve, it is Adam to whom God directs his questions and to whom the longest speech is given in judgement (3:9, 17–19). Likewise, a test is set before Cain in Genesis 4. When Cain's offering is rejected, sin is described as something waiting to devour Cain. However, he is given the opportunity to master it (4:7). When confronted, both Adam and Cain attempt to shift responsibility for their actions to another party. Adam places the blame on the woman (3:12). Cain suggests that it was God himself who was responsible for Abel's death with his response: לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי "I do not know. The keeper of my brother am I?"[129] He implies that it was God's responsibility to watch over him and that he has no responsibility in the matter. Finally, both parties were responsible for someone who was younger than they were. Adam was responsible for Eve and Cain was responsible for Abel. In terms of the trial, both take place face to face and both result in alienation from the ground (3:17–19; 4:11–12).

In addition to these conceptual parallels, there are a number of *Leitwort* repetitions that suggest coherence between Genesis 3 and 4 (Hendel, 2008:98–100):

The verb ידע (know) is used in a number of forms throughout Genesis 3–4, creating a resonance between what YHWH knows, what Adam and Eve know, and what Cain knows. The serpent falsely suggests that God knows he is keeping something good from Adam and Eve—knowing good and evil (3:5). When they eat they do indeed become like "one of us in knowing good and evil" (3:22), yet that knowledge serves only to make them self-conscious of their own nakedness (3:7). But related to this knowledge of their nakedness is the knowledge of each other, which produces offspring (4:1, 25). This knowledge is passed on to Cain, who, ironically, claims *not* to know the location of his brother Abel (4:9). In addition to knowing good and evil, Cain also has the ability to know his wife for the purpose of producing offspring (4:17).

Both Eve and Cain have to deal with "desire" (תְּשׁוּקָה) and mastery (משׁל). Eve is addressed as the one who has the desire and will be mastered by her husband (3:16). Her desire, discussed as

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129. Author's translation.

a part of the curse, is cast in negative terms as something that will be contrary to her husband. When she gives in to this negative desire, his response will be to master her in an equally sinful manner. In the case of Cain, he must master the desire of sin, a third party (4:7). Full responsibility for what will happen to Cain lies with him. He has been warned against the sin that lies in wait for him as well as given instruction in how to avoid it. The usage is "reminding Cain of the earlier consequences of sin's realization" (Mathews, 1996:271).

The issue of cursing (ארר) is prominent in both narratives. In the first instance, God says to the serpent, אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה "cursed are you more than all the livestock . . ." (3:14).[130] In the second instance, while the effect of the curse is meant to impact the work of the man, the curse itself is actually directed at the ground: אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ "cursed is the ground because of you" (3:17). Both of these constructions are then reflected in the curse that is placed upon Cain: אָרוּר אַתָּה מִן־הָאֲדָמָה "cursed are you from the ground" (4:11). The construction constitutes an advancement on the outworking of the effects of humanity's disobedience in the garden. Previously, the serpent alone was cursed. Now, unlike Adam's consequence, Cain is cursed in the same manner as the serpent, using the same construction, אָרוּר אַתָּה מִן. At the same time, the theme of the ground in Adam's curse returns. Cain is cursed מִן־הָאֲדָמָה. Whereas the ground was cursed previously in Adam's consequence, now the man is cursed in relation to the soil itself; both man and ground are now cursed.

Both accounts feature God asking rhetorical questions to offending humanity. Three questions are asked in Genesis 3: "Where are you?" (v. 3), "Who told you that you were naked?" and "Have you eaten of the tree of which I commanded you not to eat?" (v. 4). In each instance God knows full well the answers to each of these questions before he asks them. Similarly, Genesis 4 recounts two questions from God to Cain: "Where is Abel your brother?" (v. 9) and "What have you done?" (v. 10). Unlike his parents, Cain does not truthfully answer the inquiry. Yet, as his response to Cain makes clear, God is perfectly aware of the situation. The questions serve to accentuate the disobedience of the offending parties (in both the acts themselves and the subsequent cover-up) as well as the impossibility of God not knowing about it.

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130. Author's translation.

The central conflict of both accounts results in humanity being expelled (גרש) from different locations. Adam and Eve are driven out (גרש) from the garden of Eden (3:24). As Cain contemplates his fate, he recognises that it constitutes being driven away (גרש) from the ground. As with the curse, Cain's situation is made worse than Adam's; he will be "a fugitive and wanderer on the earth [הָאֲדָמָה]" (4:14). The *Leitwort* is continued in the location of banishment. When Adam and Eve are driven out, the cherubim and flaming sword are placed "at the east of the garden of Eden" (3:24). Cain is further removed to "the land of Nod,[131] east of Eden" (4:16).

These areas of continuity invite the reader to link the contents of Genesis 4 to those of ch. 3. The disobedience that led to humanity's expulsion from the garden of Eden was not an isolated event, nor did things move back toward the rest enjoyed in the garden. The storyline indicates, in fact, that things became much worse, and the alienation and movement away from rest became more pronounced. By the time of Lamech, a descendant of Cain (4:17–18), the shame of sin appears to have vanished. In proud fashion, he boasts of his own murderous ways and ties himself to Cain at the same time:

> I have killed a man for wounding me,
>   a young man for striking me.
> If Cain's revenge is sevenfold,
>   then Lamech's is seventy-sevenfold. (Gen 4:23b–24)

The lack of any reference to Yhwh in vv. 17–24 reinforces the conclusion that Cain did indeed depart from his presence when he settled in Nod (4:16). Not only has Cain left his presence, but his descendants have as well.

With the continuity of these accounts firmly established, we are free to move on to the overarching question: How are these accounts, linked by such strong cohesion, related to the REST frame that stands in juxtaposition to the SEVENTH DAY frame in Gen 2:1–3 and to the GARDEN OF EDEN frame in Gen 2:4–25?

While Genesis 3 is intimately connected to Genesis 2, it also stands on its own. In terms of the ongoing story of the garden of Eden, the judgements levied by God stand as the peak of the narrative, describing the most important part of the story. They also depict what the loss of rest

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131. Literally the "land of wandering"—associated with the punishment for killing his brother. Cf. Clines (1993–2011, 5:635).

and the place of rest will entail for both humanity and the created order. This stands in stark contrast to the life depicted in the garden of Eden. Instead of the restful labour depicted there, it describes the painful toil that will now accompany the customary labour of humanity. Both the man and the woman are affected in their primary areas of work: The woman will lead in multiplying and the filling of the earth, but she will do so in much danger and pain. The man will continue to work and serve the ground, but it will bring forth thistles and thorns. Only through pain will he be able to scratch out food for his existence. Most challenging is perhaps the loss of the garden of Eden itself. Rather than fulfilling their mandate to expand the borders of Eden, they must fulfil their mandate from the outside, working in an area that is not marked by order and rest, and neither will they find a way back into the garden. As Kline (1993:54) notes, the second instance of שמר is the cherubim that guard the way to the tree of life. The theme of rest, which has been so prominent in Genesis 2 (vv. 1–3, 15), disappears from the narrative beginning in ch. 3. Indeed, rest is not spoken of again until Lamech laments the lack of it in Genesis 5 (see 6.2.3.2 below). Genesis 4 continues this theme, depicting rest as moving further and further from the experience of humanity. If Adam and Eve lost the original rest of the garden, Cain and Lamech's lives are marked by less rest than those of their parents. They move humanity even further from the presence of the one whose image they were intended to reflect and the rest they were created to enjoy.

Even though rest has been lost, humanity's expulsion from the garden of Eden does not destroy their status as the *imago Dei* (Gen 5:1; 9:6). Man and woman do not cease to be what God created; rather, it is the manner in which humanity reflects God's image to the world that is deeply marred (Bartholomew & Goheen, 2004:47). Eve will still bear children and humanity will multiply. Adam will still serve and work at subduing the earth. Even in the lives of Cain and Lamech this image-bearing capacity can still be seen (Collins, 2006:212). Their organising and subduing activities can be seen in such things as city building (4:17), livestock management (4:20), music (4:21), and metalwork (4:22).

6.2.3.2 Noah: a new rest?

The relationship between rest (described by נוח) and labour in the post-garden world is not forged in the Sabbath commandment. Genesis 5:28–29 establishes a link between the two much

earlier on in the narrative of the Pentateuch. The link appears at the end of the genealogy that traces descendants from Adam to Noah:

²⁸וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן: ²⁹וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה:

²⁸When Lamech had lived 182 years, he fathered a son ²⁹and called his name Noah, saying, "Out of the ground that the L<small>ORD</small> has cursed, this one shall bring us relief from our work and from the anxious toil of our hands."¹³²

The verse is semantically connected to the creation accounts, the curse and its aftermath, and the Sabbath commandment:

- Lamech names his son Noah (נֹחַ); the name is a form of נוח (Kidner, 1967:87; Wenham, 1987:128; Walton, 2001:281). Noah is thus semantically connected to the theme of rest that runs throughout the Pentateuch; it ties him to the garden of Eden (Gen 2:15) and both of the Sabbath commandments (Exod 20:11; Deut 5:14). As we will see in section 6.2.4, it also connects him to Israel's experience in the promised land.

- Lamech describes his work with מַעֲשֶׂה. While this is different from the word used to describe God's work in the first six days of creation (מְלָאכָה; Gen 2:2) and the work articulated in the Sabbath commandment (מְלָאכָה again; Exod 20:9–10; Deut 5:13–14), there is still semantic overlap between the two. Clines *et al.* (2009:236) describe מַעֲשֶׂה as a "labour, work, task, occupation, trade, business" that is similar to the customary labour of מְלָאכָה. Swanson (1997:ad loc.) suggests that the difference is only slight and relates to emphasis: מַעֲשֶׂה is more concerned with the energy expended in doing the work, while מְלָאכָה has the work itself as its focus. Tellingly, מַעֲשֶׂה is employed in Sabbath contexts. Ezekiel 46:1 gives instructions for the weekly Sabbath: "The gate of the inner court that faces east shall be shut on the six working [הַמַּעֲשֶׂה] days, but on the Sabbath day it shall be opened …". Exodus 23:12 is more explicit, defining מַעֲשֶׂה as the work restricted on the Sabbath: "Six days you shall do your work [מַעֲשֶׂיךָ], but on the seventh day you shall rest …".

- Lamech directly relates Noah's name to the curse described in Gen 3:17 (Beakley, 2014:129). Referencing "the ground that the L<small>ORD</small> has cursed [ארר]", he seeks relief from work and

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132. Author's translation.

"painful toil" (עִצָּבוֹן). This is the language of Gen 3:17: "cursed [ארר] is the ground because of you; in pain [עִצָּבוֹן] you shall eat of it all the days of your life". The word עִצָּבוֹן is used only three times in the Old Testament: here in the present verse and in the curses levied against the woman and the man in Gen 3:16–17. In each instance the "pain" referenced is associated with the labour given to humanity at creation but subsequently distorted by disobedience (see section 6.3.2.1 above). Thus there is a direct link between the labour of creation, the curses against that labour, and Lamech's cry here. Additionally, there is a wordplay between נֹחַ (Noah) and the נחם (comfort)[133] that Lamech is seeking. The two terms will be used repeatedly throughout the narrative (Mathews, 1996:317).

Lamech's basic premise in naming his son is that he desires rest from the curse that resulted from humanity's first disobedience (Wright, 2004:131). As already noted, the basic idea behind נוח is settling down in a stable environment. Some (Westermann, 1994:360; Waltke, 2001:147) suggest that Noah's development of wine (Gen 9:20) brings the comfort Lamech was seeking. However, the terminology employed by Lamech and its associations with creation, curse, and Sabbath urge us to look in another direction (Kraeling, 1929:141). Furthermore, the lack of relief after the flood invites the reader to conclude that Noah is not the final answer to Lamech's basic dilemma. Another course of action must be found. Section 6.3 below will argue that the new direction offered by the Pentateuch is the Abrahamic covenant and the election and calling of Israel to live a seventh-day life in the promised land.

While Noah is not what Lamech had ultimately hoped for, the use of wordplay in Noah's name involving a *Leitwort*, and the work that he was intended to relieve, do have significance for the Sabbath commandment (Haynes, 2015:56):

- The overlap of terminology used in the creation accounts, the curse, Noah, and the Sabbath commandment points to a congruence of ideas. Lamech is seeking the same kind of rest that is offered in the fourth commandment and he laments the kind of work that is spoken of in the fourth commandment.

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133. Some emend יְנַחֲמֵנוּ to יְנִיחֵנוּ for the sake of harmonisation with Noah's name. This, however, is not necessary. See Kraeling (1929:138–143) for discussion.

- Lamech is not necessarily seeking relief from all kinds of work. Specifically, he is looking for relief from the work that must be carried out under the effects of the curse. This implies that the rest required by the fourth commandment is not necessarily the absence of all work, but rather the absence of a certain kind of work—that which is marred by the curse (Keil, 2011:399).

Wright (2004:154), commenting on Lamech's longing, says, "The consistent biblical hope, from Genesis to Revelation, is that God should do something with the earth so that we can once again dwell upon it in 'rest', in sabbath peace, with him".[134]

6.2.4 Israel and rest

The theme of rest continues to be an ongoing issue within the Pentateuch after the primeval history. Section 6.3 will discuss Israel's national life as a reflection of the garden of Eden. The present section discusses the promised land as a place that calls to mind both the garden of Eden itself and the rest that humanity enjoyed there. As the nation of Israel will reflect the work and life of humanity in the garden, so the place where that national life transpires reflects the place where humanity was meant to carry out its image-bearing function.

6.2.4.1 The promised land and the garden of Eden

The conditions found within the promised land reflect those associated with the garden of Eden (McKeown, 2003:490).[135] Both the garden and the promised land are identified as the special place where Yʜwʜ manifests his presence (Gen 3:8; Lev 26:12). Both are fertile (Gen 2:9–10; Deut 11:10–12). Both have defined geographical boundaries[136] (Gen 2:10–14; 3:23–24; 15:18–21) where Yʜwʜ's commands are expressly given and expected to be respected (Gen 2:16–17; Lev 20:22). At the same time, the promised land is not Eden's equal. The requirement for a Sabbath Year's rest for the land demonstrates the ongoing effects of the curse (Gen 3:17–19; cf. Lev 25:1–7); there is a lack of harmony within the promised land that is not present in the

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134. For extended discussion on the Noahic covenant and the seventh day frame, see Wright (2004:132–137) and VanDrunen (2014:95–132). Waltke (2007:290–297) discusses Noah as a second Adam.

135. The physical imagery associating the promised land with the garden of Eden is taken up with the consideration of the Abrahamic covenant in 6.3.1 below.

136. While the exact boundaries of the Eden are not explicitly depicted in Genesis, the text nonetheless indicates that there is a distinction between the garden and areas that lie outside of the garden.

garden. While there is communion with YHWH in the promised land, it happens through the intermediary system of the priesthood, rather than face to face. Nonetheless, beginning with the migration of the patriarchs, there is a reversal of the primeval history. Humanity is no longer depicted as moving away from the garden; from the time of Abraham onward, the movement of the Pentateuch is back toward garden conditions.

The first being whom Joshua encounters before the first battle of the promised land is what appears to be a man with a drawn sword in his hand (Josh 5:13–15).[137] While this angelic being is not described as a cherub, he is reminiscent of the guardians of the way to the tree of life. The angelic figure does not fight for Israel; he is wholly devoted to YHWH as the commander of his army. Joshua is reminded that the place that he has come to is holy. Heightening the association is the fact that Joshua and the people have come from the east—the direction from which someone entering the garden of Eden would encounter one of the cherubim. Whereas the cherubim prevented humanity from re-entering the garden of Eden, the angelic being of Joshua 5 confirms that the Israelites are to enter the promised land with God's blessing. The compiler of Joshua thus uses frame tracing to invoke the GARDEN OF EDEN frame.

6.2.4.2 The promised land as a place of rest

In addition to evoking the imagery of the garden of Eden, the promised land is also depicted as a place of rest. Firstly, it will be a place of rest because YHWH's presence will be there and YHWH's presence is exactly the place where rest can be obtained. In the aftermath of Israel's apostasy with the golden calf, Exodus 33 describes a growing unease as YHWH threatens to withdraw his presence from the camp. When Moses intercedes (vv. 12–13), YHWH responds with פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ "My presence will go and I will give rest [נוח] to you" (v. 14).[138] The notion of YHWH giving rest will then become synonymous with his settling with them in the promised land (Mathews, 1996:702–703).

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137. The motif of an angelic being with a drawn sword in his had before (what will become) a holy space is found in 1 Chr 21:14, 30, where the angel stands before the floor of Ornan the Jubusite "working destruction" (v. 15).

138. Author's translation.

Secondly, the promised land is depicted as the place where Yᴴᴡᴴ gives rest. This is seen in a number of places:

- Reuben, Gad, and the half-tribe of Manasseh are required by Moses to continue on with the rest of Israel "… until the Lᴏʀᴅ gives rest [נוח] to your brothers, as to you, and they also occupy the land that the Lᴏʀᴅ your God gives them beyond the Jordan. Then each of you may return to his possession which I have given you." (Deut 3:20).

- Deuteronomy 12:10–11 brings together several themes that bear significance on rest as it has been articulated here.

> וַעֲבַרְתֶּם אֶת־הַיַּרְדֵּן וִישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מַנְחִיל אֶתְכֶם וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וִישַׁבְתֶּם־בֶּטַח׃ וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֵת כָּל־אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם

> But when you go over the Jordan and live in the land that the Lᴏʀᴅ your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, then to the place that the Lᴏʀᴅ your God will choose, to make his name dwell there, there you shall bring all that I command you . . .

The place of rest is in the promised land. Further, rest is marked by the presence of Yᴴᴡᴴ, manifested in the land at "the place that the Lᴏʀᴅ your God will choose". Finally, rest is again described with the term נוח, followed by a specification that the rest given will be marked by safety. Thus, the promised land is marked by the same prominent features that marked the garden of Eden: rest (marked by a settled state of security) and the presence of Yᴴᴡᴴ.

- Deuteronomy 25:19 reinforces Deut 12:10–11. In this case, rest (still נוח in the context of the promised land) is paired with the command to destroy the Amalekites, who attacked them as they were fleeing Egypt (cf. Exod 17:8–16).

In light of the way that the Pentateuch speaks about the promised land, it should come as no surprise that the book of Joshua repeatedly describes the promised land as a place of rest, confirming the descriptors previous given to it in the Pentateuch. As discussed in 6.2.2.3 above, Joshua begins by saying, "The Lᴏʀᴅ your God is providing you a place of rest and will give you this land" (Josh 1:13). In other words, Yᴴᴡᴴ is in the process of resting (מֵנִיחַ, *hiphil*, ptc, m.s.) them in the promised land. The book then repeatedly uses the *hiphil* to reinforce that Yᴴᴡᴴ has caused Israel to rest in the promised land, echoing the rest that he gave to Adam in the garden of Eden (cf. Josh 1:14; 21:44; 22:4; 23:1).

Timmer defines rest in the context of Joshua more narrowly. He acknowledges the connections between the promised land and the garden of Eden, but describes rest in the land as a "precondition for life in the land (1:13) rather than the goal itself" (Timmer, 2016:165). This is based upon his conception of Adam and Eve and their experience of rest in the garden of Eden. He describes Eden's "rest" as a precondition for Adam and Eve's faithful obedience. If they had successfully obeyed, they would at some point enjoy an eschatological rest similar to what God enjoys in Gen 2:1–3. Rest in the garden of Eden is not, therefore, the same as the eschatological rest. As Adam and Eve were placed in a position to display their obedience to God and then enter eschatological rest at some later, undetermined, time, so Israel was placed in the promised land and given rest as a precondition for displaying their obedience to the covenant and, at some point, obtaining eschatological rest. Unfortunately, both failed in their obedience and were unable to obtain this eschatological rest.

Timmer's conception of rest relies on a bifurcation of rest into Deuteronomic and Priestly categories:

> The Deuteronomic concept of rest is conceived of especially in spatial and national terms, specifically as the divinely procured absence of military opposition within Canaan (Deut 3:20; 12:9–10; 25:19). The Priestly concept is mapped especially with time and spiritual disposition (trust in divine provision obviates the need for human exertion one day in seven). Both concepts express a common dependence upon Yahweh to provide prominent covenant blessings, but this does not mean that they are theologically equivalent (Timmer, 2016:164n23).[139]

Genesis 2:1–3, however, does not indicate that an abstract division exists between the rest of God and the experience of humanity in the SEVENTH DAY frame. Instead, rest, garden life, and obedient labour in the absence of the curse are held together in Genesis 1–2. If anything, ongoing obedience would confirm humanity's ongoing rest and labour in the garden, rather than some alternative genus of rest. The separation of rest into Deuteronomic and Priestly concepts is thus not necessary. This is not to say that Timmer's observations are without merit. There is a

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139. This is similar to Roth's (1976:5–14) argument, which approaches the text from a redaction-critical perspective.

sense in which rest (particularly from war) creates the optimal conditions under which obedience and thriving may occur.

To summarise: the promised land is, to a certain extent, a return to the garden of Eden. The movement of Israel towards this land reverses the course of movement away from the garden in the primeval history, and the regulations that regulate life while they are in the land trace the SEVENTH DAY frame. Israel will live in close relationship with both the land and the God who is the ultimate owner of the land. Covenant living in the land in this manner will result in rest. Like the garden of Eden, then, the promised land pictures both the place of God's special presence and the place where rest can be found.

6.3 Israel: a reflection of the garden of Eden

The theme of rest is not the only aspect of creation that is reflected in the life of Israel. The whole mandate of Israel (see 6.3.2 below) indicates that their existence marks a definitive movement towards the goal of removing the curse of Genesis 3. This section will thus argue that the Pentateuch intentionally depicts Israel's presence in the promised land as a return to life in the garden of Eden. Section 6.2.3 has already discussed ways in which the theme of rest was articulated with respect to both life in the garden of Eden and life in the promised land. In addition to this, a number of other features of Israel's covenant life and history connect it to the garden of Eden: (1) the call of Abraham, (2) Israel's covenant with Yʜᴡʜ at Sinai, (3) the construction of the tabernacle, (4) the institution of the priesthood, and (5) Israel in the role of Adam.

6.3.1 The covenant with Abraham[140]

While the primeval history deals with humanity as a whole, Genesis 12 moves in a new direction, narrowing the focus of the Pentateuch to a singular individual and Yʜᴡʜ's redemptive purposes enacted through him. Beginning with Abram, the broken relationship between humanity and God begins to be deliberately repaired (Dumbrell, 1997:71). A number of elements

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140. VanDrunen (2014:268n6) notes that the initial call of Gen 12:1–3 anticipates the explicit promises of Genesis 15 and 17. While this is revealed in several stages, they constitute a single Abrahamic covenant.

in Yʜᴡʜ's covenant with Abraham point to the garden of Eden. Abram's calling and election are described in Gen 12:1–3:

¹וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ:	¹Now the Lᴏʀᴅ said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.
²וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה:	²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.
³וַאֲבָרֲכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה:	³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

Table 6.3: Genesis 12:1–3

Structurally, Abram's calling is structured by the imperatives לֶךְ (go) and וֶהְיֵה בְּרָכָה (and be a blessing). In this case, the command to "be a blessing" describes the intended purpose of the command to "go" (Gesenius *et al.*, 1910:§110, citing Gen 12:2). ברך is used five times in three verses; the notion of blessing is thus highlighted in this call. As God "blessed" the creatures and the first pair of humans, endowing them with the ability to carry out their assigned functions (see section 6.2.1.1 and the discussion there), so Abram is blessed to carry out the task to which he is being called (Dumbrell, 1997:68).[141] This fivefold blessing stands as an opposing parallel to ארר (curse), which is likewise used five times in Genesis 1–11. Dumbrell (1997:71) summarises the significance of these curses:[142]

- Genesis 3:14 – The serpent is cursed above all livestock, forced to crawl on its belly and eat dust. In this curse there is both humility and a loss of freedom previously enjoyed by the serpent.

- Genesis 3:17 – The ground is cursed because of the actions of the man. He will scratch out sustenance from it in pain all the days of his life. Alienation, particularly from the soil from which humanity was taken, is the result of this curse.

- Genesis 4:11–12 – Cain is cursed from the ground, which opened its mouth to receive Abel's blood when Cain killed him. Not only will the earth no longer yield its strength to Cain, but

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141. On this concept as a whole, see also Wolff (1966:131–158).

142. See the respective sections above where each of these has been discussed, with the exception of Gen 9:25, in further detail.

he will also become a fugitive and wanderer. In this curse, not only is Cain cursed from the ground, but he also becomes estranged from society.

• Genesis 5:29 – Lamech confirms that the curse described in 3:17 has come to pass. Its effects on humanity are emphasised, as well as the need for relief "from our work and from the painful toil of our hands" (v. 29).

• Genesis 9:25 – Canaan is cursed because he violated Noah when he was drunk and lay uncovered in his tent. In particular, this curse is a result of the moral and spiritual deterioration of humanity. It highlights the shameful degradation that humanity continues to face even after the flood. The progressive alienation from each other and from God continues.

The repetition of ארר in Genesis 1–11 emphasises the growing estrangement between individuals within humanity and between humanity and God. The use of ברך as a counterpoint in Abram's call powerfully marks a new course in these relationships. God promises to bless in the three primary aspects of his calling: (1) Abram will be blessed with land. (2) Abram will be blessed with descendants. (3) The blessing given to Abram will effect blessing to the nations.

From the beginning, land is a focus of Abram's calling. As the narrative of the Pentateuch continues, it becomes readily apparent that the promised land is intended to become a picture of the garden of Eden. Abram is told to leave his own "land" (אֶרֶץ) to go to the land (again, אֶרֶץ) that God will show him (v. 1). When he arrives in Canaan he is specifically told, "To your offspring I will give this land" (12:7). The implications of just what is entailed with the land that God showed him are made clear in Genesis 15, when YHWH makes the covenant with Abram:

> [18]On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, [19]the land of the Kenites, the Kenizzites, the Kadmonites, [20]the Hittites, the Perizzites, the Rephaim, [21]the Amorites, the Canaanites, the Girgashites and the Jebusites." (Gen 15:18–21)

A number of parallels with the garden of Eden can be observed: Not only has this been the land of Abram's sojourn to this point (in effect, the place where God "rested" Abram; cf. Gen 13:14–17; 15:13–16), but it will become the place where YHWH's unique presence manifests itself with his people—which itself is an echo of the garden of Eden.[143] The land itself will later be spoken of in terms reminiscent of the garden of Eden; it is a land "flowing with milk and honey"

(Exod 3:8, 17; 13:5; Deut 6:3; Josh 5:6). Such a description depicts the blessing of God: "As Adam and Eve had known God's blessing in Eden, so God would bless his people in a new land. This idea of restoration to paradise provides the proper biblical context for understanding God's promise to give land to Abraham" (Kline, 1993:206; Robertson, 2000:7). The promise of its occupation is described in terms of the SEVENTH DAY frame; as with Adam's "rest" in the garden of Eden (see 6.2.2 above; cf. Gen 2:15), so the land will be the place of Israel's rest (see 6.2.4 above; cf. Deut 3:20; 12:9). Finally, just as the garden of Eden was assigned to Adam's care, the promised land of Canaan is entrusted to Abram's care through his descendants (Mathews, 1996:208).

The mandate given to humanity at creation concerning multiplication now descends to Abram. He is told that he will become a "great nation" (Gen 12:2). This pledge will dominate the rest of the Pentateuch and beyond (Waltke, 2007:316). Associated with it are the themes of people (taken up in Genesis), law (a central topic of Exodus to Deuteronomy), and land (at issue throughout the Pentateuch). As with the issue of the land, the implications of this statement are not clarified until the covenant is made in Genesis 15, where it is specified that Abram's descendants will be as numerous as the stars (v. 5). By the time the covenant sign of circumcision is added in Genesis 17, the newly renamed Abraham is promised to become "exceedingly" fruitful; he will be the father of a "multitude" of nations (Gen 17:2, 4, respectively).

Narrowing the focus to one man, however, does not negate YHWH's concern for the rest of humanity. The third "I will" statement in Gen 12:1–3 makes this clear: "… in you all the families of the earth shall be blessed" (v. 3). This "is the climactic conclusion of these verses and points to the ultimate result of God's choosing Abraham" (Bartholomew & Goheen, 2004:55). Gen 12:1–3 not only points the way back to Eden for Abram and, eventually, Israel, but it also signals to them that they are a key component of YHWH's larger redemptive programme to return the nations to Eden as well (Williams, 2005:117–118). The concept is of such importance that not only does it occur here, but it also reappears at other significant junctures in Genesis (12:3; 18:18; 22:18; 26:4–5; 28:14).[144]

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143. See section 6.3.3 below, where this point is taken up in further detail.

All of these links tie Abraham tightly to Adam. He is therefore, like Noah, an Adamic figure. Adam was given Eden and Abraham was, in principle, given Canaan. God walked with Adam in the garden of Eden, and likewise Abraham walked before God. Adam was given the task of being fruitful, multiplying, and filling the earth; Abraham was promised descendants as numerous as the stars. Abraham is thus the starting point of Yʜwʜ's answer to the problems of Genesis 3–11 (Wenham, 2000:37; Williams, 2005:103). At the same time, the division between blessing and cursing remains: those who bless (ברך) Abram will be blessed, and those who curse (ארר) him will be cursed. Put differently, there will be a distinction between those who would seek a return to the garden of Eden and those who would remain in the world of Genesis 3–11. "Men are still on the move … but the centrifugal effect of these early Genesis narratives is now arrested by the centripetal potential movement of the world back to an Eden situation through Abram. Abram, however, only begins Israel's way" (Dumbrell, 1997:72).

6.3.2 Israel at Sinai

The "way" begun by Abraham is advanced by the covenant that Yʜwʜ makes with Israel at Sinai. After Israel's exit from Egypt, they encamp at the foot of Sinai, where a pivotal exchange takes place between Yʜwʜ and his newly redeemed people. Moses is instructed to tell the people:

⁴אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי׃	⁴You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.
⁵ªוְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי	⁵ªNow therefore, if you will indeed obey my voice and keep my covenant,
⁵ᵇוִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃	⁵ᵇyou shall be my treasured possession among all peoples, for all the earth is mine;
⁶ªוְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ	⁶ªand you shall be to me a kingdom of priests and a holy nation.

Table 6.4: Exodus 19:4–6a

These verses bind together Yʜwʜ's actions in the exodus with the manner of life that he will now ask Israel to live out before the nations in the promised land.[145] In terms of the blessing promised

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144. For an extended treatment of Gen 12:1–3, along with its ties to the rhetorical peak of Genesis 3–11—Babel—and its significance for the purpose and mission of Israel, see Wright (2006:199–221).

145. Wright (2006:330) describes this as "a key programmatic statement" in God's redemptive purposes for humanity. He does so for the following reasons: (1) The verses stand at the transition point between the exodus narrative (Exodus 1–18) and the giving of law and covenant (Exodus 20–24). (2) They describe both Israel's identity as God's people and the role he has in mind. They do so by tying Israel's identity to God's past action on their behalf. At the same time, this past action is discussed in terms of

to the nations in the Abrahamic covenant, it makes three important advancements. First, it describes Israel's unique status as a "treasured possession". Second, it lays the groundwork for Israel's interaction with the nations vis-à-vis the nations' interaction with Yʜᴡʜ. Finally, it serves as a background to the law and covenant given in Exodus 20–24.

6.3.2.1 Obeying and keeping

Israel's ongoing participation with Yʜᴡʜ as the means by which the nations will be blessed was not without condition; Exod 19:5a makes this clear:

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי

Now therefore, if you will indeed obey my voice and keep my covenant …

The statement looks both backward and forward. The discourse marker וְעַתָּה often stands between an action to be taken and the grounds for taking such action (van der Merwe *et al.*, 2017:§40.39(1)). Here, וְעַתָּה looks back to the historical situation by which Israel was led to Sinai and ties it to Yʜᴡʜ's proposal that they should enter into a covenant relationship with him. It then looks forward by way of a conditional statement. The protasis (marked by אִם), obeying Yʜᴡʜ's voice and keeping his covenant, is answered in the apodoses (marked by *waw*) in v. 5b and 6a. Israel's continued stature as a treasured possession, a kingdom of priests, and a holy nation is dependent upon them persevering in covenant partnership.

6.3.2.2 A treasured possession

Verse 5b makes it clear that, while all of creation is owned by Yʜᴡʜ, Israel in some sense stands apart from it as something unique:

וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃

you shall be my treasured possession among all peoples, for all the earth is mine

The unique status of Israel is described by the term סְגֻלָּה (treasure possession). At its heart, סְגֻלָּה indicates personal property (Koehler & Baumgartner, 2000, 2:742). However, it is not "property" in general; it is property that is personally acquired and privately reserved for something other than common use (Wildberger, 1997:792). Thus the implication of v. 5b: everything belongs to

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God's ownership of all creation. (3) The verses form a preamble to the details of the covenant. The specifics of Exodus and Leviticus derive from this point of orientation.

Yʜwʜ, but he has set Israel apart for a particular use and he has also set it apart as the object of his special affection.

סְגֻלָּה is a rarely used term; there are only eight occurrences of it in the Old Testament. Six of these references describe Israel's relationship to Yʜwʜ; half of these are found in Deuteronomy. Each of the Deuteronomic references echoes the passage in Exod 19:5. Deuteronomy 7:6 and 26:18 relate to Israel's privileged position with respect to the other nations, while Deut 26:18 reminds them that keeping the commandments is an attendant requirement of this privileged status. The other two occurrences relate to Exod 19:4–6 as well. In Ps 135:4, the psalmist exhorts the worshipper to praise the Yʜwʜ because he has "chosen Jacob for himself, Israel as his own possession". He then goes on to describe how Yʜwʜ brought Israel out of Egypt and into the promised land (vv. 8–11). Malachi 3:17–18, which forms a part of the "sixth disputation", is concerned with whether or not Yʜwʜ makes a distinction between those who are good and those who are wicked (Smith, 2006:299). Verse 17 speaks of the day when Yʜwʜ will "make up my treasured possession". It is at that time when all will be able to see the distinction that Yʜwʜ makes between the righteous and the wicked (v. 18). The usage is similar to that of Deut 26:18; being Yʜwʜ's treasured possession involves paying careful attention to Yʜwʜ's commandments. This is, in fact, where Malachi will begin the conclusion to his book just four short verses later: "Remember the law of my servant Moses, the statues and rules that I commanded him at Horeb for all Israel" (Mal 4:4 [3:22 HB]).

6.3.2.3 A kingdom of priests

The purpose for which Israel is set apart as a treasured possession is described in Exod 19:6: וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים, "and you shall be to me a kingdom of priests". Israel will function as a priestly kingdom with respect to the other nations (Wright, 2006:331).[146]

Within Israel, the priests occupied an intermediary position between God and the people. Their task was thus bidirectional. On the one hand, priests were responsible for teaching the people the law (Lev 10:11; Deut 33:10). It was through this ministry that Yʜwʜ would both make himself known to Israel and describe the nature of their relationship to him. On the other hand, the

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146. The priestly connection both here and with respect to the tabernacle is significant. A brief overview is given here, and section 6.3.4 below will take up the theme again in more detail.

priests brought the sacrifices of the people to YHWH (Leviticus 1–7). It was through this ministry that the people could make atonement for sin and live with God residing in their midst. Thus Israel, as "a kingdom of priests", would be the means by which YHWH would make himself known to the nations and the means by which the nations could come to YHWH. This role, then, is an expansion of the promises and purpose articulated in the Abrahamic covenant; Israel was the channel through which YHWH would bless the nations (Enns, 2000:396; Williams, 2005:138).[147]

6.3.2.4 A holy nation

The phrases "kingdom of priests" and "holy nation" should not be understood in isolation; they reinforce one another. For Israel to function as a nation of priests in the midst of the nations, set apart for service to the nations, requires her to maintain a life that corresponds to the holiness of her covenant Lord (Childs, 1974:367; Enns, 2000:389). This was not holiness in the sense of being particularly religious, but rather in the sense of being set apart for a distinctive purpose. Just as YHWH was different from the gods of the surrounding nations, Israel was to be distinctive from the nations themselves. On the one hand, Israel was distinctive because YHWH himself set them apart from the other nations (Lev 20:24, 26; 22:31–33). In that sense, Israel was holy because God had chosen them to be such and had acted to set them apart (Exod 19:4). On the other hand, holiness was a way of life to be lived out day by day. Their distinctive identity as God's people necessitated that they conduct themselves differently from the other nations (Lev 18:3–4). So, while their holiness (distinctiveness) was a gift from YHWH, it was also something that was commanded of them (Lev 19:2). The specific terms of that distinction and covenant loyalty are then expounded in the laws that follow.

Israel's status, role, and laws are not the only ways in which the garden of Eden is reflected within her national identity. It is also pictured by the presence of the tabernacle in her midst and the role of the priests who serve there. These issues are now examined in turn.

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147. Some, as represented by Dumbrell (1997:90), Goldingay (2003:374), and Motyer (2005:199), while acknowledging the priestly language of Exod 19:6 and the connections between the covenant enacted at Sinai and the Abrahamic covenant, are reluctant to assign an intermediary role to Israel. See Wright (2006:331–333), who both discusses and replies to these hesitations.

6.3.3 The tabernacle[148]

The importance of the tabernacle to Israel's ongoing purpose cannot be understated; more than one-third of the book of Exodus is devoted to its planning and construction (Friedman, 1992:292; Fretheim, 2010:263). "Even though the list of building materials, lampstands, and incense altars may seem repetitive and tedious to modern readers, it is precisely the mass of this material that alerts us that we have arrived at the heart of the matter . . ." (Enns, 2000:506). The sanctification of Israel and the presence of Y_HWH_ in their midst are both the goal of the tabernacle (Timmer, 2006:30) and a central feature of Israel's calling (Fretheim, 2010:272). This is emphasised by a reintroduction of the CREATION frame. The tabernacle depicts creation in four primary ways: (1) It is the unique place of Y_HWH_'s presence. (2) Seven divine speeches stipulate plans for the tabernacle. (3) The tabernacle's imagery is that of the garden of Eden. (4) Moses' evaluation of the completed tabernacle reflects God's evaluation of the created order.[149]

6.3.3.1 Reflects Y_HWH_'s presence

In the tabernacle, Y_HWH_ will be found in the midst of his people, just as he was in the garden of Eden. Genesis 3:8 describes the garden as the place where God "walks about" (מִתְהַלֵּךְ; see Koehler & Baumgartner, 2000, 1:248). The same language is used of God's presence in the tabernacle (Lev 26:11–12; Deut 23:15 [14]; cf. 2 Sam 7:6–7). Both were thus the place where God was uniquely present with his people (Wenham, 1987:76; Beale, 2004:66). Furthermore, in Genesis 3, the presence of a holy God is juxtaposed against human beings who have just disobeyed his command; in the tabernacle, the emphasis is once again upon the presence of a holy God in the midst of a people who need to maintain their holiness in his company (see 6.3.2.4 above). Some demur on this point. Timmer (2006:113–118), for example, argues that, while God is present in the garden, it is not unquestionably depicted as his dwelling place, nor does his presence there become a central aspect of the narrative until Gen 3:8. He suggests that

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148. Scholars recognise that the correspondences between the tabernacle and the garden of Eden also apply, perhaps in even greater measure, to the later temple in Jerusalem. Since the purpose of this section of study concerns an appreciation of the text–knowledge frames available to the implied audience of Deuteronomy (see section 5.2 above), temple associations are not examined in detail.

149. Fretheim (2010:269–270) additionally notes (1) the Spirit of God as the source of its creation (Exod 31:1–11; Gen 1:2; see also Kline, 1980:38) and (2) the dedication of the tabernacle (Exod 40:2, 17) on New Year's Day to this list.

simple lexical overlap does not necessarily imply that the garden of Eden was God's abode or that his presence there was ongoing (as it was with the tabernacle; cf. Exod 25:8; 29:43–46). See Block (2013:7) for a similar view. However, even if Eden is not viewed as the place of God's abode, that does not change the fact that the garden was the place of humanity's abode and God would manifest his presence to them there—thus leaving the connection to the tabernacle intact.

6.3.3.2 Reflects Y<small>HWH</small>'s creative activity

The tabernacle depicts both the creative activity of God during the first six days of creation and his rest on the seventh in its construction and imagery. Y<small>HWH</small>'s instructions for the tabernacle, found in Exodus 25–31, parallel the created order of Genesis 1. These instructions are conveyed to Moses in a set of seven commands, each marked by the repeated phrase וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה "And Y<small>HWH</small> spoke to Moses" (Exod 25:1; 30:11, 17, 22, 34; 31:1, 12). The last of these is a command to observe the Sabbath:

> וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ¹³וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי ¹²
> אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדִּשְׁכֶם:

> ¹²And the L<small>ORD</small> said to Moses, ¹³"You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the L<small>ORD</small>, sanctify you.'"

It is significant that a command to observe the Sabbath (i.e., rest) comes at the end of a series of seven commands pertaining to the precise way to build the tabernacle—the very object that symbolises the presence of God amongst his chosen people. Kearney (1977:375–378) suggests that each of the first six commandments relating to the tabernacle corresponds to the work of the first six days of creation:

Tabernacle Verse	Item	Creation Day	Parallel Item
25:1–30:10	Dwelling/Furniture Aaron's Priesthood Light/Incense	Day one	Creation of Heaven and Earth Separation of light/dark
30:11–16	↑ Age 20 pay tax and ↓ age 20 exempt	Day two	Division of water from water
30:17–21	Bronze basin for washing	Day three	Division of land and sea
30:22–33	Holy anointing oil = Ps 89:20, 36: David anointed with oil/his throne endures like the sun	Day four	Luminaries
30:34–38	incense from onycha, part of a marine mollusc	Day five	Sea creatures
31:1–11	Supervisory duties	Day six	Humanity

Table 6.5: Kearney's creation/tabernacle conception

While this conception is severely strained in places and takes into account only particular aspects of creation,[150] the overall sequence of seven commands whose culmination is a requirement to keep the Sabbath demonstrates the connection between the tabernacle and creation (Weinfeld, 1981:502, 512; Sailhamer, 1992:298–299). "Chapter 31 ends on a note of harmony, rest, and preparedness. It is a paradise scene, Genesis 2 revisited, but decisively marked by the temporal order" (Fretheim, 2010:270). Not only do the instructions for the tabernacle reflect the seven days of creation, but the juxtaposition of the instructions being carried out reflects the CREATION frame as well. Stated differently, there is a fiat/creation aspect to the construction of the tabernacle. Exodus 25–31 records the seven fiats, while 35–40 records the corresponding fulfilment of those fiats. As the divine fiats of Genesis 1 resulted in the created order being formed, so the divine fiats concerning the tabernacle resulted in its creation. In both situations it is the Spirit of God who superintends the work (Kline, 1980:37–38).

6.3.3.3 Reflects the imagery of Eden

Beale (2004:74–75) and others (Walton, 2001:167–168; Lioy, 2010:34–43) argue that the tripartite structure of the tabernacle is arranged similarly to the garden situation. Genesis 2:8 describes the garden as being located in the same space as Eden, with a river flowing out of Eden to water the garden. The river then divides to become four rivers that water the earth (Gen 2:10–14). Eden itself is comparable to the most holy place, the garden to the holy place, and the courtyard of the tabernacle to the space that lay outside of the garden.

A description of the fruitfulness of the garden also includes the location of the tree of life (Gen 2:9). The use of בְּתוֹךְ to describe its location hints at its importance—it is "in the middle of" the garden (Koehler & Baumgartner, 2000, 4:1698). Its presence there marks God's life-giving presence, from which Adam and Eve are separated after their disobedience (Beale, 1999:235). In the tabernacle, the lampstand is located in the holy place, just outside of the most holy place (Exod 26:33–34). Its location there corresponds to the location of the tree of life in the garden according to the tripartite division previously discussed. The imagery of the lampstand is

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150. E.g., sea creatures associated with day five and the making of the tabernacle, but no mention is made of flying creatures.

reminiscent of a tree as well. It has multiple branches, cups like almond tree blossoms, including bulbs and flowers (25:31–36; 37:17–23).

Both the garden of Eden and the tabernacle feature precious metal and stone, drawing attention to their association (Beale, 2004:73). The garden of Eden is described as a place of fine metal and stone: "… It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there" (Gen 2:11b–12). Gold was a prominent feature of the tabernacle—it is listed first in the list of things to be contributed by Israel (Exod 25:3); the ark of the covenant is overlaid with it (25:11–13), as is the table for the bread of the presence (25:24–28); the mercy seat is pure gold, as are the cherubim that sit atop it (25:17–18). Other items made of pure gold include the service for the table (25:29), the lampstand with its accessories (25:31, 36, 38–39), and the altar of incense (30:3, 5). Many of the fittings for the tabernacle itself were made of gold (26:6, 29, 32, 37), as well as aspects of the priestly garments (28:5, 6, 8, 11, 13–15, 20–24, 26–27, 33, 36). Onyx features in the tabernacle as well. While "stones for setting" are among the contributions list for the tabernacle, onyx is the only stone specified (25:7). It is a conspicuous aspect of Aarons' robes, which bear onyx stones on the shoulders engraved with the names of the tribes of Israel (28:9) and an additional one in the breastpiece of judgement (28:20).

The presence of cherubim and an entrance in the east are also common features in both the garden of Eden and the tabernacle (Beale, 2004:74; Collins, 2006:185; Lioy, 2010:38–39). When humanity disobeys and is cast from the garden, the cherubim are placed "at the east of the garden of Eden" (Gen 3:24) to guard the way to the tree of life. While the text does not explicitly say that the entrance to the garden was in the east, this is the import of the text. The placement of the cherubim was for the purpose of guarding the way to the tree of life; there is no good reason for their placement at this location other than its route as the primary pathway to the tree. The next explicit reference to the cherubim comes in Exod 25:19, where they stand sentry duty above the ark of the covenant. As the cherubim are placed in the east, the entrances to the various spaces of the tabernacle likewise face the east (Exod 26:26–36; 27:9–19; 36:23–38), so that westward progression into increasingly sacred space is thus met by cherubim. They adorn the curtains of the tabernacle (Exod 26:1) and the veil separating the holy place from the most holy place (Exod 26:31).

6. Deuteronomy in its literary framework

6.3.3.4 Reflects Y<small>HWH</small>'s evaluation of creation

Finally, Moses' evaluative statements concerning the completed tabernacle mirror the statements of Y<small>HWH</small>[151] at the completion of creation (Fishbane, 1979:12; Blenkinsopp, 1992:217–218; Walton, 2001:149; Beale, 2004:60–63):

Genesis	Exodus
Gen 1:31 – And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.	Exod 39:43 – And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them.
Gen 2:1 – Thus the heavens and the earth were finished, and all the host of them.	Exod 39:32 – Thus all the work of the tabernacle of the tent of meeting was finished, and the people of Israel did according to all that the LORD had commanded Moses; so they did.
Gen 2:2 – And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.	Exod 40:33 – And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.
Gen 2:3 – So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.	Exod 39:43 – And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them.

Table 6.6: Evaluative statements concerning creation and the tabernacle

Broad correspondence can be observed in a number of areas. First, God "saw everything that he had made" in Gen 1:31 and Moses "saw all the work" in Exod 39:43. Second, the heavens and the earth "were finished" (Gen 2:1) and the work of the tabernacle "was finished" (Exod 39:32). Third, "God finished his work" (Gen 2:2), while Moses "finished the work" (Exod 40:33). Finally, God "blessed" the seventh day (Gen 2:3) and Moses "blessed" all those who had been a part of the tabernacle preparations (Exod 39:43).

6.3.3.5 Conclusion

Creation was of such importance that it was later reflected in the manner, material and construction of the tabernacle. That is to say, the tabernacle was intentionally designed to reflect

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151. Fretheim (2010:271) notes *eighteen* instances of overlap in Exodus 39–40. Walton (2001:149n10) takes the parallel even further by suggesting that Genesis 1 and Exodus 40 form an inclusion around the entirety of the Genesis to Exodus narrative.

the garden of Eden. "This is the one spot in the midst of a world of disorder where God's creative, ordering work is completed according to the divine intention just as it was in the beginning" (Fretheim, 2010:271).[152]

6.3.4 The Levitical service

Section 6.3.2 already discussed the function of the priesthood in general terms and its relationship to the call of Israel to be a kingdom of priests and a holy nation. There are, however, further connections between the priesthood and the GARDEN OF EDEN frame. In particular, priestly duties in Israel mirror those required of humanity in the garden. Additionally, a number of the symbols associated with the priests and Levites harken back to the SEVENTH DAY frame. A number of scholars have noted these associations, speaking of Adam as a priest and his work as priestly work (Wenham, 1987:67; Walton, 2001:192–193; Beale, 2004:66–70; Lioy, 2010:37–38). Block's critique of the garden of Eden as a temple holds for Adam and the notion of priesthood as well. Arguing that Adam was a priest reads against the grain of the Pentateuch. It is better to recognise that aspects of humanity's function in the garden were later codified and assigned to the Levites and the priesthood within Israel. In line with this rationale, Belcher (2016:5) notes that, while the roles of prophet and priest are not explicitly stated in GARDEN OF EDEN frame, they are nonetheless implicitly present in the narrative.

6.3.4.1 A bidirectional ministry

First, the garden of Eden is described as a unique place of God's presence, where he would walk (הלך√) in the cool of the day. The particulars of this have already been discussed in section 6.3.3.1 above. What must be emphasised here is that the garden of Eden is also the place where humanity ministered before him. In a sense, Adam's work was an intermediary one. While there is no need for a mediator between God and humanity before the disobedience of the image-bearer in Genesis 3, it must be remembered that priestly work in Israel will ultimately include more than offering sacrifices of atonement (Belcher, 2016:8n15). A fundamental aspect of priestly work will be his bidirectional ministry; he will represent God before men and men before God (De Vaux, 1973:357).[153] Adam's work was bidirectional as well. Genesis 2 describes

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152. Similar observations can be made concerning the correspondence between creation and the temple, the tabernacle's successor (Levinson, 1984:275–298; Beale, 2004:66–80).

ways in which Adam, as God's representative, took on various tasks performed by God in Genesis 1 (see sections 6.2.1.3 and 6.2.2). Through his work the created order would come to know the desires and wise governance of the creator. In the other direction, when creation responds to the work of humanity, it acts in accordance with the purpose for which it was created. Adam's work would thus bring to God a created order that is operating according to his design.

6.3.4.2 Overlapping terminology

The terminology used to describe the Levites' and priests' service in the tabernacle precincts constitutes another band of continuity with the work of Adam in the garden. Adam was put in the garden of Eden לְעָבְדָהּ וּלְשָׁמְרָהּ, "to work it and keep it" (Gen 2:15). The implications of this language for Adam's work have already been discussed in section 6.2.2. These terms are also central to the ministry of the Levites and priests.

As a whole, the Levites were set apart from the rest of Israel to serve the tabernacle (Num 1:47–54). They received no land inheritance in the promised land (Deut 10:8–9; cf. Lev 3:11–13), nor were they numbered among Israel's fighting corps (Num 1:47–54). Their duty was rooted in the Passover, which resulted in Yhwh claiming every firstborn son of Israel as his own (Exod 13:2, 15). In lieu of the firstborn, however, he claimed the entirety of the tribe of Levi as a substitute (Num 3:40–51). Numbers 3:7 uses the same words (עבד ,שמר) that describe Adam's work in the garden to describe the duties of the Levites:

וְשָׁמְרוּ אֶת־מִשְׁמַרְתּוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן׃

They shall keep [שמר] guard over him and over the whole congregation before
the tent of meeting, as they minister [עבד] at the tabernacle.

The Levites' exemption from the fighting census of Israel did not mean that they were exempt from military service (Glodo, 2016:116). Instead, their military service was performed at the tabernacle. A more literal translation of Num 3:7 would begin, "They will keep his [Aaron's] keeping and the keeping of all the congregation …". Some debate has surrounded the phrase, as

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153. See the discussion in De Vaux (1973:356–357) on this point. He observes, "For (and this is important) the priest in the Old Testament is not strictly a 'sacrificer' in the sense of an 'immolator'. He may at times have taken care of the slaughtering of a victim, but this was always an accessory function …"

evidenced by the various ways the versions render it. The RSV, NIV, NASB, and HCSB all translate with "perform duties for him and for the whole community", while the KJV, ASB, and WEB opt for "keep his charge". The ESV renders with "guard"; this is supported by the overall flow of vv. 5–10, which concludes with "But if any outsider comes near, he shall be put to death", indicating that more than "performing duties" or "keeping charge" is at stake. They are responsible to ensure that no unauthorised entry is made into the holy precincts (cf. Num 1:51; 3:38; 18:7); no unclean thing may be allowed to come into the place of God's presence.

The importance of this role is depicted visually by the placement of these clans around the tabernacle itself (Glodo, 2016:116):

	Asher	Dan	Naphtali	
Manasseh		Merarites		Issachar
Ephraim	Gershonites	**Tabernacle**	Moses & Priests	Judah
Benjamin		Kohathites		Zebulun
	Simeon	Reuben	Gad	
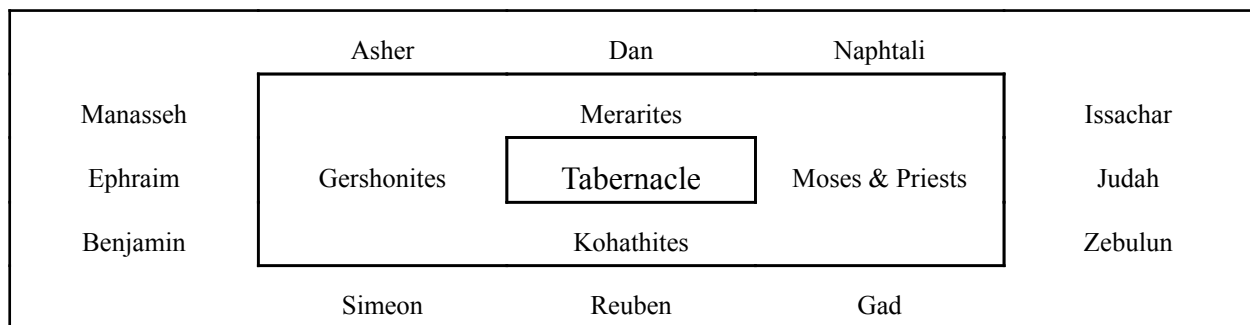
Figure 6.1: Israel's encamped formation

Once again the same terminology is used to describe the purpose of this arrangement:

וְהַלְוִיִּם יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יִהְיֶה קֶצֶף עַל־עֲדַת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת:

> But the Levites shall camp around the tabernacle of the testimony, so that there may be no wrath on the congregation of the people of Israel. And the Levites shall keep guard over the tabernacle of the testimony. (Num 1:53)

As in Num 3:7, the Levites will "keep the keeping" of the tabernacle of the testimony. In the process of fulfilling their duty, they will protect the people from the wrath of Yнwн and the tabernacle from desecration.

The tribe of Levi has previously displayed the warlike character necessary for this kind of service. A foreshadow of it can be seen in Jacob's blessing (Belcher, 2016:72n29):

> [5]Simeon and Levi are brothers; weapons of violence are their swords. [6]Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their willfulness they hamstrung oxen. [7]Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel. (Gen 49:5–7)

Additionally, Levi has already shown itself ready to militarily defend the sanctity of Yʜwʜ in the face of false gods who would encroach into sacred space. When Moses descends from Mount Sinai to confront Israel's apostasy with the golden calf, it is the Levites who rally to his side:

> [26]Moses stood in the gate of the camp and said, "Who is on the Lᴏʀᴅ's side? Come to me." And all the sons of Levi gathered around him. [27]And he said to them, "Thus says the Lᴏʀᴅ God of Israel, 'Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.'" [28]And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. (Exod 32:26–28)

The result of this action, described in Exod 32:29, directly bears on Levi's separation for tabernacle ministry:

וַיֹּאמֶר מֹשֶׁה מִלְאוּ יֶדְכֶם הַיּוֹם לַיהוָה כִּי אִישׁ בִּבְנוֹ וּבְאָחִיו וְלָתֵת עֲלֵיכֶם הַיּוֹם בְּרָכָה׃

> And Moses said, "Today you have been ordained for the service of the Lᴏʀᴅ, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day."

The Levites literally "filled their hand" (מִלְאוּ יֶדְכֶם) when they took up arms against those who had abandoned the covenant. The terminology has to do with setting apart (ordaining) someone for the purpose of a specific task. Their hands are "filled" for a particular duty (Clines, 1993–2011, 5:278; Van Pelt & Kaiser, 1997:931). It is the same terminology that will be used to describe the ordination of priests to their service in the tabernacle precincts (Num 3:3; cf. Exod 28:41).[154] The incident highlights the faithfulness of the Levites, who remain true in the midst of lawlessness (Enns, 2000:576).

A similar situation occurs in Numbers 25. Israel fornicates with the daughters of Moab, who entice them to sacrifice to the Baal of Peor (Num 25:1–9). Phinehas, zealous for Yʜwʜ, executes an Israelite who openly brings a Midianite woman into the camp of Israel to live in his tent. His actions save Israel from the wrath of Yʜwʜ (Num 25:10–13).

In addition to שמר, the service of the Levites is described with עבד. Like the garden, this service is one of order (Beale, 2004:68). Not only was humanity expected to bring garden-like order to

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154. It is beyond the scope of this study to do so, but further correlation could be made between the tripartite division of Mount Sinai as precursor to the tabernacle. See Lundquist (1983:205–219), Parry (1990:482–500), or Beale (2004:105–107) for discussion. The Levites were thus already defending the sacred space where Yʜwʜ manifest his presence.

the outside world as they expanded the borders of the garden of Eden, but they were also expected to maintain the order already established. In particular, this order involved the proper arrangement and maintenance of the physical entities of the tabernacle and its furnishings (Num 3:25–26, 31, 36). It also included transporting such things as the utensils, frames, and furnishings of the tabernacle (Num 4:15, 25–28, 31–33). In sum, the largest portion of the Levitical duties surrounded the proper care and ordering of the tabernacle and its environs. This included not only the physical components of the tabernacle itself, but also the environment in which it was erected.

6.3.5 Conclusion

The foregoing discussion allows us to bind one of the variables left unbound in 4.3.3: How does Israel's redemption relate to creation? The mission and national institutions of Israel intentionally echo the GARDEN OF EDEN frame. In terms of mission, the Abrahamic covenant initiates God's divine movement back to the ideals of the SEVENTH DAY frame. The SINAI COVENANT frame builds on these ideals and furthers them through the nation of Israel. The promises made in the ABRAHAMIC COVENANT frame (and in particular, the promise to bless the nations) find tangible ethical expression in the law. The tabernacle illustrates the creative activity of God in creation and the physical materials of the garden of Eden. It also illustrates his commitment to dwell in the midst of the ones who bear his image. Finally, the service at the tabernacle pictures the service of humanity in the garden of Eden. Order, care, and protection were the order of the day at the completion of creation. It is no different with the tabernacle. The ministry of the Levites was to ensure that the place of YHWH's presence in Israel was marked by the same characteristics. Israel, then, is to be the vehicle of blessing promised to Abraham, and the primary means by which blessing will be made known to the nations is through their national life, which should exhibit life as it was in the SEVENTH DAY frame.

6.4 Sabbath: rest codified and developed

It remains to take up the issue of the Sabbath commandment itself as it is expressed and expanded in the other books of the Pentateuch. Before its appearance in Deuteronomy, the Sabbath commandment had already been articulated in Exodus 20. While that iteration has already been discussed briefly (4.3.2), it will be considered here in further detail for the purpose

of relating it to Israel's purpose (discussed in 6.3) and the various ways in which the Sabbath principle is later expanded in Exodus and Leviticus. The Decalogue's relationship to Israel's purpose will be considered first, followed by an examination of the Sabbath commandment in Exod 20:8–11 and, finally, a review of Sabbath expansions.

6.4.1 The Decalogue as the foundation of Israel's mission

The Decalogue's relationship to the covenant stipulations in Deuteronomy has already been examined in section 5.3. Two further aspects concerning the Decalogue will be taken up here: (1) the Decalogue's relationship to the SEVENTH DAY frame and (2) the foundational nature of the Decalogue with respect to further requirements for holy living specified in the Pentateuch.

The Decalogue was foundational to the national life of Israel because it reflected the ethical norms of the seventh day (Williams, 2005:149–150):

- The Decalogue calls Israel to strive for the ideals of the seventh day. This was central to their calling as a kingdom of priests and a holy nation (Exod 19:6). As they were faithful to law and covenant, they would be salt and light for the nations, who would see and marvel at the righteousness of the nation, her laws, and her God (Deut 4:6–8).

- The Decalogue sets itself as the standard by which humanity, as a whole, is bound; it is not relevant only for Israel. Rather, as an outgrowth of creation, it is the duty of all humanity. "There was never a time when the first commandment (putting God first) was not God's will for man. Nor will there be a time in the future when the sixth commandment (the prohibition against murder) will no longer be God's will" (Williams, 2005:159).

The Decalogue also stands as a starting point for the law. Miller (1989:230–242) discusses ways in which its foundational nature can be seen:

First, the Decalogue is summarised in various places throughout the Old Testament. The obligations to God and man are summarised in the *Shema* (Deut 6:4–5): "You shall love the LORD your God with all your heart and with all your soul and with all your might." The *Shema* is then used to describe Josiah (2 Kgs 23:25) as the pre-eminent example of a king who sought to uphold the law. Other passages in the Old Testament also summarise aspects of the law. Parts of the first, second, fourth, and fifth commandments are integrated in Lev 19:3–4: "Every one of

you shall revere his mother and his father, and you shall keep my Sabbaths: I am the Lᴏʀᴅ your God. Do not turn to idols or make for yourselves any gods of cast metal: I am the Lᴏʀᴅ your God." Additional elements from the Decalogue are found in Psalms 50 and 81.

Additionally, the foundational nature of the Decalogue can be seen in the way in which it is elaborated by specific legal codes. This is by no means restricted to Deuteronomy. It is observed in the stipulations of Exodus as well:

• Exodus 20:23: "You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold." The first and second commandments are assumed and specific idols are prohibited.

• Exodus 23:23–24 describes Israel's entry into the promised land and the actions that Israel is to take against the false gods of the peoples who are there. Again, the first and second commandments are assumed: "When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites, and I blot them out, you shall not bow down to their gods nor serve them, nor do as they do, but you shall utterly overthrow them and break their pillars in pieces."

Numerous additions could be made.[155] The regularity with which the broad requirements of the Decalogue are assumed in the articulation of specific legal requirements emphasises their foundational nature.

6.4.2 The Sabbath commandment in Exodus 20

The Sabbath commandment in Exod 20:8–11 can be analysed using the same discourse principles employed for the analysis of Deuteronomy 5 (section 4.3):

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155. For example, see Exod 23:12; 31:12–17; 34:21; 35:1–3; Lev 19:3; 23:3; and 26:2.
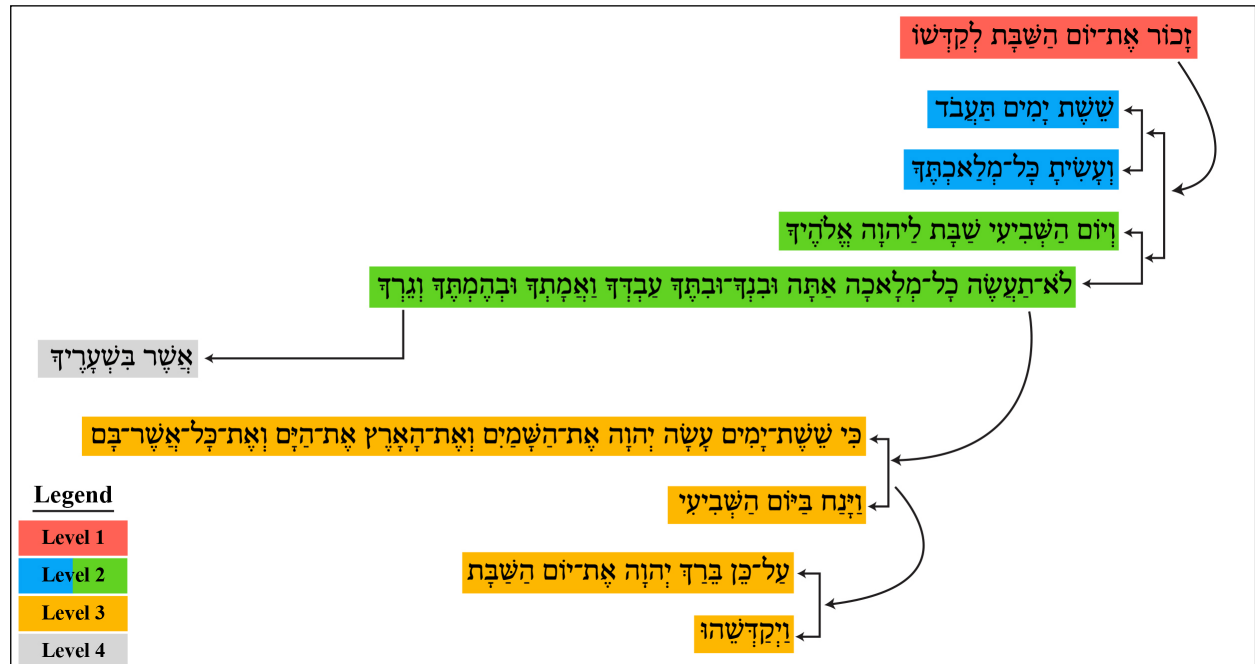
Figure 6.2: Hierarchy in the Exodus Sabbath commandment

The Sabbath commandment is here structured in much the same way as in Deuteronomy 5. The infinitive absolute זָכוֹר (v. 8) is a level 1 hortatory statement at the beginning of the commandment and governs all explanation concerning what proper observance of the day entails. The following modal verbs then describe how the day is to be remembered: the Israelites will labour six days (v. 9a) so as to accomplish all of their work (v. 9b). This is set in parallel with an expository statement that is to be believed: the seventh day is a Sabbath to Yhwh their God (v. 10a). The expository statement is then explained in further detail, marked by the asyndetic לֹא־תַעֲשֶׂה. They will not do any of their regular work (מְלָאכָה) on the seventh day (v. 10b). As in Deuteronomy 5, the list of those who will be exempt from work is extended, emphasising those who will benefit by the commandment. At the same time, the reiteration of "you" (אַתָּה) at the head of the list still identifies individuals as the chief recipients and therefore enactors of the commandment.

Despite the similarities between the commandments, there are three striking differences as well. The first is the כִּי clause (v. 11a–b), which has already been discussed in section 4.3.2 above. In this instance the כִּי is causal. Israel will not work on the seventh day, because the Lord worked six days and rested on the seventh. This, then, becomes the most logical referent for עַל־כֵּן in v. 11c. Yhwh blessed and sanctified the Sabbath day because it was differentiated from the other

days of the creation week by the cessation of his creative activity. In Deuteronomy 5, this coordinating conjunction looks all the way back to the beginning of the commandment, forming an inclusion for the commandment as a whole. This, unlike Deuteronomy 5, is the only explicit explanation for the Sabbath functioning as a day of rest of the people of Israel.

The second striking difference is the specification of who is resting. In Deuteronomy 5, the list of those resting is followed by לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ "so that your manservant and your maidservant may rest like you." It is assumed that those with authority will rest, and the long list ensures that others will have the opportunity to rest as well. As argued in section 6.2.2.3, this describes a settling down from agitated movement to a state of settlement and security. In Exodus 20, it is YHWH himself who does the settling down—וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי "and he rested on the seventh day" (20:11b). The commandment echoes the conclusion of the first creation account (Berry, 1931:209; Westermann, 1974:173; Childs, 1974:416; Enns, 2000:419; Miller, 2009:124; Keil, 2011:399).

The third striking difference is the infinitive absolute that stands at the head of each commandment. In Exodus 20, the commandment is fronted by זכר; this is replaced in Deuteronomy 5 with שמר. Most commentators, if they make note of the substitution at all, simply suggest that the semantic overlap between the two words is insignificant and thus has little impact on the overall meaning of the commandment (Durham, 1987:289; Weinfeld, 1991:302; Merrill, 1994:150; Christensen, 2006:119).[156] This, however, does not quite do justice to the nuance that the substitution creates in the two differing contexts.

Generally speaking, זכר means "to remember, call to mind" or to "be mindful of, consider" (Clines, 1993–2011, 3:105). It is often used of YHWH in contexts where he sees the plight of his covenant people and moves to act on their behalf; it is also an indication that he is favourably disposed towards the object of his divine remembering and their role in his divine purposes:

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156. A notable exception is Miller (1990:79), who argues that Deuteronomy reverses the emphasis: in Exodus, Israel remembers and then obeys in light of that memory; Deuteronomy asks Israel to obey so that they will remember redemption.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ
עַל־הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם

But God remembered Noah and all the beasts and all the livestock that were with him in the ark. (Gen 8:1)

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל שַׁוְעָתָם
אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם
אֶת־יִצְחָק וְאֶת־יַעֲקֹב:

During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. (Exod 2:23–24)

In turn, the Israelites are told to remember the day that Yʜwʜ brought them out of Egypt during the Passover celebration (Exod 13:3). Other exemplars could be given as well: God will remember his covenant when he sees the bow in sky (Gen 9:15, 16). When Abraham intercedes for Lot, God remembers his covenant relationship with Abraham and saves Lot from the destruction of Sodom and Gomorrah (Gen 19:29). He remembers Rachel and opens her barren womb (Gen 30:22); he does the same when he remembers Hannah (1 Sam 1:19).[157]

The usage of זכר in the Sabbath commandment is similar. Just as Yʜwʜ remembers his people and covenant, the Israelites are called upon to remember the covenant and Yʜwʜ.[158] Remembering is not simply an inward, mental act. It must be accompanied by external action as well. Without both the mental act and the external action, no true remembrance has occurred (McComiskey, 1980:241; Enns, 2000:418). As when Yʜwʜ remembers his people and then acts on that remembrance, so Israel must also remember the Sabbath and actively set it apart from all other days by ceasing from their customary labour. But there are covenantal overtones too. As will be shown in in 6.4.3 below, the Sabbath is the sign of covenant. When Israel remembers the Sabbath, in reality they are remembering the covenant and its implications for their national life as well. After all, the Decalogue is preceded by the preliminary statement of Israel's mission in Exod 19:4–6 (see 6.3.2 above) and then begins in 20:2 with a statement of Yʜwʜ's gracious act of redemption from Egypt. The command to remember is thus an instance of frame

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157. See the following for a representative, but not exhaustive, listing: Exod 6:5; 32:13; Leviticus 42, 45; Deut 9:27; Judg 16:28; Pss 25:6–7; 74:2; 106:7; 111:5; 1 Sam 1:11; 2 Kgs 20:3; Isa 38:3; 43:25; 63:11; Jer 14:21; 15:15; 18:20; 31:20; Ezek 16:60; Amos 1:9.

158. E.g., Deut 8:18; Judg 8:34; Neh 4:14; Isa 57:11; 64:5; Jer 51:50; Ezek 6:9; Jon 2:8; Zech 10:9.

juxtaposition; it was meant to connect the SABBATH DAY frame to both the COVENANT frame and the EXODUS frame. This will be reiterated in Deuteronomy's Sabbath commandment. There, the Israelites are not required to remember the Sabbath. Instead, they are required to remember Egypt and redemption—the exact things spoken of in Exod 19:4–6; 20:2 and required by the Sabbath commandment in Exodus. This is a remarkable overlap in thought.

Why, then, is שמר substituted for זכר in Deuteronomy 5? The meaning of שמר and its application to the garden of Eden has already been discussed in 6.2.2.2 above. Once YHWH's purposes for Israel are taken into account, the substitution of שמר takes on a particular nuance within the context of Deuteronomy. One of the primary tasks given to Adam and Eve was to guard/keep (שמר) the garden of Eden. They failed in this task. The Pentateuch then depicts the promised land as a reconstituted garden of Eden, the pre-eminent symbol of life as it was intended to be on the seventh day of creation (6.2.4). Israel, for its part, has been elected by YHWH to live in this reconstituted garden and display seventh-day living by taking up tasks first given to the original human couple (6.3). This includes the notion of guarding/keeping inherent in the original garden task. As the sign of this covenant (6.4.3 below), keeping the Sabbath stands as the pre-eminent symbol of their faithfulness. As Moses speaks to a new generation of people on the border, he impresses upon them the necessity of this task by using the language of Genesis 2 and applying it to that symbol.

One final word concerning the overall purpose of the Sabbath as it is presented in Exodus 20: While the commandment is grounded in the first creation account, the terminology used in Exodus 20 differs from the terminology used in the first creation account. Genesis 2:2 reads וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה "And he rested on the seventh day from all his work which he had done", employing שבת to describe his rest rather than נוח. As argued above (6.2.4.2), נוח does not necessarily entail the absence of labour; but it does indicate labour may be going on within particular parameters. Here YHWH is specifically pictured as "resting". Yet we know from our analysis of Genesis 1 that this did not mean rest from all labour—it was rest from the labour of creation. This is borne out in human rest as well, suggested in Exod 20:10–11 but then specified in Deut 5:14. Humanity is in need of rest due to the עִצָּבוֹן attendant to humanity's customary labour after Genesis 3–4 (6.2.3). This rest is provided by YHWH to his people in the Sabbath commandment.

6. Deuteronomy in its literary framework

6.4.3 Sabbath expansions

While the issue of Sabbath expansions in Deuteronomy has already been discussed in 5.4, expansions related to the Sabbatical principle in the Pentateuch presentation will be addressed here. In particular, the Sabbatical principle can be seen in Israel's debt release laws, festivals, yearly calendar, and the Year of Jubilee. Like the laws in Deuteronomy, these laws were given from the viewpoint of Israel's life in the promised land, which, if not for the ensuing rebellion, would have taken place shortly after they were given (Enns, 2000:456).

6.4.3.1 Debt release

The year of release laws found in Deuteronomy 15 have their antecedent in Exodus 21. As with the release laws in Deuteronomy 15, Exodus 21 stipulates six years of work for a Hebrew slave, followed by a release in the seventh year. It is further stipulated that יֵצֵא לַחָפְשִׁי חִנָּם "he will go out free, for nothing". The slave does not have to buy his freedom, nor is there any ongoing debt once he has been released. The effect is to prevent a perpetual serving class amongst fellow Hebrews. It mirrors the Sabbath principle in several ways. First, it follows the same pattern of working for six periods of time followed by rest on the seventh. Second, it grants a release from a particular kind of work—labour given by another for purposes that are neither one's own, nor within one's control.

It is worth noting further that this law stands at the beginning of the main body of regulations found in the book of the covenant; this makes sense within the overarching storyline of the book of Exodus and is, furthermore, the starting point of the Decalogue (Cassuto, 1967:266). As the Hebrews had just been freed from the toil of slavery (free, for nothing), so they must also have, as a primary concern, the fair treatment and release of fellow Hebrews who were slaves within their own society.

6.4.3.2 Annual festivals

A theology of exodus and occupation informs the entirety of the annual festival calendar (McConville, 2002:128). Outside of Deuteronomy, the annual festivals are discussed in Exod 23:14–17; 34:18–24; Leviticus 23; and Numbers 28–29.

In Leviticus 23, the Sabbath occupies the first position in the list of holy feasts, and the Sabbath principle then permeates the festival calendar as a whole.[159] After announcing his intention to speak to Moses about the annual festival calendar (23:2), Yhwh begins his discussion with a reiteration of the Sabbath in v. 3. The reminder of the requirement to rest on the seventh day then undergirds the entirety of the specific requirements of each festival that follows. The Sabbath itself is described as a מִקְרָא־קֹדֶשׁ "holy convocation". In turn, the various festivals, with the exception of the firstfruits, are also described as holy gatherings (vv. 7, 8, 21, 24, 27, 35, 36, 37). Additionally, the feasts are marked, at least in part, by the prohibition of labour. The expression כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ "all the work of your service you will not do"[160] is a strong connection that is regularly featured, often appended to the reminder that these are times of holy gathering (vv. 7, 8, 21, 25, 35, 36).

The Passover, which is combined with the Feast of Unleavened Bread, is described here in Lev 23:4–8 and in Num 28:16–25.[161] Additionally, Exod 23:15 and 34:18, 25 tie the Feast of Unleavened Bread to the exodus, providing yet another link to the Sabbath commandment. In this festival both the first and seventh days are required to be free from ordinary labour (Lev 23:7, 8; Num 28:18, 25). The Feast of Weeks (Lev 23:21; Num 28:26), Feast of Trumpets (Lev 23:24, 25; Num 29:1), and Feast of Booths (Lev 23:35, 36; Num 19:12) also required Israel to refrain from ordinary labour. Additionally, the latter three occurred in the seventh month and served as yet another reminder of the Sabbath and the rest offered in the promised land (Sklar, 2014:284).

The Day of Atonement also includes the prohibition of labour (Lev 23:28, 31; Num 29:7). The prescript regarding this festival goes even further, saying, שַׁבַּת שַׁבָּתוֹן הוּא לָכֶם "a solemn Sabbath is it to you"[162] (Lev 23:32; cf. Lev 16:29–31). While the other festivals are implicitly related to the Sabbath in that they require a work stoppage, the Day of Atonement explicitly relates the

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159. Only a feast's connections to the Sabbath are examined here. A full discussion of the various feasts is outside the scope of this study.

160. Author's translation.

161. The Passover has already been discussed in 5.4.4 above. Discussion here is limited to the Passover's ties to the Sabbath outside of Deuteronomy.

162. Author's translation.

two. Cessation from work is emphasised to the point that "whoever does any work on that very day, that person I will destroy from among his people. You shall not do any work" (Lev 23:30–31a).

6.4.3.3 The Fallow Year

Conceptually, the Sabbath undergirds legislation relating to the Fallow Year (McConville, 2002:128). Not only are Israelites to rest from their labours for one *day* in seven, but the Sabbath principle extends the concept to allow for various forms of rest and redemption for one *year* in seven. Laws relating to the Fallow Year are found in Exod 23:10–11 and Lev 25:2–7. Both passages specify that the land is to be sown and its yield gathered for six consecutive years (Exod 23:10; Lev 25:3) and that the seventh year it should lie fallow (Exod 23:11a; Lev 25:5). Exodus 23:11 further specifies that during the seventh year, the poor of the land will eat what grows naturally; what they do not eat should be left for the beasts of the field:

וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ וְאָכְלוּ אֶבְיֹנֵי עַמֶּךָ וְיִתְרָם תֹּאכַל חַיַּת הַשָּׂדֶה

> … but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the beasts of the field may eat.

Scholars tend to identify the humanitarian feature of this verse as the overall purpose of the legislation (Cole, 1973:185; Enns, 2000:456; Stuart, 2006:530), and this is a possible nuance of the *weqatal* וְאָכְלוּ (van der Merwe *et al.*, 2017:§21.3.1.1(2)). Strengthening this assessment is the usage of תִּשְׁמְטֶנָּה "you will let it drop" to describe what will happen in the seventh year. The nominal form of the verb (שמט√) is used in the year of release described in Deut 15:1 (cf. 5.4.2), thus linking the Fallow Year rest described here with the year for remission of debts described there (Sarna, 1991:143). However, as seen in the examination of the Sabbath in Deuteronomy 5, rest has a wider application and is meant for the average Israelite as well as the one who is poor; the same is true of the Fallow Year. Care for the poor is certainly one aspect of the Fallow Year, but there are others as well. This is implicit in the requirement that the beasts of the field should be allowed to eat what the poor leave behind. Furthermore, what is implicit here (the wider purposes of Fallow Year rest) will be made explicit in Leviticus' description of the Fallow Year (see below).

The Sabbath commandment is reiterated in Exod 23:12, the verse immediately following the Fallow Year legislation. Its placement there provides additional colour to the backdrop against

which both the Fallow Year and the Sabbath commandment should be understood. First, the various topics of the "book of the covenant", as Exodus 21–23 has been called, are organised on the basis of analogy and association (Cassuto, 1967:264). Therefore, the Fallow Year's relative placement to the Sabbath's reiteration further strengthens the ties between Sabbath and Fallow Year (Sarna, 1991:144). Second, while the commandment in Deuteronomy specifies that an Israelite's male and female servant will rest on the Sabbath day (5:14d), in Exod 23:12 it is the Israelite's ox and donkey that are specifically allocated rest (נוח).[163] Together, Deut 5:14d and Exod 23:12 explicitly offer rest to both man and beast. Furthermore, a correspondence in the second half of Exod 23:12 specifies that refreshment (נפש) is intended for both entities as well:

יָנוּחַ (A)	He will rest (A)
שׁוֹרְךָ (B)	your ox (B)
וַחֲמֹרֶךָ (C)	and your donkey (C)
וְיִנָּפֵשׁ ('A)	and he will be refreshed (A')
בֶּן־אֲמָתְךָ ('B)	the son of your maidservant (B')
וְהַגֵּר ('C)	and the sojourner (C')

Table 6.7: Parallelism in Exodus 23:12

The parallelism suggests that the ox and the donkey are not the only ones resting and that the maidservant's son and the sojourner are not the only ones being refreshed. All parties are both resting and being refreshed (Cassuto, 1967:301). This, too, connects the Sabbath to creation. Exodus 31:17 uses the same terminology to describe the experience of Yнwн on the seventh day: וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ "and on the seventh day he [Yнwн] ceased [from work] and was refreshed".[164]

While the Fallow Year in Exodus 23 is not explicitly tied to the Sabbath other than by its relative placement to the Sabbath expansion in v. 12, the Fallow Year legislation in Lev 25:2 makes the connection explicit:

כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה

When you come into the land that I give you, the land shall keep a Sabbath to the Lord.

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163. While Deuteronomy lists the ox and the donkey as those who will not work on the seventh day (5:14b), they are not specifically described as those who "rest" (5:14d).

164. Author's translation.

Literally, "the land will cease a Sabbath to Yhwh", using the same verbal form (שבת) employed in Genesis 2 to describe Yhwh's ceasing from work on the seventh day (cf. vv. 4, 6, which reiterate the Sabbath connection). Just as the seventh day of the week is a שַׁבָּת לַיהוָה (Exod 20:10; Deut 5:14), the seventh year is the land's שַׁבָּת לַיהוָה. It is the time when "[t]he land is to be returned to its condition on the sabbath of creation" (Milgrom, 2008:2153). Leviticus 25:6 also clarifies that all people (not just the poor of Exod 23:11) will eat from the produce of the fallow land. Thus the land will support everyone during the year; it levelled the playing field for all who lived in the land—both rich and poor. The listing of those who will enjoy the natural produce of the land (vv. 6–7) echoes that of those who will receive rest on the Sabbath day. Emphasis is laid on the fact that Yhwh will continue to care for his people and those who are with them even during the time when they are not actively involved in sowing and reaping. It also clarifies the nature of the Fallow Year legislation. This is a Sabbath of *the land* to Yhwh. Just as humanity requires a break from its עִצָּבוֹן (anxious toil, cf. Gen 3:16, 17), so also the land requires rest from its own עִצָּבוֹן due to the curse levied against it (Keil, 2011:625, 638). This is clarified in Lev 26:34–35, where exile is threatened for disobedience to these commandments:

> [34]Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies' land; then the land shall rest, and enjoy its Sabbaths. [35]As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it.

Milgrom (2008:2150) connects the Fallow Year requirement in Lev 25:2–7 with the warning given in Lev 26:34–35, and further suggests that the 2 Chr 36:21 confirms that the neglect of the Fallow Year legislation led to Israel's exile. As conventionally understood, the Pentateuch indicates that humanity's disobedience did not affect just humanity itself, but it also caused the loss of rest for everything else related to the sphere of their labour.

6.4.3.4 The Year of Jubilee

The Jubilee Year, articulated in Leviticus 25, comes at the end of seven successive cycles of Fallow Years. McConville (2002:128) notes that "… the Jubilee … [was] based on the concept of freedom (25:10), [and] understood as a restoration of the whole society to its ideal condition as a community established by the saving act of God into justice and blessing". Central to the Jubilee are the twin concepts of דְּרוֹר ("liberty") that it proclaims and the גְּאֻלָּה ("redemption") of which the Jubilee was an extension. If a land-holding Israelite fell into debt and had to sell his

property to repay those debts, it was the responsibility of his clan to either purchase it themselves or redeem it from an outsider so that the land remained within the clan. If the situation were dire enough, the Israelite could even sell himself; in such cases, the fundamental principles of redemption would still apply. The Israelite should sell himself to a relative or clan member or be redeemed from an outsider by the clan. This, however, could lead to a situation in which large swaths of territory belonging to the clan could end up in the hands of a few wealthy families (Wright, C., 1992:1027). The liberty of the Jubilee then acted as supplementary practice to the system of redemption. It preserved the equitable distribution of the promised land and maintained the integrity of the family unit by releasing land and people to their original owners and conditions (Shead, 2002:22).

While Chris Wright (1992:1025) describes the Jubilee Year as "in essence an economic institution", it is difficult to separate the Jubilee from the rest associated with the promised land. This is because economic stability and prosperity are also central to the notion of rest in Genesis 1–2, which, in turn, is juxtaposed with the relative economic instability and absence of rest that accompanies life outside of the garden. As detailed above (6.3), the purpose of Israel's redemption was to establish them in the promised land as a picture of the garden of Eden and seventh-day life (Exod 19:4–6; Deut 4:5–8). The Jubilee is firmly rooted in this soil. On three separate occasions the Jubilee legislation reminds Israel that YHWH is the one who "brought you out of the land of Egypt" (Lev 25:38, 42, 55). Additionally, it is spoken of two further times in Leviticus 26 (vv. 13, 45), which describes blessings and punishment for adherence or lack thereof to the Levitical laws. The Year of Jubilee thus emphasises the rest meant to be enjoyed in the promised land and encourages the ongoing maintenance of the conditions that make rest possible.

Seen in this light, it is easy to understand why the Jubilee emphasises the freedom of individual Israelites to live on their inheritance and work the land bequeathed to them by YHWH as they live in relationship with him. The Sabbatical principle is thus inherent to the Jubilee (Lev 25:18–22). While there may be toil, even to the point of temporarily losing the freedom associated with working one's own inheritance, there will always follow a period of rest. Fellow Israelites must not be seen as slaves, but as hired workers who will be given the opportunity for freedom (vv. 39–40). This is freedom not only for the original Israelites who owed the debt, but for their

children as well (v. 41). The Jubilee thus pushes against the kind of perpetual slavery that Israel experienced in Egypt and allows for the same kind of freedom and rest afforded to Israel when Yʜᴡʜ brought them out from slavery. It ensured that the ideals of rest as they pertain to one's inheritance were not lost because of hardship. All of these requirements flow out of the recognition that Yʜᴡʜ himself owns the land and that Israel is sojourning with him there (v. 23).

6.4.3.5 Conclusions

What conclusions can be drawn from these expansions, and how do they relate to the Sabbath concept as it has been developed in this study? First, rest is of such importance in the Pentateuch that not only is seventh-day rest repeatedly reiterated, but it is expanded into entire years of rest. Second, just as the Sabbath day allowed for a respite from the עִצָּבוֹן of the curse, the expansions allowed the land to enjoy rest as well. It must be borne in mind that it is the land itself that received the curse in Gen 3:17. Every seven years the land would have the opportunity to enjoy its own rest from the effects of humanity's disobedience. Third, every fifty years the Jubilee provided an opportunity to reset the social system within Israel. The poor were given the opportunity to return to their ancestral clan lands to begin anew and prevent a situation where the wealth of the country was controlled by a small minority supported by increasing numbers of disadvantaged countrymen. The Sabbath principle thus provided more than just a day or year of rest; it pushed back the entire societal order toward the harmony envisaged in the garden of Eden.

6.4.4 The Sabbath as covenant sign

The Sabbath is of such importance that it becomes the "sign of the covenant" between Israel and Yʜᴡʜ:

> וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: ¹⁷בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל ¹⁶
> אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

> ¹⁶Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷It is a sign forever between me and the people of Israel that in six days the Lᴏʀᴅ made heaven and earth, and on the seventh day he rested and was refreshed. (Exod 31:16–17)

The Sabbath is the only commandment of the Ten Words that is described as the sign of the covenant. A "sign" (אוֹת) is an outward and visible testimony to an inward reality. In the case of

the Sabbath, it is a visible and tangible testimony of the reality of Israel's relationship with YHWH (Stolz, 1997a:70).

The status of the Sabbath as covenant sign reiterates the centrality of its role within the Decalogue. Like the Sabbath commandment in Exodus 20, Exod 31:17 grounds the Sabbath in God's work and rest in creation. This, in turn, ties the entirety of the Decalogue to creation. The foundational principles that will govern Israel's life in the promised land are, in themselves, a reflection of what humans were supposed to exemplify as the ones who bear God's image in the garden of Eden. This being the case, it further links God's purposes for Israel to creation and the garden. "It is most fitting that the Sabbath be the sign of this covenant. Israel, as we have noted, is a new creation. This is a new people of God, whom he intends to use to undo the work of the first man" (Enns, 2000:544). Beyond the link to YHWH's purposes for Israel and its links to creation, several further observations should be made:

- Both the Noahic and Abrahamic covenants have signs that reference the covenant's consummate goal (Timmer, 2006:149). Rest then becomes an appropriate shorthand for all of the benefits envisioned in the seventh day of creation. As reflective of the garden, the goal of Israel was seventh-day life—a day whose primary marker was rest (Williamson, 2007:103).

- The passage marking the Sabbath as the sign of the covenant comes at the end of a section detailing the requirements for the tabernacle's construction (Exodus 25–31). This further strengthens the Sabbath commandment's association with creation and its status as covenant sign. As noted in 6.3.3, the tabernacle both reflects the imagery of creation and signifies YHWH's commitment to dwell with his people. Coming at the end of the "creation" of the tabernacle, the emphasis on the Sabbath commandment here reflects the order of the creation week (Enns, 2000:545).

- A strong link is forged between holiness and rest (Timmer, 2006:148–156):

כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדִּשְׁכֶם:

… because it is a sign between me and between you for your generations to know that I, YHWH, sanctify you. (Exod 31:13)[165]

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165. Author's translation.

The Sabbath also served to remind Israel that they had been set apart from the nations. It recalls their status as a "holy nation" (Exod 19:6). Yhwh's sanctification was required for Israel to achieve the purpose for which she was redeemed. The degree to which Israel experienced rest would be tied to the degree to which holiness was pursued. The sign thus tied together the goal of the covenant, the purpose for which Israel was set apart, and the means by which both would be achieved.[166]

- Because the Sabbath is the sign of the covenant, the punishment for breaking it was harsh. Not only was the Sabbath-breaker to be put to death, but the text notes "that soul shall be cut off from among his people" (Exod 31:14). In other words, the Sabbath-breaker was considered to be excluded from the covenant community. They were no longer a part of the people who were in relationship to Yhwh (Stuart, 2006:654). It was a visible and external indication of the inward disposition of the heart.

6.5 Conclusions

The themes of rest, the mission of Israel, and the Sabbath principle work together to give us a picture of the setting in which Deuteronomy's iteration of the Sabbath commandment can be properly comprehended. Deuteronomy is the back end of a story that begins with Genesis 1, and these themes play a significant role in how Deuteronomy's Sabbath commandment is shaped. In short, it allows the binding of a number of variables that, to this point in our study, have remained unbound:[167]

- While humanity represents the rhetorical high point of the creation week, the first creation account ends with God's rest. It represents the purpose toward which the first creation narrative is moving. God's rest is not presented as complete inactivity; his rest is a cessation of his creative work that was previously underway in the first six days of creation. This suggests that (1) he is still active in ways other than creation and (2) his rest is ongoing. The

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166. Both Leviticus 26 and Deuteronomy 28 tie Israel's experience of rest to their adherence to the covenant principles (i.e., their holiness). See Timmer (2006:150–153), who argues that Israel's rest in the promised land was primarily a "potential" one, and, like Adam's rest, was never fully actualised.

167. These variables are briefly described here and more fully annotated in following chapter, where the various strands of the study are pulled together to describe the Sabbath concept as it is articulated in Deuteronomy.

lack of refrain associated with the seventh day points to this ongoing rest. This beginning sets the stage for what will follow. "The reason why this chapter is at the beginning of the Bible is so that all of God's subsequent actions—his dealings with humankind, the history of his people, the election and the covenant—may be seen against the broader canvas of his work in creation" (Westermann, 1994:175).

• Humans were created to be God's representatives in the created order. As the ones who reflect his image, humans were given three primary tasks: multiplying and filling the earth, subduing the earth, and exercising dominion over the earth. While humans are initially placed in the garden, filling the earth will require them to expand the borders of the garden as they subdue the earth and exercise dominion. As they do so, they will recapitulate God's work during the first six days of creation, exercising wise judgement and ordering as they go.

• At the close of the first creation account, there is no indication that humans are resting as God is resting. Instead, humans are presented as busily fulfilling the tasks that were appointed to them.

• The restful working conditions that humanity enjoyed in the garden of Eden were lost through the disobedience described in Genesis 3. The result is now painful toil that affects both man and creation. Additionally, the garden of Eden, along with the tree of life, is lost to humanity. Humanity's situation only gets worse in subsequent generations. Humanity longs for the rest that was lost; but the continual movement is away from the garden and from rest.

• The Abrahamic covenant begins humanity's movement back toward the garden. While we can talk about different covenant frames, such as the ABRAHAMIC COVENANT frame or the NOAHIC COVENANT frame, these covenants cannot be wholly separated. Subsequent covenants build on and advance earlier covenants. "Within the Old Testament context it is theologically proper to see the covenants at Sinai and with David not as wholly distinct covenantal arrangements but as developments of the covenant with Abraham in new circumstances" (Wright, 2006:327).

• Israel is an advancement on the ABRAHAMIC COVENANT frame, and the SINAI COVENANT frame brings the nation into being as the means by which YHWH will bless the nations (as described in the ABRAHAMIC COVENANT frame).

- The promised land is presented in terms that echo the garden of Eden. Furthermore, like the garden, the tabernacle reflects God's presence in the midst of his people. Its imagery is that of the garden; even the act of construction and the notion of rest after construction mirror the first creation account. The finished construction and motifs reflect the second creation account.

- Israel's service in the land echoes that of the first human pair in the garden. This is seen in the gradation of sacred space surrounding the tabernacle and the Levitical service within the tabernacle precincts.

- The Decalogue serves as the foundational principles upon which Israel's life in the promised land is to be built. They are principles of creation and are true throughout the various epochs of redemptive history. The Sabbath commandment is placed in the centre of the Decalogue and as such forms the sign of the covenant between Yhwh and Israel.

- The Sabbath principle is expanded and articulated throughout the Pentateuch in various places. This is in accordance with the Sabbath's importance within the Decalogue and the rest that stands at its heart. Sabbath rest involves more than one day a week without customary labour. It is about life as a whole: lived in communion with Yhwh and neighbour, and fulfilling creational roles.

CHAPTER 7

THEOLOGICAL TRAJECTORIES

7.1 Introduction

The purpose of the present chapter is to pull together the diverse variables found in the Pentateuch that relate to the Sabbath and to bind them into a proposed model using a final form reading. The study began by examining the text of Deuteronomy 5 (cf. 2.2.2; 3.1) to determine which variables could be bound by the immediate text and which variables required further information for proper binding (a bottom-up approach). It then proceeded to examine expanding bands of text.

The present chapter will employ a top-down approach. This will allow for the integration of text–knowledge relationships (2.2.1) into the exegesis of Deuteronomy 5, strengthening the overall model suggested by the study. This will be accomplished in two ways. To begin with, text–knowledge relationships in four areas will be considered: (1) rest in the garden of Eden, (2) the loss of rest and its aftermath, (3) Sabbath and rest outside of the garden of Eden, and (4) Sabbath as the sign of the covenant. In particular, the ways in which these text–knowledge relationships interact with one another will be emphasised. Next, these text–knowledge relationships will be used to interact with four Old Testament texts outside of the Pentateuch. These investigations will illustrate how the model of the Sabbath suggested by this study bears fruit in study relating to the Former Prophets, the Latter Prophets, and the Writings.

7.2 Rest in the garden of Eden

Theologically, Sabbath rest is rooted in the creation narratives. A number of text–knowledge frames are initiated in Genesis 1–2 that will be brought to bear on the concept of the Sabbath later on in the Pentateuch. They include the SABBATH REST frame, CREATION frame, SEVENTH DAY frame, IMAGE OF GOD frame, and WORK frame. Each of these is related to both God's rest and humanity's rest in Genesis 1–2.

7.2.1 God's rest

The Pentateuch as a whole and, in particular, the creation account itself, begins with a movement towards the SABBATH REST frame (6.2.1). After the opening statement declaring that God made everything in the beginning (beginning the CREATION frame), the Spirit of God is portrayed in a state of movement above the face of the waters. Throughout Genesis 1, the WORK frame is on display as he orders things according to his plan and they respond, organising into productive systems. He sees the result of his work and describes it as "very good" (1:31).

The final day, in Gen 2:1–3, describes a scene that resolves the movement and disorder that marked the CREATION frame on day one: the various environments have been organised and creatures have been formed to fill those environments; each one has its appointed task. The SEVENTH DAY frame is introduced to the reader and various other frames are juxtaposed against it. The SABBATH REST is one of these. God ceases to create new things (שבת), because everything that he intended to create has been made. This is important for understanding both the WORK frame and the SABBATH REST frame. His "rest" specifically relates to the work that was previously under way; it is related to intent. He does not rest because he is weary, nor does he rest from all activity. The lack of an end-of-day refrain indicates that his rest from creation is ongoing and does not cease with the beginning of an eighth day. This has implications for the WORK frame. While God may have rested from his creative activity, there are still other aspects of his work that are ongoing. The SABBATH REST frame is neither leisure time, nor is it about the cessation of all activity. It is about the cessation of a particular activity that was previously under way.

7.2.2 Humanity's rest

Humanity, for its part, is created at the rhetorical peak of the first creation account (6.2.1.2). They are the only creatures made in the image of God (marking the IMAGE OF GOD frame entry), and they are placed firmly in the WORK frame along with their creator. Their work is categorised into three different domains: multiplying and filling the earth, subduing the earth, and exercising dominion over the other creatures that are on the earth. The SEVENTH DAY frame is striking in this regard. While God is pictured as resting from his creative activity, there is no mention at all that

this is the case with those who bear his image. The narrator gives the impression that they are busily going about their appointed tasks as God enjoys his Sabbath rest.

The second creation account complements the account given in Genesis 1, adding further information to the CREATION, WORK, and IMAGE OF GOD frames. Humanity is depicted as recapitulating the work of God in Genesis 1 (6.2.2.1) and thus displaying the image of God to the created order. Additionally, three *Leitwörter* are introduced: עבד, שמר, and נוח. The study suggested that all three form text–knowledge relationships that are subsets of the WORK frame. If this is accepted, then the first two describe what work in the garden of Eden entails and the third describes the manner in which the work will be done.

While humanity's work in the garden is often pictured as an agricultural endeavour, the theological aspect of the work is not often expressed clearly (6.2.2.2). While עבד in the garden certainly does have agricultural overtones (cf. Gen 2:5), the WORK frame it depicts is an outgrowth of the IMAGE OF GOD frame of Genesis 1. Humanity does not simply "work" the ground; humanity was intended to "serve" the garden so that it would bountifully yield its produce. This is inherently theological and follows the productive ordering of God in ch. 1. The usage of עבד in Genesis 2 could thus plausibly be understood as entry to the SERVING frame—a frame that will recur within the context of Israel and the promised land. It is also an outgrowth of the imperative to "subdue" the earth given in Genesis 1.

Like עבד, שמר is juxtaposed against the WORK frame and could feasibly be understood as an entry point to the KEEPING/GUARDING frame (6.2.2.2). In addition to ordering for bountiful produce, another aspect of humanity's service to creation was watching the garden for unwanted intrusion that would threaten the orderliness of creation. If so, the KEEPING/GUARDING frame would be an outgrowth of the command to exercise dominion. Neither עבד nor שמר is an abstract concept; the command to subdue the earth suggests that the garden space was in need of ongoing care to maintain bountiful ordering, and the serpent of Genesis 3 suggests that there was reason to guard the sanctity of the garden space from outside encroachment. Both the SERVING and KEEPING/ GUARDING frames can be further related to the Genesis 1 imperative to humankind to multiply and fill the earth. As humans are fruitful, they are expected to find ways to fully put the garden to

7. Theological trajectories

service, develop it, and possibly to expand it. If Genesis 2 is read against the backdrop of the Genesis 1 command to "fill the earth", there is also an expectation that they will move beyond the garden and make the rest of the earth hospitable and "garden-like".

To this point, the various frames employed by the narrator can be understood thus:

Genesis 1: primary tasks   Genesis 2: subsidiary tasks

SUBDUE	→	SERVING	↘	
MULTIPLY/FILL	→	EXPANDING	→ WORK →	IMAGE OF GOD
EXERCISE DOMINION	→	KEEPING/GUARDING	↗	
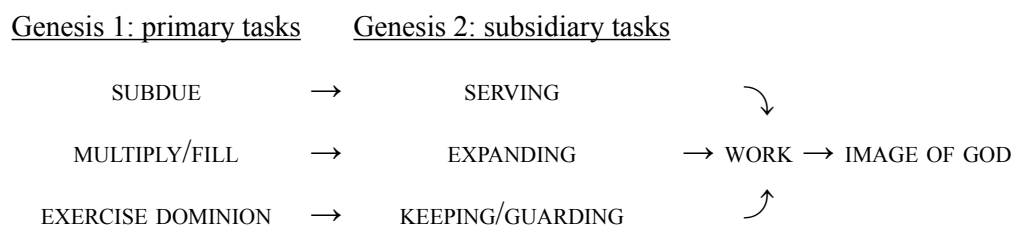
Figure 7.1: text–knowledge frames in Genesis 1–2

Finally, the second creation account clarifies the conditions under which humanity's work is carried out. The manner in which God rests (6.2.1.1) and the absence of any explicit language relating to humanity and rest at the close of the first creation account (6.2.1.2) imply that, whatever rest entails, it does not necessarily require the absence of all forms of labour. The second creation account reinforces this notion when man is "placed/rested" (נוח) in the garden of Eden (Gen 2:15). The verb is pointed as a *hiphil* II, and the application of Joos's Law advocates for a reading that maintains lexical fidelity to the *hiphil* II while being open to rhetorical uses that the author may be signalling (6.2.2.3). The discourse itself points to a reading that focuses on spatial positioning—after the excursus on the rivers of the garden in 2:10–14, the narrative resumes with the man being "settled down" in the garden of Eden. However, the use of נוח rather than its more natural synonyms indicates that the author is also subtly reinforcing the concept of rest (6.2.2.3). The fact that "rest" is not wholly absent from even a *hiphil* II reading of נוח and that the word is then used in *Leitwort* fashion throughout the rest of the Pentateuch adds support to this conclusion. This observation is also supported by the flow of the narrative in Genesis 1–2. The creation of humanity occurs on day six of creation (Gen 1:27). This means that Gen 2:7–25 does as well; the assessment that it was "not good" for the man to be alone in Gen 2:18 requires the formation of the woman before the pronouncement that creation was "very good" in Gen 1:31 (assuming that the two texts are to be read together). Furthermore, the creation of humankind in Genesis 1 is depicted as the creation of both male and female. Genesis 2:7–25

7. Theological trajectories

cannot be a further act of creation after the completion of creation according to Genesis 1. Since the "resting" of the man in 2:15 occurs prior to the creation of the woman and the completion of the sixth day, and no mention is made of humanity "resting" as God rested on the seventh day, it suggests that humans are carrying out restful labour as God ceases from his creative activity on the seventh day. For Adam and Eve, rest entails carrying out the tasks appointed to them in the settled space of the garden in the presence of the creator.

7.3 The loss of rest and its aftermath

The original working conditions established by God for humanity at the end of the creation week were disturbed by the disobedience recorded in Genesis 3–4. Genesis 3 describes the loss of the restful working conditions of the garden of Eden, and Genesis 4 the further alienation of humanity from God and the rest of the created order. Genesis 5 goes on to express the desire of humanity to return to its original working state, and the covenants with Abraham and at Sinai initiate YHWH's plan to answer humanity's cry. Several text–knowledge frames are introduced in the course of these narratives, which in turn form a knowledge base for Israel in Deuteronomy.

7.3.1 Work cursed

The beginning of Genesis 3 serves to reinforce the need for vigilance in caring for the garden of Eden: "Now the serpent was more crafty than any other beast of the field that the LORD God had made" (v. 1). It also traces the KEEPING/GUARDING frame and serves to place a question in the reader's mind as to whether or not the original human pair will be successful in their duty to protect the garden from outside encroachment. This concern is heightened as the serpent begins to question YHWH's instructions for serving in the garden. These concerns are realised when the pair fail in both of their duties: neither do they expel the serpent, nor do they serve the garden when they disobey YHWH's instructions and eat from the tree of the knowledge of good and evil.

The rhetorical peak of chs 2–3 is found in 3:14–17, where YHWH renders judgement concerning the performance of his image-bearers in the garden (6.2.3.1). In rendering this judgement, he reaffirms the responsibilities that had been entrusted to humanity. The curse that he renders directly affects the work of the human couple. Instead of the rest (נוח) that had marked their work

in the garden, their work will now be marked by painful toil (עִצָּבוֹן, cf. Gen 5:29). Frame tracing of various aspects of the WORK frame is used throughout these verses. With respect to the woman, she will now have pain and danger as she brings forth children. This directly relates to the Genesis 1 command to multiply and fill the earth. Her duty to be an עֵזֶר כְּנֶגְדּוֹ to the man will be met with frustration as well. The man will also suffer עִצָּבוֹן within his primary sphere of work. The WORK frame tracing continues as the man's ability to serve the ground is severely hampered. Instead of the bountiful ordering that would mark life in the garden, "thorns and thistles [the ground] shall bring forth for you" (3:18). Furthermore, he will no longer be allowed to עבד within the confines of the garden; instead of beginning with the ordered space and moving toward the unordered space, he must do all of his work from the unordered space itself. His ability to exercise dominion is also affected. He will no longer have the opportunity to guard the garden. They are driven out and that task is now handed over to cherubim who stand at its east side with a flaming sword (v. 24). Even though the curse is severe, what should not be lost in the midst of the ruin is the fact that the man and the woman still bear the image of God. The woman will still reproduce; God's intention for them to continue multiplying and filling is reiterated throughout the Pentateuch in numerous places. The man will still serve the ground and will still be able to eat, although he will eventually return to the dust from which he was taken (v. 19).

While emphasis is rightly laid on the effect that the curse has for Adam and Eve, not much attention is paid to the effects of the curse on the other creatures and the environment. His ability to properly bear the image of God will have profound implications for his fellow creatures. First, the "curse" (√ארר) is laid upon the ground itself. It is not just that the man will bring forth food with painful toil; it is that the ground is unable to respond wholeheartedly to his efforts. The beasts that he will use to effect this work are affected as well. The ability for man, beast, and land to work together for bountiful ordering has been lost. As we will see in 7.5.2.3 below, this will have an impact on the entities who will receive rest and the need for the land to have rest as well.

7.3.2 Ongoing effects

The curse does not end the issue of rest and work for humanity, and the effects of disobedience do not remain as they were at the end of Genesis 3. Cain advances the disobedience and curse in

significant ways. When Cain's offering is rejected, Yʜᴡʜ makes it clear that there is an issue with Cain's inward disposition toward him. "Why are you angry, and why has your face fallen?" (3:6). He is, furthermore, given the opportunity to master sin (v. 7). There are semantic links to the Genesis 3 narrative at this point. Eve's desire, pictured as a negative thing (as a part of the curse), would be to rule her husband. His response would be to dominate her in a similarly sinful way. Likewise, sin desired to have Cain, but he is called to master it. In his case, the desire of sin is seen as something external, rather than Eve's internal battle. Cain has the opportunity to master the sin that desires to have him (4:7). He does not, however, and kills his brother Abel. The first murder then advances the level of sin: one image-bearer rises up and takes away the life of another image-bearer. This act stresses the fact that humanity no longer carries out their existence in a place of safety and security. The fact that Abel is murdered out in the field, the location where man's work takes place, further underlines the fact that there is no rest.

Two things should be noted in Yʜᴡʜ's response to Cain. First, Cain confirms, and even furthers, Adam's failure to keep/guard as an aspect of his image-bearing. Like the serpent of Genesis 3, sin was crouching, looking for an opportunity to overtake Cain. Like Adam, who was in the place of his work when he was overtaken, Cain was overtaken by sin while he was out in the place of his work. Both men failed to guard against the encroachment of third parties that sought to wreak havoc. Cain, however, takes his negligence further. Adam did not question his own failure to guard the garden. When Yʜᴡʜ asks Cain about his brother, Cain replies that he had no responsibility to guard (שמר) his brother and implies that, furthermore, Yʜᴡʜ was at fault for failing to do so (4:9). Second, Cain's disobedience results in another level of alienation from the ground. Whereas only the ground was cursed in Genesis 3, the curse of the serpent is added to Cain. There is, in effect, a double curse. The ground is cursed from humanity and humanity is cursed from the ground. This is more than banishment from the garden: "Behold, you have driven me today away from the ground, and from your face I shall be hidden" (v. 14). Cain goes away from the presence of the Lord and settles in the land of "wandering", further east of Eden. Cain becomes a pattern that is then followed by others (cf. Genesis 6ff.).

7. Theological trajectories

The effects of Cain's sin are advanced again in his descendants. While Cain kills Abel in private, Lamech invokes the name of Cain when he boasts about killing (v. 23). From v. 17 onward, there is no mention of Yʜwʜ or his presence. The line of Cain is truly hidden from his face.

The situation remains unchanged when another Lamech enters the narrative in Gen 5:28 (6.2.3.2). Not only is he semantically tied to the Lamech of ch. 4 by his name, but he is also tied to the events of ch. 3. He is weary of the עִצָּבוֹן under which he labours and makes reference to the ground "that the Lᴏʀᴅ has cursed" (5:29). In response he names his son נֹחַ, a form of נוח, in the hopes that he will find a way to provide the rest that has been lacking since humanity's expulsion from the garden of Eden. The subsequent flood narrative casts Noah as a new Adam. The image-bearing marks of Genesis 1–2 are reiterated to him (Gen 9:1, 2, 7), but the sins of Cain are assumed as well (9:6). Even after a flood that destroys almost all of human life, rest remains elusive.

7.4 Sabbath and rest outside of the garden of Eden

Rather than the orderly filling of the world envisioned in Genesis 1, by the close of the primeval history humans are scattered across the world because they refuse to obey their creator. To this point in Genesis, the narrative has moved humanity further and further away from rest. Now, at the beginning of Genesis 12, he begins to move humanity back toward the garden of Eden and the rest humanity enjoyed there. He does this in two primary ways: he provides (1) a land of rest and (2) a people of rest.

7.4.1 A land of rest

Yʜwʜ told Abram to leave his country, kindred, and father's house for "the land that I will show you." This "promised land" would ultimately become a picture of the garden of Eden (6.2.4.1) and a place of rest (6.2.4.2).

A number of factors depict the promise land as a return to the garden. It is the place of Yʜwʜ's special presence. It is fertile. It has defined boundaries, where the commands of Yʜwʜ are expected to be followed. As a picture of the garden, it is also a place that is marked by rest. As Adam was rested/placed (נוח) in the garden of Eden, so the promised land will be repeatedly

described as place where YHWH will "rest" the people of Israel. The implications for this rest are spelled out in such passages as Deut 12:10–11, where the rest of the land is described as a place where Israel will "live in safety"—picking up another motif from the garden.

7.4.2 A people of rest

Perhaps even more important than the idea of the promised land as a new garden is the portrayal of Israel's national life as a reflection of the SEVENTH DAY frame. At least four aspects of Israel's national life point in this direction: (1) the Abrahamic covenant, (2) the Sinai covenant, (3) the tabernacle, and (4) the priestly service.

The Abrahamic covenant lays the groundwork for a return to seventh-day living. When YHWH covenants with Abraham, he promises blessing, land, and people. Each of these elements reflects basic aspects of garden life. The promise to make from him a great nation reflects multiplication and filling (Gen 12:2; 15:5; 17:2, 4). The land reflects a new garden of Eden, where Abraham's descendants will be rested by YHWH. The blessing establishes a unique relationship between Abraham and God and the ability to carry out the tasks that are set before him. In short, the five-fold curse of the primeval history begins to be reversed in Abraham with a five-fold blessing (6.3.1).

The Sinai covenant is an outgrowth of, and advancement on, the covenant with Abraham. The programmatic statement of YHWH in Exod 19:4–6 before Israel is given the law makes this clear. He intends Israel to be his "treasured possession" as a "kingdom of priests and a holy nation". As his treasured possession, Israel is set apart from the nations to be used in service to the nations. They are, in turn, designated a kingdom of priests.

The function of the Levites and priests within Israel is a helpful indication of what this will entail on a national level. As Adam's work was a bidirectional one, so too is the work of the priesthood (6.3.4.1). Adam represented God to creation and brought a properly ordered and functioning creation to God. The priests represented God and his desires to Israel and were the means by which Israel would come to God. Both Adam and the priesthood were appointed to their tasks, and both were expected to be strictly obedient in light of their status. The terminology used for

the Levitical service emphasises these connections. The Levites served (עבד) the tabernacle and guarded (שׁמר) the sacred spaces in a manner that was similar to that of humanity in the garden: order, care, and protection were to characterise each space.

The nation, in turn, takes up the aspects of the priestly service and applies them to life in the new garden of the promised land. Not only are the primary tasks of fruitfulness, subduing, and dominion inherent in their task, but the subsidiary tasks of serving and guarding are present as well. They serve the nations and the land in which they dwell by being the conduit through which the nations might find rest and through which the land itself will find rest from its own curse (see 7.6.1 below for further on the land's rest). But their responsibility to guard the promised land reflects Adam's responsibility as well. When Adam failed to guard/keep the garden of Eden, Yʜwʜ drove (גרשׁ) him from it. In effect, humanity had aligned themselves with the serpent, and so Yʜwʜ does the job intended for humanity. Likewise, the Israelites are tasked with driving out (גרשׁ) the wicked inhabitants of the promised land. While Yʜwʜ makes it clear that he is ultimately the one who is responsible for this (Exod 23:28–31; 33:2[168]; Deut 33:27; Josh 24:12, 18), he will do so through the agency of Israel. The fact that they were not faithful in this task was an indication of the trouble that lay ahead (cf. Judg 2:1–4).

Israel's failure to be faithful in expelling the inhabitants of the land alludes to a final aspect of Israel's position: their status and function is dependent upon covenant faithfulness. This is made clear in the protasis in Exod 19:5, "if you will indeed obey my voice and keep my covenant". While Israel was not chosen because of obedience, her ongoing role and status are dependent upon it.

In Israel, then, the pathway back to SEVENTH DAY rest begins to take shape. The Lord of the garden will make himself known through them, and relief from עִצָּבוֹן and the curse (ארר√) that precipitated it can be attained only through his covenant people.

Israel's national life as a kingdom of priests who represent SEVENTH DAY rest is further established by the tabernacle that resides in her midst. The tabernacle itself symbolises the garden in

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168. Cf. Josh 5:13–14.

significant ways. First, the construction of the tabernacle itself is an image of the garden writ small (6.3.3.3): it is structured similarly; it possesses a representative tree/lampstand; it is made with precious metal and stone; and it incorporates cherubim into its imagery. Second, it reflects Yʜwʜ's creative activity in creation and his rest on the seventh day (6.3.3.2). The instructions are given in a series of seven commands, culminating in a requirement to observe the Sabbath. Third, it reflects Yʜwʜ's evaluation of creation (6.3.3.4). Finally, it is the place of Yʜwʜ's residence in the midst of his people (6.3.3.1).

The Pentateuch thus describes the promised land as a place of rest and Israel as a people of rest. In Israel, the ongoing march of humanity away from the garden and rest is brought up short, and the long pilgrimage back begins.

7.5 Sabbath commandments

The foregoing sections expound the cognitive environment that should undergird Israel's self-understanding when they hear the Sabbath commandments given in Exodus 20 and Deuteronomy 5. What, then, do we make of the differences between the two iterations of the Sabbath commandment? The answer to this question is an amalgamation of the implied author and audience, the rhetorical situation in which the two commandments are given, and the encyclopaedic knowledge assumed to be already extant at the time that the commandment is given. Each of these three aspects and their relationships to Exodus 20 and Deuteronomy 5 are now discussed in turn.

7.5.1 Exodus 20

A clear understanding of three factors facilitates adequately binding the Exodus 20 version of the Sabbath commandment to an overall model of the Sabbath. These factors include: (1) the implied audience, (2) the relationship between the commandment and the prelude to the Decalogue in Exod 19:4–6, and (3) the particular grammar of the commandment itself, which is explicitly tied to the first creation account.

7.5.1.1 First-generation audience

The assumed recipient of the Sabbath commandment in Exodus 20 is the first generation who had actually experienced the exodus: "On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai" (Exod 19:1). They had seen first-hand the mighty acts of Yнwн on their behalf. They had experienced the crossing of the Sea of Reeds (Exodus 14), the provision of manna (Exodus 16) and water (Exod 17:1–7), and the defeat of Amalek (Exod 17:8–16). Even the idea that the seventh day should be set aside as a Sabbath rest was already a part of their experience (Exod 16:22–30). They were thus fully aware that Yнwн had "remembered" them and acted on their behalf in accordance with the covenant made with Abraham (Exod 2:23–24; 4:29–31).

7.5.1.2 Tied to mission

The covenant at Sinai picks up on, and advances, the Abrahamic covenant (6.3.2). Abraham was told that "in you all the families of the earth shall be blessed" (Gen 12:3). This is now tied to Yнwн's redemptive actions on Israel's behalf: "You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore . . ." (Exod 19:4–5). They are being invited to participate along with Yнwн in his intention to restore those who bear his image to proper seventh-day functioning—the blessing promised to the families of the earth through Abraham. Thus Israel's status is a "treasured possession" (Exod 19:5) who function as "a kingdom of priests and a holy nation" (Exod 19:6). In this regard the Decalogue serves as the foundation to what seventh-day life entails (6.4.1). The Sabbath, and thus rest, is central to this programme. The Sabbath commandment in Exodus 20 should be considered within this context.

7.5.1.3 A reflection of creation

Set in the context of Yнwн's purposes for humanity and, in particular, his purposes for Israel as a nation, the Sabbath commandment is a weekly experiential reminder of what life was like in the garden of Eden. By "remembering" (זכר) the Sabbath day, they actualise three things: creation

(marked by rest), Yʜᴡʜ's work on their behalf, and their purpose in Yʜᴡʜ's redemptive plan for humanity.

The structure of the Sabbath commandment in Exodus 20 is directly tied to Yʜᴡʜ's labour and rest during the creation week (6.4.2). Standing over the commandment as a whole is the requirement that Israel set apart the Sabbath as unique from the other days of the week. This in itself reflects God's attitude toward the day in Gen 2:3. It also serves as a pointer for the purpose of the day: it is a day that is marked by the things that marked the sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame. While this is often assumed simply to be "rest", the sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame assumes more. The day is one of rest (and therefore consecrated) because God's creative purposes had been fulfilled and humans were functioning appropriately, bearing his image in the midst of creation. This pushes beyond the simple cessation of activity: it recalls the "behold, it was very good" (Gen 1:31) that marked the day.

Not only does the sanctification of the day recall creation, but the specific outworking of the commandment does as well. The pattern itself given for the workweek mirrors God's own working week in creation. Six days are set apart for labour. Rather than just a notation that work will mark these days, the fronting of שֵׁשֶׁת יָמִים emphasises the time period, and the *yiqtol* תַּעֲבֹד denotes a deontic modality suggestive of a command. In this way the commandment affirms humanity in the work assigned to it at creation. The last day is set apart for a cessation from that work.

The כִּי that begins Exod 20:11 makes explicit what has only been implicit until this point: the commandment is asking Israel to recall the sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame and, more particularly, the ʀᴇsᴛ frame that is juxtaposed against it and is its hallmark. While the commandment reflects the sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame, an important alteration is introduced. Rather than the שבת recorded in Gen 2:3, Yʜᴡʜ's cessation from work is described with נוח. This alteration is not inconsequential; it functions to tie together the ʀᴇsᴛ frame of seventh day with the ɢᴀʀᴅᴇɴ ᴏғ ᴇᴅᴇɴ frame, humanity's life there, and their longing for rest outside of the garden of Eden. This is an appropriate reflection of the transition from the beginning of creation, when the Spirit of God was "hovering" over the waters (Gen 1:2), to the seventh day, when God ceased his work

7. Theological trajectories

because everything was functioning according to his design. Genesis 2:15 also describes the man's placement in the garden with נוח. He is moved from the place where he was made (by implication, outside of the garden, cf. Gen 2:7–8) and made to settle down in the garden. His presence there is not marked by the absence of labour; it is ongoing work where things are functioning according to God's intent—just as in the SEVENTH DAY frame. As with God's rest in the SEVENTH DAY frame, Sabbath rest is rest from a particular kind of work—the עִצָּבוֹן of life under the curse (Gen 5:29). After humans are driven from the garden, their work becomes a "painful toil" (עִצָּבוֹן), and the "rest" (√נוח) of the garden is lost (6.2.3.1). From this point onward, humans are searching for a return back to the "rest" that was lost (6.2.3.2).

As God had "remembered" them, they were to "remember" the Sabbath.[169] Israel's remembrance is juxtaposed against two further text–knowledge frames: the REDEMPTION frame and the MISSION frame. Remembering the Sabbath also meant remembering their mission—that they are a part of God's ongoing plan to fix the problem of עִצָּבוֹן introduced in Genesis 3. Just as God's remembering resulted in the concrete actions of saving Israel from slavery in Egypt, so their remembering the Sabbath day would result in the concrete actions of setting it apart for the purpose of ceasing from their weekly עִצָּבוֹן. As fruitful as the promised land was, it was only a representation of the garden of Eden, not the garden itself. There were still aspects of the curse under which they laboured. Setting aside the seventh day would remind them both that they were a party to the covenant with YHWH, with a role to play in his purposes, and that the rest they experienced in the promised land was a partial experience of the rest enjoyed on the seventh day of creation. The Exodus 20 Sabbath commandment is thus an example of frame augmentation. It assumes the Sabbath requirement of Exodus 16, but expands upon that knowledge by informing Israel of its ultimate purpose. The Israelites are expected to add this knowledge to what they already know of their history and calling.

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169. The notion of זכר is itself sometimes employed as a text–knowledge frame, and its usage normally traces what is entailed with YHWH's covenantal remembrance of his people. While this has been sketched in part at 6.4.2 above, a full examination of its implications is beyond our scope.

7. Theological trajectories

7.5.2 Deuteronomy 5

Like the Exodus 20 version of the Sabbath commandment, Deuteronomy's iteration of the Sabbath commandment requires a clear understanding of the implied audience, the commandment's relationship to YHWH's purposes for redeeming Israel, and the particular grammar of the commandment itself. The commandment's reverberations throughout the rest of Israel's life in the promised land provide additional colour and mark it as a fundamental aspect of the covenant.

7.5.2.1 Second-generation audience

The literary setting of the Sabbath commandment in Deuteronomy makes it clear that the assumed audience is the second generation of Israelites who arose after the exodus from Egypt. Moreover, it underscores the events of the WILDERNESS frame and the theological implications of those events for the second generation. The second generation is made fully aware of the first generation's failures (Deut 1:19–46). Like Cain, the first generation was given the opportunity to overcome sin, but failed to do so. And, like Cain, who became a wanderer, they were then left to wander in the wilderness for forty years (Ps 95:11; see 7.6.4 below). On the one hand, the second generation is identified with the first generation. Throughout Deuteronomy 1, Moses repeatedly uses the second masculine plural pronoun "you" when speaking to the second generation, even though he is speaking about the rebellious actions of the first generation. He goes to great pains in 5:3 to assert that the covenant was just as valid and binding on the second generation as it was on the first. There is thus continuity between the two generations. On the other hand, the second generation is depicted as distinct from the first. Deuteronomy 1:39 implies this when YHWH determines to give the promised land to the children of the first generation after their refusal to enter the land. While Moses' insistence that the second generation was a party to the covenant (Deut 5:3) binds them to the first, the fact that he would need to make the connection in the first place suggests that they are distinct from it in their own right. This, in itself, is the distinctive feature of Deuteronomy's iteration of the Sabbath commandment. An entire generation and forty years of wandering, with all that the WILDERNESS frame implies, separate the two commandments.

7. Theological trajectories

The implied audience and rhetorical situation of Deuteronomy's commandment also say something about the manner in which the commandment is given. While the words of the Sabbath commandment are presented as Yʜᴡʜ's words, the marked form that begins the recitation of the Decalogue suggests that Moses is inserting language into Yʜᴡʜ's reported speech particularly for the purposes of the rhetorical situation. The use of a finite form + לֵאמֹר supports this, as does the insertion of language[170] that clearly did not come from Yʜᴡʜ himself (4.4.1). This is combined with a parenetic framework that seeks to teach and augment the laws while persuading the second generation to obedience (4.4.2). The second generation is sitting on the edge of the promised land forty years after the Decalogue was originally given. Most of them have not personally witnessed the mighty deeds of Yʜᴡʜ in the exodus, nor were they present at Sinai. As they enter the promised land, they will do so without Moses to guide them. What they have seen, however, is the death of their parents in the wilderness. Given the situation, Moses is intent for them to grasp both how this law will apply to them in the new situation in which they find themselves and just why it is that they should be concerned to obey it. The pericope as a whole adds the stamp of divine authenticity to what Moses is doing. He was covenant mediator at Sinai and remains so now; these are not simply laws to which a preacher has added his own exhortation. The exhortation itself, coming as it does through Moses, is the word of Yʜᴡʜ himself.

7.5.2.2 Tied to mission

Because of the change in rhetorical situation, the Ten Words in Deuteronomy, and specifically the Sabbath commandment, are particularly tied once again to the ʀᴇᴅᴇᴍᴘᴛɪᴏɴ and ᴍɪssɪᴏɴ frames (see 5.2). After forty years of seemingly senseless wandering, they must be reminded of their identity and calling. This is made explicit in Deut 4:6–8, where the second generation is encouraged to both "keep" and "do" the statutes and rules of the law because the surrounding nations will consider the nearness of Yʜᴡʜ to Israel and the righteousness of their laws. In short, the promises of land, multiplication, and blessing to all families, originally given to Abraham,

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170. E.g., "as the Lᴏʀᴅ your God commanded you" in v. 12.

would be actualised in them. Keeping these laws, however, was not a matter of external formality. It necessitated an inward correspondence to the external action required by the law—a repeated emphasis in Deuteronomy.[171] Y̱HWH required undivided devotion from his people as the wellspring of obedience. The first generation failed in this regard, and it was incumbent upon the second generation to engender this devotion not only in themselves, but in their children as well (Deut 4:9). If they failed in this, they would be forced to leave the land, as Adam and Eve had been forced from the garden of Eden,[172] and the blessings of Abraham would revert to curses (Deut 28:15–19). The promises made to them would be reversed: they would not be fruitful and multiply (Deut 28:62), they would forfeit the inheritance promised to him (Deut 28:63), and they would be returned to Egypt (Deut 28:68). Ultimately, rather than being the blessing to all the families of the earth, they would be "horror to all the kingdoms of the earth" (Deut 28:25).

While these things are generally spoken about in the law, they are reiterated in the Sabbath commandment itself. There, the REDEMPTION and MISSION frames are accounted for as the content of what is to be "remembered":

וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה

> You shall remember that you were a slave in Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. (Deut 5:15)

The statement manifests the REDEMPTION frame; it is the foundational element around which the requirement to remember is organised. However, the MISSION frame is traced as well. Not only does it recall the introduction to the Decalogue as a whole (v. 6), but it also echoes the preamble given to Israel before the original recitation of the Ten Words in Exodus 20. There, the REDEMPTION and DECALOGUE frames are tied to the MISSION frame. They are to be a kingdom of

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171. Cf. Deut 4:9, 29, 39; 5:29; 6:5; 8:2; 10:12, 16; 11:13, 16, 18; 13:3; 26:16; 28:47; 29:4, 18–19; 30:2, 6, 10, 14, 17.

172. Hosea 9:15 provides a lexical parallel between Adam and Eve's being "driven" (גרש) from the garden (Gen 3:24) and the threat of Israel being driven (גרש) from the promised land due to their "wickedness". Verse 17 then describes their banishment in terms of Cain's condition: "My God will reject them because they have not listened to him; they shall be wanderers [נֹדְדִים, √נדד; cf. Gen 4:14] among the nations." Conceptual parallels are found in Lev 18:28 and 20:22.

priests (see 6.3.2.3). The emphasis laid on "remembering" here points to the integral nature of the Sabbath to Israel's redemption and mission.

7.5.2.3 Still a reflection of creation

Many scholars suggest that there are two different motivations for keeping the Sabbath (see 1.1). One motivation, based in Exodus 20, is God's rest in creation. The other motivation, as depicted in Deuteronomy 5, is a humanitarian concern. This, however, supplants the primary theological emphasis of the commandment with a subsidiary duty. What is clear is that Deuteronomy's version of the commandment cannot be divorced from the concerns of creation (see 4.3.3). The language of the commandment itself supports this. The recurring terminology of עבד, שמר, שבת, מְלָאכָה, עשׂה, and נוח emphasise this. These are all words of significance in Genesis 1–2. Explicit reference to the original giving of the commandment (Deut 5:12), with its definitive grounding in creation (Exod 20:11), further demonstrates the connection. Whatever reasons there are for the differences, they cannot be traced to a change in motivation. Deuteronomy's commandment is every bit as motivated by the SEVENTH DAY frame as Exodus's commandment. How, then, can the differences be accounted for?

First, it must be remembered that meaning is inherently tied to the act of communication (2.2.1). The use of frames allows both author and audience to access and apply shared presuppositions—particular text–knowledge relationships that assist in giving definition to meaning. In Deuteronomy, multiple text–knowledge frames are being juxtaposed against the SABBATH DAY frame. The REDEMPTION and MISSION frames have already been mentioned in 7.5.2.2. Additionally, the SEVENTH DAY and REST frames are also present. These frames are not so easy to separate when considering the overarching purpose of the Sabbath. When the REDEMPTION frame is manifested, its previous usage in the Pentateuch also suggests that the MISSION frame cannot be far from the audience's understanding. The MISSION frame, in turn, incorporates a number of other frames that give it definition. Primary among these is the idea that Israel's life in the promised land is to illustrate life as it existed in the SEVENTH DAY frame, where rest was manifestly present. Once the interconnected nature of these frames is bound to an overarching model of the Sabbath, the frame augmentation of the commandment in Deuteronomy becomes apparent. Far from jettisoning the

original motivation for the commandment, Deuteronomy assumes it, assumes that the second generation will recognise it, and seeks to build upon it by describing its implications for life in the promised land.

What are the implications for Israel's life in the promised land? With the various text–knowledge frames as a backdrop, the implications of the sundry additions to the commandment come into focus (4.3.2). First, all of the theological movements of Exodus's iteration of the commandment underpin the second. In particular, this includes its orientation to creation.

Second, the text–knowledge frames bring clarity to the need to "keep" (שמר) the Sabbath day in the promised land rather than "remember" (זכר) it, as required at Sinai. As a picture of seventh-day life, the Sabbath day requires constant vigilance and attention. Two concerns dominate this change:

- There is a guarding aspect to the Sabbath. Various things will seek to encroach upon both the promised land and the Sabbath day with the intention of drawing Israel away from the mission Yhwh has given to them.[173] Just as the garden of Eden required constant vigilance to ensure that entities seeking to subvert the command of Yhwh would gain no foothold, so the Israelites were to do the same in the promised land; the task is illustrated in the Levites' responsibilities with regard to the tabernacle. It is also a necessary task—indeed the primary task, as the placement of שמר at the head the commandment shows—for the Sabbath day. There will be those who would seek to subvert this commandment as well.

The requirement to "remember" (זכר) remains an integral aspect of the commandment, as reflected in its modal *yiqtol* form. Proper Sabbath observance requires remembering, in addition to ceasing normal occupational labour. What is more, Deuteronomy makes explicit the content of what is to be remembered, whereas it is only implied in Exodus. Exodus merely traces the REDEMPTION frame by using a word that constantly carries covenantal overtones; Deuteronomy specifically calls them to remember Yhwh's mighty acts on their behalf that served to deliver them from the hard labour of slavery to a place of rest, serving him. The

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173. See 7.6.2 for an example of this.

requirement to "remember" was thus a necessary emphasis at Sinai. The Israelites were newly redeemed and being set apart for Yʜᴡʜ's purposes (Exod 19:4–6). A constant emphasis on the covenant was needed. Now, in the promised land, they will have the added significance of keeping and guarding the land as well as reflecting the sᴇᴠᴇɴᴛʜ ᴅᴀʏ frame. Deuteronomy's version of the commandment thus serves as frame augmentation. Not only are the Israelites given a more robust picture of the purpose of Sabbath in the promised land, but what was implied in the Exodus commandment is made explicit.

- They are repeatedly told to be careful to keep the covenant stipulations throughout Deuteronomy (e.g., 6:17; 8:11; 11:22; 12:28; 27:1). As the centre of the decalogue, the requirement to "keep" the Sabbath is also a reminder for them to carefully keep the entire Decalogue (4.4.5). Keeping the Sabbath suggests an inward disposition favourable to keeping everything from the first to the last commandment as well. The necessity of carefully keeping the law is reiterated when Joshua enters the land (Josh 1:5–9). Yʜᴡʜ meets Joshua with an imperative that is repeated three times: חֲזַק וֶאֱמָץ "be strong and courageous". In each instance he is given a sphere in which he will need to do this. He will need to be strong and courageous with respect to his task (v. 6), the תּוֹרָה (v. 7), and his own fear (v. 9). The imperative to be strong and courageous with respect to the תּוֹרָה is the centre of the three imperatives. Emphasis is laid on it with רַק חֲזַק וֶאֱמָץ מְאֹד "only be strong and very courageous". The injunction regarding the law is the only one modified with the adverb מְאֹד. This is then explained as "being careful to do all the law…". The need to be careful to keep the law is thus an ongoing issue requiring concerted effort. The use of שמר at the head of the rhetorical peak of the Decalogue emphasises that fact.

Third, the text–knowledge frames shed light on the extensive list of entities who receive rest. A number of things can be noted in this regard. (1) The primary actor in the commandment is the "you" of Israel, just as in the rest of the commandments of the Decalogue. The grammar of the extended participant list makes this clear. While the commandment certainly has a humanitarian aspect, arguing that the commandment is primarily about humanitarian needs centred on one's servants is to subvert the major participants of the Decalogue with minor participants (many of

which appear nowhere else in the Ten Words), making the commandment out of step with the rest. Instead, the commandment is better understood as reflecting features of the SEVENTH DAY, GARDEN OF EDEN and REST frames, which are integral aspects of the MISSION frame assigned to Israel. (2) The expanded list is an outgrowth of Israel's purpose. Rest marked life on the seventh day of creation. As a reflection of that day, Israel's national life should reflect that as well. It must be remembered that the rest described by the seventh day is not something that belongs to Israel alone; it was something that belonged to all of humanity. Thus all who labour under the effects of the curse are afforded the rest of creation in the land that reflects the seventh day. Servants and strangers—those who might not normally be afforded the protection of rest—are included as beneficiaries. Oxen and donkeys, those who do the heavy lifting in man's עִצָּבוֹן to bring forth food from cursed ground, are afforded relief as well. And, as we will see (section 7.6.1), this relief will be extended to the very ground itself. In short, the reason that so many are included in the Sabbath commandment is that they are bound up in YHWH's purpose in Israel to roll back the curse of Genesis 3 through the blessing of Abraham. (3) The list of beneficiaries is expanded to seven, the same number as the day of the week of the Sabbath and a number that often represents completeness or perfection in Scripture. This expansion is an overspecification that serves to focus attention on the extent of the commandment; it also suggests a peak within the commandment itself. The various groups represented in the list represent all those affected by the curse.

7.5.2.4 Life in the land of mission, further explained

The implications of the Sabbath commandment reach beyond the cessation of work for one day in seven. The Sabbatical principle will undergird much of Israel's life in the promised land. In other words, a return to rest is manifestly displayed by the Sabbath but is unmistakably present throughout Israel's rhythm of life.

Some Sabbatical expansions are associated with the REDEMPTION frame. The law of the firstborn male (5.4.4), Passover, and the Feast of Unleavened Bread (5.4.5; 6.4.3.2) fall into this category.

Some expansions are associated with the REST frame: the feasts of Weeks, Trumpets, and Booths, the Day of Atonement (6.4.3.2), the Fallow/Sabbatical Year (5.4.2; 5.4.3; 5.4.5; 6.4.3.3), and the

Year of Jubilee (6.4.3.4) are all marked by a prohibition of regular work, or freedom from some form of burdened service. In addition to its associations with the REDEMPTION frame, the Passover is also closely tied to the REST frame. Work is prohibited on the first and seventh days. The syntax of the seventh-day work prohibition (Deut 16:8) closely follows that of the Sabbath commandment (5.4.5). In Deuteronomy, the Passover requirements are even fronted by the same infinitive absolute (שָׁמוֹר) that begins the Sabbath commandment.

Various expansions are affiliated with a series of seven, evoking the SEVENTH DAY frame. These feasts include the tithe (5.4.1), Feasts of Weeks, Trumpets, and Booths, the Fallow/Sabbatical Year, and the Year of Jubilee.

Finally, the Day of Atonement is directly associated with the SABBATH COMMANDMENT frame when it is called שַׁבַּת שַׁבָּתוֹן "a Sabbath of solemn rest" (Lev 23:32). Likewise, there is a similar association with the festivals as a whole, whose commands are fronted with a reminder of the importance of keeping the Sabbath commandment (Lev 23:3).

Taken as a whole, these associations underline the importance of rest—particularly rest from various forms of hard service—in the life and witness of Israel. The Sabbatical principle is a cycle: the Sabbath flows into the daily and yearly life of Israel which, in turn, flow back into weekly Sabbath expression. The requirement to guard/keep the Sabbath, discussed in 7.5.2.3, takes on added significance in the expansions. If the Sabbatical principle, which forms the foundation of these expansions, is disregarded, it leaves significant doubt as to whether the subsidiary principles would be viewed with any particular importance. Conversely, vigorous Sabbath understanding and practice feed the desire to extend that rest into other aspects of life lived with YHWH in his land. In the end, this is not a matter of external adherence; it is a matter of the heart.

7.5.3 Sign of the covenant

The Sabbath's pre-eminent significance is found in its status as the sign of the Mosaic covenant (6.4.4). It is most suitable to stand as the covenant sign for two reasons: (1) It is an ongoing

reminder of the garden of Eden. (2) It is an ongoing reminder of Israel's mission in the midst of the nations.

7.5.3.1 A reminder of the garden of Eden

As the sign of the covenant, the Sabbath served as Israel's weekly encounter with the garden of Eden: it recalls the SEVENTH DAY frame and everything that humanity enjoyed on that day. Israel sets the day apart as God set apart the seventh day. The six days of work reaffirm the tasks given to humanity at creation. In short, it recalls a time when all of creation was functioning according to the pattern that God laid out for it in when it was created.

7.5.3.2 A reminder of Israel's calling

As the sign of the covenant, the Sabbath is also a constant reminder of the purposes for which God has called Israel. Israel is specifically required to remember that God redeemed them from Egypt. This can hardly be done without also recalling the purpose for which they were redeemed: they are a kingdom of priests and a holy nation. As the centre of the Decalogue, it undergirds life in the promised land, with aspects that relate to God, neighbour, and self. More than just a day without work, it has ongoing implications for weekly and yearly life as well. As the nations watched Israel carrying out its Sabbath commitments, they would catch a glimpse of life in the SEVENTH DAY frame and the God who owned the day.

7.6 Reverberations

As noted in 2.5.6, our study should also bear fruit in other related areas. To that end, four further passages in the Old Testament that refer or allude to the Sabbath are considered with a view to observing how the Sabbath, as articulated in the study, impacts exegesis of the passages. The passages that are to be considered are taken from the Latter Prophets and the Writings: (1) Jer 17:19–27/2 Chr 36:21, (2) Neh 10:31/13:15–22, (3) Ps 95:7b–11, and (4) Isa 56:1–8.[174]

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174. An exhaustive examination of these passages is beyond the scope of the present study. The study restricts itself to the elements within the passages that directly relate to the Sabbath commandment and its associated text–knowledge frames.

7.6.1 Jeremiah 17:19–27/2 Chronicles 36:21

Jeremiah 17:19–27 records Yₕwₕ's words to Jerusalem and Judah concerning the Sabbath. It recalls the requirements and purpose of the Sabbath, giving promises for proper observance and warnings for failure to sanctify it properly. Several aspects included in this study aid in understanding the passage. First, the recipients of the oracle are "you kings of Judah, and all Judah, and the inhabitants of Jerusalem" (v. 20). These are the people who are being enjoined to ensure that the Sabbath is kept. This reiterates that individual Israelites were the primary targets of the Sabbath commandment—the chief actors of לֹא תַעֲשֶׂה כָל־מְלָאכָה "you will not do any work" (Deut 5:14b). It was their responsibility to ensure that the commandment was followed. This is true whether one was the king, an inhabitant of the capital city, or an average covenant member dwelling in the countryside. Jeremiah's place of proclamation emphasises this point.

Second, the people are told to הִשָּׁמְרוּ בְּנַפְשׁוֹתֵיכֶם "take care for the sake of your lives" (v. 21). Since the people are having difficulty showing interest in guarding/keeping the Sabbath day, perhaps they will exercise care in guarding/keeping their own lives. Instead of making direct reference to שמר in his exhortation to keep the Sabbath, Jeremiah repeatedly emphasises the purpose for which the day is kept: its sanctification. He tells them וְקִדַּשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת "but you will sanctify [*piel weqatal*, m.p.] the Sabbath day"[175] (see also vv. 24, 27). This highlights the association between keeping/guarding the Sabbath day, its purpose, and its effect of keeping/ guarding the Israelites' lives.

Third, it is the primary work of occupational labour that Yₕwₕ targets in the oracle. The Israelites are told in vv. 21b–22b:

> … do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the Sabbath or do any work …

Two sets of parallels are envisioned. In the first line, burdens brought from outside of Jerusalem are pictured as the work of the inhabitants of "all Judah" who bring the produce of their labour

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175. Author's translation.

"in by the gates of Jerusalem" for the purpose of commerce. The second line picks up those who already reside in the city and bring goods out from their homes. That this burden bearing is the work of their regular occupational labour is clarified with "or do any work [מְלָאכָה]". This is the same work specified in the SABBATH DAY frame (Deut 5:14b).

This warning was not appreciated by Jeremiah's audience. Remarking on the exile, 2 Chr 36:21 points out that the captivity happened

לְמַלֹּאות דְּבַר־יְהוָה בְּפִי יִרְמְיָהוּ עַד־רָצְתָה הָאָרֶץ אֶת־שַׁבְּתוֹתֶיהָ כָּל־יְמֵי הָשַׁמָּה שָׁבָתָה לְמַלֹּאות שִׁבְעִים שָׁנָה

> to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

Two issues are brought together by the Chronicler in this verse: the length of the exile and the purpose for the exile (Japhet, 1993:1075–1076).[176] On the one hand, Jeremiah had warned of seventy years of exile due to unfaithfulness, followed by a return from exile (Jer 25:11–14; 29:10). The exile, on the other hand, is also tied to the SABBATH DAY frame in several ways connected to this study. First, the "chief actors" in the Sabbath commandment are being held responsible for their unwillingness to guard the Sabbath day in fulfilment of Jer 17:19–27. Like Adam and Eve, who failed in their duty to "keep/guard" (שמר), the exiles were sent out from the promised land, where the presence of God uniquely manifested itself. Second, the land itself required its own Sabbath rest. This is tied not only to the SABBATH DAY frame but to the Sabbatical expansions as well. Both the Fallow Year (Exod 20:10–11; Lev 25:2–7) and the consequences for failing to observe the Fallow Year (Lev 26:33–35) are presupposed. The whole point of the Sabbath as the centre of the Decalogue was to embody seventh-day rest. Israel may not take the necessary care to guard/keep their own lives, but YHWH, who owns the land, will ensure that it has the rest it requires.

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176. A complete discussion of the issues surrounding this verse is beyond the scope of this study. See Japhet (1993:1074–1076) for discussion.

7.6.2 Nehemiah 10:31/Nehemiah 13:15–22

Nehemiah 10:31[32] and 13:15–22 are tied together by their content. The first reference records the specific vows taken by the people of Israel with regard to keeping the Sabbath commandment. The second describes how Nehemiah deals with threats to the proper Sabbath observance. A number of the same notions from Jeremiah 17 recur in these passages.

> וְעַמֵּי הָאָרֶץ הַמְבִיאִים אֶת־הַמַּקָּחוֹת וְכָל־שֶׁבֶר בְּיוֹם הַשַּׁבָּת לִמְכּוֹר לֹא־נִקַּח מֵהֶם בַּשַּׁבָּת וּבְיוֹם קֹדֶשׁ וְנִטֹּשׁ אֶת־הַשָּׁנָה הַשְּׁבִיעִית וּמַשָּׁא כָל־יָד
>
> And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the seventh year and the exaction of every debt. (Neh 10:31)

Several aspects of this study impact the exegesis of this verse. First, the Sabbath commandment required a wide distribution of rest. Ceasing work on the seventh day was not only for Israelites, but it was also for the resident aliens who were present in the land, the "sojourner who is within your gates" (Deut 5:14b, c). While some scholars remark that the prohibition of commerce is a new requirement added by Nehemiah (Williamson, 1985:334; Blenkinsopp, 1988:315; Breneman, 1993:247), it is better understood as a part of the proper observance suggested within the Sabbath commandment itself. While buying from foreigners is not explicitly forbidden in the Sabbath commandment, the "commerce" being conducted is a part of the normal occupational labour of the peoples of the land. It is therefore certainly under the purview of the prohibition of the Sabbath commandment. Seventh-day rest is not the heritage of Israel alone. It belongs to all of humanity.

Nehemiah also ties proper Sabbath observance to the Sabbatical principle expansions. The Fallow Year and the Sabbatical Year regulations are mentioned side by side. In doing this, Nehemiah is bringing together texts from Exodus (Fallow Year), Leviticus (Fallow Year) and Deuteronomy (Sabbatical Year) to stress the ongoing implications for a life of rest in the promised land. This, too, reflects both the wide distribution of rest intended in the Sabbath commandment and the humanitarian aspect of the commandment. Seventh-day life in the promised land means that there is rest for all, and no one will suffer the permanent bondage of

debt. The cyclical nature of the Sabbath commandment is reflected as well: the day of rest flows into a life of rest, which in turn flows back into a day of rest.

The narrative in Neh 13:15–22 then describes how Nehemiah must enforce the Sabbath commandment. It describes ongoing work and commerce that take place within Jerusalem on the Sabbath, the interactions between Nehemiah and various groups associated with this work, and the actions that Nehemiah takes to ensure the sanctity of the Sabbath day. There are numerous connections between this passage, the Sabbath, and Jeremiah's warning in Jeremiah 17:

- People are treading the winepress on the Sabbath (v. 15). While the people who are carrying out this work are not identified as Israelites or foreigners, it does not matter. Rest is supposed to be for everyone. The grain produced by this activity is loaded onto הַחֲמֹרִים "donkeys", an entity specifically afforded rest in the Sabbath commandment.

- All kinds of "loads" (מַשָּׂא) are brought into the city. Both the term מַשָּׂא and the description of their being brought into the city are reminiscent of Jeremiah's warning.

- Regardless of the identity of the "people" of v. 15, some foreigners, described as "Tyrians" (v. 16), are involved in the commercial activity.

- Reminiscent of Jeremiah, Nehemiah confronts both the nobles and the common people of the land concerning their Sabbath breaking (vv. 17, 21; cf. Jer 17:19). He also traces the WILDERNESS and EXILE frames when he reminds them of the dire consequences that befell their fathers when they ignored this commandment. Rather than sanctifying the Sabbath, they are profaning it (v. 17).

- The Levites once again take up their old responsibility of guarding (described with שמר) sacred space (v. 22). Two further aspects of this guard duty are worth mentioning. First, they are required to purify themselves before taking up this holy task. They are set apart specifically to fulfil this duty. Second, the purpose of their guarding is made explicit by Nehemiah: they are to guard the walls so as לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת "to sanctify the Sabbath day". Those who would work on the Sabbath are thus depicted as those who would encroach upon the sacred space of Jerusalem to deceive God's people into doing what was forbidden.

7. Theological trajectories

- Nehemiah appeals to God using covenantal language. He asks God to "remember" (זכר) his actions. As Nehemiah has remembered the Sabbath and acted to ensure that rest occurs on that day, he requests God to do likewise and remember him.

7.6.3 Psalm 95:7b–11

Psalm 95 does not explicitly make reference to the Sabbath commandment. However, it does use a number of text–knowledge frames that are central to the Sabbath commandment. The first four verses revolve around the CREATION frame. Additionally, what could be described as a WORSHIP frame is present (vv. 1, 2, 6). Their juxtaposition describes humanity rightly displaying God's image at creation. Verses 8–11 then contrast this with the exodus generation in the wilderness, depicting them as sheep who refused to heed their shepherd's voice. Additionally, the SINAI, WILDERNESS, and CAIN frames are present. At its heart, each of these frames relates to the REST frame. Rest is the central focus of the psalm (as is evident from v. 11), forming its climax and goal. As we have seen, each of these frames has a significant bearing on the Sabbath commandment which, in turn, should impact the exegesis of this psalm.

Psalm 95 has traditionally been associated with the Feast of Booths (Kidner, 1975:375). This, in and of itself, relates the psalm to the Sabbath commandment through the festival, which was an outgrowth of the Sabbatical principle (5.4.5; 6.4.3.2). The SINAI frame is introduced in v. 7b, where the worshipper (cf. vv. 1–2, 6) is enjoined to "hear [i.e., obey] his voice". This traces the SINAI frame, where Israel is called to be a kingdom of priests and a holy nation (Exod 19:5–6). The covenant there was also predicated on Israel obeying his voice. The juxtaposition of the WILDERNESS frame to this verse provides the coherence necessary to confirm the relationship between the present worshipping community and the Sinai covenant. Just as the second generation was a party to the covenant (Deut 5:3) with its requirement for obedience borne out of a circumcised heart (Deut 10:16; 30:6), the present generation is called to do likewise (Deut 31:9–13).

The WILDERNESS frame is traced in vv. 8–11 and describes why the worshipping community, who are the visible manifestation of the covenant people of God, must take heed to obey the voice of YHWH. The wilderness generation had refused to obey him and put him to the "proof" because of

their unbelieving hearts, which rejected the grace offered by YʜᴡH in the covenant. Verse 10 literally reads עַם תֹּעֵי לֵבָב הֵם "a people wandering of heart are they". The idea is that they are wandering astray from the fixed orientation point of God himself (Martens, 1997:319). The imagery suggests that the ᴡɪʟᴅᴇʀɴᴇss frame is possibly being juxtaposed against the ᴄᴀɪɴ frame. While the vocabulary is different (תעה in Psalm 95 vs נוד in Genesis 4), the primary meanings of both belong to the same semantic field (Swanson, 1997:s.v. נוד, תעה). Cain ended as a wanderer because of an unbelieving heart that rejected the grace offered by YʜᴡH, and the wilderness generation followed suit; Psalm 95 puts a finer point to the issue by using language that makes the error that caused the wandering more prominent.

Because of their unbelief, the wilderness generation was not allowed to enter God's "rest" (מְנוּחָה, נוח√; v. 11). In the ᴡɪʟᴅᴇʀɴᴇss frame, the rest depicted is literally the promised land itself (6.2.4.2). However, the current worshippers who sang Psalm 95 already resided in the place of rest. The psalm, then, suggests that the ongoing enjoyment of rest—enjoying YʜᴡH's presence in YʜᴡH's land—requires ongoing maintenance of one's heart to be disposed to loving YʜᴡH and manifesting that love in faithful covenant obedience (Kidner, 1975:378).

Various text–knowledge frames form the background to the psalm. When sung in the worshipping community, they stimulate the image of the whole purpose and mission of Israel. The wilderness generation had hard hearts that caused them to disdain the grace of God offered in the Sinai covenant. They were therefore unable to enjoy God's rest, manifestly depicted in the Sabbath in the new garden of Eden. They did not experience seventh-day living in the promised land. Ultimately, they never functioned as God's kingdom of priests in the midst of the nations. The members of the present generation are warned that a similar fate may befall them if they do not "hear" (v. 7b) YʜᴡH's voice. They, too, must circumcise the foreskins of their hearts if they are to be YʜᴡH's kingdom of priests.

7.6.4 Isaiah 56:1–8

As with Psalm 95, Isa 56:1–8 pulls together a number of text–knowledge frames. While the sᴀʙʙᴀᴛʜ ᴅᴀʏ frame is plainly referenced multiple times in these verses, the amalgamation of the

various frames serves to summon the goal for which the Sabbath served as covenant sign: the seventh day.

Isaiah 56:1–8 explicitly summons ᴄᴀʙʙᴀᴛʜ frame imagery on three separate occasions (vv. 2, 4, 6). In each instance the one who is keeping the Sabbath is described with Yʜᴡʜ's approval. On the face of it, this might seem odd. Isaiah has already lambasted the "New moon and Sabbath and calling of convocations" in 1:13.[177] Why, then, is Sabbath keeping now spoken of with such affirmation? The answer to this question lies in the manner in which the Sabbath is kept. Isaiah 1 makes it clear that the Sabbath keeping he has in mind is merely an external affair (vv. 15–17); it does not match any inward disposition of heart (cf. Psalm 95 above). Conversely, each of the Sabbath references in Isaiah 56 stands in parallel with other statements that clarify the inward disposition of the Sabbath keeper.

Furthermore, the people who are affirmed for keeping the Sabbath are striking. The first group of people affirmed are identified only by their general characteristics. Verse 1 addresses them with plural imperatives: "keep [שמר] justice" and "do [עשה] righteousness". Verse 2 identifies those people with a collective masculine singular and calls them אֱנוֹשׁ (human being, person). They are then described as one:

שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וְשֹׁמֵר יָדוֹ מֵעֲשׂוֹת כָּל־רָע

> who keeps the Sabbath from his profaning and keeps his hand from doing any evil (56:2b)[178]

Properly keeping the Sabbath is set in contrastive parallel with doing evil. Several connections can be made at this point. First, the use of "keeps" (שמר) with regard to the Sabbath looks back to the fuller expression of the commandment in Deuteronomy. Second, this person will also "keep" (שמר) his hand from doing any evil. The parallel nature of the constructions suggests that Sabbath and the avoidance of doing evil are related concerns. Third, this person avoids

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177. This argument approaches the book of "Isaiah" as a complete literary unit while understanding that there are arguments suggesting that different audiences or authors underlie the first and second (or even third) parts of the book. The first part of Isaiah informs the reader how the subsequent part(s) should be understood.

178. Author's translation.

"profaning" the Sabbath. Nehemiah (see 7.6.2) draws the same parallel between doing evil and profaning the Sabbath as does Isaiah (Neh 13:17).

The second and third groups of people who are commended for keeping the Sabbath are, at first glance, something of a surprise: eunuchs (v. 4) and foreigners (v. 6). Each of these groups were people historically excluded from close contact with the sanctuary (Exod 12:43, 45; Deut 23:1[2]). However, what marks them both is that each has "joined himself to the LORD" (vv. 3, 6). In each case, their Sabbath keeping is further described as "hold[ing] fast my covenant" (vv. 4, 6). In the context of Isaiah, this traces the SINAI frame. In other words, these are historically excluded people who have embraced the covenant and mission of Israel at a heart level and now keep the commandments of YHWH as expressed in the sign of the covenant—the Sabbath. They are thus no longer excluded from the rest of God depicted in the SEVENTH DAY frame. Tracing this frame, though, also suggests everything that comes with it: the creation mandates being restfully carried out in the presence of the creator. They are in essence the fulfilment of Israel's mission (Exod 19:6; Deut 4:6–8). It affirms their presence among those afforded seventh-day rest: "these I will bring to my holy mountain … their burnt offerings and their sacrifices will be accepted on my altar" (v. 7). It also anticipates the ongoing work among the nations (v. 8).

7.7 Conclusions

Chapter 2 noted that people tend, particularly when reading complex texts, to draw inferences based upon their personal experience. Readers come to texts with particular presuppositions regarding how the world works and the common conventions that are employed when communicating within a shared-world context. As a reader processes discourse, he or she will attempt to fit the various "facts" (variables) contained in the text into underlying models of understanding. These models often require revision as additional variables are added to the discourse.

Authors, for their part, employ text–knowledge frames for the purpose of signalling to their audiences the particular aspect of their shared-world experience they intend for them to access. These frames are used in a number of different ways. A few of these include briefly outlining a subject for the purposes of association (tracing), using a frame as the controlling structure of a

discourse (manifestation), discussing a new text–knowledge frame (entry), or adding new knowledge to an existing frame (augmentation).

The present study suggested that many of the models currently articulated with respect to the two iterations of the Sabbath commandment are inadequate because too many variables are left unbound to the underlying Sabbath model. To remedy this situation, the study employed a combination of discourse analysis along with various tools from literary study to bind as many variables as possible to an underlying Sabbath model.

To summarise the conclusions of the study: Yhwh created everything and then rested on the seventh day. It was a cessation from labour (√שבת) and a settling down from movement to rest (√נוח). It provided refreshment (√נפש, Exod 31:17) for him. It was not the cessation of all labour, but rather his creative activity during the first six days of creation. At the same time, humanity laboured before him as his representational image in the midst of creation, carrying out their appointed tasks. Their placement, and thus their activity, are described in Gen 2:15 as rest (נוח). This rest was lost in Genesis 3 through the disobedience of Adam and Eve. Instead of labour marked by נוח, humanity's labour is now marked by painful toil (עִצָּבוֹן) away from the garden of Eden. Since that time, humans have sought relief from this painful toil (Gen 5:29).

This relief has been granted by Yhwh. While Noah was not able to bring to fruition the hopes expressed by Lamech, beginning with Abraham, Yhwh begins a process of returning humanity to the garden of Eden and the seventh-day life enjoyed there. Through Abraham's descendants, he enacts the covenant at Sinai and gives them the law, particularly as expressed in the Decalogue, which forms the foundational aspects of their life in the promised land. He calls them to be a light and witness to the surrounding nations, acting as a kingdom of priests. Central to the Ten Words is the Sabbath commandment, which represents life as it once was in the garden of Eden. It thus becomes the sign of the Mosaic covenant. More than simply one day of rest in seven, it is a constant reminder of the purposes for which Yhwh placed them in the promised land. The Sabbath commandment thus permeates the national life of Israel.

7. Theological trajectories

As a reflection of creation, the Sabbath grants rest to everyone—even animals and the land itself. They are tied directly to the curse and are therefore allowed to enjoy the rest that marked the seventh day.

7. Theological trajectories

CHAPTER 8

SUMMARY AND CONCLUSION

8.1 Introduction

This final chapter will serve to review the study as a whole and summarise the findings of the various aspects of the study. It will do so in three ways. First, it will review the methodology employed in the study. Second, it will describe how that methodology has been implemented throughout the course of the study. Finally, it will conclude with the implications that the study has for further Sabbath investigation.

8.2 Methodology

Chapter 2 discussed the methodology adopted in the study. It found that authors use text–knowledge (or cognitive) frames to signal to their audiences the topics that are being addressed in communicative acts. The use of these frames creates a set of notional expectations that guides the ensuing discourse. The assumed audience is expected to process the communicative act from within the boundaries suggested by the frame (2.2.1).

Chapter 2 also found that the manner in which people read and process information has a profound impact on their perceptions of the world. In the course of communication, whether verbal, written, or otherwise, they are constantly accessing their experience and understanding of the world to make sense of the communication that they are receiving (2.2.2). When there is a perceived gap between what is being communicated and their own experience, they will draw inferences to make up for the gap and tie their sense of what is being communicated to an overarching model of the world and how this particular act of communication relates to what they already understand of it. As further pieces of information in the communicative act are made available to them, they revise their model of understanding to align their perception of what is being communicated with what they know of the world. This binding of variables is a process known as constraint satisfaction.

Text–knowledge frames and inference in communicative understanding impact any exegete on two fronts. The first front relates to the manner in which an exegete understands the communicative act in its original setting. In the overall exegesis of the Sabbath commandment, we should seek to have some sense of the encyclopaedic knowledge that the assumed audience have at their disposal as they process the communicative act. This includes both the audience *in* the text and the audience *of* the text. On the one hand, Moses' hearers will process what he is saying through a grid that includes one particular set of experiences and presuppositions. On the other hand, those who subsequently read the book of Deuteronomy will process what Moses says with a different set of experiences and presuppositions that may include the events of Israel's history and their apprehension of the nation's faithfulness or lack thereof. For them, Deuteronomy seeks to shape how they understand the Sabbath and whether or not current practice is in accordance with its originally stated purpose.

The second front relates to the exegete personally. Every exegete who seeks to understand the Sabbath commandment in Deuteronomy comes to the text with his or her own presuppositions and experiences. Therefore, he or she must have a clear understanding of what those presuppositions are. Furthermore, an exegete should have an awareness of the communicative frames that the author is using to achieve his or her rhetorical purposes. It was suggested that the current state of scholarship regarding the stated motivation of the Sabbath has lacked completeness due to a number of unbound variables in the various motivational conceptions of the Sabbath currently offered. To address these unbound variables, the study proposed a methodology that combined discourse analysis and various tools from literary study.

8.3 Findings

Chapter 3 sought to define the pericope in which the Sabbath commandment sits. It also sought to describe the various participants, social relationships, and motivations for which the commandment was given. It was suggested that the Sabbath commandment sits within a pericope that runs from Deut 5:1 to 6:3 (3.2). The three major participants are Yhwh, Israel, and Moses (3.4.1). The manners in which the other participants enter and exit the pericope mark them as minor players in the unfolding drama (3.4.2). While the point of the pericope is to affirm Moses'

ongoing role as covenant mediator—and hence Deuteronomy's stipulations as Yʜᴡʜ's words and not simply the final exhortations of a preacher who is about to pass from Israel's history—the underlying issue is the ongoing validity of the covenant between Yʜᴡʜ and the children of Israel. The covenant is still applicable to them, and they should thus obey the stipulations set forth in it, as doing so will lead to long life and blessing in the promised land (3.5.1, 3.5.2). At its heart, this is not merely an external matter but an issue of love for Yʜᴡʜ based upon what he has done for them (3.6).

Chapter 4 described the use of discourse analysis as it applied to hortatory text-types and how it would be applied in the study (4.2). It then applied this method, examining the particular grammar of the fourth commandment and the implications of its placement in the Decalogue (4.3, 4.4). It concluded that Deuteronomy's fourth commandment has one primary command: Keep the Sabbath day, to sanctify it. That command is then followed by four obligatory injunctions tied together in two parallel formations. They are to work six days a week so as to accomplish all of their necessary weekly labour (4.3.1). They are to cease work on the seventh day and remember what Yʜᴡʜ had done for them in redeeming them from Egypt. Contrary to what is often said about the motivation for the commandment, the study suggested that the עַל־כֵּן of the final clause was an inclusion, summarising the commandment as a whole (4.3.2). The injunction to "remember" their deliverance from Egypt thus forms part of what is required of Israel on the Sabbath day. Indeed, the whole of the commandment is shot through with the language of creation and suggests no other motivation than that which was offered in Exod 20:11. Furthermore, while humanistic concerns are certainly present in the commandment, the primary focus of the commandment is still individual Israelites, and how the commandment patterns the daily rhythm of life, and the requirements concomitant to each day.

With respect to the Decalogue, the study argued that the Sabbath commandment occupied centre stage as the structural and literary "peak" of the commandments (4.4.5). It thus also forms the theological peak, tying together both the first and last commandments. This makes it an appropriate sign for the covenant as a whole (4.4.6).

Chapter 5 examined the Sabbath's relevance to the macrostructure of Deuteronomy. First, it determined that there was a correspondence between the Ten Commandments and the stipulations that follow (5.3). Within this trajectory, several expansions were noted between the Sabbath and subsequent laws. In particular, five were discussed: the tithe, the Sabbatical year, the Sabbatical release of the debt-servant, the law of the firstborn male, and the festival calendar (5.4). The Sabbath's relationship to these laws allowed the study, in turn, to draw a number of conclusions about the intention and trajectory of the Sabbath commandment in Deuteronomy (5.5). Israel is depicted as a people on the border of the promised land. As Moses reminds the people of their history—particularly their redemption from Egypt and subsequent wandering in the wilderness due to their hard-hearted unwillingness to enter the promised land—they are called to reject the path that their fathers took and to take up the covenant anew and enter the land promised to the patriarchs (5.5.1). To do this, Moses reminds them of Sinai, using hortatory and parenetic styles to present the manner in which Israel should integrate these laws into their outlook as they enter the promised land. The hortatory flavour suggests that a change is needed from the outlook of their fathers, and the parenetic style suggests that more than intellectual assent is required; they must embrace these things at a heart-level (5.5.2). Within this context the Sabbath requires individuals to order their lives in a particular manner and to provide order for others' lives as well. This proper ordering of life, in turn, becomes an important aspect of Deuteronomy as a whole. While the humanistic tendencies are not the primary purpose of the commandment, they nonetheless mark the outlook of those who properly observe the commandment, and subsequently mark many of the other laws within Deuteronomy. This in turn is tied to the overall purpose and mission of Israel (5.5.4, 5.5.5).

Chapter 6 examined the literary framework in which Deuteronomy sits. It examined three associated concepts that are woven throughout the Pentateuch: rest, Israel as a reflection of the garden of Eden, and the tabernacle.

Rest was considered with respect to a number of aspects. With respect to the first creation account, it was concluded that God specifically rested from his creative activity that was under way during the first six days of creation; in other respects he was still active. Nothing is said of

humanity with regard to rest in the first creation account. It depicts them as going about the tasks assigned to them as the ones who bore God's image within creation (6.2.1). The second creation account pictures humanity taking on the ordering work of God from the first creation account. They are to serve and watch over the garden. This is depicted by the second creation account as a "restful labour", as Gen 2:15 makes clear with its unique choice of נוח to describe man's placement in the garden (6.2.2). This rest is lost with the disobedience of Genesis 3. Humanity's labour will now be anything but restful due to the curse. Genesis 4 describes just how far humanity will move away from both God and the rest that marked the garden (6.2.3). In Israel, movement is once again back toward the garden and the rest depicted there. The promised land is described in terms reminiscent of the garden of Eden, and the promised land is seen as a place of rest (6.2.4).

Life within Israel was seen as a reflection of life within the garden of Eden (6.3). The covenant with Abraham began the movement back to garden conditions (6.3.1). The covenant at Sinai advanced this movement, describing Israel's relationship to God and defining the role that the nation would play with regard to the other nations: a kingdom of priests who would display holy living as God's chosen possession (6.3.2). The tabernacle carried this depiction even further by reflecting YHWH's presence and creative activity through the use of imagery that is reminiscent of the garden (6.3.3). Furthermore, within Israel, the Levitical and priestly service recalls the work of Adam and Eve in the garden (6.3.4).

The Sabbath is depicted in the Pentateuch in a number of ways (6.4). Particularly in Exodus, the Decalogue is foundational to Israel's mission (6.4.1), where the Sabbath commandment is explicitly grounded in YHWH's rest on the seventh day of creation (6.4.2). As in Deuteronomy, there are Sabbath expansions found in the other books of the Pentateuch as well (6.4.3). These reiterate the importance of the Sabbath and its status as the sign of the covenant (6.4.4).

Chapter 7 brought together the various strands of the study to articulate a model of the Sabbath commandment that incorporates the perspectives of both Exodus and Deuteronomy. Properly understanding the Sabbath requires understanding the context out of which it was born, what it was meant to depict, and the various contexts into which the Sabbath commandments were

given. Life, even labour, was marked by rest before the curse (7.2). After the curse, humans needed relief from the anxious toil of their work (7.3). God began to provide a way by which that rest might be reacquired through the covenants with Abraham, and subsequently, Israel (7.4). The Exodus 20 version of the commandment, given to the first generation who left Egypt, informs them that the commandment is grounded in creation and is inherently tied to God's purposes for them (7.5.1). The Deuteronomy 5 version does not set aside the first, nor does it change its grounding; it assumes all that has gone before. Via frame augmentation, it provides further information as to how it applies in the promised land (7.5.2).

For the audience in the text, the text-knowledge frames that Moses employs in the telling of the commandment in Deuteronomy assume that the second generation of Israelites are aware of the storyline of the Pentateuch to this point; the rationale is no different than it has been to this point, but he is further articulating the implications of it for them in the promised land. Subsequent generations of Israelites are then invited to put themselves in the place of the second generation and evaluate their experience of the Sabbath in light of what it was intended to depict. For them, it both informs the purposes for which the Sabbath was created and seeks to transform their own experience of it. While they still have to live with the effects of the curse, they will at least have the opportunity to experience something of the rest that humanity had at the first. In this they will follow the pattern of God himself, who worked for six days and then rested from a particular aspect of work.

8.4 Concluding implications for further study

This reading of the Sabbath opens new avenues for study in numerous parts of the Bible. Several examples have already been articulated of how this might affect Old Testament studies (7.6). These examples depict the fruitfulness of this approach outside of the Pentateuch: Jeremiah and Isaiah for the Prophets (7.6.1, 7.6.4); Nehemiah and Psalms for the Writings (7.6.2, 7.6.3).

This view of the Sabbath also has implications for study in the New Testament. Beyond the questions concerning Jesus' statements about his own work on the Sabbath (John 5:17) and the purpose of the Sabbath (Mark 2:27), it has ramifications on the study of the kingdom of God. If rest is inherent to life in the garden of Eden and an integral part of what Israel was supposed to

experience in the promised land, how does that inform our conceptions of the kingdom of God as it is inaugurated with the coming of Christ? Furthermore, it has implications for how one understands eschatology. The author of Hebrews reminds his readers that "there remains a Sabbath rest for the people of God" (Heb 4:9), directly relating rest to its Old Testament roots and suggesting that no one has yet experienced the fullness of it. How does the rest of which he speaks then relate to the rest experienced in the garden of Eden? How does it also, in turn, speak to what humanity will experience in the new heavens and the new earth?

8. Summary and conclusion

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Addendum 1: Deuteronomy 5:1–6:3 participants & reference types

Reference	Participant
1	Moses
2	YHWH
3	Israel
4	Moses & Israel
5	Other gods
6	Forebears
7	Posterity
8	Children
9	Servants
10	Animals
11	Sojourners
12	Egypt
13	Neighbour
14	Neighbour's Wife
15	Leaders
16	Parents

Reference	Type
1	Proper Noun
2	Inflected
3	Noun Phrase
4	Noun
5	Pronoun
6	Pronominal Suffix
7	Subj. Imperative
8	Rel. Pronoun
9	Adverb

Addendum 2: Participant reference raw data

Reference	Book	Chapter	Verse	Word	Participant	Type
1	Deuteronomy	5	1	1	1	2
2	Deuteronomy	5	1	2	1	1
3	Deuteronomy	5	1	5	3	1
4	Deuteronomy	5	1	6	1	2
5	Deuteronomy	5	1	7	3	6
6	Deuteronomy	5	1	8	3	7
7	Deuteronomy	5	1	9	3	1
8	Deuteronomy	5	1	15	1	5
9	Deuteronomy	5	1	17	3	6
10	Deuteronomy	5	1	19	3	2
11	Deuteronomy	5	1	21	3	2
12	Deuteronomy	5	2	1	2	1
13	Deuteronomy	5	2	2	2	4
14	Deuteronomy	5	2	2	3	6
15	Deuteronomy	5	2	3	2	2
16	Deuteronomy	5	2	4	3	6
17	Deuteronomy	5	3	3	6	4
18	Deuteronomy	5	3	3	4	6
19	Deuteronomy	5	3	4	2	2
20	Deuteronomy	5	3	5	2	1
21	Deuteronomy	5	3	10	4	6
22	Deuteronomy	5	3	11	4	5
23	Deuteronomy	5	3	12	4	5
34	Deuteronomy	5	3	15	4	6
25	Deuteronomy	5	4	3	2	2
26	Deuteronomy	5	4	4	2	1
27	Deuteronomy	5	4	5	3	6
28	Deuteronomy	5	5	1	1	5
29	Deuteronomy	5	5	4	2	1
30	Deuteronomy	5	5	5	3	6
31	Deuteronomy	5	5	9	3	6
32	Deuteronomy	5	5	12	2	1
33	Deuteronomy	5	5	14	3	2
34	Deuteronomy	5	5	18	3	2
35	Deuteronomy	5	6	1	2	5
36	Deuteronomy	5	6	2	2	1
37	Deuteronomy	5	6	3	2	4

38	Deuteronomy	5	6	3	3	6
39	Deuteronomy	5	6	4	2	8
40	Deuteronomy	5	6	5	2	2
41	Deuteronomy	5	6	5	3	6
42	Deuteronomy	5	6	7	12	1
43	Deuteronomy	5	7	3	3	6
44	Deuteronomy	5	7	4	5	3
45	Deuteronomy	5	7	7	2	6
46	Deuteronomy	5	8	2	3	2
47	Deuteronomy	5	8	3	3	6
48	Deuteronomy	5	8	4	5	4
49	Deuteronomy	5	8	6	5	4
50	Deuteronomy	5	8	7	5	8
51	Deuteronomy	5	8	10	5	8
52	Deuteronomy	5	8	13	5	8
53	Deuteronomy	5	9	2	3	2
54	Deuteronomy	5	9	3	5	6
55	Deuteronomy	5	9	5	3	2
56	Deuteronomy	5	9	5	5	6
57	Deuteronomy	5	9	7	2	5
58	Deuteronomy	5	9	8	2	1
59	Deuteronomy	5	9	9	2	4
60	Deuteronomy	5	9	9	3	6
61	Deuteronomy	5	9	10	2	4
62	Deuteronomy	5	9	14	6	4
63	Deuteronomy	5	9	16	8	4
64	Deuteronomy	5	9	18	7	4
65	Deuteronomy	5	9	20	7	4
66	Deuteronomy	5	9	21	2	6
67	Deuteronomy	5	10	4	7	4
68	Deuteronomy	5	10	4	2	6
69	Deuteronomy	5	10	5	7	4
70	Deuteronomy	5	10	6	2	6
71	Deuteronomy	5	11	2	3	2
72	Deuteronomy	5	11	5	2	1
73	Deuteronomy	5	11	6	2	4
74	Deuteronomy	5	11	6	3	6
75	Deuteronomy	5	11	10	2	2
76	Deuteronomy	5	11	11	2	1
77	Deuteronomy	5	11	13	3	8

78	Deuteronomy	5	11	14	3	2
79	Deuteronomy	5	11	16	2	6
80	Deuteronomy	5	12	7	2	2
81	Deuteronomy	5	12	8	2	1
82	Deuteronomy	5	12	9	2	4
83	Deuteronomy	5	12	9	3	6
84	Deuteronomy	5	13	3	3	2
85	Deuteronomy	5	13	4	3	2
86	Deuteronomy	5	13	6	3	6
87	Deuteronomy	5	14	4	2	1
88	Deuteronomy	5	14	5	2	4
89	Deuteronomy	5	14	5	3	6
90	Deuteronomy	5	14	7	3	2
91	Deuteronomy	5	14	10	3	5
92	Deuteronomy	5	14	11	8	4
93	Deuteronomy	5	14	11	3	6
94	Deuteronomy	5	14	12	8	4
95	Deuteronomy	5	14	12	3	6
96	Deuteronomy	5	14	13	9	4
97	Deuteronomy	5	14	13	3	6
98	Deuteronomy	5	14	14	9	4
99	Deuteronomy	5	14	14	3	6
100	Deuteronomy	5	14	15	10	4
101	Deuteronomy	5	14	15	3	6
102	Deuteronomy	5	14	16	10	4
103	Deuteronomy	5	14	16	3	6
104	Deuteronomy	5	14	18	10	4
105	Deuteronomy	5	14	18	3	6
106	Deuteronomy	5	14	19	11	4
107	Deuteronomy	5	14	19	3	6
108	Deuteronomy	5	14	20	11	8
109	Deuteronomy	5	14	21	3	6
110	Deuteronomy	5	14	23	9	2
111	Deuteronomy	5	14	24	9	4
112	Deuteronomy	5	14	24	3	6
113	Deuteronomy	5	14	25	9	4
114	Deuteronomy	5	14	25	3	6
115	Deuteronomy	5	14	26	3	6
116	Deuteronomy	5	15	1	3	2
117	Deuteronomy	5	15	4	3	2

118	Deuteronomy	5	15	6	12	1
119	Deuteronomy	5	15	7	2	2
120	Deuteronomy	5	15	7	3	6
121	Deuteronomy	5	15	8	2	1
122	Deuteronomy	5	15	9	2	4
123	Deuteronomy	5	15	9	3	6
124	Deuteronomy	5	15	10	12	9
125	Deuteronomy	5	15	17	2	2
126	Deuteronomy	5	15	17	3	6
127	Deuteronomy	5	15	18	2	1
128	Deuteronomy	5	15	19	2	4
129	Deuteronomy	5	15	19	3	6
130	Deuteronomy	5	16	1	3	7
131	Deuteronomy	5	16	3	16	4
132	Deuteronomy	5	16	3	3	6
133	Deuteronomy	5	16	5	16	4
134	Deuteronomy	5	16	5	3	6
135	Deuteronomy	5	16	7	2	2
136	Deuteronomy	5	16	7	3	6
137	Deuteronomy	5	16	8	2	1
138	Deuteronomy	5	16	9	2	4
139	Deuteronomy	5	16	9	3	6
140	Deuteronomy	5	16	12	3	6
141	Deuteronomy	5	16	15	3	6
142	Deuteronomy	5	16	19	2	1
143	Deuteronomy	5	16	20	2	4
144	Deuteronomy	5	16	20	3	6
145	Deuteronomy	5	16	22	3	6
146	Deuteronomy	5	17	2	3	2
147	Deuteronomy	5	18	2	3	2
148	Deuteronomy	5	19	2	3	2
149	Deuteronomy	5	20	2	3	2
150	Deuteronomy	5	20	3	13	4
151	Deuteronomy	5	20	3	3	6
152	Deuteronomy	5	21	2	3	2
153	Deuteronomy	5	21	3	14	3
154	Deuteronomy	5	21	4	13	4
155	Deuteronomy	5	21	4	3	6
156	Deuteronomy	5	21	6	3	2
157	Deuteronomy	5	21	8	13	4

158	Deuteronomy	5	21	8	3	6
159	Deuteronomy	5	21	9	13	6
160	Deuteronomy	5	21	10	10	4
161	Deuteronomy	5	21	10	13	6
162	Deuteronomy	5	21	11	10	4
163	Deuteronomy	5	21	11	13	6
164	Deuteronomy	5	21	12	10	4
165	Deuteronomy	5	21	12	13	6
166	Deuteronomy	5	21	13	10	4
167	Deuteronomy	5	21	13	13	6
168	Deuteronomy	5	21	16	13	4
169	Deuteronomy	5	21	16	3	6
170	Deuteronomy	5	22	4	2	2
171	Deuteronomy	5	22	5	2	1
172	Deuteronomy	5	22	8	3	6
173	Deuteronomy	5	22	17	2	2
174	Deuteronomy	5	22	18	2	2
175	Deuteronomy	5	22	23	2	2
176	Deuteronomy	5	22	24	1	6
177	Deuteronomy	5	23	2	3	6
178	Deuteronomy	5	23	10	3	2
179	Deuteronomy	5	23	11	1	6
180	Deuteronomy	5	23	13	15	3
181	Deuteronomy	5	23	14	3	6
182	Deuteronomy	5	23	15	15	4
183	Deuteronomy	5	23	15	3	6
184	Deuteronomy	5	24	1	3	2
185	Deuteronomy	5	24	3	2	2
186	Deuteronomy	5	24	3	3	6
187	Deuteronomy	5	24	4	3	1
188	Deuteronomy	5	24	5	2	4
189	Deuteronomy	5	24	5	3	6
190	Deuteronomy	5	24	7	2	6
191	Deuteronomy	5	24	9	2	6
192	Deuteronomy	5	24	11	2	6
193	Deuteronomy	5	24	12	3	2
194	Deuteronomy	5	24	17	3	2
195	Deuteronomy	5	24	19	2	2
196	Deuteronomy	5	24	20	2	4
197	Deuteronomy	5	24	22	1	4

198	Deuteronomy	5	24	23	1	2
199	Deuteronomy	5	25	3	3	2
200	Deuteronomy	5	25	5	3	6
201	Deuteronomy	5	25	11	3	5
202	Deuteronomy	5	25	15	2	1
203	Deuteronomy	5	25	16	2	4
204	Deuteronomy	5	25	16	3	6
205	Deuteronomy	5	25	18	3	2
206	Deuteronomy	5	26	8	2	4
207	Deuteronomy	5	26	13	3	6
208	Deuteronomy	5	27	1	1	7
209	Deuteronomy	5	27	2	1	5
210	Deuteronomy	5	27	3	1	7
211	Deuteronomy	5	27	7	2	2
212	Deuteronomy	5	27	8	2	1
213	Deuteronomy	5	27	9	2	4
214	Deuteronomy	5	27	9	3	6
215	Deuteronomy	5	27	10	1	5
216	Deuteronomy	5	27	11	1	2
217	Deuteronomy	5	27	12	3	6
218	Deuteronomy	5	27	16	2	2
219	Deuteronomy	5	27	17	2	1
220	Deuteronomy	5	27	18	2	4
221	Deuteronomy	5	27	18	3	6
222	Deuteronomy	5	27	19	1	6
223	Deuteronomy	5	27	20	3	2
224	Deuteronomy	5	27	21	3	2
225	Deuteronomy	5	28	1	2	2
226	Deuteronomy	5	28	2	2	1
227	Deuteronomy	5	28	5	3	6
228	Deuteronomy	5	28	6	3	6
229	Deuteronomy	5	28	7	1	6
230	Deuteronomy	5	28	8	2	2
231	Deuteronomy	5	28	9	2	1
232	Deuteronomy	5	28	10	2	6
233	Deuteronomy	5	28	11	2	2
234	Deuteronomy	5	28	15	3	4
235	Deuteronomy	5	28	18	3	2
236	Deuteronomy	5	28	19	1	6
237	Deuteronomy	5	28	20	3	2

238	Deuteronomy	5	28	23	3	2
239	Deuteronomy	5	29	3	3	2
240	Deuteronomy	5	29	4	3	6
241	Deuteronomy	5	29	6	3	6
242	Deuteronomy	5	29	8	2	6
243	Deuteronomy	5	29	12	2	6
244	Deuteronomy	5	29	17	3	6
245	Deuteronomy	5	29	18	7	4
246	Deuteronomy	5	29	18	3	6
247	Deuteronomy	5	30	1	1	7
248	Deuteronomy	5	30	2	1	7
249	Deuteronomy	5	30	3	3	6
250	Deuteronomy	5	30	4	3	7
251	Deuteronomy	5	30	5	3	6
252	Deuteronomy	5	30	6	3	6
253	Deuteronomy	5	31	1	1	5
254	Deuteronomy	5	31	3	1	7
255	Deuteronomy	5	31	4	2	6
256	Deuteronomy	5	31	5	2	2
257	Deuteronomy	5	31	6	1	6
258	Deuteronomy	5	31	13	1	2
259	Deuteronomy	5	31	13	3	6
260	Deuteronomy	5	31	14	3	2
261	Deuteronomy	5	31	17	2	5
262	Deuteronomy	5	31	19	3	6
263	Deuteronomy	5	32	1	3	2
264	Deuteronomy	5	32	4	2	2
265	Deuteronomy	5	32	5	2	1
266	Deuteronomy	5	32	6	2	4
267	Deuteronomy	5	32	6	3	6
268	Deuteronomy	5	32	7	3	6
269	Deuteronomy	5	32	9	3	2
270	Deuteronomy	5	33	4	2	2
271	Deuteronomy	5	33	5	2	1
272	Deuteronomy	5	33	6	2	4
273	Deuteronomy	5	33	6	3	6
274	Deuteronomy	5	33	7	3	6
275	Deuteronomy	5	33	8	3	2
276	Deuteronomy	5	33	10	3	2
277	Deuteronomy	5	33	12	3	6

278	Deuteronomy	5	33	13	3	2
279	Deuteronomy	5	33	17	3	2
280	Deuteronomy	6	1	6	2	2
281	Deuteronomy	6	1	7	2	1
282	Deuteronomy	6	1	8	2	4
283	Deuteronomy	6	1	8	3	6
284	Deuteronomy	6	1	10	3	6
285	Deuteronomy	6	1	14	3	6
286	Deuteronomy	6	2	2	3	2
287	Deuteronomy	6	2	4	2	1
288	Deuteronomy	6	2	5	2	4
289	Deuteronomy	6	2	5	3	6
290	Deuteronomy	6	2	12	1	5
291	Deuteronomy	6	2	13	3	6
292	Deuteronomy	6	2	14	3	5
293	Deuteronomy	6	2	15	8	4
294	Deuteronomy	6	2	15	3	6
295	Deuteronomy	6	2	17	7	3
296	Deuteronomy	6	2	17	3	6
297	Deuteronomy	6	2	20	3	6
298	Deuteronomy	6	2	22	3	2
299	Deuteronomy	6	2	23	3	6
300	Deuteronomy	6	3	1	3	2
301	Deuteronomy	6	3	2	3	1
302	Deuteronomy	6	3	3	3	2
303	Deuteronomy	6	3	7	3	6
304	Deuteronomy	6	3	9	3	2
305	Deuteronomy	6	3	12	2	2
306	Deuteronomy	6	3	13	2	1
307	Deuteronomy	6	3	14	2	4
308	Deuteronomy	6	3	15	6	4
309	Deuteronomy	6	3	15	3	6
310	Deuteronomy	6	3	16	3	6

Addendum 3: Longacre's levels of hierarchy[179]

Levels of Hierarchy in Historical Texts

Level 1: Primary Storyline	1.1 *wayyiqtol*[a]
Level 2: Secondary Background Action	2.1 *qatal* (initial) 2.2 Noun + *qatal*
Level 3: Background Activities	3.1 הִנֵּה + Participle 3.2 Participle 3.3 Noun + Participle
Level 4: Setting or Conclusion Off-line	4.1 וַיְהִי 4.2 וְהָיָה 4.3 Verbless clause (nominal clause) 4.4 Existential clause (employs יֵשׁ)
Level 5: Off-line	5.1 Negation of a verbal clause

[a] Moves to level 2.2 when fronted by a noun; moves to 5.1 when fronted by לֹא.
[b] A "momentous negation" moves to level 2.1 or 2.2.

Levels of Hierarchy in Predictive Texts

Level 1: Primary Prediction On-line	1.1 *weqatal*[a]
Level 2: Background Predictions Off-line	2.1 *yiqtol* 2.2 *x* then *yiqtol*
Level 3: Background Activity Off-line	3.1 הִנֵּה + Participle 3.2 Participle 3.3 *x* then Participle
Level 4: Setting or Conclusion Off-line	4.1 וַיְהִי 4.2 וְהָיָה 4.3 Verbless clause 4.4 Existential clause
Level 5: Off-line	5.1 Negation of a verb clause[b]

[a] Moves to level 2.1 when fronted by לֹא and 2.2 when fronted by a noun.

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179. Following the expansions of Dawson (1994:115–116) and DeRouchie (2014:355–357) on Longacre's work.

Levels of Hierarchy in Instructional Texts

Level 1: Command to causer/dispatcher/ mediator On-line	1.1 Imperative
Level 2a: Primary Instruction On-line	2.1 *weqatal*[a]
Level 2b: Secondary Instruction Off-line	2.2 *x* then *yiqtol*[b]
Level 3a: Result/Promise Off-line	3.1 *weqatal*[a] (with switch reference)[c]
Level 3b: Purpose Off-line	3.2 *yiqtol* (with switch reference)
Level 4: Off-line	4.1 Participle with הָיָה 4.2 הָיָה verbal clause 4.3 Verbless clause 4.4 Cleft sentence
Level 5: Off-line	5.1 Imperative[d] 5.2 Cleft sentence defining a new section

[a] Clauses with *weqatal* forms deleted by gapping resemble nominal clauses but remain 2.1
[b] 2.2 can substitute for 2.1 with unambiguous coordination or parallelism; omission of the *waw* can move this to a level 4.
[c] Switch Reference: a shift of agency between clauses.
[d] Two imperatives working as a single command.

Levels of Hierarchy in Expository Texts

Level 1: Primary line of exposition	1.1 Verbless clause in the present 1.2 Existential clause with יֵשׁ in the present
Level 2: Secondary line of exposition	2.1 הָיָה verbal clause in the present 2.2 Participle with present action
Level 3: Tertiary line of exposition	3.1 [*x* = obj] *qatal* / *yiqtol* in the present

Addendum 4: Discourse constituents in the Sabbath commandment

Deuteronomy 5:12a

Hebrew	לְקַדְּשׁוֹ	הַשַּׁבָּת	אֶת־יוֹם	שָׁמוֹר
Morph	לְ prep. + קדשׁ – *piel* inf. const. + 3m.s. suf.	art. + שַׁבָּת – noun m.s. abs.	definite object marker + יוֹם – noun m.s. const.	שׁמר – *qal* inf. abs.
Literal	*to sanctify it*	*the sabbath*	*day*	*keep*
WG	PP (prep. + VP)	NP (noun + art. + postconstruct noun)		—
Syn fn	adjunct to שָׁמוֹר	direct object		main verb
		attribute of יוֹם	—	
Sem fn	purpose/explanatory[1]	time	patient	position
Idiomatic	*Keep the day of the Sabbath, to sanctify it,*			
[1] cf. Waltke & O'Connor, 1990:608.				

Deuteronomy 5:12b

Hebrew	אֱלֹהֶיךָ	יְהוָה	צִוְּךָ	כַּאֲשֶׁר
Morph	אֱלֹהִים – noun + 2m.s. suf.	PN	צוה – *piel* pf. 3m.s. + 2m.s. suf.	composite conj. (כְּ prep. + אֲשֶׁר relative pron.)
Literal	*your God*	*Yahweh*	*he commanded you*	*as*
WG	NP (PN + appositive noun + pronominal suf.)		—	—
Syn fn	subj.		main verb + direct object	ConjP
	attribute (apposition to יְהוָה)	—		
Sem fn	role	agent	action + patient	—
Idiomatic	*as Yahweh your God commanded you.*			
NB: Adjunct relative subordinate clause describing the manner in which שָׁמוֹר should occur, i.e., *"in just the way that"*.				

Deuteronomy 5:13a

Hebrew	תַּעֲבֹד	יָמִים	שֵׁשֶׁת
Morph	עבד – *qal* impf. 2m.s.	יוֹם – noun m.p. abs.	שֵׁשׁ – cardinal noun m.s. const.
Literal	*you will work*	*days*	*six*
WG	—	NP (cardinal numeral + postconstruct noun)	
Syn fn	main verb + subj.	adjunct of main verb	
		attribute of שֵׁשֶׁת	—
Sem fn	action + agent	time (duration)	
Idiomatic	*Six days you will labour*		
NB: While English syntax would normally understand "six" as the attribute of "days", cardinal numbers 3–10 in Biblical Hebrew can stand in the *status constructus* before a noun in the *status absolutus*. In this instance, "days" then becomes an adjectival qualification of "six" (van der Merwe *et al.*, 1999:§25.3.1.iv.e, §37.2.2.iii).			

Deuteronomy 5:13b

Hebrew	מְלַאכְתֶּךָ	כָּל־	וְעָשִׂיתָ
Morph	מְלָאכָה – noun f.s. const. + 2m.s. suf.	כֹּל – noun m.s. const.	עשה – *qal weqatal* 2m.s.
Literal	*your work*	*all*	*and you will do/make*
WG	NP (noun + postconstruct noun + pronominal suf.)		—
Syn fn	complement to עשה		conj. + main verb + subj.
	attribute to כֹּל	—	
Sem fn	patient		action + agent
	reference	—	
Idiomatic	*and do all your work,*		

Deuteronomy 5:14a

Hebrew	אֱלֹהֶיךָ	לַיהוָה	שַׁבָּת	הַשְּׁבִיעִי	וְיוֹם
Morph	אֱלֹהִים – noun + 2m.s. suf.	לְ prep. + PN	שַׁבָּת – noun, m.s. abs.	art. + שְׁבִיעִי – adj. m.s. abs.	*waw* conj. + יוֹם – noun m.s. const.
Literal	*your God*	*to Yahweh*	*a sabbath*	*the seventh*	*but the day*
WG	PP (לְ prep. + NP)		—	NP = noun + ordinal	
Syn fn	indirect object		copula-complement	attribute of יוֹם	conj. + subject
Sem fn	—	reference	identity	—	zero
Idiomatic	*but the seventh day is a sabbath to Yahweh your God.*				

Deuteronomy 5:14b

Hebrew	וּבִתֶּךָ	וּבִנְךָ־	אַתָּה	מְלָאכָה	כָּל־	תַעֲשֶׂה	לֹא
Morph	בַּת – *waw* conj. + noun f.s. const. + 2m.s. suf.	בֵּן – *waw* conj + noun m.s. const. + 2m.s. suf.	independent pron. m.s.	מְלָאכָה – noun f.s. abs.	כֹּל – noun m.s. const.	עשׂה – *qal* impf. 2m.s.	neg. particle
Literal	*and your daughter*	*and your son*	*you*	*work*	*all*	*you will do/make*	*not*
WG	NP		—	NP (noun + postconstruct noun)		—	—
Syn fn	subj. of main verb		subj. of main verb	complement to עשׂה		main verb	adjunct
				attribute to כָּל	—		
Sem fn	agent		agent	patient		action	—
				reference	—		
Idiomatic	*You will not do any work — you, nor your son or daughter,*						

NB: Clause 5:14b collects numerous nouns using the alternative *waw* to describe the subject of the prohibition. In the process, several larger general groups are suggested by the construct state: וּבִנְךָ־וּבִתֶּךָ (children), וְעַבְדְּךָ־וַאֲמָתֶךָ (servants), וְכָל־בְּהֶמְתֶּךָ (other animals besides ox and donkey).

Deuteronomy 5:14b (cont.)

Hebrew	וְגֵרְךָ	בְּהֶמְתֶּךָ	וְכָל־	וַחֲמֹרְךָ	וְשׁוֹרְךָ	וַאֲמָתֶךָ	וְעַבְדְּךָ
Morph	*waw* conj. + גֵּר – noun m.s. const. + 2m.s. suf.	בְּהֵמָה – noun f.s. const. + 2m.s. suf.	*waw* conj. + כֹּל – noun m.s. const.	*waw* conj. + חֲמוֹר – noun m.s. const. + 2m.s. suf.	*waw* conj. + שׁוֹר – noun m.s. const. + 2m.s. suf.	*waw* conj. + אָמָה – noun f.s. const. + 2m.s. suf.	*waw* conj. + עֶבֶד – noun m.s. const. + 2m.s. suf.
Literal	*and your foreigner*	*your animals*	*and all*	*and your donkey*	*and your ox*	*and your female servant*	*and your male servant*
WG	NP (conj. + noun + suf.)	NP (noun + postconstruct noun + suf.)		NP (conj. + noun + suf.)	NP (conj. + noun + suf.)	NP	
Syn fn	subj. of main verb	subj. of main verb		subj. of main verb	subj. of main verb	subj. of main verb	
		attribute to כָּל	—				
Sem fn	agent	agent		agent	agent	agent	
		reference	—				
Idiomatic	*nor your manservant or maidservant, nor your ox, nor your donkey, nor any of your animals, nor the resident alien*						

Deuteronomy 5:14c

Hebrew	בִּשְׁעָרֶיךָ	אֲשֶׁר
Morph	בְּ prep. + שַׁעַר – noun m.p. const. + 2m.s. suf.	relative pron.
Literal	*in your gates*	*who*
WG	PP (prep. + NP)	—
Syn fn	copula-complement	conj. + subj.
Sem fn	location	— + zero
Idiomatic	*who is in your gates —*	
NB: This is an attributive clause relative to גֵרְךָ		

Deuteronomy 5:14d

Hebrew	כָּמוֹךָ	וַאֲמָתְךָ	עַבְדְּךָ	יָנוּחַ	לְמַעַן
Morph	כְּמוֹ prep. + 2m.s. suf.	אָמָה – noun f.s. const. + 2m.s. suf.	עֶבֶד – noun m.s. const. + 2m.s. suf.	נוח – *qal* impf. 3m.s.	compound prep. (לְ prep. + מַעַן)
Literal	*as/like you*	*your female servant*	*your male servant*	*he will rest*	*so*
WG	PP (prep. + pronominal suf.)	NP (noun + pronominal suf.)	NP (noun + pronominal suf.)	—	—
Syn fn	adjunct	subj. of main verb	subj. of main verb	main verb	subordinate conj.
Sem fn	reference	zero	zero	state	—
Idiomatic	*so your manservant and your maidservant might rest like you.*				

Deuteronomy 5:15a

Hebrew	וְזָכַרְתָּ
Morph	זכר – *qal weqatal* 2m.s.
Literal	*And you will remember*
WG	—
Syn fn	conj. + main verb + subj.
Sem fn	process + processed
Idiomatic	*You will remember*

Deuteronomy 5:15b

Hebrew	מִצְרַיִם	בְּאֶרֶץ	הָיִיתָ	עֶבֶד	כִּי־
Morph	PN	בְּ prep. + אֶרֶץ – noun f.s. const.	היה – *qal* pf. 2m.s.	עֶבֶד – noun m.s. abs.	conj.
Literal	*Egypt*	*in the land of*	*you were*	*a slave*	*that, because, when*
WG	PP (prep. + NP)		—	—	—
Syn fn	direct object of זכר				
	adjunct		copulative (main) verb + subj.	copula-complement	subordinating conj.
	attribute of אֶרֶץ	—			
Sem fn	reference	location	state + zero	class	—
Idiomatic	*that you were a slave in the land of Egypt*				
NB: Subordinate object clause describing the content of זכר. Cf. van der Merwe *et al.*, 1999:§40.9.ii.1.					

Deuteronomy 5:15c

Hebrew	נְטוּיָה	וּבִזְרֹעַ	חֲזָקָה	בְּיָד	מִשָּׁם	אֱלֹהֶיךָ	יְהוָה	וַיֹּצִאֲךָ
Morph	נטה – *qal* pass. ptc. f.s. abs.	*waw* conj. + בְּ prep. + זְרֹעַ – noun f.s. abs.	חָזָק – adj. f.s. abs.	בְּ prep. + יָד – noun f.s. abs.	מִן prep. + שָׁם – adv.	אֱלֹהִים – noun + 2m.s. suf.	PN	יצא – *hiphil wayyiqtol* 3m.s. + 2m.s. suf.
Literal	*being outstretched*	*and with an arm*	*strong*	*with a hand*	*from there*	*your God*	*Yahweh*	*and he brought you out*
WG	PP (prep. + NP)		PP (prep. + NP)		PP (prep. + adv.)	NP (PN + appositive noun + pronominal suf.)		—
Syn fn	adjunct		adjunct		complement of main verb	subj.		conj. + main verb + direct object
	attribute of זְרוֹע	—	attribute of יָד	—		attribute (apposition to יְהוָה)	—	
Sem fn	manner	instrument	manner	instrument	source	role	agent	action + patient
Idiomatic	*and Yahweh your God brought you out from there with a mighty hand and an outstretched arm.*							
NB: Subordinate object clause describing the content of זכר								

Deuteronomy 5:15d

Hebrew	אֱלֹהֶיךָ	יְהוָה	צִוְּךָ	עַל־כֵּן
Morph	אֱלֹהִים – noun + 2m.s. suf.	PN	צוה – *piel* perf. 3m.s. + 2m.s. suf.	compound conj. (עַל prep. + כֵּן adv.)
Literal	*your God*	*Yahweh*	*he commanded you*	*therefore*
WG	NP (PN + appositive noun + pronominal suf.)		—	—
Syn fn	subj.		main verb + direct object	coordinating conj.
	attribute (apposition to יְהוָה)	—		
Sem fn	role	agent	action + patient	—
Idiomatic	*Therefore Yahweh your God commanded you*			
NB: van der Merwe *et al.* (1999:§40.15) notes that, after a statement of grounds, עַל־כֵּן introduces facts. The fact, then, is that Yʜwʜ commanded the observance of the Sabbath; the grounds for observing it are the preceding clauses.				

Deuteronomy 5:15e

Hebrew	הַשַּׁבָּת	אֶת־יוֹם	לַעֲשׂוֹת
Morph	art. + שַׁבָּת – noun m.s. abs.	definite object marker + יוֹם – noun m.s. const.	לְ prep. + עשׂה *qal* inf. const.
Literal	*the Sabbath*	*the day of*	*to do/make*
WG	NP (noun + art. + postconstruct noun)		PP (prep. + verb)
Syn fn	direct object of לַעֲשׂוֹת		adjunct to צוה
	attribute of יוֹם	—	
Sem fn	time	patient	—
Idiomatic	*to observe the Sabbath day.*		

NB: Concerning לַעֲשׂוֹת, see DCH 7:96: "command, instruct, with accus. only of person, and the command expressed in the following clause . . . linked with לְ + inf." The accusative of the person is "you" in צִוְּךָ and the expressed command is the observance of the Sabbath in this clause.