The Sabbath commandment in Exodus 20:8-11 in the light of the first creation account

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> "One generation shall declare your works to another,
>
> and shall declare your mighty acts.
>
> They shall speak of the might of your awesome deeds,
>
> and I will declare your greatness." (Psalm 145:4, 6)

This study is dedicated to his memory in the hope that the LORD would allow me to travel faithfully along the same paths which he trod.

ABSTRACT

This study is an attempt to define more clearly the Sabbath institution as it is presented in Exodus 20:8-11. It begins by describing the big-picture contours of the Sabbath institution as it has been depicted by various scholars during the last century. Many of these studies focus on delineating what proper Sabbath observance entails or describing how Sabbath rest mirrors God's rest on the seventh day of creation. However, little investigation has been conducted into the relationship between the fourth commandment in Exodus 20 and the shape of humanity's task and relationship with God on the seventh day.

The study then examines the nature of God's rest in the first creation account, describing what "rest" entailed for God, and the work from which he rested. It suggests that this "rest" is from the creational activity of the first six days and that it continues on into the present. It also discusses the relationship between the concept of rest offered by the first creation account and the concept of rest in the understanding of the Ancient Near East and Israel.

Humanity's role in the created order is also examined. While humans share some qualities with other creatures, such as an embodied existence, they are also distinct from the rest of creation. Only humans are created in the image of God. As such, they are given tasks unique to their status: subduing the earth, exercising dominion over the creatures of the earth, and expanding the borders of the garden as they multiply and fill the earth. These form the heart of their God-given task that they will carry out as God enjoys his seventh-day rest.

Next, the study investigates the particulars of Exodus 20:8-11 and suggests a reading of these particulars against the backdrop of the seventh day as it is described in chapters 3-4. While the rationale for the Sabbath commandment is grounded in the events of the first creation account, the commandment itself also needs to be understood in the context of the Decalogue and, in turn, in the context of the law's reception at Sinai. The law, and hence the fourth commandment, are central to the calling and purpose of Israel. As Israel fulfils its mandate to be a light to the nations, it will reflect the ideals of the seventh day as they are encapsulated in the law. Far from simply mirroring God's rest, the fourth commandment reflects the relationship between God and humanity and humanity's role on the seventh day of creation. The study concludes by drawing together various pieces of the argument and makes suggestions for further research.

Keywords: Sabbath, Rest, Fourth Commandment, Garden, Exodus 20, Genesis 1, Genesis 2

OPSOMMING

Die doel van hierdie navorsing is om die instelling van die Sabbat, soos in Eksodus 20:8-11, duidelik te omskryf. Dit begin deur die groot lyne van die Sabbat as insteling na te gaan, soos ander navorsers dit in die vorige eeu beskryf het. 'n Groot deel van genoemde navorsing fokus op dit wat die sabbatsonderhouding behels of hoe die sabbatsrus 'n weerspieëling is van God wat op die sewende skeppingsdag gerus het. Daar is egter min navorsing gedoen oor die verhouding tussen die vierde gebod in Eksodus 20 en dit wat die mens se taak en verhouding met God op die sewende dag behels.

Die navorsing gaan dan verder om die aard van God se rus in die eerste skeppingsberig te beskryf. Dit beskryf wat "rus" vir God sou beteken en die werk waarvan hy sou rus. Dit blyk dat die "rus" 'n "rus" is van sy skeppingsaktiwiteit gedurende die eerste ses dae, wat tot in die hede voortduur. Verder word besin oor die verhouding tussen die rus as begrip in die eerste skeppingsberig en rus soos dit in die Ou Nabye Ooste en Israel verstaan is.

Die rol van die mens in die skeppingsorde word ook nagegegaan. Hoewel die mens sekere kwaliteite soos 'n liggaam met ander lewende wesens deel, is die mens ook onderskeie van die res van die skepping. Slegs die mens is na God se beeld geskep. Mense kry unieke take wat by hulle status pas: om die aarde te onderwerp, om heerskappy uit te oefen oor al die skepsele van die aarde en om die grense van die tuin uit te brei namate hulle vermeerder en die aarde vul. Hierdie sake vorm die kern van hul Godgegewe taak wat hulle volvoer terwyl God sy rus op die sewende dag geniet.

Vervolgens word Eksodus 20:8-11 in besonderhede bestudeer. Die studie stel voor dat hierdie gedeelte gelees moet word teen die agtergrond van die sewende dag soos beskryf word in hoofstuk 3-4. Hoewel die Sabbatsgebod begrond word in die gebeure van die eerste skeppingsberig, moet die gebod self ook binne die konteks van die Dekaloog verstaan word, wat op sy beurt binne die konteks van die wetgewing by Sinaï beskou moet word. Die Wet, en daarom ook die vierde gebod, staan sentraal in die roeping en bestemming van Israel. Namate Israel sy mandaat vervul om lig vir die nasies te wees, weerspieël hy ook die ideale van die sewende dag soos dit in die Wet vervat word. Die vierde gebod is nie bloot 'n weerspieëling van God se rus nie, maar beklemtoon eerder die verhouding tussen God en die mens, asook die mens se rol op die sewende skeppingsdag. Die navorsing sluit af deur die argumente op te som en voorstelle vir verdere navorsing te maak.

Sleutelwoorde: Sabbat, Rus, Vierde gebod, Tuin, Eksodus 20, Genesis 1, Genesis 2

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
BHRG	A biblical Hebrew reference grammar
CDCH	The concise dictionary of classical Hebrew
DCH	The dictionary of classical Hebrew
ESV	English Standard Version
GKC	Gesenius' 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.
NASB	New American Standard Bible
NET	New English Translation
NIV	New International Version (2011)
RSV	Revised Standard Version
WCF/WLC	The Westminster confession of faith and catechisms as adopted by the Presbyterian Church in America with proof texts.

GENERAL ABBREVIATIONS

bk	book
chap(s)	chapters(s)
ed	editor, edited by, edition
Fragmentary Targum	imperfectly preserved Palestinian Targum(s) (Klein, 1980)
lit	literally
LXX	Septuagint
MS(S)	manuscript(s)
MT	Masoretic Text
pub	published
rev	revised
Sam Pent	Samaritan Pentateuch
Sam	Samaritan Torah
Syr	Syriac Bible
Tg. Onqelos	literalistic Targum to the Torah
Tg. Ps-Jonathan	midrashic Palestinian Targum to the Torah
trans	translation
vol(s)	volume(s)
v(v)	verse(s)
Vg	Vulgate

ABBREVIATIONS OF THE NAMES OF BIBLICAL BOOKS

Old Testament		**New Testament**	
Gen	Song	Matt	1-2 Thess
Ex	Is	Mark	1-2 Tim
Lev	Jer	Luke	Titus
Num	Lam	John	Philm
Deut	Ezek	Acts	Heb
Josh	Dan	Rom	Jas
Judg	Hos	1-2 Cor	1-2 Pet
Ruth	Joel	Gal	1-2-3 John
1-2 Sam	Amos	Eph	Jude
1-2 Kgs	Obad	Phil	Rev
1-2 Chron	Jonah	Col	
Ezra	Mic		
Neh	Nah		
Est	Hab		
Job	Zeph		
Ps	Hag		
Prov	Zech		
Ecc	Mal		

TABLE OF CONTENTS

Acknowledgements i
Abstract ii
Opsomming iii
Abbreviations of Bible versions and other textual works iv
General abbreviations v
Abbreviations of the names of biblical books vi
1. Introduction 1
1.1 Background of Study 1
1.2 Problem Statement 4
1.3 Primary Research Question 5
1.4 Aim and Objectives 5
1.4.1 Aim 5
1.4.2 Objectives 5
1.5 Central Theoretical Argument 5
1.6 Methodology 6
1.7 Arrangement of Chapters 7
2. Intertextuality and the fourth commandment accounts in Exodus 20 and Deuteronomy 5 8
2.1 Introduction 8
2.2 Intertextuality between Exodus 20:8-11 and the First Creation Account 9
2.3 Intertextuality between Deuteronomy 5:12-15 and the Exodus 11
2.4 Conclusions 13
3. God's Rest in the First Creation Account 15
3.1 Introduction 15
3.2 God's Rest in the First Creation Account 15
3.2.1 God's Work in the First Six Days of Creation (Genesis 1:1-31) 15
3.2.2 God's Rest on the Seventh Day of Creation 17
3.2.2.1 Genesis 2:1-3 18
3.2.2.2 Transition from activity to rest (2:1) 18
3.2.2.3 Ceasing on the seventh day (2:2) 20
3.2.2.4 The uniqueness of the seventh day (2:3) 22

3.2.3 Conclusions Concerning God's Rest 24
3.3 Divine Rest in the ANE and Israel....25
3.3.1 The First Creation Account and its Placement in the Pentateuch....25
3.3.2 Concepts of Rest in the ANE....27
3.3.3 Concepts of Rest in Israel....28
3.4 Conclusions 33
4. Humanity's role in the First Creation Account 35
4.1 Introduction 35
4.2 Genesis 1:26-28 35
4.3 Made in the Image of God (1:26a; 1:27a) 37
4.4 Commanded to Reproduce and Fill the Earth (1:28a)....39
4.5 Commanded to Subdue the Earth (1:28a)....39
4.6 Commanded to Exercise Dominion (1:26b; 1:28b)....40
4.7 Conclusions 42
5. The Sabbath Commandment in Exodus 20:8-11 44
5.1 Introduction 44
5.2 The Place of the Decalogue in the Life of Israel 44
5.2.1 Israel at Sinai 44
5.2.2 The Foundational Nature of the Decalogue in the Mission of Israel....46
5.2.3 Motivations for Keeping the Decalogue....49
5.3 Exodus 20:8-11 50
5.3.1 The Sabbath Command (20:8)....51
5.3.2 Stipulations for Proper Observance (20:9-10)....52
5.3.2.1 Work in the fourth commandment....53
5.3.2.2 Labour and the fourth commandment 53
5.3.2.3 The generous application of the fourth commandment....56
5.3.3 Reasoning and Motivation (20:11a) 57
5.3.4 Reasoning and Motivation Concluded (11b)....60
5.4 Conclusions 60
6. Summary and conclusion 63
6.1 Introduction 63
6.2 Context and Implications....64

6.2.1 The First Creation Account....64
6.2.2 The Fourth Commandment in Exodus 20:8-11 65
6.3 Overall Message and Theological Trajectory....66
6.4 Concluding Implications for Further Study....68
Reference List....71
Addendum 1....79

LIST OF TABLES

Table 2.1: Comparable elements in Genesis 2:1-3 and Exodus 20:11. 9
Table 2.2: Relationship between environments and inhabitants in the first creation account. 16
Table 3.1: A comparison of the descriptions of creation and the tabernacle. 32
Table 5.1: A comparison of Genesis 2:2-3 and Exodus 20:11....58

LIST OF FIGURES

Figure 3.1: Westermann's conception of Genesis 1-11 26

CHAPTER 1

INTRODUCTION

1.1 Background of Study

The words of Exodus 20:8-11 would become indelibly etched into the psyche of Israel:

> Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, 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. 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.[1]

While the Sabbath may have been known previously (cf. Exodus 16:22-30), at Sinai Yahweh reveals more of its purpose by explicitly grounding its observance in his creational activity. Furthermore, its inclusion in the Decalogue marks it as a concept that was intended to be central to the life of Israel. It was both a sign of the covenant and a measuring rod by which covenant obedience was evaluated (Exodus 31:12-17; 35:2). As such, the penalty for breaking it was severe (Exodus 31:14; 35:2; Numbers 15:32-36). Even if the outward form of the Sabbath seemed to be correct, the spirit of the law could be violated (Isaiah 1:13). Not only did Israel have trouble with proper Sabbath observance before the Exile (Amos 8:4-6), but they continued to have troubles with it afterwards as well (Nehemiah 13:15-18). Still, the promise of blessing was continually held out to the one who properly kept it (Isaiah 56:2, 6; 58:13, 14). Additionally, Sabbath observance is not an issue restricted to the canonical Hebrew Scriptures. It surfaces in later Jewish writings of the Second Temple period, the Mishna and Talmud, and also in the New Testament (e.g., Mark 3:1-6; Luke 13:10-14; John 5:8-18), where we find Jesus teaching about its true purpose (e.g., Matthew 12:1-8).

There continue to be discussions surrounding the Sabbath issue today. Two of the more common ways of approaching the issue are either to examine the idea of "rest" or to examine the continuing applicability of the Sabbath to the New Testament church.

Gerhard von Rad and C. John Collins have sought to address the Sabbath by relating it to the

1. Unless otherwise indicated, Scripture quotations have been taken from the *Holy Bible: English Standard Version.*

biblical theme of rest:

- Von Rad (1933:82-88) wrote "There Remains Still a Rest for the People of God", in which he describes the various ideas of rest found in the Old Testament, their relationship to one another, and their theological trajectories in the New Testament. He argues that the New Testament idea of rest draws upon differing streams of thought found in the Old Testament. One stream follows the idea of rest for *Israel* in the Promised Land, while the other flows from the idea of *God's* rest among his people. While the latter is an advancement of the first, brought about by changed circumstances in Israel, in either case the two streams have "absolutely nothing" in common with the rest described in Genesis 2:2-3 (von Rad, 1933:88).
- Collins (2006:88-90), writing more than seventy years after von Rad, comments on the rest theme from a linguistic and literary standpoint. Genesis employs two primary words (specifically שׁבת and עשׂה) that describe Yahweh's ceasing from work on the seventh day. Exodus 20:8-11 uses the same terminology, but it also uses a different word (נוח) to describe the Genesis 2 context and expand upon the idea. The result is that Exodus provides a more complete and robust depiction of the garden situation. Collins' (2006:93) conclusion is that God's creation rest continues, and that it is something into which humanity may enter. The Sabbath commandment is a pointer to this reality. His analysis is helpful from a linguistic standpoint, and connects the concepts of rest, creation, and the Sabbath commandment, but his treatment does not spend time discussing the ways in which humanity's existence in the garden impacts the picture.

Other scholars approach the Sabbath issue from the standpoint of application. While they do not ignore the Sabbath's setting in Genesis 2 and Exodus 20, their focus is the place and practice of the Sabbath in modern church life. Jochem Douma (1996:109-160) and Patrick Miller (2009:117-166) are two such scholars. They argue for the continuation of the Sabbath based on the created order and Yahweh's rest. Their work is helpful in guiding the modern church in practical application, but, like von Rad and Collins, relatively little time is spent developing the theological picture described by Genesis 2 and Exodus 20 or the ways in which this picture should impact the church's understanding of the Sabbath.

Walter Brueggemann (2014:1, 69) is another scholar who addresses the Sabbath issue from the standpoint of application. He is primarily concerned with the way in which the Sabbath is kept in light of the current state of affairs that the church faces. In his view, the Sabbath is primarily about our resistance to various aspects of the fall: anxiety, coercion, exclusivism, and multitasking. There are components of the Sabbath that relate to both God and humanity. When properly observed, the Sabbath impacts our "neighbourliness" towards both God and humanity as it is articulated in the first and tenth commandments. Like that of Douma and Miller, Brueggemann's work is helpful in guiding the church towards appropriate practical action; but again, not much time is spent developing the overarching Sabbath picture that serves as motivation for Sabbath observance.

Still others, such as John Walton and Gregory Beale, have examined the rest theme as it relates to the situation in the garden after creation. Unlike von Rad and Collins, their point in doing so is not to comment on the Sabbath but to clarify the way in which Israel would have understood the first chapters of Genesis. In the process of their work they do remark on the Sabbath, but the connections are not explored in detail:

- Walton (2001:148) views the cosmos itself as a temple. He describes it as a "temple complex" and God's cessation of work on the seventh day as the "purpose of creation and the cosmos". God ceases from his creative work on the seventh day and is now enthroned as the one who rules over the created order. Israel's organisational structure of the sanctuary, he says, is a recapitulation of Eden (2001:193). Interestingly, he points out that garden-rest is for God, not for humanity. With regard to the Sabbath, he concludes that humans give recognition to the divine Sabbath in their own Sabbath observance. Walton's consideration is a step forward in understanding the garden picture that is represented in the Sabbath. However, he does not spend time exploring what God *does* with his rest; he only hints at it.
- Beale (2004:64-66) takes Walton's broad ideas concerning the cosmos and focuses them upon Eden and its garden as the archetype to the earthly tabernacle/temple. He traces temple imagery in great detail and relates it to commonly held Ancient Near Eastern beliefs concerning temples. Temples were viewed as resting places where the deity resided once external forces were conquered. He draws parallels with the high priest's garments, the precious metals used in the tabernacle/temple, and the adornments of Eden. Moreover, he

argues that the ministry of the temple and Adam's ministry in the garden should be seen as analogous (Beale, 2004:39-70). He sees the mandate that God gives to Israel as an expansion of garden ministry. He does not, however, spend time exploring the specific relationships between this mandate and the Sabbath institution.

Despite the studies that have been undertaken relating to the Sabbath or Genesis 1-2, there has not been much energy spent investigating the relationship between Exodus 20 and the creational situation of Genesis 1-2. With respect to this, there are a number of issues that need to be understood clearly: Was the Sabbath simply a reflection of God's rest on the seventh day? Is humanity's activity in the garden reflected in the Sabbath institution? If so, how is it reflected? What did God spend his rest time doing? At a motivational level, should garden imagery have impacted Israel's Sabbath observance? Additionally, while scholarship has not neglected the Old Testament setting in which the Sabbath was born, it seems that many begin with contemporary questions and work back to the Sabbath rather than beginning with its Old Testament foundations. It is a subtle hermeneutical move that has major implications for how the Old Testament is understood. Approached this way, the Sabbath (and, indeed, the entirety of the Old Testament) is reduced to having value only as it relates to contemporary orthopraxy. This violates the Sabbath's inherent worth as an Old Testament institution in and of itself. Only when the Sabbath is appreciated on its own terms, as an institution given to Israel, are we on solid ground in making hermeneutical moves to contemporary questions of application. In other words, our hermeneutical method must begin with the Old Testament and move to the New Testament — not *vice versa*. It is hoped that this study will help to clarify the Old Testament theological foundations and trajectories that inform New Testament considerations.

1.2 Problem Statement

As we have seen in the brief background given above, numerous books and articles have been written about the Sabbath institution. Most of these focus on (a) delineating what proper Sabbath observance entails or (b) describing how Sabbath rest mirrors God's rest on the seventh day of the creation week. However, little investigation has been made into the relationship between Exodus 20:8-11 and the various aspects of humanity's role during God's seventh-day rest. The purpose of this study is to provide some first steps towards understanding the relationship between Exodus 20:8-11 and God's intent for humanity on the seventh day.

1.3 Primary Research Question

Therefore, the primary research question is: How does the Sabbath institution described in Exodus 20:8-11 relate to God's rest, his interaction with humanity, and the created order after it was completed? A number of other questions arise in answering the primary research question:

1. How does the first creation account relate to the two occurrences of the fourth commandment?
2. What was the nature of God's rest on the seventh day as it is portrayed in the first creation account?
3. What was the nature of humanity's relationship with God during this rest period?
4. How does Exodus 20:8-11 reflect the overarching situation at the conclusion of the creation week?

1.4 Aim and Objectives

1.4.1 Aim

The aim of this study is to determine if there is more to the Sabbath commandment as expressed in Exodus 20 than simply ceasing from normal work activity as a reflection of God's rest on the seventh day of creation.

1.4.2 Objectives

The objectives of this study are:

1. To examine the intertextual relationships between the creation accounts and the Decalogue accounts.
2. To examine the nature of God's rest on the seventh day.
3. To describe humanity's intended role in creation as it relates to God's Sabbath rest.
4. To determine the extent to which humanity's role in creation is reflected in the Sabbath commandment of Exodus 20:8-11.

1.5 Central Theoretical Argument

The central theoretical argument of this study is that the Sabbath institution does not simply recapitulate God's cessation from work on the Sabbath; it also recalls humanity's function and relationship to God in the garden. While the weekly Sabbath entails a pattern of rest that mirrors

God's creational work, it also points to a time when humanity enjoyed an intimate relationship with their creator and ministered before him.

1.6 Methodology

While there continues to be debate surrounding the process by which the texts under consideration achieved their current state (McKenzie & Kaltner, 2007:46-50, 60-63, 114-118), this study works with the text as it is found in its final form. The biblical passages under discussion will be analysed using the exegetical method of Douglas Stuart (2001:5-32). Particular focus will be given to key words and the contexts in which they occur. Next, inter-textual relationships will be considered. In this study, an "inter-textual relationship" refers to the relations between one specific text and other texts found within the canon of Scripture. In other words, the theological themes that the key words describe will be traced through other passages in the Old Testament in an effort to determine their overarching theological trajectory (Vanhoozer, 2000:826-871). The views of various contemporary scholars such as Westermann, Collins, Walton, and Beale will be considered throughout the process.

After an introductory overview of the study as a whole, including a concise overview of current scholarship, chapters 3 and 4 will examine the biblical texts. The themes of God's Sabbath rest and humanity's role in creation will be examined in the context of the first creation account and the intertextuality of their component themes analysed as they develop in Exodus 20. This approach will allow the benefits of both theology and exegesis to be brought to bear on the Sabbath commandment and will grant a better understanding of the institution as a whole.

Chapter 2 will discuss the intertextual relationships between Genesis 1-2, Exodus 20, and Deuteronomy 5 to establish a rationale for limiting the study to the first creation account and Exodus 20. It will also discuss various approaches to the text as a whole.

Chapter 3 will examine aspects of God's rest suggested by the first creation account.

Chapter 4 will examine humanity's creational role as it is described in the first creation account.

Chapter 5 will focus on exegeting Exodus 20:8-11 in its context.

The concluding chapter will tie together the various components of the study, shedding light on the theological trajectory that proper Sabbath observance was meant to give Israel, and providing for a more robust understanding of the purposes and motivations for keeping the Sabbath.

1.7 Arrangement of Chapters

1. Introduction and overview
2. Intertextuality and the fourth commandment accounts in Exodus 20 and Deuteronomy 5
3. God's rest in the first creation account
4. Humanity's role in the first creation account
5. The Sabbath commandment in Exodus 20:8-11
6. Summary and conclusion

CHAPTER 2

INTERTEXTUALITY AND THE FOURTH COMMANDMENT ACCOUNTS IN EXODUS 20 AND DEUTERONOMY 5

2.1 Introduction

The purpose of this chapter is to provide a rationale for excluding the fourth commandment in Deuteronomy 5 and for delimiting the study to the first creation account (Genesis 1:1-2:3) and the fourth commandment in Exodus 20. This will be done in two ways. First, the intertextual links between Exodus 20:8-11 and the first creation account will be surveyed. Second, the intertextual ties between Deuteronomy 5:12-15 and the exodus event will be surveyed. Finally, several conclusions will be drawn regarding the two accounts of the fourth commandment and the rationales upon which they are grounded.

Waltke (2007:125) defines intertextuality as "the phenomenon whereby one passage of Scripture refers to another". Stuart suggests investigating this phenomena by asking the following questions of a text: "Is the passage or any part of it quoted or alluded to anywhere else in the Bible? . . . If it is quoted, how does the circumstance under which it is quoted aid in its interpretation?" These questions are necessary because the choice of quotation or allusion acts as a pointer to the fundamental nature of the theology that it presents (Stuart, 2001:23). In the present situation we will turn those questions around: Does our passage or any part of it quote or allude to another passage in the Bible? If it does, how does the original circumstance of the quotation or allusion aid in the interpretation of the present passage? With respect to the subject under discussion, the fourth commandment is recorded in two different texts: Exodus 20:8-11 and Deuteronomy 5:12-15. If it can be shown that the two versions of the fourth commandment contain intertextual references to different texts then we must go on to answer Stuart's second question, because the rationales for the commandments may differ. Our primary concern in this study is to suggest a comprehensive description of the fourth commandment as it is portrayed in Exodus 20:8-11. If the rationale given by Deuteronomy 5 differs from the rationale suggested by Exodus 20, it may add little to our understanding of the commandment *as it is portrayed in Exodus 20*. Indeed, this is exactly what we find. The fourth commandment in Exodus 20 makes an appeal to God's rest in the first creation account as its rationale, whereas the commandment in Deuteronomy 5 appeals to Yahweh's redemptive actions on Israel's behalf.

2.2 Intertextuality between Exodus 20:8-11 and the First Creation Account

Scholars have long recognized the ties between the first creation account and the fourth commandment (Keil, 1866:399; Berry, 1931:209; Westermann, 1974:173; Childs, 1974:416; Enns, 2000:419; Stuart, 2006:459; Miller, 2009:124; *et al.*). While Exodus does not quote the first creation account exactly, the allusion is strong. Parallels are made in three areas: (a) the time period of creation and resting, (b) the created order, and (c) the sanctification of the seventh day, along with a rationale for sanctification.

Genesis 2:1-3	Exodus 20:11
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. (Genesis 2:2)	For in six days the LORD made . . . and rested on the seventh day. (Exodus 20:11a, c)
Thus the heavens and the earth were finished, and all the host of them. (Genesis 2:1)	. . . the LORD made heaven and earth, the sea, and all that is in them . . . (Exodus 20:11b)
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. (Genesis 2:3)	. . . and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (Exodus 20:11d)

Table 2.1: Comparable elements in Genesis 2:1-3 and Exodus 20:11.

Beyond the three listed above, there are other relationships that can be made between Exodus 20 and the first creation account (e.g., the use of the terms שׁבת and נוח). Specific exegetical parallels will be taken up in chapter 4, where Exodus 20:8-11 is discussed in further detail. For the time being we will add two broad areas of correspondence:

- Genesis 2:2, 3 use עשׂה (“do” or “make”) to describe God’s creative activity. The same verb is used to describe his work in Exodus 20:11. Furthermore, עשׂה is used in the description of the fourth commandment’s prohibition in verse 10. In both cases עשׂה is associated with מְלָאכָה (“work”); in Genesis it refers to God’s work, while in Exodus it is Israel’s (Miller, 2009:124-125).
- Both accounts connect the cessation of work with blessing and sanctification. In Genesis 2:3, the seventh day is “made holy” and “blessed” because God rested on that day. In Exodus 20:11, the Sabbath day is “blessed” and “sanctified” because Yahweh rested on that day.

While there are areas of broad correspondence, there are also several distinctions between the first creation account and Exodus 20. First, the first creation account references God (אֱלֹהִים)

throughout; Exodus 20 specifies that the seventh day is a Sabbath "to the LORD your God" (לַיהוָה אֱלֹהֶיךָ; Exodus 20:10) and that it was the LORD (יהוה; Exodus 20:11) who performed the work of creation. Second, Genesis 2:1-3 refers to the last day of creation as "the seventh day", while Exodus 20:11 designates it as the "Sabbath" day. Third, Exodus 20 substitutes נוח for שבת, which is found in the first creation account (see 5.3.3 below for an extended discussion on this point).

Finally, when Exodus 20 alludes to the first creation account it seeks to apply the commandment to the experience of all humanity; its extension to male and female servants and even as far as "the sojourner who is within your gates" (Exodus 20:9) describes something beyond simple cultic observance. Sabbath rest is not something just for Israel: it is intended for everyone (Miller, 2009:124). As we will see below (section 2.3), while the Sabbath commandment in Deuteronomy 5 is also universal in scope, it grounds its observance in the experience of Israel rather than in the shared experience of humanity.

A final word should be said about the various approaches that have been taken in the study of the Sabbath commandment in Exodus 20. As exemplified by Westermann (1974:88-90) and Childs (1974:416), critical scholarship has located the origin of the Sabbath command in the work of the Priestly writer. Not only did he insert the rationale for the command into Exodus 20, but he also amended the first creation account to reflect the fourth commandment, resulting in the strong allusion to the first creation account in Exodus 20. The fourth commandment was not the invention of the Priestly writer. He was dependent upon a prior Sabbath tradition that was in existence before both the first creation account and the Exodus commandment were compiled. The genius of the Priestly writer was in working out a theology in which the Sabbath commandment and the created order were bound together.

Other scholars take a different approach. Collins (2006:228-231) suggests that source-critical fragmentation runs counter to the wholeness that a literary reading of Genesis 1-2 invites. He suggests that, while there may be sources, they are now unrecoverable. This, however, does not hide the intention of the text. From a literary standpoint, the two creation accounts are complementary. The first is a "big-picture creation account," and this is followed by an accounting of the first human family and the way that they were created. He goes so far as to suggest that they should not even be referred to as two creation accounts (Collins, 2006:229).

A full discussion of source and unity issues is beyond the scope of this study. What is germane, however, is that, whether one assumes a critical approach to the text or postulates a basic unity, the Exodus account grounds its theology in the first creation account and uses a "carefully constructed unit" to present its argument (Childs, 1974:415).

2.3 Intertextuality between Deuteronomy 5:12-15 and the Exodus

While the fourth commandment of Exodus 20 grounds itself in creation, the second iteration of the fourth commandment, in Deuteronomy, appeals to Israel's redemption from Egypt as its point of departure (Craigie, 1976:157; Merrill, 1994:151; Wright, 1996:75; Waltke, 2007:422; Miller, 2009:130; Block, 2012:164):

> Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, 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. 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 (Deuteronomy 5:12-15).

There are some scholars who see the primary thrust of this commandment as humanitarian (e.g., Eder, 1997:191; Block, 2012:163). The temptation, they argue, would have been for a head of household to observe the Sabbath with his family but to exclude the rest of the household from the benefit that the Sabbath afforded. Thus the Sabbath commandment specifically enumerates those who would not normally be considered for such a benefit. While Israel's redemption is seen as a motivator for Sabbath observance, it is ancillary to the primary concern of the commandment, which is to (a) give relief to and (b) identify with those who are marginalised and economically vulnerable (Block, 2012:164). Eder (1997:191) forcefully concludes his discussion on the issue with:

> Let us remember that both versions of this Commandment entail a tremendous social revolution. Put into practice, it obliterates the right of slaveholders to push slaves, laborers, and even cattle, to incessant work-like machines; it gives human status to the underprivileged; and, at least on the seventh day, by proclaiming a day of rest for

> all, social differences are equalized. It began a process still far from completion of bringing equality before the Creator to all men for all times.

Others (Craigie, 1976:157; Merrill, 1994:153; Wright, 1996:75) argue that the primary rationale for the commandment is Israel's redemption from Egypt. They would not deny that a humanitarian aspect is present in the commandment as it is presented in Deuteronomy 5, but argue that the humanitarian implications are an outworking of Israel's command to remember their redemption. The purpose of the Sabbath was to cease working and spend time serving the God who saved them from a life of slavery. It was only because Israel remembered what it was like to be oppressed in a foreign land, where they were worked continuously, that they would not oppress others in a similar fashion (Wright, 1996:76). Craigie (1976:157) takes this line of thinking further and suggests that if Israel remembered their redemption from Egypt it would not be wholly unlike the command in Exodus 20 because, in essence, Israel's redemption from Egypt constituted its creation as a free nation (cf. Exodus 15:16b). In both instances something new was brought into existence.

Waltke (2007:422) bypasses the humanitarian aspect of the commandment entirely in his rationale, arguing that the redemptive-historical outlook of the fourth commandment in Deuteronomy is primarily theological in purpose. In observing the Sabbath, an Israelite weekly proclaims that he is a free person by the direct action of Yahweh on his behalf. It was a "lived-out" sign.

Like Waltke, Childs also stresses the theological point being made by the Deuteronomy 5 rendering of the fourth commandment. Although the commandment speaks about the exodus event, that memory is not tied to the humanitarian concern also suggested by the commandment. The purpose of tying the commandment to the exodus event is to arouse in Israel the memory of her deliverance from slavery. Far from being a humanitarian command, its purpose is theological. A primary concern of Deuteronomy is that all of Israel have the opportunity to participate in the Sabbath. This requires that even slaves and animals be invited to join in the observance. While proper Sabbath observance includes slaves and animals, it is not about slaves and animals (Childs, 1974:416-417).

2.4 Conclusions

The factors surveyed above suggest that there are strong ties between the first creation account and the fourth commandment as it is described in Exodus 20. There are intertextual ties between (a) the time period of creation and resting, (b) the created order, and (c) the sanctification of the seventh day, along with its rationale for sanctification. Nowhere, however, is the idea of redemption specifically referenced in the Exodus 20 rendering of the fourth commandment. Deuteronomy 5, however, is specifically set in the context of Israel's redemption. The primary intertextual allusion is to the exodus event, when Israel was brought out from Egypt "with a mighty hand and an outstretched arm" (Deuteronomy 5:15; cf. Exodus 6:1-9). At no point in the fourth commandment of Deuteronomy 5 is the first creation account specifically referenced. Thus the rationale for the fourth commandment is different in each book.

This is not to imply that the Exodus 20 version of fourth commandment and the Deuteronomy 5 rendering are necessarily incompatible. Merrill (1994:152) suggests a possible resolution to the differing rationales by pointing to the assumed audience for each rendition of the command: The implied audience for the Exodus account are people who had personally experienced the exodus event. God had proven himself as the one and only ruler of the cosmos, against whom no other god could stand. Therefore, the Sabbath commandment in Exodus points back to creation and the one who created all things. The implied audience for the Deuteronomy account is the following generation, forty years later. As they face the challenges of entering and conquering the Promised Land they need to recollect that Yahweh had already acted on their behalf when he redeemed them from the bondage of Egypt. And so "Sabbath now speaks of redemption and not creation, of rest and not cessation" (Merrill, 1994:152). He also sees the fourth commandment in Deuteronomy as an expansion of the original giving of the law in Exodus 20, where the twin references to the command of the LORD in Deuteronomy 5:12 and 15 look back to the original Exodus command (Merrill, 1994:150). Other suggestions could be made as well. The concluding chapter of this study will suggest further areas of investigation that may bear fruit in reconciling the purposes to which each version points (section 6.4).

The purpose of this chapter has been to describe a rationale for delimiting this study to Exodus 20 and the first creation account. As we have seen, while the primary command in each version of the commandment is the same (to cease working on the seventh day), the underlying

principles move in different directions. With this in mind we can answer our adaptations to Stuart's two questions. Both passages allude to other portions of the Pentateuch, and both passages are profoundly affected by the context of those allusions. The fourth commandment in Exodus is grounded in the created order. The fourth commandment in Deuteronomy is grounded in Israel's redemption from Egypt. The purpose of this study is to suggest a more comprehensive description of the fourth commandment as it is presented in Exodus 20; because the underlying theology of the fourth commandment in Deuteronomy 5 is grounded in a different principle, we will limit the study to the fourth commandment of Exodus 20 and its underlying allusion to the first creation account.

CHAPTER 3
GOD'S REST IN THE FIRST CREATION ACCOUNT

3.1 Introduction

There are two goals in this chapter. The initial goal is to analyse the first creation account with a view to understanding the rest that God enjoyed at the end of his creative workweek. This will include two things: (a) a brief overview of his work during the first six days and (b) an examination of the descriptors which mark the rest of the seventh day in Genesis 2:1-3. The second goal is to survey the ideas of rest in other cultures of the Ancient Near East (ANE) and their relationship to Israel's own conception of rest. The results of these two lines of investigation will then allow us to draw a number of conclusions regarding the picture that the first creation account presents concerning the state of affairs that existed on the seventh day.

3.2 God's Rest in the First Creation Account

Analysing God's rest on the seventh day necessitates an understanding of the work from which he rested. Therefore, this discussion is divided into two segments. The first segment is a brief overview of God's work during the first six days of creation. It is not intended to be an exhaustive study. Rather, the purpose is to orient ourselves to God's overall activity during the first six days and to prepare us for the rest that marks the seventh day. The second segment will focus on God's seventh-day rest. Since God's rest is the object of our study in this section, most of the discussion will be centred there. Finally, some conclusions will be drawn about the relationship between God's work on the first six days, his rest on the seventh day, and the nature of that rest.

3.2.1 God's Work in the First Six Days of Creation (Genesis 1:1-31)

The first two verses of Genesis 1 serve as a background statement that sets the stage for the events that begin on the first day of the creation week (Collins, 2006:54-55; Waltke, 2007:179). As God begins his work, the created order (see the explanation of הַשָּׁמַיִם and הָאָרֶץ below) is unorganised and unproductive[2]. The rest of Genesis 1 describes the transformation of this unorganised and unproductive space into organised, inhabited, and productive space.

2. See HALOT, 2000:1689; s.v. תֹּהוּ

- The first three days describe the organisation and function of various aspects of creation. The first day sees the creation of light, and its separation from darkness. The reader is also informed that newly created light is organised into a period of time that is called "day". It is juxtaposed with the darkness that is a period of time called "night" (vv. 3-5). Together they function as the measure of time by which humans will order their existence.
- As with the first day, the second day records a division (vv. 6-8). The "waters" of verse two are now divided between those that are above and those that are below. In between is a physical expanse[3] that begins to define the territory in which humanity will carry out its existence. God then calls this physical expanse "sky" or "heaven" (שָׁמַיִם). In the Hebrew mindset, this functioned something like a roof that God opened from time to time for the purpose of governing meteorological phenomena[4] (Walton, 2001:112).
- The third day describes the separation of dry land from the waters that are under the expanse (vv. 9-10). It also describes the vegetation that begins to cover the dry land (vv. 11-13). Their completion finalises the landscape that will support the existence of humanity (Waltke, 2001:62; Walton, 2009:57-58).

The second three days describe the entities that fill the environment created in the first three days. The environs created in days one through three respectively correlate with the creatures that are created for them on days four through six:

Environment	Inhabitant/Function
Day 1: light and dark	Day 4: lights of day and night
Day 2: sea and sky (i.e., the "firmament")	Day 5: sea creatures and flying creatures
Day 3: dry land and vegetation	Day 4: land animals and humanity

Table 2.2: Relationship between environments and inhabitants in the first creation account.

- Day four (vv. 14-19) sees the sun, moon, and stars set into the "expanse" of the heavens (v. 15). It also describes the function for which they were created: ". . . to separate the day from

3. Heb. רָקִיעַ: the "firm vault of heaven" (HALOT, 2000:1290)

4. cf. Genesis 7:11; 8:2; 19:24; Joshua 10:11; 2 Kings 1:10; Psalm 148:4; Jeremiah 14:22

the night. And let them be for signs and for seasons, and for days and years . . .” (v. 14). Not only do these entities regulate time, but they also “rule” the day and night (vv. 16, 18).[5]

- Day five (vv. 20-23) introduces a new phase into God’s created order: he creates creatures that are animated and embodied. The phrase נֶפֶשׁ חַיָּה is a descriptor that will be shared by the creatures of the sixth day, and sets them apart from what has been made during the first four days. Juxtaposed against the second day, when the expanse was created to separate the waters from the waters, flying creatures fly in the expanse (עַל-פְּנֵי רְקִיעַ הַשָּׁמָיִם, lit. “upon the face of the expanse of the heavens”), while swarming creatures swarm in the waters. The fifth day also marks the first instance where newly formed creatures are given the imperative to “be fruitful and multiply” (פְּרוּ וּרְבוּ). Thus the pattern established in the first four days is continued on day five: creatures are created; the reader is told what they do and where they do it (fly in the air; swarm in the waters); and he is also told that their function has to do with multiplication and fruitfulness.[6]
- The depiction of the sixth day is the longest in the creation narrative (vv. 24-31). Dry land was formed in day three, and now in day six creatures are created to inhabit it. These creatures are divided into two categories: land creatures and humanity. The land creatures are described in much the same way as the creatures of day five that fly or swarm. They are described as נֶפֶשׁ חַיָּה (v. 24), and their function is also specified as reproducing “according to their kind” (vv. 24-25). The last thing to be created is humanity. In addition to being animated and embodied creatures like those of day five and earlier in day six, humans are given the imperative of multiplication (see section 4.4 below). However, unlike the other creatures, humanity also has functions that relate to God and the rest of creation (Walton, 2009:67-68). Humanity’s function will be discussed more fully in section 4.3 below.

3.2.2 God’s Rest on the Seventh Day of Creation

Having surveyed the work accomplished by God on the first six days of creation, we are now in a position to examine more closely his rest on day seven. We will do this by investigating the

5. For a discussion on the existence of day and night before the creation of the sun, see Wenham (1987:22) or, for an alternative view, Collins (2006:56-58).

6. See Walton (2009:65), who argues for a similar point of view.

account of the seventh day found in Genesis 2:1-3 and analysing God's cessation from activity, his blessing of the day, and his setting the day apart.

3.2.2.1 Genesis 2:1-3[7]

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ [1]	[1]So the heavens and the earth and all their multitude were finished.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ [2]	[2]Thus God finished on the seventh day with his work which he did and he ceased on the seventh day from all his work which he did;
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ [3]	[3]and God blessed the seventh day and he set it apart, because on it he ceased from all his work that he created by doing.

As a whole, Genesis 2:1-3 serves as a conclusion to the first creation account. While all three verses are semantically similar, Genesis 2:1 acts as a summary statement to the creative activity that God accomplishes in Genesis 1:1-31, whereas 2:2-3 describe the rest that is the result of that completed activity (See Westermann, 1974:168-169; Waltke, 2007:186).

3.2.2.2 Transition from activity to rest (2:1)

Verse 1a. וַיְכֻלּוּ "So they were finished"

Genesis 2:1 records a transition point in the first creation narrative. While creative activity fills the first six days, the seventh day is marked by an absence of creative activity. This transition is made distinct in the Hebrew text of 2:1 by the *wayyiqtol*, which marks it as the introduction to a concluding statement.[8] Used 206 times in the Hebrew Bible, כלה means intransitively (in the *Qal*) "be complete, be finished, be destroyed, be consumed, be weak, be determined" (DCH, 1998, 4:416). Similarly, in the *Piel*, it carries the transitive nuance of "complete" or "end". The *Pual* form used here has a similar, passive, sense: "be finished", "be ended", or "be completed" (BDB, 1951:477; HALOT, 2000:477). The LXX renders it as συνετελέσθησαν, which also means "to finish off" or "to be accomplished" (LEH, 2001:par. 26876; s.v. συντελέω). The idea

7. Author's translation.

8. See BHRG (1997:167), JM (2008:363), and Wenham (1987:5), who all cite this verse as a summative or conclusive example of the *wayyiqtol*.

of "completing" or "finishing" can be understood in one of two senses: First, various pieces are continually added together until fullness is achieved and an activity is stopped. For example, one can pour water into a glass until it is full. When the glass is full (i.e., fullness is achieved) one ceases to pour because the intent to fill the glass with water has been completed. The second sense involves the removal of parts from a whole until nothing remains. To return to our example of the glass of water: A glass of water can be emptied by drinking from it. One ceases drinking from the glass when there is nothing left in it. In either sense, emphasis is placed on completion of intent as the cause of cessation. With this in mind, כלה should not be restricted to the simple cessation of activity, but should imply the completion of intent as well (Oswalt, 1980:439). Genesis 2:1 reflects the first sense of כלה: the realm of embodied existence has been completed and everything placed in that realm has filled it up — not in the sense of an exhaustion of space, but rather that everything God intended to create has been created. He has fulfilled his creational intent and therefore stops creating new things. Coupled with the use of the *wayyiqtol* form (mentioned above), כלה indicates that this verse (a) draws to a conclusion the creative acts of God described so far and (b) serves as a transition to verses 2-3, which more fully describe the resultant state of affairs at the close of the first creation account.

Verse 1b. הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם "The heavens and the earth and all their multitude"

The subject of the verb (כלה) tells us what has been completed: "The heavens and the earth and all their multitude". But what exactly is that? The *waw* serves to join הַשָּׁמַיִם and הָאָרֶץ in a nominal *hendiadys*. Together they describe the overall environment in which the other creatures carry out their existence. The same construction of הַשָּׁמַיִם וְהָאָרֶץ is used Genesis 1:1; thus its use here echoes the same concept and serves as an inclusio. הַשָּׁמַיִם וְהָאָרֶץ does not simply refer to the sky (created on the second day) and the earth (created on the third day), because the point is not to describe specific aspects of the environment; it is a shorthand statement representing the cosmic environment (Waltke, 2007:186).

In addition to the cosmic environment, the things that fill the environment have been completed (Collins, 2006:49n41). Syntactically, the use of the third masculine plural suffix ("their") in צְבָאָם refers to הַשָּׁמַיִם וְהָאָרֶץ as its antecedent. Here, צָבָא describes the "host" of creation (BDB, 1951:838), or the "multitude" that filled the created order (CDCH, 2009:373). In other words, it is used as a descriptor for all of the created things residing in הַשָּׁמַיִם וְהָאָרֶץ (Keil, 1866:42). The

noun phrase in which it is found (וְכָל-צְבָאָם) begins with a *waw* that serves to coordinate the two differing aspects of creation: the environment of the created order and the material substance which inhabits that environment. We can now return to our question: What exactly has been completed? The entire actualized order — both the environment and the things that fill it. Thus in one short verse the creative activity of Genesis 1 is concluded and the foundation laid for the uniqueness of the seventh day.

3.2.2.3 Ceasing on the seventh day (2:2)

A textual variant of this verse reads וַיְכַל אֱלֹהִים בַּיּוֹם הַשִּׁשִּׁי ("and God finished on the sixth day") rather than וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי ("and God finished on the seventh day"). The alternate reading is supported by Sam Pent, LXX, and Syr. The most plausible reason for this emendation is a desire to present God as engaged in nothing but rest on the seventh day (Wenham, 1987:5). The implication is that if God does anything on the seventh day then it is not properly a day of rest. The emendation, however, is not necessary; there are other plausible ways to understand the text. First, it is possible to translate with a pluperfect: "And God *had finished* on the seventh day . . ." The same verb is also used in Genesis 17:22, 49:33 and Exodus 40:33 to describe action that is completed; a similar situation can be understood here (Wenham, 1987:35; Hamilton, 1990:142). Second, the verbs in 2:1-3 are not describing the same kind of creative activity that marks days one through six (i.e., "making" and "creating"). They are verbs of mental activity: "were finished" (2:1), "finished", "rested" (2:2), "blessed", and "made holy" (3:3). Far from being actions of work, they are activities of "enjoyment, approval, and delight" (Collins, 2006:71). Finally, the statement can be understood as a declarative. God has already declared various aspects of his work to be "good" and "very good". Now, as he inspects the completed product of his handiwork, he decides that it is complete (Speiser, 1981:7-8).

Generally, English translations render שבת as "rest".[9] This, however, is not the only possible meaning of the word. Hamilton (1980b:902) describes its "basic thrust" as "to sever, put an end to" when it is transitive and "to desist, come to an end" when it is intransitive. He translates it as "rest" only when it is used in the *Qal* theme in a "Sabbath context" (13 of 27 occurrences). A number of scholars concur with this assessment (BDB, 1951:991; Stolz, 1997:1298; HALOT,

9. E.g., ESV, NIV (1984), NIV (2011), RSV, KJV, ASV, HCSB, and NASB, to name just a few.

2000:1407; CDCH, 2009:448). This may be true, but that leaves us with the question, "If the meaning of שׁבת in this context is 'to cease' or 'to end', then what kind of 'rest' is intended here?" In other words, how does the "rest" described in a "Sabbath context" relate to the "basic thrust" of the verb? An analysis of the biblical usage of the word is helpful. If there are examples of שׁבת meaning something other than to "cease" or "come to an end" then the nuance of "rest" described in Sabbath contexts will lack clarity. However, if all of the biblical uses outside of "Sabbath" contexts have the idea of cessation as a common denominator then it will add clarity to its use in a Sabbath context. And, indeed, the idea of cessation is exactly what we find.[10]

Some occurrences use שׁבת with the clear idea of cessation. Joshua 5:12 is typical of these. When the Israelites enter the Promised Land we read, "And the manna *ceased* the day after they ate the produce of the land." Similarly, a number of other passages use the word in the *Hiphil* stem with God as the subject. In Ezekiel 12:23 Yahweh is pictured as taking action against a proverb that had become popular amongst the exiles: "Tell them therefore, 'Thus says the Lord GOD: I will *put an end* to the proverb, and they shall no more use it as a proverb in Israel.'" These passages clearly refer to the idea of cessation. Other passages do not overtly refer to the cessation theme yet the idea nonetheless underlies the thought. When Josiah reforms temple worship after finding the Book of the Covenant we find that, ". . . he *deposed* the priests whom the kings of Judah had ordained to make offerings in the high places at the cities of Judah . . ." (2 Kings 23:5). The underlying idea is that the priests who were leading the people astray were forced to cease their ministry.

When the biblical usage of שׁבת is taken into account in its entirety a number of things become clear. First, the primary idea behind שׁבת, as noted by many commentators, is to "cease" or "put an end to" (See Keil, 1866:42; Westermann, 1974:173; Walton, 2001:146; Collins, 2006:89). Second, the idea of "rest" should not be divorced from the idea of "ceasing". Rest begins because an activity has been stopped. Furthermore, the rest obtained is not a general rest as it might be commonly understood in twenty-first-century popular culture. It is not the absence of all activity for the purpose of leisure. It is rest from a particular activity previously underway. Finally, the use of שׁבת indicates that God did not rest because he was weary. The implication is

10. A table listing all Old Testament occurrences of שׁבת may be found in Addendum 1.

that he finished everything that he intended to create and was satisfied with the results.[11] There was, therefore, no need to continue with that activity. The issue is one of completion, not weariness. Moreover, God did not cease all activity on the seventh day. His rule over creation and his involvement in the events of creation continue unabated (Collins, 2006:92; cf. John 5:17).

3.2.2.4 The uniqueness of the seventh day (2:3)

We have already examined one way in which the seventh day was differentiated from the other six days of the creation week: it is the day that God ceased his creative activity. There are, however, two other ways in which God marks this day as unique: (a) he blesses it (וַיְבָרֶךְ) and (b) he sets it apart (וַיְקַדֵּשׁ). Taken together, the two verbs describe what followed after God ceased his creative activity. At the same time, they serve to describe more fully the situation as it stood after his creative activity was brought to an end (See JM, 2008:364). The *wayyiqtol* form וַיְבָרֶךְ suggests that the blessing which the seventh day receives is a consequence of God's cessation of activity,[12] and the subordinate clause כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ reinforces that idea, explicitly stating that it is so.[13]

Verse 3a. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ "And God blessed the seventh day and made it holy"

There are two aspects associated with the idea of blessing in this context. The first aspect is a "statement of relationship" that is made by the one who blesses. The second is a description of the benefits conveyed with the blessing. Therefore, when God blesses, he does so with an attendant benefit that marks the special relationship between him and the thing that is blessed (Richards, 1992:754). When used in the *Piel* (as in this verse), ברך can have "various shades of meaning" (Keller, 1997:270). However, it is used primarily in the *Piel* with the meaning "to bless". In the context of the Old Testament, with God as the subject, to bless means "to endue with power for success, prosperity, fecundity, longevity, etc." (Oswalt, 1980a:132) or to "endue

11. While it is outside of the scope of the present work to discuss more fully, God's satisfaction with the result of his work is marked in the repeated refrain, וַיַּרְא אֱלֹהִים כִּי־טוֹב "and God saw that it was good" (Genesis 1:4, 10, 12, 18, 21, 25, 31). For discussion, see Collins, 2006:69-70 and the PhD dissertation of Ramantswana (2010) on the subject.

12. See BHRG, 1997:166

13. See JM, 2008:599

someone with special power" (HALOT, 2000:160). The implication is that someone or something is blessed for the purpose of fulfilling a particular function. For example, after seeing at the conclusion of the fifth day that the sea creatures and the birds are "good", God blesses them (1:22) for the purpose of being fruitful and multiplying. Similarly, God blesses the man and woman in 1:28. As with the blessing of the fifth day, this blessing is also for the purpose of being fruitful and multiplying. However, there is another purpose to this blessing as well: humanity is expected to subdue the earth and exercise dominion over the other living creatures (Waltke, 2001:62; see also sections 4.5 and 4.6 below on this point). In both instances, the blessing given is tied to the function that the one blessed is intended to perform, and both are a statement of relationship between God and his creatures (see Scharbert, 1975:303; Brown, 1997:758-759; Wehmeier, 1997:278). By blessing the seventh day, God marks the unique relationship that he has with it by allowing it to function in a way in which 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.

In the *Piel*, קדשׁ can mean to "consecrate", "set apart", or "declare holy" (BDB, 1951:872; HALOT, 2000:1073). In fact, when God is the subject, DCH (2010, 7:192) goes so far as to say "make inviolable".[14] In other words, it is not a simple declaration with no practical implication (Keil, 1866:42). The underlying idea is positional or relational (Girdlestone, 1897:175): a particular relationship is formed with the object of the verb. The thing consecrated has been moved into the sphere of the divine and, consequently, no longer belongs to the sphere of the ordinary or common (Naudé, 1997:885). In Exodus 13:2, for example, we find: "Consecrate [קדשׁ, *Piel* imperative] to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." The result of "consecration" is the formation of a unique relationship between the firstborn and God. The firstborn of Israel belong to him in a relationship that is unique and not shared by the rest of the people of Israel. By its use in Genesis 2:3, God marks the particular period of the seventh day as something that is unique in relation to himself and distinct from the days that have gone before. It is a day that belongs to him as an

14. A similar statement is made by Naudé (1997:877), suggesting that it is because the day belongs to God.

exclusive possession. The reason why God formed this unique relationship with this particular time period is then explained in the latter half of the verse (see v. 3b below).

The composite picture that is created by these two terms is of a day that belongs uniquely to God. While it is true that all days "belong" to him, this particular day is relationally set aside for his exclusive use. As such, it is a day that has been empowered by him to function as the space in which his rest occurs.

Verse 3b. כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת "because on it he rested from all his work that God created by doing"

The final clause (with its embedded relative clause) describes why God chose to bless the seventh day and make it uniquely his own. The reason is tied directly to his satisfaction with the completeness of creation and the cessation of his creative activity: "because on it he ceased from all his work which he made in creation" (2:3b). The Hebrew text is awkward here. It literally reads, "which God created to do", and the final infinitive construct לַעֲשׂוֹת has been interpreted with various nuances. The NET, for example, treats it as a modifier forming a *hendiadys* with ברא, and translates it as "all the work that he had been doing in creation." Hamilton (1990:141) suggests that it is "almost pleonastic", but then, appealing to GKC,[15] translates it as "creatively made". Wenham (1987:3) references GKC at the same point, yet translates it with "which God had created by making it". In any case, the outcome is the same: the seventh day is marked by God's cessation from active creative work.

3.2.3 Conclusions Concerning God's Rest

There are a number of conclusions concerning God's rest that we can take away from this analysis of the seventh day in the first creation account. First, both the creation of the creatures and the environment in which they carry out their existence had been completed by the close of

15. GKC, 1909:§114o. Gesenius notes that the infinitive is often used in a "much looser connexion to state motives, attendant circumstances, or otherwise to define more exactly" what is being described by the verb. He further notes that the English translation often requires the term "that" or a gerund (as translated here). Similarly, JM (2008:408) suggests that this infinitive functions more to give added detail or explain the preceding action. Thus it should be translated, "He ceased all his work which God had created by doing."

the sixth day. Second, God created everything that he intended to create. Once his creational intention was fulfilled he ceased creating. We can understand this cessation of work as "rest", as long as it is not abstracted from his work which was previously underway. Furthermore, God's rest is not rest from all work but rest from the particular work of creation. Third, because God rested on the seventh day he has set it apart as something that belongs uniquely to himself and empowered it to function as the day on which his rest occurs.

3.3 Divine Rest in the ANE and Israel

One of the most striking aspects of the first creation narrative is that the concluding refrain of the first six days is absent from the description of the seventh day. The accounts of God's creative activity on days one through six are concluded with, "And there was evening and there was morning, the *n*th day" (Genesis 1:5, 8, 13, 19, 23, 31). Its absence on the seventh day suggests that the seventh day never ended. Creation was completed, but God's rest continues unabated (Waltke, 2001:68; Walton, 2001:152-153; Collins, 2006:125, 129). This notion is not unique to Israel. Similar ideas are found throughout the literature of the ANE in which the deity's rest often follows creational activity.

3.3.1 The First Creation Account and its Placement in the Pentateuch

Westermann (1974:2-6) argues that the events of Genesis 1-11 cannot be understood without reference to their placement within the whole of the Pentateuch. He contends that, within the structure of the Pentateuch, the exodus event (including the crossing of the Red Sea and the subsequent events at Sinai) stands as the defining moment of the story. As one looks back at the events that led up to the exodus, both the intermediate and ancient history of Israel can be seen: the patriarchal history of Genesis 12-50 describes how Israel came to be a great people who found themselves in a foreign country. These chapters describe a story that is specific to Israel alone. Beyond that, however, Genesis 1-11 casts a net that is much wider. It describes a situation that is not owned by Israel alone — it belongs to all of humanity.

As such, the placement of Genesis 1-11 at the beginning of the larger narrative that includes the exodus does two things:

- It grounds Israel's experience in the experience of humanity as a whole. "The texts no longer speak to Israel in the context of the action of the primeval period on the present — there is not cultic actualization — but through the medium of history . . . God's action, which Israel has

experienced in its history, is extended to the whole of history and to the whole world" (Westermann, 1974:65). It should not be surprising, therefore, that elements that characterise the first creation account should find parallels in other traditions. The first creation account explains a history that is common to humanity and includes humanity in the storyline of Israel's experience of Yahweh as redeemer (see further section 5.2.1 below).

- It grounds primeval history in the realm of actual history. With the transition from primeval history to the call of Abraham, the story asserts itself as something that stands apart from myth (Westermann, 1974:65).

In Westermann's conception, it is important to examine the various primeval motifs of Genesis 1-11 in contexts wider than their own. They must be examined as they relate to other aspects of the primeval history. The theme of rest, for example, stands in relationship to the creation theme. It was not the J or P source that brought these themes together. They drew from traditions that were common at the time and tailored them to meet their specific needs. When a later redactor pieced the Pentateuch together he kept the thematic relationships intact to form what we have now (Westermann, 1974:5-6). Thus primeval events from three different realms overlap in Genesis 1-11: (a) events that were understood as common in human history, (b) events within human history that were tailored by J and P within the context of Israel, and (c) events taken from J and P to form the storyline of Genesis 1-11 itself. This overlap is illustrated in figure 3.1:

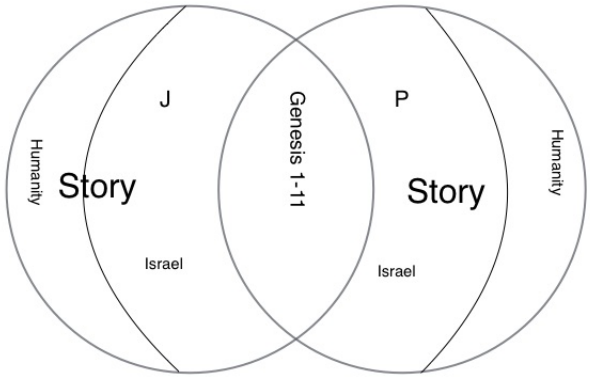

Figure 3.1: Westermann's conception of Genesis 1-11

When we set about exegeting these texts the primary question should not be, "Which account is dependent?" Rather, it is more important to investigate why the final redactor chose to keep these themes (e.g., creation and rest) together (Westermann, 1974:6). In other words, it is a

question of discerning the theological trajectory that these themes carry onward into the narrative of the Pentateuch.

With this in mind, it is helpful to have some idea of the understanding of rest as it relates to creation in the ANE as a whole and, in turn, its reflection in the tradition and worship of Israel. Whether or not one agrees with Westermann's source-critical methodology, his point remains. Whatever the means by which the Pentateuch came to be in the form in which it is now found, it stands as a theological argument that seeks to ground itself in the history and experience of humanity as a whole. We should, therefore, not be surprised to find similar traditions apart from Genesis 1-11. Indeed, the traditions of other cultures may shed light on the motifs that are represented in the Pentateuch (Westermann, 1974:19-20).

In summary, the universal scope of the first creation account and its placement at the beginning of the Pentateuch mark it as a story that is not unique to Israel. Instead, the account suggests itself as an alternative narrative to those extant in the various cultures surrounding Israel. As such, it is helpful to have a sense of other ANE conceptions of rest and how they might impact the idea as it is found in Genesis 2:1-3. With this in mind, we now turn to a short overview of divine rest as it was understood in the ANE. We will then see how this understanding is similar to Israel's understanding of divine rest.

3.3.2 Concepts of Rest in the ANE

In the literature of the ANE, the gods placed a high premium on rest. Disturbances that interrupt rest lead to conflict. In the Akkadian epic *Enûma Eliš* the god Apsu becomes irritated because his rest is interrupted by lesser gods. He agitates for the destruction of those who would dare to interrupt it:

> Their ways are truly loathsome unto me,
> By day I find no relief, nor repose by night.
> I will destroy, I will wreck their ways,
> that quiet may be restored. Let us have rest! (Arnold & Beyer, 2002:32)[16]

His suggestion is met with great enthusiasm by his royal advisor Mummu:

> Do destroy, my father, the mutinous ways.

16. Also cited by Walton, 2001:150, and Beale, 2004:64.

> Then shall you have relief by day and rest by night.
> When Apsu heard this, his face grew radiant because of the evil he
> planned against the gods, his sons. (Arnold & Beyer, 2002:33)

Not only was the absence of rest an unsavory condition to be rectified by whatever means necessary, but often the primary reason for a god's creative activity was to create space in which he could rest (Walton, 2001:150). In their world, rest was achieved when an environment achieved stability. The result of rest was more than the absence of a particular activity; it was the ongoing flow of a properly ordered routine (Walton, 2009:72).

Rest was not associated with order and stability alone; it was also associated with temple structures. Once strife and disorder were ended, the stability that supports and sustains normal modes of existence could continue. Instead of working to establish or restore order, the deity is free to enjoy rest. In the mindset of the ANE, the only appropriate place to enjoy that stability was in a temple. Walton 2009:71) goes so far as to suggest that the definition of a temple is a place of divine rest. But a temple was not simply a place of inactivity. It was a place from which the deity could rule. Thus, in the *Enûma Eliš*, the lesser gods build a temple for Marduk's rest after he slays Tiamat (who was a personification of the primeval ocean):

> Let us build a shrine whose name shall be called "Lo, a Chamber for
> Our Nightly Rest"; let us repose in it!
> Let us build a throne, a recess for his abode!
> On the day that we arrive we shall repose in it.
> When Marduk heard this, his features glowed brightly, like the day:
> "Construct Babylon, whose building you have requested . . ."
> (Arnold & Beyer, 2002:43)

We could add to this the *Keš Temple Hymn* (Sumerian) as another example of the same idea (Walton, 2009:74-75), and several other works from Egyptian and Mesopotamian sources (Beale, 2004:51-52).

3.3.3 Concepts of Rest in Israel

Similar ideas are found in the life of Israel. To begin with, the first creation account paints a similar picture. While some scholars rightly stress the creation of humanity as the rhetorical high point of the first creation account (Collins, 2006:72; Brueggemann, 1982:31), the account concludes with God taking up his rest. As Wenham (1987:37) remarks, humanity is "without

doubt the focal point of Genesis 1" and the climax of the six days of creation, but not its conclusion. As we noted earlier, the seventh day was set apart as uniquely belonging to God because rest was at hand and order had been established. Childs (1974:416) describes this sanctification (and, by derivation, the rest that marks it) as the whole point of the creation story (see also Walton, 2001:148; Westermann, 1974:90). The problem of the earth's condition as "without form and void", introduced in Genesis 1:2 (similar to the lack of order and stability that was fought against in other ANE rest stories), is rectified when the seventh day and divine rest commence.

Not only is there a rest-motif parallel in Israel's creation account, but there are parallels associated with Israel's temple as well. Second Samuel 7:1-6 describes David's intention to build a temple for God. The reason David chooses that particular moment in time is because "the LORD had given him rest from all his surrounding enemies" (7:1). Though David is not permitted to build the temple, because he is a man who has not been associated with rest (he is a man of war; cf. 1 Chronicles 22:8), his son Solomon is permitted to take up the task. When he finally does begin to make preparations, Solomon remarks, "But now the LORD my God has given me rest on every side. There is neither adversary nor misfortune" (1 Kings 5:4). It should be noted that David and Solomon do not take credit for the rest that surrounded them. They wholly attribute their rest to the work of God. Now that God had achieved peace, it was time to build him a proper resting place. Interestingly, this movement within the history of Israel parallels the first creation account as well. God inaugurated a new "order" through David after the cultic "disorder" that marked the periods of the judges and Saul. Now, in Solomon's time, that order is firmly established and a place of rest can be constructed.

The culmination of this initiative is described in 2 Chronicles 6:41. Solomon makes supplication during the temple's dedication and prays:

> And now arise, O LORD God, and go to your resting place,
> you and the ark of your might.

God's "resting place" is marked by the term נוֹחַ, a form of the verb נוח. As will be shown more fully in section 5.3.3, Exodus 20:11 uses נוח rather than שׁבת to describe God's rest on the seventh day. Furthermore, both words are used together in Exodus 23:12 to describe Sabbath rest. Generally speaking, נוח describes a settlement from agitated movement that is enjoyed in an

environment of stability and security (Oswalt, 1997:57). The connections between rest, stability, and security are clearly articulated by passages that speak about Israel's "rest" in the Promised Land. It is promised as such in Deuteronomy 12:10: "But when you go over the Jordan and live in the land that the LORD your God is giving you to inherit, and when he gives you rest [נוח] from all your enemies around, so that you live in safety . . ." Later on, after the land is actually conquered and the inheritance is allotted to the tribes, we read that ". . . the LORD gave them rest [נוח] on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands" (Joshua 21:44). The assertion that their enemies could not withstand them and had been given "into their hands" underscores the idea that the rest they now enjoyed was marked by safety and security. The idea is repeated again in Joshua 23:1-2: "A long time afterward, when the LORD had given rest [נוח] to Israel from all their surrounding enemies, and Joshua was old and well advanced in years, Joshua summoned all Israel . . ." As the compiler of Joshua begins the account of Joshua's charge to the next generation of leaders in Israel, he inaugurates his address by reminding them of the peace and security that they now enjoy.[17]

Once Solomon finished his prayer, "the glory of the LORD filled the temple. And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house" (2 Chronicles 7:1b-2). Thus the temple is described as the place where God takes up his rest. Like the rest that Israel enjoyed at the completion of Canaan's conquest, it is a place where there is a sense of safety and security — a place where things are properly ordered and working as they were intended to work. Everything is as it should be.

This is not the only Scripture in which God's tabernacle/temple is described in such a manner. Psalm 132:7-8, 13-14 also illustrate the point:

> [7]Let us go to his dwelling place;
> let us worship at his footstool.
> [8]Arise, O LORD, and go to your resting place,
> you and the ark of your might.
>
> [13]For the LORD has chosen Zion;

17. See Robinson (1980:34-35), who argues along similar lines.

he has desired it for his dwelling place:
14 "This is my resting place forever;
here I will dwell, for I have desired it."

Verse 7 makes use of the term מִשְׁכָּן. Here translated as "dwelling place", it is often used to describe the tabernacle as the dwelling place of God (CDCH, 2009:250).[18] It is the place where his "footstool" resides. These two terms are respectively paralleled in verse 8 by "resting place" (מְנוּחָה, a nominal form of the verb נוח) and "ark". Thus God's tabernacle is his resting place. It is the place where his footstool, the ark, may be found (אֲרוֹן, usually the ark of the covenant).[19] God's dwelling place is mentioned again in verse 13, this time using the term "Zion" to refer generally to Jerusalem and more specifically to the temple (i.e., the place of God's presence among his people).[20] Zion is then subsequently described in verse 14 as his "resting place" (again using מְנוּחָה). In other words, the temple is his resting place. It is the place where things are ordered and functioning as they were intended to function. It is located in the midst of his people, and it is the place where he desires to dwell (Walton, 2009:72-73).

The connection between the rest described by both the tabernacle/temple and creation is bolstered by the creation imagery later appropriated for the tabernacle/temple. Numerous scholars have noted the parallels between the description of creation in Genesis 1 and the building of the tabernacle (e.g., Fishbane, 1979:12; Blenkinsopp, 1992:217-218; Walton, 2001:149; Beale, 2004:60-63; *et al.*):

Genesis	Exodus
Genesis 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.	Exodus 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.
Genesis 2:1 - Thus the heavens and the earth were finished, and all the host of them.	Exodus 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.

18. cf. Exodus 25:9, 38:21; Numbers 10:17; Psalm 26:8, 43:3, 74:7

19. See CDCH, 2009:32

20. A complete discussion of Zion as a symbol for the temple/Jerusalem/presence of God is beyond the scope of this work. See Klouda, 2008:936-940 and Sheriffs, 1988:733-735 for further discussion.

Genesis 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.	Exodus 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.
Genesis 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.	Exodus 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 3.1: A comparison of the descriptions of creation and the tabernacle.

Of particular note is the similar terminology that is used in both accounts: God saw everything that he had made, and Moses saw all the work (Gen 1:31/Ex 39:43). The heavens and the earth were finished, and the work of the tabernacle of the tent of meeting was finished (Gen 2:1/Ex 39:32). God finished his work, and Moses finished the work (Gen 2:2/Ex 40:33). God blessed the seventh day, and Moses blessed them (Gen 2:3/Ex 39:43). Other parallels between tabernacle/temple and creation (e.g., the imagery of Ezekiel 41 and 47) could be added (Beale, 2004:60-63; Block, 2013:18).

The idea that God's creative activity was for the purpose of rest and that divine rest was understood to be found in a temple helps us understand the situation of the seventh day and the subsequent theological trajectory of the tabernacle/temple. This is, in fact, where Walton (2001:147) begins his discussion. Rather than starting with the idea that fashioning the cosmos primarily focused on the creation of human beings and a space for them to live, Walton asserts that it is more importantly a haven for God himself. While Genesis does describe humanity and its supporting environment, emphasis is laid upon how it functions within that haven. This situation is then reflected in the temple. Additionally, a number of other scholars over the past decade also argue that the cosmos is, in essence, a primordial temple, and that the garden of Eden is a microcosm of it (Beale, 2004:48-122; Lioy, 2010:25-57).[21] This is not, however, without controversy. More recently, Block (2013:3-30) has begun to challenge this understanding. Commenting on the work of Beale, Block (2013:3-4) describes it as "fundamentally sound" and agrees that Israel's tabernacle and temple were microcosms of Yahweh's heavenly temple and also "constructed as miniature Edens". However, he argues that

21. These scholars are representative. See Block (2013:4) for a more extensive listing.

viewing creation as a cosmic temple and Eden as a microcosm of that temple is to import later theological understanding into the creation narratives. Rather, when the tabernacle and temple are constructed they appropriate the imagery of creation to help Israel recall the situation as it stood at the close of the creation week (Block, 2013:20-21). It is not the intention of the present study to argue that the first creation account is a temple-building text. Rather, our purpose is simply to show two things: First, the situation of the seventh day and the rest God enjoyed on it was of such significance that it was later reflected in tabernacle and temple imagery. As such, they recall the situation of the seventh day — a completed creation and God at rest. Second, this imagery further grounds Israel's understanding of creation in a story that involves all of humanity and as such shares motifs with the religious thought that was prevalent in the ANE.

This is not to imply that Israel's conception of God was identical to those of her neighbors. Quite the contrary: Israel's conception of God highlights the distinctions between God and the gods of the surrounding nations (cf. Deuteronomy 4:32-40; Westermann, 1974:26; Wenham, 1987:37; Walton, 2001:157). However, it is helpful to understand the trajectory of thinking that permeated religious thought and how that may have impacted Israel's religious self-understanding (von Rad, 1972:65). Divine rest was an important matter in the ANE as a whole, and it was no less so to Israel.

3.4 Conclusions

The lead actor in the first creation account is God. He makes everything. When he is finished with his work he stops his creative activity. His "rest" at the end of the account is rest from the particular activity of creation. It is not leisurely inactivity, nor is it rest from all forms of work. It is rest in an ordered environment where things are functioning in a particular manner. In this way the conception of rest reflected in the first creation account is not dissimilar to the ideas of rest that are found in other traditions of the ANE. In the ANE, the purpose of creative activity was often tied to the desire of the deity for rest. Furthermore, the place of rest for an ANE deity was found in a temple. This second aspect is also found in the Old Testament in texts that speak about Israel's temple. Together, these ideas serve to tie the history of Israel to the history of humanity as a whole, and suggest that the primeval events were to be viewed as history rather than myth.

The picture presented by the first creation account is that God's rest did not just happen once creation was completed. It was integral to the purpose of God. His creational activity from day

one to day six brought order to an otherwise unformed space. Once that ordering was accomplished he was free to enjoy and oversee the workings of a properly functioning world and thus enter a state of rest. The implication is that there is no end-of-day refrain relating to the seventh day because, for God, *the seventh day never ended*. God did not begin a new work week at the beginning of the eighth day. He continued in his rest, overseeing a properly ordered cosmos that was now functioning around him. It operated as it had been designed to operate, and God was present in its midst. This same rest is later incorporated into the life of Israel in the tabernacle and temple — two institutions that reflect upon the intended life of humanity and its relationship to God as it existed at the close of the creation. As such it was sacred space. With this in mind we now turn to humanity's role in the first creation account.

CHAPTER 4

HUMANITY'S ROLE IN THE FIRST CREATION ACCOUNT

4.1 Introduction

The goal of this chapter is to establish, in broad terms, humanity's role in the completed order (and thus during the time period of God's rest). Humanity arrives fairly late on the scene in the first creation account. They do not appear until five of the seven days have already been completed and God is about to enter his rest. Because of this, the examination will focus on Genesis 1:26-28. As we will see below, God's rest did not occur in a vacuum. As he enjoyed seventh-day rest, his creation continued functioning as he had designed it to function, and humanity fulfilled a particular role in its midst. The composite picture of God's rest and humanity's role on the seventh day will then give us a better idea of the situation reflected by Exodus 20:8-11. The conclusion will integrate the findings of chapters 3 and 4 regarding the relationship between God's rest and humanity's role that is suggested by the first creation account.

4.2 Genesis 1:26-28

The first creation account records humanity's creation and role in Genesis 1:26-28:[22]

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

The creation of humanity in 1:26-28 is described in three distinct movements. The first movement, in 1:26, depicts the deliberative process that leads to humanity's creation.[23] It is marked by volitional forms expressing God's intentions: "Let us make" and "let him have

22. Author's translation.

23. A discussion of the plural "us" in 1:26 is beyond the scope of this work. See summaries in Westermann, 1974:144-145; Simango, 2006:34-38; VanDrunen, 2014:538-542.

dominion". They describe both the creative activity that God is about to undertake and the purpose for which humanity is to be created. When two volitional forms appear in this manner, with only a simple conjunction in between, the effect is to render the second verb as the purposeful result of the first. In this case, the cohortative נַעֲשֶׂה ("let us make") is followed by the jussive וְיִרְדּוּ ("and let them have dominion"). Thus humanity is made in the image and likeness of God *so that* they may exercise dominion (Wright, 2004:119; see also Joosten, 2012:140-143).

Two things happen with the second movement depicted in 1:27:

- First, humanity is actually created by God. Not only is humanity created, but it is successfully created in the image of God. Thus the volitional forms of 1:26 have come to fruition.
- Second, humanity is specified as male and female. Other creations are described as being made "according to their kind" (1:11, 12, 21, 24, 25). Humanity is not defined by category. As the sole creatures who are made in God's image, they are instead specified according to gender. Both male and female humans are made in the image of God, and the genders themselves reflect something of the image of God (Hamilton, 1990:138).

The final movement of 1:28 actualizes the desire that was expressed in 1:26b. While 1:26b expresses the desire God has for a creature who exercises dominion, 1:28 describes God's instructions to his finished creation to carry out that function.

It is within the imperatives of 1:28 that we find the tasks that God intends for humanity.[24] They can be divided into three primary functions: to reproduce, to subdue, and to exercise dominion. We will look at each function in turn with a view to understanding humanity's role as God entered rest on the seventh day. However, before doing this we will conduct a short overview of the *imago Dei* (image of God) idea to see how it impacts our understanding of these three functions.

In the process of examining these functions it is important to keep the idea of "blessing" close at hand. Before any imperatives are given to humanity, God blesses them (1:28a). This blessing serves as a backdrop which should underscore the means by which humanity accomplishes its

24. JM, 2008:345 describes all five of these as "direct" imperatives.

function. As seen in the discussion of the seventh day (section 3.2.2.4), blessing involves both relationship and the ability to carry out a function. Here, humanity is placed into a particular relationship with God (the only creature made in his image) and granted the ability to carry out the particular functions of dominion, subduing, and reproduction.

4.3 Made in the Image of God (1:26a; 1:27a)

Perhaps nothing is more striking about the creation of humanity than God's desire to make him בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, "in our image, according to our likeness". This is the only place in the Old Testament where these two nouns are found together, and none of the other creatures of the first creation account are described in like manner. In other respects humans are described similarly to their fellow creatures. Like the birds and sea creatures of the fifth day, they are given the command to "be fruitful and multiply". Yet only humans are created in the *imago Dei*. The term צֶלֶם (image) is used seventeen times in the Old Testament and almost always refers to a solid, physical representation (Psalm 39:6 and 73:20 appear to be the sole exceptions meant to be understood as figurative representations). דְּמוּת (likeness) is usually used in contexts where similarity, rather than an exact copy, is emphasised. The exact nature of the similarity is not detailed but construed from the context (Hamilton, 1980a:437).[25]

A complete consideration of the issues and perspectives surrounding the *imago Dei* and the relationships between "image" and "likeness" is beyond the scope of this work. The discussion here is primarily summative, with a view to understanding the role of humanity during the time period of God's rest at the close of the first creation account.[26]

In the mid-1980s, Erickson surveyed the various perspectives of the *imago Dei* and distilled them into three primary viewpoints (1985:498-510):

- The Substantive View: This view holds that particular characteristics of God's image are ontologically built into humanity. These characteristics may be physical, psychological, or spiritual.

25. cf. Ezekiel 1:5, 10, 13, 16, 22, 26, 28; 10:1, 10, 21, 22; Daniel 10:16

26. See Erickson (1985:495-517), Grudem (1994:442-450), Collins (2006:61-67), Simango (2006:1-107), Waltke (2007:209-230), Horton (2011:375-407) and VanDrunen (2014:41-74), for considerations that are more complete. See also VanDrunen's bibliography (2014:42n7).

- The Relational View: The relational view argues that the *imago Dei* is inherently tied to humanity's relational ability. Humanity's relationships are reflective of the relationships that are found within the Godhead. Humans echo this in their relationships with one another and with God himself.
- The Functional View: This view holds that the *imago Dei* is related to a task that humanity performs, rather than something inherent in the makeup of humans. Exercising dominion is sometimes suggested as the expression of this task because of its close proximity to the image of God statements in 1:26-27.

More recently, some scholars have begun to question the way in which each of these views excludes the other in favour of an understanding that incorporates aspects of each (Grudem, 1994:445-450; Horton, 2011:396-406; Williams, 2013:30-44; VanDrunen, 2014:68). Grudem, for example, defines the image of God in this way: "The fact that man is in the image of God means that man is like God and represents God" (1994:442). In his view, previous attempts to specify one or two characteristics as the mark of image-bearing are unnecessarily restrictive (1994:443). Instead, he describes various facets of God-likeness that include the moral, spiritual, mental, relational, and physical (1994:445-448). Williams' conclusion on the subject is that "The image constitutes both our constitution and our function, our being and our doing" (2013:43).

Despite the differences in opinion concerning exactly how the *imago Dei* should be understood, a thread of consensus amongst scholars is the emphasis on the representational aspect of image-bearing. Humanity is God's representative on earth. Proper representation involves both what humans are and what they do (e.g., von Rad, 1972:60; Williams, 2013:43; VanDrunen, 2014:45, 68). With this in mind, Walton (2001:131) concludes his discussion of the image of God by saying, "The image is a physical manifestation of divine (or royal) essence that bears the function of that which it represents; this gives the image-bearer the capacity to reflect the attributes of the one represented and act on his behalf". The resulting situation is the same whether one holds that the command to exercise dominion was a consequence of humanity's being made in the image of God or was intrinsic to it. On the seventh day humanity existed in the image of God in exact alignment with God's intentions for them. The man and woman stood as representatives for God in the midst of creation, and as such there were functions incumbent upon them to fulfil.

4.4 Commanded to Reproduce and Fill the Earth (1:28a)

After God pronounces his blessing upon humanity, the first three imperatives that he gives to them are to "be fruitful and multiply and fill the earth" (וּפְרוּ וּרְבוּ וּמִלְאוּ). Again, while these are given as imperatives, they should not be abstracted from the blessing that was just pronounced upon them. Inherent to the creation of humanity is the drive and ability to procreate and fulfil the mandate, and it is by the blessing of God that they will do so. Furthermore, while these are separate imperatives, their applications are related to one another. To be fruitful is to "produce offspring" (CDCH, 2009:365). As people heed the command to produce offspring they will "become many" or "increase" (רבה; CDCH, 2009:411). As they become more numerous there will be a need to spread out, and thus the idea of filling the earth is a consequence of God's order to be fruitful (Westermann, 1974:141).

As a creational command the same idea finds numerous reverberations throughout the Pentateuch. When Noah leaves the ark God tells him to "Bring out with you every living thing that is with you of all flesh — birds and animals and every creeping thing that creeps on the earth — that they may swarm on the earth, and be fruitful and multiply on the earth" (Genesis 8:17). Not only are the animals to multiply on the earth again, but the command is repeated to humanity through Noah and his sons (9:1; 9:7). The concept of multiplication is also repeated with the Patriarchs (see Genesis 17:6; 28:3; 35:11 and the report of its fulfilment in Genesis 47:27; 48:4; and Exodus 1:7). We do not find only these specific references; the repeated genealogies express the idea of fulfilment as well[27] (Westermann, 1974:9-18).

4.5 Commanded to Subdue the Earth (1:28a)

As humans are fruitful and fill the earth it will become necessary for them to "subdue" (כבשׁ) it (as specified by the third feminine singular referent of וְכִבְשֻׁהָ). The general sense of כבשׁ is to "make subservient", "dominate", or "subdue". In one instance it is even suggestive of rape (Esther 7:8). In some instances the context is sociological; the objects to be subdued are people (Jeremiah 34:11) or nations (2 Samuel 8:11). At other times the object is political. For example, when Reuben and Gad wish to settle on the east side of the Jordan, Moses allows them to do so on the condition that they continue fighting with the rest of Israel for the Promised Land. They

27. cf. Genesis 4:1-2; 17-26; 5:1-32; 6:9-10; 9:18-28; 10:1-32; 11:10-26, 28-32

can return to their homes when the fighting is finished "and the land is subdued before the LORD" (Numbers 32:22). Similarly, in Joshua 18:1 Israel can allocate land to the tribes because "[t]he land lay subdued before them." We can say that the use of כבשׁ in the Old Testament suggests the meaning of "to make to serve, by force if necessary" (Oswalt, 1980b:951). Furthermore, it suggests that the object being subdued may not be naturally inclined to cooperate, and that some force of will on the part of the subject will be necessary.

Genesis 1:28 is the only place where the earth is the object of כבשׁ. In this context it means to "bring something under control" (Walton, 2001:132). The implication is that creation will need to be subdued by humanity's force of will (Oswalt, 1980b:951). Two conclusions can be derived from this understanding of כבשׁ. The first conclusion is that there were aspects of the creation that either needed to be subdued in some way or had the potential for lapsing into an unordered state at the close of the first creation account. Genesis 2-3 more fully explores this concept when humanity is placed in the garden "to work and keep it" (Genesis 2:15). Far from being exploitative, the mandate to subdue the earth was intended for its good, just as God's own ordering of the earth was "good". As humanity fulfilled its instruction to multiply and fill the earth, this blessing would move forward to spill out beyond the borders of the garden of Eden (as introduced in the second creation account) to the rest of the earth as well (Collins, 2006:69). The second implication is that, as the ones who are made in the image of God, humanity's כבשׁ should be reflective of God's work. God exerted his will and effort to move creation from a state that was "without form and void" (1:2) to a state where he could call it "very good" (1:31). This will be mirrored by humans as they exert will and effort to maintain and expand order. As humans take seriously their function of multiplying and filling the earth, they will move out into the area beyond the garden. As they do so they will need to subdue the land that is outside of the garden so that it becomes like the land that is within the boundaries of the garden on the seventh day. Implicit in this is the idea that there is a differentiation between that which lies within the garden and that which lies without (Walton, 2001:186).

4.6 Commanded to Exercise Dominion (1:26b; 1:28b)

Fulfilling their mandate to cover, subdue, and maintain order on the earth will require humanity to exercise dominion over the animals which inhabit it. The Hebrew word רדה can mean to "tread", "rule" (HALOT, 2000:1190), or "have dominion over" (CDCH, 2009:414). The object is

often used with בְּ to mark that over which rule or dominion is to be exercised. Thus the first creation account specifies subduing the earth as including the exercise of dominion over the fish, birds,[28] livestock, the earth, and every creeping thing (1:26). Similarly, 1:28 repeats the idea of dominion over the fish and birds, but omits the term בְּהֵמָה (livestock) and רֶמֶשׂ (creeping thing) in favour of הָרֹמֶשֶׂת עַל־הָאָרֶץ (lit. the things creeping upon the earth). In 1:28, the participle הָרֹמֶשֶׂת is used as a substantive and, although it shares the same root as the nominal form (רֶמֶשׂ) found in 1:26, its use in 1:28 is broader than its use in 1:26 (HALOT, 2000:1246). Hence many English versions translate with "every living thing that moves upon the earth".[29]

In the ANE there were royal overtones associated with רדה. Babylon and Egypt used similar language in their royal courts, where it was also associated with human dominion over the animal world. However, in contrast with their creation accounts (which portray humanity as the gods' answer to relieve themselves of unwanted work), the "goal" of humanity in the first creation account is separated from the whims of the gods and linked to the good of the world, and introduces a social structure that is characteristic for the creatures who inhabit God's world (Westermann, 1974:158-159). Furthermore, as we saw with the ideas of "image" and "likeness", it suggests that humanity exercises this rule as the embodied representative of God. As such, this is a royal rule that reflects God's own rule over creation. VanDrunen has recently explored this motif in the first creation account and noted the following ways in which God expresses his dominion (2014:46-67):

- Through speaking and naming: As opposed to mute gods who cannot speak, the God of the first creation account is one who speaks and whose utterances come to pass. The volitional forms regularly employed ("Let the . . .") describe the authority of a king (see also Westermann, 1974:38-41). Not only does he speak things into existence, but he also exercises his royal authority by naming them (1:5, 8, 10).
- Through righteous decrees and judgements: God not only creates and names things; he also describes how the creatures are to function within the created order. The requirements that he

28. Although the terminology differs, see also Ps 8 (particularly vv. 6-8), which alludes to Genesis 1:26-28 and celebrates the privileged position of humanity by, in part, addressing the theme of humanity's dominion.

29. Cf. ASV, ESV, KJV, NET, NASB, NIV.

gives to them are in accordance with the design that is inherent to what they are, that is, birds fly and fish swim. They act according to the roles that he has assigned to them. He also makes qualitative assessments when he describes things as "good" or "very good". In doing so, he renders judgement even upon his own work and, being satisfied, enters into rest.

- Through bountiful ordering: Fruitfulness and order mark the first creation account. It is a creation that is characterised by abundance rather than scarcity. Waters "swarm" (1:21) and the earth brings forth living creatures (1:24). God enlists the creatures in his work and then allows them to share in its fruitfulness.

While it is outside of the scope of this study to examine the events of the second creation account in detail, it is enough to say that many of these same expressions of dominion are taken up by humanity. Adam, for example, names the creatures according to their functions (Genesis 2:19-20a) and he renders a right judgement that there was no creature comparable to him (Genesis 2:20b), but he recognizes a suitable partner when he is introduced to the woman (Genesis 2:23).

For the purpose of the present study, it does not matter if exercising dominion is necessarily inherent to the *imago Dei* or a consequence of it. Its relevance lies in the fact that it was a function that humanity performed on the seventh day during the time of God's rest. At the close of the first creation account God is resting; at the same time humanity stands as his representative, exercising dominion over the earth and every living thing that moved on it in a fashion that is reminiscent of God's own actions in the course of creation. As such, it reinforces the notion that rest is accessible to him because things are ordered and working as he intended them to work.

4.7 Conclusions

There are a number of conclusions that can be drawn about humanity's intended role in creation from the account given in Genesis 1:1-2:3. Humans are the pinnacle of God's creation. They alone are created in God's image and selected to be God's representatives in the newly finished created order. However, as creatures of the sixth day, their function amongst their fellow creatures is not wholly dissimilar to theirs. As with their fellow creatures, they carry out an embodied existence. As with their fellow creatures, humans are also given the task of multiplying and filling the earth. At the same time, humanity's function is distinct from that of

the other creatures. Humanity alone has the task of subduing the earth. In conjunction with the command to "multiply and fill the earth", this will necessitate expanding the borders of the garden and bringing the same kind of order to the outside world. It also means that they will need to exercise dominion over the other creatures. Should they do this properly, they will echo God's work during the creation week.

Finally, it should be noted that humanity will fulfil these functions as God is resting. There is no suggestion given by the text to indicate that humanity rests in the same way that God rests at the close of creation. Quite the contrary. At the close of the first creation account God has ceased his creative activity, but humans are busily going about all of the functions that they were created to fulfil.

The picture that we are left with is of a God who has rested from his creative activity because the created order that he has made fulfils his intentions. He is in a position to enjoy everything that he has made, and in particular the humans who reflect his image. Humanity, for its part, is poised to carry out its creation mandate as the seventh day dawns. However, as indicated by the lack of evening and morning refrain, the seventh day is no ordinary day. It does not end, and the implication is that God's rest will continue unabated while humanity labour before him in their appointed task.

CHAPTER 5

THE SABBATH COMMANDMENT IN EXODUS 20:8-11

5.1 Introduction

The purpose of this chapter is twofold. First, we want to examine the place of the Decalogue[30] in the life of Israel. To do this we will consider: (a) the context in which the Decalogue was given to Israel, (b) the purpose of the Decalogue in the life of Israel, and (c) the manner in which God expected the Decalogue to be kept. Second, we will exegete the particulars of the fourth commandment with a view towards the final chapter, in which conclusions will be formed concerning the correspondence between the fourth commandment and the first creation account.

5.2 The Place of the Decalogue in the Life of Israel

5.2.1 Israel at Sinai

The storyline of the Bible has been described as a play with four primary movements: *creation*, *fall*, *redemption*, and *consummation* (Williams, 2005:xi). This metanarrative depicts God's actions as purpose-driven, with specific goals in mind. This was already shown in the first creation account (sections 3.2.1, 3.2.2). God works in an orderly fashion, with specific ends in mind, and then contentedly rests in his accomplishments. In the aftermath of the events in Genesis 3, with his image-bearers exiled from the garden, he sets about blessing and restoring humanity to what was intended at creation.[31] Wright (2006:63-64) describes the broad features of this metanarrative:

- "It begins with the God of purpose in creation
- moves on to the conflict and problem generated by human rebellion against that purpose
- spends most of its narrative journey in the story of God's redemptive purposes being worked out on the stage of human history
- finishes beyond the horizon of its own history with the eschatological hope of a new creation."

30. "Decalogue" is the Greek translation of עֲשֶׂרֶת הַדְּבָרִים ("the ten words") found in Exodus 34:28 and Deuteronomy 4:13, 10:14.

31. See Williams (2005:271-302) and Wolters (2005:69-86) for extended discussion on this point.

With God's promises to Abraham in Genesis 12:1-3, we see these purposes begin to advance from the universality of humanity as a whole and take shape with the particularity of Israel. It is within this context that Israel is given its identity. Israel's redemption from Egypt was not simply for the purpose of freeing them; ultimately, it was to advance God's intention to bless all of humanity through the seed of Abraham. In other words, there is correspondence between God's plans for humanity and the function of Israel within those plans (Wright, 2006:224-225; 252-254; 328-356; cf. Genesis 12:3). This can be seen in the statements that Yahweh makes prior to giving Israel the Decalogue (and indeed the law as a whole), where Exodus 19:4-6 stands as the juncture between the narrative of the exodus and the law (Bruckner, 2008:180; Wright, 2006:330):

> [4]You yourselves have seen what I did to the Egyptians,
> and how I bore you on eagles' wings and brought you to myself.
> [5]Now therefore, if you will indeed obey my voice and keep my covenant,
> you shall be my treasured possession
> among all peoples,
> for all the earth is mine;
> [6]and you shall be to me a kingdom of priests and a holy nation.

There are several things to be noted about this text and its placement in the Sinai narrative:

- First, it stands as background to the law, coming just before the Decalogue is given in Exodus 20. Why should they "keep my covenant" (i.e., obey the law)? They should keep covenant because it was Yahweh who redeemed them from Egypt, and he had a purpose for doing so (see 5.2.3 below).
- Second, it makes clear that Yahweh declares ownership over all of creation, but also that Israel stands apart as something occupying a unique place among the things that he owns. Thus they are described as a "treasured possession" (סְגֻלָּה). The term סְגֻלָּה is indicative of (personal) "property" (HALOT, 2000:742) and is used in the Old Testament only eight times, six of which make reference to Israel as the possession of God (Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18; Psalm 135:4; Malachi 3:17). This "property", however, is not of a general nature. It is property that is personally acquired and kept for special use rather than the ordinary (Wildberger, 1997:792). Hence, in the present context, Israel is juxtaposed against "all peoples" and "all the earth" (v. 5b).

- Third, it describes the particular role that this unique position will require of them. Israel will function as a *priestly* kingdom. Within Israel a priest's work was bi-directional. On the one hand, he brought the knowledge of God to the people through teaching the law. On the other hand, he brought the people close to God by overseeing the sacrificial system. As Wright says, "It is thus richly significant that God confers on Israel as a whole people the role of being his priesthood in the midst of the nations. As the people of Yahweh they would have the historical task of bringing the knowledge of God to the nations, and bringing the nations to the means of atonement with God" (2006:331). With respect to God's plan for righting the problems introduced into the created order in Genesis 3, Israel both reflected what seventh-day life was supposed to entail and provided the means by which people from the nations could participate in that life (Durham, 1987:263; Wright, 2006:330-331; cf. Deuteronomy 4:5-8). This unique work necessitated their status as a holy nation. As they were faithful to this task (Exodus 19:5) they would stand in accordance with their election and fulfil God's promise to bless the nations through Abraham.

All this implies that, within the context of Exodus 19 and the giving of the law at Sinai, adherence to the Decalogue (and more specifically the fourth commandment) stood as an integral part of Israel's function. As they kept the fourth commandment they were displaying to the nations God's creational intent and the means by which the nations could participate in seventh-day living.

5.2.2 The Foundational Nature of the Decalogue in the Mission of Israel

With God's redemptive intentions concerning humanity and his advancement of those purposes through the selection of Israel in mind, we are in a position to see how the law given at Sinai reflects the situation of the seventh day. As a reflection of creation, the law did three things (Williams, 2005:157-159):

- First, it reminded Israel of God's creational intent with respect to his image-bearers — the role, attitude, and ideals by which humans were intended to function within the created order.
- Second, it charged them to strive towards that ideal. As a "kingdom of priests and a holy nation" (Exodus 19:6) they were to bear witness to the nations that the world is not as it was intended to be, and they were to reflect life as it was intended on the seventh day.

- Finally, it set itself as the standard by which all of humanity is bound. The Decalogue was not something simply envisioned and enacted by God for Israel at Sinai. As a set of precepts rooted in the seventh day, it is the obligation of all of 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).

With respect to the law itself, the Decalogue stands as the starting point for the law (Miller, 1989:230). It is positioned between the preamble of Exodus 19 and the specific dictates of the law found in the rest of the Book of the Covenant (Exodus 21-23). While the Decalogue's commandments are given as imperatives, they are stated differently to the laws which come later. Many (though not all) of the laws contained in the Book of the Covenant are written to and received by unidentified parties. Exodus 22:14, for example, says, "If a man borrows anything of his neighbor, and it is injured or dies, the owner not being with it, he shall make full restitution." The Decalogue, however, is written in a way that highlights the unique relationship between Yahweh and Israel. The prologue makes this clear when it says, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." Additionally, unlike the case law found in the Book of the Covenant, the Decalogue is marked by the absence of specific penalties in the event of a failure to adhere to its commands. Where consequences for disobedience are discussed, this is done in terms of the relationship between Israel and Yahweh (Miller, 1989:232). This leads us to the conclusion that the commands of the Decalogue should be understood as foundational in nature. They expound the basic principles upon which the law is built and can be applied in various ways to specific circumstances as they arise within the life of Israel. The foundational nature of the Decalogue can be seen both in its internal structure and in the way that it is used by other Old Testament texts.

Structurally, the Decalogue begins with Israel's obligations to God and then moves on to her obligations to her neighbour. As noted above, the Decalogue is relational in nature. The commandments are built upon the relationship that existed between God and Israel, and they look back to God's redeeming actions for her when he brought her out of slavery. Not only do these form the backdrop to the relationship between God and Israel found in the first four commandments, but they are also the basis of her responsibility to her neighbour. That is to say,

the Decalogue's description of Israel's responsibilities to her neighbour should not be thought of as something separate from her responsibilities to God; to keep covenant properly with God, Israel had to fulfil her obligation to her neighbour as well (Miller, 1989:232-233). Thus, the distinctions between Israel's duty to their fellow humans and her duty to God become less distinct. Murder is not just a transgression against humanity: it is a transgression against God as well.

Miller (1989:234-242) describes the ways in which the foundational nature of the Decalogue can be seen in the ways that it is referenced by other Old Testament texts:

- First, the Decalogue is summarised in other places in the Old Testament. This is particularly seen in the *Shema* (Deuteronomy 6:4-5). Verse 5 tells Israel, "You shall love the LORD your God with all your heart and with all your soul and with all your might." Allusion is then repeatedly made to this concept throughout the Old Testament (discussed further in 5.2.3 below). The New Testament reflects it as well. In Matthew 22:34-40 Jesus is asked, "[W]hich is the great commandment in the Law?" He responds by citing Deuteronomy 6:5. Other Old Testament passages also summarise portions of the Decalogue. Leviticus 19:3-4, for instance, reflects aspects of the first, second, fourth, and fifth commandments. Other partial summaries can be found in Psalms 50 and 81.
- Second, the Decalogue finds elaboration in the specific legal codes of the Old Testament. Exodus 20:23, for example, leans on the first and second commandments to specify forms that are prohibited: "You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold." Likewise, Exodus 23:24 not only prohibits the worship of the gods of the nations, but it goes on to describe the actions that are to be taken against them: "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." With respect to the fourth commandment, specific laws further defining proper Sabbath observance occur as well. Exodus 35:1-3 not only places a specific restriction on the kind of work that is prohibited on the Sabbath but also describes the penalty for breaking it: ". . . Whoever does any work on it shall be put to death. You shall kindle no fire in all your dwelling places on the Sabbath day." Other elaborations are found in Exodus 23:12; 31:12-17; 34:21; 35:1-3; Leviticus 19:3; 23:3; and 26:2.

- Finally, each commandment of the Decalogue initiates a trajectory that gives direction to community life beyond the elaborations mentioned above. This can be clearly seen with the fourth commandment. While the fourth commandment specifies rest only on the seventh day, both Exodus and Leviticus expand the idea beyond the seventh day itself. Speaking in the context of Sabbath regulations, Exodus 23:10-14 describes leaving land fallow (described as a "release": תִּשְׁמְטֶנָּה — lit. "you shall release her") once every seventh year. Similarly, Leviticus 25:2-8 repeats the regulation of Exodus 23:10-14 but further describes it as "a Sabbath of solemn rest for the land" (Leviticus 25:4). The idea of "release" is then further expanded in the laws surrounding the year of Jubilee (Leviticus 25:8-17), during which not only was the land allowed to lie fallow but indentured servants were to be set at liberty (Sklar, 2014:300).

5.2.3 Motivations for Keeping the Decalogue

From the preceding section it might appear that obedience to the Decalogue is first and foremost an external matter, with no real requirement for internalisation. Childs (1974:396), remarking on this "apparent unconcern" for inner motivation, takes a different view and argues that internalisation "stands on the edge of the commandments". The apostle Paul, speaking about the Old Testament law, picks up on the same theme when he says:

> For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Romans 2:28-29)

He argues that proper covenant fidelity is not something that can be fulfilled on a merely external level. True covenant faithfulness is something that starts in the heart and moves outward towards the Old Testament law as the rule of life that displays love of God and love of neighbour (Black, 1973:52; Collins, 2005:1, 5; VanDrunen, 2014:250). In this, Paul is restating a theme that is well known in the Old Testament and commonly referred to as the "circumcision of the heart".

Consider Deuteronomy 10:16: "Circumcise therefore the foreskin of your heart, and be no longer stubborn." These words are spoken in the context of Moses' second address to Israel, prior to their entry into the Promised Land. Moses reminds Israel to be careful to follow the law once they have entered the Promised Land (Deuteronomy 4-6). He also reminds them that there was nothing inherent within themselves that would cause Yahweh to choose them (Deuteronomy 7-8) and that they have failed in the past (e.g., the incident with the golden calf, Deuteronomy

9:13-29). Those past failures are reflective of an internal disposition; they need heart-circumcision to keep covenant properly with Yahweh, because what he seeks is not simple adherence to the law but their affectionate devotion as well. "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul . . ." (Deuteronomy 10:12). Thus their external covenant-keeping should be reflective of their inner disposition towards Yahweh (Thompson, 1974:165-166; Christensen, 2001:206). The same concept is also reflected in Deuteronomy 30:6, Jeremiah 4:4, and 9:25-26. It was "not the outward claim, or the ordinances of the covenant" that made Israel "a true partaker of the covenant's promises — but a living faith expressing itself in love and obedience" (Collins, 2005:2).

In Deuteronomy 10, Moses' call to Israel to "keep the commandments and statutes of the LORD" (v. 13) is grounded in Yahweh's past action on their behalf and Israel's response of love to that action (Wright, 2004:40). The giving of the Decalogue in Exodus 20 reflects a similar situation. Israel's motivation for covenant obedience is grounded in Yahweh's past action on their behalf (Miller, 2009:16). Scholars have viewed the statement of Exodus 20:2 as a great king's prologue to a covenant document, spelling out his favour and historical work: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery" (Williams, 2005:141). Israel's required response to this redemptive act was to love Yahweh for what he had done and to manifest that love in faithful covenant keeping. The result of this inward disposition would be their identification as Yahweh's treasured possession who act as a kingdom of priests (Exodus 19:5-6).

5.3 Exodus 20:8-11[32]

8 זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	*8*Remember the Sabbath day to keep it holy.
9 שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ	*9*Six days you will labour and do all you work,
10 וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ	*10*but the seventh day is a Sabbath to Yahweh your God. You will not do any work — you or your son or your daughter; your slave or your female slave or your cattle or your stranger who is in your gates;

32. Author's translation.

11כִּי 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: ס	11for in six days Yahweh made the heavens and the earth and the sea[33] and everything that is in them, and he rested on the seventh day. Therefore Yahweh blessed the Sabbath day and he sanctified it.

The fourth commandment is given in three sections (Enns, 2000:418). The first section is the command itself (v. 8). The second section (vv. 9-10) addresses the stipulations for proper observance. The final section (v. 11) gives the reasoning and motivation upon which the commandment is built.

5.3.1 The Sabbath Command (20:8)

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ "Remember the Sabbath day to keep it holy."

In this verse שׁבת is used as a proper noun. Thus, not only does the last day of the week have a name, but the name itself provides guidance concerning the shape of the day. As indicated in section 3.2.2.3, the primary idea is one of cessation. The Sabbath, then, is the day of cessation (Durham, 1987:289; Stuart, 2006:458). While almost all commentators connect the "Sabbath" day to the verb שׁבת (e.g., Hamilton, 1980b:902; Durham, 1987:289; Stuart, 2006:458), there is no consensus concerning the origin and development of either the noun or the concept.[34]

The infinitive absolute זָכוֹר stands as an independent verb at the beginning of the verse to underscore the importance of the verb[35] — emphasis is laid on Israel's responsibility to remember. It carries the weight of an injunctive future: remembering is something that Israel *must* do (JM, 2008:343-344, 399). In this instance, as we will see below in 5.3.2, remembering is not simply an inward and mental act; it is accompanied by designated external actions as well. Without both elements, the mental act and the external action, true remembrance does not occur (McComiskey, 1980:241; Enns, 2000:418).

33. There is a textual variation at this point in the MT. While the BHS reads אֶת־הַיָּם "the sea," a large number of witnesses have וְאֶת־הַיָּם "and the sea" (some Sam MSS, numerous MT and *Tg. Onqelos* MSS, LXX, Vg, Syr, *Tg. Ps.-Jonathan*, and *Fragmentary Targum*; See Propp, 2006:113). If the variation is accepted, then the third masculine plural suffix of וְאֶת־כָּל־אֲשֶׁר־בָּם ("and all that is in them") would refer not just to the inhabitants of the sea but also to all of the inhabitants of the created order. The variant is accepted here, and thus v. 11 reflects the situation of Genesis 2:1 (See section 3.2.2.2).

34. See Hamilton, 1980b:902-903, for a discussion of the development of the nominal form of שׁבת and its possible origins. Vaux, 1961:475-480, discusses various options for the origin and development of the Sabbath institution within Israel.

35. See Ross (2001:par. 3031), who uses this passage as an example.

There are also covenantal implications. When God is the subject of זכר it is an indication that he is about to act on behalf of the object of his divine remembering. It also indicates his favourable disposition towards that which is remembered (cf. Genesis 8:1; 9:15, 16; 19:29; 30:22; Exodus 2:24; 6:5; 1 Samuel 1:19). The usage is similar here, where Israel is the subject and the infinitive construct לְקַדְּשׁוֹ is the "positive counterpart" to זָכוֹר (JM, 2008:343), and describes the purpose for Israel's remembrance of the day. Other similar examples where humanity is the subject of זכר in covenant contexts are Exodus 13:3, Amos 1:9, and Psalm 106:7. When Israel remembers the Sabbath, their cognitive recognition of the purpose of the day causes them to set it apart as something holy and different from the other six days of the week (Enns, 2000:418). In effect, only when Israel sets the day apart from all others as Yahweh's unique possession does true remembrance occur (JM, 2008:405-406; Stuart, 2006:458). Furthermore, Yahweh will later describe the fourth commandment as the "sign" of the covenant between himself and Israel (Exodus 31:12-17). It was the outward and visible symbol that represented (a) God's relationship with his chosen people along with (b) all of the benefits that were attendant to that relationship. Remembering the Sabbath by setting it apart from other days indicated the inward disposition of the people towards the whole of the covenant. Its placement, therefore, at the end of the commandments relating specifically to God makes sense. Not only does it serve to differentiate the seventh day from all the others, but it also serves as a sign to encapsulate everything contained in the first three commandments. Israel's intentionality in keeping the Sabbath was an indicator of their heart attitude towards Yahweh and a barometer as to whether or not they were keeping the first three commandments as well.

5.3.2 Stipulations for Proper Observance (20:9-10)

שֵׁשֶׁת יָמִים תַּעֲבֹד . . . וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה "Six days you will labour . . . but the seventh day is a Sabbath to Yahweh"

The second element of the commandment is now described, and the cognitive aspect of remembering introduced in verse 8 is paired with explicitly defined stipulations. Six days are allowed for work, but the seventh day is marked by a cessation of work. Not only are the Israelites themselves required to stop their labour, but the commandment is extended to children, slaves, and even as far as the livestock and foreigners who reside within their borders. Several issues need to be addressed to clarify what proper observance of these stipulations entails. First, what exactly is the labour that the commandment prohibits? Second, how does this labour relate

to the first creation account? Finally, why does the fourth commandment go to the lengths it does to define the breadth of its applicability?

5.3.2.1 Work in the fourth commandment

Verses 9 and 10 both use מְלָאכָה to describe the work that is permitted during the first six days but prohibited on the seventh. It occurs in a number of different semantic contexts in the Old Testament, and could refer to a specific project or to an ongoing and regular business practice. The person doing the work does not matter; מְלָאכָה can be accomplished by a menial labourer or a king (Hague, 1997:943). As it is linked to the work accomplished during the six days, it is best seen as work associated with an ongoing occupation or business. It is the same word that is used to describe God's work in Genesis 2:2, 3. Swanson (1997:*ad loc.*) describes it as "that function which one normally does". Durham (1987:276) terms this "customary" labour and further says that it "refers to the daily work of one's occupation, and also to what might be called the labor of sustenance" (so also Stuart, 2006:459). This leads to our second question. If the labour being referred to in the Sabbath commandment is primarily the customary labour of an occupation, how does that relate to the first creation account?

5.3.2.2 Labour and the fourth commandment

The fourth commandment does not create the Sabbath as a new idea (cf. Exodus 16:23); it codifies a practice that was already known at the time the fourth commandment was given (Keil, 1866:398; Waltke, 2007:420). While the fourth commandment may be an outgrowth of the creation week, it is not a mandate of creation. The first creation account speaks only about God's rest on the seventh day. The expansive rest described by the fourth commandment is not something reflective of the seventh day itself. Or is it? Has something changed since Genesis 2:1-3 that would affect the function given to humanity in Genesis 1:26-28? If so, is there anything that would connect that change to the fourth commandment given in Exodus 20? Genesis 5:29 provides an indication that there is an affirmative answer to both questions.

Genesis 5:29 comes near the end of the first genealogical account in Genesis and records the family line from Adam to Noah. When Lamech names his son Noah (נֹחַ), he says, "Out of the ground that the LORD has cursed this one shall bring us relief [יְנַחֲמֵנוּ] from our work [מַעֲשֵׂה] and from the painful toil [עִצְּבוֹן] of our hands." Several things should be noted in this verse. First, Lamech makes reference to the events of Genesis 3. Highlighting this is the Lamech's use of

עִצָּבוֹן (“painful toil”), the same descriptor used by God when he curses Adam’s work in Genesis 3:17b: “cursed is the ground because of you; in pain [עִצָּבוֹן] you shall eat of it all the days of your life” (Beakley, 2014:129). Second, he calls his son Noah, a name whose meaning is closely associated with the Sabbath stipulation in the fourth commandment. Finally, he expresses his desire for a change in the working conditions that have prevailed since Adam and Eve’s expulsion from the garden.

The relief from work and painful toil that Lamech is seeking stems from the curse that Yahweh placed upon Adam in Genesis 3:17-19 (Westermann, 1974:359; Wright, 2004:131, 154; Collins, 2006:164). Genesis 3:1-13 describes how Adam disobeyed God’s instruction not to eat from the fruit of the tree of the knowledge of good and evil. While there are some who take this passage to be a curse upon both Adam and creation itself, this is not something the text itself asserts (Collins, 2006:164). The curse is directed at Adam and specifically involves the arena in which he will exercise his primary labour, the ground (הָאֲדָמָה):

> . . . cursed is the ground because of you; in pain you shall eat of it all the days of your life; 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 . . . (Genesis 3:17b-19a)

It does not involve a change to the inner working of creation (as suggested by the more restrictive term אֲדָמָה “ground” rather than the broader term אֶרֶץ “world/earth” that is used to speak of creation more widely, Wright, 2004:131), but this does not mean that there was no effect on the environment. Both livestock and the ground to some extent bear the weight of Adam’s curse as participants in the sphere in which he works. Returning to a theme that was discussed in section 4.4, the creation accounts suggest that Adam and Eve were to extend the borders of the garden as they fulfilled their mandate to be fruitful and multiply. Now they find themselves removed from the garden, and the work of their mandate will be toilsome and painful (Collins, 2006:165).

Lamech is lamenting the weight of this situation when he names his son Noah. Noah (נֹחַ) is associated with the Hebrew term נוח (Keil, 1886:80; Westermann, 1974:360; Walton, 2001:281), which is the same word used in the rest stipulation of the fourth commandment. As shown in section 5.3.3 below, the rest that נוח describes is a settling down into a stable environment that is marked by safety and security. Lamech explains the name himself, saying, “this one shall bring

us relief . . .” (זֶה יְנַחֲמֵנוּ — from the *Piel* stem of the verb נחם, meaning “to comfort”; HALOT, 2000:689). There has been discussion surrounding the use of the Hebrew term יְנַחֲמֵנוּ (comfort, relief) in the verse, and some have suggested that the text should be emended to יְנִיחֵנוּ, the *Hiphil* form of נוח, “he will cause to rest” (Berry, 1931:209; Westermann, 1974:360). The scholars who make this emendation do so because the Septuagint translates with διαναπαύσει (“to allow to rest for awhile”, LEH, 2001:par. 8036), which presupposes יְנִיחֵנוּ. The argument is that the change is more appropriate to the context as an explanation for Noah’s name. There are, however, no textual variations in the MT at this point to support the change that the Septuagint makes. (For an extended discussion on the merits of this emendation and the meaning of Noah’s name, see Kraeling, 1929:138-143.) While changing the verb from יְנַחֲמֵנוּ to יְנִיחֵנוּ would make the connection to the fourth commandment even more explicit, it is not required to sustain the point. Lamech would like the kind of relief offered by the fourth commandment, and his desire is reflected in the name that he gives to his son.[36]

Lamech describes his post-curse work as מַעֲשֵׂה. While מְלָאכָה is used in Exodus 20:9-10, the two words describe similar ideas. מַעֲשֵׂה occupies a similar semantic field to the customary labour described in the fourth commandment: a “labour, work(ing), task, occupation, trade, business” (CDCH, 2009:236). Swanson provides a bit more nuance, suggesting that מַעֲשֵׂה focuses on the energy that is expended in the accomplishment of work, while מְלָאכָה spends its energy drawing attention to the work itself. Even so, the difference is slight, and he attributes both to the same semantic field (1997:*ad loc.*). It is used as such to describe customary labour in Judges 19:16 and Haggai 2:17. However, it is found in Sabbath contexts as well. Ezekiel 46:1 begins a section that gives instructions for following the weekly Sabbath and monthly new moon: “Thus says the Lord God: The gate of the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened . . .” In this verse מַעֲשֵׂה is used adjectivally, and the Hebrew reads שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה (“six days of the work”), describing the time period when people go about their customary labour (see also Williams, 2007:10). If this is not enough to suggest that מְלָאכָה and מַעֲשֵׂה should be understood to mean the same thing in Sabbath contexts, then Exodus 23:12 is conclusive. It specifically describes מַעֲשֵׂה as the work restricted on the Sabbath:

36. For an extended discussion on the relief Lamech seeks and its relationship to the curse of Genesis 3, see Beakley, 2014:126-132.

"Six days you shall do your work [מַעֲשֶׂה], but on the seventh day you shall rest" (see also Keil's discussion, 1866:398-399).

What are the conclusions that we should reach concerning Genesis 5:29 and the fourth commandment found in Exodus 20? First, the overlap in terminology suggests that there is an agreement of ideas: (a) the rest that Lamech is seeking is the same kind of rest that is spoken about in the fourth commandment; (b) the work that Lamech laments is the same kind of work described by the fourth commandment. Second, Lamech's plea implies that there is a certain kind of work from which he is seeking relief. He is not seeking relief from all labour, but rather he is seeking relief from curse-ridden work. Finally, we should recognise that Noah did not accomplish the high hopes that Lamech had for him. Some scholars suggest that the relief that Noah brought was the introduction of viticulture (Westermann, 1974:360; Waltke, 2001:147). While that may be a type of relief, the use of terms that later become so prevalent in the context of the fourth commandment indicates that the relief grape and wine production bring to curse-fraught work is not the final solution that Lamech is seeking (Kraeling, 1929:141). Lamech is seeking for God to lift Adam's curse from his own work. Wright (2004:154), speaking on Genesis 5:29, comments, "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" (emphasis added).[37] With respect to the Decalogue, the implication is that the rest required by the fourth commandment is not the absence of all work, but rather the absence of a certain kind of work; it is the cessation of work that is marred by the curse levied upon Adam in Genesis 3 (Keil, 1866:399). Functionally, that meant there was no aspect of the daily occupational labour in Israel that would fall outside of the fourth commandment's purview. Indeed, all humanity continued to labour under the effects of the Genesis 3 curse at the time the Decalogue was given.

5.3.2.3 The generous application of the fourth commandment

Recognising the fourth commandment as requiring the cessation of curse-ridden work helps our understanding of its generously broad application. Those specifically covered are "you, or your

37. For further discussion on the Noahic covenant and its application to seventh-day life in the garden, see Wright, 2004:132-137 or VanDrunen, 2014:95-132. Further discussion of Noah as a second Adam and the flood as a recreation of Genesis 1 — further strengthening Noah's ties to the fourth commandment — can be found in Waltke, 2007:290-297.

son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates." The *waw* connecting each in this list is an "alternative" (Williams, 2007:153) use of the conjunction and serves to compile terms that extend the prohibition beyond the first referent listed. It could be further described as supplementary (Barnwell, 1984:192). Not only is the fourth commandment applicable to individual Israelites, but, conceptually, all Israelites are individually responsible for ensuring that each of the listed entities falling under their authority has the opportunity to enjoy the Sabbath rest as well.

The purpose for this extensive application can found in (a) the function of Israel as God's kingdom of priests and (b) the purpose of the law itself. As noted in section 5.2.2, the events of Sinai and the giving of the law look back to the events of creation and to the state of humanity as it existed on the seventh day. Israel's life in the Promised Land was intended to be a reordered garden experience in the midst of the nations who no longer reflected seventh-day living (Enns, 2000:419). Thus the Exodus rationale for the Sabbath is connected to both the larger experience of humanity and a need that is shared by all humanity (Miller, 2009:124). This expansive view of the beneficiaries of the Sabbath is intentional and no simple afterthought. When the Book of the Covenant takes up the Sabbath commandment again in Exodus 23:12, it reiterates that rest is for all: "Six days you shall do all your work [מַעֲשֶׂה; cf. Genesis 5:29 above], but on the seventh day you shall rest [נוח]; that your ox and your donkey may have rest [נוח], and the son of your servant woman, and the alien, may be refreshed" (Miller, 2009:122). Therefore Sabbath rest is not restricted to people who are Israelites or who are free or who are heads of households. It is not even restricted to humanity, because it is something that all creatures need as they labour under the effects of the curse levied against Adam. Indeed, eventually even the land itself will benefit from the Sabbath principle (Exodus 23:10-11; Leviticus 25). This rationale is made even clearer in the following verse.

5.3.3 Reasoning and Motivation (20:11a)

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה . . . וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי "for in six days Yahweh made . . . and he rested on the seventh day"

The כִּי that begins verse 11 is causative and describes the motivation for the commandment as a whole (Childs, 1974:414). The Sabbath is reflective of Yahweh's activity in creation. As the purpose of God's creational activity is the rest that marks the seventh day (see section 3.3.3), so this rest finds prominent status in the fourth commandment as well. Scholars (Keil, 1866:399;

Berry, 1931:209; Westermann, 1974:173; Childs, 1974:416; Enns, 2000:419; Miller, 2009:124) have long recognized an echo of the first creation account in the commandment:

Genesis 2:2-3	Exodus 20:11
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. 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.	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.

Table 5.1: A comparison of Genesis 2:2-3 and Exodus 20:11.

While the commandment finds its basis in the first creation account, the terminology differs slightly from Genesis 2 to Exodus 20. One of the most striking differences between the two is the substitution of the word נוח in Exodus 20 for שׁבת in the first creation account.

In his study of נוח, Robinson (1980:33) notes that scholars "who deny the rest-idea to *šbt* . . . take *nwḥ* to be the proper root to express the idea of rest in the OT". He takes issue with this, arguing that the primary force of the word is concerned with the cessation of motion. If rest is implied it is a result of settling down from a state of agitation. Others also take a view that is more nuanced than simple "rest". Coppes (1980:562) specifies that it marks an "absence of spatial activity". Oswalt (1997:57) adds that there are overtones of safety and security. Thus the term's general concept is progression away from agitated movement and motion to a state of settlement marked by stability and security. If the idea of "rest" is there, it is the consequence of a state of settlement and security that marks the end of an agitated state of movement. In reference to נוח, Berry (1931:207) goes so far as to say, "I doubt if the meaning rest from work is found anywhere in the Old Testament".

A few examples will illustrate the point. As we saw in section 3.3.3, Yahweh caused Israel to "settle down" (נוח) in the Promised Land (Deuteronomy 12:10; Joshua 21:44; 23:1). Their "rest" was not from daily labour; it was from the rigours of constant warfare. When the conquest was completed they were free to settle down in their inheritance.

The settlement described by נוח is not always physical. It can also be settlement from suffering or mental unrest (Berry, 1931:207):

- Settlement from suffering can be seen in Isaiah 14:1-3, which uses נוח two different times. The context of Isaiah 14 is Israel's deliverance from foreign oppression. Isaiah 14:1 uses נוח in a physical sense of settlement in the land and then says in 14:3-4, "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 . . ." The turmoil from which they are settled can be described as "trouble which torments" (Oswalt, 1986:311). While labour is obliquely referred to in "hard service", it should be noted that this is not everyday work; it is work occasioned by the torment of captivity.
- Mental quietness is described in Proverbs 29:17: "Discipline your son, and he will give you rest [נוח]; he will give delight to your heart." In the first strophe, settlement is the result of a child who is disciplined. That it is mental quietness is made clear in the second strophe, which sharpens the idea of settlement as "delight" of the heart (Waltke, 2005:445).

To this we would add Genesis 49:15, in which Jacob's blessing of Issachar describes rest in the midst of labour:

> He saw that a resting place [מְנֻחָה] was good, and that the land was pleasant, so he bowed his shoulder to bear, and became a servant at forced labor.

Here a nominal form of נוח is used to describe a place of rest. Far from being the absence of work, this rest is in the context of *forced* labour. Issachar will choose it because settled life in the Promised Land is a positive situation, even if it involves forced labour (Robinson, 1980:35).

With this in mind, we can see that the ideas of rest presented by the first creation account and Exodus 20:11 are not dissimilar. The first creation account uses שׁבת to describe God's rest, a term that primarily describes cessation from a particular activity. The use of נוח in Exodus 20:11 further describes a cessation of movement or a settling down into a stable environment. Thus the seventh day of Genesis 2 and the description of it in Exodus 20 are both marked by a cessation from a particular labour, but Exodus 20 further specifies that it was also meant to be enjoyed in an environment of stability and safety. The use of נוח in Exodus 20 also suggests something further: It is not simply "rest" that is suggested by the fourth commandment. It is rest from

humanity's customary work that is marred by the curse of Genesis 3. It says nothing of the work done by humanity in the garden prior to those events.

5.3.4 Reasoning and Motivation Concluded (11b)

בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ "Yahweh blessed the Sabbath day and he sanctified it"

The word order found in Exodus 20:11 is the reverse of that which is found in Genesis 2:3. There, God blesses and sanctifies the day and then provides the reason for his actions. Exodus 20:11 begins with Yahweh's creative activity and ends by describing the blessedness and sanctification of the seventh day. The reversal ends the fourth commandment where it began in 20:8, with the sanctification of the seventh day. Israel is to sanctify the seventh day as Yahweh has sanctified the seventh day. The observations that were made concerning Genesis 2:3a in section 3.2.2.4 apply to Exodus 20:11b as well. The Sabbath day is marked by its unique relationship to Yahweh, and it functions in a way that no other day functions. It is differentiated as a unique day of cessation. The Sabbath commandment's significance is bound up in the idea that it is Yahweh's unique day, just as the seventh day at the end of his creative activity was unique (Keil, 1866:399).

5.4 Conclusions

In this chapter we have sought to read the fourth commandment with respect to the Decalogue's place at the head of the law and the law's place within Israel. In turn, we have also sought to read it with an eye to the overall calling and purpose of Israel in the midst of the nations. With this in mind, we have sought to understand contextually the intent of Exodus 20:8-11 and the theological underpinnings with which it is grounded. They are suggestive of four primary conclusions:

First, the fourth commandment should be understood against the backdrop of Israel's purpose. Israel was redeemed for the purpose of proclaiming Yahweh's goodness and superiority over all other gods to the nations. They were to be a kingdom of priests. Like the priests within Israel, their ministry was bi-directional. On the one hand, Israel was to bring the knowledge of God to the nations. On the other hand, the nations had the opportunity to come to God through Israel.

Second, the fourth commandment should be understood in relation to the function of the Decalogue in the life of Israel. It should also be understood in relation to function of the law within Israel. The moral strictures of the law reflect what righteous living looks like. As Israel

kept the law they would display the care and concern for Yahweh and for one another that marked seventh-day life. On a motivational level, Yahweh was concerned that they should follow the law as an expression of their inward gratitude and love for him. He had redeemed them from the house of bondage in Egypt and was about to place them in the Promised Land, which was itself a recapitulation of the garden. Thus their law-keeping was not intended to be merely external, but the overflow of a circumcised heart.

Third, the fourth commandment needs to be read with an understanding of the nuances of particular aspects of the commandment itself. Exodus 20:8-11 is grounded in the first creation account and reflects God's rest on the seventh day. The command to remember the Sabbath day demanded more than a cognitive understanding. It required the external action of ceasing from regular work (i.e., customary labour) as well. The covenantal overtones associated with "remembering" imply that when they properly observed the Sabbath day they were keeping covenant with Yahweh. Furthermore, the purpose of their remembering was to sanctify the day as something different from the other six days, a day uniquely belonging to God and set apart (and thus holy) for his use.

While the fourth commandment uses the term נוח instead of שׁבת, our study has shown that these two terms speak to similar circumstances. In the first creation account God rests from his creative acts. In the fourth commandment humans are commanded to rest from their customary labour. The reason for this is that humanity's customary labour is marred by the curse of Genesis 3. Lamech cried out for this rest when he named his son Noah. Rest from curse-ridden work thus recalls how things stood on the seventh day and suggests that the work proscribed by the fourth commandment does not include humanity's work prior to the events of Genesis 3.

Finally, we see that Sabbath rest is not something that belongs uniquely to Israel. Because it is grounded in creation and the shared history of humanity, it is something that belongs to everyone. While the creation was not cursed, humanity's actions after the events of Genesis 3 continue to have a negative effect on both animals and land. Therefore slaves, aliens and livestock are included in the rest that the Sabbath provides. Its trajectory goes on to include the land. All need relief from the effects of the curse. As Stuart (2006:460) points out, "To love God is not to have a lazy day one day a week; rather it is to focus on doing his will specially one day a week — to worship, learn, study, care, and strengthen the spirit".

The fourth commandment is grounded in the seventh-day rest of Yahweh at the close of the creation week. As Westermann (1974:65) reminds us, primeval history is not something that is unique to Israel, but grounds the history of Israel in the history of all humanity and the very created order itself. Thus the Sabbath is something that belongs to all of of the created order, and not just to humanity or Israel. It is bestowed not simply because Yahweh rested on the seventh day. It is bestowed because humanity now labours under a curse that makes toil wearisome and difficult. The rest offered by the Sabbath is not meant to be a general reprieve from work, but a reprieve from curse-ridden work. In the first creation account it was specifically God who enjoyed seventh-day rest. There, humanity did not rest in the same way that God did on the seventh day. Our study of Exodus 20:8-11 bears this out. If Israel can be said to imitate Yahweh in the Sabbath commandment, it is in the fact that they rest from a particular kind of work. Just as God ceased from his creative work on the seventh day and "rested", so Israel ceases from curse-ridden work on the Sabbath.

With these things in mind we are now ready to draw a number of conclusions concerning the picture that is painted when Exodus 20:8-11 and the first creation account are read together.

CHAPTER 6
SUMMARY AND CONCLUSION

6.1 Introduction

The goal of this study has been to see what light can be shed on the Sabbath commandment in Exodus 20:8-11 when it is read against the backdrop of humanity's creational role (Genesis 1:26-28; cf. 2:1-3). In particular, the study has sought to determine if there is more to the Sabbath commandment than simply ceasing work as a reflection of God's rest on the seventh day.

Chapter 1 described the background of the study and the overall direction and approach that the study would take: it would examine the nature of God's rest on the seventh day, describe humanity's intended role on the seventh day, and examine the Sabbath commandment in Exodus 20:8-11. Chapter 2 examined the intertextual relationships between the first creation account, Exodus, and the Decalogue accounts, developing a rationale for delimiting the study to the first creation account and Exodus 20. Chapter 3 examined the nature of God's rest on the seventh day. It also surveyed the idea of rest described in other ANE contexts and found a similar representation within Israel's conception of God's rest. Chapter 4 described humanity's function on the seventh day, while God was resting. Chapter 5 investigated the Sabbath commandment as it was given in Exodus 20, exploring the relationship between the commandment as it was given and the creational rationale for which it was given.

The present chapter will bring together the various strands of evidence gleaned from the various aspects of the study for the purpose of answering the primary research question posed in section 1.3: How does the Sabbath institution described in Exodus 20:8-11 relate to God's rest, his interaction with humanity, and the created order after it was completed? We begin with a summary of the conclusions drawn from our study of the first creation account. This is followed by a summary of the conclusions reached by the study of the Sabbath commandment in Exodus 20. Next, the overall message and theological implications of reading Exodus 20:8-11 with the first creation account as a backdrop are articulated. Finally, concluding recommendations for further study are offered.

6.2 Context and Implications

6.2.1 The First Creation Account

The first creation account presents God as the one who has made everything, both the cosmos and the things which inhabit it (sections 3.2.1; 3.2.2). At the close of the sixth day God finishes creating everything that he intends to create; therefore he ceases his creative activity and "rests" on the seventh day. Our understanding of his rest, however, must be predicated on an understanding of what is meant by שׁבת in Genesis 2:1-3. God's rest is not the cessation of all activity, but rather the cessation of a particular kind of activity; it is the cessation of his creative activity. Other forms of "work" continue (section 3.2.2.3). Unlike the previous six days of creation, there is no end-of-day refrain, and the implication is that the seventh day never ended; God continues in his rest. Thus the seventh day is unique from the other days, and so God blesses it. When he does so, he endows it with the ability to function as a day that uniquely belongs to him; it is holy (section 3.2.2.4).

This assertion is enhanced when the first creation account is considered against the backdrop of divine rest as it was understood in the ANE (section 3.3). The first creation account is placed in a part of the Pentateuch that portrays itself as history common to all of humanity and addresses itself to themes that were commonly understood. As such, it is not surprising that there are parallels with extra-biblical literature. Two primary parallels are found with the first creation account:

- Within the ANE, the purpose of a god's creative activity was rest characterised by order and stability. This concept finds a parallel within the first creation account. Humanity is presented as the crowning achievement of the created order, but the result of God's creative activity is seventh-day rest.
- Rest in the ANE was marked by temple buildings as the places where gods enjoyed their rest. Texts such as the *Enûma Eliš* and the *Keš Temple Hymn* describe this rest. Israel takes up the idea of temple building as well and describes it as the place of Yahweh's rest.

In addition to the parallel with the temple-building projects of other ANE gods, Israel's tabernacle and temple also display an Eden motif (section 3.3.3). It appropriates imagery from the garden of Eden that would lead Israelite worshippers to recall life as it stood on the seventh

day of creation. Thus the two concepts of Yahweh's rest and the garden of Eden would be impressed upon Israel's thoughts whenever the tabernacle/temple precincts were visited.

Humanity is presented as the pinnacle of God's creation (section 4.3). It is humanity alone that is described as being made "in our image according to our likeness" (Genesis 1:26). They are assigned three tasks: (a) reproducing and filling the earth (section 4.4), (b) subduing the earth (section 4.5), and (c) exercising dominion over its inhabitants (section 4.6). As they do this, they will stand both collectively and individually as the representatives of God before the created order. Along with this is the implication that as they carry out their mandate to fulfil, subdue, and exercise dominion they will also need to expand the borders of the garden, bringing the same kind of order to the outside world.

The composite picture of the seventh day is one of a God who is at rest with the created order complete and of those made in his image faithfully working before him. Everything is functioning as God intended it to function, and there is a sense of stability and security.

6.2.2 The Fourth Commandment in Exodus 20:8-11

Properly understanding the fourth commandment in Exodus 20 requires an understanding of the context in which it was written, its place in the law, its place in the Decalogue, and the way in which it reflects the first creation account.

The Bible describes a story that moves in four stages: creation, fall, redemption, and consummation (section 5.2.1). After Adam and Eve were expelled from the garden due to their disobedience (Genesis 3), God began to enact a plan to correct the problems introduced by his image-bearers. Through Abraham, he chose Israel as the channel through which this blessing would come to the world. As the nations witnessed the covenant fidelity between Israel and her God, and the justice with which she conducted her internal affairs, they would see a reflection of life as it was intended to be on the seventh day of creation. As such, the law was integral to the purpose of Israel as a light for the nations, so much so that it constituted the covenant between her and her God. As they kept it they would be "a kingdom of priests" by whom the nations could have a true understanding of the creator and through whom they could come to be reconciled with that creator. It reminded Israel of God's creational intent for humanity, charging them to strive for that ideal, and setting it as the standard by which humanity is bound.

The Decalogue itself stands as the starting point of the law (section 5.2.2). Using the exodus event as a backdrop, it casts itself in relational terms with second-person language that avoids delineating penalties for non-compliance. It describes the foundational principles upon which the law will be built. It is within this context that we find the fourth commandment of Exodus 20:8-11.

The fourth commandment itself is grounded in the creational rest of Yahweh on the seventh day (sections 2.2; 5.3.3). There are three primary parallels: the time period of creation and resting, the created order, and the sanctification of the seventh day. Israel is called to "remember" the day, requiring external action in addition to cognitive focus. All normal labour was put aside, because the day was something to be separated as belonging uniquely to Yahweh. As such, it was a primary marker of the covenant between God and Israel.

The use of the term נוח to describe Yahweh's rest in creation is suggestive (sections 5.3.2.2; 5.3.3). It carries the notion of settling down in a position of security and safety. However, it does not necessarily imply the cessation of all labour. As shown by Jacob's blessing of Issachar, it can describe a settled state in the midst of hard labour (Genesis 49:15). Furthermore, it has strong intertextual ties with Noah in a context where Lamech seeks relief from the curse under which humanity labours (Genesis 5:29). Taken together, these advocate for a reading of the fourth commandment that entails rest from a particular kind of work: work that is marred by the curse of Genesis 3. It also integrates the way in which humanity mirrors God's rest on the seventh day. As God rested from his labours of creation, so humanity rest from the cursed labours under which they work.

6.3 Overall Message and Theological Trajectory

Understanding Genesis 1:1 - 2:3 and Exodus 20:8-11 as they have been described above invites several conclusions regarding the relationship between the fourth commandment and the seventh day of creation. These will be articulated under three heads: (a) the nature of humanity's rest in the Sabbath commandment, (b) the creational backdrop against which the Sabbath is written, and (c) the motivational impetus meant to drive Sabbath observance.

Many scholars suggest that humanity rests on the Sabbath as a pointer to God's rest on the Sabbath (Collins, 2006:93; Waltke, 2001:73; Walton, 2001:153). However, few go on to describe what kind of rest the Sabbath commandment has in mind when it prescribes a cessation of work.

It is assumed that humanity's rest is exactly like God's rest. However, the question remains, "What kind of rest is being talked about here?" Humanity's rest is indeed like God's rest. God worked in the creational process for six days. When God completed everything that he intended to create, he stopped creating (i.e., he "rested"). Humanity rests as well. However, this rest is not a general rest meant to be marked by leisure. Like God's rest, it is rest from a particular activity. God rested from creation, and humanity rests from curse-ridden work. The implication is that there are other kinds of work that are acceptable and, indeed, expected on the Sabbath (see further section 6.4 below).

The creational backdrop against which the Sabbath commandment is written also suggests two primary conclusions regarding the intrinsic nature of the Sabbath itself. First, the Sabbath is something that belongs to all of humanity, because it is grounded in the origin of all humanity. It is not something that was added to the cultic life of Israel, nor is it Israel alone who labours under the curse. All of humanity labours under the curse. Second, the Sabbath represents life as it stood on the seventh day of creation. On that day God rested from his creative activity and humanity diligently worked before him as his representatives to the rest of the created order. The weekly Sabbath is reflective of that first Sabbath and a taste of what life was like as humanity worked in the garden of Eden without the effects of the curse. Like the garden, it points to a time when humanity laboured before God and enjoyed intimate fellowship with him; the activity that is undertaken on the Sabbath should therefore reflect garden activity and mirror that "rest".

Yahweh expected Israel to keep the law as a reflection of their heart-attitude towards him (section 5.2.3). In particular, the Sabbath commandment stood as a strong indication of their inward affection. This is why it served as a sign of the covenant as a whole. If Israel were to keep the Sabbath with a whole heart they would, in effect, be saying, "Yes! We long to enjoy life and relationship with Yahweh as it was enjoyed at the end of the creation week. We want to fulfil our mandate to reflect life on the seventh day to the nations of the world." Because this was, in fact, the whole point of Israel's mission and purpose before God: to be a kingdom of priests and a holy nation. Sabbath-keeping, on a motivational level, can thus be seen to impact humanity in three ways. First, it reminds humanity of what once was in the garden and of what was lost with the events of Genesis 3. Second, it looks forward to what will be again one day. The new heavens and the new earth will come and God's people will once again enjoy seventh-day living

with him. Third, it allows humanity to enjoy the creator in the present, remembering what once was and living in hopeful anticipation of what will be.

With this in mind, it can be said that the theological underpinnings of the Sabbath commandment in Exodus 20:8-11 are broad and grand. Humanity does follow God's pattern of rest on the seventh day, but the depth of thought it conveys goes far beyond that. It is a pointer to the function and relationship that humanity enjoyed with God in the garden of Eden.

6.4 Concluding Implications for Further Study

This description of the Sabbath commandment and the broad expanse of its theology not only enriches our understanding of the institution itself, but is also potentially fruitful for other areas of study. In particular, it suggests expanded areas of study in the Old Testament, New Testament, and pastoral theology:

- Further study should be undertaken exploring the relationship between the fourth commandment in Exodus 20 and Deuteronomy 5. With the conclusions of the present study as a starting point, there is an opportunity to define in greater detail areas of cohesion between the two renderings of the commandment. This study suggests that the fourth commandment in Exodus 20 reflects the ideals of the seventh day of creation. Further study into the relationship between Deuteronomy 5:12-15 and the ideals of the seventh day should be similarly productive.
- This study concentrated its efforts on the first creation account. However, similar study with the second creation account may also prove useful in reinforcing the conclusions of this study.
  - This study has suggested that the use of נוח in Exodus 20:11 describes a specific kind of rest. The same term is used to describe Yahweh's placement of humanity in the garden of Eden in Genesis 2:15. While further study is needed, an initial hypothesis may be that it identifies humanity's activity in the garden as the same activity that is to be undertaken in observing the Sabbath commandment.
  - This study has suggested that humanity was busy at work on the seventh day as God enjoyed his rest. Starting with Collins' suggestion as a starting point (i.e., that the two accounts can be read in a complementary manner; 2006:229), a study of the second creation account may yield a further description of humanity's activity on the seventh day. In particular, the

concept of priesthood in the second creation account should be explored, along with any intertextual ties it might have to (a) Israel's cultic practice in the tabernacle/temple and (b) Israel's description as a "kingdom of priests" in Exodus 19:6.

- The trajectory of Sabbath rest presented in this study may have implications for also understanding what it means to enter into God's rest. God's rest is ongoing, and he calls humanity to enter into his rest as well (Psalm 95:11; Hebrews 4:1-11). The rest described by passages such as these should be examined to determine if a connection can be made between them and life as it existed on the seventh day. If this line of thought can be substantiated, it further suggests that Sabbath rest is a foretaste of the rest that God's people will enjoy in the new heavens and new earth. While Revelation 21-22 speaks in terms of a city, the language used to describe that city is replete with imagery that is reminiscent of the garden (Beale, 2004:395-400) This may suggest a connection between life as it was found in the garden, rest on the Sabbath, and life in the eschaton.
- This view of the Sabbath may also help to clarify texts in the New Testament that pertain to Sabbath teaching:
  - In Mark 2:23-28 the Pharisees confront Jesus when the disciples pluck grain to eat on the Sabbath. As part of his response, Jesus says, "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath." How does this study's understanding of Sabbath theology (and of נוח, in particular) enhance this statement?
  - John 5:1-17 gives a description of Jesus healing at a pool called Bethesda. After Jesus heals the man he tells him to take up his bed and walk. The Jews seek to persecute him because of this. Jesus answers, "My Father is working until now, and I am working." The understanding of God's שׁבת on the seventh day that this study presents could be helpful in understanding what Jesus means when he describes the Father as continuing to work.
- Throughout church history, confessions have described "work" that was acceptable on the Sabbath. For example, the Westminster Larger Catechism, question 117, asks: "How is the Lord's day to be sanctified?" (WLC, 2007:261) In part, its answer is ". . . we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day."

Confessions such as the WCF have tacitly understood a distinction between various kinds of work. This understanding of the Sabbath further describes why historic confessions have taken such a view.

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Addendum 1

Reference	Scripture[38]	Comment
Gen 2:2	he *rested* on the seventh day	Sabbath-related — tied to the completion of creation
Gen 2:3	God *rested* from all his work . . .	Sabbath-related — tied to Gen 2:2 and the completion of creation
Gen 8:22	day and night . . . shall not *cease*	
Ex 5:5	you make them *rest* from their burdens	The context is of ceasing from the work of making bricks
Ex 12:15	you shall *remove* leaven out of your houses	i.e., leaven will cease to exist in the house
Ex 16:30	So the people *rested* on the seventh day	Sabbath-related — rest is a result of the cessation of work
Ex 23:12	but on the seventh day you shall *rest*	Sabbath-related — rest is a result of the cessation of work
Ex 31:17	on the seventh day he *rested* and was refreshed	Sabbath-related — reference to Genesis 2; see above
Ex 34:21	but on the seventh day you shall *rest*	Sabbath-related
Lev 2:13	You shall not let the salt of the covenant with your God be *missing* from your grain offering	i.e., salt shall not cease from being a part of the grain offering. (see Sklar, 2014: 100-101)
Lev 23:32	It shall be to you a Sabbath of solemn *rest*	Sabbath-related — a cessation of work associated with the Day of Atonement
Lev 25:2	the land shall *keep* a Sabbath to the LORD	Sabbath-related — a cessation of work related to the Sabbath year for the land
Lev 26:6	And I will *remove* harmful beasts from the land . . .	God puts an end to harmful beasts in the land. In other words, harmful beasts will be forced to cease their presence in the land.
Lev 26:34	then the land shall *rest*, and enjoy its Sabbaths	Sabbath-related — cf. 2 Chron 36:31 below. The land will enjoy a forced cessation of labour during the exile.
Lev 26:35	As long as it lies desolate it shall have *rest*	Sabbath-related — cf. Lev 26:34; 2 Chron 36:31
Lev 26:35	the *rest* that it did not have on your Sabbaths	Sabbath-related — cf. Lev 26:34; 2 Chron 36:31

38. The English translation of שׁבת is given in italics. Relevant excerpts are quoted from the ESV.

Deut 32:26	I will *wipe* them from human memory	Cessation of remembrance
Josh 5:12	And the manna *ceased*	
Josh 22:25	your children might make our children *cease* to worship the LORD	
2Kgs 23:5	he *deposed* the priests whom the priests of Judah had ordained	*Hiphil* usage — the priests are caused to cease their ministry
2Kgs 23:11	and he *removed* the horses that the kings of Judah had dedicated to the sun	Possibly statues of horses at the entrance to the temple. Their defining presence is stopped.
Is 13:11	I will put an *end* to the pomp of the arrogant	
Is 14:4	How the oppressor has *ceased*, the insolent fury *ceased*	
Is 16:10	I have put an *end* to the shouting	Judgement on Moab — shouting stopped by Yahweh
Is 17:3	The fortress will *disappear* from Ephriam	i.e., cease to be
Is 21:2	all the sighing she has caused I bring to an *end*	
Is 24:8	The mirth of the tambourines is *stilled*, the noise of the jubilant has *ceased*	
Is 30:11	let us hear no *more* about the Holy One of Israel	Lit. “remove the Holy One of Israel from our presence” i.e., a cessation of presence
Is 33:8	The highways lie waste; the traveler *ceases*	
Jer 7:34	And I will *silence* in the cities of Judah and in the streets of Jerusalem the voice of mirth	
Jer 16:9	Behold, I will *silence* in this place, before your eyes and in your days, the voice of mirth	
Jer 31:36	then shall the offspring of Israel *cease* from being a nation before me forever.	
Jer 36:29	the king of Babylon will certainly come and destroy this land, and will *cut off* from it man and beast?	
Jer 48:33	I have made the wine *cease* from the winepresses	
Jer 48:35	And I will *bring to an end* in Moab, declares the LORD, him who offers sacrifice in the high place	

Ezek 6:6	your altars will be waste and ruined, your idols broken and *destroyed*	The idols will be caused to cease their existence
Ezek 7:24	I will *put an end* to the pride of the strong,	
Ezek 12:23	I will *put an end* to this proverb, and they shall no more use it as a proverb in Israel.	
Ezek 16:41	I will *make you stop* playing the whore, and you shall also give payment no more.	
Ezek 23:27	Thus I will *put an end* to your lewdness and your whoring begun in the land of Egypt	
Ezek 23:48	Thus will I *put an end* to lewdness in the land	
Ezek 26:13	And I will *stop* the music of your songs	
Ezek 30:10	I will *put an end* to the wealth of Egypt	
Ezek 30:13	I will destroy the idols and *put an end* to the images in Memphis	
Ezek 30:18	when I break there the yoke bars of Egypt, and her proud might shall *come to an end* in her	
Ezek 33:28	her proud might shall *come to an end*	
Ezek 34:10	I will require my sheep at their hand and *put a stop* to their feeding the sheep.	
Ezek 34:25	I will make with them a covenant of peace and *banish* wild beasts from the land	i.e., they will cease to be a threat
Hos 1:4	and I will *put an end* to the kingdom of the house of Israel	
Hos 2:11	And I will *put an end* to all her mirth . . .	
Hos 7:4	like a heated oven whose baker *ceases* to stir the fire	
Amos 8:4	. . . you who trample on the needy and bring the poor of the land *to an end*	
Ps 8:2(3)	you have established strength because of your foes, *to still* the enemy and the avenger.	
Ps 46:9(10)	He makes wars *cease* to the end of the earth	
Ps 89:44(45)	You have made his splendor to *cease*	

Ps 119:119	All the wicked of the earth you *discard* like dross, therefore I love your testimonies.	*Hiphil*: the implication is that the wicked cease from existence among the land of the living.
Job 32:1	So these three men *ceased* to answer Job . . .	
Prov 18:18	The lot *puts an end* to quarrels . . .	
Prov 22:10	Drive out a scoffer, and strife will go out, and quarreling and abuse will *cease*.	
Ruth 4:14	Blessed be the LORD, who has not *left* you this day without a redeemer . . .	
Lam 5:14	The old men have *left* the city gate	i.e., their presence in city gates has ceased
Lam 5:15	The joy of our hearts has *ceased*	Parallel to Lam 5:14
Dan 9:27	and for half of the week he shall *put an end* to sacrifice and offering	
Dan 11:18	a commander shall *put an end* to his insolence	
Neh 4:11(5)	They will not know or see till we come among them and kill them and *stop* the work	
Neh 6:3	Why should the work *stop* while I leave it and come down to you?	
2Chron 16:5	he stopped building Ramah and let his work *cease*	
2Chron 36:21	. . . to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its *Sabbaths*	