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### An Examination of **εαββατισμός** and **κατάπανσις** in Hebrews 3:7-4:13 in Light of Their Old Testament Background

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AN EXAMINATION OF Σαββατισμός AND Κατάπαυσις IN HEBREWS  
3:7-4:13 IN LIGHT OF THEIR OLD TESTAMENT BACKGROUND

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by  
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May 1988

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## INTRODUCTION

In 1933 Gerhard von Rad commented that "Among the many benefits of redemption offered to a man by Holy Scripture, that of 'rest' has been almost overlooked in biblical theology . . ." <sup>1</sup> Walter Kaiser, in an article forty years later (1973), asserts that von Rad's assessment of the situation is still valid. He laments the fact that besides a few comments in commentaries covering Hebrews 3 and 4, scholarship has been silent concerning this subject. He admits that the subject of "God's rest" is difficult, but the rewards are great. <sup>2</sup> In 1970 a work in German appeared that looked at the ideas of rest in Hebrews 3 and 4. <sup>3</sup> This paper will attempt to investigate and further define the two ideas of rest in Hebrews 3:7-4:13. In order to accomplish this task, the two Hebrew words שָׁלוֹם and מְנוּחָה will be studied as to their meaning and development in the Old Testament. Then an examination of καταπαυσις and

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<sup>1</sup>Gerhard von Rad, The Problem of the Hexateuch and Other Essays (New York: McGraw-Hill Book Co., 1966), p. 94.

<sup>2</sup>Walter C. Kaiser, Jr., "The Promise Theme and the Theology of Rest," Bibliotheca Sacra, 130 (April 1973):135.

<sup>3</sup>Otfried Hofius, Katapausis: Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief (Tubingen: J. C. B. Mohr, 1970).

ἐξβατισμοῦ as they are used in Hebrews 3:7-4:13 will be carried out in light of the Old Testament background.

## CHAPTER I

### THE SABBATH IN THE OLD TESTAMENT

#### The Origin of the Sabbath

The answer to the origin of the Sabbath depends largely upon one's presuppositions. Could the Sabbath have originated in Israel? At what point in Israel's history did the Sabbath first appear? Many answers have been given to these questions. William Heidel understands the Sabbath to originally have been a post-festival day of rest following a festival term of six days. These festivals took place periodically throughout the year. The regularly occurring seventh day of rest did not develop before the second century B.C.<sup>1</sup> Others have seen a development of the Sabbath from the seven day weeks which were closely connected to the moon's phases. These seven day weeks did not run continuously but were patterned after the four phases of the moon. It was Ezekiel who disconnected the seven day week from the phases of the moon so that the week ran continuously regardless of the lunar phases.<sup>2</sup>

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<sup>1</sup>William A. Heidel, The Day of Yahweh (New York: Century Co., 1929), pp. 400, 435-436.

<sup>2</sup>Hutton Webster, Rest Days (New York: MacMillan Co., 1916), pp. 254-255.

There seems to be a movement among scholars today which is much more conservative in their handling of Scripture than some of their predecessors. Neils-Erik Andreasen comments that many examinations of the Sabbath institution ". . . reveal dependence on the Wellhausen structure of Israel's religious history, but this structure is no longer acceptable, and cannot be used for Sabbath studies."<sup>3</sup>

Much of the Old Testament Sabbath literature is now considered to be fairly early, even pre-Mosaic. This early material was transmitted virtually unchanged and reappeared in later Old Testament writings. New traditions were also formed. The "creative period" which solidified many of the Sabbath ideas is now located shortly before and during the exile.<sup>4</sup> An implication of this view is that the prophets were not the first to emphasize the ethical concerns of the Sabbath. Also, the prophets did not necessarily reject the Sabbath's cultic content.<sup>5</sup>

Pushing the Sabbath material earlier into Israel's history does not help answer the question of borrowing.

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<sup>3</sup>Neils-Erik Andreasen, The Old Testament Sabbath (Missoula, MT: Society of Biblical Literature for the Form Criticism Seminar, 1972), p. 16. However, this "conservatism" can be misleading. Although he rejects much of the Wellhausen construction of the Old Testament, he still operates according to basic critical presuppositions.

<sup>4</sup>Ibid., p. 19.

<sup>5</sup>Neils-Erik Andreasen, "Recent Studies of the Old Testament Sabbath," Zeitschrift für die Alttestamentliche Wissenschaft, 86 (1974):456.

Whether one takes the extreme view that the ". . . Hebrews manifested so little originality in cultural matters . . ." <sup>6</sup> or the moderate position that ". . . at no time were they free from outside influences . . . ," <sup>7</sup> the natural explanation to many scholars seems to be that Israel could not have originated the Sabbath institution. Therefore we must seriously consider the different possibilities as to where Israel could have obtained the Sabbath institution. Willy Rordorf and others believe the Sabbath did not originate until Israel came into the land of Canaan. <sup>8</sup> The reason seems to be twofold. First of all, sabbaths were not commonly found among migratory or nomadic tribes. In fact, Theophile Meek writes: "A periodic rest for a nomadic people is an impossibility, but an economic necessity for a people engaged in agriculture." <sup>9</sup> A farmer can postpone his work without serious loss. Besides, he works so hard that he needs a day of rest. A shephard, on the other hand, has to continually watch his sheep. Plus he can pursue his work year round without any injury to his health. From these premises Hutton Webster concludes that

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<sup>6</sup> Webster, Rest Days, p. 245.

<sup>7</sup> Morris Jastrow, Jr., "The Original Character of the Hebrew Sabbath," The American Journal of Theology, 2 (April 1898):314.

<sup>8</sup> Willy Rordorf, Sunday (Philadelphia: Westminster Press, 1968), p. 18.

<sup>9</sup> Theophile James Meek, "The Sabbath in the Old Testament," Journal of Biblical Literature, 33 (1914):204.



" . . . the change from pastoral to agricultural life would itself be sufficient to call into existence the institution of a periodic rest day."<sup>10</sup> Add to these facts the consideration that an agricultural society needs certain rest days to take their goods to the market to sell them and to buy other goods they may need. It seems plausible that the Sabbath could have originated in Canaan.

These arguments for the origin of the Sabbath in Canaan are not convincing. One does not have to accept critical presuppositions to make sense out of the Pentateuch. Part of the purpose of Exodus through Deuteronomy is to prepare the people of Israel for the occupation of the land of Canaan (Exodus 34:10-17, Leviticus 18:3-6 and Deuteronomy 12:1-14). They not only learn more about who their God is but he tells them how he wants them to live once they do take over the land (Deuteronomy 12). While the people wander in the wilderness they are in a transition period. The clear statement of the texts is that while they are in this state of transition they already have the sabbath laws in hand and they are expected to observe them even before the occupation of the land (Exodus 20:8-11, 31:12-17, and Numbers 15:32-36). Furthermore, although one of the main purposes of the sabbath laws was to provide rest, God did not give the sabbath laws primarily because

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<sup>10</sup>Webster, Rest Days, p. 102.

he saw his people were going to be agricultural people and would need the rest. To take such a view separates the Sabbath laws from their basic theological foundations. Finally, were not shepherds in the land of Israel after the occupation of Canaan? In fact, David himself was a shepherd (1 Samuel 17:34-37). Did not the sabbath laws also apply to the shepherds? These considerations make it very unlikely that the change from a pastoral setting to an agricultural setting would account for the appearance of the Sabbath.

The second reason why Canaan is seen to be the origin of the Sabbath institution for Israel is similar to the agricultural view but stresses something different. Certainly these two views are not incompatible. Webster admits that the connection of the rest day with agricultural pursuits is secondary to an already developed form of social organization based upon some kind of calendar system.<sup>11</sup> Hans-Joachim Kraus writes: "It is not impossible, but at the moment cannot be proved, that the Israelites found this institution of the week and together with it the Sabbath already in existence in Canaan."<sup>12</sup> If Israel did adopt a Canaanite calendar, what implications would this have for her own religion? Julian Morgenstern points out

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<sup>11</sup>Ibid.

<sup>12</sup>Hans-Joachim Kraus, Worship in Israel (Oxford: Basil Blackwell, 1966), p. 87.

that to adopt a new calendar system would imply much more than just a change in the system of reckoning time because a "calendar is primarily a religious institution." Above all else, the calendar sets the proper time for the different significant religious festivals.<sup>13</sup>

It is unlikely that the Sabbath originated in Canaan on the basis of a Canaanite calendar. The Pentateuch in no unmistakable terms gives Israel her festivals and when she is to observe them before she enters into the land of Canaan. Also the command to destroy anything that is Canaanite would not make the borrowing of an essential religious concept, such as a calendar, very easy. And finally, the evidence is very scarce that such a calendar did exist in Canaan among the Canaanites. Any parallels between Israel's Sabbath and a periodic six and one cycle associated with some magical ideas found in Canaan<sup>14</sup> is far too weak to draw any concrete conclusions.

Aside from the possibility that the Sabbath and the week could have originated at Mount Sinai (which we will look at later), the next most probable place to look is the land of Egypt.<sup>15</sup> Heidel places the connection with

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<sup>13</sup>Julian Morgenstern, "The Three Calendars of Ancient Israel," Hebrew Union College Annual, 1 (1924):67.

<sup>14</sup>Kraus, Worship in Israel, p. 87.

<sup>15</sup>For the view that the Sabbath was borrowed from the Kenites during the wilderness wanderings see Karl Budde, "The Sabbath and the Week," Journal of Theological Studies, 30 (October 1928):1-15. The connection is that the Kenites

Egypt in the period before 605 B. C. when Egypt dominated Palestine. He bases this connection with Egypt upon the fact that the calendar in Jeremiah, Kings and the Priestly Code is a solar calendar. Egypt had the only solar calendar that existed at that time.<sup>16</sup> However, since Israel was in the land of Egypt for some four hundred years at an earlier part of her history, it does make sense to look in Egypt for parallels with the Israelite Sabbath. Egypt designated some days as favorable and some days as unfavorable. Each day was divided into three sections and each section received a good or a bad rating. A day which had three "bads" was most unfavorable. The fifth of Paophi was an unfavorable day and these instructions are given: "In no wise go out of thy house on this day."<sup>17</sup> Other precautions given on unfavorable days were not to approach your wife, not to touch fire because the god Ra had predestined fire for the destruction of his enemies, and to abstain from labor because Ra rests.<sup>18</sup> However, these parallels are not strong enough for many scholars to try to argue the case that Israel borrowed the Sabbath from Egypt. But does not this seem strange? Israel was four hundred

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were really smiths. They were not to kindle a fire on the Sabbath day (Exodus 35:3).

<sup>16</sup>Heidel, The Day of Yahweh, p. 341.

<sup>17</sup>Alfred Weidemann, The Religion of the Ancient Egyptians (New York: G. P. Putnam's Sons, 1897), p. 263.

<sup>18</sup>Jastrow, "Original Character," p. 350, footnote 116.

years in the land of Egypt. Surely she should have been influenced in some way or other after having been in Egypt for so long. The longevity of Israel's stay in Egypt combined with the fact that shortly afterwards she began to draw up her "constitution" as a nation would naturally lead one to believe that if she borrowed from anywhere it would have been Egypt. Yet very few are willing to argue that Israel borrowed from Egypt following the Exodus. If an ideal situation of borrowing does not produce any borrowing, one must be careful in drawing conclusions in less than ideal situations.<sup>19</sup>

Babylon is the next place to look for the origin of the Sabbath concept. Perhaps Abraham carried with him some of the Mesopotamian traditions and customs when he left Ur of the Chaldees. J. Barton Payne writes that "Abraham, leaving Ur at about the beginning of Dyn. III, 2100 B. C., must have known tales of Etana flying on the eagle, or Adapa refusing the water of life, but also their flood record . . ."<sup>20</sup> There are two connections that might be drawn between the Babylonian myths and the Biblical account as it touches upon the Sabbath question. The first has

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<sup>19</sup>The main reason why critical scholarship does not look to Egypt at the time of the Exodus as a source of Israel's ideas is because critical scholarship believes most of the Pentateuch was written at a much later date.

<sup>20</sup>J. Barton Payne, An Outline of Hebrew History (N.p., 1954), p. 26.

to do with the idea of the divine rest, called the divine otiositas. The Enuma Elish tablets speak of the restlessness of the gods because of the growing conflict between Tiamat and Marduk. The restlessness starts when Apsu, the primeval begetter, was upset over the conduct of the lesser gods. In Tablet 1 Apsu says to Tiamat:

Their way has become painful to me, by day I cannot rest, by night I cannot sleep; I will destroy (them) and put an end to their way, that silence be established, and then let us sleep!<sup>21</sup>

However, the god Ea heard of the plot and slew Apsu. Tiamat was outraged and began to plan how she could avenge Apsu's death. It is said of the gods who rallied around Tiamat:

The gods were not at rest, carrying on (?)  
like the storm (?);  
.....  
...our eyes are heavy.  
...without ceasing (?) let us sleep!  
Go to batt[le] (?) (and) requite them!<sup>22</sup>

Because the gods were plotting for the battle they were not at rest. Marduk leads the opposition against Tiamat. He is victorious and kills Tiamat. The account reads in Tablet 4 that this brought rest to Marduk, "The lord rested, examining her dead body."<sup>23</sup> After Tiamat is slain Marduk creates the universe and man. Then the gods assemble to celebrate. Tablets 6 and 7 describe this celebration and rest. What a contrast to the two verses found in Genesis

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<sup>21</sup>Alexander Heidel, The Babylonian Genesis, 2nd ed. (Chicago: University of Chicago Press, 1951), p. 19.

<sup>22</sup>Ibid., pp. 22-23.

<sup>23</sup>Ibid., p. 42.

2. In fact the two creation accounts have virtually nothing in common. Enuma Elish is not so much a creation account as it is a story to justify Marduk's claim to supremacy among the Babylonian gods. The high point of creation in Genesis, on the other hand, is God's creation of man.<sup>24</sup> The gods seek rest because they want stability in the world order. Chaos in the world brings chaos into the pantheon and vice versa.<sup>25</sup> The God of the Bible rests because he has completed his creative activity.

Another parallel with the Babylonian myths has to do with the seven day periods which appear in the myths. These periods may have some connection with the seven-day Jewish week which culminates in the Sabbath. The following words concerning the moon appear in Tablet 5 of Enuma Elish: "Thou shalt shine with horns to make known six days / On the seventh day with half a tiara."<sup>26</sup> The Gilgamesh Epic, the Babylonian flood story, also has periods which are seven days in length:

After, for seven days and seven nights,  
The flood had swept over the land,  
And the huge boat had been tossed about by the  
windstorms on the great waters,  
Utu came forth . . .<sup>27</sup>

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<sup>24</sup>Ibid., p. 127.

<sup>25</sup>Andreasen, Old Testament Sabbath, p. 182.

<sup>26</sup>A. Heidel, The Babylonian Genesis, p. 45.

<sup>27</sup>Jack Finegan, Light from the Ancient Past, 2nd ed. (Princeton: Princeton University Press, 1959), p. 32. Utu is the sun god.

At the climax of the flood these words appear,

Six days and six nights  
Blows the flood wind, as the south-storm sweeps  
the land.  
When the seventh day arrived,  
The flood-carrying south-storm subsided in the  
battle.<sup>28</sup>

Are the seven day periods mentioned above just coincidental or is there some structure that would allow for a recurring seven day "week"? There does seem to be a structure that organizes time as early as 3000 B. C. Such a structure is normally called a calendar. But what is the basis or principle which determined the structure of time among the early Babylonians? Stephen Langdon writes that  
" . . . the process of discovering figures in the constel-  
lations to suit the monthly myths began as early as 3000  
B. C. . . ." <sup>29</sup> The Babylonian months were based upon the  
phases of the moon. This is confirmed by Enuma Elish in  
Tablet 5:

The moon he caused to shine forth; the night  
he entrusted (to her).  
He appointed her, the ornament of the night,  
to make known the days.  
"Monthly without ceasing go forth with a tiara.  
At the beginning of the month, namely, of the  
rising o[ver] the land,  
Thou shalt shine with horns to make known six days;  
On the seventh day with [hal]f a tiara.  
At the full moon thou shalt stand in opposition

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<sup>28</sup>Ibid., p. 35.

<sup>29</sup>Stephen H. Langdon, Babylonian Menologies and the  
Semitic Calendars (London: Oxford University Press, 1935),  
p. 1.



(to the sun), in the middle of each [month].<sup>30</sup>

The Babylonian month was based upon the phases of the moon and the moon changed phases about every seven days. The month would begin with the visible full moon and then every seven days the moon would change phases. Thus a septum principle was incorporated into the Babylonian month. Therefore, the following days of the month became very important: seven, fourteen, nineteen, twenty-one, and twenty-eight. If you omit the nineteenth day you have the seven day division of the month. Most months had thirty days. The nineteenth day is a special day because it is the forty-ninth day (seven times seven) counting from the beginning of the previous month.<sup>31</sup> The seven day structure of the Babylonian month was not a continuing structure as we know it today. The finishing of one seven day period did not mean that on the next day another seven day period would begin. For example, after the twenty-eighth day there were two intermediate days. The twenty-ninth day did not begin the next seven day period. The next seven day period began on the day of the new moon which signified the beginning of the next month. Because of this seven day structure Langdon writes, "I have no doubt but that

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<sup>30</sup>A. Heidel, The Babylonian Genesis, pp. 44-45.

<sup>31</sup>W. Muss-Arnolt, "The Names of the Assyro-Babylonian Months and Their Regents," Journal of Biblical Literature, 11 (1892):93.

this was the old Hebrew scheme also."<sup>32</sup> The next thing to note about days seven, fourteen, nineteen, twenty-one, and twenty-eight is that they possessed special religious significance. Certain precautions had to be taken on these days lest the anger of the gods brought calamity upon an individual. Langdon notes that the " . . . 19th day of all months is marked 'day of wrath' of the goddess Gulu. No work was done."<sup>33</sup> The prohibition of work and other activities was also a characteristic of the other special days. Activities that were prohibited included trade, cleaning garments, and eating food prepared by fire.<sup>34</sup> The king was not to ride in his chariot or put on royal dress or hold court.<sup>35</sup> These "rest days" were enforced so rigidly that " . . . even the sick might not be attended by a physician." Activities that were permitted on days seven, fourteen, nineteen, twenty-one and twenty-eight included offerings to certain gods, sacrifices and prayer.<sup>36</sup> Of course, the parallels between the Babylonian method just described and the Hebrew Sabbath institution of rest every seventh day appear rather obvious. Langdon writes that the " . . . idea of a regular seventh day of rest

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<sup>32</sup>Langdon, Babylonian Menologies, p. 89.

<sup>33</sup>Ibid., p. 86.      <sup>34</sup>Ibid., p. 95.

<sup>35</sup>Samuel R. Driver, "Sabbath," Dictionary of the Bible, ed. by James Hastings, 5 vols. (New York: Charles Scribners and Sons, 1898-1904), 4:319.

<sup>36</sup>Langdon, Babylonian Menologies, pp. 85 and 95..

arose in Babylonia; of that there can be no doubt."<sup>37</sup>

Samuel R. Driver believes that it is not impossible that the Sabbath is "ultimately of Babylonian origin," a day for the pacification of the deity's anger.<sup>38</sup> And Jastrow writes,

If the Sabbath was originally an 'unfavorable' day . . . it would naturally be regarded as dangerous to provoke his anger by endeavoring to secure on that day personal benefits through the usual forms of activity.<sup>39</sup>

The next question deserving attention has to do with the origin of the word "sabbath." Is there anything in Babylonian culture which might be a point of origin for the word "sabbath"? Langdon highlights the issue: "These rules of rest or prohibition were known in Babylonia, and the problem is whether the days coincide with the Hebrew sabbaths."<sup>40</sup> There does not appear to be any term which would serve as a link between days seven, fourteen, nineteen, twenty-one and twenty-eight and the Sabbath institution. In fact, Langdon writes:

If, then, the Assyrian menologies appoint days 7, 14, 21 and 28 as rest days, you naturally ask--did they call these days sabbaths? There is nothing in the official calendars of any period or place to show that

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<sup>37</sup>Ibid., p. 96.

<sup>38</sup>Driver, "Sabbath," Dictionary of the Bible, 4:319.

<sup>39</sup>Jastrow, "Original Character," p. 323.

<sup>40</sup>Langdon, Babylonian Menologies, p. 86.

they did.<sup>41</sup>

Although the regular "rest days" were not called sabbaths, there was one day of the month which was known as "šabattu." Could the Hebrew verb שָׁבַט be derived from the Babylonian word "šabattu"? The day of the month designated as "šabattu" was the fifteenth day, the day of the full moon. We have already seen in the Enuma Elish the words "At the full moon thou shalt stand in opposition (to the sun), in the middle of each [month]" (5:18).<sup>42</sup> This statement could be rendered: "At the sa-pat-tu do thou stand in opposition (to the sun)."<sup>43</sup> The fifteenth day of the month, termed "šabattu" or "šapattu," literally meant ". . . the day which divides the month, the end of a series of days."<sup>44</sup> Interestingly enough it was not a day of rest for man but a day in which the deity's anger was pacified. The phrase "um nuḥ libbi," which means the "day of rest of the heart," became a technical term for the pacification of a deity's anger. Hoping for appeasement one might pray, "May thy heart be at rest, thy liver pacified."<sup>45</sup> Jastrow asks the question,

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<sup>41</sup>Ibid., p. 90.

<sup>42</sup>A. Heidel, The Babylonian Genesis, pp. 44-45.

<sup>43</sup>E. G. Kraeling, "The Present Status of the Sabbath Question," American Journal of Semitic Languages and Literature, 49 (January 1933):220-221.

<sup>44</sup>Langdon, Babylonian Menologies, pp. 91-92.

<sup>45</sup>Jastrow, "Original Character," p. 316.

Can the Hebrew Sabbath have originally been "ûm nûh libbi", a day of propitiation or atonement, a day of rest FOR Yahwe instead of a day of rest enjoined BY Yahwe?<sup>46</sup>

He answers "yes" and finds further parallels between "šabattu" and the Hebrew concept  $\text{שַׁבָּת}$ . In fact, the development seems to be first "šabattu," then  $\text{שַׁבָּת}$  and finally the developed concept of  $\text{שַׁבָּת}$  (Sabbath). The connecting link between "šabattu" and  $\text{שַׁבָּת}$  is to be found in the idea of the pacification of the deity's anger. Jastrow writes that ". . . the atonement and pacification idea gives rise to and originally controls the use of in the Old Testament . . ."<sup>47</sup> Consequently the old Hebrew Sabbath was just one sabbath among many others. It was virtually identical in spirit and character with the Babylonian "ûm nûh libbi" or "šabattu."<sup>48</sup> The unique contribution of the Hebrews to the development of the Sabbath concept was the movement from the idea of pacification of the deity's anger to the idea of sanctification. The evidence that this change has taken place can be picked up from Scripture itself. For one thing, the fact that there are two reasons for observing the Sabbath (Exodus 20:8-11 and Deuteronomy 5:12-15) shows that the Sabbath must have undergone a profound change.<sup>49</sup> Also the fact that  $\text{שַׁבָּת}$  is used with four other days besides the Sabbath (New Year's

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<sup>46</sup>Ibid., p. 318.

<sup>47</sup>Ibid., p. 39.

<sup>48</sup>Ibid., p. 352.

<sup>49</sup>Ibid., p. 342.

Day, the first and eighth day of the harvest festival and the Day of Atonement) shows that it was a broader term in the early history of Israel; later it took on a more developed idea connected solely with the Sabbath institution. The concept which was common between the Sabbath and the other festival days was the concept of sanctification.<sup>50</sup> The Babylonian idea of pacification gave way to the Hebrew idea of sanctification which was particularly applied to the developed Sabbath institution.

Jastrow finds one more important link in the development from pacification to sanctification concerning the Sabbath. This link has to do with the etymology of the words. He believes that the substantive  $\text{שָׁבַט}$  is derived from the verb and that the verb means "pacification" or the "cessation of the anger of the deity."<sup>51</sup> Of course it is the idea of cessation that is picked up in the Jewish Sabbath.

Although there appear to be some parallels between the Babylonian concept of "šabattu" and the Hebrew  $\text{שָׁבַט}$ , there are also large gaps which throw great doubt upon the idea that the Hebrews borrowed their Sabbath idea from Babylon. Any argument based upon etymology of the words can at best be only extremely tentative. We just do not have enough information to draw definitive conclusions. Jastrow believes that the noun is derived from the verb.

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<sup>50</sup>Ibid., p. 334.

<sup>51</sup>Ibid., p. 346.

However, other scholars have not been sure as to whether the noun or the verb is primary.<sup>52</sup>

Also, if one accepts the historical critical approach to Scripture, as Jastrow basically does, the fact that  $\text{שַׁבָּת}$  only occurs in the late literature<sup>53</sup> would destroy his idea of the development from verb to early  $\text{שַׁבַּת}$  and then to the later developed noun  $\text{שַׁבָּת}$ .

The  $\text{שֵׁ}$ -ending identifies  $\text{שַׁבָּת}$  as an abstract noun.<sup>54</sup> It seems to be an emphatic noun characterizing any day which has sabbath qualities. The noun describes the content of the Sabbath.<sup>55</sup> Although we cannot draw any definite conclusions concerning which came first, the emphatic noun  $\text{שַׁבָּת}$  first appears in Exodus 16:23, which is within the context of the revelation of the Sabbath itself.

Within the Babylonian system "šabattu" referred to the fifteenth day of the month, the day of the full moon

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<sup>52</sup>Victor P. Hamilton,  $\text{שַׁבָּת}$ , Theological Wordbook of the Old Testament, ed. by R. Laird Harris, 2 vols. (Chicago: Moody Press, 1980), 2:902. (Hereinafter referred to as Theological Wordbook.) See also Brevard Childs, The Book of Exodus (Philadelphia: Westminster Press, 1974), pp. 413-414. Childs thinks that the noun is derived from the verb but admits that the issue remains unsettled.

<sup>53</sup>Alan H. McNeile, The Book of Exodus (London: Meuthen and Co., 1908), p. 99.

<sup>54</sup>Hamilton,  $\text{שַׁבָּת}$ , Theological Wordbook, 2:903.

<sup>55</sup>Andreasen, Old Testament Sabbath, p. 113.

which divided the month. "Šabattu" had nothing to do with any day occurring at seven day intervals nor did it signify a rest day. Langdon states that the ". . . 15th day never has any reference to its being unsuitable for work."<sup>56</sup>

The question is how did the Hebrews come to apply the Babylonian word "Šabattu" to their regularly recurring rest days? Langdon has a very interesting answer:

The Hebrews seemed to have borrowed this word through a complete misunderstanding of the Babylonian calendar. After they had applied it to the rest days they derived a verb "šābat" from it which means 'to rest'.<sup>57</sup>

With no answer forthcoming this seems about as reasonable an explanation as any! Is this not an admission that there is just not a definite conceptual connection between the Babylonian "Šabattu" and the Hebrew שִׁבְעָה ? "Šabattu" does not refer to the periodically recurring days of rest, notably days seven, fourteen, nineteen, twenty-one and twenty-eight. The day it does refer to, the fifteenth day of the month, is in no sense a rest day.

Another reason which throws further doubt on the idea that the Hebrews borrowed the Sabbath concept from Babylon is the connection between the calendar and the lunar phases. In Babylon the calendar was completely based upon the lunar phases so that the lunar phases determined the beginning of the month. The beginning of the month

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<sup>56</sup>Langdon, Babylonian Menologies, p. 92.

<sup>57</sup>Ibid., p. 96. Notice he regards the noun as primary.



was also the beginning of the week. Therefore, as was noted earlier, at the end of the month the twenty-ninth and thirtieth days were left-over days because the first day of the month, which was also the first day of the first week of the month, had to coincide with a particular phase of the moon. In Babylon the lunar phases determined the week while among the Hebrews the week was completely cut off from the lunar phases. The week ran a continuous seven day cycle regardless of the stage of the moon at any given point in time.<sup>58</sup> This phenomenon was absolutely and completely unique to the Hebrew people. No parallel has been found in the ancient world. Therefore Matitiahn Tsevat can write, "The sabbath is an isolated and strange phenomenon . . ."<sup>59</sup> The following quotes from scholars of critical persuasions are given to show the extreme unlikelihood (impossibility!) of the Hebrews borrowing their concept of the Sabbath from Babylon:

To say that the Jewish sabbath, as is known in the Old Testament, is borrowed from the Babylonians is very hazardous, the existence of such a day among the latter being a very doubtful thing.<sup>60</sup>

. . . in the whole of the ancient world there was known

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<sup>58</sup>Matitiahn Tsevat, "The Basic Meaning of the Biblical Sabbath," Zeitschrift für die Alttestamentliche Wissenschaft, 84 (1972):457. He writes: "The weekly cycle of the sabbath has nothing to do with the lunar month, and no attempt is known, such as by intercalation, to bring the two into accord" (footnote 29).

<sup>59</sup>Ibid., p. 458.

<sup>60</sup>Muss-Arnolt, "Assyro-Babylonian Months," pp. 93-94.

no firm division into weeks independent of the lunar month except for this seven-day week.<sup>61</sup>

To sever the week from the lunar month, to employ it as a recognized calendrical unit, and to fix upon one day of that week for the exercises of religion were momentous innovations, which, until evidence to the contrary is found, must be attributed to the Hebrew people alone.<sup>62</sup>

The hebdomadal sabbath was in fact exclusively Jewish; nothing corresponding to it existed in the Greek and Roman world, nor, as far as is known, elsewhere in antiquity.<sup>63</sup>

The conclusion reached in the first part of this paper is that no adequate point of origin has been found in the ancient world which would justify the idea that the Hebrew Sabbath was a borrowed institution. As Andreasen points out, a result of this failure to find an adequate parallel has focused " . . . the attention of sabbath studies away from extra-Biblical sources to the Biblical material."<sup>64</sup> It is this writer's contention that the Biblical material is the place where an answer to this whole discussion can be found. To that material we must now turn.

#### The Development of the Sabbath Idea in the Old Testament

The question concerning the Sabbath's place in the Old Testament, its origin and development, is a difficult

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<sup>61</sup>Rordorf, Sunday, p. 10.

<sup>62</sup>Webster, Rest Days, p. 254.

<sup>63</sup>George P. Moore, Judaism, 2 vols. (Cambridge: Harvard University Press, 1950-1958), 2:22.

<sup>64</sup>Andreasen, Old Testament Sabbath, pp. 18-19.

but important question. The question of the Sabbath has key implications for one's hermeneutical approach to the Bible. The question of the Sabbath is not just an examination of one Israelite institution centering around the activities of one day but has much broader implications. Even in the Old Testament these broader implications become important.

The Sabbath question touches upon the relationship between the two Testaments and is therefore an ethical question. D. A. Carson calls it ". . . a test case . . . for broader theological and ethical reflections." He goes on to write that "It is one of the most difficult areas in the study of the relationship between the Testaments, and in the history of doctrine."<sup>65</sup> The key questions of study include the relation of the Sabbath to the creation ordinances, the Mosaic Covenant, the development through the exilic period and the broader implications of the sabbatical and jubilee years for the structure of history.

#### The Sabbath and Creation

Some scholars are becoming more appreciative of the early portions of the Bible and their value in understanding Israel's history.<sup>66</sup> In turn, the Old Testament itself

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<sup>65</sup>D. A. Carson, "Introduction," From Sabbath to Lord's Day, ed. by D. A. Carson (Grand Rapids: Zondervan Publishing House, 1982), p. 17.

<sup>66</sup>See John Bright, A History of Israel (Philadelphia: Westminster Press, 1959), pp. 9, 63-69; H. H. Rowley,

has become more important in explaining the Sabbath, especially since no good explanation has been found outside the Old Testament. This fact in itself has ". . . lead to a silent recognition of the Biblical witness, namely that the Sabbath is indeed a gift of God to his creation."<sup>67</sup>

We begin our study with a look at Genesis 2. God completed his work of creation in six days and he rested ( $\Omega \underline{1} \psi$ ) upon the seventh day (verse 2). God then blessed and sanctified the seventh day because in it he rested ( $\Omega \underline{1} \psi$ ). The text clearly says that God rested on the seventh day and that he blessed and sanctified the seventh day. There is nothing in the text which identifies the seventh day with the later Sabbath. There is also no command given to mankind to keep or observe the seventh day. Genesis 2 is solely concerned with God's activity, God's rest. Genesis 2 makes no explicit attempt to tell us how God's creation rest related to man's life and world. The divine six-plus-one principle is not even given as a pattern for man to follow. Genesis chapter 1:16-18 and chapter 2 are silent when it comes to the practical outworking of God's pattern for man's work and rest. It must be acknowledged that any connection between God's rest and man's

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Men of God (New York: Thomas Nelson and Sons, 1963), p. 2, bibliography in footnote 2; and Brevard Childs, Introduction to the Old Testament As Scripture (Philadelphia: Fortress Press, 1979), pp. 15-17, 39-41.

<sup>67</sup> Neils-Erik Andreasen, Rest and Redemption (Berrien Springs, MI: Andrews University Press, 1978), p. 12.

rest in Genesis 1-2 is a connection drawn by implication.

Although there is no command for man to emulate God's rest, the implications of God's rest certainly seem to have significance for man. There are implications in Genesis 1-2 which are only fully worked out later in Scripture. Nowhere in Genesis 1-2 is man explicitly told to worship God. One can correctly assume that when man is told to be fruitful, multiply and subdue the earth he is to do it for the glory of God, but Genesis 1 does not directly say so. One can also correctly assume that man's obedience to God's command in Genesis 2:16-17 would be a worshipful response of gratitude to God, but Genesis 2 does not directly say so. In Genesis 3 God comes to the garden in the "cool" (קֹּחַ) of the day, which could be seen as a regular practice of fellowship and worship of God, but Genesis 3 does not describe it as such. Man is not explicitly told to worship God in Genesis 1-3, yet in chapter 4 Cain and Abel bring their offerings to the Lord. The worship of God becomes a central part of the lives of the faithful in Genesis. Are there any clues in Genesis 2 that might help to explain this?

The meaning of God's rest has significance for man's activities and relationship to God. Robert Morey sees God's rest as an anthropomorphic statement since God does not get tired.<sup>68</sup> But is there not more to God's rest than

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<sup>68</sup>Robert A. Morey, "Is Sunday the Christian Sabbath?,"

an anthropomorphic statement? Andreasen believes that God's rest is more than anthropomorphic because it symbolizes God's readiness to enter into the affairs of mankind and his creation. God rests to have communion with man. God's Sabbath anticipates the history of the covenant and God's gracious provisions for man; it may also anticipate the incarnation.<sup>69</sup>

Is there anything in the text to support Andreasen's view? Genesis 2:3 states, "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." What does it mean that God blessed and sanctified the seventh day? The verb "to bless" (בָּרַךְ) is used in numerous passages of Scripture in the sense of fruitfulness or abundance. God blessed Adam and Eve and said that they should be fruitful and multiply and subdue the earth (Genesis 1:28). The same is said to Noah in Genesis chapter 9. In Genesis 12 God tells Abraham that he will bless him, which includes the promise of a land, a great name, a nation and a blessing to all the families of the earth. In Genesis 28:3 Isaac says to Jacob, "And may God Almighty bless you and make you fruitful and multiply you that you may become a company of peoples." And in Deuteronomy 2:7 the fact that God

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Baptist Reformation Review 8 (First Quarter 1979):6.

<sup>69</sup>Andreasen, Rest and Redemption, p. 78.

blessed Israel in the wilderness meant that they did not lack a thing. God's blessings carries with it fruitfulness, abundance and the meeting of needs. God also blesses things. A blessed field produces crops (Genesis 27:27). The blessing of Israel's food is stated within the context of God's removing their sickness (Exodus 23:25). God also blesses work so that Israel would not have to borrow money (Deuteronomy 28:12) and Job's possessions were great (Job 1:10). What does it mean that God blessed the seventh day? The blessing must refer to the fruitfulness of the day in terms of the purpose that God had in store for that day. For God it meant that he ceased his creative activity because he finished his work and everything was very good. God was pleased with his creation and certainly the work of his hands. Man was a vital part of God's creation and it is hard to conceive that God did not enjoy fellowship with man. Man certainly benefited from the resting of that day and so entered into the blessedness of the seventh day.

The fact that God sanctified ( $\dot{\text{ו}}\text{ִּקַּדְשׁ}$ ) the day is also expressive of the intended purpose of the seventh day. The verb  $\dot{\text{ו}}\text{ִּקַּדְשׁ}$  in the Qal stem refers to the state of being in the sphere of the holy while the Piel stem refers more to the act of consecration.<sup>70</sup> In Genesis 2:3 the verb

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<sup>70</sup>Thomas E. McComiskey,  $\dot{\text{ו}}\text{ִּקַּדְשׁ}$ , Theological Wordbook, 2:786-787.

is used in the Piel. To sanctify means to set apart in the special service of God. This "setting apart" made the object different from other objects of the same kind that were not set apart. Places such as the altar (Exodus 29:36-37) and the tabernacle (Exodus 40:9-11) were set apart as holy and therefore ready for God's service. People such as the priests (Exodus 28:41), the firstborn (Exodus 13:2) and the keepers of the ark (1 Samuel 7:1) were sanctified or consecrated for God's service. The same is said of the seventh day. It is hard to conceive that the setting apart of the seventh day was something that only affected God and that man had no part in it. Andreasen believes that the blessing and sanctifying of the seventh day implied that it was ready to function in the life of man.<sup>71</sup> There are a few unique features concerning the sanctification of the seventh day. One would expect that objects would be sanctified, but  $\text{שְׁבִיט}$  is first used in Scripture for time and not for things. The seventh day is the only part of creation that is specifically said to be endowed with holiness.<sup>72</sup> Also, the sanctity of the seventh day does not depend upon the act of man but solely upon the act of God.<sup>73</sup>

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<sup>71</sup>Andreasen, The Old Testament Sabbath, p. 195.

<sup>72</sup>Joshua A. Heschel, The Sabbath, (New York: Farrar, Straus and Young, 1951), p. 9.

<sup>73</sup>Ibid., p. 82.



If God's resting on the seventh day, which includes God's blessing and sanctifying the seventh day, entails God's communion with and enjoyment of man, then a vital connection is made between Genesis 1-3 and worship as it is found among the faithful in Genesis. One would assume that man's worship would have some relationship with the seventh day, but Genesis is silent as to any direct relationship between worship and the seventh day. How does one account for this silence? Just the fact of silence itself does not necessarily mean that the seventh day was not observed in some fashion. It is good to keep in mind that a period of thousands of years is condensed into some sixty or seventy pages of Genesis. From the end of Moses' life to the Babylonian captivity, the Sabbath is mentioned some five times. This period of some one thousand years is certainly covered in greater detail yet the Sabbath is rarely mentioned. One might argue that the observance of the seventh day before Moses was taken for granted as it was later between Deuteronomy and 2 Kings and therefore no mention of it needed to be made.<sup>74</sup> Or one could argue that although it was instituted it was not observed, much like the non-observance of the feast of booths between Joshua and Nehemiah.<sup>75</sup> Monogamy was also instituted at

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<sup>74</sup> Joshua Tucker, "The Pre-Mosaic Sabbath," Sabbath Essays, ed. by Will C. Wood (Boston: Congregational Publishing Society, 1879), pp. 192-193.

<sup>75</sup> Samuel Bacchiocchi, Divine Rest for Human Restless-

creation but it was quickly ignored.<sup>76</sup>

There might be some hints that the observance of the seventh day never completely fell out of the thinking of the faithful. An interesting passage is Genesis 4:3: "So it came about in the course of time [literally 'at the end of days,'  $\text{אֶת־אֲחֵרֵי־הַיָּמִים}$ ] that Cain brought an offering to the Lord of the fruit of the ground." Could this refer to the end of the week, that is the seventh day, as to the time when the sacrifices were brought? Francis N. Lee believes so. He argues that  $\text{אֶת־אֲחֵרֵי־הַיָּמִים}$  has no fixed meaning. The phrase is used in 1 Kings 17:7 as a general reference to the passing of time. The meaning must be determined by the context. The only event described previously as occurring at the end of days is God's resting on the seventh day. Therefore Genesis 4:3 may refer to the seventh day.<sup>77</sup> Although Lee's argument is possible, it is not the only plausible explanation. The Hebrew word  $\text{אֶת־אֲחֵרֵי־הַיָּמִים}$  (plural  $\text{אֶת־אֲחֵרֵי־הַיָּמִים}$ ) can mean a longer period of time, such as a year (Exodus 13:10, Leviticus 25:29). The Hebrew phrase  $\text{אֶת־אֲחֵרֵי־הַיָּמִים}$  could then very well be a general reference to the passing of time as in 1 Kings 17:7. Since

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ness (Rome: Pontifical Gregorian University Press, 1980), pp. 35-36.

<sup>76</sup> John Murray, Principles of Conduct (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 35.

<sup>77</sup> Francis N. Lee, The Covenantal Sabbath (London: Lord's Day Observance Society, n.d.), pp. 84-85.

the sacrifices would normally be brought at the end of the agricultural year at harvest time, the phrase  $\text{D}^{\text{A}}\text{?} \text{Y}^{\text{P}}\text{A}$  could refer to that time period. The evidence is just too indefinite to nail down a seventh day observance in Genesis 4:3. Also, not too much should be read into the sacrifices of the patriarchs since they seem to be offered in response to special occasions (Genesis 8:20, 12:7, 15:9, and so forth).<sup>78</sup> There is no direct evidence that sacrifices were offered as a part of any seventh day activities.

Genesis 1-2 is clear that in creating the world God used a six-plus-one pattern. The work of creation was completed on the sixth day and God rested on the seventh day.<sup>79</sup> Although there is no direct link between the sacrifices and the seventh day, the divine pattern of six-plus-one may have significance before the giving of the law.

During the reign of Hammurabi in the first Babylonian dynasty (about 1830-1550), a lunar-solar calendar was used in Babylon.<sup>80</sup> Hammurabi's strong central government made it possible to enforce one calendar for the whole region.

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<sup>78</sup>Francis N. Lee in The Covenantal Sabbath sees Sabbath observance in just about every sacrifice in the patriarchal period.

<sup>79</sup>The question of whether the day,  $\text{D}^{\text{A}}\text{?}$ , in Genesis one is a twenty-four hour period or a longer time period is a question in which no matter how it is answered one can still see the six-plus-one principle at work.

<sup>80</sup>Simon J. DeVries, "Calendar," Interpreters Dictionary of the Bible, ed. by George A. Buttrick, 4 vols. (New York: Abingdon Press, 1962), 1:484.

Before Hammurabi's reign the tendency was to develop separate, localized calendars centering around local temples.<sup>81</sup>

The Babylonian calendar of Hammurabi was based upon the Sumerian calendar of Nippur, which goes back to at least the third dynasty of Ur (about 2180-1960 B. C.).<sup>82</sup> The third dynasty of Ur puts one back into the time of Abraham (Genesis 12). We do not really know how much Abraham was aware of this particular Sumerian calendar.

The flood narrative shows the use of a calendar. The beginning of the rain occurs in the six hundredth year of Noah's life in the second month on the seventeenth day of the month (Genesis 7:11). The ark came to rest on Mount Ararat in the seventh month on the seventeenth day of the month (Genesis 8:4). From the second month, the seventeenth day, to the seventh month, the seventeenth day, would be a five-month period. Genesis 7:24 states that the waters prevailed upon the earth for 150 days. If five months equals 150 days then each month would be thirty days long. Heidel concludes that here ". . . we are dealing with an actual calendar."<sup>83</sup>

It is not absolutely clear where Noah received this

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<sup>81</sup>Elmer Smick, "Calendar," Wycliffe Bible Encyclopedia, ed. by Charles Pfeifer, 2 vols. (Chicago: Moody Press, 1975), 1:287.

<sup>82</sup>DeVries, "Calendar," Interpreters Dictionary of the Bible, 1:484.

<sup>83</sup>William A. Heidel, The Day of Yahweh, p. 331. He shows his higher critical bias by asserting that the flood

calendar, but the early chapters of Genesis lay the groundwork for a calendar to be developed. In Genesis 1:5 the difference between light and darkness differentiates day and night. Genesis 1:14 states, "And God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.'" Genesis 1:16 says that God made two great lights. The greater light was to rule the day and the lesser light to rule the night. Genesis mentions the major ingredients needed for a calendar: the greater light (sun), the lesser light (moon), and the seasons.<sup>84</sup> There is also mentioned the shortest and the longest measures of time fixed by the movement of the heavenly bodies, the day and the year.<sup>85</sup> One cannot be definite as to how the calendar may have developed. There are many possibilities: solar, lunar, luni-solar or agricultural. It seems very possible that at different points along the way different ways of calculating the calendar may have been employed or that a combination of factors may have been used. Elmer Smick writes concerning Israel in Canaan that the agricultural festivals were based

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narrative was composed by a priestly writer late in Israel's history.

<sup>84</sup>The Hebrew word  $\gamma\psi\iota\Omega$  designates an appointed time. These times were fixed and came with stated regularity. See H. C. Leupold, Exposition of Genesis, 2 vols. (Grand Rapids: Baker Book House, 1942), 1:74.

<sup>85</sup>Leupold, Exposition of Genesis, 1:74.

on the annual solar seasons though the reckoning of the months was expressed in terms of the moon.<sup>86</sup>

Since Genesis 1:14 gives the outline of ways to measure time, it cannot be denied that a calendar could have been in existence very early. It is interesting to look in Genesis to see how time is reckoned. Genesis 1:14 uses "day" (דִּיָּו) in two different ways. In the first use of דִּיָּו the meaning is the light part of the day as contrasted with the dark part of the day, "to separate the day from the night" (see also Genesis 7:12, 8:22 and 31:39-40). The second use of the word דִּיָּו in Genesis 1:14 refers to the shortest unit of measuring time fixed by the heavenly bodies, composed of both day and night (see also Genesis 39:10). This unit of time known as "day" is in our time reckoning divided into twenty-four hour periods. The division of a day into twenty-four hour periods may have originated with the Greeks in 150 B. C.<sup>87</sup> Herodotus (fifth century B. C.) makes mention of twelve periods in a day.<sup>88</sup> Earlier civilizations did not divide the day into regular hourly periods but used natural phenomena to mark distinct times of the day. Genesis 3:8 states that God came to Adam and Eve in the garden "in the cool of the day." The

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<sup>86</sup>Smick, "Calendar," Wycliffe Bible Encyclopedia, 1:289.

<sup>87</sup>Finegan, Light from the Ancient Past, p. 556.

<sup>88</sup>Ibid.

Hebrew word for "cool" is  $\text{נִיָּן}$ , which in this context means "wind." Toward evening, after the heat of the sun, a cool breeze is not uncommon in Mesopotamia.<sup>89</sup> The article with day ( $\text{נִיָּן הַיּוֹם}$ ) signifies a phenomenon which occurs regularly.<sup>90</sup> Genesis 18:1 tells of Abraham sitting at the entrance of his tent in the heat ( $\text{בְּחֹם הַיּוֹם}$ ) of the day. The intense heat of the sun made it desirable or even necessary to rest during the day's hottest period. One can understand why Abraham is sitting in the door of his tent near a grove of trees. The article with  $\text{נִיָּן}$  again seems to indicate that such heat was a customary thing.<sup>91</sup> Genesis 43:16 relates that Joseph had made preparations to eat with his brothers at noon ( $\text{בְּצֶלֶת הַיּוֹם}$ ). Noon is identified in 2 Samuel 4:5 with the time of the heat of the day, ". . . they arrived there in the heat of the day while he was taking his noonday rest."

Two other periods of the day are mentioned in the early portions of the Old Testament. These two periods set the boundaries between day and night. Exodus 18:13 states that the people stood around Moses the judge from "morning till evening" (see also Leviticus 24:3). Morning ( $\text{בְּצֶלֶת הַיּוֹם}$ ) refers to the time when the light of the sun is dispersing the darkness of night (Exodus 14:27).<sup>92</sup> Evening

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<sup>89</sup>Leupold, Exposition of Genesis, 1:156.

<sup>90</sup>Ibid.      <sup>91</sup>Ibid., 1:534.

<sup>92</sup>The New International Version translates  $\text{בְּצֶלֶת הַיּוֹם}$  as

(לָלַי) is from an Akkadian root which means "setting of the sun."<sup>93</sup> Exodus 12:6 uses the phrase "between the evenings," which the New International Version translates as "twilight." The phrase refers to the period between sunset and darkness.

The time of night is also divided into distinct periods. Exodus 14:24 mentions the morning watch which, according to the context, must be the period before daybreak. Judges 7:19 mentions the middle watch which would seem to be the period before the morning watch. The mention of a middle watch and a morning watch leads one to the conclusion that the Hebrews probably divided the night into three watches.<sup>94</sup>

Reference has already been made above to two facts concerning the early use of a calendar (see page 32). First, the flood account in Genesis 7-8 shows that a calendar was in use at the time of the flood. Second, local calendars probably developed in local areas until the need arose for a united calendar under the united monarchy. Also, it seems apparent that different ways of computing the calendar (solar, lunar, or luni-solar) may have been used simultaneously. The existence of a calendar is di-

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"daybreak".

<sup>93</sup>Ronald B. Allen, לָלַי, Theological Wordbook, 2:694.

<sup>94</sup>C. F. Keil and F. Delitzsch, "Judges," Commentary on the Old Testament, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1978), 2:347.



rectly related to the basic time unit of a calendar, which is the month. There are basically two words used to express the time period of the month,  $\psi\text{ׇ}\text{ׇ}\text{ׇ}$  and  $\text{ׇ}\text{ׇ}\text{ׇ}$ . Both words have an association with the moon. In Genesis 38:9 and Deuteronomy 33:14  $\text{ׇ}\text{ׇ}\text{ׇ}$  means "moon." In Numbers 28:14 and 1 Samuel 20:5  $\psi\text{ׇ}\text{ׇ}\text{ׇ}$  is used in connection with the new moon. The association of these two words with the moon is not surprising since the moon was one of the natural phenomenon which was used in developing a calendar.<sup>95</sup> The fact that the month was thirty days in length (see Genesis 7:11 and 8:3-4, along with comparing Deuteronomy 21:13 with Numbers 20:29 and Deuteronomy 34:8) shows that the month was not absolutely dependent upon the moon, but was also dependent upon the sun.

In the Pentateuch the months are numbered, except in connection with one event in which the month is named. Genesis 7:11 mentions the second month in connection with the beginning of the flood and 8:3-4 states that in the seventh month the ark came to rest. Numbers 33:38 mentions the fifth month in connection with the death of Aaron. Deuteronomy 1:3 dates the eleventh month as the time Moses spoke to the children of Israel concerning all that God had commanded him. The one month which is named is the

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<sup>95</sup>One must keep in mind the words of Webster: ". . . there is no Biblical testimony to indicate that the Israelites ever conceived of the moon as a divinity . . ." Webster, Rest Days, p. 247.

month Abib, which is the month that the Exodus and Passover took place (see Exodus 13:4, 23:15, 34:18 and Deuteronomy 16:1). The noun  $\aleph \aleph \chi$  refers to barley which is already ripe.<sup>96</sup> According to Exodus 9:31 the plague of hail destroyed the barley and flax because the barley was in the ear and the flax was in the bud. Abib must have been the month in which the barley was ripe and ready for harvest.

The different natural phenomena that influenced the development of a calendar is worth observing. A month of thirty days shows the influence of the sun.<sup>97</sup> The words  $\aleph \aleph$  and  $\psi \tau \pi$  show the influence of the moon while Abib shows the influence of the agricultural seasons. All of these natural phenomena added in one way or another to the calendar. Genesis 1:14 lays the groundwork for a calendar as it mentions the lights in the heavens and that they are to be for signs and for seasons.

The largest unit of time that Genesis 1:14 mentions is the year. The Hebrew word for year,  $\aleph \tau \psi$ , is etymologically connected with the idea of change or repeated action and thus describes a revolution of time. As early as the third millenium B. C. in Egypt the year was recognized as 365 days in length.<sup>98</sup> Thus one writer can say that

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<sup>96</sup> Leonard J. Coppes,  $\aleph \aleph \chi$ , Theological Wordbook, 1:3.

<sup>97</sup> Julian Morgenstern, "The Three Calendars of Ancient Israel," pp. 64-65.

<sup>98</sup> Finegan, Light from the Ancient Past, p. 562.

אָׁׁׁ" . . . is most frequently employed in ways paralleling modern usage."<sup>99</sup> The year measures age (Genesis 5 and 11) and the passing of time (Genesis 11:10, 15:13 and Exodus 16:34). From an agricultural standpoint it is divided into seasons and from a religious standpoint it was divided into the major feasts.<sup>100</sup> The feasts and the seasons seem to be connected according to Deuteronomy 16:9-12. The dates upon which the feasts were celebrated seemed to vary from year to year according to the work in the fields.

By looking at the different aspects of the calendar it has been shown that even in very early history a calendar did exist. Time was measured according to day, month, season and year. The question remains whether there is evidence for the existence of a week before Exodus 20.

Harold Dressler comments that ". . . the Sabbath originated with Israel and that with the Sabbath came the seven-day week."<sup>101</sup> This quote places the Sabbath and the week together so that they both come into existence at the same time. Dressler places this time at Mount Sinai rather than at creation.

It is interesting to note that before Mount Sinai

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<sup>99</sup>Herman J. Austel, אָׁׁׁ, Theological Wordbook, 2:941.

<sup>100</sup>Concerning the three major seasons in the land of Egypt Finegan writes, "The recognition of these seasons, based upon climactic and agricultural factors, was undoubtedly very old," Light from the Ancient Past, p. 564.

<sup>101</sup>Dressler, "The Sabbath in the Old Testament," From Sabbath to Lord's Day, p. 24.

there are references to seven-day periods. Genesis 7:4 and 7:10 state that God told Noah that in seven days the rains would come upon the earth. In Genesis 8:10 Noah waits seven days before sending the dove out for the second time, and when the dove returns he waits seven more days before sending it out again (Genesis 8:12). Genesis 50:10 mentions that Joseph mourned for his father seven days. Rordorf explains the seven-day periods in Genesis as arising from the phases of the moon. He goes on to say that ". . . there is no evidence of an onrolling week that disregards the beginning of a new month."<sup>102</sup> Others regard the seven-day periods as evidence of the existence of a seven-day week.<sup>103</sup> The extensive use of a calendar even in the book of Genesis should caution one from too hastily concluding that the week could not have existed before Exodus 20.

Genesis 29:27-28 uses the Hebrew word  $\underline{y}\cdot\underline{w}\cdot\underline{l}\cdot\underline{w}$  to refer to the time period of the marriage feast. The standard translation for this word in Genesis 29 is "week" or "bridal week." Following the marriage was a feast and celebration which lasted seven days (Judges 14:12). Genesis 29 is the only occurrence of the word  $\underline{y}\cdot\underline{w}\cdot\underline{l}\cdot\underline{w}$  before the giving of the law. The word also occurs in Deuteronomy 16:9 in

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<sup>102</sup>Rordorf, Sunday, pp. 19-20.

<sup>103</sup>Bacchiocchi, Divine Rest, p. 26.

reference to the Feast of Weeks, "Count off seven weeks . . ." In Leviticus 12:5 שבעה ימים refers to the time period that a woman is unclean after the birth of a daughter, that is, two weeks. Daniel 10:2-3 states that Daniel mourned for three weeks.<sup>104</sup>

There is enough evidence in Genesis to make one cautious in asserting that the week could not have existed before Exodus 20. In fact, if one puts the whole picture together one sees real continuity between the material before Exodus 20 and the material after Exodus 20. A comparison of Genesis 18:1 and 43:16 with 2 Samuel 4:5 shows the same method of dividing the day. Both Genesis 37:9 and Deuteronomy 33:14 use the word לילה to refer to the moon. Genesis 7:11 and 8:3 show that Noah used a month that was thirty days in length. A comparison of Deuteronomy 21:13 with Numbers 20:29 and Deuteronomy 34:8 show that the month in Moses' day was thirty days long. There is little question that the year is used the same before and after the giving of the law. Thus the use of שבעה ימים before Exodus 20 gives strong indication that the week was not first revealed to God's people at Mount Sinai, but was given at creation.

If the week was given at creation, then the fact that man's life runs in cycles of sevens would reflect

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<sup>104</sup> Daniel also uses שבעה ימים to refer to a seven year period (Daniel 9:24). The basic meaning of שבעה ימים according to its use is a period of seven.

God's pattern of creating the world. The natural assumption would be that just as God used a six-plus-one pattern, that is, six days of labor and then rest, man's activity would reflect this six-plus-one pattern.

If God's resting on the seventh day, which included God's blessing and sanctifying the seventh day, encompassed God's communion with man, and if the week was given at creation so that man's life reflected God's pattern at creation, are we then justified in calling the seventh day the Sabbath and asserting that the Sabbath is a creation ordinance? A creation ordinance can be defined as an ". . . inviolable principle inherent in the structure of the world . . . a structural pattern for his creation." The creation ordinances would include the Sabbath, marriage and labor.<sup>105</sup> If the Sabbath is a creation ordinance, it cannot be set aside ". . . without involving the moral disorder, degeneracy, and degradation of society . . ." and can never be annulled ". . . unless man's original, constitutional nature and needs are changed."<sup>106</sup> O. Palmer Robertson states the matter in a positive way: "Neither anti-nomianism or dispensationalism may remove the obligation of the Christian today to observe the creation ordi-

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<sup>105</sup>O. Palmer Robertson, The Christ of the Covenants (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980), pp. 68-69.

<sup>106</sup>J. O. Peck, "The Sabbath a Necessity to All Forms of Social Regeneration," Sabbath Essays, p. 49.

nance of the Sabbath."<sup>107</sup>

The silence concerning a Sabbath day observance before the giving of the law has already been noted. Although one must be careful in drawing conclusions based on this silence alone, there is a passage in Genesis where the omission of a Sabbath statement seems crucial if one holds to the Sabbath as a creation ordinance. This passage is Genesis 9 and the covenant made with Noah.

Most scholars see a connection between Genesis 1-2 and Genesis 9. Keil and Delitzsch speak of the ". . . renewal of blessings pronounced at creation and the establishment of a covenant . . ." <sup>108</sup> Robertson notes that the language of Genesis 9 reflects closely the language of the original covenant. <sup>109</sup> Genesis 9:1 and 9:7 parallels the "Be fruitful and multiply and fill the earth" of Genesis 1:28. Martin Luther notes that at the flood God again establishes the state of marriage that the world might be populated with people. <sup>110</sup> Genesis 9:2 parallels the "subdue the earth and rule over the animal world" in Genesis 1:28.

There is an obvious difference between Genesis 1-

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<sup>107</sup> Robertson, The Christ of the Covenants, pp. 68-69.

<sup>108</sup> Keil and Delitzsch, "Genesis," Commentary on the Old Testament, 1:151.

<sup>109</sup> Robertson, The Christ of the Covenants, p. 110.

<sup>110</sup> Martin Luther, Luther's Commentary on Genesis, 2 vols., 2nd ed. (Grand Rapids: Zondervan Publishing House,

2 and Genesis 9. The background of Genesis 9 is the background of sin, which explains the fear of the animals toward man, the prohibition of the eating of flesh without properly draining the blood, and the prohibition of taking another man's life. The last two are clearly limits set to man's dominion in light of sin.

There is another difference which may not be so obvious. If Genesis 9 is a renewal of the provision of the covenant at creation, one wonders why Genesis 9 makes no reference to the Sabbath ordinance. Marriage (be fruitful and multiply) and labor (subdue the earth) are both renewed but nothing is said about the Sabbath. If all three were creation ordinances, why does Genesis 9 mention only two? One possible answer is that the Sabbath is not per se a creation ordinance. God's resting has significance for creation, but that significance may not be worked out until later in history. To deny the Sabbath as a creation ordinance would not deny the importance of worship as can be seen all through the book of Genesis. Genesis 8:20 shows very clearly that Noah worshipped when he came out of the ark. Worship is central to all of Scripture. A denial of the Sabbath as a creation ordinance does mean that the implications of God's resting at creation may have different implications for different periods of the history of God's people. The meaning of God's Sabbath for man in Genesis



is worship and communion with God. The further meaning of God's Sabbath rest remains to be unfolded at Mount Sinai.

It might be well to make a distinction between the institution of the Sabbath given at Mount Sinai and the observance of a seventh day of worship before Mount Sinai. One may wonder what the difference is between the observance of the Sabbath and the observance of a seventh day of worship. The Sabbath carries the idea of elaborate rules and regulations concerning worship and the outward governing of behaviour on that day. None of these rules or regulations are found before Mount Sinai. The emphasis among the patriarchs before Mount Sinai is worship. It can be found throughout the book of Genesis. Yet there are few regulations concerning worship before Mount Sinai. At Mount Sinai worship becomes institutionalized and regulated as Israel becomes a theocracy. Mount Sinai does not take away from the inward character of true worship but only regulates the outward manifestation of the inward disposition. At Mount Sinai worship in connection with the Sabbath takes a very prominent place within the community of God's people now constituted as a theocratic nation.

#### The Sabbath and the Law

The book of Exodus opens up with God's people in slavery in the land of Egypt. It is evident that their labor is hard and difficult, so much so that it appears that there was no time for Israel to worship and sacrifice

to God. So Moses asks Pharoah in Exodus 5:3, "Please let us go a three day's journey into the wilderness that we may sacrifice to the Lord our God, lest He fall upon us with pestilence or with the sword." Moses indicates that God requires sacrifice and worship from his people and that certain consequences may follow if the people are unable to carry out their homage to God. Moses' desire that the people be given freedom to worship their God underscores what God has always required from his people even since the days of creation.

Exodus 16 is the next pertinent passage concerning the question of the observance of the Sabbath before the giving of the law. Those who believe that the Sabbath was first given at Mount Sinai will argue that Exodus 16 is the first occurrence of a Sabbath observance.

Shortly after God's people are delivered from Egypt, a deliverance in which they have seen God's mighty power at work, they run into some difficulty which causes the people to grumble against Moses. Three days out of Egypt they could not find water in the wilderness of Shur and the water at Marah was too bitter to drink. God took care of the situation at Marah by having Moses throw a tree into the water which made the water sweet. Exodus 15:25 states: ". . . there He tested them." When the people came to the wilderness of Sin, the people grumbled again for lack of food (Exodus 16:3). Again, the Lord took care

of the situation. He sent quail (Exodus 16:13) and manna (Exodus 16:14). He told Moses that he was going to test the people to see if they would walk in his instruction (Exodus 16:4). The particular instructions God gives to Moses are that the people should gather the manna each day except on the seventh day. On the sixth day they should gather twice as much as they usually gather because they would not find any manna on the seventh day. They are to stay in their dwellings (Exodus 16:5, 26). The reason they are to stay in their dwellings is because the seventh day ". . . is a sabbath observance, a holy sabbath to the Lord" (Exodus 16:23).

A major question concerning Exodus 16 is whether or not this is the first occurrence of the Sabbath observance. Dressler points out that the purpose in the giving of the manna was to test the people to see if they were willing to obey God and to foreshadow the giving of the fourth commandment (the third commandment in some traditions). He believes the Sabbath law as given in Exodus 16 was therefore a new concept or law. He argues that the anarthrous construction in 16:23 is unique and carries the significance that the whole idea was new.<sup>111</sup>

Several things should be noted about the use of sabbath with and without the article. For one thing, the

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<sup>111</sup>Dressler, "The Sabbath in the Old Testament," From Sabbath to Lord's Day, p. 37.

anarthrous construction (a sabbath) does not occur as often as the articular construction (the Sabbath). Appendix 1 contains a list of passages where sabbath is used without the article and refers to the seventh day. The first seven references in number 2 of appendix 1 appear within the context of the giving of the law. Furthermore, within those seven occurrences the articular construction (the Sabbath) is used in the same context. The anarthrous construction is also used in connection with the Day of Atonement (Leviticus 16:31, 23:32) and in connection with the sabbatical year of the land (Leviticus 25:2, 4). The question is what does the article or the absence of the article mean? The Brown, Driver and Briggs lexicon states that ". . . in gen. the use of the art. in Hebrew is analogous to its use in Greek."<sup>112</sup> Jacob Greenlee has summarized the use of the article in Greek by two general rules. Nouns with the article are either a) definite or b) generic. Nouns without the article are either a) indefinite or b) qualitative.<sup>113</sup> This general rule seems to apply to the use of שַׁבָּת with the article. Every time שַׁבָּת is used with the article the seventh day Sabbath is in view.

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<sup>112</sup>Francis Brown, S. R. Driver and Charles Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1907), p. 207.

<sup>113</sup>Jacob H. Greenlee, A Concise Exegetical Grammar of New Testament Greek, 3rd ed. rev. (Grand Rapids: William B. Eerdmans Publishing Co., 1963), p. 22.

At no place does the article occur with  $\text{שְׁבִיעִי}$  to refer to something other than the seventh day. When  $\text{שְׁבִיעִי}$  is used without the article the quality of  $\text{שְׁבִיעִי}$  is being stressed. Thus the Day of Atonement and the sabbath years partake of the  $\text{שְׁבִיעִי}$  quality that is so closely associated with the Sabbath day. The seventh day seems to be the foundational structure of  $\text{שְׁבִיעִי}$  but  $\text{שְׁבִיעִי}$  is not limited to the seventh day.<sup>114</sup>

In Exodus 16 the anarthrous construction stresses that the seventh day should have the quality of sabbath. This passage is the first direct connection between the seventh day and the quality of sabbath.<sup>115</sup> Yet one hesitates when Dressler comments that the anarthrous construction shows that the whole idea was new. What exactly was new: the six-plus-one pattern, the observance of the seventh day, or the fact that the seventh day is given the quality of sabbath? Dressler would affirm that all three came at Mount Sinai for he believes that the week did not originate until Mount Sinai.<sup>116</sup> Arguments have already been given concerning the belief that the week originated

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<sup>114</sup>Note in appendix 1 that it is not unusual for  $\text{שְׁבִיעִי}$  to occur in the same context with the article and without the article.

<sup>115</sup>Genesis 2:2-3 is only an indirect connection. The seventh day is not called sabbath. Genesis 2 only states that God rested ( $\text{שָׁבַט}$ ) on the seventh day.

<sup>116</sup>Dressler, "The Sabbath in the Old Testament," From Sabbath to Lord's Day, p. 24.

at creation. The context of Exodus 16 is also important and explains why the concepts given by Moses may appear new. Israel had been immersed in the Egyptian culture for four hundred years. Certainly during those years of slavery Israel did not have the freedom to exercise her religious beliefs as she would have liked. Moses approaches Pharaoh with a request to allow the people to worship God (Exodus 5:3). It is probable, as Dressler himself remarks, that while in Egypt Israel could have learned the ten-day week.<sup>117</sup> Certainly the passing of years and generations could have caused some of the people's distinctive beliefs to fade away.

After the people were redeemed out of Egypt, they complained against the Lord twice in a relatively short period of time (Exodus 15:22-25, 16:1-3). God uses the second complaint to test the children of Israel and to teach the children of Israel (Exodus 16:4). The test relates to their obedience to what God teaches them. The teaching reinforces the six-plus-one pattern given at creation and further defines the character of the seventh day. The seventh day has the character of sabbath; but even more, the seventh day is called "the Sabbath."

The statement of Exodus 16:29, "See, the Lord has given you the Sabbath . . . ," should be seen within the context of Exodus 16. The "has given" of verse 29 parallels

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<sup>117</sup>Ibid.

the "has commanded" of verse 16. Both arise within a particular period of testing and instruction.

The commands and instruction which God gave Moses in Exodus concerning the Sabbath are more fully developed in Exodus 20. The fourth commandment clearly refers to God's activity and rest at creation as a reason or underlying explanation for the Sabbath instruction.

The following chart shows the parallels between Genesis 2 and Exodus 20. The lines which are lettered with the same letter point out the specific parallels.

- a) Remember the Sabbath day by keeping it holy. Exodus 20:8
- b) Six days you shall labor and do all your work. Exodus 20:9
- c) But (!) the seventh day is a Sabbath to the Lord your God. On it you shall not do any work . . . Exodus 20:10
- d) For (ׁ ם) in six days the Lord made the heavens and the earth, the sea, and all that is in them . . . Exodus 20:11a
- d) Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing. Genesis 2:1-2a
- e) . . . but he rested ( ן ׁ ] ) on the seventh day. Exodus 20:11b
- e) . . . so on the seventh day he rested ( ן ] ץ ) from all his work. Genesis 2:2b
- f) Therefore ( ן ם - ן ץ ) the Lord blessed the Sabbath day and made it holy. Exodus 20:11c
- f) And (!) God blessed the seventh day and made it holy . . . Genesis 2:3a
- g) . . . because (ׁ ם) on it he rested from all the work of creating that he had done. Genesis 2:3b

Letters a-c specifically refer to the people in Moses' day. The reason they are to remember the Sabbath and not to do any work on it is because they are to pattern God in his creative activity of creating the world in six days and resting on the seventh. Letters d-f show the parallels between Exodus 20 and Genesis 2. Letter g gives the reason (אֱלֹהִים in Genesis 2:3b) why God blessed and sanctified the seventh day. The main question has to do with the parallel in f. The two statements are identical except for the following:

<u>Genesis 2:3</u>	<u>Exodus 20:11c</u>
1. And (וְ)	Therefore (לְכֵן־כִּי)
2. God (Elohim)	Lord (Yahweh)
3. Seventh day	Sabbath day

The question which must be addressed is whether or not Exodus 20:11c refers to the time of creation or the time of the giving of the law on Mount Sinai. In other words, did God bless the Sabbath day at creation or did God bless the Sabbath day at Mount Sinai? If one takes the latter view, then Exodus 20 would be structured like this:

1. Letters a-c (Exodus 20:8-10) refer to Moses' commands to the people of his day.
2. Letters d-e (Exodus 20:11a and b) are Moses' commands concerning God's activity at creation.
3. Letter f (Exodus 20:11c) is Moses' comment making what God did at creation a parallel for what God now wants his people to do concerning the Sabbath.



This explanation means that God did not bless the Sabbath at creation, but at Mount Sinai. Dressler makes the following comment:

We do not agree with the interpretation that treats the latter part of verse 11 . . . as a revelatory explanation of Genesis 2:3 . . . Rather we interpret the statement in verse 11b [11c by our construction] as an explanation of God's blessing activity in connection with the new institution of the Sabbath on the analogy of God's blessing activity with regard to the seventh day at creation.<sup>118</sup>

The exegetical reason for this interpretation of Exodus 20:11c rests upon the Hebrew conjunction (  $\text{וְעַתָּה}$  ). Dressler writes that  $\text{וְעַתָּה}$  ". . . in a majority of cases is employed in the Pentateuch to connect casually an event in the past with a situation sometime later."<sup>119</sup> He suggests that the Hebrew conjunction should be translated "consequently now."<sup>120</sup> Exodus 20:11 would then read:

For in six days the Lord made the heavens and the earth, the sea, and all that is in them but he rested on the seventh day. Consequently now (  $\text{וְעַתָּה}$  ) the Lord blessed the Sabbath day and made it holy.

Dressler finds a strong parallel in Deuteronomy 5:15 where the Sabbath commandment is based upon a previous historical event: because God rescued you out of Egypt he commands you at Mount Sinai to keep the Sabbath. The parallel with Exodus 20 would be: because God rested at the end of his creative work he has blessed the Sabbath now.<sup>121</sup> The end result is that Exodus 20:11c (the blessing

<sup>118</sup>Ibid., p. 38, footnote 43.

<sup>119</sup>Ibid.

<sup>120</sup>Ibid.

<sup>121</sup>Ibid.

of the Sabbath) refers to Moses' day and not to the period following creation.

Dressler's argument for making Exodus 20:11c refer to Moses' day is predominantly based upon a very general look at the Hebrew conjunction  $\text{וְעַתָּה}$ . He explains his view of  $\text{וְעַתָּה}$  in a footnote, which may account for the brief nature of his explanation. A more detailed look at this conjunction shows that Dressler's conclusions can be very misleading. Appendix 2 shows a summary of the use of  $\text{וְעַתָּה}$  in the Pentateuch.<sup>122</sup> The appendix also identifies the tense of the verb which follows the conjunction  $\text{וְעַתָּה}$ . One will notice that  $\text{וְעַתָּה}$  is mostly used to show the origin of a name, custom or proverb. The "Origin of a Name" category occurs almost exclusively in Genesis with the perfect tense of the verb  $\text{קָרָא}$ . In those cases it does not make much sense to translate  $\text{וְעַתָּה}$  with the phrase "consequently now." The perfect tense makes such a translation difficult because the perfect tense signifies completed action.

The categories of "The Origin of a Proverb" and "The Origin of a Custom" predominantly have an imperfect or participle following the conjunction  $\text{וְעַתָּה}$ . The imperfect tense generally signifies incompleted action, which fits

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<sup>122</sup>The different categories are taken from Brown, Driver, Briggs, A Hebrew and English Lexicon of the Old Testament, p. 487.

well the concept of a continuing proverb or custom. Thus in Genesis 2:24 the origin of marriage is given and in Genesis 10:9 the origin of the proverb concerning Nimrod is given.

In many instances  $\text{לְעַתָּה}$  is followed by a participle or a qualifying phrase such as "this day" (for example Genesis 26:33, 32:33, and Deuteronomy 5:15). It is interesting to note that the one example under the category "The Origin of a Name" which does not use the perfect form of  $\text{לְעַתָּה}$  has the qualifying phrase "to this day." This example (Genesis 26:33), which does not use the perfect tense, makes good sense by translating  $\text{לְעַתָּה}$  with "consequently now."

Whether or not  $\text{לְעַתָּה}$  can be translated "consequently now" depends upon the tense of the verb which follows it and the context. In the category entitled "Introducing the Statement of a Fact,"  $\text{לְעַתָּה}$  can be translated "consequently now" only in those passages which use a participle after it. Thus Exodus 20:11 and Deuteronomy 5:15<sup>123</sup> do not fit a translation of  $\text{לְעַתָּה}$  with "consequently now." Exodus 20:11c could not read "Consequently now the Lord blessed the Sabbath day and made it holy." The perfect forms of  $\text{בָּרַךְ}$  and  $\text{קִדְּשׁ}$  would point to a past blessing and sanctifying. The parallels between Genesis 2:3a and

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<sup>123</sup>The perfect form  $\text{נָתַן}$  in Deuteronomy 5:15 refers to the giving of the law at Mount Sinai.

Exodus 20:11c (see page 52 above) argue strongly for the blessing and sanctifying of the Sabbath as occurring at creation.

If the Sabbath was blessed and sanctified at creation, should we reevaluate whether the Sabbath was a creation ordinance. The silence of Genesis 9 concerning the Sabbath and the fact that there is no evidence whatsoever that the Sabbath was observed are compelling arguments against the existence of the Sabbath before the book of Exodus. However, as shown above there is a connection between God's rest and man's worship (see page 43). Also, based on the evidence for the existence of the week before Mount Sinai, worship and the seventh day were probably connected (although this is only an implication and is not based on any direct statements). Based on Exodus 20:11c it can be said that the Sabbath was blessed and sanctified at creation. (When God blesses something, he gives ". . . a concrete assurance of fertility, prosperity, happiness-- in sum, a full and abundant life."<sup>124</sup>) However, the meaning of the blessing of the Sabbath is not spelled out in Genesis 2:3. Scripture usually spells out what the blessing consists of, for example, Genesis 1:28, Numbers 6:24-25 and Psalm 133:3. Samuel Bacchiocchi, a seventh-day adventist and leading proponent of Sabbath theology, refers approvingly to Nicola Negretti's statement which gives the reason

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<sup>124</sup>Robertson, The Christ of the Covenants, pp. 68-69.

why the blessing of the Sabbath is not spelled out in Genesis. He contends that the inner sense of the holiness and blessing of the Sabbath remains sealed in Genesis. The seals are removed in the unfolding of the history of salvation.<sup>125</sup> Such a view allows one to assert that the Sabbath was blessed and sanctified at creation without imposing an already-constructed Sabbath theology on the book of Genesis. Room is also made for the further development of the Sabbath idea in the rest of Scripture.

#### The Sabbath and the Mosaic Covenant

The Sabbath's prominence in the Mosaic covenant is seen in two ways. First, it appears in the Decalogue, the ten words, given to Moses as the fourth commandment (third commandment in some traditions). The Decalogue held a special place within the Mosaic covenant. The earth-shaking events which surrounded the giving of the Decalogue to Moses was enough in itself to secure the Decalogue a primary role within the covenant. Furthermore, the Decalogue was an apt summary of the essential stipulations of the Mosaic covenant, which determined the direction for the rest of the Mosaic legislation.<sup>126</sup>

The other way in which the Sabbath takes a prominent position within the Mosaic covenant concerns its designation

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<sup>125</sup> Bacchiocchi, Divine Rest, p. 81.

<sup>126</sup> Christopher J. Wright, An Eye For An Eye (Downers Grove: InterVarsity Press, 1983), p. 149.

as the sign of the covenant (Exodus 31:13, 17, Ezekiel 20:12, 20). In Exodus 13:16 it is even identified as a perpetual covenant. The Sabbath parallels the rainbow as the sign of the covenant with Noah and circumcision as the sign of the Abrahamic covenant.

The Hebrew word for sign,  $\text{סִימָן}$ , has a variety of meanings.<sup>127</sup> A sign can be identified with an event itself; for example, the plagues among the Egyptians are called signs. Or a sign may be that which points to something else.<sup>128</sup> The Sabbath as a sign fits the latter category for the Sabbath points to the fact of a covenant relationship with God. The Sabbath's special significance is seen in the fact that it uniquely expresses the covenant relationship. Since Israel's God was not visible and could not be made visible through man-made idols, the covenant was expressed in signs so that the people would have an understanding of God and their relationship to him. A sign then recognized a relationship and provided understanding and knowledge concerning that relationship.<sup>129</sup> The Sabbath thus derived its importance from the covenant itself.<sup>130</sup>

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<sup>127</sup> Robert L. Alden,  $\text{סִימָן}$ , Theological Wordbook, 1:18.

<sup>128</sup> Ibid., pp. 2 and 19.

<sup>129</sup> Andreasen, The Old Testament Sabbath, p. 209.

<sup>130</sup> Dressler, "The Sabbath in the Old Testament," From Sabbath to Lord's Day, p. 30.

What did the Sabbath as a sign of the covenant signify? It signified a covenant relationship with God, but what kind of relationship does the Sabbath point to?

In Exodus 31:13 and Ezekiel 20:12 the Sabbath is called a sign between God and the people; then this explanatory phrase follows, ". . . that you may know that I am the Lord your God." The Sabbath was to remind Israel of her sanctification. God had chosen and set Israel apart from the other nations. Israel had a special relationship with God. The Sabbath was a reminder that Israel was set apart for God.

The way in which the Sabbath reminded Israel of her sanctification is expressed in the fourth commandment in Exodus 20:8-11. On the seventh day, which is the Sabbath, Israel was to cease from her labors; no work was to be done. This requirement is in line with the meaning of the verb  $\text{שָׁבַט}$ , which denotes cessation from work or activity.<sup>131</sup> There were definite restrictions laid down in reference to the seventh day.

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| Exodus 16:22-30 | a) No gathering of the manna   |
| Exodus 31:14    | b) The context is the craftsman who work on the ark; even their work is to stop.     |
| Exodus 34:21    | c) No agricultural work even during the peak of plowing and harvest.                 |
| Numbers 15:32   | d) No gathering wood or kindling a fire probably for the purpose of domestic chores. |

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<sup>131</sup>S. R. Driver, Exodus (Cambridge: Cambridge University Press, 1911), p. 197.

Isaiah 58:13            e) No participation in trade or  
 Jeremiah 17:22            business.  
 Amos 8:5  
 Nehemiah 13:15

The Sabbath day was to be a day of ceasing from all labor and work.

The ceasing from labor was something which applied not only to the Israelites but to the maidservants, manservants and animals (Exodus 20:10, Deuteronomy 5:14). Thus all of society benefited from the Sabbath rest. This aspect of Sabbath observance has been called the humanitarian or social benefit of Sabbath observance. The reason for Israel to allow all of the community to benefit from Sabbath rest is given in Deuteronomy 5:15.<sup>132</sup> Israel is to pattern her God not only in six days of work and one day of rest (Exodus 20:8-11) but also in the showing of compassion toward all members of the community. Just as God has shown Israel compassion, so Israel was to allow her servants and animals to rest. The Sabbath was a constant reminder of Israel's former condition and God's mercy. The Sabbath was also a constant reminder of the people's obligation

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<sup>132</sup> Many draw a dichotomy between Exodus 20 and Deuteronomy 5 believing that one cannot determine the real rationale for Sabbath observance. Is the rationale theological (Exodus 20) or social (Deuteronomy 5)? It is sad that a disjunction is drawn between the theological and social. Our social and humanitarian concerns should reflect our theology. Victor Hamilton, quoting DeVaux, states that Exodus 20 has in view the God of the covenant and Deuteronomy 5 has in view the people of the covenant. See Hamilton, 51ψ, Theological Wordbook, 2:930.



for the stranger and those who were dependent laborers. The Sabbath thereby became an agent of freedom by allowing the dependents in society to enjoy the same freedom of rest as others.<sup>133</sup>

The Sabbath in the Old Testament was not conceived of just in terms of cessation from labor or rest. There was the cessation of the regular activities of the other six days so that the people could be free to pursue another activity. The Sabbath was not just a day of rest, but also a day of worship.<sup>134</sup> Rordorf sees rest and worship as concepts which developed separately. He contends that the cessation of labor or rest aspect of the Sabbath laws were early and that the worship aspect came later. The perceived dichotomy between the concepts of rest and worship can be seen in a comment by Rordorf: "The joyous character which the sabbath had and still has for the Jews can be traced back to the distinctive mark of worship rather than to the meticulous observance of the commandment to rest."<sup>135</sup>

The connection between rest and worship can be seen in a number of ways. Although both of the commandments concerning the Sabbath (Exodus 20 and Deuteronomy 5) stress the no work idea, they are not devoid of the worship aspect. Both Exodus 20:10 and Deuteronomy 5:14 state that the sev-

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<sup>133</sup>Ibid.      <sup>134</sup>Murray, Principles of Conduct, p. 34.

<sup>135</sup>Rordorf, Sunday, p. 54.

day is a Sabbath "to the Lord." Therefore, the focus of the Sabbath is not centered just upon man's rest, but man's rest has a purpose and goal. Although rest is important, the Sabbath is never rest just for rest's sake. The focus of the Sabbath rest is "to the Lord." Instead of viewing rest and worship as totally disjoint aspects of the Sabbath, one should see the resting on the Sabbath as a part of the worship itself. Obedience to the command "no labor" is itself a part of Sabbath worship since obedience to God's will is part of worship.<sup>136</sup>

The Sabbath as a day of worship is more fully brought out in other passages of Scripture. Leviticus 23 gives a description of the religious festivals. These festivals are termed "convocations" (חֲבֻטֹּת) and "appointed times" (מוֹעֲדֹת). Leviticus 23 describes the Passover, the Feast of Unleavened Bread, the Day of Atonement and the Feast of Booths. At the very beginning of the chapter the Sabbath is mentioned. Leviticus 23:2-3 states:

My appointed times are these: For six days work may be done; but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work, it is a sabbath to the Lord in all your dwellings.

The Sabbath is again designated as "to the Lord." The important consideration for worship is that the Sabbath

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<sup>136</sup> Roger T. Beckwith and Wilfred Stott, The Christian Sunday (Grand Rapids: Baker Book House, 1978), p. 5.

is a holy "convocation" and an "appointed time."

The term  $\gamma\dot{\nu}\dot{\iota}\Omega$  stresses two things. It refers to an appointed time, a time which occurs at regular intervals. It is also a term which is used very broadly for all religious assemblies.<sup>137</sup> The Sabbath occurs at regular intervals (every seven days) and must include some kind of assembly.

The term  $\chi\gamma\dot{\rho}\dot{\iota}\Omega$  stresses assembling together for cultic purposes. It usually designates the seven special convocation Sabbaths observed during the five annual feasts. In Leviticus 23:2  $\chi\gamma\dot{\rho}\dot{\iota}\Omega$  is also used of the weekly Sabbath.<sup>138</sup> Again the weekly Sabbath includes some kind of assembly for worship. Thus Leviticus 23 contains ". . . a list of those festival days and periods of the year at which holy meetings were to be held."<sup>139</sup>

The emphasis upon assembling together is regarded by many as a later development of Sabbath ritual. A prominent idea is that early Sabbath regulations were mainly concerned with "no work." Only later were the other emphases concerning worship, assembly and sacrifice added.<sup>140</sup>

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<sup>137</sup> Jack P. Lewis,  $\gamma\dot{\nu}\dot{\iota}\Omega$ , Theological Wordbook, 1:387-388.

<sup>138</sup> Leonard J. Coppes,  $\chi\gamma\dot{\rho}\dot{\iota}\Omega$ , Theological Wordbook, 2:811.

<sup>139</sup> Keil and Delitzsch, "Leviticus," Commentary on the Old Testament, 1:437.

<sup>140</sup> J. R. Porter, Leviticus (Cambridge: Cambridge University Press, 1976), pp. 179-180.

Exodus 16:29 would seem to support the contention that the early emphasis on Sabbath observance was just rest because Moses commanded the Israelites that every one should remain in his place and not go out on the Sabbath. Two things help our understanding of Exodus 16:29. First, the context is important. The Israelites have just been redeemed from Egypt. They seem unclear about the requirements for gathering the manna. Against Moses' orders, they tried to leave some for the next day, but it produced worms (verse 20). Some also went out on the seventh day to collect more manna (verse 27). In response to this disobedience, Moses strongly tells them that they must not go out to collect manna on the seventh day. They must remain in their places. This requirement seems to refer only to the gathering of manna and should not be seen as a general principle requiring everyone to remain in their dwellings.

Secondly, some have suggested that the assembling for worship was a local, even family oriented gathering. It did not seem to be necessary to gather at a holy place or tabernacle on regular Sabbath days.<sup>141</sup> Israelite families were large for they included not only all the nearest of kin but also the in-laws and the servants. Thus such

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<sup>141</sup>Keil and Delitzsch, "Leviticus," Commentary on the Old Testament, 1:438, footnote 1.

a home gathering could have comprised a small congregation.<sup>142</sup>

Worship was a central part of the Sabbath day's activities. Not only did the people worship, but as one would expect the priests had their responsibilities as well. Leviticus 24:5-9 describes the priests activities "every sabbath day" concerning the shewbread. Setting the shewbread in order before the Lord is called an everlasting covenant. The shewbread was a fitting symbol of the blessing of the covenant since bread was the staff of life.<sup>143</sup> In presenting the incense on each row of bread, the priests represented the people in bringing the fruits of their labor before God.<sup>144</sup>

Besides the shewbread, the priests were in charge of the Sabbath sacrifices. Sacrifices consisting of two lambs were offered every day on the altar (Numbers 28:3-6). On the Sabbath the daily sacrifices were doubled (Numbers 28:9-10).

Andreasen comments concerning Sabbath day activities:

The sabbath . . . was never simply a 'free day', however much the sabbath literature emphasizes abstention from work.<sup>145</sup>

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<sup>142</sup>Bacchiocchi, Divine Rest, p. 181.

<sup>143</sup>James Murphy, A Commentary on the Book of Leviticus (Minneapolis: James Publications, 1976), p. 281.

<sup>144</sup>Keil and Delitzsch, "Leviticus," Commentary on the Old Testament, 1:452.

<sup>145</sup>Andreasen, Old Testament Sabbath, p. 149.

The Sabbath rest had its social implications but it also clearly had its purpose in the worship of the God of Israel. Such worship expressed that relationship with God that the Sabbath as a covenant sign symbolized.

#### The Sabbath and the Exile

It has already been mentioned that some believe that the early Sabbath was mainly a day of rest and that other regulations for worship came later.<sup>146</sup> The development of the regulations for the Sabbath supposedly took place during the exile. Martin Noth comments on the mentioning of the Sabbath in Leviticus 23:

The sentence on the sabbath . . . is certainly a later addition, intended to give weight to the growth in importance of the sabbath that had come about during and after the exile . . .<sup>147</sup>

W. E. Oesterley comments that the post-exilic Sabbath was different from the pre-exilic Sabbath in the following ways:

- 1) The Sabbath shows affinity with the doctrine of the scribes
- 2) The Sabbath becomes an arbitrary sign between Yahweh and Israel
- 3) Certain, detailed activities are strictly forbidden
- 4) Penalties for Sabbath disobedience become stiff<sup>148</sup>

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<sup>146</sup>W. E. Oesterley, Studies in Isaiah 40-66 (London: Robert Scott, 1916), p. 117.

<sup>147</sup>Martin Noth, Leviticus (Philadelphia: Westminster Press, 1965), p. 168

<sup>148</sup>Oesterley, Studies in Isaiah, p. 117.

All of these point toward the legalism of the post-exilic Sabbath when the emphasis becomes centered upon the external and the observance to the Sabbath becomes an end in itself.<sup>149</sup> With the development of these regulations the Sabbath day lost its joy and festivity.<sup>150</sup>

The development of Sabbath regulations are said to have taken place in the circumstances of the exile. Babylon had destroyed the temple and Israel found herself in a foreign land cut off from her religious heritage. The Sabbath was one religious activity which could be celebrated without the temple<sup>151</sup> and it could serve as a convenient identification of the true people of God. Sabbath keeping thus became a badge denoting membership in the community of Yahweh; it became the clinching criterion of orthodoxy.<sup>152</sup>

Many are calling into question the idea that the Sabbath became prominent and externalized during the exile. Webster makes the following comment:

It is impossible . . . to follow those critics who assume that the rigour of the sabbaterian observances after the exile forms an entirely new development and that the priestly sabbath represents something very different from the sabbath of the 'Book of the Covenant'

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<sup>149</sup>Andreasen, Old Testament Sabbath, p. 229.

<sup>150</sup>Meek, "Sabbath in the Old Testament," pp. 209-210.

<sup>151</sup>Andreasen, Rest and Redemption, p. 29.

<sup>152</sup>Claus Westermann, Isaiah 40-66 (Philadelphia: Westminster Press, 1969), p. 310.

or of Deuteronomy.<sup>153</sup>

Andreasen asks the pertinent question:

. . . we cannot conclude . . . that the exilic period reduced the sabbath to 'mere law' . . . Nevertheless, we cannot deny that the sabbath received much attention and reached prominence in the exilic literature. How can this be accounted for?<sup>154</sup>

He answers the question by asserting that the so-called exilic Sabbath is really pre-exilic.<sup>155</sup> It is encouraging to see Andreasen move in this direction. Although he does not move as far in this direction as this author would like,<sup>156</sup> he does begin to lay a foundation for seeing the Sabbath as having pre-exilic importance.

The continuity of the exilic Sabbath with the pre-exilic Sabbath can be seen in the following ways: (1) Leviticus 23:2 designates the Sabbath as  $\chi\lambda\upsilon\tau\eta\sigma$ , which stresses assembling together for cultic purposes. In 2 Kings 4:23 the Shunamite's son dies and the mother goes to get the prophet of God. Her husband asks her, "Why will you go to him today? It is neither new moon or sabbath." Appar-

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<sup>153</sup> Webster, Rest Days, p. 262. See also Peter Ackroyd, Exile and Restoration (London: SCM Press, 1968), pp. 31-38.

<sup>154</sup> Andreasen, Old Testament Sabbath, pp. 249-250.

<sup>155</sup> Ibid.

<sup>156</sup> Ibid., pp. 248-253. Andreasen finds the creative period of Sabbath tradition in the Assyrian period, from Hezekiah to Josiah. He operates with the critical construction of P (priestly literature) but he finds P following traditional patterns established in pre-exilic times. He accepts the critical assumption that Deuteronomy was written in the period of Josiah.



ently it was a custom for some to gather together with the prophet on the Sabbath. Isaiah 1:13 uses  $\chi\tau\eta\iota\sigma$  to describe the assembling together on the Sabbath. During the exile these assemblies did not lose their significance. In fact many believe they allowed for the rise of the synagogue.<sup>157</sup>

(2) The Sabbath in Exodus 31:13 is called a sign of the covenant. It is interesting that the only exilic book that terms the Sabbath as a sign of the covenant is Ezekiel 20, where Ezekiel gives a review of God's dealings with Israel. It was at the giving of the law that the Sabbath became a sign of the covenant (Ezekiel 20:12). None of the later books identify the Sabbath as a sign, not even post-exilic Nehemiah. If the Sabbath really changed character during the exile and became more significant as an external sign, one might expect to find the Sabbath as a covenant sign emphasized more.

Although the terminology "covenant sign" is not used, the Sabbath functions much the same way it did when given at Mount Sinai. The emphasis in the exilic and post-exilic

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<sup>157</sup> It is interesting that several scholars attribute the origin of the synagogue to the home gatherings which were conducted on the Sabbath (see Bacchiocchi, Divine Rest, p. 181). These pre-exilic home gatherings would be another carry-over into the exile. Andreasen believes that it is very possible that the synagogue arose during the exile, but he is cautious because there is no clear-cut statement of that fact in the Old Testament literature. (See Andreasen, Old Testament Sabbath, pp. 148, 238-239.)

books are much the same as the emphasis in the Pentateuch. Both Jeremiah and Nehemiah are faced with the problem of people trading and working on the Sabbath. Jeremiah finds the negative prohibition of work and the positive command to keep the day holy rooted in the command given to their fathers. Both Jeremiah and Nehemiah point out how disregard of the Sabbath laws brought trouble for Israel in the past (Jeremiah 17:23, Nehemiah 13:18). Jeremiah and Nehemiah are not concerned with strict Sabbath observance as legalistic regulations, but are concerned with the status of the covenant. To disregard the Sabbath is to bring into jeopardy the covenant status of Israel, which would again lead to God's judgment.<sup>158</sup>

(3) Isaiah 56 and 58 speak of the Sabbath in the context of mercy and compassion. Isaiah 56 stresses God's mercy to the foreigner and eunuch who keep the Sabbaths. It is interesting that in 56:4 and 56:6 the keeping of the Sabbath is spoken with the same breath as "hold fast My covenant." Although the Sabbath is not called a sign of the covenant, the two are inseparable. Isaiah 58 seems to tack the Sabbath on at the end of the chapter. The first part of the chapter denounces Israel's fasts as mere ritual. The fast which is pleasing to God is to show mercy to those in need (58:6-7). The last two verses of the

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<sup>158</sup>Andreasen, Rest and Redemption, pp. 89-90.

chapter mention the Sabbath and the blessings which would come if Israel kept the Sabbath. Many feel that the last two verses do not fit into the tone of the rest of the chapter. James Smart writes:

It makes nonsense of the prophet's sermon to have him reject a religious observance such as fasting because it has become a substitute for love and mercy and then add at the end a note to the effect that if only the members of the nation are as scrupulous in the keeping of the sabbath, God will reward them abundantly.<sup>159</sup>

There is no discrepancy, however, between honoring the Sabbath and showing compassion to those in need. As we saw earlier, compassion to others was a vital part of Sabbath observance.

(4) Finally one must always keep in mind the fact that the exilic Sabbath remained a temple Sabbath even though the temple had been destroyed (Ezekiel 22:8, 23:38, 45:17, 46:1-6 and 46:66). The fact that in the exile the people were away from the holy place did not mean they forgot all about the holy place. Instead of developing new ways of worship, there was a powerful longing which looked forward to the restoration of the old ways of worship.<sup>160</sup> Instead of ideological and practical innovations, the exile led to the consolidation of institutions such

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<sup>159</sup>James D. Smart, History and Theology in Second Isaiah (Philadelphia: Westminster Press, 1965), p. 252.

<sup>160</sup>Andreasen, Old Testament Sabbath, p. 237, footnote 1.

as the Sabbath.<sup>161</sup>

In summary, a quote from Andreasen sets the exilic Sabbath into perspective:

. . . the religious leaders . . . in the exile were not advocating a new 'bloodless' cult suited for the exilic situation. They were fervently looking for a return and a restoration of Jerusalem and the temple with all its cultic activities. The religious institutions which were maintained in the exile must thus have been considered incomplete and temporary, and not at all ideal even to bring the sabbath to prominence.<sup>162</sup>

#### The Sabbath Principle in History

The Bible begins with God creating the world in six days and resting on the seventh day. The significance of the six-plus-one principle for the Sabbath day has already been pointed out. Mankind imitates God by working six days and resting/worshipping on the seventh. However, the six-plus-one principle has significance beyond the structure of the week. The sabbath year and jubilee year are rooted in the concepts which govern the Sabbath day, but they also help clarify another dimension of the Sabbath idea. This further dimension has to do with history and eschatology.

The importance of the number seven is not only seen in the week but is also clearly seen in the structure of the year. Leviticus 23 lists seven feasts that Israel

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<sup>161</sup>Bacchiocchi, Divine Rest, p. 31.

<sup>162</sup>Andreasen, Old Testament Sabbath, pp. 246-247.

was to observe throughout the year:

1. Passover: first month, fourteenth day (verse 5)
2. Unleavened Bread: first month, fifteenth day lasting seven days (verses 6-8)
3. Weeks: from the day after the first fruits of the harvest were brought in they were to count seven Sabbaths (verses 15-21)
4. Rest day: seventh month, first day (verses 24-25)
5. Day of Atonement: seventh month, tenth day (verses 26-32)
6. Feast of Booths: seventh month, fifteenth day lasting seven days (verses 34-36)
7. Rest day following Feast of Booths: seventh month eighth day following the fifteenth day (verse 36)<sup>163</sup>

It is interesting that four of the seven feasts fall in the seventh month, including the most important day of the year, the Day of Atonement. Thus the seventh month takes on special significance.<sup>164</sup>

Not only does the seventh day and the seventh month have special significance, but the seventh year is also a special year. There is a real parallel between the seventh day and the seventh year. Both operate on the principle of six-plus-one (Exodus 23:10-13). Both require no work during the seventh period, although the requirements for no work on the seventh day are much broader than for the seventh year. The seventh year specifies only agricultural work (Leviticus 25:3-4). Both stress a humani-

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<sup>163</sup>Gordon J. Wenham, The Book of Leviticus (Grand Rapids: William B. Eerdmans Publishing Co., 1979), p. 301.

<sup>164</sup>Keil even says that the seventh month is a sabbatical month because the whole month was consecrated by the blowing of the trumpet and a holy convocation on the first day of the month. Keil and Delitzsch, "Leviticus," Commentary on the Old Testament, 1:445.

tarian purpose. The Sabbath day allowed all of the community to rest, even the servants and animals. In the sabbath year the land was to "grow of itself" so that the needy of the land and the animals could eat and rest (Exodus 23:11-12, Leviticus 25:6). Both are stated to be "to the Lord" (Exodus 20:10 and Leviticus 25:4 use the construction  $\text{לַיהוָה}$ ).

Most of the sabbath year regulations are given in Leviticus 25. However, there is a passage in Deuteronomy that must also be considered when discussing the sabbath year. Deuteronomy 15:1 says, "At the end of every seven years you shall grant a remission of debts." There seems to be a connection between Leviticus 25 and Deuteronomy 15. A. D. H. Mayes notes that the connection would consist in that ". . . the year in which the land lay fallow would also necessarily be the time when the poor, dependent on the land for their income, would not be in a position to repay a debt."<sup>165</sup> Thus the sabbath year of Leviticus 25 and the seventh year of Deuteronomy 15 would seem to be referring to the same year.

Assuming that Deuteronomy 15:1 refers to the sabbath year, what does Deuteronomy 15:1 specify should take place in the sabbath year? The key word in verse 1 is  $\text{פָּדוּת}$ . There is disagreement as to whether this word means a com-

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<sup>165</sup>A. D. H. Mayes, Deuteronomy (London: Marshall, Morgan and Scott, 1979), p. 247.

plete cancellation of the debt or whether it means a suspension of the debt for the seventh year. The strongest argument for the view that  $\text{נָטַף־שֶׁטֶל}$  means a suspension of the debt for the seventh year is found in the use of the word as it parallels another seventh year practice. In Exodus 23:11 the verb form of  $\text{נָטַף־שֶׁטֶל}$  is used in connection with the land. It parallels  $\text{שָׁבַט}$  which means to leave uncultivated. The New American Standard Version translates  $\text{נָטַף־שֶׁטֶל}$  as "to let rest." In connection with the land the  $\text{נָטַף־שֶׁטֶל}$  is for a one year period. After the one year period, the land can be cultivated again.

The  $\text{נָטַף־שֶׁטֶל}$  of Deuteronomy 15:1 seems to follow the same pattern. The loan is allowed to rest and is therefore released from payment during the seventh year. The manner of the  $\text{נָטַף־שֶׁטֶל}$  is described in Deuteronomy 15:2. The  $\text{נָטַף־שֶׁטֶל}$  is not to be exacted ( $\text{שָׁבַט}$ ) from the neighbor. The word  $\text{שָׁבַט}$  means not to press or pressure payment.<sup>166</sup>

The jubilee year is also a year of "release." After seven sabbaths of years, or forty-nine years, on the tenth

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<sup>166</sup>Keil and Delitzsch, "Deuteronomy," Commentary on the Old Testament, 1:369. For the view that  $\text{נָטַף־שֶׁטֶל}$  means complete cancellation of the debt see Mayes, Deuteronomy, pp. 247-253. His argument links the release of verse 1 with the slave release of verse 12. The slaves were released after six years of service. But the seventh year of the release of slaves does not necessarily coincide with the sabbatical year of release. Slaves were released in the seventh year of service, which may not have been the sabbatical year. See S. R. Driver, Deuteronomy (New York: Scribner and Sons, 1895), pp. 179-181.

day of the seventh month, the jubilee began with the sounding of a ram's horn. The release (יָרָד) of the jubilee centered mainly upon the return of the land to its original owners. It probably also included the release of Hebrew slaves (Leviticus 25:10). Thus everyone in the community received a new start. Debts were cancelled and slaves were released.<sup>167</sup>

However much the sabbath year and jubilee year would have benefited society and pleased God, it seems that before the Babylonian captivity these requirements were never fulfilled.<sup>168</sup> The fact of non-fulfillment does not lessen the seriousness of these commands. Leviticus 26 delineates the consequences of covenantal disobedience. Verse 2 mentions keeping God's Sabbaths and reverencing his sanctuary. Along with the prohibition against idolatry (verse 1), these three requirements are the central focus of Israel's relationship to God. If Israel walks in God's ways, then blessings follow (verses 3-13). If Israel does not obey, then God's penalties follow. If repeated judgment does not bring Israel to repentance (verse 14-33), then captivity will follow (verses 34-39).

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<sup>167</sup>For a discussion as to whether the fiftieth year was really the forty-ninth year (inclusive reasoning), with the fiftieth year really being a short "year" of forty-nine days long, see Wenham, Leviticus, pp. 319-320.

<sup>168</sup>1 Maccabees 6:49, 53 and Josephus' Antiquities of the Jews, 11.8.6 and 14.10.6 mention the observance of the sabbatical year.



It is interesting to see how Leviticus 26 describes the punishment for Israel's disobedience. The disobedience is clearly a breach of the covenant, for verse 25 reads, "I will also bring upon you a sword which will execute vengeance for the covenant . . ." The land is seen as a central part of the covenant, for covenant disobedience means that the Israelites lose the privilege of the land and are scattered to other countries. While the Israelites are in the land of their enemies, the land of the covenant has its rest and enjoys its sabbaths (verse 34). Verse 43 even says that while the land is desolate it "shall make up for its sabbaths." When God remembers his covenant he also remembers the land (verse 42).<sup>169</sup>

The Babylonian exile is seen as a direct fulfillment of Leviticus 26. Jeremiah sends a letter to the leaders of Israel in exile and gives them an exact timetable concerning how long the exile will last. After seventy years the people will be brought back to the land (Jeremiah 29:10). The seventy year exile is connected with the sabbath concept in 2 Chronicles 36:20-21: "All the days of its desolation it kept sabbath until seventy years were completed." Disobedience to the sabbath laws had a bearing on the length of the Babylonian exile (a length of ten

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<sup>169</sup>For a treatment concerning the importance of land in the old covenant see Christopher Wright, An Eye For An Eye (Downers Grove: InterVarsity Press, 1983), pp. 67-102.

sabbath year periods).

Toward the end of the seventy year exile, another prophecy was given which also relates to the sabbatical year concept. While reading through the books, specifically the word of God given to Jeremiah, Daniel came across the number of years determined for the exile. Realizing that the seventy year period of exile must be coming to a close, Daniel gave himself to prayer. His prayer is a prayer of confession for the whole nation pleading that God would forgive and take action (Daniel 9:4-19). In response to his prayer Daniel was given a prophecy concerning seven weeks (Daniel 9:24-27). There is a real connection between Leviticus 25-26, Jeremiah's prophecy (2 Chronicles 36:21) and Daniel 9. Not only was the prophecy of the seventy years exile based on Leviticus 26, Daniel's prayer and prophecy is also related to Leviticus 26.<sup>170</sup> Leviticus 26:40-41 stresses that there must be confession of sin for restoration. Daniel's confession is found in 9:4-19. Leviticus 26:42-45 promises that upon confession, God would remember the covenant and its promises and bring restoration. The prophecy given to Daniel in 9:24-27 deals with restoration (sixty-nine weeks) and making the covenant

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<sup>170</sup> Meredith G. Kline, "The Covenant of the Seventieth Week," The Law and the Prophets, ed. by John Skilton (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1974), pp. 458-460.

effective (the seventieth week).<sup>171</sup>

The seventy week period of Daniel 9 is definitely related to the seventy year period of the exile. Whereas seventy years are seven sabbath year periods, seventy weeks are equivalent to seventy sabbath years (that is, 490 years) or ten jubilees.<sup>172</sup> The tenth jubilee climaxes in a Messiah Prince who carries out the plan of Daniel 9:24, which represents the ultimate age of fulfillment and completion.<sup>173</sup>

In summary, it can be said that the Sabbath plays a major role in the history of God's people in the old covenant. It might even be said that the Sabbath principle "structures history."<sup>174</sup> God's rest signified the end

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<sup>171</sup>Daniel 9:27 uses the hiphil form of the Hebrew verb  $\text{רָצַח}$  in reference to the covenant. The word  $\text{רָצַח}$  means "to strengthen" or "to prevail." The idea is that the Messiah Prince would strengthen the covenant or cause the covenant to prevail. The idea is that he would make the covenant effective. Such terminology requires the existence of a covenant already made and does not refer to making ("cutting,"  $\text{סָרַח}$ ) a new covenant. See J. Barton Payne, The Imminent Appearing of Christ (Grand Rapids: William B. Eerdmans Publishing Co., 1962), p. 151.

<sup>172</sup>See E. W. Hengstenberg, Christology of the Old Testament (Grand Rapids: Kregel Publications, 1970), p. 404 for a justification of taking each week as a seven year period. Kline, "Covenant of the Seventieth Week," The Law and the Prophets, p. 461 cites 11QMelch as an example of a sabbatical interpretation of Daniel 9:27 in the inter-testamental period.

<sup>173</sup>Kline, "Covenant of the Seventieth Week," The Law and the Prophets, pp. 461-462.

<sup>174</sup>Robertson, Christ of the Covenants, p. 71. The author of the Book of Jubilees, from the second century B. C., does structure history according to a series of forty-nine jubilees. His concern is mostly with the period

of his creative work and the enjoyment of his creation. His rest had significance for his creation. The enjoyment of his creation most certainly included fellowship with man and man's response of worship. In the giving of the law the rest idea as contained in the Sabbath became the very sign of the covenant. In the Sabbath the covenant reached its fulfillment.<sup>175</sup> However, the consequences of disregarding the Sabbath regulations, which included the sabbath and jubilee years, led to the exile. In the exile, the law of the sabbath determined the years of Israel's captivity.<sup>176</sup> Following the exile there is the hope of restoration. Again, the Sabbath principle structures this period which looks forward to full restoration, the eschatological hope of God's people.<sup>177</sup> Thus God's rest in Genesis 1 is worked out in various ways throughout the Old Testament. His rest becomes the ultimate hope for God's people.

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of history from creation to Moses.

<sup>175</sup>Andreasen, "Recent Studies of Sabbath," p. 468.

<sup>176</sup>Robertson, Christ of the Covenants, p. 72.

<sup>177</sup>Ibid.

## CHAPTER II

### THE מנוחה REST IN THE OLD TESTAMENT

In addition to the idea of sabbath rest, another idea of rest begins to unfold in the Old Testament. This concept of rest has not received much scholarly attention until recently (see the Introduction to this paper). The focus of this chapter will be a study of the Hebrew word מנוחה; however, one cannot adequately treat the meaning of מנוחה without also investigating the verb form נח . Leonard J. Coppes notes that the noun מנוחה may denote either the place or state of נח .<sup>1</sup> This statement not only shows the interrelation of the noun and verb, but it also points out a major area of disagreement concerning מנוחה. Coppes' remark stresses that מנוחה can refer either to a place or state (condition), while Otfried Hofius is concerned to show that the primary emphasis of מנוחה is place (locality). In his studies Hofius has found that older exegetes stress the local sense of מנוחה while the more recent exegetes find in מנוחה the meaning of state

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<sup>1</sup> Leonard J. Coppes, נח , Theological Wordbook of the Old Testament, ed. by R. Laird Harris, 2 vols. (Chicago: Moody Press, 1980), 2:563.

or condition.<sup>2</sup> This chapter will investigate the meaning of  $\text{נָחַם}$  and related words in light of the differences between a local, geographical emphasis and an emphasis upon a condition or state of mind.

### נָחַם in Genesis

Not only does  $\text{נָחַם}$  play a significant role in the early chapters of Genesis, but  $\text{נָחַם}$  also comes to prominence fairly early. In Genesis 5:29 we are told that Lamech names his son Noah. His reason is: "This one shall give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed." The Hebrew word which is translated "rest" is  $\text{נָחַם}$ , which specifically means "comfort" (for example, Isaiah 40:1). The relationship between  $\text{נָחַם}$  and  $\text{נָחַם}$  is not etymological, for  $\text{נָחַם}$  probably comes from  $\text{נָחַם}$ .<sup>3</sup> Rather Lamech uses two words which sound alike to get his point across (a common pun called assonance).<sup>4</sup> The man  $\text{נָחַם}$  (rest) will bring  $\text{נָחַם}$  (comfort).

Genesis 5:29 goes on to describe that man needs comfort from the toil of his labor. This toil is a result of God's cursing the ground in response to man's sin (Genesis 3:17). For the purposes of this study we need not

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<sup>2</sup>Otfried Hofius, Katapausis: Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief (Tubingen: J. C. B. Mohr, 1970), p. 36.

<sup>3</sup>Coppes,  $\text{נָחַם}$ , Theological Wordbook, 2:563.

<sup>4</sup>H. C. Leupold, Genesis, 2 vols. (Grand Rapids: Baker Book House, 1978), 1:245.

go into detail concerning the focus and fulfillment of Lamech's prophecy.<sup>5</sup> What is significant is that נָחַ is connected with the curse of Genesis 3, a connection which emphasizes relief from the curse.

It is interesting at this point to pause to compare נָחַ and שָׁבַע, especially since both come into importance early in the book of beginnings. To make this comparison a few passages from Exodus will need to be considered. The word שָׁבַע basically means "desist, to come to an end,"<sup>6</sup> while נָחַ basically means "the absence of spatial activity."<sup>7</sup> The two meanings are similar; in fact, as the following shows, they can be used interchangeably:

Genesis 2:2 וַיִּשְׁבַּע ה' אֶת הַיָּמִים וַיִּנְחַם

Exodus 20:11 וַיִּנְחַם ה' אֶת הַיָּמִים וַיִּשְׁבַּע

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<sup>5</sup>There are basically three approaches: (1) Luther calls Lamech's prophecy a "godly mistake," for he believed that Lamech was looking for the Saviour who would restore mankind to the former perfect state (Martin Luther, Luther's Commentary on Genesis, 2 vols. [Grand Rapids: Zondervan Publishing House, 1958], 1:125). (2) John Skinner is a representative of those who see the comfort of Genesis 5:29 as a reference to Noah's discovery of the vine culture (Genesis [New York: Charles Scribner's Sons, 1910], p. 133). The earth which was cursed now produces the vine and provides for man relaxation, relief and refreshment (see also Claus Westermann, Genesis 1-11 [Minneapolis: Augsburg Publishing House, 1984], p. 360). (3) Leupold applies Lamech's prophecy to the events of the flood, especially Genesis 8:20-22. The comfort which Noah provided was the preservation of the godly remnant in the ark and the covenant which God made with Noah (Genesis, 1:246).

<sup>6</sup>Victor P. Hamilton, שָׁבַע, Theological Wordbook, 2:902.

<sup>7</sup>Coppes, נָחַ, Theological Wordbook, 2:562.





The other significant use of  $\square\cdot\downarrow$ <sup>11</sup> in Genesis occurs in chapter 49 in the form  $\uparrow\uparrow\cdot\downarrow\downarrow\downarrow$ . Genesis 49 records the blessings of Jacob's sons, a blessing which turns out also to be a prophecy.<sup>12</sup> The word  $\uparrow\uparrow\cdot\downarrow\downarrow\downarrow$  occurs in verse 15, in the middle of the statement concerning Issachar. The general characteristic of the tribe of Issachar seems to be ease at the cost of liberty.<sup>13</sup> Issachar would be like a strongly-built ass, yet she would rather submit to the yoke of burdens than to risk the loss of her land in the struggle for liberty.<sup>14</sup> More specifically, Issachar would deem it better to have the fruits of a good land even if that meant submission to the Canaanites.<sup>15</sup> There

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31:17 as a "strong anthropomorphism" (Exodus [Cambridge: Cambridge University Press, 1911], p. 345). F. B. Meyer notes that this cannot be a rest resulting from weariness (Isaiah 40:8) nor the rest of inaction (John 5:17), but the rest of completion and satisfaction (Devotional Commentary of Exodus [Grand Rapids: Kregel Publications, 1978], pp. 406-407).

<sup>11</sup> Leonard Coppes finds in Genesis 8:4 ("the ark rested") significance for  $\square\cdot\downarrow$  in terms of the absence of spatial activity and the presence of security ( $\square\cdot\downarrow$ ), Theological Wordbook, 2:562).

<sup>12</sup> Keil and Delitzsch remark: "The blessing gives . . . only general outlines of a prophetic character, which are to receive their definite concrete form from the historical development of the tribes in the future . . ." ("Genesis," Commentary on the Old Testament, 10 vols. [Grand Rapids: William B. Eerdmans Publishing Co., 1980], 1:389).

<sup>13</sup> Ibid., 1:403.

<sup>14</sup> Keil and Delitzsch, "Genesis," Commentary on the Old Testament, 1:403.

<sup>15</sup> Harold G. Stigers, A Commentary on Genesis (Grand Rapids: Zondervan Publishing House, 1976), p. 328.

is little doubt that the land mentioned in verse 15 is the land of Canaan, the promised land. Beginning with Abraham in Genesis 12, through Isaac (Genesis 26:2-5) and down to Jacob (Genesis 35:9-12), the land was a central part of God's promise. Jacob was buried in the land of Canaan (Genesis 50:12-13) and Joseph gave specific instructions that his remains be taken to Canaan when God fulfilled his promise (Genesis 50:25). The word ארץ in Genesis 49:15 is parallel to the land idea and therefore definitely stresses locality or place.

#### ארץ and ארץ during the Wilderness Wanderings

The concept of land arises once again in the account of the Exodus from Egypt. It is implicit in Exodus 2:24-25 where God hears the groaning of his people and remembers his covenant with Abraham, Isaac and Jacob. The land is explicitly mentioned in Exodus 3:8 where God tells Moses that he (God) will deliver his people from bondage and bring them to a good land. Once the Exodus is accomplished, Israel is on her journey toward the promised land.

Several passages are important during the period of movement toward the promised land: Exodus 33:14, Numbers 10:33, and three passages in Deuteronomy (3:20, 12:9-10, and 25:19).

Exodus 33 follows the incident of the golden calf. God almost destroyed his people for their sin, but Moses interceded (32:11-14). Yet one result of the peoples'

sin was that God was no longer going to be in the midst of the people as they journeyed toward Canaan. Instead, he will send an angel before them to drive out the Canaanites (33:1-3). Moses does not like this arrangement. He pleads with the Lord to go up in the midst of the people and to lead them by his presence (33:12-13). In fact, he stresses that if God's presence will not go with the people, then it is better that they not leave the place where they are camped (33:15). It is clear that Israel could have had the land without the presence of God leading them. But no matter how important and central the land was to Israel's well-being, God's presence was just as important, even more.

The importance of God's presence is seen in two ways in Exodus 33. First, God's presence is that which distinguishes Israel from all the other nations on earth (33:16). God's presence, which signifies full and complete forgiveness,<sup>16</sup> ensures Israel of her special relationship to God. Second, God's presence is connected with rest (  $\square\text{v}$  ). God himself says, "My presence will go with you and I will give you rest" (verse 14). Samuel R. Driver sees the rest here as the assured possession of Canaan.<sup>17</sup> However, the close connection between God's presence and  $\square\text{v}$  helps one

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<sup>16</sup>Alan H. McNeile, The Book of Exodus (London: Meuthen and Co., 1908), p. 214.

<sup>17</sup>Samuel R. Driver, Exodus (Cambridge University Press, 1911), p. 361.

see that even though אֶרֶץ is tied closely to the land concept, it also entails a spiritual meaning.

The relationship between the spiritual (condition or state) and the physical (locality or place) is seen in Numbers 10:33-36. Israel is getting ready to leave Mount Sinai. According to God's promise to Moses, his presence is going with Israel. The ark of the covenant and the cloud of the Lord are leading God's people (Numbers 10:33-34). The fact that the ark is representative of God's presence is seen in the effect the ark has as it leads the tribes. As the ark sets out, Moses' cry is for God's enemies to be scattered (verse 35). When the ark comes to rest (אָרַב), Moses' cry is for the Lord to return to Israel.

As the ark leaves Mount Sinai, it seeks out a resting place (אָרַבְתֶּם) for the people (verse 33). There is a strong emphasis here on place or locality. On the one hand, the resting place that the ark seeks could be a place of temporary encampment.<sup>18</sup> (Compare Deuteronomy 1:33: "God . . . goes before you . . . to seek out a place [אָרַבְתֶּם] for you to encamp . . .") On the other hand, as they leave Sinai, their goal is the land of Canaan. The verb in Numbers 10:33 ("to seek out," אָרַב) is the same word used of the spies in Numbers 13 who were chosen to search out

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<sup>18</sup>Martin Noth, Numbers (Philadelphia: Westminster Press, 1968), p. 78.

the land. The ark is leading the Israelites to that very place, the promised land.<sup>19</sup> The ark, the symbol of God's presence, is very much involved in seeking the place of rest (  $\text{נָחַ$  ) for God's people. R. A. Carlson notes that here the ark takes on a "  $\text{נָחַ$  function."<sup>20</sup>

Deuteronomy continues the same themes surrounding rest and the land. In fact, Gerhard von Rad has this to say about the importance of the land: "In this work [Deuteronomy] the land is undeniably the most important factor in the state of redemption to which Israel has been brought . . ."<sup>21</sup> Patrick Miller writes ". . . almost all the references to blessing in Deuteronomy have to do with the land, the sphere where blessing is promised to the people."<sup>22</sup> The connection between rest (  $\text{נָחַ$  ) and the land is made in each of the passages of Deuteronomy where  $\text{נָחַ$  occurs: 3:20, 12:10, and 25:19.

The close connection between  $\text{נָחַ$  and the land allows one to draw several conclusions concerning  $\text{נָחַ$  . For one thing, to be in a wandering state was not to have rest.

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<sup>19</sup>Walter Riggins, Numbers (Philadelphia: Westminster Press, 1983), p. 80.

<sup>20</sup>R. A. Carlson, David, the Chosen King (Stockholm: Almqvist and Wiksell, 1964), pp. 102-103.

<sup>21</sup>Gerhard von Rad, The Problem of the Hexateuch and Other Essays (New York: McGraw-Hill Book Co., 1966), p. 95.

<sup>22</sup>Patrick Miller, "The Gift of God: The Deuteronomic Theology of Land," Interpretation, 23 (October 1969):458.

Israel would not enjoy rest until she was in her own land. The unrest of wandering affected Israel's life as a nation. While Israel wandered her place of worship was mobile as well. But Deuteronomy 12:1-7 speaks of worship in the settled life of the promised land being directed toward a permanent place (  $\text{D}^{\text{i}}\text{P}^{\text{q}}$  ) that God would choose.

Rest not only includes a homeland, but it includes freedom from enemies (Deuteronomy 12:10, 25:19). Both of these passages stress that God is the one who gives rest (  $\text{D}^{\text{i}}\text{I}$  ) from their enemies. This rest from their enemies in their land is a gift from God. Deuteronomy 9:1-6 emphasizes at least three times that Israel is not receiving the land because of her own righteousness. The land, and therefore, the rest in the land, is God's gift.<sup>23</sup> However, God's gift does carry certain responsibilities, especially the responsibility of obedience to God's law. Deuteronomy 28 sets forth the blessings of obedience and the curses of disobedience. Deuteronomy 4:26 and 30:19 clearly connects disobedience with the loss of the land and therefore by implication, the loss of rest. One cannot separate rest from the land, nor from obedience to God's will.

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<sup>23</sup>Miller shows how the use of  $\text{I}^{\text{q}}$  plus  $\text{I}^{\text{q}}\text{I}$  and  $\text{I}^{\text{q}}$  plus  $\text{I}^{\text{q}}\text{I}$  stresses God's role in giving the land to Israel. He states, "There are eighteen explicit references in all parts of the book [Deuteronomy] to Yahweh's promise of land to the patriarchs, all but three of which speak also of his giving it . . ." (Miller, Ibid., pp. 454-455).

The word  $\text{נָחַל}$  is only used once in Deuteronomy (12:9), but it is tied closely to the meaning of  $\text{נָח}$ . The context stresses the permanent nature of the place ( $\text{בְּיָמֶיךָ}$ ) worship once the people are settled in the land. There is no doubt that  $\text{נָחַל}$  here stresses place or locality. It is tied to the concept of  $\text{נָח}$  not only by the emphasis in Deuteronomy 12 on the place of central worship, but also by the term  $\text{יָרַשׁ}$  (to inherit). Deuteronomy 12:9 identifies  $\text{נָחַל}$  with  $\text{נָחַלְךָ}$  and 12:10 ties together land, inheritance and rest ( $\text{נָח}$ ) from enemies. The term  $\text{יָרַשׁ}$  underscores the emphasis in Deuteronomy on place or locality, for the verb  $\text{יָרַשׁ}$  signifies the giving or receiving of property,<sup>24</sup> specifically the land. Thus Walter Kaiser can write that inheritance and rest are almost synonymous ideas in Deuteronomy.<sup>25</sup> And von Rad is able to write:

We must not spiritualize any of this: this 'rest' ( $\text{נָחַל}$ ) is not peace of mind but the altogether tangible peace granted to a nation plagued by enemies and weary of wandering.<sup>26</sup>

He goes on to state that "Deuteronomy . . . has no eschatological expectation of the kind known to the prophets."<sup>27</sup> The promises of God concerning the land and rest will be fulfilled in history.

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<sup>24</sup>Coppes,  $\text{יָרַשׁ}$ , Theological Wordbook, 2:1342.

<sup>25</sup>Walter C. Kaiser, Jr., "Promise Theme and the Theology of Rest," Bibliotheca Sacra, 130 (April 1973):141.

<sup>26</sup>von Rad, Hexateuch, p. 95.

<sup>27</sup>Ibid.

in Joshua

It is clear at the very beginning of the book of Joshua that the fulfillment of God's promises concerning the land are about to take place. Although Moses is dead, Joshua 1 stresses continuity with the Mosaic era (1:3, 1:5, 1:7, 1:13-14, and 1:17). The conquest which is about to take place is in line with the word which God gave to Moses. Thus the conquest under Joshua is a fulfillment of the word to Moses. Many of the ideas discussed earlier in connection with אָרֶץ will appear again in Joshua.

There are four passages in Joshua that directly use the concept of rest (אָרֶץ is used in each passage, אָרֶץ does not occur in Joshua.) It is interesting to see the occurrence of these passages in relation to the structure of the book.<sup>28</sup>

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| 1. The Promised Land Conquered<br>(1-12)                         | 1:13-15     |
| 2. The Promised Land Distributed<br>(13-22)                      | 21:44, 22:4 |
| 3. The Promised Land To Be Kept<br>In Covenant Obedience (23-24) | 23:1        |

The passages listed to the right are passages which specifically use אָרֶץ in the technical sense.<sup>29</sup> Two things can be seen from the outline above. First, the land is a central concept in the book of Joshua. Second, the word

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<sup>28</sup>Marten H. Woudstra, The Book of Joshua (Grand Rapids: William B. Eerdmans Publishing Co., 1981), pp. 42-44.

<sup>29</sup>אָרֶץ also occurs in Joshua 3:13 and 6:23.



רָחַץ occurs within each major section of the book thus showing its integral relationship to the conquest and division of the land.

Joshua 1-12 deals with the conquest of the land. In 1:2 Joshua is told to cross the Jordan to the land that God is going to give the people. The explicit boundaries of the land are given in 1:4 and the assurance of victory in 1:5-6. There is an emphasis upon keeping the law to assure success in 1:8, and then Joshua reminds the Gadites, the Reubenites and the one-half tribe of Manasseh of the word which Moses spoke to them concerning their land. Joshua 1:15 is very close in wording to Deuteronomy 3:20. The wording of these passages is significant. In Joshua 1:13 it is almost as if Moses told them two things, "The Lord your God gives you rest (רָחַץ) and will give you this land." This is further brought out in Deuteronomy 3:20 and Joshua 1:15, ". . . until the Lord gives your brothers rest (רָחַץ) . . . and they also (וְ) possess the land." The word וְ denotes addition. As Brown, Driver and Briggs point out, it sometimes emphasizes ". . . the thought of an entire sentence, but more usually the word immediately following."<sup>30</sup> God is telling the Israelites that he will give them רָחַץ and land. Deuteronomy 3:20 and Joshua 1:15 emphasizes the land, since the land follows וְ. If one sees two things being promised

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<sup>30</sup>Brown, Driver, Briggs, Hebrew Lexicon, p. 169.

(rest and land) one would also have to admit that they are vitally connected. In the book of Joshua the land theme takes precedence. Thus Wright can assert, "The land was a part of the pattern of redemption."<sup>31</sup>

The role of the ark in Israel's taking of the land is very evident in Joshua 1-12. What was said of the ark in Numbers 10:33-36 is now fulfilled in Joshua 1-12. As the ark leads the people, their enemies are defeated and they take possession of the land. The role of the ark is evident in the following passages of Scripture:

3:3, 13, 17; 4:10, 18	Crossing the Jordan
6:4, 6, 11	Defeat of Jericho
7:6	Defeat of Israel at Ai (Joshua falls before the ark)
8:33	The altar at Mt. Ebal (Deuteronomy 27) with the ark at center

After chapter 8 the ark is not specifically mentioned, but in chapter 9 something which is associated with the ark is mentioned. The punishment of the Gibeonites for their deception is that they will be hewers of wood and drawers of water for the altar of the Lord. It is apparent that when Joshua gave this punishment to the Gibeonites, the place for the altar had not been chosen yet. Joshua 26:27 reflects Deuteronomy 12:5 in stressing that the location of the altar would be in the place (  $\text{D}^{\text{i}}\text{P}^{\text{r}}\text{q}$  ) that God would choose. Once the land was subdued, the place of the altar came to be at Shiloh (Joshua 18:1). The connec-

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<sup>31</sup>Christopher Wright, An Eye For An Eye (Downers Grove: InterVarsity, 1983), p. 50.

tion between the land being subdued and the setting up of the altar can be seen in Deuteronomy 12:10-11. The taking of the land is a part of the rest (רֵפָא) which leads to the setting up of the main altar for worship.<sup>32</sup> Therefore, when an alternate altar for sacrifices appeared to be set up by the tribes on the east side of the Jordan, it almost led to war between the sons of Israel (Joshua 22:12), which would have been a disruption of the רֵפָא (22:4).

The mention of Shiloh as the center for the ark (Joshua 18:1) may bring to mind the prophecy concerning Judah in Genesis 49:10. Carlson sees a definite link between Shiloh and Genesis 49:10 and the ark. The context of the following remark is from 2 Samuel 6, yet it is applicable here: "Since the Ark of God is the representative of the Shiloh cultus par excellence, it is not too much to say that David brings 'Shiloh' to Jerusalem."<sup>33</sup> There are several reasons, however, not to see an identification between the Shiloh of Genesis 49:10 and the Shiloh or ark of Joshua 18:1 (or 2 Samuel 6 for that matter). First

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<sup>32</sup>The gathering at Shechem for the solemn assembly in Joshua 24 was probably motivated by the importance that Shechem had in patriarchal times (Genesis 12:6, 35:2-4). Therefore, the "sanctuary of the Lord" (שְׁכֵנֵי יְהוָה) was not a holy place with a formal structure but a sacred area whose sanctity goes back to Abraham (Woudstra, Joshua, pp. 341-342 and 357).

<sup>33</sup>Carlson, David, p. 75. He explicitly states on the next page: "יְהוָה in the Judah poem is a reference to the ark" (p. 76).

of all, the  $\eta\text{-}\dot{\iota}\text{-}\dot{\psi}$  of Genesis 49:10 cannot be a noun, for this would leave the clause incomplete. Harold Stigers sees Shiloh constructed from the short form relative  $\dot{\psi}$  ("who"), plus the preposition  $\dot{\iota}$  ("to") with the vowel carrier  $\eta$ , meaning "he to whom it is."<sup>34</sup> Genesis 49:10 could be translated, "until he comes to whom it [rule or dominion] belongs." This translation makes it a reference to the emergence of the Davidic dynasty in Judah and/or the coming of the Messiah.<sup>35</sup> Second, a link between Genesis 49:10 and Joshua 18:1 in terms of the name of a place is futile because Judah did not play a prominent enough role in the book of Joshua to warrant Joshua 18:1 to be referring to Genesis 49:10.

So far in Joshua we have seen the strong connection between rest ( $\eta\text{-}\dot{\iota}$ ) and land. We have also seen several ideas associated with  $\eta\text{-}\dot{\iota}$  from the period of the wilderness wanderings continuing to function in Joshua, namely the move toward the centralization of worship and the role of the ark. Another idea that is very strong in Joshua is the connection between the fulfillment of God's promises concerning the land and  $\eta\text{-}\dot{\iota}$ . Joshua 21:43-45 is the key passage which supports the fulfillment of God's promises. Marten Woudstra calls Joshua 21:43-45 one of the key pas-

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<sup>34</sup>Stigers, Genesis, p. 327.

<sup>35</sup>Robert Davidson, Genesis 12-50 (Cambridge: Cambridge University Press, 1979), p. 305.

sages of the book because it shows the purpose for the writing of the book; namely, that the God of the covenant is a faithful God who fulfills his word once given to the forefathers.<sup>36</sup> Trent Butler calls the passage the "theological climax of the book."<sup>37</sup> Three things are emphasized which underscore the element of complete conquest. Verse 43 emphasizes that God gave Israel all the land which he had sworn to give.<sup>38</sup> Verse 44 emphasizes that God gave Israel [יְרֵכָה] on every side for not one of their enemies stood before them.<sup>39</sup> Rest would thus include not only a lack of conflict from enemies, but the security of a homeland. (Here Exodus 33:14 is fulfilled.) Verse 45 stresses that all of the good promises of God were fulfilled.<sup>40</sup> Thus Trent Butler can write that "the history of promise has become a reality" and "the promised rest has arrived."<sup>41</sup> The land has been taken, the enemy has been defeated and God's promises have been fulfilled.

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<sup>36</sup>Woudstra, Joshua, p. 314.

<sup>37</sup>Trent C. Butler, Joshua, (Waco: Word Books, 1983), p. 235.

<sup>38</sup>Woudstra sees verse 43 to refer primarily to the distribution of the land described in chapters 13-21 (Joshua, p. 314).

<sup>39</sup>Woudstra sees verse 44 to refer primarily to the stories of conquest in chapters 1-12 (Ibid.).

<sup>40</sup>Woudstra sees verse 45 as placing the entire book under the perspective of God's faithfulness (Ibid.).

<sup>41</sup>Butler, Joshua, p. 234.

There is another theme which is also found in Joshua, a theme which stresses that much work yet remains to be done in taking the land. Joshua's farewell address, chapter 23, stresses this theme. In the very same context it is said that God had given [1] to Israel from her enemies on every side (23:1) and that some nations remained in the land (23:4). The nations that remained were also a part of Israel's inheritance. Each tribe's job was to complete the work of conquest which had already begun. Woudstra points out that the two ideas of completeness and incompleteness run throughout the book of Joshua. Passages which stress completeness are 10:40-42, 11:23, 12:7-24 and 23:1 and 4. Passages which stress incompleteness (more land to be taken) are 13:2-6, 14:12, 17:12-18, 18:2 and 23:5, 7 and 12.<sup>42</sup>

The best way to put together the two ideas of completeness and incompleteness is to see that although some land still needed to be taken, the major part of the conquest was accomplished. Clearly the back of the enemy was broken and God's promise of his continuing presence ensuring their victory remained as strong as ever (23:5). God's rest was truly a reality for they faced no threat from any source at that time (23:1). God's promises were fulfilled, for according to Exodus 23:29-30, God promised he would drive out the Canaanites not in a single year

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<sup>42</sup>Woudstra, Joshua, p. 314.

but "little by little." Clearly, in all these ways, God had fulfilled his word.

"Rest" in Judges

The book of Judges picks up right where the book of Joshua ended. Judges 1:1-20 tells of the conquests of Judah and Simeon in continuing to defeat and drive out the Canaanites that remained in the land. The victories of Judah and Simeon are an example of what the other tribes could have done if they would have followed the Lord. A comparison of Judges 2:7 with 2:11 shows that as long as Joshua lived and there was obedience, the people enjoyed God's blessing. But as soon as another generation arose who did not follow the Lord, God's blessing was withheld from his people. Thus Leon Wood can write:

The book of Judges presents a picture of Israel which contrasts markedly with that of the book of Joshua. Victories over enemies no longer continue. Peaceful conditions do not exist. Prosperity is not enjoyed. A high reputation among the Canaanites (or other peoples) is no longer enjoyed.<sup>43</sup>

What is the reason for Israel's decline? Pure and simple disobedience, a disobedience evidenced by a failure to take the remainder of the land (Judges 1:21-36). The disobedience of not driving out the Canaanites leads to intermarriage with the Canaanites (Judges 3:6) and Baal worship (Judges 2:11-13). Israel was warned against all these

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<sup>43</sup> Leon Wood, Distressing Days of the Judges (Grand Rapids: Zondervan Publishing House, 1975), p. 135.

things in Exodus 23:33, 34:11-16, Numbers 33:51-56 and Deuteronomy 7:1-5.<sup>44</sup> Therefore, Israel's decline is no surprise in light of her disobedience. Perhaps part of the purpose of Judges is to explain why Israel did not experience the blessings that were available to her.<sup>45</sup> The blame clearly lay on Israel's shoulders.

In light of Israel's disobedience and the removal of God's blessings, it is not surprising to discover that רָחַץ does not occur in Judges, and that רָחַץ only occurs once (and that occurrence is not absolutely clear as to its meaning). The reason for the lack of these words is obvious: the land is no longer a place of rest because of Israel's disobedience.

The one passage where רָחַץ occurs, Judges 20:43, is not clear as to its precise meaning. The Hebrew text reads:

וַיִּסְבְּבוּ אַחֲרֵיהֶם וַיִּרְדְּפוּ אֹתָם וַיִּטְּחוּ אֹתָם  
 בְּעַדְיָם וַיִּטְּחוּ אֹתָם בְּעַדְיָם וַיִּטְּחוּ אֹתָם

The New American Standard Version translates this section as "They surrounded Benjamin, pursued them without rest, and trod them down opposite Gibeah toward the east." The New American Standard Version translates רָחַץ with the

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<sup>44</sup>Ibid., p. 145.

<sup>45</sup>Ibid., p. 135. Wood points out another purpose concerning the rationale of the period of Judges. This period of Israelite history was a time when the theocratic form of government, with all its potential blessings and benefits, would have an opportunity to operate on the earth (pp. 23-24).



phrase "without rest." The New International Version translates the verse as "They surrounded the Benjamites, chased them and easily overran them in the vicinity of Gibeah on the east." It seems that the New International Version translates the word  $\text{לָקְחוּ}$  with the word "easily." The New American Standard Version is certainly better than the New International Version, but it is not clear where the New American Standard Version gets the phrase "without rest." Yet something needs to be done with  $\text{לָקְחוּ}$  because translated as the Hebrew stands it reads, "they pursued them rest and they trod them down." Such a translation makes little sense.

It is interesting to look at the Septuagint translations. Both Codex Alexandrinus (A) and Codex Vaticanus (B) support the Masoretic text. Codex A supports the Masoretic vocalization of Judges 20:43,  $\text{καταπαύσει αὐτὸν καταπαύσειν καὶ κατεπαύτησαν αὐτὸν.}$ <sup>46</sup> This could be translated, "to cause him to cease with a ceasing and they cut him off." Codex B supports the Masoretic consonantal text, but makes  $\text{לָקְחוּ}$  into a place name,  $\text{ἐδίωξαν αὐτὸν ἀπὸ Νουα κατὰ πόδου αὐτοῦ.}$ <sup>47</sup> This could be translated "they pursued him from Nove at his feet." Taking  $\text{לָקְחוּ}$  as a place name has to be considered a possibility. The  $\text{ק}$  of  $\text{לָקְחוּ}$  could be the Hebrew

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<sup>46</sup>Septuaginta, ed. Alfred Rahlfs, 2 vols. (Stuttgart: Württembergische Bibelanstalt, 1935).

<sup>47</sup>Ibid.

word  $\text{לָּן}$ , which means "from." The critical apparatus of Biblia Hebraica proposes  $\text{לָּן־לָּן־לָּן}$ , which has some support in the Targums and the Vulgate.<sup>48</sup> The fact that the Hebrew word  $\text{לָּן}$  (meaning "to") occurs further in the verse seems to give support to  $\text{לָּן־לָּן־לָּן}$  being a place name, for  $\text{לָּן}$  . . .  $\text{לָּן}$  is a very common Hebrew construction.<sup>49</sup> Exactly what place name is not certain, but Numbers 10:33 immediately comes to mind where  $\text{לָּן־לָּן־לָּן}$  meant a temporary camp. Could  $\text{לָּן־לָּן־לָּן}$  in Judges 20:43 possibly mean the place of their camp?

As was stated earlier, the absence of  $\text{לָּן־לָּן}$  and  $\text{לָּן־לָּן־לָּן}$  in the book of Judges is significant in light of Israel's disobedience. The land is no longer a place of rest. This thesis is supported further by the author's use of another word,  $\text{עָרַשׁ}$ . Woudstra points out that  $\text{לָּן־לָּן}$  and  $\text{עָרַשׁ}$  are materially related in thought,<sup>50</sup> yet their usage in Joshua and Judges shows that there is a distinct difference between the two words. Perhaps the best way to show this is to see how  $\text{עָרַשׁ}$  fits into the pattern of the period of Judges. The first four cycles of oppression in Judges

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<sup>48</sup> Biblia Hebraica, ed. by K. Ellinger and W. Rudolph (Stuttgart: Deutsche Bibelstiftung, 1977).

<sup>49</sup> Brown, Driver, Briggs, Hebrew Lexicon, p. 581. I am grateful to Paul Copeland, a PhD candidate at the University of Glasgow, who is doing his doctoral work in Old Testament Language and Literature, for pointing out to me the significance of  $\text{לָּן}$  in Judges 20:43.

<sup>50</sup> Woudstra, Joshua, p. 199.

end with a  $\text{O}\rho\psi$  period:

1. A Mesopotamian oppression of eight years (3:8) put down by Othniel, followed by a  $\text{O}\rho\psi$  period of forty years (3:11).
2. A Moabite oppression of eighteen years (3:14) put down by Ehud, followed by a  $\text{O}\rho\psi$  period of eighty years (3:30).
3. A Canaanite oppression of twenty years (4:3) put down by Deborah and Barak, followed by a  $\text{O}\rho\psi$  period of forty years (5:31).
4. A Midianite oppression of seven years (6:1) put down by Gideon, followed by a  $\text{O}\rho\psi$  period of forty years (8:28).
5. An Ammonite oppression of eighteen years (10:8) put down by Jephthah, followed by six years of Jephthah's judgeship (12:7). There is no mention of a  $\text{O}\rho\psi$  period possibly due to the internal fighting of Gilead and Ephraim in chapter 12.
6. A Philistine oppression (which began at the same time the Ammonite oppression began)<sup>51</sup> of forty years (13:1) thwarted by Samson, who judged Israel twenty years (15:20). The Philistine oppression is put to an end by Samuel at the battle of Mizpeh (1 Samuel 7). At this point Samuel's ministry<sup>52</sup> is coming to an end and Israel seeks for a king.

It is fairly obvious that the above periods were not permanent, but temporary. These "rest" periods were given by God in response to the peoples' obedience to him. But the obedience and devotion to God lasted only a short while, until the people did evil in God's sight (3:12, 4:1, 6:1 and 8:33). As a direct result of disobedience, God brings another oppression. So the pattern is peace, apostacy, oppression and deliverance, followed by peace.

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<sup>51</sup>Wood, Distressing Period, p. 14.

<sup>52</sup>Ibid., pp. 13-14.

The  $\text{רָפָא}$  periods are periods of peace, that is, the absence of oppression or war (see Joshua 11:23 and 14:15 where the land is said to have rest [ $\text{רָפָא}$ ] from war). However, the land was no longer a place of rest ( $\text{רָפָא}$ ) because of Israel's disobedience. Thus the author chose a different word to express the temporary nature of the rest from oppression.

There is one other passage that falls within the period of the Judges that uses the word  $\text{רָפָא}$  (Ruth 1:9). As Naomi is leaving the land of Moab and heading back toward Judah, she says goodbye to her two widowed daughters-in-law by telling them, "May the Lord grant that you find rest, each in the house of her husband." In this verse the evidence that  $\text{רָפָא}$  stresses place or condition is varied. Kohler, Baumgartner and Gesenius, Buhl both place Ruth 1:9 under the category which stresses place.<sup>53</sup> Brown, Driver and Briggs, on the other hand, state that  $\text{רָפָא}$  is the condition of rest and security attained by marriage.<sup>54</sup> Perhaps these two ideas of place and condition are not that far apart from each other. The  $\text{רָפָא}$  is to be found in the  $\text{בֵּית}$  of her husband. The Hebrew word  $\text{בֵּית}$  can mean "house," and is used in Canaanite place names such as Beth-Shemesh, which refers to the temple of the sun god Shemesh.

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<sup>53</sup> See Hofius, Katapausis, p. 171, footnote 253.

<sup>54</sup> Brown, Driver, Briggs, Hebrew Lexicon, p. 630.

The word בֵּית can also mean "household" or "family."<sup>55</sup> Some commentators translate בֵּית in Ruth 1:9 with the word "home." Jan DeWaard and Eugene Nida write, "It is not enough to translate 'have a house', since widows could possess houses. What is referred to here is a home with a husband."<sup>56</sup> It is the home in the marriage that provides the security<sup>57</sup> or the condition of rest<sup>58</sup> that Naomi wishes for her daughters-in-law.

בְּיָמָיו וּבְיָמֵי דָוִד in the Period of the Kingdom

The ups and downs and general decline in the period of Judges ends temporarily with Samuel, who defeats the Philistines (1 Samuel 7). Against Samuel's warning, Israel pushes for a king (1 Samuel 8). Saul, selected as Israel's first king, seems promising at first (1 Samuel 10:23-24, 11), but later clearly rejects God's word and is therefore rejected by God (1 Samuel 15). David is anointed the next king by Samuel (1 Samuel 16) and quickly rises to prominence by slaying Goliath (1 Samuel 17). Because of Saul's jealousy, David has to go into hiding (1 Samuel 19-31). At

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<sup>55</sup>Louis Goldberg, בֵּית , Theological Wordbook, 1:241.

<sup>56</sup>Jan DeWaard and Eugene Nida, A Translator's Handbook on the Book of Ruth (London: United Bible Societies, 1973), p. 13. See also George A. F. Knight, Ruth and Jonah (London: SCM Press, 1950), p. 27.

<sup>57</sup>Ed Campbell, Ruth (Garden City: Doubleday, 1975), p. 60.

<sup>58</sup>Brown, Driver, Briggs, Hebrew Lexicon, p. 630.

Saul's death one of his sons, Ish-Bosheth, is made king by Abner, the commander of Saul's army. At the same time David is declared king over Judah (2 Samuel 2). Through a series of intriguing events David is finally made king over all Israel (2 Samuel 5). The consolidation of the kingdom under David brings back the use of  $\text{קָם}$  and  $\text{קָמָה}$ .

It is interesting to compare the use of  $\text{קָם}$  in 2 Samuel 7:1 with the use in 2 Samuel 7:11. In verse 1 the form is an Hiphil perfect, which stresses completed action. In verse 11 the form is an Hiphil perfect waw conversive, which stresses incompleted or future action. Both verse 1 and verse 11 state that this rest is from all ( $\text{כָּל}$ ) enemies. The question is if God had already given  $\text{קָם}$  from all enemies to David in verse 1, what is the future  $\text{קָם}$  which is talked about in verse 11? Without getting into a discussion concerning the chronology of chapters 7 and 8 (chapter 8 details David's major campaigns)<sup>59</sup> there does seem to be some kind of progression concerning  $\text{קָם}$  from verse 1 to verse 11. Having been granted  $\text{קָם}$  from his enemies in verse 1, David has the time to consider the building of a special house for the ark to dwell in (2 Samuel 7:2-3). However, God tells David through Nathan that he has never requested a special house for himself to dwell in (2 Samuel 7:5-7). God goes on to explain to David what

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<sup>59</sup>For such a discussion see Keil and Delitzsch, "2 Samuel," Commentary on the Old Testament, 2:341.

he has done for David in the past (verses 8-9a) and also what he will do for David in the future (verses 9b-17). The future promise includes the future giving of  $\square\uparrow$  at which time a house will be built for God by David's son (verse 11). Thus David's role is not to build the house, but to ensure that the  $\square\uparrow$  already given by God is "maintained and established."<sup>60</sup>

As David maintains the  $\square\uparrow$  given by God, his reign becomes a culmination and fulfillment of many of God's promises made to his people. As O. Palmer Robertson says,

In the Davidic covenant God's purposes to redeem a people to himself reach their climactic stage of realization as far as the Old Testament is concerned.<sup>61</sup>

The  $\square\uparrow$  mentioned in 2 Samuel 7 is a continuation of the fulfillment of the promise of rest from enemies found in Deuteronomy 12:10 and 25:19. In fact, 25:19 connects the  $\square\uparrow$  with the blotting out of the memory of the Amalekites who attacked Israel from the rear. It is important to see that 1 Samuel 15:2-3 refers to this incident as to the reason Saul should go and annihilate the Amalekites. Carlson sees the destruction of the Amalekites as giving the  $\square\uparrow$  in 2 Samuel 7 a "deeper ideological importance than that of the period of Joshua."<sup>62</sup> Certainly

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<sup>60</sup>Ibid., 1:344.

<sup>61</sup>O. Palmer Robertson, The Christ of the Covenants (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980), p. 229.

<sup>62</sup>Carlson, David, p. 101.

the ן־ל of David's reign (2 Samuel 7:1, 10) covers a larger geographical area than Joshua, in fulfillment of Genesis 15:18 (Abraham), Deuteronomy 11:24 (Moses) and Joshua 1:4.

The establishment and maintenance of ן־ל allows for two further themes of the Abrahamic covenant to be developed, but it also hinders David from building the temple. The fact that God would make David's name great is affirmed in 2 Samuel 7:9, a further development of God's promise to Abraham (Genesis 12:2). Also, the promise of a permanent kingdom and throne is a further development of God's promise to Abraham in Genesis 17:7. However the establishment and maintenance of ן־ל by David produced a lot of bloodshed, which in turn hindered David from building the temple himself (1 Chronicles 22:8, 1 Kings 5:3).<sup>63</sup>

The ן־ל of David's reign was passed on to Solomon, who was given the task of building the temple. This rest included, as it has all along, security from enemies, which implies the absence of war. In 1 Kings 5:18 (5:4 in English) Solomon defines ן־ל as freedom from the adversary ( ן־ל־שׁ ) and misfortune ( ל־ל־שׁ , an evil occurrence).

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<sup>63</sup>Keil and Delitzsch make the following remark:  
 ". . . the fact that David was not permitted to build the Temple . . . did not involve any blame for what he had done . . . But inasmuch as these wars were necessary and inevitable, they were practical proofs that David's kingdom and government were not yet established and therefore that the time for the building of the temple had not yet come . . ." ("2 Samuel," Commentary on the Old Testament, 2:345).



The reason why David could not build the temple is restated in 1 Chronicles 22:6-10 (wars, verse 8). David goes on to say why his son would be able to build the temple. The reason is that the Lord would give Solomon rest (נָח) on every side. The very name that David gives to his son exemplifies his reign. The name Solomon (שְׁלֹמֹה) is related to the Hebrew word for peace, שָׁלוֹם. The word שָׁלוֹם means much more than just the absence of war, but has ideas of completeness, wholeness and harmony. The concept שָׁלוֹם signifies that the community is blessed by God and is therefore prosperous.<sup>64</sup> God's rest is not only upon the community, for Solomon himself is called a "man of rest" (אִישׁ שָׁלוֹם). The references we have discussed so far concerning אִישׁ שָׁלוֹם have stressed a place as the locality of rest (Genesis 49:15 and Numbers 10:33: land as promised possession, Deuteronomy 12:10: land as inheritance, and Ruth 1:9: home). In 1 Chronicles 22:9 the focus of אִישׁ שָׁלוֹם is a person. It is somewhat difficult to envision אִישׁ שָׁלוֹם in 1 Chronicles 22:9 as stressing place or locality rather than condition. And yet, if one sees Solomon as a type of the prince who is to come, the one to sit on David's throne forever, the notion may not be too far-fetched. The place of God's rest is focused in Solomon, who is a type of the coming king, who will also be the focus of God's rest.

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<sup>64</sup>R. J. Coggins, The First and Second Books of the Chronicles (Cambridge: Cambridge University Press, 1976), p. 115.

Two other passages which use  $\text{הַיְיָ} \text{הַיְיָ}$  are pertinent. These two uses do not relate in a technical way to the discussion of  $\text{הַיְיָ}$ , but they do relate to the question of whether  $\text{הַיְיָ} \text{הַיְיָ}$  primarily refers to place or condition. The first passage is from the very familiar Psalm 23. Verse 2 contains the phrase  $\text{הַיְיָ} \text{הַיְיָ} \text{מַיְיָ}$ , which literally can be translated "to waters of rest." Many commentators call into question the King James Version translation of the phrase as "still waters."<sup>65</sup> H. C. Leupold writes, "The 'waters' are brought into the picture merely to supplement the concept of rest, which is to be thought of as in every sense adequate."<sup>66</sup> Thus the idea in the phrase  $\text{הַיְיָ} \text{הַיְיָ} \text{מַיְיָ}$  is not that the waters are still or quiet but that the waters are a place where  $\text{הַיְיָ} \text{הַיְיָ}$  may be enjoyed.<sup>67</sup>

A very interesting passage is 2 Samuel 14:17, where  $\text{הַיְיָ} \text{הַיְיָ}$  is found within the mouth of the woman of Tekoa as she brings her case to David. There are several facts one must notice about this passage: (1) The immediate occasion is Absalom's revenge against Amnon for what Amnon did to Tamar, Absalom's sister (2 Samuel 13). Having had Amnon put to death, Absalom fled the country (2 Samuel 13:37). He was in Geshur for at least three years (2 Samuel

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<sup>65</sup> Joseph A. Alexander, The Psalms, 3 vols. (New York: Baker and Scribner, 1850), 1:195.

<sup>66</sup> H. C. Leupold, Exposition of the Psalms (Grand Rapids: Baker Book House, 1966), p. 211.

<sup>67</sup> Alexander, Psalms, 1:195.

13:38). (2) Although David mourned for Amnon, his heart longed for Absalom to return (2 Samuel 13:39, 14:1). As the passage unfolds, it becomes clear that David had not taken the initiative to bring back banished Absalom (2 Samuel 14:13). (3) Joab perceives that David is favorably inclined toward Absalom. He sends a wise woman from Tekoa to David to present a fictitious case to him.<sup>68</sup> Even though her situation is fictitious, it sets forth a key principle that also applies to David's relationship to Absalom.

J. Hoftijzer remarks:

This procedure only makes sense, if one presupposes that the decision of the king in a special juridical case was also binding for parallel cases. This means that in fact also the king himself was bound by such a precedent.<sup>69</sup>

(4) The application of David's ruling concerning the woman of Tekoa is driven home to David's situation concerning his relationship with Absalom in 2 Samuel 14:13-14. In verse 13 the woman says, "for in speaking this word the king is as one who is guilty, in that the king does not bring back his banished one." Thus David's ruling, that although one brother killed the other brother, the living brother would not be put to death, applies directly to Absalom who has killed Amnon. David should now bring Absalom back.

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<sup>68</sup>J. Hoftijzer, "David and the Tekoite Woman," Vetus Testamentum, 20 (1970), 420-421.

<sup>69</sup>Ibid., p. 421.

Having given the essentials of the passage, our focus turns to verse 17 and the use of  $\text{לְבָרְכֶךָ}$ . The word occurs in the statement of the woman, "Please let the word of my Lord the king be comforting [  $\text{לְבָרְכֶךָ}$  ]." It certainly seems the emphasis in this verse would fall upon condition rather than place.<sup>70</sup> Hoftijzer compares 2 Samuel 14:17 with Jeremiah 45:3 and draws the conclusion that  $\text{לְבָרְכֶךָ}$  in both cases means "well-being as a relief from a bad situation."<sup>71</sup> However, the idea of place never seems to linger very far away from  $\text{לְבָרְכֶךָ}$ . The idea of place is evident in two ways. First, verse 16 mentions the fact that the woman and her son could be destroyed from the inheritance of God, which Hans Hertzberg sees as primarily the land, although he says it could refer to the king and his dynasty.<sup>72</sup> Secondly, when the woman applies the king's ruling to his own situation with Absalom (verse 13), she goes on to say, "For we shall surely die and are like water spilled on the ground which cannot be gathered up again" (verse 14). The king's actions have consequences for the people. But the rest of verse 14 goes on to assert that

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<sup>70</sup>Kohler and Baumgartner lists  $\text{לְבָרְכֶךָ}$  with a local meaning in every use except 1 Chronicles 22:9 and 2 Samuel 14:17 (see Hofius, *Katapausis*, p. 171, footnote 253).

<sup>71</sup>Hoftijzer, "Tekoite Woman," p. 440. However as we will see in Jeremiah 45, this "relief" is directly related to the land.

<sup>72</sup>Hans Hertzberg, *1 & 2 Samuel* (Philadelphia: Westminster Press, 1964), p. 333.

it does not have to be that way for God ". . . plans ways so that the banished one [Absalom] may not be cast out from him [God]." The thought behind these words seems to be that as long as Absalom is away from the land of Israel, he is also away from the God of Israel.<sup>73</sup>

The highlight of the kingdom period is the dedication of the temple, which is also the culmination of several earlier themes. It has already been shown that the ark had a prominent role in seeking the land (Numbers 10:33) and in procuring the land (Joshua 6). According to God's word in Deuteronomy 12:5, the ark took up a central location in the land, particularly at Shiloh (Joshua 18:1). It remained there until captured by the Philistines (1 Samuel 4). The ark brought the Philistines trouble (1 Samuel 5) so they sent it back. The ark was taken to Kiriath-jearim (1 Samuel 7:1) until David moved it to Jerusalem (2 Samuel 6). The building of the temple procured the permanent dwelling of the ark in a central location of worship as commanded in Deuteronomy 12:5. The benefit of such a move would prevent everyone from doing what was right in their own eyes (Deuteronomy 12:8), a prominent problem during the period of the Judges. Judges 17:6 specifically relates the problem to not having a king. In the kingdom period these threads reach a culmination:

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<sup>73</sup>Hoftijzer, "Tekoite Woman," p. 435.

the ark, a central location and the dynasty bring about a new unity in Israel.<sup>74</sup>

The relationship between the ark, the central location of worship and the dynasty is brought out in 1 Kings 8, 2 Chronicles 6 and Psalm 132.<sup>75</sup> These three concepts and these three passages are all an outgrowth of God's covenant with David in 2 Samuel 7. The promise of an enduring kingdom and throne in 2 Samuel 7:16 is restated in 1 Kings 8:25, 2 Chronicles 6:16 and Psalm 132:11-12.<sup>76</sup> Psalm 132:2, which describes David as not being able to relax until he had tangible results, is very likely an elaboration of 2 Samuel 7:2.<sup>77</sup>

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<sup>74</sup>G. H. Davies, "Ark of the Covenant," Interpreter's Dictionary of the Bible, 4 vols. (New York: Abingdon Press, 1962), 1:224.

<sup>75</sup>It is beyond the scope of this paper to get into a discussion concerning the time in which Psalm 132 was written. Some date the Psalm post-exilic during the reestablishment of the worship begun by David (see A. F. Kirkpatrick, The Book of Psalms [Cambridge: Cambridge University Press, 1901], pp. 763-764). Others make a good case for the pre-exilic date (see Leupold, Psalms, p. 910, and A. A. Anderson, The Book of Psalms, 2 vols. [London: Marshall, Morgan & Scott, 1972], 2:880).

<sup>76</sup>Leupold comments that Psalm 132:11 is a ". . . free re-production and elaboration of the promise that the Lord gave to David in 2 Samuel 7:11bff. with special emphasis on what that promise involved for the sanctuary . . ." (Psalms, pp. 194-195).

<sup>77</sup>Keil and Delitzsch note that David did everything he could to help prepare for the building of the temple, including the consecration of its future site, the procurement of the necessary materials for building, the arrangements for future temple service and the handing over to his son the model for the temple ("Psalms," A Commentary on the Old Testament, 5:311).

The connection between the dynasty and the central place of worship is brought out in 2 Samuel 7:12-13, 2 Chronicles 6:5-6 and Psalm 132:13. The  $\text{ך}$  in Psalm 132:13 expresses the causal relationship between the dynasty (Psalm 132:11-12) and the place which God has chosen, namely Zion (Psalms 132:13). Thus Charles Briggs can write that "The connection of the choice of Zion . . . is due to the covenant itself."<sup>78</sup> God's choice of Zion is a result of God's choice of David.

With the dynasty and the place of worship established, there is lacking only one thing: the ark which represents God's presence. Long ago during the wilderness wanderings the ark sought out the resting place for God's people, accompanied by the words of Numbers 10:35-36. Similar words occur in Psalm 132:8-9 and 2 Chronicles 6:40-41. Leupold comments:

Since this prayer always involved the removal of the ark . . . to a new site, it is quite appropriate to have the prayer used again at the time when the ark was to be transferred to its new location in Jerusalem.

The significant thing about this move of the ark is that as it comes to its final resting place, its pilgrimage is over (Psalm 132:14). The glory and presence of the Lord which had accompanied Israel in the cloud and

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<sup>78</sup> Charles A. Briggs, The Book of Psalms, 2 vols. (New York: Charles Scribner's Sons, 1907), 2:442.

<sup>79</sup> Leupold, Psalms, p. 913.

fire during the wilderness wanderings (Numbers 14:14), and had visited Israel through the tent and the ark (Numbers 10:35-36), now fills the temple.<sup>80</sup> Yahweh has taken up residence in the temple (1 Kings 8:10-11, 2 Chronicles 5:13-14).

There is no doubt that  $\text{מנוחה}$  in these passages referring to the temple dedication signifies locality rather than condition. The movement of the ark to the place of the temple is a culmination of a process that began with Moses. It is stated in 1 Kings 8:56:

Blessed be the Lord, who has given rest [ $\text{מנוחה}$  = place of rest] to His people Israel, according to all that He promised; not one word has failed of all His good promise, which He promised through Moses his servant.

Thus the dedication of the temple is a further stage which parallels the era of Joshua who first conquered the land of Canaan (Joshua 21:43-45). Certainly under David's rule the boundaries of Israel encompassed the whole territory of the land. The extent of the land brought into control by David is related to the building of the temple on Mount Zion. Already in Exodus 15:13-18, Moses speaks of God planting his people in the mountain of his inheritance, the place of God's dwelling, the sanctuary. R. E. Clements makes the point that Moses' song (as well as Psalm 78:51-55) connects Israel's possession of the land with Yahweh's abode on Mount Zion. Thus the dedication of the temple

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<sup>80</sup>Walter Wifall, The Court History of Israel (St. Louis: Clayton Publishing House, 1975), p. 55.



and God's dwelling there signified that the whole land belonged to Yahweh, and thus Israel was entitled to dwell there.<sup>81</sup>

The similarity between 1 Kings 8:56 and Joshua 21:43-45 brings the greater achievements of David and Solomon in line with Joshua's achievements. There is another parallel between Joshua and David/Solomon that needs to be emphasized. It was observed earlier that Joshua's conquests in the land of Canaan broke the back of the enemy; the tribes only needed to finish what Joshua began. Thus it could be said that God had given  $\square\uparrow\downarrow$  to Israel. However, after Joshua was gone disobedience became prominent and oppression set in. The  $\square\uparrow\downarrow$  was gone. Following victories by the judges, temporary  $\text{O}\rho\psi$  periods of quiet set in until apostasy became prominent again. Following the reign of Solomon a similar thing occurs as the kingdom is torn in two and the worship of God deteriorates. However,  $\square\uparrow\downarrow$  does not completely fall out of the picture as it did in Judges when it was replaced by  $\text{O}\rho\psi$ , but  $\square\uparrow\downarrow$  is used in conjunction with  $\text{O}\rho\psi$  to describe the reign of two kings of Judah. Interestingly enough, these two kings are father and son and their reigns fall back-to-back to one another. Asa is the second king from Rehoboam. The granting of  $\text{O}\rho\psi$  and  $\square\uparrow\downarrow$  to Asa is related to what is

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<sup>81</sup>R. E. Clements, God and Temple (Philadelphia: Fortress Press, 1965), pp. 52-54.

said in 2 Chronicles 15:2, "And Asa did good and right in the sight of the Lord his God." The good which Asa did was related to the worship of God. He removed the high place and incense altars (2 Chronicles 14:3, 5) and repaired the altar of burnt offering in the temple (2 Chronicles 15:8). He reinforced the observance of the law (2 Chronicles 14:4) and made a covenant to worship only the Lord (2 Chronicles 15:12). God blessed his efforts and gave Asa and the kingdom וְיָשָׁר (2 Chronicles 14:7). As a result of the וְיָשָׁר, Asa was able to build, to strengthen cities and to prosper, which included victory over the Ethiopians (2 Chronicles 14:12-13).

Jehoshaphat's reign is similar. His character reflected his father's character (2 Chronicles 19:3, 20:32). He instituted some reforms (2 Chronicles 19:5-11) and also faced the crisis of an enemy, the Moabites (2 Chronicles 20). In the midst of this crisis he sought the Lord (2 Chronicles 20:3, 6-13), and God gave them victory, which included וְיָשָׁר (2 Chronicles 20:30). In both Asa and Jehoshaphat's reign, וְיָשָׁר included victory over an enemy in response to their obedience and in seeking the Lord. 2 Chronicles 5:15 connects וְיָשָׁר with the fact that God let Judah find him. Seeking the Lord's presence, as we saw earlier in Exodus 33:15, is a central part of וְיָשָׁר.

There is one other passage that will be examined under this heading of the kingdom period: that passage

is Psalm 95. Although we are dealing with Psalm 95 within the kingdom period, it is not absolutely certain who the author of this Psalm is or what the setting was for its composition.<sup>82</sup> For our purpose, however, we do not need to nail down these questions. What will become important is that this Psalm was composed much later than the historical events it refers to and that at the time of composition God's people are in possession of the land of Canaan.

Psalm 95 begins with an exhortation (וְשִׁבְחֵנוּ) to praise and worship the Lord because he is the great king. Verse 6 repeats the invitation, but uses a different word (וְשִׁבְחֵנוּ).<sup>83</sup> Besides the invitation to worship and praise the Lord, there is also a reminder that disobedience destroys the relationship between God and his people. The author refers to an incident of quarreling and rebelling<sup>84</sup> against the

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<sup>82</sup>Concerning authorship, the Hebrew text does not specify the author, while the Septuagint names David. Hebrews 4:7 contains the phrase ἐν Δαυὶδ, which could mean "in the Psalter" (Derek Kidner, Psalms 73-150 [Downers Grove: InterVarsity Press, 1975], p. 344). Kirkpatrick notes that according to the common mode of speech, David's name was associated with the whole Psalter (Psalms, p. 575).

Concerning the occasion of Psalm 95, Keil and Delitzsch feel that Psalm 95 is too general to really be able to tell the particular occasion ("Psalms," A Commentary on the Old Testament, 5:85). Others connect the Psalm with the dedication of the second temple (Leupold, Psalms, p. 675, and Kirkpatrick, Psalms, p. 572). Another possibility is to connect the Psalm to the Feast of Tabernacles (Kidner, Psalms 73-150, p. 343), which supposedly contained an Enthronement Festival (Anderson, Psalms, 2:676-677).

<sup>83</sup>These two Hebrew words שִׁבְחֵנוּ and שִׁבְחֵנוּ, are identified as synonyms by Coppes in שִׁבְחֵנוּ, Theological Wordbook, 1:496.

<sup>84</sup>There is probably a reference in Psalm 95 to two

Lord because there was no water. Such a lack of trust in God took place even after the children of Israel had seen all the works which God had done in their behalf (verse 9). Such disobedience kept that generation from entering into the land of Canaan, identified as  $\text{רָחֵם} \text{ } \text{לִּי}$ ; ("my rest"). However, it is important to note that the past experience of disobedience has implications for the worshiping community at the time the Psalm was composed. The present encouragement to examine their hearts is brought out by the word "today" ( $\text{כִּי} \text{ } \text{הַיּוֹם}$ ). This word  $\text{כִּי} \text{ } \text{הַיּוֹם}$  signifies ". . . the present moment, as critical and decisive, the day of grace which may be lost;"<sup>85</sup> or ". . . now, while the door of opportunity lies open before you."<sup>86</sup>

The present emphasis of  $\text{כִּי} \text{ } \text{הַיּוֹם}$  has implications for the  $\text{רָחֵם} \text{ } \text{לִּי}$  of Psalm 95, for when Psalm 95 was composed the people were already in the land of Canaan. Thus the force of  $\text{כִּי} \text{ } \text{הַיּוֹם}$  is that when Psalm 95 was composed the  $\text{רָחֵם} \text{ } \text{לִּי}$  could still be entered, even though the people were living in the land.<sup>87</sup> What then becomes of God's rest? In light of the events surrounding the dedication of the temple,

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incidents, Exodus 17:1-7 and Numbers 20:1-13.

<sup>85</sup>Perowne, Psalms, 2:193-194. He also states that the "today" may refer to every occasion in which the psalm was used in public worship.

<sup>86</sup>Kirkpatrick, Psalms, p. 574.

<sup>87</sup>Philip Hughes, A Commentary on the Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 160.

God's rest could be seen as referring to the entrance into the sanctuary to worship. Hofius believes that the worshipping congregation entering the temple took the admonition of Psalm 95:11 in a symbolic way. The entrance of the fathers into the land of Canaan was the archetype of the entrance of the worshipping community into the sanctuary.<sup>88</sup>

Thus  $\text{רָחַץ}$  retains its local significance. Hofius comments that in Psalm 95  $\text{רָחַץ}$  does not stress so much the salvational benefit of rest and peace, but the place of salvation where God's people can enjoy rest and peace.<sup>89</sup> But the place finds its significance in the fact that God's presence is especially there (my rest), as was evident at the dedication of the temple. Thus we come back to an emphasis that was present with Moses in Exodus 33:14. Without God's presence, the journey would not have been worth the trouble. One can see that locality and God's presence are integral to the concepts of  $\text{רָחַץ}$  and  $\text{רָחַץ}$ .

If one compares Joshua 21:44-45, 2 Samuel 7:1, 2 Chronicles 14:5-6 and 20:30, and if one perceives the implications of the "today" of Psalm 95, it becomes apparent that  $\text{רָחַץ}$ ,  $\text{רָחַץ}$  is given more than once. Von Rad brings out the result of such a comparison: ". . . hence the gift of rest can no longer be something which happened once and for all."<sup>90</sup> However, the problem is not to be

<sup>88</sup>Hofius, Katapausis, pp. 40-41.

<sup>89</sup>Ibid., p. 40.

<sup>90</sup>von Rad, Hexateuch, p. 97.

found in God's word or his promises but in the failure of God's people, a failure which the prophets speak to directly.

יָדָה and יָדָהּ in the Prophets

The period of the prophets parallels the period of the judges as both are characterized by disobedience. Just as the great accomplishments of Joshua are followed by "everyone doing what was right in his own eyes" (Judges 17:6), so the great accomplishments of David and Solomon are followed by the division of the kingdom and further acts of rebellion against God. However, there is a major difference between the period of judges and the period of the prophets. In Judges the word group יָדָה, יָדָהּ does not occur. Rather, the word שָׁמַט, signifying a temporary period of quiet, is prominent. In the period of the prophets, יָדָה, יָדָהּ does occur. The difference between Judges and the prophets may also be seen in terms of the land itself. In Judges, disobedience brought oppression from surrounding nations, but the land does not seem to have been in jeopardy. Israel continued to dwell in the land even when oppressed by other nations. However, in the prophets, the loss of land is not only a possibility, but it becomes a reality as the northern kingdom falls to the Assyrians in 722 B. C. and the southern kingdom to the Babylonians in 586 B. C. Not only is there loss of land, but the temple is destroyed. God's presence is

viewed as having left (Ezekiel 10). Thus Christopher Wright can say, "To lose one's land was more than just economic disaster: it struck at one's very relationship to God."<sup>91</sup>

Many passages connect disobedience with the loss of land, and therefore the loss of  $\text{נֶחֱלֶה}$ ,  $\text{נֶחֱלֶה}$ . Micah 2 describes the wickedness of the people of his day. They scheme iniquity,  $\text{יִשְׁרָר$ , a word which speaks of deeds that are destructive to the community's well-being (2:1).<sup>92</sup>

They also rob or oppress a man and his house, along with his inheritance (2:2).<sup>93</sup> The problem Micah 2 deals with

is land-hungry barons who take over large areas of land at the expense of God's law, which gave to each family an inheritance of land. To lose your land meant you lost your independence, your place in the community, and all rights which were based on the possession of the land.<sup>94</sup>

Because of these activities (as well as other activities described in Micah 2), verse 10 states that "This is no place of rest" ( $\text{לֹא מְנוּחָה}$ ). Micah 2:10 says the result will be destruction. Leslie Allen puts the matter in the form of a question, "What other penalty can there be but that

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<sup>91</sup>Wright, En Eye For An Eye, p. 56.

<sup>92</sup>James Mays, Micah (Philadelphia: Westminster Press, 1976), p. 63.

<sup>93</sup>The verb  $\text{פָּשַׁע}$  ". . . specifically means taking something away from another through an advantage of position or power" (Mays, Micah, p. 63).

<sup>94</sup>Ibid., p. 64.

they in turn should be evicted and have the right to the land withdrawn?"<sup>95</sup>

Isaiah 28:12 is similar to Micah 2:10 except Isaiah 28:12 speaks in terms of what should take place among God's people. Micah 2:10 states,  $\text{הָאֵינִי אֶרֶץ מְנוּחָה}$ , whereas Isaiah 28:12 says  $\text{הָאֵינִי אֶרֶץ מְנוּחָה}$ . If Micah 2:10 is translated, "This is no place of rest," then Isaiah 28:12 certainly could be translated "this is a place of rest." Expecting the land to be a place of rest, Isaiah 28:12 goes on to say "give rest to the weary." The weary,  $\text{הַיָּגֵר}$ , describes those who are "physically exhausted due to hunger or great exertion."<sup>96</sup> The land should have been a place where the weary could be refreshed. But there is one problem, "they would not listen" (28:12). Disobedience again spoils God's place of rest. The result will be captivity (28:13).

The same concepts can be seen in Jeremiah. Lamentations, which describes the suffering that came upon Jerusalem in 586 B. C. at the hands of the Babylonians, states in 5:5:  $\text{אֵינִי מְנוּחָה}$ . Because of the Babylonian destruction, the land is not at rest. The reason is given in 5:7, "Our fathers sinned." Jeremiah 45, written in 605 B. C., describes Baruch's sorrow and pain. Part of that sorrow is because he has found no rest ( $\text{אֵינִי מְנוּחָה}$ , verse 3). Verse

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<sup>95</sup>Leslie C. Allen, The Books of Joel, Obadiah, Jonah and Micah (Grand Rapids: William B. Erdmans Publishing Co., 1976), p. 298.

<sup>96</sup>Carl Schultz,  $\text{הַיָּגֵר}$ , Theological Wordbook, 2:664.



4 goes on to give God's word concerning what he is going to do. He is going to tear down what he has built and uproot what he has planted, the latter a reference to "the whole land" (verse 4). Thus Baruch's sorrow and pain is related to the land. Anyone familiar with Jeremiah's ministry knows the utter rebellion of the people against the message God had given to Jeremiah (see Jeremiah 36:20-26 and 43:1-6).

Perhaps the disobedience of the prophetic period can be put into perspective by a comparison with an earlier period of history. Abraham was promised the land of Canaan and in obedience he moved toward it. His goal is reached in Deuteronomy and Joshua. However, Israel is not able to keep the land because of disobedience. Her movement then is away from the land. And as Miller comments, ". . . once again the promised land is set up as Israel's goal."<sup>97</sup>

During the prophetic period, which is characterized by disobedience, some further clarifications and developments can be seen. The use of  $\text{רָחַץ}$  and  $\text{רָחַץ בְּמַיִם}$  together in Isaiah 28:12 highlights that  $\text{רָחַץ}$  and  $\text{רָחַץ בְּמַיִם}$  do not mean exactly the same thing. As we have seen, the word  $\text{רָחַץ בְּמַיִם}$  stresses the place where rest occurs. However, it seems that in Isaiah 28:12  $\text{רָחַץ}$  would entail the condition that results from being in the place of rest. Thus

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<sup>97</sup>Miller, "Gift of God," p. 462.

אֲנִי , although connected with the place, has in view more the condition. In Isaiah 30:15 אֲנִי is used with quietness ( שָׁלוֹם ) and trust ( בְּיְהוָה ) in God rather than seeking an alliance with Egypt. This emphasis upon the condition of rest was already apparent as early as Exodus 33:14, where אֲנִי is connected with God's presence. God's presence is more important than mere possession of a locality (Exodus 33:15). Isaiah 63:14 identifies the presence of God in the Mosaic period with the spirit of the Lord who gave the people אֲנִי . Thus the presence of God in the tabernacle and later the temple is the Spirit of God. Rebellion grieved the Spirit (Isaiah 63:10) and led to a loss of the use of the sanctuary (Isaiah 63:18).

Disobedience, which eventually resulted in the loss of land and the loss of the temple (God's special dwelling place), led to further developments. Isaiah 66:1-2 is an interesting passage. The fact that God is the Creator of the heavens and the earth leads to a question, "Where then is the house you could build for Me? And where is a place that I may rest [ אֲנִי אֶשְׁבֹּת ]?" (verse 1). The last question is better translated, "And where is my resting place?" As is clear from verse 3 disobedience again has broken fellowship with God. Since God no longer accepts their sacrifices, it is no wonder that the place of sacrifice is not the place of rest it was meant to be. If God's resting place is no longer the temple, where will it be?

Isaiah 66:1-2 does not specifically say. At the end of the chapter the implication is that the temple service is restored to what it should be, with the addition of Gentiles serving in the temple (see verses 20-21)! However, in verse 2 God says he will look (עֲלֶיךָ) to the one who is "humble and contrite of spirit." Isaiah comes close to saying that God's אִנְיָוִט is the person who is humble, contrite and trembles at God's word. Henry Cowles even remarks, "Here is the temple made with hands giving place to the spiritual temple - every living Christian's heart."<sup>98</sup>

There is another idea which is clearly developed in the prophets. The loss of the resting place due to disobedience turned the prophets' minds toward the future. Since God's people rejected his present resting place (Isaiah 28:12), a future orientation developed. However, the future outlook was not cut off from present reality. The connection between the present and the future can be seen in the word אֶרֶץ. As Victor Hamilton points out, אֶרֶץ designates either the earth in a cosmological sense or the land in the sense of a specified territory, the land of Israel.<sup>99</sup> Sometimes the exact meaning is not absolutely clear. For example, we have interpreted אֶרֶץ-כְּנָעַן in Jeremiah 45:4 as a reference to what God would do to the land of

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<sup>98</sup>Henry Cowles, Isaiah (New York: D. Appleton and Co., 1878), p. 539.

<sup>99</sup>Victor Hamilton, אֶרֶץ, Theological Wordbook, 1:74.

Israel. However, the phrase "all flesh" occurs in verse 5, which makes Keil and Delitzsch interpret  $\text{Y}^{\text{r}}\text{X}^{\text{r}}\text{r}^{\text{r}} - \text{L}^{\text{r}}\text{D}^{\text{r}}$  as the "whole earth."<sup>100</sup>

In Isaiah 14 the local  $\text{Y}^{\text{r}}\text{X}^{\text{r}}$  becomes the basis for a cosmological or eschatological  $\text{Y}^{\text{r}}\text{X}^{\text{r}}$ . In Isaiah 13 and 14 the overthrow of the nation of Babylon is foretold. Of course the overthrow of Babylon means that Israel will be restored to her  $\text{Y}^{\text{r}}\text{X}^{\text{r}}$ , no doubt the land of Canaan (Isaiah 14:1). A return to their land will again mean that God will give them  $\text{r}^{\text{r}}\text{r}^{\text{r}}$  (14:3). As we have seen before (see pages 87-92),  $\text{r}^{\text{r}}\text{r}^{\text{r}}$  is connected to the land. The result of being back in the land will be a cessation of "pain and turmoil and harsh service." Babylon, the enemy, will be overthrown. As Israel returns to her land, something else takes place: she brings peoples from other nations with her (Isaiah 14:1-2). The inclusion of the nations is a fulfillment of the promises made to the patriarchs. The effect of the overthrow of Babylon by God thus has implications going beyond the borders of the land of Israel. Isaiah 14:7 states that the  $\text{Y}^{\text{r}}\text{X}^{\text{r}}\text{r}^{\text{r}} - \text{L}^{\text{r}}\text{D}^{\text{r}}$  is at  $\text{r}^{\text{r}}\text{r}^{\text{r}}$ . The whole earth has been effected.

Two other passages that use  $\text{r}^{\text{r}}\text{r}^{\text{r}}\text{r}^{\text{r}}\text{r}^{\text{r}}$  also pick up on the themes that Isaiah 14 has developed. Isaiah 11 is a messianic passage which speaks about what the stem from

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<sup>100</sup>Keil and Delitzsch, "Jeremiah," A Commentary on the Old Testament, 8:172.

the root of Jesse will do. He will have the Spirit of the Lord (verse 2) which will enable him to judge fairly (verses 3-4). The wicked will be destroyed (verse 4). His work will effect nature (verses 6-9). All of these activities give Isaiah 11 a cosmological focus. Verse 10 continues that cosmological theme as it describes the nations coming to the root of Jesse. In that same verse it says that the Messiah's  $\text{הָרְיִצְיָא}$  will be  $\text{גִּבְרָא}$ . There is no reason to take  $\text{הָרְיִצְיָא}$  in any other sense than as referring to a place; as Edward Young states, "It is the place where God has settled down to rule."<sup>101</sup> As God's people return from captivity and as the nations join them, God's  $\text{גִּבְרָא}$  is again evident in the land of Canaan, and even beyond.

Isaiah 14 and 11 depict the nations coming to the land of Canaan as God's place of rest. There is a passage which shows God's word going to the nations; such a movement out from Canaan seems to have implications for  $\text{הָרְיִצְיָא}$ . Zechariah 9:9-10 is a familiar Messianic passage; the verses which precede verses 9-10 are important for our study. In verse 1 the word of the Lord is "against" ( $\text{כִּנְיָא}$ ) the land of Hadrach. The preposition  $\text{כִּנְיָא}$  has a variety of meanings, including position "in" a place or the indication

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<sup>101</sup> Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1965), 1:394, footnote 11.

of hostility, "against."<sup>102</sup> There is some discussion concerning whether or not the word of the Lord is favorable or negative for Syria. In light of the verses that follow, it seems that both aspects are present. Judgment is evident in verses 2-6, yet verse 7 speaks of the Philistines as becoming a part of the people of God. Certainly Yahweh's word brings judgment, but many times from his judgment comes blessing as well. These blessings may be seen in light of the fact that Damascus is stated to be the  $\text{דַּמְשָׁק}$  of Yahweh's word. Certainly this would include the establishment of God's rule.<sup>103</sup> But  $\text{דַּמְשָׁק}$  is also the place of God's blessing and special presence. Thus A. Cohen writes, "Both Hadrach and Damascus will become a part of the new kingdom and God's presence will abide there."<sup>104</sup> In Zechariah 9 the  $\text{דַּמְשָׁק}$  is moving out of the land of Israel to include other nations. It is also clearly connected with Yahweh's word.

Finally, there is an interesting use of  $\text{לֵב}$  in Esther 9. Haman had devised a plot against the Jews which would have destroyed them (3:8-9). Esther, who had been made queen (2:17-18), heard of the plot against her people and interceded (7:1-6). Haman was hanged (7:10), but his plot

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<sup>102</sup>Brown, Driver, Briggs, Hebrew Lexicon, pp. 88-89.

<sup>103</sup>Ralph Smith, Micah-Malachi (Waco: Word Books, Publisher, 1984), p. 253.

<sup>104</sup>A. Cohen, The Twelve Prophets (Bournemouth: Soncino Press, 1948), p. 303.

to destroy the Jews was still in force. Therefore, the king gave the Jews permission to defend themselves (8:11), which they did successfully. The following day they rested ( נָח ). The Feast of Purim was thus instituted to commemorate the fact that they had rest from their enemies (9:22). Rest from enemies is usually a concept connected to the land of Canaan. In Esther, this "rest" is given in the middle of the Persian empire.

A Summary of נָח , נָחַת

The Hebrew word נָחַת predominantly stresses the place of God's rest. The following table will show the particular emphasis in each passage where נָחַת is used:

Genesis 49:15	land of Canaan
Numbers 10:33	land of Canaan (may also refer to their temporary camp on the way to Canaan)
Deuteronomy 12:9	land of Canaan (used in conjunction with "inheritance")
Judges 20:43	uncertain: could be place of encampment
Ruth 1:9	house or home
Psalms 23:2	place (waters) where rest is enjoyed
I Chronicles 22:9	person (Solomon)
1 Chronicles 28:2	temple
1 Kings 8:56	land of Canaan
2 Samuel 14:17	does not directly refer to a place, but the land idea is certainly not far away as context shows
Psalms 132:8, 14	temple
Psalms 95:11	temple
Micah 2:10	land of Canaan
Isaiah 28:12	land of Canaan
Jeremiah 45:3	land of Canaan
Isaiah 66:1	temple, could be any person who is humble before God
Isaiah 11:10	land of Canaan, but may extend beyond its borders

Zechariah 9:1

Damascus in Syria

Judges 20:43, 1 Chronicles 22:9, and 2 Samuel 14:17 are the passages where it could be doubtful that  $\text{נָחַת}$  refers exclusively to the place of rest. Ruth 1:9 and Psalm 23:2 use  $\text{נָחַת}$  in a nontechnical sense, that is, they do not stress God's rest in connection with place.

The Hebrew word  $\text{נָחַת}$  is also closely tied to the land idea but not exclusively so. In Deuteronomy and Joshua the tie-in with the land is the strongest. The  $\text{נָחַת}$  is especially connected with the defeat of God's enemies. The same theme is seen in the kingdom period as well (2 Samuel 7:1, 2 Chronicles 20:30). Although  $\text{נָחַת}$  is closely related to place, it seems to stress equally well the rest (condition) which results from being in God's place (1 Kings 5:18, Isaiah 28:12, 63:14 and 14:2-3). It is associated with God's presence (Exodus 33:15, Isaiah 63:14), and is connected with the Sabbath (Exodus 23:12, Deuteronomy 5:14). In the prophets, disobedience destroys  $\text{נָחַת}$  as well as leads to the loss of land.

A Comparison of  $\text{נָחַת}$  with  $\text{נָחַת}$  and  $\text{נָחַת}$

The following points show the similarities between  $\text{נָחַת}$  and  $\text{נָחַת}$ ,  $\text{נָחַת}$ : (1) Both are used early in Genesis. The word  $\text{נָחַת}$  is used in a creation context before the fall (Genesis 2:3). It speaks of God's rest, the implications of which are developed throughout the rest of the



Old Testament. The word  $\square\text{v}]$  is also used early, albeit in a post-fall context stressing relief from the curse of the fall (Genesis 5:29).

(2) Both are used in connection with the Sabbath day. Although a comparison of Genesis 2:2 and Exodus 20:11 shows that they can be used interchangeably, a comparison of Exodus 23:12 and Deuteronomy 5:14 shows that generally one must  $\text{v}\underline{\text{v}}\text{v}$  in order for  $\square\text{v}]$  to take place.

(3) Both are used in connection with worship. Sabbath becomes the day in which worship takes place (Exodus 20:11). The word  $\square\text{v}\text{v}\text{v}\text{v}$  stresses the place at which worship is given. Once the land of Canaan is taken a centralized location is set up which culminates in the building of the temple (Deuteronomy 12:9, Joshua 18:1, and Psalm 132).

(4) Both are destroyed by disobedience, which brings captivity. Captivity includes loss of land ( $\square\text{v}\text{v}\text{v}\text{v}$ ) which entails loss of the condition of  $\square\text{v}]$  (Isaiah 28:12, Micah 2:10). The Babylonian exile lasts seventy years to allow the land to enjoy its Sabbath rests (2 Chronicles 36:20-21).

(5) Both look forward to the future. History itself seems to be structured around a Sabbath principle, as Daniel 9:24-27 speaks of seventy weeks of years till the Messiah would come. When the Messiah does come, his  $\square\text{v}\text{v}\text{v}\text{v}$  will be glory and the Gentiles will join God's people (Isaiah 11:10). Such a period will have an effect upon the whole

earth, which will enjoy  $\text{רָחֵם}$  (Isaiah 14:7). In this regard, Wright can say, "Israel's land became the prototype, or earnest, of a new creation, God's redemptive purpose for the whole earth . . . foreshadowing a new creation."<sup>105</sup>

The similarity between  $\text{רָחֵם}$  and  $\text{רָחֵם}$ ,  $\text{רָחֵם}$  allows Kaiser to make the following remark concerning the promise of God's rest: ". . . the promise of God is a single, eternal plan encompassing the end, beginning and all points of history in between."<sup>106</sup> Rest is a central and comprehensive part of God's plan. The complete fulfillment awaits the advent of the Messiah.

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<sup>105</sup>Wright, An Eye For An Eye, p. 76.

<sup>106</sup>Kaiser, "Promise Theme and Rest," p. 145.

### CHAPTER III

#### Σαββατισμός AND Κατάπαυσις IN HEBREWS 3:7-4:13

Having seen how the Old Testament uses the words שָׁבִיט and מִנוּחַ, it is appropriate to look at a New Testament passage which also makes use of these two concepts. The particular New Testament passage is Hebrews 3:7-4:13. Although Otfried Hofius' remark that the understanding of the whole letter is dependent on the correct interpretation of this text<sup>1</sup> is perhaps a bit too strong,<sup>2</sup> Hebrews 3:7-4:13 is a vital and integral part of the epistle of Hebrews.

The theme of Hebrews is the absolute supremacy of Christ.<sup>3</sup> The author of Hebrews<sup>4</sup> shows from the Old Testa-

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<sup>1</sup>Otfried Hofius, Katapausis: Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief (Tubingen: J. C. B. Mohr, 1970), p. 3. This writer is indebted to Paul R. Neureiter of Geneseo, New York, for translating the text of this book so it could be used quickly for this thesis.

<sup>2</sup>Hofius is arguing against Ernst Käsemann's view that the idea of a wandering people of God is basic to the book of Hebrews (see The Wandering People of God, trans. by Roy A. Harrisville and Irving L. Sandberg [Minneapolis: Augsburg Publishing House, 1984]). Hofius finds his most telling blow against Käsemann's view in Hebrews 3:7-4:13.

<sup>3</sup>Philip E. Hughes, A Commentary on the Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Co., 1977), p. 2.

<sup>4</sup>It is not certain who actually wrote this epistle, but some possibilities are Paul, Luke, Barnabas (if he

ment itself that Christ is superior to the economy of the Old Covenant including the angels (1:3-4), Moses (3:3), Aaron and the priesthood (7:11, 16), and all the provisions of the Old Covenant (8:3-5, 9:11 and 10:4). Intertwined with the teaching concerning the superiority of Christ are various warnings exhorting the recipients not to fall away from Christ but to persevere in the faith.<sup>5</sup> The warnings occur in 2:1-4, 3:6-4:2, 5:11-6:8, 10:26-31, 12:15-17 and 12:25-29.<sup>6</sup>

Hebrews 3:6-4:13 flows naturally within the context of Hebrews in a number of ways. Thomas Hewitt points out that Hebrews 2:8-9 deals with the restoration of the dominion lost at the fall, 2:14-15 touches upon deliverance from the fear and power of death brought on by the fall and 3:7-4:13 covers the restoration of the rest forfeited in the fall.<sup>7</sup> Having mentioned Christ's high priesthood in Hebrews 1:2 and before showing the superiority of Christ's priesthood (picked up again in 4:14), the author takes the time to show that Christ is also superior to

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did not write the Epistle of Barnabas), Apollos and Silas.

<sup>5</sup>It has been suggested, for good reason, that the author of Hebrews is writing to a group of Jewish Christians who are in danger of forsaking Jesus Christ to go back to the more elaborate rituals of Judaism (see Hughes, Hebrews, pp. 14-15).

<sup>6</sup>Hughes, Hebrews, pp. 3-4.

<sup>7</sup>Thomas Hewitt, The Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Co., 1960), p. 89.

Moses (3:1-6).<sup>8</sup> Moses was a servant<sup>9</sup> while Christ was the Son. However, both were faithful (3:5-6). It is their faithfulness which Brooke Westcott sees as the point of transition which suggests the consideration of the consequences of failure.<sup>10</sup> Although Moses was faithful, not all who went with him were faithful, and likewise many of those to whom the author of Hebrews is writing may be in danger of unfaithfulness themselves.<sup>11</sup> The consequences of unfaithfulness and the exhortation to faithfulness are going to be major themes of Hebrews 3:7-4:13. Neil Lightfoot divides this section of Hebrews into three parts based upon the author's appeal to faithfulness: 3:7-19, 4:1-10 and 4:11-13. At the heart of the first two appeals is Psalm 95:7-11.<sup>12</sup> Based upon this Psalm, the author will demonstrate the unfaithfulness of the Israelites and its results (3:7-19) and will encourage his readers to remain faithful (4:1-11).<sup>13</sup>

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<sup>8</sup>Henry Alford, ΠΡΟΣ ΕΒΡΑΙΟΥΣ, Alford's Greek Testament, 4 vols. (Grand Rapids: Guardian Press, 1976), 4:55-56.

<sup>9</sup>Neil Lightfoot, Jesus Christ Today (Grand Rapids: Baker Book House, 1976), p. 88 mentions that θεραπεία stresses both a position of honor and a role of subservience. Moses' position was preliminary and preparatory.

<sup>10</sup>Brooke Westcott, The Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Co., 1980), p. 80.

<sup>11</sup>Hewitt, Hebrews, p. 80.

<sup>12</sup>N. Lightfoot, Jesus Christ Today, p. 89.

<sup>13</sup>George W. MacRae, Hebrews (Collegeville, MN: Litur-

The Warning: Disobedience Destroys God's Rest

It is through Psalm 95 that the author of Hebrews introduces his readers to the first important word for rest: that word is *κατάπαυσις*. It is no doubt a translation of the Hebrew word *נַחֲמָה*. The quotation of Psalm 95:7-11 is from the Septuagint. There is almost identical agreement between the author's statement in Hebrews 3:7-11 and the Septuagint of Psalm 95:7-11 (Psalm 94 in the Septuagint). The only differences are the following changes or additions:

1. The author of Hebrews in 3:9 writes *ἐν δοκιμασίᾳ* instead of *ἐδοκιμασάν* as in the Septuagint.
2. The author of Hebrews inserts the conjunction *διό* in 3:10 between *τεσσαράκοντα ἔτη* and *προσωχθίσα*.
3. The author of Hebrews substitutes *ταύτην* for *ἐκείνην* in 3:10.
4. The author of Hebrews writes *αὐτοὶ δέ* instead of *καὶ αὐτοὶ* in 3:10.<sup>14</sup>

The only change which seems really significant is number 2. The author of Hebrews writes that the fathers saw God's works for forty years and therefore God was angry. The Septuagint, however, connects the forty year period with God's anger. Thus the fathers saw God's works and he was angry with them for forty years. Hughes is probably correct when he says that there is an "ambivalence of association" in the mind of the author concerning the forty year period

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gical Press, 1983), p. 19.

<sup>14</sup>Westcott, Hebrews, p. 79.

(see 3:17). Whichever way it is taken the overall thrust of the passage is not affected.<sup>15</sup> Yet the insertion of  $\delta\iota\acute{o}$  makes very explicit the fact of Israel's continual unbelief. The fact that they had seen God's works for forty years (3:10) but had not known his ways (3:10), highlights the fact that their unbelief was not a matter of incapacity, but of unwillingness.<sup>16</sup> In conformity with their unbelief,<sup>17</sup> God swears, "They shall not enter my rest."

Although we have not yet defined specifically how the author of Hebrews interprets this rest, a major Old Testament theme connected with both  $\text{שָׁלוֹם}$  and  $\text{נַח$ ,  $\text{נַחֲמָה}$  is picked up by our author. Unbelief forfeits rest (see page 134, number four). Psalm 95:7-11 supports this theme.

It is interesting in this passage to see not only the words the author uses to describe the situation of unbelief, but also the weaving together of example and warning. After quoting Psalm 95:7-11, the author of Hebrews applies this Psalm to his readers by exhorting them with the words,  $\beta\lambda\acute{\epsilon}\pi\epsilon\tau\epsilon \dots \mu\acute{\eta}\pi\omicron\tau\epsilon \acute{\epsilon}\sigma\tau\alpha\iota$ . These words have been described as "effectively graphic,"<sup>18</sup> expressing "deep

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<sup>15</sup>Hughes, Hebrews, p. 143, footnote 42.

<sup>16</sup>Ibid., p. 143.

<sup>17</sup>This is the way Alford interprets the  $\omega\varsigma$  in Hebrews 3:11,  $\text{πρὸς Ἑβραίων, 4:67}$ .

<sup>18</sup>Hughes, Hebrews, p. 145.

anxiety"<sup>19</sup> and an "urgent cause for apprehension."<sup>20</sup> The present imperative (which can be translated "be constantly on the watch"<sup>21</sup>) combined with the future indicative marks the reality and the urgency of the danger founded on the actual state of the situation.<sup>22</sup> The danger to be concerned about is καρδία πονηρά ἀπιστίας. A heart which is πονηρά is a heart which shows ". . . obstinacy in the face of God's offer of salvation." It is a heart which decides against God and therefore turns away from God.<sup>23</sup> The genitive ἀπιστίας defines what is characteristic of an evil heart. The force of ἐν in the phrase ἐν τῷ ἀπιστῆναι probably refers to the state of being that one finds himself in who has καρδία πονηρά ἀπιστίας.<sup>24</sup> Such a possibility leads the author to command his readers παρακαλεῖτε ἑαυτοὺς (verse 13). The word παρακαλέω is a strong word of encouragement. Raymond Brown points out that it is the word

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<sup>19</sup>Hewitt, Hebrews, p. 83.

<sup>20</sup>Franz Delitzsch, Commentary on the Epistle to the Hebrews, trans. by Thomas L. Kingsbury, 2 vols. (Edinburgh: T. & T. Clark, 1868), 1:173.

<sup>21</sup>Hughes, Hebrews, p. 145.

<sup>22</sup>Delitzsch, Hebrews, 1:173.

<sup>23</sup>Gunther Harder, πονηρός, Theological Dictionary of the New Testament, ed. by Gerhard Kittel and Gerhard Friedrich, 10 vols. (Grand Rapids: William B. Eerdmans Publishing Co., 1968), 6:554-556 (hereinafter TDNT).

<sup>24</sup>See W. F. Arndt and F. W. Gingrich, ἐν, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 258 for this particular use of ἐν.



of the "confident, heartening captain before the battle" who puts strength into his soldiers.<sup>25</sup> Such strong measures are needed to guard against  $\mu\eta\ \sigma\kappa\lambda\eta\rho\upsilon\nu\theta\eta\ \tau\iota\varsigma\ \xi\varsigma\ \acute{\upsilon}\mu\omega\nu\ \acute{\alpha}\pi\acute{\alpha}\tau\eta\ \tau\eta\varsigma\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma$ . The dative  $\acute{\alpha}\pi\acute{\alpha}\tau\eta$  would seem to be an instrumental dative describing how the hardening of the heart takes place.<sup>26</sup> Strong measures are needed against sin because, as N. Lightfoot says, it is

. . . deceptive by nature. Attractive externally, it is corrupt within; appearing to be wise, it blinds men to the truth; offering promises of gain, it leads inexorably to ruin.<sup>27</sup>

The reason ( $\gamma\acute{\alpha}\rho$ ) his readers should encourage each other lest they be hardened by the deceitfulness of sin is  $\mu\acute{\epsilon}\tau\omicron\chi\omicron\iota\ \dots\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon\ \gamma\epsilon\gamma\omicron\nu\alpha\mu\epsilon\nu$  (verse 14). Delitzsch points out that  $\mu\acute{\epsilon}\tau\omicron\chi\omicron\iota\varsigma$  signifies partner as well as partaker so that it can mean those who partake of Christ as well as those who partake of what Christ himself is partaker.<sup>28</sup> That his readers are partakers of Christ is stated as a fact and is thought of as a blessing conferred<sup>29</sup> ( $\gamma\epsilon\gamma\omicron\nu\alpha\mu\epsilon\nu$  -perfect indicative). However, being

<sup>25</sup> Raymond Brown, Christ Above All (Downers Grove: InterVarsity Press, 1982), p. 88.

<sup>26</sup> See H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (Toronto: MacMillan Co., 1927), p. 89 for a discussion of the instrumental dative.

<sup>27</sup> N. Lightfoot, Jesus Christ Today, p. 91.

<sup>28</sup> Delitzsch, Hebrews, 1:177.

<sup>29</sup> Westcott, Hebrews, p. 85.

τοῦ Χριστοῦ is made conditional (ἐάνπερ) upon holding fast to the beginning of their assurance firm until the end.

The phrase τὴν ἀρχὴν τῆς ὑποστάσεως is a phrase in which, as one author puts it, the precise sense may be difficult to determine.<sup>30</sup> The word ὑπόστασις has been interpreted in various ways. Early and medieval commentators stressed the metaphysical usage of the term and so emphasized the idea of "substance" and "foundation." Thus τὴν ἀρχὴν τῆς ὑποστάσεως was interpreted as the principle of our existence as Christians, that is, faith.<sup>31</sup> Modern commentators stress more the ideas of "confidence" or "assurance."<sup>32</sup> Westcott points out that ὑπόστασις is used in late Greek writers to refer to "firmness of endurance under torture," "courageous firmness of character" and "resolution."<sup>33</sup> M. A. Mathis stresses that ὑπόστασις refers to the reality of something in contrast to appearance.<sup>34</sup> This definition has good historical precedent<sup>35</sup> and fits the thrust of the letter to the Hebrews.<sup>36</sup> Part of the problem is that ὑπόστασις is used in a number of ways. Historically, among the Greeks, ὑπόστασις was used almost

<sup>30</sup>Hughes, Hebrews, p. 152.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid. See Westcott, Hebrews, p. 85, Hewitt, Hebrews, p. 84 and N. Lightfoot, Jesus Christ Today, p. 91.

<sup>33</sup>Westcott, Hebrews, p. 85.

<sup>34</sup>M. A. Mathis, "Does 'Substantia' Mean 'Realization' or 'Foundation' in Hebr. 11, 1?," Biblica, 3 (1922):79.

<sup>35</sup>Ibid., pp. 79-82.

<sup>36</sup>Ibid., p. 86.

exclusively in the specialized vocabulary of science and medicine where it became a technical term for what settles or remains, such as a sediment.<sup>37</sup> Perhaps the different ideas in ὑπόστασις are not all that opposed to each other. Käsemann finds both an objective and a subjective element in ὑπόστασις.<sup>38</sup>

Perhaps a connection can be found in Hebrews 4:14, where the phrase "hold fast our confession" occurs. The confession (ὁμολογία) is both the belief "entertained by the heart and outwardly professed before men."<sup>39</sup> The recipients of Hebrews are told to hold fast both the ὑπόστασις and the ὁμολογία. If these two terms are in any sense parallel, then the ὑπόστασις that the readers of Hebrews are to hold fast would be the very "substance" of Christianity, that is, its message of faith in Christ. This message became significant for the Hebrews at a point in time (ἀρχὴν).<sup>40</sup> Having left Judaism for the message of faith in Christ, they were in danger of going back to the shadows of the law.

Hebrews 3:15 goes on to restate the already-quoted

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<sup>37</sup> Helmut Koster, ὑπόστασις, TDNT, 8:573-574.

<sup>38</sup> Käsemann, Wandering People, p. 43.

<sup>39</sup> Hughes, Hebrews, p. 171.

<sup>40</sup> Gerhard Delling, ἀρχή, TDNT, 1:481 puts Hebrews 3:14 under the meaning of "the first occurrence in a series of similar or corresponding events." He links up Hebrews 3:14, 5:12 and 6:1.

Psalm 95:7 to further emphasize the point that to give up ὑποστάσις leads to drastic consequences as evidenced in the wilderness generation.<sup>41</sup> This point is vividly driven home by a series of questions and answers in Hebrews 3:16-19. Key words which emphasize the apostacy of the wilderness generation are παραπικραίνω (verse 16),<sup>42</sup> ἁμαρτανῶ (verse 17), ἀπειθεῖω (verse 18) and ἀπιστία (verse 19). Thus the results of a καρδιά πονηρὰ ἀπιστίας (verse 12) become very evident.

Hebrews 4 continues the warning and exhortation pattern with 4:1 exhorting the readers based on the failure of the wilderness generation as described in 3:16-19. The words φοβηθῶμεν οὖν (therefore, let us fear) draws a conclusion which is to be applied to the readers of this epistle. Thus John Calvin writes, ". . . we are instructed in humility and watchfulness by the fall of others . . ." <sup>43</sup> and Westcott stresses that "Our position, like theirs, is one of trial." <sup>44</sup> We too could come short of the promise of entering his rest. The participle καταλειπομένους

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<sup>41</sup>Hofius, Katapausis, p. 134.

<sup>42</sup>James Moffat, Epistle to the Hebrews (New York: Charles Scribner's Sons, 1924), p. 48 points out that this word involves a disobedience which stirs up divine anger.

<sup>43</sup>John Calvin, The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter, trans. by William B. Johnston (Grand Rapids: William B. Eerdmans Publishing Co., 1963), p. 45.

<sup>44</sup>Westcott, Hebrews, p. 92.

is present tense and therefore stresses that the promise to enter  $\kappa\alpha\tau\alpha\pi\alpha\upsilon\sigma\iota\varsigma$  is still very much available. The danger is  $\delta\omicron\kappa\eta\ \tau\iota\varsigma\ \acute{\epsilon}\xi\ \acute{\upsilon}\mu\omega\tilde{\nu}\ \acute{\upsilon}\sigma\tau\epsilon\rho\kappa\acute{\epsilon}\nu\alpha\iota$ . Delitzsch points out that  $\acute{\upsilon}\sigma\tau\epsilon\rho\acute{\epsilon}\nu$  means "to remain behind something, so as not to attain what is striven for, to fall or come short of it."<sup>45</sup> The perfect tense marks not only a past defeat but one with present consequences; thus an "abiding failure."<sup>46</sup>

The fact that the readers' position parallels the wilderness generation is brought out forcefully in 4:2 with the Greek word  $\kappa\alpha\theta\acute{\alpha}\pi\epsilon\rho$ . Delitzsch comments that it is the classic word for designating "similar relation."<sup>47</sup> The similar relation is  $\epsilon\acute{\upsilon}\lambda\gamma\gamma\epsilon\lambda\iota\sigma\mu\epsilon\nu\omicron\iota$ , that is, both have had the "good news" preached to them. The problem with the wilderness generation is that their hearing of good news was not accompanied with  $\pi\iota\sigma\tau\iota\varsigma$ .<sup>48</sup> Hebrews 4:3 goes on to say that it is those who have  $\pi\iota\sigma\tau\iota\varsigma$  who enter into  $\kappa\alpha\tau\alpha\pi\alpha\upsilon\sigma\iota\varsigma$ .<sup>49</sup> Not only does  $\acute{\alpha}\pi\iota\sigma\tau\iota\acute{\alpha}$  hinder one from enter-

<sup>45</sup> Delitzsch, Hebrews, 1:186.

<sup>46</sup> Westcott, Hebrews, p. 93.

<sup>47</sup> Delitzsch, Hebrews, 1:188.

<sup>48</sup> See Hughes, Hebrews, pp. 157-158 for a good discussion of the textual variant in 4:2 concerning the differences in meaning between the words  $\sigma\upsilon\gamma\kappa\epsilon\kappa\epsilon\rho\alpha\sigma\mu\epsilon\nu\omicron\varsigma$  and  $\sigma\upsilon\nu\kappa\epsilon\kappa\epsilon\rho\alpha\sigma\mu\epsilon\nu\omicron\varsigma$ . Either way, F. F. Bruce, The Epistle to the Hebrews (Grand Rapids: William B. Eerdmans Publishing Co., 1964), p. 70 stresses that the sense is plain enough: "The good news had to be appropriated or assimilated by faith if it was to bring any benefit to the hearers."

<sup>49</sup> Alford,  $\pi\rho\omicron\varsigma\ \epsilon\beta\rho\alpha\iota\omega\gamma\zeta$ , 4:77 notes that the  $\gamma\alpha\rho$  of Hebrews 4:3 picks up on the  $\tau\eta\ \pi\iota\sigma\tau\epsilon\iota$  of 4:2.

ing καταπαυσις (3:19), so does ἀπειθεία (4:6). The parallel between 3:19 and 4:6 shows that ἀπιστία and ἀπειθεία are very close in meaning. In fact, Rudolf Bultmann writes that ἀπειθεία consists of "refusing to believe the Christian 'kerygma'," "often stands in antithesis to πιστεύειν" and is synonymous with ἀπιστία.<sup>50</sup>

The analogous position of the wilderness generation and the readers of the epistle of Hebrews opens up an interesting question concerning the nature of rest in Hebrews 3:7-4:13, especially as it relates to the eschatological nature of the epistle. There is a definite sense in the book of Hebrews that the blessings of the future age are now available to the believer (realized eschatology).<sup>51</sup> In 1:1-2 the Son has spoken "in these last days." In 9:26 Christ has put away sin by his sacrifice "at the consummation of the ages." The church experiences already "the powers of the age to come" (6:5) and has already come to the "city of the living God, the heavenly Jerusalem." However, there is a future aspect still to come. Christ will come a second time for salvation (9:28). Believers

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<sup>50</sup>Rudolf Bultmann, *πείθω*, *TDNT*, 6:11.

<sup>51</sup>Realized or inaugurated eschatology means that the eschatological era of the Old Testament prophets has broken into history with the coming of Jesus Christ. The final state, however, is still future. The believer experiences a tension between this "already but not yet" character of the kingdom. Anthony Hoekema, *The Bible and the Future* (Grand Rapids: William B. Eerdmans Publishing Co., 1979), p. 68.

are seeking "the city which is to come" (13:14). A major question is whether the rest of Hebrews 4 partakes of this same "present, but yet future" character. Two recent writers have taken different positions on this question. Both Richard Gaffin and Andrew Lincoln believe that the book of Hebrews displays this eschatological character of present, yet future. Lincoln<sup>52</sup> believes that the rest of Hebrews 4 should be included in this present, yet future perspective. Gaffin, on the other hand, does not believe that Hebrews 3:7-4:14 teaches ". . . either expressly or by implication, that God's rest is already present for the church."<sup>53</sup> The element of realized eschatology in this passage, according to Gaffin, is not present rest but deliverance from Egyptian bondage (3:16). The present tense in 4:3 (εἰσερχόμεθα) is therefore not a true present because of the immediate context.<sup>54</sup> The church's situation is analogous to Israel's situation in the wilderness and therefore a situation of being on the way or waiting, but not yet arrived.<sup>55</sup> The "today" of Psalm 95 is then the time

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<sup>52</sup>Andrew T. Lincoln, "Sabbath, Rest, and Eschatology in the New Testament," From Sabbath to Lord's Day, ed. by D. A. Carson (Grand Rapids: Zondervan Publishing House, 1982), pp. 205-217.

<sup>53</sup>Richard B. Gaffin, Jr., "A Sabbath Rest Still Awaits the People of God," Pressing Toward the Mark, ed. by Charles G. Dennison and Richard C. Gamble (Philadelphia: Committee for the Historian of the Orthodox Presbyterian Church, 1986), p. 42.

<sup>54</sup>Ibid., p. 43.      <sup>55</sup>Ibid., pp. 37, 43.

when God's people are continually being tempted to unbelief.<sup>56</sup> Thus God's rest, as developed in Hebrews 3:7-4:13, is a future eschatological reality.

The parallel between the church and Israel in the wilderness is not a completely analogous parallel. Both have had the gospel preached to them. Both have been delivered from bondage. Both are waiting for a future rest. The difference lies in the fact that when the church experiences deliverance from bondage she also experiences God's rest as a present reality. The present tense of εἰσερχόμεθα stresses the now character of the rest. The "today" further emphasizes the present possibility of entering God's rest through faith.

#### The Meaning of Κατάπαυσις

##### The Source of Κατάπαυσις

The author of Hebrews uses two key words in developing the meaning of rest: Κατάπαυσις and σαββατισμός. The word Κατάπαυσις comes into use in Hebrews through the quotation of Psalm 95:7-11. The use of the word Κατάπαυσις through the Septuagint of Psalm 94 is more significant than it at first sight appears. The significance of the use of Κατάπαυσις and its source was brought forward by Ernst Käsemann in his treatment of the book of Hebrews in The Wandering People of God. His thesis is that Κατάπαυσις does

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<sup>56</sup>Ibid., p. 44.



not derive from the Old Testament or an allegorical exegesis of it, but presupposes a doctrine of wisdom and redemption fixed in Alexandrian Gnosticism.<sup>57</sup> He further writes that ". . . both the dignity of the entire theme and the Christology of the letter [of Hebrews] in particular were possible only on soil made ready by Gnosticism."<sup>58</sup> He sees parallels between Philo's The King's Highway and Hebrews.<sup>59</sup> Although Käsemann acknowledges that Philo and Hebrews have different orientations and so there is no direct dependence of Hebrews on Philo, yet they both represent "a varied impress of a common basic tradition."<sup>60</sup> Of course that common tradition is Alexandrian Gnosticism.

Hofius, on the other hand, disagrees strongly with Käsemann's conclusion that Hebrews is dependent upon Alexandrian Gnosticism. He bases his refutation of Käsemann on an examination of Hebrews 3:7-4:13. He especially centers his attention on the meaning of κατάπαυσις; in fact, his work is titled Katapausis: Die Vorstellung vom endzeitlichen Ruheort im Hebräerbrief. His conclusion is that the gnostic speculation about "rest" and the concept of "rest" in Hebrews are operating in two fundamentally different worlds which cannot be bridged by an hypothesis on the basis of religious history.<sup>61</sup> One must be careful

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<sup>57</sup>Käsemann, Wandering People, pp. 74-75.

<sup>58</sup>Ibid., p. 174.      <sup>59</sup>Ibid., p. 86.      <sup>60</sup>Ibid., p.68.

<sup>61</sup>Hofius, Katapausis, p. 101.

in trying to nail down dependence because the same ideas and phrases may not furnish any real proof that there is dependence. Mere analogies say nothing, for not every analogy contains a genealogy.<sup>62</sup> A very basic part of his argument is the word *κατάπαυσις* .

Hofius carefully explores the writings of the Gnostics, as well as other literature, to see how *κατάπαυσις* is used. In the New Testament, outside the book of Hebrews, *κατάπαυσις* occurs only in Acts 7:49 in a quotation of Isaiah 66:1. In the so-called New Testament Apocrypha, Hofius finds no use of *κατάπαυσις* . In the Apostolic Fathers it occurs in Barnabas 16:2 and in the oldest Apologetes in Athenagoras, Suppl. 9:2. In both places Isaiah 66:1 is being quoted.<sup>63</sup>

In the Gnostic literature Hofius finds *κατάπαυσις* in only two places, both in Hippolytus' Refutation. He sees the first reference (6, 32, 8) as a gnostic exegesis of Hebrews 4:4. The second reference (8, 14, 1) is based upon Genesis 2:2 and Exodus 34:21. Hofius concludes that these two references do not prove a characteristic Gnostic usage of *κατάπαυσις* .<sup>64</sup>

Hofius also surveys ancient writings written in the Greek language. As will be seen, a pattern begins to develop. The word *κατάπαυσις* occurs twice in the Jewish-

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<sup>62</sup>Ibid., p. 19.

<sup>63</sup>Ibid., p. 29.

<sup>64</sup>Ibid., pp. 31-32.

Hellenistic writing Joseph and Aseneth. Both are linked to the Septuagint. Joseph and Aseneth 8:9 is based on Psalm 94:11 and Joseph and Aseneth 22:13 seems to be an echo of Isaiah 66:1.<sup>65</sup> In Philo and the Pseudepigrapha  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  does not even occur. In Josephus  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  occurs only once. In the Greek translations of the Old Testament following the Septuagint, it is not found in Aquila or Symmachus but occurs in Theodotian at Zechariah 4:7.<sup>66</sup> The conclusion which Hofius comes to is that every time  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  is used, it goes back to the Septuagint. Thus  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  does not belong to the specific vocabulary of the New Testament or of the Apostolic Fathers or of the gnostic literature, but is a characteristic usage of the Septuagint.<sup>67</sup> One more point seems to clinch Hofius' case: the usual gnostic word for rest is  $\lambda\upsilon\alpha\acute{\iota}\tau\alpha\upsilon\sigma\iota\varsigma$  not  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$ .<sup>68</sup>

$\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  in the Development of the Argument  
of Hebrews 3:7-4:13

Having seen that  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  goes back to the Greek Old Testament, the exact meaning of the word can now be explored. Hofius asserts that the meaning of  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  is not defined by Hebrews 3:7-4:13 because the meaning of the word was self-evident to the writer and recipients.<sup>69</sup> Perhaps that statement is correct; yet it is helpful to look at Hebrews 3:7-4:13 to see what can be learned about

<sup>65</sup>Ibid., p. 30.

<sup>66</sup>Ibid., pp. 29-30.

<sup>67</sup>Ibid.

<sup>68</sup>Ibid., p. 31.

<sup>69</sup>Ibid., pp. 22-23.

κατάπαυσις from the letter itself.

The word κατάπαυσις occurs eight times within Hebrews 3:7-4:13. Three of those occurrences are a direct quote of Psalm 95:11 (3:11, 4:3 and 4:5), which refer to κατάπαυσις with the pronoun "My." Three more times κατάπαυσις occurs with the pronoun "His" (3:18, 4:1 and 4:10). The other two occurrences specify the rest with an article (4:3) and with a demonstrative adjective ἐκεῖνος (4:11). Therefore every time κατάπαυσις occurs it is a specific reference to God's rest.

In order to explore the meaning of God's rest, it seems best to follow the development of the argument in Hebrews 4. In chapter 4 the author is making the warnings in chapter 3 apply to his readers. He exhorts them not to come short "while a promise remains of entering His rest." Although the wilderness generation did not enter because of unbelief, their disobedience does not nullify the promise. The word for "remains" is καταλειπόμενης, a present participle stressing that the promise to enter God's κατάπαυσις presently remains in force.

The centrality of faith and its connection to entering God's rest is brought out in verses 2-3. It is those who have believed who enter God's κατάπαυσις. The quotation from Psalm 95:11 seems to serve as a bridge between what the author has said about the centrality of faith and what the author wants to stress about κατάπαυσις. There seems

to be a comparison (καθώς) between faith which allows entry into καταπαύσις and unbelief which hinders one from entering into rest. However, the phrase following the quote of Psalm 95:11 connects God's καταπαύσις with the completion of his works from the creation of the world. Thus there has been no failure on God's part.<sup>70</sup>

In verse 4 the author gives a reason (γάρ) for his statement that God's works were finished from the foundation of the world. He quotes from Genesis 2:2 concerning God's resting on the seventh day.<sup>71</sup> He follows that with another quote of Psalm 95:11. Thus he sandwiches Genesis 2:2 between two quotes of Psalm 95:11. The sense of his argument is that God's καταπαύσις goes all the way back to creation when God rested on the seventh day. The Septuagint's choice of καταπαύω to render the Hebrew verb שָׁבַט helps the author's interpretation of καταπαύσις in terms of God's seventh day creation rest.<sup>72</sup>

In verse 6 the author of Hebrews reasserts his statement of 4:1: a rest remains to be entered. This consequence (ἐπεὶ οὖν) is based upon his combination of Psalm

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<sup>70</sup>Westcott, Hebrews, p. 95.

<sup>71</sup>The author of Hebrews, in quoting Genesis 2:2, attributes the quote directly to God ("He says") and seems vague on where the passage is actually found (του). Westcott, Hebrews, p. 96 points out that the sense of του is not local (somewhere) but general (as we know). In actuality, it is a very well-known passage to the readers of Hebrews.

<sup>72</sup>Bruce, Hebrews, p. 71.

95:11 and Genesis 2:2.<sup>73</sup> God's rest goes back to creation. However, this rest was also available in David's time, which was "so long a time" after creation (verse 7). The continuing availability of this rest is supported by the σήμερον of Psalm 95:7. The reason (γάρ) this rest was still available in David's time was that Joshua had not truly given the people καταπαύσις. However, such a statement seems to contradict Joshua 21:43-45, which says that the Lord gave them rest on every side and that not one of the good promises of the Lord failed. Delitzsch asks the question ". . . did not the younger generation under Joshua, actually enter into the promised rest?"<sup>74</sup> The answer to this question is not a simple "yes" or "no" without qualification. If the rest was "simply taking possession of the land of Canaan,"<sup>75</sup> then the question could be answered "yes." God's promises were fulfilled and would have continued to be fulfilled if there would not have been disobedience on Israel's part. Delitzsch comments, however, that ". . . things combined in the promise were disjoined in the fulfillment." Thus the taking of the land of Canaan did not cover the whole extent of the promise.<sup>76</sup> The prior question, then, could be answered "no, not completely." Hughes puts the matter this way, "The possession of the land of Canaan was indeed a fulfillment

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<sup>73</sup>Delitzsch, Hebrews, 1:197.

<sup>74</sup>Ibid., 1:195.

<sup>75</sup>Ibid.

<sup>76</sup>Ibid.

of the promise, but only in a proximate, this worldly sense."<sup>77</sup> Because the land of Canaan did not completely fulfill the promise of rest, the author can assert that there still remains a rest for the people of God, except this time he uses the idea of Sabbath rest (σαββατισμός, verse 9).

Verse 10 seems to be stating the ground or reason<sup>78</sup> for either verse 9 or perhaps verse 8. Verse 10 could be giving the reason for the statement that a Sabbath rest remains. According to Delitzsch, verse 10 is stating the reason the καταπαύσις Joshua procured was not the true and promised rest (verse 8).<sup>79</sup>

One major question surrounding verse 10 has to do with who is the "one who has entered His rest." Is the one in question the believer or Jesus Christ? Henry Alford argues for the reference to be Jesus Christ because of the following reasons:

1. The double reference of αὐτός first to God himself and then to the person in question makes such a comparison with God that Jesus Christ must be in view.
2. A contrast is intended between Joshua (verse 8) and Jesus (verses 10 and 14).
3. The rest which Jesus entered is spoken of in John

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<sup>77</sup>Hughes, Hebrews, p. 155.

<sup>78</sup>See Dana and Mantey, Manual Grammar, p. 242 for this most frequent use of γάρ.

<sup>79</sup>Delitzsch, Hebrews, 1:198.

9:4.<sup>80</sup>

Others prefer to see the reference in verse 10 to be speaking of the believer. Hewitt remarks that verse 10 is a universal proposition which should be translated "whoever." Also, to introduce Jesus Christ into the context at verse 10 would be out of harmony with the main purpose of the author.<sup>81</sup> It should also be added that the main thrust of Hebrews 4:1-11 is that the believer should enter God's rest. Although it is true that Jesus has entered God's rest, the exhortation is for us to enter. Such is the concluding warning stated in verse 11 and brought home to the readers in verses 12-13.

A further question in verse 10 has to do with what the believer has rested from, that is, his works. There are several ways these works have been interpreted. One view sees these works as "dead works," as the works mentioned in 6:1 and 9:14. Here the works have a strictly "salvation connotation."<sup>82</sup> A second view stresses the physical reference in the idea of work, especially the toil and labor which accompany man's work. Revelation 14:13 and 21:4 would be parallel ideas.<sup>83</sup> A third view

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<sup>80</sup>Alford, ΠΡΟΣ ΕΒΡΑΙΟΥΣ , 4:81-82.

<sup>81</sup>Hewitt, Hebrews, pp. 88-89.

<sup>82</sup>Carson, "Sabbath, Rest, and Eschatology," From Sabbath to Lord's Day, p. 213.

<sup>83</sup>Alexander B. Bruce, The Epistle to the Hebrews (New York: Charles Scribner's Sons, 1899), p. 162.



sees the work as "man's daily work in this world"<sup>84</sup> with the stress on the appointed work which God has given man to do.<sup>85</sup> An offshoot of this third view is that the works are "desert-works," that is, works of love and good deeds as in 6:10 and 10:24.<sup>86</sup> Of the three views, only the first view (dead works) could have a believer resting from them in this present age. The other two views (work as toil and work as man's appointed task) would not have a believer resting from them until God's future rest is entered.

The main reason the second and third views of the believer's works do not see the works as dead works is the analogous relationship verse 10 draws between the believer and God. A believer's daily work in the world parallels God's work in his special task as Creator.<sup>87</sup> Gaffin points out the "jarring incongruity" of drawing a direct, positive parallel between man's sinful works and God's works. He also points out that such a parallel between dead works and God's works loses sight of the local character of God's rest and fails to do justice to the wilderness motif in Hebrews 3:7-4:13.<sup>88</sup>

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<sup>84</sup>Delitzsch, Hebrews, 1:199.

<sup>85</sup>F. F. Bruce writes, "In other words, he has completed his appointed work in accordance with God's will." Hebrews, p. 78.

<sup>86</sup>Gaffin, "A Sabbath Rest," Toward the Mark, p. 45.

<sup>87</sup>Delitzsch, Hebrews, 1:199.

<sup>88</sup>Gaffin, "A Sabbath Rest," Toward the Mark, p. 45.

Κατάπαυσις and Σαββατισμός: One Rest

The emphasis upon rest in Hebrews 3-4 and the use of κατάπαυσις and σαββατισμός to describe that rest, leads one to ask the question concerning how many "rests" the author has in mind. Hewitt specifies three "rests." There is a creation rest (Hebrews 4:3-4) which is a type of redemptive rest. There is a rest of Canaan (Joshua 23:1, Hebrews 4:8) which is a type of consecration rest. There is a Sabbath rest (Hebrews 4:9) which is the celestial rest of the soul in fellowship with God.<sup>89</sup> It is true that the idea of rest may be used in two or three different ways,<sup>90</sup> yet the author's argument seems to stress that there is only one rest.

There is a real parallel between Hebrews 4:1 and 4:9. In 4:1 a promise remains (καταλειπομένης -passive present participle) of entering his (God's) κατάπαυσις. In 4:9 there remains (ἀπολείπεται -passive present indicative) a σαββατισμός for the people of God. Verse 10 goes on to say that the one who has entered God's κατάπαυσις has rested from his own works as God did from his. God's rest was the creation Sabbath rest which still remains for God's people (verse 9) and which is termed κατάπαυσις in verse 10. Thus the σαββατισμός and the κατάπαυσίν μου of Psalm

<sup>89</sup>Hewitt, Hebrews, pp. 91-92.

<sup>90</sup>William Barclay, The Letter to the Hebrews, rev. ed. (Philadelphia: Westminster Press, 1976), p. 35.

95 correspond to each other.<sup>91</sup> This conclusion is also supported by the way the author sandwiches a quotation of Genesis 2:2 between quotations of Psalm 95:11 (verses 3-5). God's *κατάπαυσις* goes back all the way to the creation Sabbath rest. The author explains God's *κατάπαυσις* in Psalm 95 by the Sabbath rest of Genesis 2:2. As James Moffat points out, the author assumes there is only one rest.<sup>92</sup> This rest is very broad as seen from the author's use of Genesis 2:2. Walter Kaiser's comment is pertinent at this point. He calls the promise of God's rest a "single, eternal plan encompassing the end, beginning and all points of history in between."<sup>93</sup>

*κατάπαυσις* : An Emphasis Upon Place

Just because *κατάπαυσις* and *σαββατισμός* both refer to one rest does not mean that they are identical in meaning. The difference in meaning between the two words and their relationship to each other must now be taken up. It is interesting that in Hebrews 4:1-13 distinctive ideas from the Old Testament are used in explaining the idea of "rest." The whole idea of being able to enter God's rest (see verses 1, 3, 6, 10 and 11) is characteristic of the Old Testament word group נָחַ, נִחַם, נָחַם as it related

<sup>91</sup>Westcott, Hebrews, p. 81.

<sup>92</sup>Moffat, Hebrews, p. 49.

<sup>93</sup>Walter C. Kaiser, Jr., "The Promise Theme and the Theology of Rest," Bibliotheca Sacra, 130 (April 1973):145.

to the land of Canaan. The word  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  carries on this line of thinking. The idea of resting from our works as God did from his (verse 10) is characteristic of the Sabbath concept entailed in  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$ . Beyond that, however, Hebrews 4 is not any more specific concerning the meaning of  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  and  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$ . So the question remains as to whether or not a more specific meaning of each of these two words can be ascertained.

When one begins to look into the word  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$ , a major distinction which arose under the discussion of  $\text{רָחֵץ}$  reappears. The distinction has to do with whether or not  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  describes a state (condition) of rest or a place of rest. Those commentators who stress  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  as a state of rest are E. Riegenbach, Otto Michel and Edward Lohse.<sup>94</sup> On the other hand, Ernst Käsemann, F. J. Schierse and Otfried Hofius stress  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  as a place of rest.<sup>95</sup>

Two facts give one a starting point for an examination of this question concerning state of rest versus place of rest. First of all, the examination of  $\text{רָחֵץ}$ ,  $\text{רָחֵץ}$  in Old Testament showed that this Old Testament word group definitely contained the idea of "place of rest," especially  $\text{רָחֵץ}$  (see chapter II). Secondly, the fact that  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$

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<sup>94</sup> See Hofius, Katapausis, pages 25 and 27 for references.

<sup>95</sup> Ibid., p. 28.

is a characteristic usage of the Septuagint (see page 152), makes it likely that the emphasis on "place" in  $\eta\eta\iota\iota\alpha$  carries over into  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$ .<sup>96</sup>

A couple of factors within the book of Hebrews support this emphasis upon "place" concerning  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$ . The notion of entering God's  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  is emphasized in Hebrews 4. Seven times the word  $\epsilon\iota\sigma\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$  is used in reference to entering God's  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  (see verses 1, 3, 6 [2x], 10 and 11). Twice  $\epsilon\iota\sigma\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$  is used in Hebrews 4:1-11 in a quotation of Psalm 95:11 (verse 3 and 5). Every other time  $\epsilon\iota\sigma\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$  is used in the book of Hebrews it is used in reference to entering a "place,"<sup>97</sup> as is seen from the following:

Hebrews 9:15	the high priest enters the holy place
6:20, 9:12	Jesus entered the holy place
10: 5	Jesus entered the world
6:19	our hope (centered in Christ) <sup>98</sup>
	enters within the veil
9:6	priests continually enter the outer tabernacle
10:19	we have confidence to enter the holy place

Thus to enter God's  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  is to enter God's place of rest.

Another factor which supports the emphasis upon

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<sup>96</sup>The Septuagint uses both  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  and  $\acute{\alpha}\nu\alpha\pi\alpha\upsilon\sigma\iota\varsigma$  to translate  $\eta\eta\iota\iota\alpha$ , the Hebrew word which emphasizes "place of rest." Matthew 12:43 is one place in the New Testament where  $\acute{\alpha}\nu\alpha\pi\alpha\upsilon\sigma\iota\varsigma$  means "place of rest."

<sup>97</sup>Hofius, Katapausis, p. 53.

<sup>98</sup>Hughes, Hebrews, p. 234.

"place" in *κατάπαυσις* is the concept of *κληρονομία*. Already in Deuteronomy 12:9 *אֶרֶץ מְנוּחָה* and inheritance were identified. The inheritance is the land as Israel's place of rest. Although the idea of inheritance in the book of Hebrews does not exclusively emphasize "place" (see 6:12, 17; 11:7, 9 and 12:17), there is a "striking spatial tendency" in the concept of *κληρονομία*.<sup>99</sup> Such an emphasis upon "place" is seen in the discussion of Abraham in Hebrews 11. He went out toward a place that he was to receive as an inheritance (verse 8). He lived as a foreigner in the land of promise (verse 9). Although he died without receiving the promises (verse 13), his faith kept looking for a city whose builder is God (verse 10) and a heavenly country (verse 16). Abraham looked not only for an earthly place of rest but a heavenly place as well. Thus the eternal inheritance of Hebrews 9:15 surely includes the idea of a place of rest (*κατάπαυσις*) for God's people. Further support for this is seen in the fact that the promise of eternal inheritance (9:15) and the promise of entering God's *κατάπαυσις* (4:1) cannot be totally distinct promises; rather they function as "correlative concepts."<sup>100</sup>

Having seen the emphasis upon place in *κατάπαυσις*, one more question merits resolution: how specific can one be in defining this "place of rest?" Käsemann defines

<sup>99</sup>Käsemann, Wandering People, p. 32.

<sup>100</sup>Ibid., p. 36.

the "place of rest" as a "heavenly place," which is nothing else than the "heavenly κόσμος itself."<sup>101</sup> Hebrews 11 speaks of the place of inheritance as a heavenly country (verse 16) and a city whose architect and builder is God (verse 10). Hofius gets more specific and identifies the καταπαύσις as the "holiest of holy sanctuaries of the heavenly temple itself."<sup>102</sup>

The identification of καταπαύσις with the holiest of holies in the heavenly temple needs to be examined. Part of Hofius' argument seems to be a bit strained. The Greek word καταπαύσις occurs eleven times in the Septuagint.<sup>103</sup> Of those eleven occurrences, Hofius contends that seven are used in contexts where the temple as a place of rest is meant: Psalm 132 (131):14, 1 Chronicles 6:31 (16), 2 Chronicles 6:41, Isaiah 66:1, Judith 9:8, Psalm 95 (94):11 and Deuteronomy 12:9. He goes on to state that whenever there is a reference to places of rest in a different context (a context other than the temple), ἀνάπαυσις is used.<sup>104</sup> Thus his conclusion is that καταπαύσις has already

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<sup>101</sup>Ibid., p. 68

<sup>102</sup>Hofius, Katapausis, p. 53.

<sup>103</sup>Numbers 10:36, Deuteronomy 12:9, Judges 20:43 (Rahlf's edition), 1 Kings 8:56 (3 Kings 8:56), 1 Chronicles 6:31 (16), 2 Chronicles 6:41, Psalm 95 (94):11, Psalm 132 (131):14, Isaiah 66:1, Judith 9:8 and 2 Maccabees 15:1. Hofius does not include a discussion of the possibility that καταπαύσις occurs in Exodus 34:21 and 35:2.

<sup>104</sup>Hofius, Katapausis, p. 49.

become a technical term for the temple as the place of rest.

There are at least two matters which question Hofius' view of *κατάπαυσις* in the Septuagint. The first is that he includes Deuteronomy 12:9 as being primarily a reference to the temple. Deuteronomy 12:9 does have in view the place of worship (verses 4-7), yet *κατάπαυσις* includes primarily the idea of land for it is used in connection with *κηρονομία* (verse 9). Verse 10 goes on to specifically mention the land. The land as *κατάπαυσις* is in the foreground. Certainly the land must be received first before the place of worship is set up. The second factor which throws some question on Hofius' view of *κατάπαυσις* in the Old Testament is that *ἀναπαυσις* and *κατάπαυσις* seem to be used interchangeably in reference to the temple. The phrase *ὄικον ἀναπαύσεως* is used in 1 Chronicles 28:2. Psalm 132 (131) uses both *ἀναπαυσις* (verse 8: reminiscent of Numbers 10:33 which also used *ἀναπαυσις*) and *κατάπαυσις* (verse 14) to refer to the temple. Rather than seeing *κατάπαυσις* as a technical term for the temple as God's place of rest, it is better to see a progression in the use of *κατάπαυσις*. From a temporary place of encampment (Numbers 10:33), Israel moves toward a permanent place of rest as encompassed in the land (Deuteronomy 12:9) which culminates in the temple as the place of rest (Psalm 132 [131], Psalm 95 [94]:11). It seems that every occurrence of *κατάπαυσις* in the passages listed under footnote 103



can fit into one of these three categories.

What has just been stated, however, does not necessarily destroy Hofius' argument that  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  in Hebrews 4 should be seen as a reference to the holiest of holies in the heavenly temple. There are other factors that make that identification possible. First, the examination of  $\eta\eta\iota\upsilon\eta$  in Psalm 95:11 showed that the temple was in focus (see chapter two, page 122). Plus, the discussion in the preceding paragraph showed that  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  in Psalm 132 (131) and Psalm 95 (94):11 points to the temple as the place of rest. Thus it makes good sense that the use of  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  from Psalm 95 (94):11 in Hebrews 4 points as well to the temple.

Secondly, the emphasis in the book of Hebrews that Jesus entered the holy place (10:19) and that we have confidence to enter the holy place (6:20), points toward the identification of the  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  with the holy place. Both the  $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$  and the  $\tau\acute{\alpha}\ \acute{\alpha}\gamma\iota\omicron\alpha$ <sup>105</sup> are entered into. Thus the "heavenly sanctuary of God's eternal presence"<sup>106</sup> could very well be identified with the place ( $\kappa\alpha\tau\acute{\alpha}\pi\alpha\upsilon\sigma\iota\varsigma$ ) of God's rest.<sup>107</sup>

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<sup>105</sup> Hughes, Hebrews, p. 309, footnote 42 points out that the simple plural  $\tau\acute{\alpha}\ \acute{\alpha}\gamma\iota\omicron\alpha$  corresponds to the holy of holies, the part of the temple the high priest was able to enter only once a year.

<sup>106</sup> Ibid., p. 236.

<sup>107</sup> Such a view, however, must also keep in perspective the broad meaning of  $\eta\eta\iota\upsilon\eta$  in the Old Testament, where

The Meaning of Σαββατισμός

It has been shown that ΚΑΤΑΠΑΥΣΙΣ and σαββατισμός both refer to one rest (see page 158): yet, both are not necessarily identical. The word ΚΑΤΑΠΑΥΣΙΣ is the place of God's rest with special emphasis upon the heavenly temple. Now attention can be turned toward the specific meaning of the word σαββατισμός.

There is not a lot to build on concerning the meaning of σαββατισμός. It occurs only once in the New Testament (Hebrews 4:9) and not at all in the Septuagint (however, the verbal form σαββατίσω does occur in the Septuagint). The word σαββατισμός occurs in Plutarch's De Superstitione (A. D. first century) one time.<sup>108</sup> It is found in post-canonical literature four times (see below). Moffat has suggested that σαββατισμός is a term coined by the author of Hebrews since the word is not found prior to Hebrews 4:9.<sup>109</sup> Hofius thinks that it is highly improbable that the author of Hebrews coined the term.<sup>110</sup> Hughes asserts that it is probable that the noun was current in Hellenistic Greek, and particularly in Jewish or Jewish-Christian cir-

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it refers to the land of Canaan (Deuteronomy 12:9) and even the whole earth (Isaiah 14:7).

<sup>108</sup>Plutarch, "De Superstitione," Plutarch's Moralia, trans. by Frank C. Babbitt, 14 vols. (New York: G. P. Putnam's Sons), 2:460.

<sup>109</sup>Moffat, Hebrews, p. 53.

<sup>110</sup>Hofius, Katapausis, p. 106.

cles, because of the likely origin of the noun σαββατισμός. This noun is from the verb σαββατίῳ, which does occur in the Septuagint (σαββατίῳ translates the Hebrew verb שָׁבַט). Hughes also believes that the fact that the noun σαββατισμός occurs in Plutarch (died A. D. 120) also makes coinage of the term doubtful.<sup>111</sup>

The fact that σαββατισμός originates from the verb σαββατίῳ helps determine its meaning. The verb means "to keep the sabbath."<sup>112</sup> It occurs in Exodus 16:30 where keeping the Sabbath in that context specifically means not going to gather manna on the Sabbath day (verse 29). In Leviticus 26:35 and 2 Chronicles 36:21 σαββατίῳ refers to the land keeping its sabbaths, which includes the land being at rest. In Leviticus 23:32, σαββατίῳ occurs in reference to the Day of Atonement. Keeping sabbath includes the humbling of the people before God, the presentation of offerings, the abstention from work and a holy convocation (verses 27-28). Thus to keep the sabbath in reference to the Day of Atonement is to enter into those activities which help make up the event. The holy convocation stresses assembly for worship (see pages 64-65). Therefore to keep Sabbath was to enter into the celebration of the events.<sup>113</sup>

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<sup>111</sup>Hughes, Hebrews, pp. 160-161, footnote 67.

<sup>112</sup>Arndt and Gingrich, σαββατίῳ, Greek-English Lexicon, p. 746.

<sup>113</sup>Arndt and Gingrich write that the Jews who became Christians gave up the celebration of the Sabbath in favor

The noun σαββατισμός follows the same meaning as the verb σαββατίηω . Although σαββατισμός does not occur in the Septuagint, it does occur in several post-canonical pieces of literature. The occurrence of σαββατισμός in Plutarch's Moralia 166a is not very helpful as to the word's meaning.<sup>114</sup> However, the other occurrences of σαββατισμός are helpful. In Justin's "Dialogue with Trypho" (23), the keeping of Sabbath (σαββατισμός) is used in connection with circumcision, festivals and offerings.<sup>115</sup> In Epiphanius' Panarion Haer. (30:2) σαββατισμός is used with περιτομή and τὰ ἄλλα πάντα .<sup>116</sup> In the "Acts of the Holy Apostles Peter and Paul," Peter is said by the Jews to have destroyed all the bulwarks of the law, such as keeping of Sabbaths (σαββατισμός), new moons and holidays appointed by the law.<sup>117</sup> Finally in "The Apostolic Constitutions" the observance of the Sabbath is the meditation of the law so that

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of the Lord's Day (emphasis mine), Ibid.

<sup>114</sup>There is a variant reading of βαπτισμός in some editions.

<sup>115</sup>"Dialogue with Trypho," The Writings of Justin Martyr and Athenagoras, trans. by Marcus Dods in the Ante-Nicene Christian Library, ed. by Alexander Roberts and James Donaldson, 24 vols. (Edinburgh: T. & T. Clark, 1870), 2:115. Justin makes the point that those who lived before Moses did not observe these rites.

<sup>116</sup>Karl Holl, Epiphanius: Ancoratus und Panarion Haer. 1-33 (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915), p. 334.

<sup>117</sup>"Acts of the Holy Apostles Peter and Paul," Apocryphal Gospels, Acts, and Revelations, trans. by Alexander Walker in the Ante-Nicene Christian Library, 16:260.

unlawful deeds can be rejected.<sup>118</sup> Hofius concludes from these uses of σαββατισμός that the celebration of the Sabbath day is stressed, not the day itself.<sup>119</sup> Such a conclusion would seem to be supported by the use of the sabbath concept in the Old Testament to refer to more than just the Sabbath day (see page 49). The "Acts of the Holy Apostles Peter and Paul" mentions the keeping of sabbaths.<sup>120</sup> Hofius stresses that when the day itself is in view σαββατον is used.<sup>121</sup> Thus σαββατισμός would seem to stress the idea of celebration which would include rest, but also worship and praise.

The possible distinction between σαββατισμός (celebration of the day) and σαββατον (the day itself)<sup>122</sup> raises

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<sup>118</sup>"The Apostolic Constitutions," The Clementine Homilies, The Apostolic Constitutions, trans. by James Donaldson in the Ante-Nicene Christian Library, 17:66.

<sup>119</sup>Hofius, Katapausis, pp. 105-106.

<sup>120</sup>"Acts of the Holy Apostles," Apocryphal Gospels, Acts, and Revelations, 16:260.

<sup>121</sup>Hofius, Katapausis, pp. 105-106.

<sup>122</sup>The distinction between σαββατισμός and σαββατον has implications for Käsemann's view that σαββατισμός = σαββατον = εβδωμός. He interprets σαββατισμός as a designation of the day itself and asserts that the basis for the word σαββατισμός in Hebrews 4:9 is a Sabbath-Eon speculation. He cites the Epistle of Barnabas, chapter 15, where he believes the same view of Sabbath-καταπαυσις occurs as in Hebrews (see Hofius, Katapausis, p. 102 and Käsemann, Wandering People, p. 69). It seems obvious, however, that the Epistle of Barnabas and Hebrews uses the Sabbath rest idea in two different ways. The Epistle of Barnabas allegorizes the Sabbath rest idea. The six days of creation refer to six thousand years at the end of which will be

an important question concerning the relationship of that celebration and the day itself. Put in another way the question concerns the role of the Sabbath day within the context of the coming of Jesus Christ. Does the Sabbath day of the Mosaic law have any bearing upon those within the new covenant? Gaffin answers this question in the affirmative. He believes that the author's use of Genesis 2:2 in Hebrews 4:4 ties God's rest to the institution of the Sabbath and its observance. Thus it is the seventh day that the writer of Hebrews has explicitly in view. He states: "Although the writer does not say so explicitly, the clear implication is that recurring Sabbath observance has its significance as a sign or type of eschatological rest."<sup>123</sup> Thus, the weekly Sabbath continues in force. Sunday is the Christian's Sabbath.<sup>124</sup>

To be sure, it is not the purpose of this study to answer this question in depth. Yet several things from the book of Hebrews and the use of σαββατισμός begin to focus on some key issues. It certainly seems obvious from Hebrews 4 that when the author uses σαββατισμός, he does not have the Sabbath day itself in view. Rather, the author

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judgment. The next logical step would be a thousand year millennium, but instead the Epistle of Barnabas refers to an eighth day, the day Jesus rose from the dead (see Bruce, Hebrews, pp. 74-75).

<sup>123</sup>Gaffin, "A Sabbath Rest," Toward the Mark, p. 41.

<sup>124</sup>Ibid., p. 47.

stresses the celebration which becomes associated with sabbath-keeping in general. The rest of God, which is connected to the seventh day, mentioned in Hebrews 4:4 should not be understood as one day of rest at the completion of creation, but an enduring rest.<sup>125</sup> Certainly this rest of God after creation was the "model" on which God instituted the Jewish Sabbath day.<sup>126</sup> Yet sabbath-keeping was not confined to the Sabbath day (see Leviticus 16:31, 23:32 and 25:2, 4). Sabbath-keeping is broader than the seventh day itself. It is this broader view of sabbath-keeping, focused in celebration, that the author of Hebrews has in mind.

The implications of what has just been said for the Sabbath day itself do not seem to be uppermost in the mind of the author of Hebrews. Alford stresses that the sense and context of Hebrews 4 carries little weight one way or the other in the controversy concerning the obligation of a Sabbath under the Christian dispensation.<sup>127</sup> However, it does seem significant, as Alford points out, that *σαββατισ-*  
*μος* is not applied to the Lord's day.<sup>128</sup> Also, Alford is willing to admit that the fact that men did not enter into God's rest by the ordinance of the Sabbath at least lies beneath the surface, though he believes it is not

<sup>125</sup> Alford, ΠΡΟΣ ΕΒΡΑΙΟΥΣ , 4:79.

<sup>126</sup> Montefiore, Hebrews, p. 85.

<sup>127</sup> Alford, ΠΡΟΣ ΕΒΡΑΙΟΥΣ , 4:81.

<sup>128</sup> Ibid.

asserted or even implied.<sup>129</sup> Calvin, on the other hand, believes that the author of Hebrews expressly speaks of the abrogation of the Sabbath day. The external rite was abolished for Christ is the end of the law.<sup>130</sup>

Although recognizing that the author of Hebrews does not explicitly deal with the Sabbath day itself, implications can be drawn from the book of Hebrews on this subject. Hebrews was probably written to a predominantly Jewish congregation who were in danger of going back to Judaism.<sup>131</sup> To prevent that from happening, the author shows the superiority of Christ and the new covenant over Moses. Many Old Testament practices have been fulfilled in Christ and therefore are no longer necessary. The law and the Mosaic covenant were a copy and shadow of the coming of Jesus Christ and the new covenant (chapter 8). Certain changes came with the coming of Christ. Hebrews 7:12 asserts, "For when the priesthood is changed, of necessity there takes place a change of law also." Priesthood and law are so connected that a change in one means a change in the other (see verse 11 where on the basis of the priesthood the people received the law). The issue is how much of the law is in view, the law of the priesthood only,

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<sup>129</sup>Ibid., p. 78.

<sup>130</sup>Calvin, Hebrews, p. 49.

<sup>131</sup>Hughes, Hebrews, pp. 10-15.



or the ceremonial law or the whole Mosaic covenant?<sup>132</sup>

How integral is the Sabbath day to the Mosaic covenant?

Earlier in this study it has been presented that the Sabbath day was not a creation ordinance. The silence of a particular day of worship before the giving of the law and all the regulations that came with the Mosaic covenant make the Sabbath day a special part of the Mosaic economy (see pages 43-46).<sup>133</sup> However, there was stress upon worship before the giving of the law. Worship preceded the law and was then regulated by the law. If the Sabbath day, as part of Mosaic law, is no longer valid, worship itself would continue. In other words, it is worship that is important and broader than the Mosaic regulations. It is natural, therefore, that the book of Hebrews would mention the importance of worship (Hebrews 10:19-25) even though the Old Testament regulations concerning worship were made obsolete with the coming of Christ. The use of *σαββατισμός* in Hebrews 4 pushes the celebration of worship and rest beyond this life.

Having looked at the meanings of *καταπαύσις* and *σαββατισμός* respectively, their relationship to one another can now

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<sup>132</sup> Alford, *ΠΡΟΣ ΕΒΡΑΙΟΥΣ*, 4:136.

<sup>133</sup> Neil Lightfoot writes: "The author who has so much to say about the better hope and the better way of life in the new covenant cannot be understood as enforcing the observance of the Mosaic sabbath. The rest that he speaks of is not a thing they are keeping but something that can be entered." Jesus Christ Today, p. 97.

be summarized. It was shown earlier that they both refer to the same rest (see page 158). However, they each stress different aspects of that rest. The word  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  emphasizes the place of rest. The relationship between Psalm 95:11 and Genesis 2:2 shows that this place of rest was ready on the seventh day of creation, for otherwise God would not have rested there.<sup>134</sup> The word  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  stresses the kind of rest that God's people will enjoy: a Sabbath celebration. Thus  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  gives a more definite meaning of what God's people may expect in the  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$ . For one to enter into God's place of rest ( $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$ ) is to enter into a Sabbath celebration ( $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$ ).<sup>135</sup>

#### Conclusion

An overall summary concerning what has been learned in this study of  $\mathfrak{K}^{\text{אָרְחָה}}$  and  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$ ,  $\mathfrak{K}^{\text{אָרְחָה}}$ ,  $\mathfrak{K}^{\text{אָרְחָה}}$  and  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  and their relationship to one another will conclude this study. Already  $\mathfrak{K}^{\text{אָרְחָה}}$  and  $\mathfrak{K}^{\text{אָרְחָה}}$ ,  $\mathfrak{K}^{\text{אָרְחָה}}$  have been compared (see page 133). That which has been learned in chapter III will be added to the comparison: (1) God's rest goes all the way back to creation. In Hebrews 4 it was shown that  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  and  $\sigma\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  were one rest going all the way back to creation. The Old Testament study of  $\mathfrak{K}^{\text{אָרְחָה}}$  demonstrates that  $\mathfrak{K}^{\text{אָרְחָה}}$  goes back to creation

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<sup>134</sup>Hofius, Katapausis, p. 55.

<sup>135</sup>Ibid., p. 106.

(Genesis 2:3). However,  $\square\text{ו}$  was found only at Genesis 5:29. Hebrews 4, however, shows that  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  goes back to creation as well.

(2) God's rest is broader than the Sabbath day. Whereas both  $\text{שָׁבַט}$  and  $\square\text{ו}$  were used in connection with the Sabbath day,  $\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  and  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  do not have the Sabbath day in particular in mind. The Old Testament shows that one must  $\text{שָׁבַט}$  (cease) in order for  $\square\text{ו}$  (rest) to take place. However, Hebrews 4 moves the argument to a higher plane. One must enter  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  (the place of rest) in order for  $\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  (the celebration) to take place.

(3) God's rest is vitally connected to worship. In the Old Testament the Sabbath became the day on which worship took place (Exodus 20:11). The word  $\eta\eta\text{ו}א$  stresses the place where worship is given, especially the temple (Deuteronomy 12:9, Joshua 18:1 and Psalm 132). The word  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$  can be identified with the holiest of holies in the heavenly temple as the place of heavenly worship. The word  $\alpha\beta\beta\alpha\tau\iota\sigma\mu\acute{o}\varsigma$  describes the celebration of worship that occurs in the  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$ .

(4) Disobedience destroys the enjoyment of God's rest. In the Old Testament disobedience brought the loss of  $\eta\eta\text{ו}א$  in an exile which allowed the  $\eta\eta\text{ו}א$  (land) to enjoy its sabbath rests. In Hebrews 3-4 disobedience hinders one from entering  $\kappa\alpha\tau\acute{\alpha}\tau\alpha\upsilon\sigma\iota\varsigma$ . Thus disobedience

hinders one from the celebration of worship (σαββατισμός).

(5) God's rest looks forward to the future. Christ brought the blessings of the future age into this age. However, the fullness of the blessings of the future age still await the believer. There will be a future heavenly celebration (σαββατισμός) in the place (κατάπαυσις) of God's rest. In the new heavens and new earth the Sabbath of God the creator is destined to become the Sabbath of all creation.<sup>136</sup> History began with rest and one day history will end with rest as all those who through faith enter God's place of rest will praise him for all eternity.

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<sup>136</sup>Delitzsch, Hebrews, 1:197.

## APPENDIX I

### Sabbath and the Article

<p>1. Sabbath with the article always refers to the seventh day</p> <p>Exodus 16:27 20: 8 31:14 31:15** 35: 3</p> <p>Leviticus 23:11, 15-16 24: 8</p> <p>Numbers 28: 9</p> <p>Deut. 5:12, 15</p> <p>Nehemiah 13:15, 16, 17 18**, 19 (3x), 22</p> <p>Isaiah 58:13</p> <p>Jeremiah 17:21, 22 (2x), 24 (2x), 27 (2x)</p> <p>Ezekiel 42: 2, 12, 14</p> <p>Amos 8: 5</p>	<p>2. Sabbath without the article can refer to the seventh day</p> <p>Exodus 16:23, 25, 26, [27]* 20:10 [8, 11] 31:15 [16] 35: 2 [3]</p> <p>Leviticus 23: 3 [11, 15-16]</p> <p>Numbers 28:10 [9]</p> <p>Deut. 5:14 [12, 15]</p> <p>Isaiah 1:13 56: 2 (an article is used in the Septuagint)</p> <p>66:23</p> <p>Lam. 2: 6</p>
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3. Sabbath without the article where the reference is not to the seventh day

Leviticus 16:31-Day of Atonement  
25: 2, 4-6-land  
26:34-land\*\*

2 Chronicles 36:21-land\*\*

\*The brackets indicate a verse in the same context which uses the article with sabbath.

\*\*No article is used but the sign of the definite object is used.

APPENDIX II

The use of  $\text{ךָ} \text{לֹא}$  in the Pentateuch

The tense of the verb identified below is the tense which follows the conjunction  $\text{ךָ} \text{לֹא}$ . The underlined passages deal with the Sabbath.

The Origin of a Name

Genesis 11: 9-perfect of  $\text{ךָ} \text{לֹא}$   
 16:14-perfect of  $\text{ךָ} \text{לֹא}$   
 19:22-perfect of  $\text{ךָ} \text{לֹא}$   
 21:31-perfect of  $\text{ךָ} \text{לֹא}$   
 25:30-perfect of  $\text{ךָ} \text{לֹא}$   
 26:33-no verb;  
 phrase "to this  
 day"  
 29:34-perfect of  $\text{ךָ} \text{לֹא}$   
 29:35-perfect of  $\text{ךָ} \text{לֹא}$   
 30: 6-perfect of  $\text{ךָ} \text{לֹא}$   
 33:17-perfect of  $\text{ךָ} \text{לֹא}$   
 50:11-perfect of  $\text{ךָ} \text{לֹא}$   
 Exodus 15:23-perfect of  $\text{ךָ} \text{לֹא}$

The Origin of a Custom

Genesis 2:24-imperfect  
 32:33-imperfect;  
 phrase "to this  
 day"  
 47:22-perfect  
 Exodus 13:15-partici-  
 ple, imperfect  
 Leviticus 17:17-perfect,  
 imperfect  
 Numbers 18:24-perfect,  
 imperfect  
 Deut. 10: 9-perfect  
 15:15-partici-  
 ple; phrase  
 "to this day"  
 19: 7-partici-  
 ple; imperfect  
 24:18-partici-  
 ple  
 24:22-partici-  
 ple

The Origin of a Proverb

Genesis 10: 9-imperfect  
 Numbers 21:14-imperfect  
 21:27-imperfect

Introducing the Statement  
 of Fact

Genesis 20: 6-perfect  
 45:21-perfect  
 Exodus 5: 8-participle  
 5:17-participle  
16:29-participle  
21:11-perfect  
 Deut. 5:15-perfect  
15:11-participle

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