

The Sabbath in Genesis 2:1-3

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Thus the heavens and the earth were completed in all their vast array.² By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.³ And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (Gen 2:1-3)¹

"Remember the Sabbath day by keeping it holy.⁹ Six days you shall labor and do all your work,¹⁰ but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.¹¹ 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. Therefore the LORD blessed the Sabbath day and made it holy. (Exod 20:8-11)

Introduction

In the present paper I compare two passages – Gen 2:1-3 and Exod 20:8-11. The two are closely similar in wording and in subject matter. This comparison is stated from two points of view – one minimalist, the other maximalist. In the one case I limit myself to only those elements that are nearly identical in the two passages. In the other case I list the entire text of both passages and show where there are connections between them. Almost nothing is left over after tracing all verbal and thematic parallels. Gen 2:1-3 is very closely related to what we would later know as the fourth commandment. One difference is that there is no command, spoken or implied, in the earlier passage – no restriction, no limitation. The Sabbath in Gen 2 is a gift to mankind, as is marriage.

The Parallels

There are a number of verbal parallels between Gen 2:1-3 and Exod 20:8-11. These include 15 examples from Gen 2 where words or phrases occur that are cognate with something in the other passage, and 14 from Exod 20. The word translated "do" in Gen 2:2, 2; Exod 20:9, 10 (*āśā*) is translated "make" in Exod 20:11. Similarly, the verbs translated "rest" in Gen 2:2, 2 (*wayyišbōt*, *šābat*) are built on the same root as the noun "Sabbath" in Exod 20:8, 9, 11 (*šabbāt*). These are verbal parallels. See table 1.

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Table 1
Verbal Parallels

Meaning	Gen 2	Exod 20
God	2, 3, 3	10
Seventh day	2, 2, 3	10, 11
Work	2, 2, 3	9, 10
Do/make	2, 2	9, 10, 11
Rest/Sabbath	2, 3	8, 9, 11
Bless	3	11
Make holy	3	8, 11

There are also cases where words or phrases in the one passage are not cognate with anything in the other, but convey a similar meaning, whether synonymous or contrastive. This occurs once in Gen 2 and twice in Exod 20. These are thematic parallels. See table 2.

Table 2
Thematic Parallels

Meaning	Gen 2	Exod 20
Labor (work)		9
Create (make)	3	
Rest [from work]		11

In addition to what is mentioned in tables 2 and 3, there are three uses of the name *YHWH* in Exod 20:8-11. This name is not used in Gen 2:1-3, but it does appear in vs. 4.

In table 3 the two groups of parallels mentioned above are combined. Thematic parallels appear below their verbal counterparts and are shaded. I only include terms as thematic parallels when they exhibit a meaning that is similar to that found in a pair of words which are cognate in both passages.

Table 3
Minimalist View of Verbal and Thematic Parallels
Between Gen 2:1-3 and Exod 20:8-11

Gen 2			Exod 20		
Vs.	Hebrew	English	Hebrew	English	Vs.
Words for God					
2	אֱלֹהִים	God	אֱלֹהִיךְ	God	10
3	אֱלֹהִים	God			
3	אֱלֹהִים	he			
Seventh Day					
2	בַּיּוֹם הַשְׁבִיעִי	By the seventh day	וַיּוֹם הַשְׁבִיעִי	the seventh day	10
2	בַּיּוֹם הַשְׁבִיעִי	on the seventh day	בַּיּוֹם הַשְׁבִיעִי	on the seventh day	11
3	אַתֶ־יּוֹם הַשְׁבִיעִי	the seventh day			
Words for Working					
2	מְלָאכָתוֹ	the work	כָּל־מְלָאכָתֶךָ	all your work	9
2	מִכְלָאכָתוֹ	from all his work	כָּל־מִלְאָכָה	any work	10
3	מִכְלָאכָתוֹ	from all the work			
			תַעֲבֹד	you shall labor	9
Words for Doing or Making					
2	עָשָׂה	he had been doing	וְעַשֵּׂית	and do	9
2	עָשָׂה	that he had done (vs. 3)	לֹא־תְעַשָּׂה	you shall not do	10
3	בָּרָא	of creating	עָשָׂה	made	11
Words for Resting					
2	רִישְׁבָת	he rested	אַתֶ־יּוֹם הַשְׁבָתָה	the Sabbath day	8
3	שְׁבָת	rested	שְׁבָתָה	a Sabbath	9
			אַתֶ־יּוֹם הַשְׁבָתָה	the Sabbath day	11
			וַיְנַח	but he rested	11
Bless					
3	וַיְבָרֵךְ	blessed	בָּרָךְ	blessed	11
Make Holy					
3	וַיִּקְרַב	and made it holy	לִקְדָשׁוֹ	by keeping it holy	8
			וַיִּקְדַשׁוּ	and made it holy	11

Table 4
Maximalist View of Verbal and Thematic Parallels Between
Gen 1:1-3 and Exod 20:8-11 (Transliterated)

Genesis 1:1-3				Exod 20:8-11	
Vs.		Key	Key		Vs.
1	wayə <u>kullū</u>	#	-	zākōr	8
	haššāmáyim wəhā ² ārēš wə <u>kol</u> -səbā ² ām	a	f	² et-yôm haššabbāt	
2	wayə <u>kal</u>	#	h	ləqaddəšō	9
	² elōhîm	b	%	šēšet yāmîm	
	bayyôm haššəbî ¹ i	c	(i)	tə ^c ābōd	
	məla ² ķetô	d	e	wə ^c āsítā	
	² āšer cāsāh	e	d	kol-məla ² ķetekā	10
	wayyisbōt	f	c	wəyôm haššəbî ¹ i	
	bayyôm haššəbî ¹ i	c	f	šabbāt	
3	mikkol-məla ² ķetô	d	*	lyhwh(la ² dōnāy)	11
	² āšer cāsāh	e	b	² elōheýkā	
	wayə <u>bârek</u>	g	d	lō ² -ta ^c āsēh <u>kol</u> -məlā ² ķāh	
	² elōhîm	h	-	² attāh ū <u>bin</u> kā-ūbittekā cābdəkā wa ² āmāt ² kā ū <u>bəhem</u> tekā wəgērkā ² āšer bišcāreýkā	
	² et-yôm haššəbî ¹ i	c	%	kî šēšet-yāmîm	
	wayə <u>qaddēš</u> ² otô	h	e	cāsāh	
	kî bô	-	*	yhwh(² ādōnāy)	
	šā <u>bat</u>	f	a	² et-haššāmáyim wə ² et-hā ² ārēš ² et-hayyām wə ² et-kol- ² āšer-bām	
	mikkol-məla ² ķetô	d	(f)	wayyānah	
	² āšer-bārā ²	i	c	bayyôm haššəbî ¹ i	
	² elōhîm	b	g	cāl-kēn bērak	
	la ^c āsōt	e	*	yhwh(² ādōnāy)	
			f	² et-yôm haššabbāt	
			h	wayə <u>qaddēshū</u>	

Note: The words and phrases of the text, as listed in the second and fifth columns of table 4, appear in their original order. To follow the correspondences, find a letter or symbol in one of the Key columns and look for matching letters or symbols in the other.

Table 5
 Maximalist View of Verbal and Thematic Parallels Between
 Gen 1:1-3 and Exod 20:8-11 (NIV)

Genesis 1:1-3		Exod 20:8-11			
Vs.		Key	Key		Vs.
1	Thus the heavens and the earth . . . in all their vast array were completed.	a	-	Remember	8
		#	f	the Sabbath day	
2	By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.	c	h	by keeping it holy	9
	God	b	%	Six days	
	had finished	#	(i)	you shall labor	
	the work	d	e	and do	
	he had been doing;	e	d	all your work,	
	so on the seventh day	c	c	but the seventh day	
	he rested	f	f	is a Sabbath	
	from all his work.	d	*	to the LORD	
	-	(e)	b	your God.	
3	And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.	h	(j)	[On it]	11
	blessed	g	d	you shall not do any work,	
	the seventh day	c	-	neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates.	
	and made it holy,	h	%	For in six days	
	because on it	(j)	*	the LORD	
	he rested	f	e	made	
	from all the work	d	a	the heavens and the earth, the sea, and all that is in them	
	of creating	i	(f)	but he rested	
	that he	b	c	on the seventh day.	
	had done.	e	g	Therefore . . . blessed	
			*	the LORD	
			f	the Sabbath day	
			h	and made it holy.	

Note: For syntactic reasons the order of clauses is sometimes different between tables 4 (Hebrew) and 5 (English, NIV), but the letters indexing the similarities between them have been shifted to take this into account.

Differences Between the Passages

Some of the differences between the passages derive purely from the text and so we can comment on those linguistically. But some of the differences have to do with the contexts or situations in which the passages are framed.

Textual differences

In tables 4 and 5 notice that virtually every word or phrase is drawn into the system of parallels. Generally there are thematic parallels where verbal parallels are missing. For example, in Gen 2 when the text says God "rested" the word is *wayyišbōt* or *šābat*, whereas in Exod 20 it is *wayyānah*. But in both cases what God does is rest. Although different words are used the intent is the same. This is a thematic parallel.

The Hebrew words *wayyišbōt*, *šābat* (Gen 2:2, 3) and *haššabbāt*, *šabbāt*, *haššabbāt* (Exod 20:8, 10, 11) are translated variously. The first two are verbal forms (Gen 2), the last three are nouns (Exod 20). But all are derived from the same root (**šbt*). So there is an apparent difference in English, but not in Hebrew. Note that the noun "Sabbath" in Exod 20 corresponds to the verb "rested" in Gen 2. Here the parallel is thematic in nature.

The words *kî bō* ("for on it") do not appear in the Hebrew text of Exod 20:8-11, but the idea does. At the beginning of vs. 11 the Hebrew says, "You shall not do any work" (my gloss). This cannot mean you shall never do any work, because vs. 8 says to work on all days other than the Sabbath. So the intent would have to be, "[On it] you shall not do any work," and this is what NIV says, "On it you shall not do any work", . . ." (vs. 8).

In the NIV of Gen 2 the English clauses, "that he had done," at the end of vs. 3, correspond to a single Hebrew word at the end of vs. 2 (*āśâ*). For reasons of style the translators put this clause later in the passage.

Finally, in regard to the words *wayyekullû* ("were completed," Gen 2:1) and *waykal* ("had finished," vs. 2), notice that these convey a shade of meaning also included in the verbs *wayyišbōt* ("he rested," vs. 2) and *šābat* ("he rested," vs. 3). It is the idea of cessation. One meaning of the verb *šābat* is "stop," as Heb 4:9-10 makes clear. This brings us back to the familiar noun form *šabbāt* ("Sabbath") in Exod 20:8, 10, and 11. The web of words that binds Gen 2:1-3 to Exod 20:8-11 is not slavish, but it is very tightly woven.

Contextual differences

One reason why Moses, in writing down the passage from Genesis, does not mention the six days prior to Sabbath is that he has just finished writing an entire chapter which describes the first six days in detail. So there are good contextual reasons for the absence of a parallel to the expressions *šešet yāmîm* (Exod 20:8) and *kî šešet-yāmîm* (vs. 11), "(for) six days."

This might be why we have two references to finishing (*way'kullû, way'kal*) in the Genesis passage (see vss. 1, 2), but none in Exodus. The work of the first six days had just been completed in the first case, and so that was part of the immediate context for the earlier passage. In Exod 20:8-11 no one doubted that God's work of creation had been complete long before. By then it was an important but distant memory.

This set of circumstances in turn would account for the fact that the commandment begins with the word "Remember" (*zâkôr*), a word that does not occur in Gen 2. In Gen 2 the earlier events of creation week had just transpired in the immediate past. It was not a matter of remembering them. They were fresh in mind. In Exod 20:8 we are commanded to remember because there was a danger of forgetting due to the long lapse of time in the interim.

Just here there is insight into a vexed question of translation. Speaking of the Sabbath, KJV has "to keep it holy," whereas many modern versions have "by keeping it holy." Both are allowed by the Hebrew, but the one reading would be especially appropriate if what God has in mind goes forward (don't forget to keep the Sabbath holy), while the other would be especially appropriate if the memory goes back (remember what God did by keeping the Sabbath holy). A parallel would be with the Lord's Supper. "Do this in remembrance of me" (1 Cor 11:24; see also vs. 25). Both shades of meaning are appropriate to the text. Neither sense can be excluded.

Another clause that appears in Exod 20, but not Gen 2, is "neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates" (vs. 11). There is more than one reason why this would not appear in Gen 2. First, on that first Sabbath Adam didn't have children. He may or may not have had a wife at this early point in his life. And second, the Sabbath in Eden was not a commandment. There was nothing restrictive about it. This is an important fact to remember, and might well fall within the scope of that word's use at the beginning of Exod 20:8.

When all possible matches are made between the two passages, not many words remain unaccounted for. Almost every word of Gen 2:2-3 has some corresponding element in Exod 20:8-11. And where differences do occur, there are reasons for most of them. The earlier passage is robustly – one could say exhaustively – represented in the later one.

Discussion

The significance of the textual relationships introduced above is far reaching. Trying to separate the Genesis account of origins from the Exodus account of origins is like washing something without making it wet, in Otto von Bismarck's memorable phrase.² The relationship between these two passages is especially meaningful, and the implications that follow from it are deeply theological as well.

² "At just the same time, Bismarck said of the National Liberals: 'They always want to wash the fur without making it wet and so always turn in shame from any naked idea'" (A. J. P. Taylor, *Bismarck: The Man and the Statesman* [New York: Vintage, 1955], p.156).

The law

While it is true that the enemy has attacked every aspect of God's program for mankind, he has focused on two points in particular – the Sabbath and marriage. These are the only human institutions that come down to us from a time before the fall. The Sabbath was made holy and set apart for human use by a perfect God in a perfect Eden, and so was marriage. Both are included in God's assessment that everything done, said, and made during creation week was "very good" (Gen 1:31).

The Sabbath addresses primarily, though not exclusively, mankind's relationship to the Creator. (There is a physical and emotional component as well.) Marriage addresses primarily, though not exclusively, the relationship of one person to another. (There is also a spiritual component.) Thus the Sabbath contains within it a microcosm of what would eventually be stated, not only in the fourth commandment, but throughout the first table of the law (commandments 1-4), and marriage – as the basis and wellspring of all human society – is a microcosm of what would eventually be stated in the second table (commandments 5-10). The one represents our vertical relationship to God, the other represents our horizontal or lateral relationships with people. The same principles that make for a successful marriage have things to tell us about what produces a successful society.

There is another point to notice and it is an important one. Although the Sabbath in Eden points forward to the first table of the law, as marriage does to the second, there were no restrictions associated with either of these institutions. Both are presented as gifts to mankind rather than limitations on our freedom. The only restriction in Eden was not to each fruit from one tree.

Thus, the Sabbath was a gift to our first parents, and on reflection we can see this gift that God gave us was a gift of Himself. It was a day that He and they could spend together without distraction. It was their special time for each other. Marriage also was a gift, just like the Sabbath, but in this case the gift was Eve (if you're Adam), or Adam (if you're Eve). In either case the scope of the gift was considerable.

The cross

We have seen the above factors in Eden and at Sinai. We can see them also at the cross. Two things conspired to cause Christ's death, quite apart from any desire His enemies might have had to bring it about. One was the thought of being completely and permanently separated from the Father. He had shown Himself willing, not only to suffer incredible pain on a physical level, but more than this, to entirely cease to be – to discard His own existence – if only those He had brought into the world could live on and enjoy eternity, even if it would be without Him. I said there were two factors. We have mentioned one of them. Another thought that would have weighed on Jesus during the crucifixion is that those crucifying Him would have no part in what He was offering them at such infinite cost. But there was still the hope that they would.

On the cross we see Jesus undergoing a complete dismantling of the two foundational principles on which His work of creation had been predicated – love to God and love to man, the first table and the second. No one has ever loved the Father as He did, and no one has ever loved us as He did. These two sets of relationships summed up every part of what His life was about, and in allowing Himself to undergo the separation caused by human sin He was not only

emptying, but nullifying Himself.³ His was truly an infinite sacrifice – not to mention that if He had not come back from death the universe itself would have been immeasurably impoverished without Him.

These motifs, which begin in Genesis, are deeply theological and raise issues that run like a thread through the length and breadth of Scripture. None of this is limited to the ten commandments alone, or to Genesis. But it does figure prominently there.

Conclusion

Coming down to cases now, the reader should realize and bear carefully in mind that rejecting the Sabbath is not a superficial thing to do. Vastly more is at issue than a set of practices or beliefs. Ultimately the principles brought to view by the Sabbath provide the foundation not only for worshiping God on the seventh day, but for worshiping Him at all. Throughout Scripture, worship of the true God flows from the fact that He made us. The creatorship of God is the one factor that definitively separates true worship from idolatry in all its many forms. We are not dealing here with small or inconsequential issues.

For these and other reasons, any decision we make with respect to remembering or not remembering the Sabbath of the fourth commandment should be entered into with an intelligent knowledge of what issues are involved.

³ "In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look." {ML 368.6}