

SCRUTINIZING THE SABBATH COMMANDMENTS IN THE BOOK OF EZEKIEL

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Abstract. This paper examines the thematic and literary correspondences between the Sabbath references (locutions) in the Book of Ezekiel and those attested in the Pentateuch. The analysis focuses on the literary and redaction techniques used to interpret, integrate and re-contextualize the Sabbath locutions into the new textual environment. I argue that the application of the Sabbath commandment was part of Ezekiel's strategy to tackle the exile and to shape the identity of the exiles.

Keywords: Sabbath-commandment, Exodus, Holiness Code, Ezekiel, locution, accusation, redaction technique

This paper scrutinizes the literary and thematic relationship between the Sabbath commandments attested in the Pentateuch,² particularly Ex 31,13b and Lev 19,3b.30a; 26,2 and the Sabbath references in Ezekiel, especially 20,12.13.16.20.21.24; 22,8.26; 23,38; 44,24. There are undeniable literary links between Ex 31,13b and Ez 20,12 on the one hand, as well as Ex 31,13b and Lev 19,3b.30a; 26,2 on the other. Furthermore, we can identify important connections of vocabulary and theme between Lev 19,3.30; 26,2 and Ez 20; 22; 23; 48. This paper explores in detail the literary relationship between these passages.

In my analysis, I draw on the work and methodology of Michael A. Lyons.³ Lyons investigated Ezekiel's use of the earlier legal material, the so-called Holiness Code (hereafter H) and the techniques used to incorporate certain locutions from H into his own work (in terms of mechanics and strategies).⁴ Lyons developed two sets of criteria to determine the direction of the literary relationship between H and Ezekiel⁵ and to describe the nature of these shared locutions, i.e. to decide whether they are used by coincidence or purposefully.⁶

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² In my research on the topic I have identified the following Sabbath commandments: Ex 23,12; 34,21; 20,8-11; 31,12-17; Ex 35,2-3; Lev 19,3b.30a; 23,3; 26,2; Dt 5,12-15.

³ Michael A. LYONS, *From Law to Prophecy: Ezekiel's Use of the Holiness Code*, New York, London: T&T Clark, 2009.

⁴ LYONS, *Law*, 8–10.

⁵ LYONS, *Law*, 59–67.

⁶ LYONS, *Law*, 67–75.

Lyons' work is all the more relevant to the present discussion as he has addressed the literary relationship between H and Ezekiel. Here I study the literary correspondences between Ez 20; 22; 23, 44, Ex 31,13b, and Lev 19,3b.30a; 26,2 (= H)⁷ based on the criteria established by Lyons.

In what concerns my premises, two main points are of interest. First of all, there are two identifiable patterns of the Sabbath commandments in the Pentateuch: a long form that I call *core commandment*, found in Ex 34,21; 23,12; 20,8-11; Dt 5,12-15; Lev 23,3; Ex 35,2-3; 31,12-17, and a short one, which occurs mainly in Lev: Lev 19,3b.30a; 26,2 (Ex 31,13b is another example). Second, the analysis of the literary layers of each Sabbath commandment shows that Ex 31,12-17 is in fact a collection of Sabbath commandments, which also incorporates the shorter form of the Sabbath commandment known from Lev. Ex 31,12-17 exhibits literary connections not only with Lev (H) but also with the book of Ez. Therefore, I shall analyze the literary relationship between the Sabbath references in Ezekiel and the short form of the Sabbath commandment in Ex 31,12-17 and in Lev 19,3.30; 26,2 (H). As Ezekiel includes the shorter form of the Sabbath commandment, the following questions come to the fore: does Ezekiel 20,12 rely on Ex 31,13 or vice versa? Or does Ezekiel 20 rely on H and on Ex 31? Or does Ex 31 rely on Ez 20 and H? In this regard, I shall firstly examine the relationship between H and Ex 31,13b, than analyze the shared passages of H and Ez. At the end of the analysis of Ez 20, the relationship between Ez 20 and Ex 31,12-17 will also be tackled.

Ex 31,12-17 and the Holiness Code

Lev 19,3b	Lev 19,30a	Lev 26,2	Ex 31,13b
איש אמו וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם	אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדְּשֵׁי תִירָאוּ אֲנִי יְהוָה	אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדְּשֵׁי תִירָאוּ אֲנִי יְהוָה	אֲדַע כִּי אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם
You shall each revere his mother and his father; <i>and you shall keep / observe my Sabbaths:</i> I am the LORD your God.	<i>My Sabbaths you shall keep / observe,</i> and revere/venerate my sanctuary: I am the LORD.	<i>My Sabbaths you shall keep/observe,</i> and revere/venerate my sanctuary: I am the LORD.	<i>Surely, you shall keep/ observe my Sabbaths,</i> for it is a sign between me and you throughout your generations to be known that I am the Lord who sanctifies you.

⁷ Risa LEVITT KOHN assigns these passages to the Priestly layer (*A New Heart and A New Soul: Ezekiel, the Exile, and the Torah*, Sheffield: Academic Press, 2002, 49–50).

This comparison shows that Lev 19,3.30; 26,2 and Ex 31,13 represent the so-called shorter form of the Sabbath commandments, אֶת־שַׁבְּתֹתַי הִשְׁמַרְוּ. To use the terms of Lyons, this shorter form can be called a locution. As noted above, Ex 31,13 is part of the larger collection of Sabbath commandments in Ex 31,12-17, a collection that has literary connections with the H.

In what follows, I will apply the two sets of criteria developed by Lyons (exploring directionality and purposeful use)⁸ to the above-mentioned Sabbath locutions. In the case of Ex 31,12-17 and H, of the first set of criteria (designed for determine directionality)⁹ I have identified the following: (1) modification; (2) interpretative expansion, and (3) splitting and recombination of elements.

a. Modification

Ex 31,12-17 is a collection of Sabbath commandments. The endeavour of the scribe to present a fully elaborated Sabbath commandment on the basis of the existing ones is detectable through the applied techniques, such as the combined reference to the two patterns of the Sabbath commandment, which does not occur elsewhere in the Pentateuch. On the basis of Lev 19,3.30; 26,2, we can assume that the shorter form of the Sabbath commandment has been used and reused in the context of Ex 31,13b in a modified way. The first sign of the modification can be the fact that Ex 31,13 does not mention neither the commandment concerning the parents nor that referring to the sanctuary, although they are obviously part of the verses in Lev. This might suggest that the scribe of Ex 31 was interested only in a form that would fit into the frame of his general endeavour to create an elaborated Sabbath commandment.

The motivation found in the Levitical passages ([אלהיכם] אָנִי יְהוָה) occurs in Ex 31,13, though it seems to be expanded with the participle of the verb קָדַשׁ (מִקְדָּשְׁכֶם). This participle fits perfectly into the ideological tendency of Ex 31,12-17. Consequently, it might be considered as a second example of modification.

Lyons' assumption holds true for these modifications: the borrowed material (Sabbath locution) is in line with the distinctive ideas present in the new context (the collection of Sabbath commandments).¹⁰

⁸ LYONS, *Law*, 59–75.

⁹ LYONS lists the following criteria under this heading: (1) modification; (2) incongruity; (3) conceptual dependence; (4) interpretative expansion; (5) conflation; and (6) splitting and recombination of elements.

¹⁰ LYONS, *Law*, 61–62.

b. Interpretative expansion

The participle מקדשכם can be considered as an example of interpretative expansion, all the more so as it seemingly comes from the same conceptual framework of H.¹¹ The participle מקדשכם with the pronominal suffix in the 2nd person masc. pl., apart from Ex 31,13 is attested exclusively in H (Lev 20,8; 21,8; 22,32). Furthermore, כי אות הוא ביני וביניכם לדרתים (v. 13c) can also be seen as an interpretative expansion since it does not occur in H, and it goes in line with Ex 31,16-17, described as the fourth commandment of the collection.

c. Splitting and Recombination of Elements

In Lev, the Sabbath commandment is followed directly by its motivation (יהוה [אלהיכם] אני), whereas Ex 31,13b has an explanatory expansion inserted between the two elements (v. 13c). The expanded motivation, nevertheless, occupies the same position and the same function in its new context.¹²

Against this background, we can assume that there is an obvious literary dependence between the shorter forms of the Sabbath commandments attested in H and the Sabbath commandment in Ex 31,13b. The shorter form of the Sabbath commandment or the Sabbath locution most likely comes from the H tradition and was incorporated into Ex 31,12-17. The “speech formula” that opens the entire collection of commandments in Ex 31,12, ויאמר יהוה אל-משה לאמר, serves the better integration of the Sabbath locution into the collection in Ex 31,12-17.¹³ As Lyons points out, the introductory speech formula is a characteristic feature of the laws in H. As a consequence, there is literary connection not only between Ex 31,13b and Lev 19,3b.30a; 26,2 (H), but also between Ex 31,12-13 and the entire H. Furthermore, in my opinion Ex 31,13b is a commandment created on the basis of the shorter form of the Sabbath commandment in H and of the covenantal traditions handed down in Gen 9 (Noah) and Gen 17 (Abraham).¹⁴

¹¹ LYONS, *Law*, 66. Here he relies on David CARR who argued that expansion can be used as criterion for determining directionality; “Method in Determination of Direction of Dependence: An Empirical Test of Criteria Applied to Ex 34,11-26 and Its Parallels,” in Matthias Köckert, Erhard Blum (eds.), *Gottes Volk am Sinai. Untersuchungen zu Ex 32-34 und Dtn 9-10*, Gütersloh: Chr. Kaiser, Gütersloher Verlagshaus, 2001, 107–140.

¹² LYONS, *Law*, 67. Lyons takes over this criterion from Benjamin SOMMER, *A Prophet Reads Scripture: Allusion in Isaiah 40-66*, Stanford: Stanford University Press, 1998.

¹³ See further LYONS, *Law*, 16.

¹⁴ Similar strategies and ideological endeavour are also found in Ex 31,16-17.

In what follows, I will check the second set of criteria (for determining purposeful use). Of Lyons' four criteria¹⁵ two, the awareness of context and the interaction with the source text are fulfilled.

d. Awareness of Context

Three possible factors indicate the awareness of the context and the interpretative use.¹⁶ First, in the entire Pentateuch this short form of the Sabbath commandment is attested only in H and Ex 31,13b. Second, as mentioned already, the speech formula typical to H is also attested in Ex 31,12.¹⁷ Third, the expanded motivation at the end of v. 13b draws again on H. The scribe / redactor of Ex 31,12-17 was most likely aware not only of the immediate context of the Sabbath commandment that he reused but also of its larger context in H.

e. Interaction with the Source Text

The locutions *אני יהוה* and *אני יהוה אלהים* are typical to H.¹⁸ Hence, it would not be sufficient to deduce the literary dependence of Ex 31,12-17 on H solely on the basis of these two locutions. Nevertheless, as already mentioned, these locutions are not simply used, but also expanded based on the larger context in H, e.g., with the participle *כבשִׁמְקֵד*. Furthermore, the number of the occurrences of this short form of the Sabbath commandment is rather limited in Lev (19,3b; 19,30a; 26,2), moreover, the last two agree verbatim. Thus, we can assume that there is a purposeful use of the Sabbath commandment in Ex 31,13b.

To sum up, three criteria have indicated the direction of dependence between H and Ex 31,13b. Further, two of the criteria that define the purposeful use of the source text worked in the case of the Sabbath locutions. This confirms my suggestion that the Sabbath commandment in Ex 31,12-17 is a collection of commandments. This also means that Ex 31,13b draws on Lev 19,3.30; 26,2.

¹⁵ Lyons includes the following criteria into this collection: (1) frequency and distribution of locutions; (2) awareness of context; (3) availability of options; (4) interaction with the source text.

¹⁶ For this criterion Lyons draws on Richard L. SCHULTZ, *The Search for Quotation: Verbal Parallels in the Prophets* (JSOT SS 180), Sheffield: Academic Press, 1999, 224. It is noteworthy that Schultz adds the interpretative use to the simple awareness.

¹⁷ LYONS, *Law*, 71.

¹⁸ LYONS, *Law*, 73.

Ezekiel and the Holiness Code

According to a number of scholars H is dependent on Ezekiel,¹⁹ while others hold the opposite opinion,²⁰ and a third group of authors argues that both Ez and H drew on the same body of laws.²¹ The unity of Ez 20, which has highest number of references to the Sabbath is debated. Those who argue for the unity of the chapter consider that the Sabbath references originate from a priestly redactor who quoted Ex 31,13.²² On the contrary, others maintain that vv. 4-26 form an independent unit (oracle) within the chapter, and consequently the Sabbath accusation finds its place in vv. 4-26 perfectly.²³ It is beyond the scope

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- ¹⁹ Walther ZIMMERLI, *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel*, Philadelphia: Fortress Press, 1983, 52. Zimmerli holds a rather complex view: on the one hand, he assumes that the legal material in Ez was influenced by the earliest (pre-P) form of H (specifically Lev 17, 18, 20), but on the other hand Ez's prophecies influenced the development of later parts of H (especially Lev 26).
- ²⁰ LYONS, *Law*, 146–148; Rainer ALBERTZ, *Israel in Exile: The History and Literature of the Sixth Century B.C.E.* (tr. David Green), Atlanta, GA: SBL, 2003, 347; Moshe GREENBERG, "The Design and Themes of Ezekiel's Program and Restoration," *Int* 38 (1984) 181–208; Ka Leung WONG, *The Idea of Retribution in the Book of Ezekiel* (VT Sup LXXXVII), Leiden-Boston-Köln: Brill, 2001, 117–119; LEVITT KOHN, *A New Heart and New Soul*, 117. Wong argues that the covenant plays a special role in Ezekiel's idea of retribution. Moreover, this idea draws on Lev 26 since it follows the language of curses and blessings found in the framework of the covenant.
- ²¹ Michael D. COOGAN, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures*, Oxford-New York: Oxford University Press, 2006, 393.
- ²² See e.g. Walther EICHRODT, "Der Sabbat bei Hesekeel: Ein Beitrag zur Nachgeschichte des Prophetentextes" in Heinrich Groß, Hubert Junker, Franz Mußner (eds.), *Lex tua veritas: Festschrift für Hubert Junker zur Vollendung des siebzigsten Lebensjahres am 8. August 1961, dargeboten von Kollegen, Freunden und Schülern*, Trier: Paulinus, 1961, 65–74 (71); Henning Gr. REVENTLOW, *Wächter über Israel, Ezechiel und seine Tradition* (BZAW LXXXII), Berlin: A. Töpelmann, 1962.
- ²³ Johan LUST, *Traditie, Redactie en Kerygma bij Ezekeel: Een Analyse van Ez., XX, 1-26*, Brussel: Paleis der Academiën, 1969, 127; ID., *Ézéchiel, XX, 4-26: Une Parodie de l'histoire religieuse d'Israël*, Extrait des *Ephemerides Theologicae Lovanienses* XLIII, fasc. 3-4, Gembloux: Éd. J. Duculot, 1967, 507–508. See also ALBERTZ, *Israel in Exile*, 365–367. He argues for the division of the chapter and admits a similar structure: Ez 20,5-26 includes the history of the exodus generation, while Ez 20,27-44 that of the exilic generation. WONG distinguishes subunits defined as vv. 1-31 and 32-44 (*Retribution*, 66). See also Franz SEDLMEIER, *Studien zu Komposition und Theologie von Ezechiel 20* (SBB 21), Stuttgart: Katholisches Bibelwerk, 1990, 136. ZIMMERLI considers Ez 20 a "self-contained unit" and assumes that the basic prophecy is found in vv. 5-26. He ascribes vv. 1-31 to the prophet and vv. 32-44 to the later redactor (*Ezekiel 1*, 404–405).

of this paper to decide this debate, therefore I limit myself to those verses which are relevant for my investigation, as they contain the reference to the Sabbath: Ez 20,12.13.16.20.21.24; 22,8.26; 23,38; 44,24.

One may question the legitimacy of this selection since there are other passages in Ezekiel which mention the שבת. A closer look, however, reveals immediately that we encounter two different forms of reference to the Sabbath in Ez. The first includes the selected references to the Sabbath locutions or the shorter form based on H, i.e., את־שבתותי (plural + 1st person sg. pronominal suffix). The second form, though very similar to the first one, has two distinctive features: the pronominal suffix in the 1st person sg. does not occur (שבתות), and the Sabbath is mentioned with the new moon: ובחדשים ובשבתות (45,17) and בשבתות ובחדשים (46,1.3). This type of reference occurs only three times in Ez (45,17; 46,3)²⁴, although it is also attested elsewhere.²⁵ In my view, the reference to the Sabbaths together with the new moons represents a different tradition, which requires a separate study. Here, it is enough to keep in mind that the Sabbath is mentioned altogether fifteen times in Ez: ten times as a Sabbath locution,²⁶ three together with the new moons²⁷ and twice as simply the Sabbath day (בתשום הי).²⁸

Lyons' view that the compositional and redaction levels of the book of Ezekiel draw on the Holiness Code is well argued and convincing.²⁹ This perspective is confirmed by the references to the Sabbath commandment, although Lyons does not include them into the group of H locutions used by Ezekiel, except for 22,8 and 23,38. He assumes merely that the reference שבתותי "may reflect the priestly terminology or the use of H's idiom in a general way."³⁰

²⁴ Ez 46,1 prescribes the same provisions concerning the gate of the inner court on the Sabbath days and on the days of the new moon.

²⁵ Four times in Chronicles (1 Chr 23,31; 2 Chr 2,3; 8,13; 31,3), with an additional reference to the Sabbath in 2 Chr 36,21, which is an explicit reference to Jer 25,11; 29,10 and Lev 26,34-36.43), once in Nehemiah (10,34), twice in Isaiah (1,13; 66,23), once in Hosea (13,2) and once in Amos (8,5). Some passages mention the Sabbath with the new moon, both in singular: 2 Kgs 4,23; Isa 66,23; Hos 2,14; Am 8,5, and Ez 46,1.4 (in a larger section that deals with the offerings during the festivals). In these passages too, the importance of these festivals is obvious.

²⁶ Ez 20,12.13.16.20.21.24; 22,8.26; 23,38; 44,24.

²⁷ Ez 45,17; 46,1.3.

²⁸ Ez 46,4.12.

²⁹ LYONS, *Law*, 8–9, 14, 146–156, 157–161.

³⁰ LYONS, *Law*, 170.

Contrary to Lyons, however, I argue that the Sabbath passages in Ezekiel exhibit literary connections to H. I would reiterate the observations made hitherto. Firstly, the shorter form of the Sabbath commandment or the Sabbath locution ostensibly derives from H (and it does not occur in the other Priestly layers of the Pentateuch). Secondly, this locution was reused and expanded in Ex 31,13b, which shows evident literary connections with Ez 20,12,20. Thirdly, the noun שבת with the pronominal suffix in the 1st person sg. requires a more in-depth study before we accept it as a priestly idiom, as Lyons does. Fourthly, this sort of reference is not the only example that occurs in Ez, i.e. the book has two forms of the Sabbath references. Finally, given the fact that the majority of the occurrences are found in Ez 20, this chapter requires more attention.

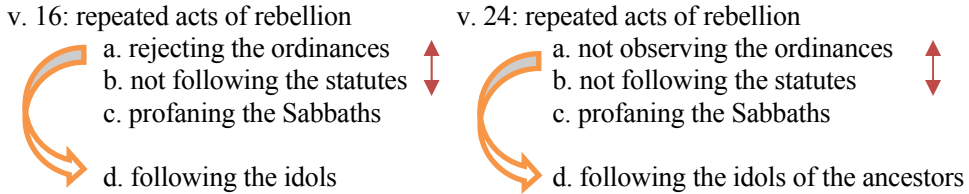
I start therefore with the Sabbath references in Ez 20 and their literary connections with Ex 31,13b and H. I then examine Ez 22,8 and 22,6, paying special attention to the structure of Ez 22. I finally discuss Ez 23,38 and Ez 44,24.

Ez 20 and the Holiness Code

A closer examination of the immediate contexts of the Sabbath locutions in Ez 20,4-26 reveals two parallel units: Ez 20,10-17 and 20,18-26.³¹ In each God recalls one segment of Israel's history in the wilderness. The entire passage presents God's troubled relation with the two wilderness generations. The parallel sections include the verses which are relevant to the present discussion:

Ez 20,10-17 = First generation	Ez 20,18-26 = Second generation
v. 11: God gives His a. statutes b. ordinances	v. 19: God ordains that His a. statutes be followed b. ordinances be observed carefully
v. 12: c. Sabbaths	v. 20: c. Sabbaths be hallowed
v. 13: Israel's rebellion a. not following the statutes b. rejecting the ordinances c. profaning the Sabbaths	v. 21: Israel's rebellion a. not following the statutes b. not observing carefully the ordinances c. profaning the Sabbaths

³¹ For a more detailed structural analysis of Ez 20,4-26 see LUST, *Tradition*, 104–112; ID., *Ézéchiel*, 496–502. Lust divides the whole unit into four stanzas and identifies four elements in each stanza. See also SEDLMEIER, *Studien*, 212ff.



God stipulates three conditions regarding the relationship with His people: rejecting / turning away from the Egyptian idols (v. 7), following the divine ordinances and statutes (vv. 11 & 19), and consecrating / hallowing the Sabbaths (vv. 12 & 20). These crucial conditions define in fact the covenant. Both generations committed the same offenses against this relationship. Sins are described twice – in v. 13 par. v. 21 and v. 16 par. v. 24. The ways of rejecting the statutes and ordinances and profaning the Sabbath by following the idols are mentioned explicitly only the second time. Interestingly, idolatry is presented as explanation only in v. 16, being introduced by the conjunction ׀. In v. 24, idolatry is presented as the fourth offense, as it is introduced by the conjunction ׀. In spite of this difference, in both cases idolatry may be seen as an explanation, due to the parallel construction and the rhythm that describes the rebellion of both generations. Although I do not enter into the discussion concerning idols and idolatry, it is important to highlight the unique combination of the statutes and ordinances with the Sabbath, and the different role they receive in Ez 20. The Sabbath is mentioned together with the statutes and ordinances, but it receives a special status, as it is mentioned by name.³² Therefore, the Sabbath belongs to a different category because (1) it is given separately in the wilderness, (2) it is referred as one law that should be consecrated over against the statutes and ordinances which should either be followed or observed, (3) it is the one which is profaned distinctly, as opposed to the statutes and ordinances, which are either rejected or not followed. In other words, the Sabbath is defined according to the holy-profane dichotomy.

As each reference to the Sabbath has a counterpart in Ez 20, I present the parallel verses together in what follows.

Ez 20,12.20 and Ex 31,13b

Ex 31,13b Surely, you shall keep my Sabbaths, for she [it] is a sign between me and you throughout your generations to be known that I the LORD sanctify you / I am the Lord who sanctifies you.

³² LUST, *Traditie*, 122: “Nergens elders vindt men de drie termen *huqqôt*, *mišpāṭim* en *šabbētôt* op gelijkaardige wijze verenigd. De Sabbatgebod krijgt alle nadruk, als enig concreet gebod dat noemenswaard blijkt te zijn na de algemene vermelding van de wetten en voorschriften.” Cf. ID., *Ézéchiël*, 503–504.

Ez 20,12 Moreover, I gave them my Sabbaths, as a sign between me and them, so that they might know that I the LORD sanctify them.

Ez 20,20 and hallow my Sabbaths that they may be a sign between me and you, so that you may know that I the LORD am your God.³³

I shall apply again Lyons' two sets of criteria used to determine directionality and purposeful use. In the case of Ez 20, three of the criteria of directionality deserve attention: modifications, interpretative expansion and conflation.

a. Modifications

It should be stressed that the Sabbath is described as a sign between God and Israel only in Ex 31,13b.17 and Ez 20,12.20. Further, the modification concerning the style and genre need to be highlighted. Ex 31,13b.(17) records God's commandment in the 1st person sg., whereas in Ez 20,12.20 the divine speech evokes God's history with His people. The commandment of Ex 31,13b is remembered in Ez 20,12.20 as a past event, the time when Israel received the Sabbath commandment.

The following modifications are detectable in Ez 20,12: (1) the adverb of emphasis ךֵּן in Ex 31,13b is replaced by the conjunction גַּם in Ez 20,12. גַּם most likely marks the climax of a series of situation, in this case the series of divine statutes and ordinances, all the more so as it is accompanied by the conjunction וְגַם (*and also, moreover*).³⁴ Thus, וְגַם opens Ez 20,12 probably to emphasize the message and to connect it to the preceding verses (vv. 10-11). Accordingly, God did not merely lead out his chosen people from the Egyptian slavery but also gave them His Sabbaths. (2) Instead of the verb שָׁמַר , the verb נָתַן is used with the prepositional phrase לָהֶם . Hence, the command is transformed into a recalled event. (3) The second part of v. 12 is also adapted to its new context: instead of the conjunction כִּי that introduces the motivation of the commandment in Ex 31,13c, the infinitive construct לֵהֵיוֹת is applied to describe the "original" purpose

³³ The English translations generally follow NRSV and JPS but include some emendation for the purposes of highlighting the topic of the present paper.

³⁴ Bruce K. WALTKE and M. O'CONNOR, *An Introduction to Biblical Hebrew Syntax*, Winona Lake, IN: Eisenbrauns, 1990, 586, 663. גַּם can also be used as an item adverb and as signal of a final climax (p. 663). Takamitsu MURAOKA notes that גַּם possesses an "additive force" in the great majority of the cases, even if it is used to express "the asseverative-emphatic force" (*Emphatic Words and Structures in Biblical Hebrew*, Jerusalem: Magnes, 1985, 143–146).

of giving the Sabbath to Israel.³⁵ (4) The purpose, however, coincides with the motivation of the commandment, i.e., the Sabbath was meant to serve as a sign to the people so that they may know that God is sanctifying them. One slight modification, however, is found in this purpose as well: the noun לדרתיכם (*throughout your generations*)³⁶ is left out. This seems to emphasize the changed circumstances: the Sabbath commandment given to Israel to serve as sign for generations is recalled here as a past event; at the moment of God's speech the future of the broken relationship is not secured. Moreover, the changed addressee is also marked by the lack of the noun לדרתיכם: the commandment in Ex 31 is addressed directly to the chosen people in the 2nd person pl. In Ez 20 the reference to the people is in the 3rd person pl. and embedded in God's speech to Ezekiel.

Ez 20,20 contains a number of modifications in comparison with Ex 31,13b and Ez 20,12. (1) The addressee is different, since in Ez 20,20 God states that He also gave the Sabbath commandment to the second wilderness generation. (2) The imperative preserves the character of commandment, but the verb is changed: קדש is used instead of שמר or נתן to describe the obligation of the second generation with regard to God's Sabbath. (3) The verb היה occurs in *we-qatalti* in Ez 20,20 whereas v. 12 has the infinitive construct להיות. The *we-qatalti*, however, fits perfectly into the context of a commandment as it normally used to express a process which has not yet begun at the moment of the announcement.³⁷ Joüon and Muraoka show that the *we-qatalti* carries similar values as the *yiqtol* and it is used for an action subsequent to another one.³⁸ The infinitive construct להיות, in agreement with its context, signifies a logical succession (motivation).³⁹ (4) At the end, v. 20 has God's name אלהים, over against v. 12 and Ex 31,13b which include the participle of קדש (מקדשם / מקדשכם): *I the Lord am your God* (Ez 20,20) vs. *I the Lord who sanctify you/them* (Ex 31,13b; Ez 20,12). Thus Ez 20,20 corresponds to the expanded locutions אני יהוה אלהיכם in Lev 19,3b (H).⁴⁰

³⁵ For the various uses of the “infinitive with the preposition ל”: WALTKE, O'CONNOR, *Biblical Hebrew Syntax*, 606. Here the infinitive of היה with ל־ is meant to express the purpose or result, and at the same time it introduces a purpose clause.

³⁶ Ex 31,17 uses לעולם (*forever*).

³⁷ Jan JOOSTEN, *The Verbal System of Biblical Hebrew: A New Synthesis Elaborated on the Basis of Classical Prose*, Jerusalem: Simor, 2012, 15.

³⁸ Paul JOÜON and T. MURAOKA, *A Grammar of Biblical Hebrew*, Roma: Editrice Pontificio Istituto Biblico, 2008, 367–368.

³⁹ Cf. WALTKE, O'CONNOR, *Biblical Hebrew Syntax*, 523.

⁴⁰ LYONS regards both אני יהוה and אני יהוה אלהיכם as locutions of H (*Law*, 72).

b. Interpretative expansion

In both Ez 20,12 and 20 the verb *היה* is an interpretative expansion because the verses express the purpose of the Sabbaths (v. 12) and the logical consequence of hallowing the Sabbaths (v. 20). Lyons does not mention the interpretative omissions, but the lack of *לדרתכם* in these verses may be considered as part of the interpretative endeavour.

c. Conflation

As it was already pointed out, Ez 20,20 uses the longer locution *אני יהוה אלהיכם*. This modification results from the conflation of the shorter form of the Sabbath commandment in Lev 19,3b and the *אני יהוה אלהיכם* locution in H, more specifically Ex 31,13b.

Of the criteria that determine the intentionality behind the use of Ex 31,13b the following are fulfilled: the frequency and distribution of the locution, the awareness of context, the availability of options and the interaction with the source text.

a. Frequency and Distribution of the Locution

Lyons examined the significant occurrences of locutions with the help of the *frequency and distribution* criterion presented by Schultz. In his study, Schultz formulated the following guiding question: “Do the shared locutions occur in a significantly higher proportion in the source and target texts than in other texts?”⁴¹ Thus, I have already underlined that Ex 31,13b and Lev 19,3b.30a; 26,2 are the only occurrences of the shorter form of the Sabbath commandment in the Pentateuch. I have also pointed out that Ex 31,13b relies on H as well as on the covenant traditions in Gen 9; 17, and as a consequence, a unique expression of the Sabbath commandment came into being. This unique expression in Ex 31,13b occurs twice in Ez 20. These two occurrences are parallel in a certain sense since once the commandment is addressed to the first wilderness generation and once to the second one. Consequently, in my view the intentionality behind the use of Ex 31,13b is detectable.

b. Awareness of Context

The combined use of the locutions in Ex 31,13c and the longer locution from H (*אני יהוה אלהיכם*) seems to be an evident sign of the scribes’ awareness of

⁴¹ LYONS, *Law*, 68. Cf. SCHULTZ, *Search for Quotation*, 223, 231.

the literary relationship between Ex 31,13 and Lev 19,3 (or simply H), all the more so as the reference to God as **אני יהוה מקדשם** occurs only once in Ezekiel.⁴²

c. Availability of Options

The scribe of Ez 20,20 had two options to formulate the Sabbath commandment, the original locution with the verb **שמר** and that in v. 12 with the verb **נתן**. Nevertheless, he opted for a third verb to express the same idea, namely **קדש**.

d. Interaction with the Source Text

The verb **קדש** may point to the interaction with the source text because the root **קדש** occurs in the immediate context of Ex 31,13b, in vv. 14b and 15b. The possibility of the interaction with the longer form of the Sabbath commandment (*core commandment*) should not be excluded since the Sabbath commandment in Ex 20,8.11 and Dt 5,12 also has **קדש**.

Based on these criteria we can summarize the techniques applied in Ez 20,12.20.⁴³ First, the difference between these two verses (Ez 20,12.20) may reflect the purposeful use of the source material: Ex 31,13b applies the verb of command **מרש** (*observe, keep*), whereas v. 21 has the verb **נתן** (*give*) and v. 20 includes the verb **שקד** (*hallow*). Second, with respect to the presentation of the source material, Ex 31,13b is embedded in God's speech to the prophet. Lyons also notices this detail remarking that Ezekiel never employs citation formulae when he uses locutions from H. Further, Lyons considers Ex 20,10-13.23-24 as an example for the use of H as an "external entity" in God's review of Israel's history (Ez 20,11 par. Lev 18,4-5).⁴⁴ Third, conflation occurs especially in Ez 20,20, which most probably combines Ex 31,13b and Lev 19,3b. Fourth, there are remarkable signs of integration, such as the adjustments of the person and number of the verbs according to the new context: (1) in Ex 31,13b the verb **תשמרו** in *yiqtol* 2nd person masc. pl. functions as an imperative in the commandment; in Ez 20,12 the verb **נתתי** in *qatal* and 1st person sg. has a descriptive function, while in Ez 20,20, the verb **קדשו** in *piel* imperative masc. pl. is used as an explicit command. (2) The *piel* participle of **קדש** has the pronominal suffix of the 2nd person masc. pl. in Ex 31,13b (**מקדשכם**) while the same participle has the pronominal suffix of the 3rd person masc. pl. in Ez 20,12 (**מקדשם**). Fifth,

⁴² The other ways of reference to God are: **אדני יהוה** (vv. 3 [twice], 5, 31, 33, 44), **אני יהוה** (vv. 5, 7, 19, 20) and **אני יהוה** (vv. 26, 38, 42, 44).

⁴³ In the discussion of the techniques I rely on the terminology used by LYONS, *Law*, 76–78.

⁴⁴ LYONS, *Law*, 80.

the (re)interpretation of the Sabbath locution is one of the most remarkable techniques applied in Ez 20. The Sabbath may be seen as a sign of the covenant between God and the first generation of the chosen people as well as the sign of the renewed covenant with the second generation because of three reasons: (1) the Sabbath locutions occur right after the evocation of the giving of the law (vv. 11&19); (2) the elements in Ex 31,13b(.17) that I identified as possible allusions to the covenant (בְּיָמֵינוּ וּבְיָמֵיהֶם, אֹת) are taken over verbatim, and (3) the covenant itself is not mentioned throughout Ez 20 although the chapter presents the history of God's relationship to Israel. Therefore, in my view, the Sabbath occupies a central position in Ez 20 as an emphatic commandment. Additionally, Ez 20 creates a special connection between the Sabbaths and the exile:⁴⁵ the exile was brought about not simply by the failure to observe the covenantal laws, but also specifically by the profanation of the Sabbath.

The relationship between Ex 31,13b and Ez 20,12.20 remains to be addressed here. It should be noted that the scholarly debate is limited to Ex 31,13 and Ez 20,12 and authors envisage three possible options: Ex 31,13 depends on Ez 20,12; Ez 20,12 depends on Ex 31,13,⁴⁶ or both rely on a common Priestly tradition.⁴⁷

I would exclude the third option for several reasons. The so-called "common Priestly tradition" coincides with Lev 19,3b.30a, and 26,2 is ascribed to the H. Theoretically, Ex 31,13b and Ez 20,12 could have developed independently from a common source, but there are too many shared elements to be ascribed to a coincidence. For instance, the Sabbath is presented as sign between God and Israel (Ex 31,13b.17 and Ez 20,12.20). In Ex 31 the sign is meant to express the notion of eternal covenant (v. 16, בְּרִית עוֹלָם). Although in Ez 20 בְּרִית does not occur at all, the evoked relationship between God and Israel obviously signifies the covenant. Finally, both Ex 31,13b.17 and Ez 20,12.20 define the Sabbath within the holy–profane dichotomy.

Furthermore, I would also exclude the first option (Ex 31,13 depends on Ez 20,12). On the one hand, Ez 20, in which the Sabbath locution is embedded, expresses a strong accusation theology. On the other hand, I have argued that Ex 31,12-17 is a collection of Sabbath commandments attempting to incorporate every possible formulation. The notion of indictment does not occur however in

⁴⁵ LUST, *Traditio*, 125; Leslie C. ALLEN, *Ezekiel 20–48* (WBC 29), Dallas, TX: Word Books, 1990.

⁴⁶ Moshe GREENBERG describes Ez 20,12 as "a virtual citation of Ex 31,13"; *Ezekiel 1–20: A New Translation with Introduction and Commentary* (AB 22), Garden City, NY: Doubleday, 1983, 366.

⁴⁷ Here I rely on LUST's summary: *Traditio*, 123.

Ex 31. The reference to the possible profanation of the Sabbath in Ex 31,14 can hardly be dependent on Ez 20. Instead, in my opinion, it reflects the theological background of Leviticus (and of H).

Consequently, analyzing the literary connections between Lev 19,3.30; 26,2 and Ex 31,12-17, and between Ex 31,12-17 and Ez 20,12.20, I find it most likely that Ez 20,12.20 depend on Ex 31,13. Nonetheless, one may ask why only the shorter form of the Sabbath locution from Ex 31,13.14.17 is reused in Ez 20, although Ex 31,12-17 reflects a rather large collection of Sabbath commandments? Obviously, we cannot know for sure the redactional intention. Nevertheless, one possible answer is that the redactor(s) / scribe(s) of Ez 20 might have been interested above all in H (in the case of the Sabbath, in Lev 19,3.30; 26,2), therefore, their primarily source were the Sabbath commandments in Lev 19 and 26. Consequently, Ex 31,13.14.17 as a further interpretation of the same commandment of H might have served as a source of inspiration, without playing crucial role in Ez 20. As a consequence, we encounter a new interpretation of the Sabbath which draws on Ex 31,13 and Lev 19,3b.30a; 26,2. The picture concerning the Sabbath in Ez will be completed in the following section where I discuss the other Sabbath references.

Ez 20,13.21 and Ez 20,16.24

Ez 20,13 But the house of Israel rebelled against me in the wilderness; they did not observe my statutes but rejected my ordinances, by whose observance everyone shall live; and my Sabbaths they greatly profaned. Then I thought I would pour out my wrath upon them in the wilderness, to make an end of them.

Ez 20,21 But the children rebelled against me; they did not follow my statutes, and were not careful to observe my ordinances, by whose observance everyone shall live; they profaned my Sabbaths. Then I thought I would pour out my wrath upon them and spend my anger against them in the wilderness.

Ez 20,16 because they rejected my ordinances and did not observe my statutes, and profaned my Sabbaths; *for* their heart went after their idols.

Ez 20,24 because they had not executed my ordinances, but had rejected my statutes and profaned my Sabbaths, *and* their eyes were set on their ancestors' idols.

As noted already, these parallels in Ez 20 are meant to compare the rebellious acts of the two wilderness generations, namely the rejection of the statutes and ordinances on the one hand and the profanation of the Sabbath, on the other. Interestingly, these verses reflect a change of the verbs that express the

rejection of the laws, whereas the profanation of the Sabbath is expressed in the same way. It should also be noted that the definition of the Sabbath within the holy–profane dichotomy is known already from Ex 31,14, the second commandment of the collection in Ex 31,12-17. Thus, as it was mentioned above, presumably Ez 20 draws on Ex 31,12-17 and on the shorter form of the Sabbath commandment in H.

In what follows I discuss the thematic and lexical connections between Ez 20,13.21 and Ex 31,14 as well as H. Of the criteria for determining directionality the following are fulfilled: modification, conceptual dependence and interpretative expansion.

a. Modification

The most prominent modification is the transformation of the Sabbath commandment found in Lev 19,3b.30a; 26,2 and probably Ex 31,13b (H) into an accusation, under the influence of Ex 31,14:



The techniques are similar to those I have described above in the case of Ez 20,12.20: (1) change of verbs: instead of the verb of command שמר the verb הלל is introduced. I have already pointed out that the verb הלל as well as the holy–profane dichotomy belong to the characteristic feature of Leviticus, especially of the H. Thus, the change of the verbs might have depended on H and on Ex 31,14. (2) Changes of tenses, persons and numbers arise for שמר and הלל. On the one hand, the verb שמר occurs in the 2nd person masc. pl. imperative and expresses a command for the present / future generations. On the other hand, the verb הלל is attested in the 3rd person masc. pl. *piel qatal* and expresses an accusation against those generations. These techniques foster the integration of this accusation into the historical retrospect in Ez 20. This technique of transformation is recurrent in Ez, moreover, it occurs in the immediate context of the Sabbath accusation. As Lyons argues, Ez 20 transforms the commands of Lev 18,4-5 into a prophetic accusation⁴⁸, i.e., vv. 13ab // 21ab; vv. 16ab // 24ab can be identified as accusations created on the basis of Lev 18,4-5.

b. Conceptual dependence

The criterion of conceptual dependence is easily detectable in the changes of verbs. The holy–profane dichotomy is to be related to the H, and the presentation

⁴⁸ LYONS, *Law*, 115–116.

of the Sabbath commandment in the light of this dichotomy occurs for the first time in Ex 31,14. In brief, Ez 20 reflects literary and ideological dependence on both H and Ex 31,14.

c. Interpretative expansion

At the end of the second set of accusations (vv. 16d // 24d), an interpretative expansion or explanatory comment is added, which is meant to explain the accusation. These verses identify idolatry as the offense behind the accusations.

In what follows, I examine the purposeful reuse of the material from H and Ex 31,14 looking at the frequency and distribution of locutions, the awareness of the context and the interaction with the source text.

d. Frequency and Distribution of Locutions

In light of Schultz's suggestion regarding the higher proportion of shared locutions in source and target texts (mentioned above),⁴⁹ our statistic shows that we encounter the significant occurrences of the locution אַת־שַׁבְּתַי הַלֵּל. The accusation אַת־שַׁבְּתַי הַלֵּל is attested only in Ezekiel: four times in Ez 20 (vv. 13c // 21c; 16c // 24d), once in Ez 23,38 (verbatim) and once in Ez 22,8 (הַלֵּל is in the 2nd pers. fem. sg.: אַת־שַׁבְּתַי הַלֵּלַת).

e. Awareness of Context

The most striking example of *awareness of context* is the use of the verb הַלֵּל. In Ez 20 there are two things that can be profaned: God's name (vv. 9, 14, 22, 39) and His Sabbaths (vv. 13, 16, 21, 24). The verb הַלֵּל occurs altogether eighteen times in the Pentateuch: sixteen times in Lev which coincides with the H and twice in Ex 20,25; 31,14. In most cases the object of profanation is God's name (seven times).⁵⁰ As noted, most likely Ex 31,14 draws on the H and it introduces a completely new interpretation of the Sabbath, based on the holy–profane dichotomy.⁵¹ As a consequence, the use of הַלֵּל in Ez 20 may prove the scribe's awareness of both contexts, H and Ex 31,14.

⁴⁹ Ez 20,12.20 and Ex 31,13b, cf. *Frequency and Distribution of Locutions*: "Do the shared locutions occur in a significantly higher proportion in the source and target texts than in other texts?" (SCHULTZ, *Search for Quotation*, 223, 231).

⁵⁰ Also the sanctuary (four times), the land (once), the sacrifice of well-being (once) and the priests (four times).

⁵¹ Ex 20,25 deals with the profanation of the altar, highly suggesting the literary dependence of Ex 20,25 on H.

Schultz mentions the interpretative expansion or, in his words, the “appended explanatory comment”⁵² as criterion attesting the awareness of the context. In the present case, the statements concerning the idols may be considered as interpretative expansions in vv. 16d // 24d. This type of interpretative expansion is added only after the second set of accusation (vv. 16 // 24) most probably to indicate the nature and degree of the offenses.

f. Interaction with the Source Text

Lyons shows that the most obvious sign of the interaction with the source text is the presence of creative interaction, which may include the techniques of reinterpretation, creating new arguments etc.⁵³ In our case there are two striking examples of creative reinterpretation: the prophetic accusation (את־שבתתי הללו) and the explanatory comment about idolatry (פִּי אֶתְרִי גִלּוּלֵיהֶם לְבַם הַלֵּדָה וְאֶתְרִי וְאֶתְרִי (גִּלּוּלֵי אֲבוֹתָם הָיוּ עֵינֵיהֶם). Again, the prophetic accusation is a reinterpretation of the Sabbath commandment on the basis of Ex 31,14. In this way, Ex 31,14 is reused in a new context. In Ex 31,14, the verb הלל occurs as a possible example of violation the Sabbath, whereas in Ez 20,13.16.21.24 it expresses the severity of the transgression. The introduction of the theme of idolatry, expressed by the noun גלול, may be a good example of interaction with the source. As a result, Ez 20 adds a new way of transgressing the Sabbath commandment, by turning to the idols of the ancestors.

To sum up, Lyons’ criteria allowed me to define the direction of the literary dependence between the H and Ez 20 with regard to the Sabbath commandment. A more detailed examination of the use of the Sabbath locution or the shorter commandment in Ez 20 revealed a purposeful use of the Sabbath locution. Moreover, it became evident that Ez 20 draws both on H and Ex 31,14: the holy–profane dichotomy most likely comes from Lev (H), being applied for the first time to the Sabbath in Ex 31,14. Thus, the shorter form of the Sabbath commandment was reused and reinterpreted in Ez 20 in the light of Ex 31,13-14. Due to the interpretative redaction techniques, the Sabbath commandment is presented as an accusation against the ancestors (the two wilderness generations), which perfectly fits into God’s speech addressed to the prophet. The transformation of the commandment into an accusation is one of the most typical techniques in Ezekiel. The Sabbath receives an emphatic position in the recalled history of Israel. Contrary to the rest of the statutes and ordinance, the Sabbath is interpreted in terms of the holy–profane dichotomy.

⁵² SCHULTZ, *Search for Quotation*, 224–225.

⁵³ LYONS, *Law*, 73.

Ez 22 and the Holiness Code

Ez 22 includes three distinct oracles of judgment: against Jerusalem, the bloody city (vv. 1-16), the house of Israel (vv. 17-22), and the unclean land / people of Israel (vv. 23-31).⁵⁴ The first and the third mention the profanation of the Sabbaths. The references to the Sabbaths are rather different, and the two oracles form two discrete units. Therefore, I will discuss these units separately.

Ez 22,8

קִדְשֵׁי בְּיָדִית וְאֶת־שִׁבְּתַתִּי הִלְלִית

You have despised my holy things,
and profaned my Sabbaths.

The reference to the Sabbath in Ez 22,8 is part of a series of indictments in God’s speech to Ezekiel (vv. 2-12) envisaging the exile as divine judgment (vv. 14-16). Similarly to Ez 20, the speech of God tackles the transgressions of Jerusalem that lead to the divine punishment. The first part of the accusations names issues like bloodshed and idols (vv. 3-5), whereas the second part includes a series of social, cultic and sexual offenses: mistreatment of parents, resident foreigners, orphans and widows (vv. 6-7), ignoring God’s holy things and the profanation of God’s Sabbaths (v. 8), as well as a series of offenses concerning the ritual and moral holiness issues (vv. 9-11) and taking bribes (v. 12). The third part includes the announcement of judgment that brings the impurity of Jerusalem to an end (vv. 13-15).⁵⁵

In what follows I focus on the Sabbath locution in Ez 22,8, applying Lyons’ criteria. I firstly examine the criteria for establishing directionality.

⁵⁴ For a more detailed discussion of the structure of Ez 22, see Margaret S. ODELL, *Ezekiel*, Atlanta, GA: Smyth & Helwys, 2005, 281–283. ALBERTZ assumes that the book of Ezekiel, contrary to other prophetic books, does not reflect “a collection of prophetic oracles but a sequence of discourses, often lengthy, addressed to the prophet by God” (*Israel in Exile*, 346). See also Steven TUELL, *Ezekiel* (Understanding the Bible Commentary Series), Grand Rapids, MI: Baker Books, 2012, 144–148.

⁵⁵ See further ODELL, *Ezekiel*, 281–284. These laws reflect close literary connections to Lev 18,6-9; 19-20 (esp. 19,2-3 = Sabbaths and parents); 22,1-16; 26,27-35; the Decalogues in Ex 20,12 and Dt 5,16; Dt 27,16. Odell suggests that the oracle in vv. 1-16 is meant to “evaluate Jerusalem against the norms of Holiness Code” (p. 291). Similarly, ZIMMERLI emphasizes the literary value and the rhetorical dynamics of this oracle and warns against looking for specific historical facts that might lie behind the accusations (*Ezekiel* 1, 467).

a. Modification

Just as in Ez 20,13.16.21.24 the Sabbath commandment (locution) is transformed into an accusation. Without repeating the argument, I have shown that the source texts of the Sabbath commandment in Ez 20 are Lev 19,3b.30a; 26,2 and Ex 31,13b, and the transformation might have happened under the influence of Ex 31,14, since it tackles the profanation of the Sabbath:



The techniques applied here closely resemble those used in Ez 20: (1) change of verbs (חלל instead of שמר), and (2) changes of tenses, persons and numbers: in H, שמר in the 2nd person masc. pl. imperative expresses a commandment to Israel, while in Ez 22,8 חלל is in the 2nd person fem. sg. *piel qatal* is an accusation against the “bloody city” of Jerusalem. These modifications allow a perfect integration of the accusation into the divine oracle against Jerusalem.

b. Conflation

Ez 22,8 contains two parallel accusations, that of despising God’s holy things and of profaning God’s Sabbaths. This double charge prompted Lyons’ to assume that Ez 22,8 might be a conflation of Lev 19,3 (את־שבתותי תשמרו) and 19,8 (כי־את־קדש יהוה חלל).⁵⁶ In this regard, he disagrees with Block’s suggestion that Ez 22,8 is an adaptation of Lev 19,30.⁵⁷ Furthermore, Lyons considers the term שבתתי (*my Sabbaths*) as an idiom of H and he therefore attributes the use of this term in Ez to the common priestly terminology. However, if we take into account the occurrences of this term in H or even in the Pentateuch it becomes evident that שבתתי is not merely a common priestly term. Instead, it is an essential part of the shorter form of the Sabbath commandment. This points to a conscious use of the Sabbath locution in the Pentateuch as well as in Ezekiel.

A creative conflation based on the Sabbath locution and on the recurrent accusation in Ezekiel, i.e. אֲשֶׁר־בָּזוּת אֶלֶּה לְהַפֵּר בְּרִית (16,59) is also detectable here. The verb בזה is used only five times in Ez: four times in the accusations related to the oath (16,59 cf. 17,16.18.19) and once in 22,8. In accusations, בזה occurs in Israel’s indictment for having despised the oath. Yet in 22,8 the verb is applied to

⁵⁶ LYONS, *Law*, 114–115, 164, 171.

⁵⁷ Daniel Isaac BLOCK, *The Book of Ezekiel: Chapters 1–24*, Grand Rapids, MI: Eerdmans, 1997, 707; LYONS, *Law*, 115, 171.

God's holy things. Furthermore, whereas the second part of the accusation in Ez 16–17 includes the accusation of breaking the covenant, in 22,8 the second part refers to the profanation of the Sabbath. Again, it seems that the Sabbath is associated with the covenant.

c. Conceptual Dependence

As a consequence of this conflation we may notice the conceptual dependence on Lev 19,3b; 30a; 26,2; Ex 31,14 (H) and Ez 16,59; 17,16.18.19. The holy–profane dichotomy develops on two levels, - the rejection of God's holy things and the profanation of God's Sabbaths. Therefore, the Sabbath is placed again within the holy–profane dichotomy, known from Ex 31,14 and Ez 20.

In what follows I examine the purposeful use of these locutions in H.

a. Frequency and Distribution

The profanation of the Sabbath occurs altogether six times in Ez. In all cases the accusation is addressed to the whole community of Israel, except for Ez 22,8, where the addressee is Jerusalem. As already mentioned, the understanding of the Sabbath in the terms of holy–profane most probably comes from Ex 31,14 (H). The common technique in Ez of turning H locutions into accusation is again striking in the case of the Sabbath locution, a commandment in Lev 19,3b.30a; 26,2 (H); Ex 31,13, reinterpreted as a charge in Ez 20; 22; 23.

b. Awareness of Context

The criterion is even more obvious if we look at all the verses of the Sabbath locutions in Lev. Lev 19,3 joins two commandments: the short Sabbath locution and the reverence of the parents. Lev 19,30 and 26,2 (which agree verbatim) also combine two commandments: the Sabbath and the reverence of the sanctuary. Although in Ex 31,13.14 only the Sabbath commandment is attested, the additional motivation and interpretation of the Sabbath is added (holy–profane, sign between God and Israel etc). Lyons also considers Ez 22,8 as a possible conflation of Lev 19,3 (*my Sabbaths*) and 19,8 (*they have profaned what is holy to the LORD*, כִּי־אֶת־קֹדֶשׁ יְהוָה).⁵⁸

By the same token, my short statistics about the term קֹדֶשׁ (*my holy things* [God's holy things]) provide further evidence for the awareness of context. That is to say, the noun קֹדֶשׁ with the pronominal suffix in the 1st pers. sg. occurs only

⁵⁸ LYONS, *Law*, 171.

in Ez 22,8.26.⁵⁹ This confirms again that the scribe of Ezekiel invents new locutions by adapting older ones into new textual contexts. This observation leads us immediately to the following criterion.

c. Interaction with the Source Text

According to Lyons the interaction can take various forms, such as the re-interpretation of an earlier text, presented above under the criterion of modification (commandment turned into accusation), and the reuse of the words of earlier locutions to create a new argument (as the use of the verb בזה and the noun קדוש).⁶⁰

d. Availability of Options

As already mentioned, Ez has two ways of referring to the Sabbath: the shorter form of the Sabbath commandment (locution) and the combined form which mentions the new moons. Ez 22,8 presupposes a conscious and creative (re)use of the shorter form of the Sabbath commandment in Lev 19,3b.30a; 26,2 and Ex 31,13.14. Moreover, not only the Sabbath locution but also its ideological background in Ex 31 was reused and reinterpreted, against the background of holy–profane dichotomy and, possibly, of the covenant.

Ez 22,26

<p>כַּהֲנֵיךָ חָמְסוּ תּוֹרָתִי וַיְחַלְלוּ קֳדָשִׁי בֵּין־קֳדָשׁ לְחָלָל לֹא הִבְדִּילוּ וּבֵין־הַטְּמֵא לְטָהוֹר לֹא הוֹדִיעוּ וַיִּמְשַׁבְּתוּתִי הֶעֱלִימוּ עֵינֵיהֶם וְאָחַל בְּתוֹכָם</p>	<p>Its priests have done violence to my teaching and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have <i>disregarded my Sabbaths</i>, <i>so that I am profaned among them.</i></p>
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Ez 22,26 is embedded into the third oracle of judgment in 22,23-32, on the uncleanness of the land of Israel and its leaders, as part of a series of accusations addressed solely to the priests. After the introductory formula (v. 23) an address to the unclean land follows (v. 24). The rest of the oracle lists the transgressions of different groups: princes (v. 25), priests (v. 26), officials (v. 27), prophets (v.

⁵⁹ The profanation of God's holy name occurs three times in H (Lev 20,3; 22,2.32), and nine times in Ez (20,39; 36,20.21.22; 39,7 [twice].25; 43,7.8)

⁶⁰ Cf. LYONS, *Law*, 73.

28), and the people of the land (v. 29). These groups include all social classes from the leaders to common people. There is no one among the people of Israel who would be able to stand before God on behalf of the community (v. 30),⁶¹ therefore the divine punishment is inevitable (v. 31). The Sabbath locution is part of the accusation against the priests. Their transgressions include the violation of God's teaching (or law) and profanation of God's holy things. The rest of the verse elaborates the nature of these two major accusations: they failed to make distinction between the holy and the profane; they have not taught the difference between unclean and clean, and they have disregarded God's Sabbaths. As a consequence God Himself is profaned. This verse displays thematic and literary correspondences to the previous Sabbath references attested in Ez as well as in H. Therefore, the examination of the literary and thematic correspondences between Ez 22,26 and H is legitimate. Again, the literary relationship will be analyzed based on Lyons' two sets of criteria, starting with the criteria used to determine the direction of literary dependence.

a. Modification

Similarly to Ez 20,13.16.21.24; 22,8, the Sabbath locution is presented as an accusation, but at this time it is addressed exclusively to the priests. The formulation diverges from the accusations already mentioned:



 את־שבתתי תשמרו את־שבתתי הלימו עיניהם

As argued above, in the case of Ez 20 the accusation *את־שבתתי הללו* is created by a redactor from the shorter form the Sabbath commandment in Lev 19,3.30; 26,2 and Ex 31,13.14. This is suggested by the fact that this accusation occurs exclusively in the book of Ezekiel. Beside the common technique of creating an accusation out of a H locution we may also remark a literary link between the Sabbath accusations in Ez.

Here we encounter again the creativity of the redactor. Instead of the usual formula (*את־שבתתי הללו*), we have here a new one, most likely dependent on the previous accusations. The following redactional techniques are applied to create a completely new accusation: (1) change of verbs: שמר (H) – חלל (Ez 20; 22) – עלם (Ez 22,26). More precisely, the idiom *העלימו עיניהם* (lit. *they hid their eyes*) is used to express the refusal to observe the Sabbaths. (2) Combination of locutions: most likely, *את־שבתתי הללו* (Ez 20,13.16.21.24; 22,8b) and *קדשי בזית* (Ez 22,8a) are combined here. In the case of Ez 22,8, I have pointed out that the use of the noun *קדש* with a possessive pronoun in the 1st person is attested only in Ez 22,8

⁶¹ ODELL has suggested that v. 30 alludes to Jer 5,1 (*Ezekiel*, 290).

and 22,26. Hence, Ez 22,26 opens with a summary of the accusation addressed to the priests (the violence against the law /teaching and the profanation of God's holy things). The second part of the accusation, ויחללו קדשי, combines two locutions attested exclusively in Ezekiel:



This combination might have led to the creation of a new form of the Sabbath accusation: ומשבתותי העלימו עיניהם, albeit the ideological stance behind it agrees with the one known from Ez 20 and 22,8.⁶² The Sabbath has again an emphatic position, as it is mentioned by name next to more general charges. The two other accusations (making no distinction between holy and common; not teaching the difference between clean and unclean), and the implicit profanation of God, contribute to the interpretation of the Sabbath in terms of holy–profane. Lyons refers to these accusations as H locutions (Lev 10,10; 20,25; 22,15) turned into accusation.⁶³

b. Combination and Conflation

Ez 22,26 includes two general accusations: the violation of the divine teaching or law (תורה) and the accusation of profaning God's holy things (קדש). The Sabbath accusation is one major example of this failure. As mentioned, v. 26 may reflect a conflation of different locutions: the Sabbath locution of Lev 19; 26 and Ex 31, the Sabbath accusation of Ez 20; 22 and the parallel accusations in Ez 22,8. At the same time, Ez 22,26 includes a further conflation: the two other charges mentioned next to the Sabbath accusation draw on Lev 10,10; 11,47; 14,57 and Lev 20,25.⁶⁴

c. Conceptual Dependence

The above-mentioned modifications and conflations confirm the conceptual dependence of Ez 22,26 on the Sabbath locutions of H and on Ez 20; 22. The only idiom that needs to be mentioned here is that on the rejection of the Sabbath, מן עלם עין. This idiom is used altogether nine times in the Hebrew Bible: Lev 4,13; 20,4; Num 5,13; 1 Sam 12,3; Job 28,21; Prov 28,27; Isa 1,15; Ez 22,26. In all cases it expresses condemnation or rejection. God's law as subject of

⁶² For instance, the understanding the Sabbath in the terms of holy–profane.

⁶³ LYONS, *Law*, 114

⁶⁴ LYONS, *Law*, 96, 175.

rejection, however, is attested only in Lev 4,13; 20,4 and Ez 22,26. Therefore, the idiom may be another example for Ez's conceptual dependence on Lev, especially on H.

In the second part of this discussion I turn to the purposeful use of these locutions.

d. Awareness of Context

The awareness of context is proved by different observations: (1) the use and reuse of the locutions in H and in Ez 20; 22; (2) the combined use of the three accusations (Sabbath, holy–profane, clean–unclean), which are basically transformed H locutions; (3) the application of the idiom מן עלם עין with the term שבתתי, and (4) the interpretation of the Sabbath in the light of the holy–profane dichotomy.⁶⁵

e. Interaction with the Source Text

Various forms of interaction are detectable here – the reinterpretation of the locutions and their transformations into accusations; the reuse of terms of earlier locutions as well as of accusations with the purpose of creating a new argument and accusation. In this way, the Sabbath accusation is presented as a transgression committed by the priestly class.

a. Availability of Options

The redactor / scribe of Ez 22,26 was obviously aware of the form of Sabbath accusation, as it occurs not only in Ez 20; 23; but also 22,8 (see the use of the term קדשי). The two ways to refer the Sabbath in Ez are mentioned several times throughout the present discussion (Sabbath accusation / locution and the combined form with the new moons).

To conclude, the creativity of Ezekiel in the use of the Sabbath locutions and accusations is demonstrated again. In Ez 22,26, however, the accusation has a new shape, which serves its better integration into the context of the oracle. Accordingly, the Sabbath accusation also receives a new interpretation, as it refers to a fundamental priestly duty. The priests failed to observe the Sabbath, next to the other essential obligations, and this led to the profanation of God among His chosen people. The priestly failure added to the transgressions of

⁶⁵ Moshe GREENBERG has assumed that the whole oracle was composed for its present context: a well elaborated recapitulation of the earlier themes and motifs. *Ezekiel 21–37: A New Translation with Introduction and Commentary*, Garden City, NY: Doubleday, 1997, 459.

other members of the society and brought about the divine punishment described in Ez 22,31.

Ez 23,38 and the Holiness Code

The larger context of Ez 23,38 is God's first person metaphorical account of the common history with Israel (ch. 23).⁶⁶ Ez 23 is composed of three units: God's marriage to Oholah (Samaria) and Oholibah (Jerusalem) (vv. 1-21), God's judgment against Oholibah (vv. 22-35), and the instructions to Ezekiel to make known and judge the abominations of the sisters (vv. 36-49). This chapter displays thematic and literary correspondences with the earlier chapters (e.g. Ez 16,2⁶⁷; 20,4; 22,2 contain the same instructions to Ezekiel).⁶⁸ Similarly to Ez 22,26, the context of Ez 23,38 voices the divine judgment on Oholah and Oholibah (vv. 36-49). The presentation of the judgment falls outside the scope of the present discussion; nevertheless, the immediate context in which the Sabbath locution is embedded requires our attention.⁶⁹

A closer examination of vv. 36-49 shows that the immediate context of the Sabbath locutions, vv. 36-39, includes two parallel units:

v. 36a: introduction: the address to the prophet	
v. 36b: abominable deeds: v. 37a: adultery v. 37b: blood on their hands	v. 38a: deeds (against God): v. 38b: defile of the sanctuary v. 38c: profanation of the Sabbaths
v. 37c: adultery: committed with idols v. 37d: blood: child-sacrifice for the idols	v. 39a: child-sacrifice for the idols v. 39b: profanation of the sanctuary
v. 39c: summary of the transgressions	

This comparison allows some observations:

⁶⁶ Cf. Ez 16 and 20.

⁶⁷ The whole chapter 16 presents Jerusalem as God's faithless wife. Vv. 46-58 mention Samaria as the older sister, together with Sodom as the younger sister.

⁶⁸ ODELL, *Ezekiel*, 297.

⁶⁹ ODELL calls this section a "reprise", since it summarises the whole ch. 23. She also suggests that this unit might be a secondary reworking of earlier motifs and themes of Ez 16 (child sacrifice), 20 (violation of the Sabbath). *Ezekiel*, 305.

1. The first unit reflects a well-structured parallelism: v. 37a v. 37b // v. 37c v. 37d.⁷⁰ Each transgression has an extended counterpart, meant to provide an interpretation (e.g., adultery => adultery with idols; blood on the hands => blood on the hands caused by the child sacrifice to the idols).⁷¹

2. The second unit is also designed to follow the structure of the first unit. This attempt, however, reflects some incongruity given the fact that the scribe / redactor had to fulfill two main tasks: first, a locution in H had to be transformed into an accusation; second, this accusation had to be designed according to the pattern of the first unit; and third, this accusation had to be integrated into its new thematic and literary context. In order to fulfill this threefold requirement, our scribe applied different redaction techniques that will be presented in the following, together with Lyons' two sets of criteria. The criteria meant to determine the directionality of the literary relationship are discussed first.

a. Modification

Lyons assumes that Ez 23,38 was taken from Lev 19,30 and 26,2,⁷² a position to which I fully subscribe. Hence, I will provide further evidence for the argument. I find it however important to discuss v. 38 together with v. 39 because they contain the reused locution from Lev 19,30; 26,2.

The first striking modification is again the transformation of the locution into an accusation. This requires no further discussion. It should be noted, however, that over against the previous cases, this time both locutions were taken over:



⁷⁰ Schematized as: a₁ a₂ // a₁ a₂. Cf. Wilfred G. E. WATSON, *Classical Hebrew Poetry* (JSOTSup 26), Sheffield: JSOT Press, 1986, 117. This rhythm corresponds to that of the entire book, described as “slightly rhythmic prose” by ALBERTZ, *Israel*, 346.

⁷¹ This pattern reflects similarities to the so-called “staircase parallelism” presented by WATSON, which includes the repeated, the intervening, and the complementary element (*Hebrew Poetry*, 150).

⁷² LYONS, *Law*, 64, 114, 172, 174.

V. 38 takes over both H locutions and transforms them into an accusation in reversed order. The accusations in vv. 38-39 are most likely meant to complement vv. 36-37. This function might have prompted the scribe / redactor to follow the structure of vv. 36-37 and to create a link at the level of the content. The endeavor to create a thematic link between vv. 36-37 and vv. 38-39 is detectable in many ways.

Firstly, it is striking that the accusation concerning the sanctuary is expressed in two different ways: with the verb טמא (v. 38), and the verb חלל (v. 39). In this way, the sanctuary is defined in terms of clean–unclean in v. 38, and in terms of holy–profane in v. 39. Further, as already mentioned, the verb חלל as accusation against the failure to observe the Sabbath is recurrent in Ez. It should also be noted, however, that מקדשי (*my sanctuaries*) in accusations expressed by the verb חלל occurs four times (Ez 8,6; 23,39; 24,21; 25,3), while the verb טמא occurs only twice (Ez 5,11; 23,38). Consequently, we cannot speak of the creation of new word-pairs in the present case. Nonetheless, the conscious alteration of verbs seems to be defensible.

Secondly, the thematic link between the two units is created by adding ביום ההוא (*on the same day*) to the accusations concerning the sanctuary (vv. 38-39), and the reference to child-sacrifice in v. 39. Accordingly, the sanctuary is defiled and profaned because “the sisters” entered into it on the same day when they had offered their sons to their idols (המגלולי, cf. 20,16.24). As a consequence, the accusation concerning the sanctuary suits perfectly into its context, however, the same cannot be said about the Sabbaths. The term שבת is applied in plural, and this prevents its appropriate integration into its context that emphasizes that they have entered into the sanctuary on *the same day* when they offered up their children to the idols. The second time the Sabbaths are not even mentioned, as we would expect, instead we have a reference to child sacrifice.

In brief, regarding the modifications we can argue that the accusation concerning the sanctuary suits perfectly into its new context, while the accusation concerning the Sabbath is rather loosely integrated.

b. Incongruity

I highlighted above the techniques used by the scribe / redactor to integrate the locutions on the sanctuary and the Sabbath into Ez 23. The criterion of incongruity is reflected by the loose or inadequate integration of the Sabbath locution into Ez 23,38.

c. Conceptual Dependence

The criterion is traceable in the use of the verbs *הלל* and *טמא* in reference to the sanctuary. Again, the Sabbath is interpreted in terms of holy–profane. In the case of the sanctuary, the situation is more complex: on the one hand, it is presented in terms of clean–unclean due to the verb *טמא* (v. 38) and on the other, in terms of holy–profane, as it uses the verb *הלל* (v. 39). None of these verbs, however, can be used as an appropriate antonym for the verb *ירא* in Lev 19,30 and 26,2. Thus, in my view, the verbs in Ez 23 might have served the better integration of the locutions (sanctuary and Sabbath) into their new literary context.

d. Interpretive Expansion

The entire v. 39 can be considered as an interpretive expansion since it is designed to explain the way whereby the sanctuary is defiled / profaned. As noted already, this interpretive expansion draws on the previous section in vv. 36-37. The addition of the *ביום ההוא* in vv. 38-39 is an example of smaller interpretive expansion.

e. Combination and Conflation

A nice example of combination and conflation is the application of the accusation of defilement the sanctuary together with the profanation of the Sabbaths and the child-sacrifice to the idols.

I now turn to the second set of criteria reflecting the purposeful use of the H locutions:

a. Frequency and Distribution of the Locution

The Sabbath accusation occurs frequently (ten times) in Ez. One of the most significant contexts of these locutions is Ez 20, but they are found in the entire book. The present occurrence also attests the significance of the profanation of the Sabbaths in the ideological considerations of Ez.

b. Awareness of the context

Lyons mentions Ez 23,38-39 among his examples of legal citation.⁷³ He also claims that with the citations of the laws the scribe / redactor intended to reveal how the people of Israel ignored those commandments.⁷⁴ At the same time, these citations point to the scribes' awareness of the use of the locutions as

⁷³ Cf. LEVITT KOHN, *New Heart*, 78.

⁷⁴ LYONS, *Law*, 77.

well as the contexts of these locutions. In the case of the Sabbath locution, the awareness of the context is obvious.

c. Interaction with the Source Text

Different forms of interaction are noticeable in Ez 23,38-39. The reuse of the laws (locutions) in accusations is one of the most striking examples. Further relevant examples are the two forms of the accusation about the transgressions against the sanctuary, which lead to two different interpretation of the sanctuary. Thus, both locutions (concerning the Sabbaths and the sanctuaries) receive special attention in the context of Ez 23.

d. Availability of Options

The redactor / scribe was most likely aware of the earlier forms of accusation recurrent in the book since he choses to apply exactly the same accusation as Ez 20; 22, i.e., הללו את־שבתי.

In sum, I have shown above the endeavor of the scribe(s) / redactor(s) of Ez 23,38-39 to integrate two commandments into the context of the oracle of judgment. This difficult task required a lot of creativity. He (they) used the technique of legal citation to transform the commandments of Lev into accusations. He (they) succeeded to integrate, though not fully, the two locutions into the new context: on the structural level by following the structure of the previous passage (vv. 36-37) and on the level of content by creating thematic links between the sections. These locutions had to be adapted to the message or the ideological stance of the entire oracle in Ez 23, i.e., both locutions were embedded into God's speech to the two unfaithful communities (Jerusalem and Samaria).

Ez 44,24 and the Holiness Code

וְאֵת־עַמִּי יִרְוּ בֵּין קֹדֶשׁ לְחֹל

וּבֵין־טָמֵא לְטָהוֹר יִוְדְעוּם

וְעַל־רִיב הִמָּה יַעֲמְדוּ לְשֹׁפֵט בְּמִשְׁפָּטֵי וְשֹׁפְטֵיהוּ

וְאֵת־תּוֹרֹתַי וְאֵת־חֻקֹּתַי בְּכָל־מוֹעֲדַי יִשְׁמְרוּ

וְאֵת־שַׁבְּתוֹתַי יְקַדְּשׁוּ

²³They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean.

²⁴In a lawsuit they shall stand as judges, and they shall decide them according to my judgments.

They shall keep my laws and my statutes regarding all my appointed festivals, and they shall keep my Sabbaths holy / they shall hallow my Sabbaths.

Ez 44,23-24 belongs to a section which summarizes the responsibilities of the Levitical priesthood (vv. 15-31).⁷⁵ I quote both verses because they belong together in terms of content. The literary and thematic overlap between Ez 44,23-24 and Ez 22,26 confirms my decision. The responsibilities of the priests take up those in Ez 22,26, with the additional duty to act as judges in legal disputes and to keep the cultic calendar.

The reference to God's Sabbaths in v. 24 diverges from the other references in Ez because it is not formulated as an accusation. In that it comes closer to Ez 20,20, which also uses קדש. Nevertheless, the literary connections with the previous references in Ez and in H (Lev 19,3.30; 26,2; Ex 31,13) are clear, as the Sabbath is referred to as God's property: שבתתי (*my Sabbaths*).⁷⁶ The literary connections with the other forms of the Sabbath commandment (*core commandment*) should also be emphasized, especially those with Dt 5,12 and Ex 20,8.11, which also use קדש.

In the following, I examine Ez 44,24 against Lyons' two sets of criteria. Firstly, I look at the criteria designed to determine the direction of dependency.

a. *Modifications*

Two examples of modification need to be mentioned here: (1) the change of verbs (קדש instead of שמר in H) and (2) the adaptation to the context (the verb שמר occurs in the 2nd person pl. while קדש in the 3rd person pl.). The verb שמר is applied to the cultic calendar, and demands that the appointed festivals be observed. As already mentioned, Ez 44,23-24 contains some additional elements compared to Ez 22,26: priests act as judges and they have to observe the festivals. Thus, שמר is used for the festivals and קדש for the Sabbath. These may be intentional changes resulting from different understandings of the Sabbath or from the intention to create a distinction between the festivals and Sabbaths.

b. *Conceptual Dependence and Interpretative Expansion*

Ez 44,24 reflects a conceptual dependence not only on Lev 19,3.30; 26,2 (את־שבתתי) but also on Ex 20,8.11 and Dt 5,12 (and possibly Gen 2,3 and Ex 31,14), in view of the verb קדש. Obviously, the Sabbath locution in H (את־שבתתי) is separated here, i.e., שמר is added to the commandment concerning the festivals, whereas the Sabbath commandment receives the verb קדש. Therefore

⁷⁵ The larger context, Ez 40-48, includes the vision of restoration, i.e., the fundamental reform of the cult and of the social structure. ALBERTZ, *Israel*, 368-370.

⁷⁶ This reference is attested only in Lev 19,3.30; 26,2; Ex 31,13; Ez 20,12.13.16.20.21.24; 22,8.26; 23,38; 44,24 and once in Isa 56,4.

שקד can be considered an interpretative expansion and indicates that Ez 44,24 has important thematic and linguistic connections with the passages listed above.

I now turn to the criteria for determining the purposeful use:

a. Availability of Options

The scribe was aware of the available options, - the Sabbath commandment in Lev 19,3.30; 26,2 and most probably, the Sabbath accusations in Ez 20; 22; 23. Nevertheless, he chose a third option and created a new Sabbath commandment using the verb שקד. This option might have been inspired by Gen 2,3; Ex 20,8.11; 31,14 and Dt 5,12.

b. Interaction with the Source Text

Lyons mentions three possible forms of interaction (a) the interpretation of earlier texts, using the verb שקד for the Sabbath commandment; (b) the use of earlier texts as basis for a new argument, e.g., the accusation in Ez 22,26 occurs here as a summary of priestly duties, and (c) the reuse of words of earlier texts to create a new argument, e.g., שמר is used as a technical term in the Sabbath commandment, while here it is applied to the festivals.⁷⁷

To sum up, Ez 44,24 represents a new form of the Sabbath locutions. As opposed to the previous passages in Ezekiel, 44,24 includes a Sabbath commandment with striking similarities to those attested in Ex 20,8.11 and Dt 5,12, which belong to the so-called core commandment group or the longer form of the Sabbath commandments. The analysis of this literary connection goes beyond the purpose of the present research; here it is enough to point out the literary connection between these two forms of the Sabbath commandment. It should also be noted that Ez 44,24 is not the only passage which reflects awareness of these two forms of the Sabbath commandments. I have noted earlier that Ex 31,12-17 also includes both forms, being a collection of Sabbath commandments.

Conclusions

In this analysis of the references to the Sabbath in the book of Ezekiel I have focused on the literary and thematic relationship between the Sabbath references (locutions) in Ezekiel and those in Lev 19,3.30; 26,2; Ex 31,13.14. The criteria developed by Lyons to describe the literary dependence between Ezekiel and H allow me to formulate some conclusions.

⁷⁷ LYONS, *Law*, 73.

The Sabbath commandment / locution attested in H (אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ) was used in different parts of the book of Ezekiel. Admittedly, H and Ez reflect different literary settings, rhetorical goals and ideological tendencies; therefore, these locutions have been used in different ways, which involved the transformations of literary form, addressee and time.⁷⁸

The most remarkable transformation concerns the literary form of the Sabbath commandment from H, most probably under the influence of Ex 31,13-14. (1) Ezekiel transformed the commandment into a prophetic accusation, recurring in key passages where God recalls the history of His relationship to Israel (20,13.16.21.24; 22,8.26; 23,38-39). (2) These accusations explain the divine punishment. (3) Ez 44,24 is the only exception, since it is not an accusation, but it summarizes the duties of the priests, including the hallowing of God's Sabbaths.

The transformation of the addressee is a further example for the reuse of the Sabbath locution from H. Lev 19; 26 and Ex 31 follow the literary genre of commandments and their addressee is therefore the people of Israel in the 2nd person plural. In Ez we have different addressees, and accordingly, different persons and numbers. For instance, Ez 20 includes the Sabbath accusations against the two wilderness generations in the 3rd person plural. Ez 22,8 has the Sabbath accusation against Jerusalem, the bloody city, in the second person singular. Ez 22,26 accuses the priests who have failed to obey the priestly obligations, including the Sabbaths. In Ez 23,38 the addressees are the two sinful communities in the 3rd person pl. (Samaria and Jerusalem). Finally, Ez 44,24 belongs to the instructions given to the priests, formulated in the 3rd person plural.

The transformation of the literary form and addressee inevitably involves temporal transformations. While in virtue of its genre the Sabbath commandment is directed to the present and future generations (regulation concerning the future), the Sabbath accusations are addressed to the past and present generations (accusation with respect to past events). Ez 20 is a remarkable example of temporal transformation; it not only voices a Sabbath accusation (vv. 13, 16, 21, 24) but it also evokes the giving of the Sabbath to Israel (vv. 12, 20 cf. Ex 31,13). Ez 44,24, as a counterpart of Ez 22,26, is another important example of temporal transformation. As part of Ez's vision of restoration it summarizes the obligations of the priests with respect to the future (the restored Israel). These duties, however, are mentioned within the accusation addressed to priests in Ez 22,26.

Lyons assumes that Ez relies on the Holiness Code in order to provide a theological interpretation for the Babylonian exile; it envisages a hope for the

⁷⁸ LYONS, *Law*, 144–145.

future and at the same time it attempts to shape the identity of the community.⁷⁹ Accordingly, the legal material of H is transformed into prophecy in three ways: (a) laws are turned into accusations, (b) the conditional covenant threats of Lev 26 are transformed into descriptions of punishments, and (c) the conditional covenant blessings of Lev 26 are turned into future, unconditional blessings of the new relationship.⁸⁰ The first procedure is particularly interesting for the present discussion since in most the cases the Sabbath locution of H is transformed into prophetic accusation. It should also be noted that the Sabbath accusations are mentioned together with other severe transgressions that brought about divine punishments time and again. Those punishments, however, followed the same dynamics, namely, breaking and restoring the covenant (e.g., Ez 20; 22; 23). Consequently, the Sabbath accusation, just as the other prophetic accusations, served to create a causal connection between Israel's attitude towards the laws of the covenant (neglecting or profaning them) and the exile. This explanation stresses the responsibility of Israel: they have failed to follow the regulations, commandments and laws of H.⁸¹

Developing this train of thought, Ezekiel, especially ch. 20 displays the radical reconceptualization of the notion of the Sabbath, which includes already a reinterpretation of the history of Israel in which the violation of the Sabbath commandment occupies a central position. This recontextualization is most likely carried out on the basis of the covenantal understanding the Sabbaths, as sign between God and Israel (a perspective attested otherwise merely four times in the Hebrew Bible, in Ex 31,13.17 and Ez 20,12.20).

⁷⁹ LYONS, *Law*, 146, 153–157. Lyons builds this observation on Michael A. FISHBANE's idea of "continuity or survival of the traditions from one historical epoch to another" (*Biblical interpretation in Ancient Israel*, Oxford: Clarendon Press, 1985, 409). See also Fishbane's discussion of "inner-biblical aggadic exegesis" (*Biblical interpretation*, 281–283, 408–419 cf. Id., "Inner-Biblical Exegesis," in Magne Saebø ed., *Hebrew Bible, Old Testament: The History of Its Interpretation 1*, Göttingen: Vandenhoeck & Ruprecht, 1996, 34–35; Id., "Revelation and Tradition: Aspects of Inner-Biblical Exegesis," *JBL* 1/3 (1980), 343; Id., "The Hebrew Bible and Exegetical Tradition," in Johannes C. de Moor ed., *Intertextuality in Ugarit and Israel*, Leiden, Boston, Köln: Brill, 1998, 18.). On the theological function of Ezekiel see also Thomas RENZ, *The Rhetorical Function of the Book of Ezekiel*, Leiden-Boston: Brill, 1999, 229–234; WONG, *Retribution*, 117–119 (referring only to Lev 26!). Similarly, KOHN argues that Ezekiel analyzed the past in order to interpret the exile. In doing so, he relied on the legislative material identified as P and D by modern scholars (*New Heart*, 107).

⁸⁰ LYONS, *Law*, 149.

⁸¹ Cf. LYONS, *Law*, 149–150; RENZ, *Rhetorical Function*, 143–144; FISHBANE, *Biblical Interpretation*, 408–409.

Finally, it is worth mentioning the function of the Sabbath accusations within the theological and ideological framework of the book of Ezekiel. In my view, the Sabbath references contribute to Ezekiel's strategy to interpret the notion of exile. According to Lyons and Rom-Shiloni, this strategy aims to shape the identity of the exiled groups by a "reconstruction of history."⁸² Ezekiel's activity fits with the general view that the exilic and postexilic periods largely contributed to the development of the Israelite religion and formation of the Hebrew Bible.⁸³ This is particularly true for prophetic literature, which used existing traditions to develop a theological answer to the experience of the exilic crisis.⁸⁴ At this point, it has to be stressed that the exile as such has already become part of a certain ideology or a symbol of a period considered in terms of punishment, consolation and promise.⁸⁵ Therefore, the Sabbath accusations, just

⁸² LYONS, *Law*, 153. He follows here Daniel L. SMITH-CHRISTOPHER, *A Biblical Theology of Exile*, Minneapolis: Augsburg Fortress, 2002, 80ff. and Hilde LINDEMANN NELSON, *Damaged Identities, Narrative Repair*, Ithaca, NY: Cornell University Press, 2001, 67, 157–164. Dalit ROM-SHILONI, "Ezekiel as the Voice of the Exiles and Constructor of Exilic Ideology," in *Hebrew Union College Annual* 76 (2005) 1–45; Reinhard G. KRATZ, "The Relation between History and Thought: Reflections on the Subtitle of Peter Ackroyd's *Exile and Restoration*," in Gary N. KNOPPERS, Lester L. GRABBE, Deirdre N. FULTON (eds.), *Exile and Restoration Revisited: Essays on the Babylonian and Persian Periods in Memory of Peter R. Ackroyd*, London: T & T Clark, 2009, 152–165 (154–156). Kratz focused on the tension between history and historiography arguing that "the biblical authors were not aware of this difference [between history and thought] and, therefore, present their thought as history." Kratz interprets here Peter R. ACKROYD's distinction between (historical) events and thoughts (*Exile and Restoration: A Study of Hebrew Thought of the Sixth Century B.C.*, Philadelphia: Westminster, 1968, 14) as well as Erhard BLUM's idea about Israelite narration as the actualization of Israel's history for its own community ("Historiographie oder Dichtung? Zur Eigenart alttestamentlicher Geschichtsschreibung," in Erhard BLUM, William JOHNSTONE, Christoph MARKSCHIES (eds.), *Das Alte Testament – Ein Geschichtsbuch? Beiträge des Symposiums 'Das Alte Testament und die Kultur der Moderne' anlässlich des 100. Geburtstags Gerhard von Rads (1901–1971), Heidelberg, 21. Oktober 2001* (Altes Testament und Moderne 10), Münster: LIT, 65–86).

⁸³ ACKROYD, *Exile*, 43–49; 103–117. He carefully distinguishes between historical facts and tradition, stressing the need to focus on the thought, rather than on events (history). Here the thought is the prophetic attitude towards the exile (*Exile and Restoration*, 14, 44). Cf. KRATZ, "Relation", 153; FISHBANE, *Biblical Interpretation*, 413.

⁸⁴ See RENZ, *Rhetorical Function*, 199, 229; Ellen DAVIES, *Swallowing the Scroll: Textuality and Dynamics of Discourse in Ezekiel's Prophecy* (JSOTSup 78), Sheffield: Almond, 1989, 73.

⁸⁵ KRATZ, "Relation", 161.

as the entire book, are not a reaction to immediate historical events, but rather the outcome of theological thinking influenced by historical events.⁸⁶ I agree with Kratz who argues that “[t]he handling of the exile is not therefore solely a problem of historical reconstruction; it is a matter of attempting to understand an attitude, or more properly a variety of attitudes, taken up towards that historical fact.”⁸⁷ As a consequence, it is particularly important to focus on the literary development of the Sabbath references, but also to bring them into a “relative chronology.”⁸⁸ As far as their literary history is concerned, the Sabbath locutions were explored here within such a relative chronology.

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⁸⁶ ACKROYD stresses that we have to focus on the whole corpus of Ezekiel, i.e., “its attitude to the exile and its understanding of restoration” (*Exile*, 103).

⁸⁷ KRATZ, “Relation”, 162.

⁸⁸ The term “relative chronology” is borrowed from KRATZ, who argues that the literary history of the texts, ideologies or theological tendencies has to be differentiated and discussed within the framework of relative chronology (“Relation”, 161; cf. ID., “Pentateuch in Current Research: Consensus and Debate,” in Thomas B. DOZEMAN, Konrad SCHMID, Baruch J. SCHWARTZ (eds.), *The Pentateuch: International Perspectives on Current Research* (Fortschreibung zum Alten Testament 78), Tübingen: Mohr Siebeck, 2011, 31–61, 51, 53, 58–59.

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