

# The Flood as Sabbatical Rest: A Comparison of Genesis 6–9 and Leviticus 25

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## Abstract

Jacob Milgrom once juxtaposed the flood (Gen 6–9) and Babylonian exile (Lev 26), with the Sabbatical Year as its crux. This article expounds upon the parallels between the Flood Narrative (Gen 6–9) and the law concerning the Sabbatical Year (Lev 25:1–7). The directionality of composition between the Priestly source (P) and Holiness Code (H) is examined, as well as the appropriation of alternate source material to bolster the theological propositions of P and H. The confluence of ideas between Gen 6–9 and Lev 25:1–7 (and 26:34–35, 43) include, among other secondary matters: the phenomenon of a yearlong land-fallowing, non-occupancy (or sabbatical rest), divinely granted superabundant bumper-crop which lasts for a year (or two), and concern for the faunae and their peaceful coexistence with humankind on the land where tranquillity is realised by all three entities.

**Keywords:** flood; Flood Narrative; Sabbatical Year; Holiness Code; Priestly source; Babylonian exile

## Introduction

The Holiness Code (H) is not only regarded as an authorial stratum of its own rite, encompassing legislation in Leviticus (Lev 17–26) and sections in Exodus and Numbers,<sup>1</sup> but is also often deemed to be the (final) editorial hand over the Pentateuch.<sup>2</sup> As a late compositional/redactional stratum,<sup>3</sup> H at times augments and/or alters the legal

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1 Joosten (1996, 5–10, 14–15); Knohl (2007). Cf. Tucker (2017).

2 See, e.g., Milgrom (2003, 24–40); Firmage (1999, 97–114); Arnold (2009, 18); Knohl (2007, 101–03). Cf. also Warner (2015, 155–74); Knohl (2011).

3 “HR ... [was] composed in the Babylonian exile” (Milgrom 2003, 25).

sources with which it interacts, such as the Covenant Code (CC) and the Deuteronomist (D).<sup>4</sup> H's theological and ideological interests are most closely aligned with the Priestly (P) source;<sup>5</sup> consequently, comparisons have been made between H and P texts to discover the directionality of the influence of the one upon the other.<sup>6</sup>

Regarding H's redactional activity in Genesis specifically, the Sabbath of the creation account (Gen 1:1–2:4a) and the H legislation (Lev 23, 25) is often paralleled.<sup>7</sup> Jacob Milgrom (2001, 2336) has also drawn intertextual parallels between the Sabbatical Year(s) and the Flood Narrative (FN). Milgrom (2001, 2336) summarises: “In either case, flood or exile, the result is the same: the restoration of the status quo. Noah's earth is returned to the days of creation so that the human race may be constituted afresh, and Israel's earth is returned to its pristine status so that it may be repopulated by a repentant Israel.” It is this juxtaposition which occupies the present investigation. Whereas Milgrom argues a typological parallel between H's Sabbatical Year(s) reference in Lev 26 and P's account of the FN in—almost exclusively—Gen 6 and 9,<sup>8</sup> I will advance additional textual and theological parallels between H's Sabbatical Year(s) of Lev 25:1–7 and P's account of the FN in Gen 7–8.

I will argue that H did not create the typological connection between the flood and Sabbatical Year; instead, P has already made said nexus in the FN by crafting it in light of earlier land-fallowing or Sabbatical Year legislation—namely CC (Exod 23:10–12). H, rather, fortifies the aforementioned parallel when composing Lev 25–26, interacting with the composite FN, i.e., both P and non-P layers, by way of literary mirroring of terminology and theology. Whether H also simultaneously redacted Gen 1–11 when composing Lev 25–26 is undecided.

One qualification which must be registered to achieve the thesis is the presupposition that Gen 1–11 is the latest literary block appended to the Primary History (Gen 12–2 Kgs 25).<sup>9</sup> Thus, the compositional/redactional activity of both Lev 25–26 and Gen 6–9 probably took place in the same general timeframe, the post-exilic era of the Persian period.<sup>10</sup> Matters beyond the scope of this investigation are whether the fallowing of

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4 Stackert (2007); Levinson (2005, 617–39).

5 See Blum (1990, 318–28); Nihan (2007); King (2009).

6 Olyan (2005); Brett (2013); cf. Schellenberg (2014).

7 See, e.g., Milgrom (2003, 24–40); Firmage (1999: 97–114); Kawashima (2003a: 370–89).

8 Stackert (2011b, 374–75) elucidates, “among Non-Documentarians, H is regularly identified as or closely associated with the redactor of the Pentateuch or, in some cases, the compiler of the non-Priestly and Priestly material available at the time that H was composed. In the Neo-Documentarian perspective, H is meant as a supplement to P alone, resulting in a P+H combination.”

9 See Witte (1998); Schüle (2009); Levin (2006, 15–34); Schmid (2010); Gertz (2012, 107–35); Abela (2001, 397–406).

10 See Gertz et al. (2016); Ska (2006, 217–34); Watts (2001).

land for a year was practiced or even tenable,<sup>11</sup> and issues related to the Jubilee;<sup>12</sup> also, while H's legislation is exegetically compared with corollary laws in CC,<sup>13</sup> the analogous D laws (Deut 15:1–18) will not be analysed.

## **P's Composition of Genesis 6–9 vis-à-vis CC (Exodus 23:10–12)**

In composing the flood account, it is tenable that P engaged with literature from both CC for inspiration and other parts of the P corpora for a cohesive theological portrait. In particular, P can be seen drawing three principles from Exod 23:10–12: (1) the *yearlong* reprieve of land, i.e., the cessation of agricultural activity, (2) whereupon humankind and faunae feed and are fed together by an exceptional so-called *bumper-crop*, (3) to the extent that the land, animal kingdom, and humanity experience *rest*. Further, P probably alludes to Exod 16 as an analogue for divine provision of foodstuff in preparation for, and to sustain through, a period of food deprivation; in addition, Gen 2:2–3 also functions as a backdrop to the notion of rest in P's flood account, as does Exod 20:11–12, with which P potentially interacts in Gen 6–9.

### **Yearlong Timeframe**

In CC, the Sabbatical Year legislation is recorded in Exod 23:10–12, and it naturally lasts one year.

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest [שָׁמַר] and lie fallow [שָׁמַר], so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. Six days you shall do your work, but on the seventh day you shall rest [שָׁמַר], so that your ox and your donkey may have relief [נָחָם], and your homeborn slave and the resident alien may be refreshed [שָׁמַר]. (NRSV)

P can be seen as drawing inspiration for the flood's length based on the sabbatical year, since the fallow year is the only comparative analogue of the land experiencing a reprieve of equal duration.

In P's flood account of Gen 6–9, P records the calendric dates ranging from the deluge's commencement when the depths burst open (17.II.600; Gen 7:11) to its conclusion

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11 Levine (1989, 272); Gerstenberger (1996, 375–77); Milgrom (2001, 2181–83, 2248–51). Cf. Mavrodes (1978, 15–19). Mesopotamian examples are scant yet do exist to suggest some pattern of practice, or the avoidance thereof; see Levine (1989, 272), Gerstenberger (1996, 376), Milgrom (2001, 2241–48, 2257–70).

12 See, e.g., Kim (2010, 147–51); Bergsma (2005, 121–25); Kawashima (2003b: 117–20).

13 The corpus of CC is disputed among scholars: e.g., Exod 20:22–23:19 (Patrick 1977); Exod 20:22–23:33 (Alexander 1999); Exod 20:23–23:19 (Wright 2009, 3); Exod 20:23–23:33 (Van Seters 2003, 4). Nevertheless, all agree the Sabbatical Year legislation of Exod 23:10–12 is CC.

when the land is completely dried (27.II.601; Gen 8:14).<sup>14</sup> Thus, the flood lasts one year and ten days, according to the MT. Alternatively, LXX, Jubilees, and DSS all attest one exact year.<sup>15</sup> What *Vorlage(n)* do the later recensions and daughter translations retain? R.S. Hendel (1995, 78) has proffered a text critical solution accounting for a compounded scribal error (word misdivision and haplography) in the MT, which, if emended accordingly, would yield an exact year: 17.II.600–17.II.601. Hendel’s proposal commends itself, and, should the text be so emended, a yearlong flood thus parallels a fallow year.

Contrarily, non-P has the flood’s duration spanning 40 days and nights of rainfall (Gen 7:4, 12, 17; 8:6).<sup>16</sup> Indeed, the olive tree in non-P’s bird-sending episode (Gen 8:6–12) survives precisely because of the flood’s (relative) brevity. Consequently, P’s yearlong flood is evocative when compared to non-P’s timeline—and also those of the other ANE flood accounts: six days and nights of rainfall in the Epic of Gilgamesh (*ANET*, 94) and seven days and nights in the Sumerian Deluge (*ANET*, 44). Therefore, such a comparison between flood and fallow periods cannot even be conjectured in other Levantine cultures.

### **Bumper-Crop**

Since it is P who plots the flood to span a year, P must also record the datum of amassing foodstuff for the voyage. Elohim instructs Noah (Gen 6:21 NRSV): “take with you every kind of food that is eaten, and store it up; and it shall serve as food for you and for them [i.e., the faunae].” Though an explanation or specific execution report is not registered in the FN, abundant food provision is presumed to have been divinely granted for the entire yearlong timespan of the flood.

In P, the antecedent determining foodstuff is every green plant and seedbearing fruit, as explicated in Gen 1:29–30. The reputed exponential accumulation of food before a period of rest or fallow is attested both in a seven-year cycle, with the Sabbatical Year (Exod 23:10–11), and a seven-day sequence, with the Sabbath (Exod 23:12). This latter phenomenon finds precedent in the tradition history of the manna and quail of Exod 16,

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14 These calendric dates are based on the day, month, and year (respectively) as per the FN; the year is based upon the age of Noah.

15 Van Ruiten (2000, 197–201). Although, even amongst these witnesses the commencement and terminal dates vary; see Hendel (1995, 73).

16 Contra Guillaume (2009, 75).

where P,<sup>17</sup> within its own corpora,<sup>18</sup> has an analogous example of stockpiling food for a rest period.<sup>19</sup>

The agricultural produce which is conceived to supply the fallow year, in Exod 23:10, is designated as תְּבוּאָה, which appears to be a technical term for foodstuff enjoyed after an extended period of deprivation.<sup>20</sup> Incidentally, there is a play on words between תְּבוּאָה and Noah's ark: תֵּבָה (Gen 6:14 *et passim*). While it is difficult to determine whether this paronomasia was intentional on the part of P,<sup>21</sup> the ark of Noah may nevertheless be suggestive in TR, via collocation, of a storehouse (תֵּבָה) filled with crops (תְּבוּאָה).<sup>22</sup>

### The Notion of Rest

Another key aspect in viewing the flood in the light of a Sabbatical Year is the issue of rest. In P's flood account the only terminology employed for rest is the singular occurrence of נָחַ in Gen 8:4, where the ark and all therein alight on the mountains of Ararat.

In Exod 23:10–12 there are three different verbs for rest, and each seem to be associated with alternate subjects (see text above): the land (שָׁמַט), humans (שָׁבַת), and animals (נָחַ);<sup>23</sup> additionally, there is a paronomasia between fallowness (שָׁמַט) and refreshment (נָפַח). Whereas שָׁמַט seems to be a key term for land-fallowing (Exod 23:11 [cf. Deut 15:2–3]),<sup>24</sup> in the Decalogue (Exod 20:10–11 [cf. Deut 5:14]) the cease day (שָׁבַת) is for humans and animals to rest (נָחַ). To be sure, the Sabbath commandment (Exod 20:10–11) is the rationale for the Sabbatical Year in Exod 23:10–12; however, the term to describe the seventh day of creation, namely Elohim's cessation, is שָׁבַת (Gen 2:2–3).<sup>25</sup>

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17 Most scholars understand Exodus 16 to be a story adapted and augmented by P; see, e.g., Baden (2010, 491–504), Schmidt (2007, 483–98), Maiberg (1983). Knohl (2007, 18) states, alternatively, “it was in fact HS that took the ancient manna story from the JE tradition and expanded it, adding matters of belief important to its viewpoint, particularly Sabbath observance.” So, similarly, Milgrom (2003, 37).

18 For the composition of P<sup>G</sup>, see, e.g., de Pury (2007, 99–128); Weimar (2008, 20–26); Guillaume (2009).

19 Milgrom (2003, 37) saliently states: “The sabbath of creation (Gen 2:3), namely, the creation of the divine rest day, has led inexorably to Israel's rest day (Exod 16:29–30). Israel must rest on the day because it is now its sabbath.”

20 H's Sabbatical Year and Jubilee, see Lev 25:3, 7, 12, 15–16, 20–22; cf. Milgrom (2001, 2157). For a multi-year context, see Gen 47:24 and Lev 19:25.

21 See Spoelstra (2014, 484–99).

22 Cf. תְּבוּאָה in Gen 47:24; see also Carmichael (1992, 204–10, 1999, 224–39).

23 The verbs נָחַ and שָׁבַת only occur together in Exod 20:11 and 23:12 (Preuss 1998, 278). Cf. Stackert (2011a, 244).

24 See also 2 Sam 6:6 // 1 Chr 13:9; 2 Kgs 9:33; Ps 141:6; Jer 17:4 for the remainder of occurrences.

25 See Haag (2001, 393); Sprinkle (1994, 192).

Berry (1931, 207) has argued for a semantic nuancing distinguishing *נחה* from *שָׁבַת*; he states, *נחה* “is not rest from work ... but rest from trouble.”<sup>26</sup> Based on *Enuma Eliš* IV:135, which reads “the lord (Marduk) rested [*i-nu-uh-ma*] to look at her (Tiāmat’s) corpse,”<sup>27</sup> Berry (1931, 208) contends Marduk’s cessation is equivalent to his appeased anger upon the death of Tiamat.<sup>28</sup> Within the creation account (Gen 1:1–2:4a), Gen 2:2–3 is, according to Berry (1931, 209), “a revised edition of Ex. 20 11” which amended *נחה* to *שָׁבַת* in order to distance the composition from the concept of trouble, i.e., divine conflict, to a rest from creation activity.<sup>29</sup>

Westermann (1994, 173) has noted that it is strictly only Gen 2:2b and 3b which possess an etiological character of the Sabbath day rest; in fact, Gen 2:2a and 3a underscore the seventh day (*יום השביעי*), while Gen 2:2b and 3b attest the verbal equivalent (*שָׁבַת*). Perhaps, then, it is these two half verses which indicate a redactional layer.<sup>30</sup> It is probably indeterminable—and not my task—to prove whether a redactional layer (H) either added Gen 2:2b and 3b to Gen 2:1–4a (and consequently added the technical term for rest along with the allusion of its human application) or substituted the technical term from *נחה* to *שָׁבַת* in an otherwise unaltered Gen 2:1–4a.

Nevertheless, Berry’s postulation does have curious correlations to the FN. Rest in the sense of the absence of trouble and even the appeasement of divine wrath fits well with the denouement of P’s flood account in at least two ways. First, after the cleansing/purifying flood there is a rest, of sorts, from the trouble of violence and corruption, albeit temporarily, upon the land caused by humankind (Gen 6:11–13 P, cf. Gen 8:20–21 non-P). Second, the hung, unstrung bow in the clouds represents the victory and pursuant rest from the chaotic forces (i.e., Tiamat || *tēhôm*) which upheaved the created order (Gen 9:8–17 P).<sup>31</sup>

The denouement of the FN may be tantamount to the recalibration of the cosmological order.<sup>32</sup> When the ark rests (*נחה*; Gen 8:4) upon mountains, that resting ideologically extends to humankind and the animals within the ark, and perhaps unto the (submerged) land.<sup>33</sup> There is a lack of divine trouble because the earth has been cleansed,<sup>34</sup> hence restoring a utopic, peaceable coexistence between human and animal kind on the land—

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26 Cf. Kraeling (1929, 141); Robinson (1980, 32–42).

27 *CAD* 11.1:148; cf. *ANET* 67.

28 Cf. Jastrow, Jr. (1898, 344–46).

29 “Similarly this phrase in Ex. 20 11 means that Yahweh’s anger was appeased” (Berry 1931, 209).

30 Milgrom believes H is the editor of Gen 2:2–3 (2000, 1344; cf. 2003, 37), if not all of Gen 1:1–2:4a (2003, 33, 36, 40).

31 Wellhausen (1878, 352). Cf. also Van Wolde (2013, 124–49); Gaster (1981, 130–31).

32 Niditch (1985, 22–23) postulates how the deluge “chaos has within it one small island of cosmogonic order, the ark”—indeed, a “cosmos floats on chaos.”

33 Najm and Guillaume (2004, 1) state: “The flood starts on a Sunday (Gen 7,11) and the ark duly stops on Ararat on a Friday in order to respect the Sabbath (Gen 8,4).” See also Cryer (1985, 241–61).

34 Cf. De Vries (1986, 99–101).

even to the tenor of Gen 1–2. This same peaceable coexistence is the aim or effect of Sabbatical Year: humanity and faunae sharing the fallow field plots (Lev 15:6–7)—just as imaged in the ark.

### **H's Composition of Leviticus 25:1–7 vis-à-vis The Flood Narrative (Genesis 6–9)**

It is here conjectured that H composed Lev 25:1–7 in such a way as to allude to the FN, thus fortifying the already established correspondence between the FN and Sabbatical Year made by P. Furthermore, while much is made of the similar authorial circles and theological outlook shared between H and P, H engages elements that coincide with both the P and non-P strands of the FN.

The directionality of H (in Lev 25) interacting with both P and non-P (in Gen 6–9) is demonstrated in a few ways. Regarding P's flood account, H mirrors P's (1) multivalent typology of the land-fallowing timeframe, (2) elaboration of the so-called bumper-crop, and (3) more robust concern for the animal kingdom, as compared to other Sabbatical Year legislation. Concerning non-P's literary layer of the FN, H employs matching terminology and motifs in terms of (1) rest and (2) agricultural produce.

H's Sabbatical Year legislation is both complementary to and a revision of the previous Sabbatical Year laws of CC (Exod 23:10–12) and D (Deut 15:1–18).<sup>35</sup> Leviticus 25:1–7 (NRSV) reads:

The LORD spoke to Moses on Mount Sinai, saying: Speak to the people of Israel and say to them: When you enter the land that I am giving you, the land shall observe a sabbath for the LORD. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the LORD: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its sabbath—you, your male and female slaves, your hired and your bound laborers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food.

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35 Stackert (2011a). Of course, this also applies to the composition of the Jubilee statute of Lev 25:8–55.

## The Priestly Stratum

### *Non-Occupancy of Land as Sabbatical Rest*

In addition to H interacting with similar legislation, H may have also drawn upon the FN for the typological application of the accrued non-observed Sabbatical Years during the monarchic period, which Lev 26 bespeaks.

Then the land shall enjoy its sabbath years as long as it lies desolate, while you are in the land of your enemies; then the land shall rest, and enjoy its sabbath years. As long as it lies desolate, it shall have the rest it did not have on your sabbaths when you were living on it. ... For the land shall be deserted by them, and enjoy its sabbath years by lying desolate without them, while they shall make amends for their iniquity, because they dared to spurn my ordinances, and they abhorred my statutes. (Lev 26:34–35, 43 NRSV)

The possibility is maintained that H appropriated the Sabbatical Year as a typology for exile, because P had previously so utilised the notion of the Sabbatical Year as an explanatory matrix for the flood!

The key issue of equating the exile with land-fallowing is not just the cessation of agricultural activity but the land's non-occupancy.<sup>36</sup> Just as, in P's FN, both humans' and animals' contact with the *terra firma* is suspended for one whole year, the land thereby experiencing non-occupancy, so too the Judeans' non-occupancy of the land, i.e., their forcible removal by the Babylonians, is tantamount to the land's Sabbaths.<sup>37</sup> Thus, H may be fortifying the connection between the Sabbatical Year and the FN in its composition of Lev 25:1–7 and 26:34–35, 43.

### *Bumper-Crop*

Beyond mandating the fallowing of the land for a yearlong period for the Sabbatical Year (and Jubilee), H also explicitly addresses any angst on the part of the audience, elaborating upon the logistics of a divine superabundant bumper-crop which will last for two years.

Should you ask, What shall we eat in the seventh year, if we may not sow or gather in our crop? I will order my blessing for you in the sixth year, so that it will yield a crop for three years. When you sow in the eighth year, you will be eating from the old crop;

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36 The conception of non-occupancy of the land as a figurative sabbatical rest for the land is averse to the literal rendering of sabbatical rest, where the land may be trod upon by (poor) humans and animals, just not cultivated.

37 On this point, though, the HB contradicts itself; whereas (1–2) Kgs and Jer know of the poorest Judeans working the land during exile (2 Kgs 24:14; 25:12; Jer 52:15–16), H (Lev 26:34–35, 43) and the Chronicler (2 Chr 36:20–21) maintain that it was an empty land during exile. See further Carroll (1992); Barstad (1996); Blenkinsopp (2002).



until the ninth year, when its produce comes in, you shall eat the old. (Lev 25:20–22 NRSV)

With this explication H may also, like P, be alluding to the manna phenomenon of the wilderness wanderings, where copious pragmatic description is tendered (Exod 16). Leviticus 25:20–22 may also be an interpolation of the anxiety concerning food during the flood.

### *Animals*

H's Sabbatical Year legislation (Lev 25:1–7) has the most expansive scope of the animal kingdom as beneficiaries of land-fallowing, over against the Decalogue(s) and other Sabbatical Year laws.<sup>38</sup> H's more global scope of the animal kingdom aligns closer with the FN, where all (land and air) animals are within the scope of Gen 6–9. While it is natural that the animals are narratively foregrounded, it is nonetheless significant that in P's flood account the faunae are underscored in Gen 9 (vv. 10, 12, 15) by way of standing alongside humans (vv. 9, 12, 15) as covenant partners before Elohim.<sup>39</sup>

## **The Non-Priestly Stratum**

### *The Notion of Rest*

In Lev 25–26, the operative term for rest is the verb שָׁבַת, the usual technical term.<sup>40</sup> In the FN, שָׁבַת appears once and is found in the non-P material; there Yahweh promises perpetual seasonal continuance: how it shall never *cease* (Gen 8:22).<sup>41</sup> Whether or not H served as the final redactor in Genesis and edited this term to be congruent with Lev 25–26, the rhythms of seasons attested in Gen 8:22 seems to correlate with H's advocacy of Sabbatical Year fallowing and Sabbath day resting (Lev 23).

### *The Land's Produce*

After the fallow year, typical agricultural rhythms then recommence and, according to H, the extraordinary bumper-crop will still provide until the next new crop (Lev 25:22). Could such a conception be viewed in the FN and subsequent narrative of Gen 9:18–29? This is admittedly reading into silence, as well as tangential to the present thesis; yet, there are some curious connections still.

The narrative logic of Gen 9 assumes that Noah and family—since they are alive—had food (the foodstuff of Gen 6:21 and/or animals of Gen 9:3–4?) until the first wine vintage. After a yearlong deluge, Noah plants a vineyard (כַּרְמֵי; Gen 9:20) and drinks its

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38 Schafer (2013, 177–79).

39 See Janowski (2012, 521). Cf. also Stackert (2011b, 377–84).

40 Haag (2001, 387–97). See שָׁבַת שְׁבִתוֹן occurring only in Exod 31:15; 35:2; Lev 16:31; 23:3, 32; 25:4.

41 Incidentally, this divine promise is also the first time any reference to harvest occurs in the HB; and this term (קָצִיר) is more common than תְּבוּאָה.

wine (יַיִן; Gen 9:21). Relatedly, H underscores how the vineyards must lie fallow in the Sabbatical Year (קָרָם; Lev 25:3, 4 [cf. Exod 23:11]),<sup>42</sup> as well as its grapes (אֶת־עֵנָבִי; Lev 25:5) not gathered.<sup>43</sup>

## Summary and Conclusion

A significant correlation between the FN and the Sabbatical Year of H has been maintained, a set of connections further detailing the general typology between flood and exile which Milgrom (2001, 2336) observed. It has been conjectured that P's flood account was fashioned to reflect theological priorities from CC (Exod 23:10–12) which are also registered in P's larger corpus (e.g., Exod 16). These items are a yearlong period of land-fallowing where humankind and the faunae together eat of an exceptional bumper-crop, so to speak—all for the purpose that the land, animals, and humans may rest (נוּחַ). Thus, for P, the divine order is one where Elohim sovereignly facilitates periodic yearlong reprieve in order for creation to be revitalised.

H mirrors P and further underpins the previously established nexus by also depicting a utopic coexistence among humanity, the animal kingdom, and the earth. H, in interacting with the composite FN and corollary biblical Sabbatical Year legislation, emphasises rest (שָׁבַת), has a more robust concern for the animal kingdom, and further details the bumper-crop, including the acknowledgement of the anxiety indicative in and the faith needed for such an exceptional crop yield.

In conclusion, if, according to H in Lev 26:34–35, 43, the exile is theologically and figuratively interpreted as sabbatical(s) rest, then the flood—with many of the same component parts of Sabbatical Year observance—may also be figuratively viewed as a sabbatical rest with all pertinent theological undergirding. Both the flood (as a Sabbatical Year) and exile (as accrued Sabbatical Years) inculcate the recalibration of the cosmic and divine order, according to the respective texts of P and H.

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42 Milgrom (2001, 2157) notes that "an olive grove is also called a *kerem*" in Judg 15:5. In line with this datum, it is interesting that the other exemplary crop specified in CC's Sabbatical Year law is the olive tree (זַיִת; Exod 23:11); it is also the olive tree which the dove finds when returning its leaf (עֵלֶה־זַיִת; Gen 8:11).

43 Also mentioned in Lev 25 related to foodstuff is the after-growth (אֶת־פִּיִּי; v. 5).

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