

צוה [Transliteration LEAVE BLANK] [6680] Variant: [Variant Spelling(s)] See: [See Entry] verb **command** (496×)

Cognate(s): צוה, צוה, צוה

Abstract: 1. The verb **צוה** is used to express any directive given by anyone in a superior, authority position to anyone under his authority as a means of imposing one's will on the other person and requiring them to do something. This meaning has various translations in English: *command, decree, instruct, give orders, tell someone to do something, charge*. It is used both in the context of rules and regulations, and laws, as well as in the context of orders for a specific one-time activity. It should never be understood as simply advice, counsel, or exhortation. Although the recipient may have the free will to reject the command, it is to the peril of his well-being, and in some cases, to his life.

There are also different authority relationships for which the **צוה** may be used: divine-human, kings-subjects, parent-child, master-servant, etc. When more than one type of relationship is involved between two people, the authority role may change depending on the context. For example, in Esther, Mordecai, as uncle, *commands* Esther not to reveal her origins to anyone (Est 2:20). Later, it is Esther, as queen who *orders* Mordecai to observe a fast (Est 4:17). So though she does not have authority over Mordecai as niece, she does have authority over him as queen, and thus can command him.

2. One extension of this basic meaning is: *to give authority and command* another person to do a specific task. One specific example of this is when Moses *commissioned* Joshua to take his position as leader of the Israelites as they enter Canaan. This sense is also used in the context of *giving final instructions* to one's household before dying, as well as *transmitting a message and/or commands through an intermediary*.

3. A second extension of the meaning is used to express God's acts of power and creation. The verb means: *to decree an event and to make that event happen, i.e. to cause something to happen*. Examples of this use can be found in God *causing* acts in all of his creation, the skies, the earth, the animals, and even causing people to act a certain way, especially causing enemies to destroy the Israelites. He can also *command* blessings, loyalty, His covenant, salvation, and victory.

Notes for Translators: Depending on the language, the translation of the word **צוה** may vary widely according to the context. In each case, it is important to take into consideration who is commanding whom; whether the command involves a one-time order, a binding regulation, or the investment of authority on another person; whether the recipient of the command is a willful human being or is simply an instrument in the hands of God who has no choice but to do what God says. Where the command is negative, terms such as *forbid*, may be more appropriate. See below for suggestions and examples.

The words *permit* and *promise* are used by certain translations in a few limited contexts. In these cases, it seems that the context guides the interpretation more than does the basic sense of the word. The word **צוה** always refers to the communication of a requirement by an authority or of the causation of an action by an authority.

Comments for Hebraists: [Hebraists' Comments OPTIONAL]

Alternative Interpretations: [Alt. Interpretations OPTIONAL]

Evaluating Evidence: [Evaluating Evidence OPTIONAL]

Qumran: [Qumran OPTIONAL BRIEF NOTE]

New Testament: [NT OPTIONAL BRIEF NOTE]

Comparison of Meanings and Uses: All meanings of צו include the following basic components:

1. An individual with authority and power over persons and objects under that authority (e.g. God, angel, kings, elder family members, any human authority figure)
2. The authority wills a specific action or event be accomplished by specified agents under his authority
3. The authority communicates his will to the designated agent of the action.
4. The will of the recipient of the communication is not taken into account
5. The authority powerfully imposes his will on the recipient

Meanings 1, 2, and 3 (as shown below) includes a sixth component:

6. The agent of the action does have the choice to accept or refuse to comply to the will of the authority, but the refusal to do so will bring about serious consequences.

The contexts for this sense include the following parameters:

1. Time frame: orders for a one-time specific action, limited time regulations, permanent, unchangeable laws, unspecified commands
2. Authority Agent - Recipient relationship : Family, Social, Political, Human, Divine. Authority can change depending on the context. For example, Mordecai commands Esther in the Family domain; but Esther commands Mordecai in the Political domain.

Meaning 4 (below) includes also the sense of conferring authority to another person, so that they can legitimately carry out the task assigned. It essentially consists of an extension of the authority figure communicating the command: someone is assigned to act as an authority in place of the original authority figure. The predominant contexts for this sense are the following:

1. Transference of authority from a dying person to his appropriate replacement (e.g. king to son, Moses to Joshua, family head to family members)
2. Appointment for specific leadership tasks
3. Assignment as a spokesperson for the authority figure

In contrast to these meanings, Meaning 5 (below), does not include the sixth meaning component: the recipient of the command actually has no choice but to comply to the will of the authority. This sense of total obligation translates into the sense of causation, and in this context צו becomes a speech act; the command produces a powerful effect. The notion of verbal communication of the command becomes figurative. God is the only agent of these kinds of powerful speech acts. The agents of these caused actions are any and all aspects of creation both animate and inanimate (e.g. universe, rain, animals, people, abstract qualities).

Domain and Frame Notes: [Domain and Frame Notes]

More: [More OPTIONAL up to half page]

[Note]

- (1) MEANING: **To command, order, prescribe, decree, charge, with the power of authority to someone under that authority**

Frame: **Prescription**

Intrinsic Domains: **Authority; Directive; Speech; Communication**

Verb Stem: PIEL, PUAL Grammar Notes: [Grammar Notes OPTIONAL]

Participant Roles: Agent: human or divine authority

Recipient: humans under the authority of the agent

Meaning Comments: The sense for this word throughout, is that of an imposing directive. It should never be understood as simply advice, counsel, or exhortation. Although the recipient may have the free will to reject the command, it is to the peril of his well-being, and in some cases to his life. In all cases, the agent is an established authority. For example, a human cannot command God.

CONTEXTUAL USE: **To command, order, prescribe with the power of authority to someone under that authority**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: [Contextual Domains for Use]

Participant Roles: [Participant Roles for Use]

Use Comments: [Use Comments OPTIONAL]

Key Reference: **ISA.45:11** - *The Lord, the holy God of Israel, the one who shapes the future, says: "You have no right to question me about my children or to **tell me what I ought to do**!" (GNT)*

Evaluation of Translations: This is a very interesting translation. Instead of literally translating the rhetorical questions and the Hebraic expression *the work of my hands*, as do almost all other translations (NJPS, NLT, NIV, CEV, REB, NRS - *Will you question me about my children, or command me concerning the work of my hands?*), GNT transforms the sentence into a very powerful exclamation, which correctly interprets the sense of the rhetorical question.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **EXO.34:32; DEU.28:1; 1SA.13:13; ISA.45:11**

[Keyword] [Collocating Term] [Gloss] [References]

- (2) MEANING: **To communicate a regulatory prescription by someone with authority to someone under that authority**

Frame: **Prescription**

Intrinsic Domains: **Authority, Regulation; Directive; Speech; Communication**

Verb Stem: [Verb Stem] Grammar Notes: The two most frequent uses of are : 1) as part of a speech margin : e.g. X *commanded* (Y) (and said) and 2) within a relative clause in the expression : eg as I have *commanded* you.

Participant Roles: Agent: human or divine authority

Recipient: humans under the authority of the agent

Meaning Comments: [Meaning Comments OPTIONAL]

- (a) CONTEXTUAL USE: **To communicate (God) regulatory prescriptions either directly to people or through Moses**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Covenant, Legislation**

Participant Roles: Agent: God

Recipient: humans

Use Comments: Most of the regulations which are decreed concern Mosaic law. They also include the law given by God to Adam and Eve, as well as limited time regulations, for

example: laws regulating activities during the time in the wilderness, and laws applying to specific individuals. Regulatory prescriptions include regulations on any matter, from ritual obligations to moral and social laws, as well as the general command/exhortation to obey all of God's laws.

Key Reference: **PSA.78:5** - *He issued a decree for Jacob, and established instruction for Israel, which he **commanded** our ancestors to teach to their children.*(KTBH)

Evaluation of Translations: This is the most frequent term and generic term in English used to translated this verb.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: In some cases there may be a specific term for legislation which is punishable, i.e. theft, murder, adultery, etc. and a different term for general commands for matters that are not punishable by humans, i.e. kindness to the poor, instruction to children, etc. There may be a tendency to want to translate the latter as *exhortation* (some scholars use the term *paranetic*). However, the pervading sense of an imposing directive should be retained throughout in the translation of the term.

All References: **GEN.2:16; 3:11,17; EXO.16:32; 23:15; 32:8; 34:11,18; 35:1; LEV.6:2; 7:36,38,38; 8:17,21,29 ...**

Passive [Collocating Term] *to be commanded* **LEV.10:13**

Associated **תורה** *procedure* **DEU.33:4; JOS.1:7; NEH.8:1,14; PSA.78:5; MAL.3:22**

Associated **מצוות** *commandments* **LEV.27:34; DEU.11:8,13; 13:19; 28:13; 30:8; JDG.3:4; 1SA.13:13; 1KI.2:43; 13:21; 2KI.18:6**

Associated **דבר ה' לתורה** *requirement of the teaching* **NUM.19:2; 31:21**

(b) CONTEXTUAL USE: **To communicate (an angel) a limited time regulation to an individual**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Food taboo; Prophecy**

Participant Roles: Agent: angel

Recipient: humans

Use Comments: [Use Comments OPTIONAL]

Key Reference: **JDG.13:14** - *She must not eat anything that comes from the grapevine, nor drink any wine or other fermented drink nor eat anything unclean. She must do everything I have **commanded** her.*"(NIV)

Evaluation of Translations: [Evaluation of Translations]

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **JDG.13:14**

[Keyword] [Collocating Term] [Gloss] [References]

(c) CONTEXTUAL USE: **To communicate (a king) a regulation to his subjects**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Royalty**

Participant Roles: Agent: Human = Political authority

Recipient: Human = Subjects under the political authority of the agent

Use Comments: [Use Comments OPTIONAL]

Key Reference: **GEN.26:11** - Abimelech then **gave a decree** to all the people, saying, "Anyone who molests this man or his wife will certainly be put to death."(KTBH)

Evaluation of Translations: The word **decree** is especially appropriate for a polical context.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **GEN.26:11**; **EXO.5:6**; **1KI.2:43**; **EST.3:2**

[[Keyword](#)] [[Collocating Term](#)] [[Gloss](#)] [[References](#)]

- (d) CONTEXTUAL USE: **To communicate (an elder family member) a regulation to a younger family member**

Specific Frame: [[Frame for Use IF NEEDED](#)]

Contextual Domains: **Family**

Participant Roles: Agent: human = an elder family member, such as father, mother, uncle, older sibling, etc.

Recipient: human = a younger family member, such as child, niece, younger sibling, etc.

Use Comments: This authority relationship is relevant within the context of family issues.

Key Reference: **EST.2:10** - Esther had not revealed her nationality and family background, because Mordecai had **forbidden** her to do so.(NIV)

Evaluation of Translations: Negative commands translated into English may best be translated by using the appropriate term - **forbid**.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **GEN.18:19**; **DEU.32:46**; **EST.2:10,20**; **JER.35:6,8,10,14,16,18**

[[Keyword](#)] [[Collocating Term](#)] [[Gloss](#)] [[References](#)]

- (3) MEANING: **To order someone to do a specific one-time activity**

Frame: **Prescription**

Intrinsic Domains: **Authority; Directive, Speech, Communication**

Verb Stem: [Verb Stem] Grammar Notes: - ל ... צוה : to command someone to do something (e.g. 1 Ch.22:17); - לימר ... צוה : as part of a speech margin - to command a person saying...

Participant Roles: Agent: Human or divine authority

Recipient: Humans under the authority of the agent

Meaning Comments: [Meaning Comments OPTIONAL]

- (a) CONTEXTUAL USE: **To give orders (God) to humans and to angels**

Specific Frame: [[Frame for Use IF NEEDED](#)]

Contextual Domains: **Deity**

Participant Roles: Agent: God

Use Comments: [Use Comments OPTIONAL]

Key Reference: **GEN.7:5** - So Noah did exactly as the Lord had **commanded** him. (NLT)

Evaluation of Translations: [Evaluation of Translations]

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **GEN.6:22**; **7:5,9,16**; **21:4**; **EXO.4:28**; **6:13**; **7:6,10,20**; **12:28,50**; **16:16,34**; **18:23**; **19:7**; **JOS.9:24**^[a] ...

[Agent_focus](#) [[Collocating Term](#)] **one who commands = commander** **ISA.55:4**

Passive [Collocating Term] *to be commanded* LEV.8:35; NUM.3:16; 36:2; EZK.12:7; 24:18; 37:7

- (b) CONTEXTUAL USE: **To give orders (any human with political, military, or spiritual authority) to those under them**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: Various, including: Royalty; Prophet; Officials; Military commanders

Participant Roles: Agent: Human = political, military, or spiritual authority

Use Comments: In Gen. 45:19, Joseph as prime minister of Egypt gives orders to his brothers even though they are older than he is. The same is true of Esther in Est. 4:17. As queen, she has the authority to give orders to her uncle Mordecai.

Key Reference: 2SA.18:12 - *But the man answered, "Even if you gave me a thousand pieces of silver, I wouldn't lift a finger against the king's son. We all heard the king **command** you and Abishai and Ittai, 'For my sake don't harm the young man Absalom.'* (GNT)

Evaluation of Translations: Translations use a varied number of terms. *Command* and *order* are the most frequent, but in some passages certain translation use the terms *instruct*, *tell*. Care should be taken not to weaken the sense of prescription, however. For example the NLT rendering of 2SA.18:12 converted the command into a request, by using *say* in the speech margin, and including the word, *please* in the quotation: *We heard the king say to you...,'For my sake, please don't harm young Absalom.'*

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: GEN.12:20; 47:11; EXO.1:22; 7:2; 16:24; 27:20; 36:6; LEV.8:31; 9:5,6; 13:54; 14:4,5,36,40; NUM.32:25 ...

[Keyword] [Collocating Term] [Gloss] [References]

- (c) CONTEXTUAL USE: **To give orders (a master) to a servant**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: Master/Slave

Participant Roles: Agent: Human: a master, owner, boss

Use Comments: [Use Comments OPTIONAL]

Key Reference: RUT.2:9 - ... *I have **warned** the young men not to bother you...*(NLT, CEV)

Evaluation of Translations: Here the use of the term *warn* implies the notion that retribution could be forthcoming if the order is not obeyed. It should be noted, though, that the term *warn* carries with it the sense of exhortation. It is debatable as to whether this is the case here. Other translations say : *ordered ...not to* (NJPS, GNT, RSV) and, *told...not to* (NIV, REB), which may be more acceptable.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: GEN.32:5,18,20; 42:25; 44:1; 50:2; RUT.2:9,15; 2SA.13:28,28,29; JER.36:5

[Keyword] [Collocating Term] [Gloss] [References]

- (d) CONTEXTUAL USE: **To give orders (an elder family member) to a younger family member**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Family**

Participant Roles: Agent: Human = elder family member

Recipient: Human = younger family member

Use Comments: In GEN.50:16, within the family context, Joseph's authority position as prime minister no longer counts. Joseph's older brothers give him orders. The same is the case for Esther. See EST.2:20 Meaning 2 (d). In GEN.27:8, Rebecca as mother gives orders to her son.

Key Reference: **GEN.27:8** - *Now son, listen carefully and do what I tell you (NIV)*

Evaluation of Translations: The most frequent English terms in this category are : *tell someone to do something*, and *instruct someone to do something*, which reflects a less formal manner of expressing the same concept. Implicit with this translation is the notion that the orders given by a family member may not be as imposing as a royal or divine decree, for example. However, it should be borne in mind that in Hebrew culture, hierarchical family relationships were taken very seriously, and the orders of elder family members were binding. Therefore care should be taken to choose an appropriate term that expresses the prescriptive nature of this directive.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **GEN.27:8; 28:1,6; 49:29; 50:12,16; RUT.3:6; 1SA.17:20; 20:29**

[**Keyword**] [**Collocating Term**] [**Gloss**] [**References**]

(4) MEANING: **To appoint someone and give him the authority to do a task**

Frame: **Prescription**

Intrinsic Domains: **Authority; Directive; Speech; Communication**

Verb Stem: [Verb Stem] Grammar Notes: [Grammar Notes OPTIONAL]

Participant Roles: [Participant Roles for Meaning]

Meaning Comments: [Meaning Comments OPTIONAL]

(a) CONTEXTUAL USE: **To give a person the power and authority (appoint, commission) to command others, (e.g. Joshua, David, Solomon, Nehemiah)**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Leadership**

Participant Roles: Agent: someone with power and authority capable of passing on, or giving that authority to someone else

Recipient: Person who receives authority

Use Comments: Most of the references here are in the context of transference of headship from a dying leader to his heir. There are several instances, also, where God, or a king appoints leaders. The commissioning referred to here includes a process of first, investing authority, secondly, giving instructions, and thirdly, giving words of encouragement and assurance. However, in some cases, only one or two of the three processes is explicit in the passage.

Key Reference: **NUM.27:23** - *Then he laid hands on him (Joshua) and **commissioned** him (as leader), just as the Lord had told him to. (KTBH)*

Evaluation of Translations: English translations generally agree on the term *commission* in this context. In other passages, the word *charge* may be used.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: When only part of the commissioning process is made explicit, the translator may be led to sometimes use context specific terms such

as *charge, instruct, encourage*, etc. Another alternative would be to translate : *commission with these instructions*, or, *commission with these words of encouragement*.

All References: NUM.27:19,23^(b); 34:29; DEU.3:21,28^(b); 31:14,23^(b); JOS.1:9^(b); 1SA.13:14; 25:30; 2SA.6:21; 7:7,11; 1KI.1:35; 1CH.17:6,10 ...

Similar פָּקַד *appoint* NUM.27:19

Similar הִנֵּחַ invest *authority* NUM.27:19

Similar מָנַח *appoint* 2CH.19:9

Associated מְנַחֵם *leader* 1SA.13:14; 25:30; 2SA.6:21; 1KI.1:35

Associated רֹעֵה *shepherd, in construct form* 2SA.7:7; 1CH.17:6

Associated מְנַחֵם *governor* NEH.5:14

(b) CONTEXTUAL USE: **To give final instructions to one's family before dying**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: **Family; Death**

Participant Roles: Agent: the head of a house, who is about to die

Recipient: son, household of the agent

Use Comments: In the context of a person dying, an person confers authority and responsibility to other members of his household.

Key Reference: 2KI.20:1 - ...'**Give your last instructions** to your household, for your are dying, you will not recover.' (REB)

Evaluation of Translations: A number of translation use an idiomatic expression, *put your affairs in order*. This may be acceptable. However the REB translation makes more explicit the sense of leaving behind a list of directives before dying. NIDOTTE also suggests a similar translation: *give last directions to your family*.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: GEN.49:33; 2SA.17:23; 1KI.2:1^(c); 2KI.20:1; ISA.38:1

Associated בֵּית *household* 2SA.17:23; 2KI.20:1; ISA.38:1

(c) CONTEXTUAL USE: **To commission someone to take a message or pass on prescriptions to another person**

Specific Frame: [Frame for Use IF NEEDED]

Contextual Domains: [Contextual Domains for Use]

Participant Roles: [Participant Roles for Use]

Use Comments: In this contextual use, the notion of *command* remains, but in some cases, the specific sense of *send with a message*, or *to pass on a prescription to another person*. is also implicit in the verb צִוָּה.

Key Reference: EST.4:10 - Then Esther **told Hathach to go back and relay this message** to Mordecai: (NLT)

Evaluation of Translations: The literal rendering of the Hebrew is : *Esther commanded Hathach to Mordecai*. NLT provides a natural translation for this phrase.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: A number of West African languages have a specific word for sending someone on mission with a message or to do a specific task. This word would be especially appropriate here.

All References: GEN.45:19; 50:16; EXO.25:22; 34:34; 2SA.14:19; EZR.8:17;
EST.4:5,8,10; 8:9; JER.1:7; 14:14; 23:32; 26:2,8; 27:4 ...

Passive [Collocating Term] *to be commissioned to command* GEN.45:19; EXO.34:34

- (5) MEANING: **To ordain or decree and cause an action or event to take place. God is both the agent of the decree and the causer of the action that He has decreed.**

Frame: **Divine action**

Intrinsic Domains: **Deity; God, Authority: Power; Speech**

Verb Stem: [Verb Stem] Grammar Notes: [Grammar Notes OPTIONAL]

Participant Roles: Agent: Divine being

Patient: Any element or living being in creation

Meaning Comments: This meaning is found primarily in poetry and prophecy, used to emphasize God's greatness, power, authority, and role as creator. God make things happen and does not have to contend with a human who may or may not comply to his order. As a result, the sense of communication seems to be less salient here, while the sense of causation predominates.

- (a) CONTEXTUAL USE: **To cause (God) any event to take place**

Specific Frame: **[Frame for Use IF NEEDED]**

Contextual Domains: **[Contextual Domains for Use]**

Participant Roles: Agent: God

Patient: An event

Use Comments: [Use Comments OPTIONAL]

Key Reference: **LAM.3:37** - *Who can speak and have it happen if the Lord has not **decreed** it?(NIV)*

Evaluation of Translations: There are a variety of translations for this passage. The NIV seems to be the closest to the basic meaning. There are two that carry the sense of approval or permission : *No one can do anything without the Lord's approval (CEV); Can anything happen without the Lord's permission?(NLT)* These two renderings seem to imply a certain theological interpretation that certain things happen but that they cannot be God's doing. As a result, it is assumed that in this case, צוה can be interpreted as *allow* or *permit*. However, the following verse (verse 38) makes it very clear that the writer is saying that both good and bad events come from God, thus re-inforcing the sense of *decree* or *causing to happen* in verse 37.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **LAM.3:37**

[Keyword] [Collocating Term] [Gloss] [References]

- (b) CONTEXTUAL USE: **To cause (idols) an event to take place**

Specific Frame: **[Frame for Use IF NEEDED]**

Contextual Domains: **Idolatry**

Participant Roles: Agent: Idols

Patient: An event

Use Comments: [Use Comments OPTIONAL]

Key Reference: **ISA.48:5** - *And so I predicted your future long ago, announcing events before they took place, to keep you from claiming that your idols and images **made them happen**.(GNT)*

Evaluation of Translations: This is a very natural way to express the sense of causing an event to happen. Other translations use the more traditional words of *ordain* (NJPS, NIV, REB), and *command* (NLT, NRS).

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **ISA.48:5**

[[Keyword](#)] [[Collocating Term](#)] [[Gloss](#)] [[References](#)]

(c) CONTEXTUAL USE: **To cause (God) the creation and manipulation of all natural phenomena**

Specific Frame: [[Frame for Use IF NEEDED](#)]

Contextual Domains: **Creation**

Participant Roles: Agent: God

Patient: Natural phenomena

Use Comments: [Use Comments OPTIONAL]

Key Reference: **PSA.148:5** - *Let them praise the name of the Lord, for he **commanded** and they were created.*(NIV)

Evaluation of Translations: All translations consulted agree that the word *command* can be used here.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **JOB.36:32; 37:12; 38:12; PSA.33:9; 78:23; 148:5; ISA.5:6; 34:16; 45:12**

[[Keyword](#)] [[Collocating Term](#)] [[Gloss](#)] [[References](#)]

(d) CONTEXTUAL USE: **To cause (God) animals to do a specific activity**

Specific Frame: [[Frame for Use IF NEEDED](#)]

Contextual Domains: [[Contextual Domains for Use](#)]

Participant Roles: Agent1: God

Patient and Agent2: Animals as the instrument

Use Comments: [Use Comments OPTIONAL]

Key Reference: **1KI.17:4** - *You will drink from the wadi, and I have **commanded** the ravens to feed you there.*(NJPS)

Evaluation of Translations: Again the word *command* is used in almost all the translations consulted. Another alternative might be : *I will have the ravens feed you.*

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **1KI.17:4; 2CH.7:13; AMO.9:3**

[[Keyword](#)] [[Collocating Term](#)] [[Gloss](#)] [[References](#)]

(e) CONTEXTUAL USE: **To ordain or give (God) good things : blessings, victory, strength, salvation, loyalty, and His covenant**

Specific Frame: [[Frame for Use IF NEEDED](#)]

Contextual Domains: **Good attributes; Covenant**

Participant Roles: Agent: God

Benefactive: Humans

Theme: Blessings

Use Comments: [Use Comments OPTIONAL]

Key Reference: **PSA.133:3** - ...For there the Lord **bestows** his blessing, even life forevermore. (NIV)

Evaluation of Translations: Here translations use a variety of words which are acceptable depending on the language register intended: *ordain* (NJPS, NRS), *pronounce* (NLT), *bestow* (NIV, REB). The one rendering that may be debatable is *promise* (GNT, CEV). Though the context may invite the sense of *promise*, it could seem slightly weaker in that a *promise* something that has not happened yet, whereas *ordain a blessing* brings the sense of making it happen.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **LEV.25:21; DEU.28:8; PSA.7:7; 42:9; 44:5; 68:29; 71:3; 111:9; 133:3**

[Keyword] [Collocating Term] [Gloss] [References]

- (f) CONTEXTUAL USE: **To ordain and cause (God) specific negative events, often in the context of divine punishment, e.g. sending enemies to destroy the people**

Specific Frame: **Punishment**

Contextual Domains: **Enemy**

Participant Roles: Agent 1: God

Patient1 and Agent2: The instrument for the event, both human (eg enemy) and inanimate (eg sword)

Theme: An event

Use Comments: [Use Comments OPTIONAL]

Key Reference: **AMO.6:11** - For the Lord will **command**, And the great house shall be smashed to bits, And the little house to splinters. (NJPS)

Evaluation of Translations: The word *command* is used by all translations consulted, though it is used in the figurative sense here.

Septuagint: [Key Septuagint LEAVE BLANK]

Localised Translation Suggestions: [Localised Translation OPTIONAL]

All References: **2SA.17:14; ISA.10:6; JER.34:22^(d); 47:7; LAM.1:17; 2:17; AMO.6:11; 9:4,9; NAM.1:14**

[Keyword] [Collocating Term] [Gloss] [References]

(a) JOS 9:24 One translation uses the word 'promise' here, possibly because the action commanded was seen to be an act of God: ... *your servants had heard that the Lord your God had promised His servant Moses to give you the whole land and to wipe out all the inhabitants of the country on your account.* (NJPS) Other translations have retained the sense of *command* e.g.: ... *Your servants were clearly told how the Lord your God had commanded his servant Moses to give you the whole land...* (NIV). According to Porter (1983: 125) there was "an ancient legal rule for the transfer of property, by which it was intended to indicate that Moses was given full possession of Palestine before his death." If this is correct, then the NIV rendering is appropriate. NET Bible also proposes a satisfactory solution which allows for the use of the word *command*: *how the Lord your God commanded Moses his servant to assign you the whole land.*

(b) These passages are all in the context of Moses passing on the authority of leadership to Joshua. While English translations generally agree that NUM.27:19 and 23 should be translated as 'commission', there is not a consensus for DEU. 3:21, 28; 31:14,23; and JOS. 1:9. A close study of these contexts shows that the sense of investing the authority for leadership is intended. In Numbers, God instructs Moses to commission Joshua in a public ceremony. In Deuteronomy 3, Moses reminds the people of that ceremony, and in Deuteronomy 31, it is God who directly invests the spiritual authority in a private meeting in the Tent of the Meeting, between God,

Joshua, and Moses. See Porter (1983) for a full discussion of commissioning ceremonies for these passages as well as 1 KI 2:1, 1 CH 22:6, 2 CH 19:9.

(c) GNT uses the term 'last instructions'. Porter (1983) argues that the instructions which follow are part of an installation formula for the office of leadership.

(d) Most translations retain the sense of 'give the command' here. However, it would seem that the sense here is 'God causing the armies to fight.'