

創造における「神の息」 (創世記1:2c)

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ABSTRACT D. T. TSUMURA, “‘The Breath of God’ (Gen 1:2c) in Creation.” Whether one translates רוח אלהים as “the wind of God” or “the spirit of God” depends on whether one recognizes in v. 2c “a description of pre-creation chaos” or “a reference to divine creative potency” (W. P. Brown). While Sekine (1956) translates רוח אלהים as *kami-no reifuu* (“the spirit-wind of God”), Tsukimoto (1997) translates traditionally as “the spirit of God”. Both see here the influence of the Babylonian chaos myth *Enuma elish*.

However, the chaos theory should be rejected from the following reasons: 1) Linguistically the borrowing of *tiamat* into *tehom* is unlikely, for a loss of /h/ when a word is borrowed is the norm, not other way around; 2) Both Akkadian *tiamat* and Hebrew *tehom* are derived from the common Semitic **tiham-* (“great amount of water”). Their similarity is due to their common origin, not to a mythological borrowing; 3) While Akkadian *tiamat(um)* refers to “sea”, the Hebrew *tehom* normally means “underground water”. In Hebrew, the term for “sea” is *yam*, which appears first in Gen 1:10; 4) The motif of a “storm-sea battle” in *Enuma elish* is not Mesopotamian in origin, but was probably introduced from the west. See further D. T. Tsumura, *The Earth and the Waters in Genesis 1 & 2* (JSOTSS 83; Sheffield, 1989), 62-65; P. J. Harland, *The Value of Human Life: A Study of the Story of the Flood (Genesis 6-9)* (SVT 64; Leiden: Brill, 1996), 95.

Contextually, רוח אלהים of אלהים (2c) refers to “God”, who created the universe (“the heaven and the earth” as *merismus*) in v. 1. In v. 2c he is about to get involved positively in the universe as רוח. V. 2a focuses on the earth which was *not yet* normal (*tohu wa bohu*) -- “empty and uninhabited” --. Vs. 1-2 is SETTING for the EVENT which is initiated by

the first *wayqtl* (“narrative”-tense) in v. 3. Since God’s creative action was performed by his utterance in v. 3, the verse 2c describes the situation where God’s utterance was *not yet* made; in other words, God’s breath was not articulated as a voice to pronounce his creative word. Hence, רוח אלֹהִים (2c) is best translated as “the breath of God”.

Such a close relationship between “God’s breath” and his creative action is also attested in Ezek 37:1-14, Ps 104:30, 33:6 as well as in Gen 2:7.