

安息日規定における *qaddēš* の意味とその諸相
— 創世記 1-3 章とのかかわりにおいて —

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ABSTRACT Nobuyoshi KIUCHI, "Some Aspects of *qaddēš* in the Sabbath Ordinance with Special Reference to Gen. 1-3" In this study the author reexamines the meaning and intention of the 4th commandment by focusing on the term *qaddēš* in Exod. 20:8. This requires solving several separate but interrelated questions. Methodologically, it is an attempt to read the 4th commandment according to the order of the Biblical text as it is now, without making a sharp distinction between laws and narrative.

The study starts with the discussion on the relationship between Gen. 2:3 and the fall, and it is concluded that the blessed seventh day in Gen. 2:3 does not reflect the human reality after the fall, while the 4th commandment should be seen in the context of the fall.

Next, the conventional understanding of *qaddēš* in the Pentateuchal laws is reexamined lexically and theologically. It is argued that the term should be distinguished from **qdš* *hiphil*, and that it means ‘to make something/someone holy.’ From this the following are concluded : First, when the object of *qaddēš* is time (the seventh day, the Jubilee year), ‘*qaddēš* time’ has its focus on the human beings and human conduct. Second, it is argued from Gen. 2:3 that it has a *representative* aspect in the sense that the holiness of the seventh day is also related to other six days, since there is no sin/uncleanness in Gen. 1. Therefore, this aspect of holiness seems to be present in the *qaddēš* of Exod. 20:8 in addition to the well recognized idea of holiness being the opposite of common/sinful, an aspect prevalent in the priestly legislation. In this case, the 4th commandment has also the sanctification of other six days in view. All this implies that the commandment demands something more than literal observance of resting from work on the seventh day.

Particular attention is paid to the apparently neglected connection between the fall and the Sinaitic theophany. Not only are the Garden of Eden and Mount Sinai similar in banning the unclean/sinful from the holy realm, but the three concrete directions accompanying *qaddēš* in the Sinaitic theophany, that is, ‘washing clothes’ (Exod. 19:10,14; cf. Gen. 3:21), ‘not going near a woman’ (Exod. 19:15; cf. Gen. 3:17) and ‘ceasing from work on the seventh day’ (Exod. 20:10-11; Gen.2:3), can be understood better when their *symbolic* meanings are seen against the background of the fall. In this viewpoint ‘washing clothes’ and ‘not going near a woman’ symbolize the need to realize that the Israelites are fallen. Probably the same is assumed in the 4th commandment, particularly because the ‘work’ in the 4th commandment is work under the curse (Gen. 3:17-19).

Another set of arguments for elucidation of *qaddēš* in Exod. 20:8 concerns the relationship between the manna story (Exod. 16) and the Sinaitic theophany (Exod. 19-24), and the semantic relationship between ‘to fear’ and ‘to believe’ on the one hand, and *qaddēš* on the other. From the parallel between Exod. 16:4 and 20:20 it is argued that the observance of the Sabbath ordinance is tantamount to observance of the whole Law. Further, as the people’s believing Moses is the final goal of the Sinaitic theophany (Exod. 19:9), ‘believing’ is not only a prerequisite for becoming holy, but part of it.

In the 4th commandment, the Israelites are commanded to follow the same weekly pattern of 6+1 as in God’s work of creation and the seventh day, whereas the people’s work is presumed to be under the curse. This could be explained by having recourse to the idea of graded holiness as well as to the above representative aspect. That is, ceasing from work in the 4th commandment must be accompanied by the people’s recognition of fallenness in the presence of a holy God, and this is part of the concept of *qaddēš*. However, this is only minimal in terms of sanctification; in fact, varying degrees of holiness seem to be envisaged, as Moses climbed to the

top of the mountain, and the priests up to the middle, whereas the lay people could not even touch the consecrated mountain. The 4th commandment is so formulated as to elevate the people's spiritual condition toward 'believing hearts.'

In conclusion, by ceasing from work on the seventh day the Israelites are ultimately expected to *believe* that God provides everything not just on the seventh day but at all times. It will be unfolded in the subsequent laws and narrative that this points them to nothing other than the peace of their souls.