

「主が七日目に休まれた」(וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי) の意味

津村俊夫

ABSTRACT D.T. TSIMURA, “The Meaning of ‘The LORD rested on the seventh day’ (וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי)”. The fourth commandment states that the Lord “rested” on the seventh day (Ex. 20:11). The idea of God’s resting seems to appear also in Gen 2:2-3 (God “rested” from all his work) and Ex. 31:17 (“and on the seventh day he rested and was refreshed”). However, there are in fact three, rather than two, different Hebrew verbs involved in these passages: i.e. “to cease” (*ŠBT) in Gen. 2:2-3 and Ex. 37:17, “to rest” (*NWH) in Ex. 20:11 and “to be refreshed” (*NPŠ) in Ex. 37:17.

What does God’s rest mean? Recently, J. H. Walton (2011), following M. Weinfeld and J. Levenson, discussed the theme of “temple and rest”. According to him, the cosmos and the temple are “homologous” and “the cosmology of Genesis 1 is built on the platform of temple theology: both of these ideas - rest and the garden - are integral to the temple theology of the ancient world.” However, one should note that no building terminology except *הַקֵּי* “hammered-out plate” appears in Genesis 1.

While the term *ŠBT (“to cease”) focuses on the end of the creative work, the other two verbs denote the state of being at rest (*NWH) and relaxed (*NPŠ) after the creative action, as supported by Ugaritic and Akkadian usages.

The term *מְנוּחָה* “the place of rest” (Isa. 66:1) is simply a metaphor for a house and in fact the passage holds that there is no suitable residence for God in the created world. For the creator God, the cosmos is simply his throne. There is no house in this universe which can hold this throne. This view is expressed by Solomon in I Ki. 8:27. See also Ps. 95:11, 132:7-8, & 14.

The verbs “to build” and “to create” usually take *resultative* as their object: e.g. “house” and “cosmos”, which are the results of the acts of building and creating respectively. Also, one should distinguish between the act of creation (i.e. origination) and the result of creation (i.e. the creatures; as *κτίσις* in Rom. 8:21), though both are “creation” in English.

Gen. 2:2f. focuses on the end of the creative action, while Ex. 20:11 emphasizes the state of being at rest as the result of creative action. Ex. 31:17 refers both to the end of and to the result of creative action. Thus, one should no longer read the Genesis story in the light of the fourth commandment, as the older documentary hypothesis did. Instead, the fourth commandment should be read in the flow of the commandments, that is, after the first three.