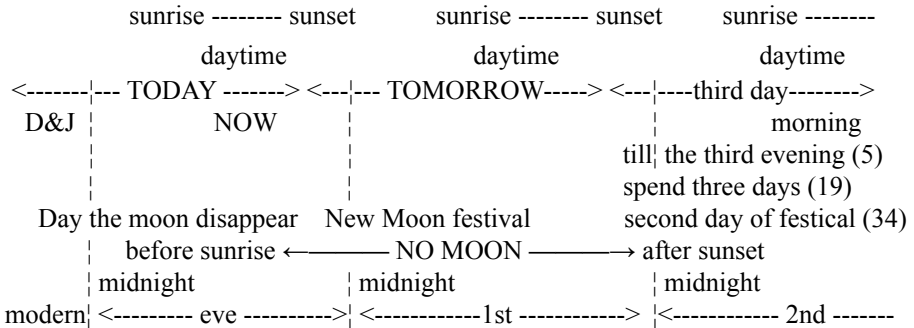


サムエル記における「新月祭」と「安息日」

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ABSTRACT D. T. TSUMURA, “‘New Moon’ and ‘Sabbath’ in Samuel.” The origin and history of the Sabbath is still highly disputed. However, I Samuel suggests that the sabbath and the new moon were different at the time of Saul. According to I Sam 20 the new moon was celebrated at the royal palace, presided over by king Saul. The feast lasted two days (contra Driver, McCarter, Fokkelmann), with two meals. Why for two days? If the waning moon was noticed in the eastern sky just before sunrise of the day (“today”), the next observable moon would have been a new moon in the western sky after the sunset of “the day after tomorrow”, i.e. the third day, since “tomorrow” began in a few hours, i.e. after sunset.



As for the interpretation of v. 19,

(A) $\text{עַד הָעֶרֶב הַשְּׁלִישִׁית}$ should be compared with $\text{וְשָׁלַשְׁתָּ תֵרַד מָאוֹד}$ “until the third evening” (v. 5) and translated as “you shall spend three days (or: to the third day), letting (the sun) go down completely”.

(B) $\text{בַּיּוֹם הַמְּעֻשָׂה}$ means most naturally “on the day of business”, i.e. the working day (Luther; LXX ἐν τῇ ἡμέρᾳ τῇ ἐργασίῳ), in the light of Ezek 46:1.

(C)The temporal phrase **בַּיּוֹם הַמָּעֻשָׁה** is usually interpreted as modifying the verb “you hid” (**נִסְתַּרְתָּ**). However, it is more likely connected to the verb “you shall come” (**וּבֹאֲתָ**), with the relative clause **אֲשֶׁר־נִסְתַּרְתָּ שָׁם** interrupting the nucleus of sentence. Such a construction is not impossible, as it appears in Gen 1:11-12, I Sam 2:29, II Sam 11:27b, etc.

The following translation may be suggested:

“You shall spend three days (or stay to the third day) till it becomes completely dark and on the following day (lit. on the day of business) you shall come to the place where you hid and stay near the stone Ezel.”

The Sabbath is not mentioned in the Book of Samuel. However, it seems that it was observed in the priestly town Nob, for when David visited there, Ahimelech gave him sacred loaves of bread (I Sam 21:7). From the context it is likely that the day was Sabbath, since the law (Lev 24:5-9) dictates that the shewbread should be replaced with new loaves each Sabbath.