

サムエル記における一神教

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ABSTRACT D. T. Tsumura. “Monotheism in the Books of Samuel.” It is extremely difficult to reconstruct the religious reality of the ancient Near East. One should distinguish between the study of religion and that of religious texts. However, the latter is indispensable for the former. This article deals exegetically with three passages in the Books of Samuel and compares their attitude towards monotheistic faith.

A. “Davidic covenant and David’s prayer” (2 Sam. 7)

Some scholars claim that in v. 22 David expresses only the incomparability of Yahweh, but accepts the existence of other deities because he mentions “the nation and its gods” (see v. 23), and that hence David is not depicted as a true monotheist here. But, one must compare this with other statements in Samuel.

B. “Hannah’s prayer” (1 Sam. 2:2)

In Hannah’s prayer, the expression,

“There is no holy one like the Lord;

indeed there is none but you;

there is no rock like our God.” (Tsumura 2007),

is similar to the above expression in “David’s prayer” (2 Sam. 7:22), but Hannah expresses much more clearly the idea of monotheism, i.e., that there is none but Yahweh. She expresses here not only the incomparability but also the uniqueness of Yahweh.

C. “David’s song” (2 Sam. 22)

Since 2 Sam. 22 constitutes an *inclusio* with “Hannah’s prayer” in

the framework of 1-2 Samuel, the expression “For who is God besides Yahweh; who is the rock besides our God?” may also indicate not only the incomparability of Yahweh but also His uniqueness.

If all three passages were edited and finalized by the so-called Deuteronomistic historian(s) to harmonize their theology toward the monotheistic view, why did he (or they) leave the expression in 2 Sam. 7:22-23 as it is, and give the impression that David was not a true monotheist? If Hannah was treated as a true monotheist, then the final redactor would have considered that David also was one.

It may be that the author used the rhetorical expression such as “There is no one like Yahweh” or “Who is like Yahweh?” so that the audience, or the readers, might return from their polytheistic faith to the true monotheistic faith. These expressions are best interpreted as being “missiological” as they were announced in a polytheistic context.

Additional note: The concept of an eternal dynasty in 2 Sam. 7:13 & 16 is often claimed to be late, even post-Exilic, but it can be traced back to the pre-Davidic era in the ancient Near East, as attested in Assyrian building inscriptions and Ugaritic texts such as KTU 1.2 IV 10 and RS 18.113A+B.