

安息日における仕事
(民 15:32-36 たきぎ集めの場合)

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ABSTRACT Tetsuo SASAKI, “What does פֶּרַשׁ signify in Num. 15:34?” The main interpretational question on Num. 15:32-36 has been what Moses asked the Lord about a man who was found gathering wood on the sabbath day. Three kinds of interpretation have been proposed heretofore: Moses asked (1) whether the act of woodgathering profaned the sabbath day or not (i.e. סִיגָ לַתּוֹרָה a fence round the Torah by J. Weingreen), (2) whether the death penalty should be applied to him or not (J. Milgrom), and (3) how the death penalty should be carried out (C. F. Keil and F. Delitzsch and traditional rabbinic interpretations).

Another interpretation can be proposed by the study of the word פֶּרַשׁ. The Akkadian cognate *parāsum* (*parāšum*) (*HAL*, 782), whose significance is to establish the plenary case law (“entscheiden” by W. von Soden); e.g. as used in the Code Hammurabi VI:9, sheds light on it. That is, Moses’ inquiry of the Lord established a new plenary case law for identifying which labors profaned the sabbath day. Also the word פֶּרַשׁ shares the cognate *parāšum* with פֶּרַשׁ (*HAL*, 782); that is, פֶּרַשׁ and פֶּרַשׁ are considered to derived from biconsonantal element פֶּר (cf. E. Ullendorff). This fact gives another significance to the word פֶּרַשׁ: a new plenary case law for identifying the labors profaning the sabbath day is established and made known to all the Israelite people. Moreover, this viewpoint can be applied to other accounts: the blasphemer (Lev. 24:10-23), the unclean men at Passover (Num. 9:6-14), and the daughters of Zelophehad (Num. 27: 1-11).