

(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.