

博士学位論文審査要旨

2019年1月15日

論文題目： The Evolvement of the Biblical Sabbath Concept
聖書におけるシャバット概念の展開

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要 旨：

This dissertation explores the developments and changes that the concept of the Biblical Sabbath – the divine demand for ceasing from work on the seventh day – goes through in the different sources of the Hebrew Bible. Using biblical research tools of interpretation, focusing on the Pentateuch and supporting the interpretations with the use of the prophetic books and the later books of the Bible, the dissertation reveals the different layers of redaction of which the texts presenting the cultic laws relating to the Sabbath were composed. While the generally accepted version of the “documentary hypothesis” – the Yahwist/Elohist (=J/E), Deuteronomist (D), Priestly (P), and Holiness (H) – was taken as the point of departure, the dissertation shows how the last layer has to be interpreted as done by the hand of a later H redactor, due to its specific theological understanding of the special form of the covenant between the people of Israel and their God YHWH, a covenant in which the Sabbath has an important role as part of the decalogue and further laws (Exodus 20:8-11; 31:16-17). While critically discussing previous interpretations on the concept of Sabbath, the dissertation offers a new analysis of the texts showing the difference between the pattern of six-seventh day institution and the seventh-day Sabbath. Whereas originally the Sabbath had its roots in the celebration of the Full-Moon festival, it becomes a national identifier, for its being a characterization of the God YHWH as holy. The holiness of the Sabbath correlates with the holiness of YHWH and the holiness of YHWH’s land. The Sabbath thus symbolizes the cultic institutionalization of the holiness of YHWH. Latter it will become an identity mark of the Jewish people.

The dissertation, following an introduction, is divided into three main parts closing with conclusions. After a short introduction presenting the two main categories of phraseology regarding the Sabbath: “the six-seventh day observance called *šabbāt* in Hebrew and the six-seventh year institution designated as *šabbat šabbātôn*,” the first part presents the previous and current research on the understanding of the concept Sabbath. This part is highly detailed and is written meticulously. Starting with its cultic priestly functions and descriptions as feasts in the different biblical texts, the discussion goes through the theological concept of Sabbath as everlasting covenant.

The second part presents an important discussion of the elements standing behind the idea of Sabbath. Opening with the views on the seventh-year institution, which developed from the concept of Ancient Near Eastern legal model of the release of debts and freedom of slaves, termed by the D and P sources as Jubilee (*yōbel*), the discussion

offers a picture of how the Israelites took over familiar legal ideas and reformulated them into cultic context, related to traditional historical events. It is seen in the concept of “seven” implied in both the festival of Passover, the special sacrifice on the full-moon and the seven days of eating leavened bread. All finalized with the use of the count of seven or more-so six-seventh formula.

The third part investigates the innovation made by the H redactor, by using the terminology *šabbat šabbātôn*. It is done through detailed study of the cultic calendar of Leviticus 23, which starts with the first cultic “appointed time of YHWH” as the Sabbath, followed by the seventh day festival of Passover, and then by the Seven-Sabbath period of the festival of the first fruit. Then, the last festival is the one on the seventh month on the tenth day, which is titled *šabbat šabbātôn* (Lev 23:3, 32). The entire calendar is subjected to the idea of seven, while *šabbātôn* deriving from the verb *šbt* plus *-on* ending, characterizing the specific holiness of YHWH. The seventh becomes holy, when sacred proclamation (*miqrā’ qōdesš*) takes place. The *šabbat šabbātôn* becomes also the designation of the day of atonement (*yōm kippûrîm*) identified as purgation day (Lev 16). The fact that these two days the purgation day and the regular Sabbath are indicated as *šabbat šabbātôn* points to the special status the Sabbath receives as a day that atones for the sins. By studying the use of two words *rišâh* and *’awôn*, the argument for the Sabbath as means for atonement is furthered, closing with the legal command for the Sabbath of the land in H “the land will have a Sabbath of/for YHWH” (*šabbāt la YHWH*; Lev 25:4). That atonement is theologically interpreted as opposite to the defilement of the land by worshipping other deities beside YHWH.

To conclude, Ms. Yoshiko Ueoka succeeded in showing how the documentary sources and the later redactors of the Pentateuch intertwined the concept of Sabbath, building from earlier sources to the last stage of the Holiness source which in turn touched the previous sources with its own interpretation of that holy institution, creating a new understanding of that day. Ms. Ueoka is to be congratulated for her very meticulous and original work.

よって、本論文は、博士（神学）（同志社大学）の学位論文として十分な価値を有するものと認められる。

総合試験結果の要旨

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要 旨：

In March 2013 Ms. Yoshiko Ueoka completed the first-part course at Doshisha University Graduate School of Theology and entered the second term course in April of the same year, as she received research guidance, and met the prescribed requirements, she submitted the thesis at this time. On Saturday, 12th January 2019, for two hours from 13:00 to 15:00, the Dissertation Committee of the Graduate School conducted a comprehensive examination and has been satisfied with the deep knowledge shown by Ms. Ueoka in regard to the theme of the development of the Sabbath concept in the Hebrew Bible. She has demonstrated a close familiarity and fluency of the biblical text in its Hebrew form, and her abilities of other languages in reading research literature, such as Greek and English were confirmed. Therefore, we conclude that the result of the comprehensive examination is successfully passed.

よって、総合試験の結果は合格であると認める。

博士學位論文要旨

論文題目： The Evolvement of the Biblical Sabbath Concept
聖書におけるシャバット概念の展開

氏名： Yoshiko Ueoka (上岡 好子)

要旨：

The Sabbath is one of God's words which has been transferred to compose the Holy Scripture in which we face different perspectives against various backdrops with significant, ancient tradition. A critical problem is that the concept of the Sabbath has generally been interpreted as the sign of the covenant within the framework of the Priestly theology, which emanates from two basic assumptions concerning the ideas of time and rest. However, the crucial issue for the Israelites was not a theological *time*, nor a humanistic *rest*, but a realistic issue of *land*, which was developing through fighting alien gods. It is indispensable for biblical research to clarify the process of formulating the heptad (seventh-year, seventh-day) Sabbath which is not dependent on the chronological sequence, but blurred by repeated interpretations and redactions. This paper will critically discuss in three sections how these various interpretations have gone far beyond their original biblical sources, and aims to elucidate the precursory factors for the eventual changes to the heptad Sabbath and how they correlated with the biblical formation.

The theme of part A is the current state of Sabbath research under textual criticism. This is a re-examination of the methodology which plots the various independent elements onto a chronological sequence of four successive documents (J, E, D and P). A-I overviews the scholarly background of previous studies in light of Wellhausen's *Prolegomena*: the fundamental influence of his view, the weekly theory and ideological assertion, high esteem of the exile and 'ôt habērūt (the sign of the covenant), and the interpretation of H within P in the Sinai tradition. A-II offers an abbreviated analysis of the recent discussion and my perspective: the backdrop of the seventh-day Sabbath interpolation, the setting for bērit theology and binding formula, the new definition of H for textual analysis, what is H's holiness, and H's seventh-day Sabbath.

Part B is an investigation on the precursory factors and elements behind the heptad Sabbath. B-I explores the development of the six-seventh year institution (Ex. 21:2-11; Dt. 15:12-18; Ex 23:10-11): general views on the seventh-year institution, the placement of the seventh year in the Covenant Code and the key term *gēr* (resident alien), the six-seventh year scheme in the Covenant Code, and the Deuteronomic development in the six-seventh year. B-II recapitulates on the verb *šābat* and the six-seventh day: their shared and different significances in the Covenant Code and the Festal Calendar (Ex. 34) to clarify the Deuteronomic characters that influence the form of the heptad observances. B-III surveys the heptad motif and social justice in an Ancient Near Eastern Setting: the symbolism of seven and the heptadic rhythm of the *Zukru* and social justice in light of the legal purpose. B-IV clarifies ritual innovation in terms of seven through *māṣṣôt* (unleavened bread) and *pesah* (the Passover) to Yahweh's Calendar: Deuteronomic strategy for festal traditions, the definition of Yahweh's *pesah* from the first-born offering, the complex of Ex. 12, the significance of Dt. 16:8 and "Sevenizing" the feast: *ḥag šābû'ôt* (the feast of sevenness) reinforcement of the symbolized seven—Dt. 16: 9-10.

The third part C is an exploration of H editors' strategy of establishing the heptad Sabbath and the post-H development of the Sabbath ordinance. C-I explains the H editors' systematic scheme through characterizing feasts as Yahweh's *mô'ādīm* (fixed times) in Lev. 23: H's harvest festival collection *šeba' šabbātôt* (Seven Sabbaths), *mimmōhōrat haššabbāt* (the morrow after the Sabbath), H's scheme of *šabbātôn* as a catalyst for the sacred feast—"Sabbathizing" the Seventh, *miqrā qōdeš* (a sacred proclamation), and *Yôm Kippûrīm* (the Day of Purgation) and *šabbat šabbātôn* which are the birth of new concepts from the tenth day. C-II examines H's Sabbath theory that Yahweh's land demands Yahweh's Sabbath: H's confirmation of the divine ownership (Lev. 25:8-55), H's *bērît* and *šbt* for national restoration (Lev. 26:3-46), and the land and Sabbath of Yahweh "*šēnat* (year) *šabbātôn*," (Lev. 25:1-7). Thus, H emphasizes two biblical aspects: God's promise of the land and His presence among the people through various ways, one of which is the identification of the Sabbath with God's holiness which demands the people's holiness. Subsequently, C-III discusses the significance of *šabbētōtay* (My Sabbaths), which emphasizes Yahweh's holiness and His name: the backdrop of Ezekiel's *šabbētōtay*, the negation of alien gods in Ezekiel and H, and the Sabbath of Ezekiel's ritual innovations. Furthermore, of importance is the integration of the Sabbath concepts through the interpolation of the seventh-day *šabbat šabbātôn*: Ex. 31:15, 35:2; Lev. 23:3 in the Pentateuch as H's completion of Sinai *bērît*. Lastly, C-IV takes up the development of the Sabbath concept in Post-H: the source problem in manna and the Sabbath in Ex. 16, national restoration and the Sabbath in the birth of Judaism (Nehemiah), theological background of prophecy in the image of the prophet (Jeremiah), the meaning of the universal salvific guideline (Trito-Isaiah), and the fourth commandment as the key link to Genesis and the Israelite laws.

Against the backdrop of D's legal innovation, H's cultic one is validated in the close examination of the Sabbath context of eliminating alien gods. Most significant is H's integral scheme: the six-seventh *šabbat šabbātôn* formulated into the Sinai *bērît*. Consequently, Yahweh's Sabbath to the land and the people is established as Yahweh's holiness. The paper concludes with the suggestion that the concept of the Sabbath is still multifaceted and continues to evolve as a sign of unification and demarcation in the course of Jewish history.