

博士學位論文要約

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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要約：

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 habērît* (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 *bērît* 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 *māššôt* (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'ādîm* (fixed times) in Lev. 23: H's harvest festival collection *šeba' šabbātôt* (Seven Sabbaths), *mimmōħōrat 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 Kippûrîm* (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.