

詩篇 24 篇 4 節と 73 篇 1 節における *bar lebab* の意味

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ABSTRACT Nobuyoshi KIUCHI, “The Meaning of *bar lebab* in Psalm 24:4 and Psalm 73:1.” This study aims to explore the meaning of the phrase *bar lebab*, which appears only twice in the Old Testament. The phrase has been commonly translated ‘pure in heart,’ but due attention has not been paid to different nuances *bar* may have over against other synonyms such as *ṭāhēr*, *zak*, *ḥap*, and *nāqī*. By and large, the latter terms have also been rendered by the term ‘pure.’

The phraseology of Psalm 24:4 shows that *bar lebab* refers to one who observes the third commandment, though it is difficult to ascertain how far the psalmist was aware of the Ten Commandments. In particular, this paper argues that ‘not swearing deceitfully,’ obviously related to the third commandment, is a matter that goes beyond the consciousness of an oath-taker, particularly in real situations, and that, whether it is conscious or unconscious, the non-action should be taken as originating from his heart, as the text states explicitly. Furthermore, a comparison of this passage with the third commandment shows that *bar lebab* is wider in its application than the third commandment, whereas the third commandment is more comprehensive than ‘not swearing deceptively.’ However, the passage assumes that the presence or absence of *bar lebab* is a matter of top-priority, since even the apparently concrete act of not swearing deceptively is conditioned by *bar lebab*. This interpretative orientation seems contrary to the later dominant Jewish one that limited the third commandment to the prohibition of false oaths and sought ways to avoid profaning the divine name. Thus it can be argued that the psalmist, if he were aware of the Ten Commandments, takes for granted that they have the transformation of human hearts in view.

Psalm 73:1, where the same phrase appears, probably makes a conclusive statement whose content concerns the rest of the psalm. In an overview of five sections where *lebab* appears, it is observed that the psalmist shares with his readers his spiritual struggle to become “pure” in God’s sight, but that he failed to do so because he was *beclouded* by his jealousy towards the prosperity of evil-doers. His entering holy sanctuaries (v. 17) may include, at least, what is mentioned in v. 21, that he was ‘pierced through’ the innermost part of his *lebab*. This enables him to discern God’s steady and unfailing care of his *lebab* until finally he pledges his unwavering allegiance to his God.

Contextual examination of other occurrences of *bar*, such as in Psalm 19:9, Job 11:4, Song of Songs 6:9,10, together with the above discussion on Psalm 24:4 and Psalm 73, leads to this conclusion: *bar* is a term that basically possesses two principal semantic components; one is ‘transparency’ and the other ‘shining.’ This postulate tallies with Fronzaroli’s observation (1973) that the Semitic root BRR in Akkadian is related to (the strength of) penetration of rays. In the context of Psalms 24 and 73, therefore, *bar lebab* seems to designate the condition of human heart in which no sin or anything else that screens a person from his/her God can be found.