

## 第5戒の意味と五書におけるその位置

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**ABSTRACT** Nobuyoshi KIUCHI, “The Fifth Commandment and Its Locus in the Pentateuch” This study aims to establish the meaning of the first part of the fifth commandment in Exod. 20:12 (‘Honour your father and mother’) by comparing it with other Pentateuchal laws and statements. On the whole, this is done by considering the relationship between the two sets of apparently conflicting statements, that is, those laws that are in line with the fifth commandment such as Lev. 19:3, and events, laws and statements by the biblical authors that apparently contradict the fifth commandment, such as forsaking (עזב) one’s father and mother in Gen. 2:24, the Levites’ behaviour at the golden calf incident (Exod. 32:25-29; Deut. 33:9) and the injunction to the chief priest not to have involvement with the *nepeš* (traditionally rendered ‘corpse’) of his father or mother (Lev. 21:11).

It is argued here that ‘honouring’ chiefly refers to an emotive attitude, and it does not necessarily refer to an outward act, though the two are not to be taken as exclusive. That the term should be taken this way is supported by Lev. 19:3 where ‘fear’ is probably a substitute for ‘honour.’ As Lev. 19:3 is a commandment that leads the addressee to holiness (19:2), the fifth commandment can be much more demanding than one might think.

When one reads the Pentateuch according to the order of the text as is now, it is in Gen.2:24 that one finds the first mention of ‘father and mother’ in the Bible. However, it is surprising for the readers who hold filial bond is important, that before a man marries a woman he is required not so much to *leave* his father and mother as to *forsake* (עזב) them. It is argued that this ideal attitude was lost in the fallen world, and the term עזב was chosen precisely because it became extremely difficult to achieve it. After the fall humans became far from having this attitude, mainly because they ceased to recognize God as their authority, having themselves become

like God knowing good and evil (cf. Gen.3:22). The fifth commandment commands the Israelites to honour parental authority, and, in this sense, it is an instrument for leading them to achieve the lost ideal.

The laws on the priests in Lev. 21 and references to Levi and the Levites are a window through which one can observe the relationship between various individual laws and their goal of holiness. Although the meaning of *nepeš* in Lev.21:1, 11 is debatable, it is natural, in line with the above and the use of the term in Leviticus, to take it as referring to the human soul, and not 'corpse.' Thus the commandment in 21:11 means that the chief priest, who is expected to bear inner holiness, is not to have involvement with the dead souls of his parents. This injunction is not incompatible with the fifth commandment (honouring father and mother) when the following is taken into account. First, the fifth commandment directs the people *toward* holiness through the recognition that they are fallen, whereas the injunction in Lev. 21:11 speaks about what is demanded by the holy state of the chief priest; the directions are opposite each other. Second, contrary to the common understanding that the observance of the fifth commandment is part of holiness, the possibility should be raised that holiness is a state that transcends the observance of the fifth commandment, and is free from it. In other words, the fifth commandment has the role of leading humans to the awareness that they are fallen and in the spiritual condition narrated in Gen. 3. When, however, this happens, and thereby their egocentric nature is destroyed, the role of the fifth commandment ends.

Levi's attitude toward his parents (cf. Deut. 33:9) as well as the Levites' attitude of fearing God at the golden calf incident suggests that fearing God is what the fifth commandment ultimately has in view (cf. Exod. 20:20), and that it virtually corresponds to the human inner condition in which a man forsakes his father and mother (Gen. 2:24).