

「たましいへの命令」としての十戒  
— 出エジプト記 20 章 20 節との関係を中心に —

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**ABSTRACT** Nobuyoshi KIUCHI, “The Decalogue as Commands to the Human Soul: Exodus 20:20 Reconsidered,” Various explanations have been offered concerning the purpose of the Decalogue. It is, however, apparently stated in Exod. 20:20, although few exegetes have addressed the crucial importance of this passage. The present study attempts to elucidate the relationship between this passage and the Decalogue by noting the literary and ideological connection between the Sinai theophany and the Fall. Several connections that enhance the probability of a deliberate linking by the Biblical author(s) can be found, among which is the presence of the common motifs of fear of the Lord and of sinning, which are present in both events (Exod. 20:20; Gen. 3:8–9). This linkage is one of the keys to unfolding the meaning of *ḥāṭāʾ* (traditionally rendered ‘to sin’) in Exod. 20:20.

How this *ḥāṭāʾ* is related to the violation of the Decalogue is the central question in this study. It is pointed out first, as an oft-neglected aspect of the Decalogue, that a person often breaks one of these commandments before the Lord unconsciously; even if he is aware of his own violation as in the sixth, seventh or eighth commandment, he does not feel that an invisible God is watching him; since he presumes God does not see, the very idea that he is breaking the law does not occur to his heart. Moreover, it is highly questionable whether the Decalogue refers to its literal meanings alone, and does not refer to a human inner motive. It is clear that every transgression starts from a human inner motive, as can be seen in the tenth commandment, which uses the verb ‘covet.’ Thus it seems that the purpose of the apparent concentration on the outward and/or

concrete act in most of the commandments is to challenge the hidden motive of the addressee (cf. the motive clause of the third commandment), since the addressee tends to assume that he is observing the Decalogue, innocently not realizing what is occurring in his heart.

On the other hand, reexamination of the Bible's first occurrence of *ḥaṭṭā't* (traditionally rendered 'sin') in Gen. 4:7 shows that the term describes the overall condition of Cain's heart as opposed to the act of killing Abel, even though he is not aware of his own condition. It is argued that this existential meaning of *ḥaṭṭā't* characterizes the behavior of the first man and woman in Gen. 3 as well, even though the term *ḥāṭā'* does not appear.

On this understanding, the relationship between the Fall and the Sinai event can be viewed in such a way that in the Garden the man and woman feared the presence of God (negative sense of fear) and hid themselves (Gen. 3:8–10), whereas at Sinai (Exod. 20:20) God created fear of Himself (positive sense of fear) within the Israelites through the fearful and awesome sight of His theophany on the Mt. Sinai (negative sense of fear), so that they may not *ḥāṭā'*. It is the major proposal of this study that the meaning of this *ḥāṭā'* in Exod. 20:20 is existential much like that of Gen. 3–4 and Lev. 4–5. This seems to be corroborated by the furtive and inadvertent nature of the hypothesized violation of the Decalogue here; *ḥāṭā'* refers to the condition of the human soul and heart, and does not just mean violation of the commandment. It is because *ḥāṭā'* (sinning) is an unconscious process in the human soul that a person needs to have fear of God as the indispensable deterrent so as not to fall into the process unknowingly.

Therefore, it is concluded that the Decalogue commands what it literally commands, but that it targets the hypocritical propensity of the human soul and heart by formulating its commandments in a specific and concrete manner. To cause people to have the fear of God, and not to fall into unconscious hypocrisy, is the purpose of the Decalogue.