

第八戒の目的語—再考—

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ABSTRACT Tetsuo SASAKI, “A Short Note on the Object of גנב in the 8th Commandment.” Either the word אִישׁ or נֶפֶשׁ is supposed to be the object of גנב in the 8th commandment according to diachronic research (A. Alt and M. Noth), whereas Brevard S. Childs argues that the connotation of the text is not kidnapping but a prohibition of the behavior of גנב itself. We examine the validity of אִישׁ or נֶפֶשׁ as the object of גנב from a synchronic point of view by examining whether the word אִישׁ or נֶפֶשׁ could be the internal object of brachylogy or the figurative expression of metonymy. On the internal object, it is hard to affirm because of the paucity of examples (Exod 21:16; Deut 24:7; cf. 2Kgs 11:2; 2Chr 22:11; Gen 40:15). On metonymy, although the expressions of גנב אֶת־לֵב (Gen 31:20) and גנב אֶת־לֵבָב (Gen 31:26) appear in its usage, it is not the case for גנב in the 8th commandment since the connotation of לֹא תִגְנֹב could be applied to various kinds of stealing: “steal time,” or “sabotage in working hours,” or “steal someone’s trust,” or “saying an evil rumour about someone” (J. I. Packer).