

テモテへの手紙第一 1 章 8-10 節における律法への言及

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ABSTRACT Nobuyoshi KIUCHI, “Paul’s Reference to the Law in 1 Timothy 1:8–10.” 1 Timothy is set in the context of an Ephesian church, in which false teachers devalued the Law and instead devoted themselves to myths and genealogies. In opposition to such teachers Paul explains the proper use of the Law in 1 Tim. 1: 8–10. In this short study I explore Paul’s intention in his presentation of the Law, focusing on investigating the reformulation of the Decalogue with no explicit mention of the tenth commandment. In exploring the reasons for this unique formulation of the Law, it is important to note that Paul has in view those who, like the false teachers, seek to evade the challenging nature of the Law.

In v. 9 two aspects of Paul’s statement are worthy of note. Firstly, the explicit statement that the Law is not for the righteous is new in the whole of Scripture, though the idea is assumed in every reference to the Decalogue. Secondly, while it has been debated whether ‘the righteous’ refers to Christians who are justified by faith, I take the view that there is no such idea here, and that ‘the righteous’ is a person who keeps the whole Law, i.e., one, for whom the list of vices in vv. 9b–10 does not apply (e.g., Ezek 18:5–9).

The vices mentioned in vv. 9b–10 can be divided into three groups. The first three pairs of vices (the lawless and disobedient, the ungodly and sinners, the unholy and profane) may well be related to the first four commandments of the Decalogue. The second group (those who strike their fathers, etc.) relates to the fifth to ninth commandments and includes some vicious crimes. Both the first and second group refer to the nature of the individual rather than the deed. The third group is “whatever else is contrary to sound doctrine.” The first group of people can be interpreted as encapsulating the second group.

A self-justifying religious person may believe that these do not apply to him; the first group of people may appear to him too base, the second too barbarous, the third group too self-evidently inapplicable to himself. But

according to Paul, the Decalogue itself, if understood on a deeper level, in fact addresses such wicked people.

Paul seems to have omitted explicit mention of the tenth commandment here for the following reason. Although the tenth commandment concerns coveting, an act of the heart and mind which can cause someone to break the other commandments, such an act of coveting is often limited in duration. On the other hand, it is the *evil nature of individuals*, the seedbed for all evil actions, which is emphasized in Paul's list. This emphasis seems to have the purpose of hinting at the propensity of the reader to hide his inner being. In other words, Paul's list goes deeper than the tenth commandment, since it addresses characteristics which are even the root cause of coveting. Therefore, in order to fulfill his purpose, there may have been no need for Paul to explicitly mention the tenth commandment.

Thus, Paul's description of the proper use of the Law, from its beginning (v.8) to its end (v.10), tacitly contends with the hypocrisy of his readers. That is, the hypocrisy which results from people hiding themselves from God. More specifically, Paul's description of the Law elaborates on the Law in various ways that are designed to force a person, either to become even more hypocritical and sinful, or to truly face the Law and proceed to grace. Such a presentation of the Law (the Decalogue) seems to derive from Paul's conviction that one must confront the Law personally, like he himself has been doing until the present, as described in vv. 13–15.