

「アダマーにおける『長寿』について」（出エジプト記20章12節）

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**ABSTRACT** David T. TSUMURA, "'Long Life' on the Adamah: Exodus 20:12." This exegetical note deals with the following three problems: 1) the function and meaning of the particle לָמַעַן; 2) the meaning of the phrase יָאֲרְכֶיךָ יְמֶיךָ; 3) whether הָאֲרָצָה refers to "the land" or "the ground."

1) In the fifth commandment, it is unconditionally commanded to honor one's "father and mother." The particle לָמַעַן does not seem to indicate either "purpose" (*naru tame*) or "result" (*sou sureba*). It is better understood as a speaker-oriented particle which explains the reason why the speaker gave this commandment. An improved translation would be: "Honor your father and your mother. For (*The reason for this command is that*) your days may be long in the land . . ." (*naru tame na noda*)

2) The phrase יָאֲרְכֶיךָ יְמֶיךָ, literally "your days may be long," does not mean simply "to live long" or "to have a long life". Dt. 5:33 suggests that the phrase is not primarily concerned with a (long) life as such as it appears there together with "that you may live" (הָיִיתָ חַיִּים) and "that it may go well with you" (טוֹב לָךְ). All these matters are the results of walking before God in obedience to his commandments. In Mesopotamian, too, the expression "long-lasting days" appears in the context of days of good health and does not mean simply a long-lasting life without death. The quality of life is more important than simply the length.

3) Where should one live "long"? Ex. 20:12 says "in the land that

you shall possess." One should note that, while the phrase **בְּאֶרֶץ** is used in Dt. 5:33, the phrase **עַל הָאֲדָמָה** is used in Ex. 20:12, Dt. 5:16 and 25:15. One can distinguish between **בְּאֶרֶץ** "in the land (earth)" and **עַל הָאֲדָמָה** "on the ground". This **אֲדָמָה** refers not so much to a geographical place the land of Canaan as to the "ground" on which man (**אָדָם**) is supposed to live. Originally, this "ground" was that of the Garden of Eden, from the "dust" of which the "man" was formed (Gen 2:7) and on which the man was "to work" (2:15). Due to his rebellion against God, he was driven out of the garden of Eden. Since that time, it has no longer been a blessing for the man to live long on the "cursed" ground (**אֲדָמָה**; 3:17). The full recovery of **אָדָם** to the **אֲדָמָה** will eventually come with the new heaven and earth. The fifth commandment makes us look forward to this recovery, the recovery of the original purpose of creation of man.