

「信仰」と『みおしえ (νόμος)との連続性

～ローマ人への手紙3章27節のνόμος πίστεωςをめぐる～

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ABSTRACT Akio ITO, “The Continuity between ‘Faith’ and the ‘Torah’: Concerning the νόμος πίστεως (Rom. 3:27)”. νόμος πίστεως in Rom. 3:27 has been traditionally understood as the ‘principle’ or ‘law’ of faith, not as the Torah (i.e. the Teaching) of faith. Although the Greek word νόμος occurs frequently, in none of the cases does it refer to a general ‘principle’ or ‘law’ except possibly in 3:27. In this paper I propose that Paul deliberately raises a somewhat enigmatic question: ‘Through what kind of Torah?’ He replies also enigmatically: ‘But through the Torah of faith!’ I also propose to distinguish between the (superficial) flow of argument and the theology beneath the surface. From a survey of νόμος + genitive noun phrases in the LXX, Josephus and Philo, I argue that the original audience would have taken it for granted that by that phrase Paul meant the Torah concerning faith, which is dealt with in ch. 4 of the same epistle. On the other hand, if we want to find out its deeper meaning, we have to go to the later passage in Romans, especially 9:30-10:13. From the perspective of the later passage I argue that we can understand the “Torah of faith” as referring to pursuing the Torah from the perspective of faith. Then the “Torah of (the) works” refers to pursuing the Torah from the perspective of works. Moreover, the OT concept of the ‘exile’ is reflected in Rom. 9:30-10:13, which implies that pursuing the Torah from the perspective of faith belongs to the era after the ‘exile’. This conclusion has great bearing on our understanding of the Pauline theology of the νόμος, and even on the New Testament theology, and on the more appropriate translation of νόμος.