

「イスラエルはみな救われる」！

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ABSTRACT Akio ITO, “ ‘All Israel Will Be Saved’ ! ” Various proposals have been presented with regard to the interpretation of Rom. 11:26a. Some scholars have simply labelled Paul’s argument as contradictory and incompatible. J. D. G. Dunn points out that there is now a consensus that πᾶς Ἰσραήλ must mean Israel as a whole, as a people. This interpretation is certainly preferable to the one which takes it as referring to the ‘people of God’ composed of both Jewish and Gentile Christians since there is no clear evidence for such a usage prior to Justin Martyr. We cannot avoid the conclusion that the term refers to the ethnic people of Israel. It is significant that Paul identifies himself not as a Jew but as an Israelite from the tribe of Benjamin, which implies that ‘Israel’ has become a somewhat idealized notion. From the citation of Isa. 59:20b with ἐκ Σιών in place of ἕνεκεν Σιών / יְיָ יִצְיָנוּ we can infer that ‘All Israel will be saved’ is deeply rooted in the restoration eschatology. The use of the verb σώζω in Rom. 9-11 confirms this interpretation. Paul seems to understand that the predicted ingathering of the dispersed Israel from various peoples is fulfilled in the salvation of ‘all Israel’ If we hear Paul’s letter to the Roman church read from the beginning to the end, it is likely we would understand that 9:6 has a strong bearing on the meaning of πᾶς Ἰσραήλ. Although it seems to be overlooked, there is a tradition that there is a ‘true’ Israel within Israel in Jewish literature (especially prominent in the Dead Sea Scrolls). Hence, it can be concluded that πᾶς Ἰσραήλ refers to the ‘Israel within Israel’ which is more comprehensive than the remnant who have already believed in Christ at the days of Paul, but smaller than the historical Israel.