

「心」と「口」
～ローマ書10章をめぐる～

伊藤明生

ABSTRACT Akio ITO, “Heart and Mouth in Romans 10”. Paul dictated his letter to the Roman church and intended it to be read aloud to the congregation. In other words, his letter has some elements of orality/aurality. One salient feature of orality/aurality is repetition of sounds and words. Since there are repetition and alternation of “καρδία (heart)” and “στόμα (mouth)” in the first part of Romans 10, “heart” and “mouth” must be the centre of Paul’s argument here. Especially the parallel structures of verses 9 and 10 are striking. As far as Paul’s argument in Romans is concerned, both “heart” and “mouth” are neutral spheres: both can be good, or bad, depending on what controls them. While a bad heart is the source of evil thoughts and intentions, the Spirit can circumcise one’s heart. The work demanded by the Torah can be written in one’s heart and the Holy Spirit can dwell there. At first sight the interpretation underlying Paul’s citation of the passage about doing the commandments (Deuteronomy 30:12-14) in connexion with the Word of faith seems to be forced. However, he seems to be re-interpreting the passage in the light of his eschatological and christological understanding: the restoration (i.e. the return from the ‘exile’) at the end time has already taken place in the christological event of the incarnation, crucifixion and resurrection. When Paul states that one confesses one’s faith with one’s mouth and that one believes in one’s heart, confession with the mouth and faith in the heart are not two distinct phenomena. Rather they are the two sides of the same coin. The parallel sentences imply that genuine faith is exact correspondence between one’s heart and one’s mouth. This interpretation can be supported by some passages in the Old and the New Testament and Philo.