

「御霊がいのち」か「霊は生きている」か
～ローマ人への手紙8章10節を巡って～

伊藤明生

ABSTRACT Akio ITO, ‘“The Spirit is life” or “the spirit is alive”?: On Romans 8:10’. In the New Testament it often becomes a matter of debate whether a certain use of πνεῦμα refers to a human spirit or to the Spirit of God. Romans 8:10 is one of such verses: εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Among English translations πνεῦμα here is rendered as a human spirit in RSV, NEB, NASV, NJB and NIV, while older and newer translations prefer the divine rendering, ‘the Spirit’. Almost all the recent commentators favor interpreting it as the Spirit of God. In this passage almost all the occurrences of πνεῦμα refer to the Spirit rather than to a human spirit. Romans 8:16 ‘our spirit (τὸ πνεῦμα ἡμῶν)’ is the only unambiguous exception. For some commentators the expression ‘the spirit is life (τὸ πνεῦμα ζωὴ)’ is decisive because only the Spirit of God can be said to be life itself. On the other hand, the construction with particles ‘μὲν . . . δὲ . . .’ implies the correspondence of the first half (10b) with the latter half (10c), just as in Matthew 26:41, which reads ‘The spirit is eager, but the flesh is weak (τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής)’. The ‘μὲν . . . δὲ . . .’ construction forms an apodosis to the protasis ‘Christ is in you (Χριστὸς ἐν ὑμῖν)’. Since the apodosis is expected to express the consequence of the protasis ‘Christ is in you (Χριστὸς ἐν ὑμῖν)’, it makes good sense if we interpret the apodosis in terms of anthropology, i.e., the way the indwelling Christ has affected the human condition both in the body and the spirit. Having looked at both sides of the argument, I conclude that it does not seem right to argue for either - or. If Paul intended to refer to a human spirit, he would have written as ‘the spirit is alive (τὸ πνεῦμα ζῶν)’. On the other hand, the interpretation ‘the Spirit is life’ would

definitely refer to the Spirit of God, not a human spirit, but it does not seem to cohere with the protasis. Although the sentence ‘Spirit is life’ is intelligible independently, since it forms part of the apodosis, it must be understood in the light of the protasis. Besides, the phrase ‘because of righteousness (διὰ δικαιοσύνην)’ is attached at the end of the sentence. This paper argues that Paul deliberately expresses himself ambiguously to refer to both a human spirit and the Spirit of God, as in the phrase ‘the Spirit in the spirit’.