

## ローマ3章 27--31 節における信仰義認と唯一神信仰

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**ABSTRACT** Akio ITO, “Justification by Faith and Monotheism in Rom. 3:27-31”. Paul abruptly makes a monotheistic statement in the course of his argument for justification by faith towards the end of chapter 3 of his letter to the Romans. Romans 3:22 states that the righteousness of God (is given) through faith in/of Jesus Christ (διὰ πίστεως Ἰησοῦ Χριστοῦ) for all who believe. Then Paul briefly describes the redemptive work of Christ in terms of ἀπολύτρωσις (redemption) and ἱλαστήριον (propitiation/mercy seat). After this he refers to the exclusion of Jewish boasting by the νόμος of faith, not of works. By the νόμος of faith he means justification by faith, i.e., one is justified by believing in Christ on the basis of Christ’s atoning work apart from the works of the law. Because God, who justifies the circumcised by faith and the uncircumcised by the same faith, is the only God, he is not God of Jews only, but of Gentiles also. Because both Jews and Gentiles are sinners before God, both can join the people of God through the same route, i.e., by faith. Gentiles can join the people of God without becoming Jews. There is no distinction between Jews and Gentiles before God because God is not only the God of Jews but also the God of Gentiles. From the beginning of Romans Paul has consistently argued on basis of the divine impartiality, which represents an aspect of monotheism. Paul’s teaching of justification by faith seems to be directed against Jewish misunderstanding because he asserts that it has excluded Jewish boasting, and he introduces monotheism in the midst of his argument without any explanation or argument.