

パウロ書簡における「望み」について
～「既に」と「未だ」の狭間に～

伊藤明生

ABSTRACT Akio ITO, ‘The “Hope” in the Pauline Epistles: Between “Already” and “Not yet”’. Hope is defined in a dictionary as ‘a belief that something you want will happen’, ‘something that you wish for’, or ‘a person, a thing or a situation that will help you get what you want’. In the New Testament the ultimate hope concerns the restoration of God’s glory, which was lost in human sinning (Romans 3:23, 5:2). The hope is closely related to the faith and the salvation in the New Testament. Paul explicitly states that the hope is firmly grounded on the love of God, that is made explicit by the atoning death of the Son of God on the cross (Romans 5:5-8). Romans 8:24a is a primary text of this paper. The Greek text reads as, ‘τῆ γὰρ ἐλπίδι ἐσώθημεν’, which has been variously interpreted and translated as: ‘For we are saved by hope’ (KJV); ‘For in hope were we saved’ (ASV); ‘For in this hope we were saved’ (RSV); ‘For in this hope we were saved’ (NIV); ‘In hope, we already have salvation;’ (NJB). The dative of ‘τῆ ἐλπίδι’ and the aorist tense of the verb ‘ἐσώθημεν’ are the keys to its understanding. There seems to be a correlation between the understanding of the dative and the meaning of the aorist tense. The instrumental dative seems to fit the present or perfect understanding of the aorist tense of the verb while the modal dative the past understanding of the verb. The dative was usually understood as the instrumental dative ‘by’ (and in most Japanese translations), but most commentators nowadays prefer taking it as the modal dative (rendered as ‘in’). What has been overlooked concerns the precise meaning of the ἐλπίς in this context. If we take Rom. 8:24bc seriously, it must mean what is hoped for rather than the act of hoping or the ground for hoping. Then the dative of advantage

(or interest) emerges as an alternative interpretation, which can, then, be translated as, 'For we were saved for the hope.' Or paraphrased as 'For in order to obtain what is hoped for we were saved.' Although the dative of advantage is not a common interpretation and a rare usage with an abstract noun, this is arguably a viable interpretation. The best argument for the dative of advantage concerns the context. The argument of the context centers around the tension between 'already' and 'not yet'. If we are allowed to take the dative of 'τῇ ἐλπίδι' as that of advantage, the aorist tense of 'ἔσώθημεν' can be understood within the usual meaning.