

## 「コロサイ 1 章 2 0 節における『万物の和解』」

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**ABSTRACT** Kazuhiko UCHIDA, “‘Reconciling All Things’ - An Exegesis of Colossians 1:20.” “All things” (τὰ πάντα) refers back to the same words in v. 16, which are followed by “things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities” Whether all of the last four synonymous words mean spiritual entities or the first two, which correspond to “visible”, imply human authorities, this set of the four is the focal point of all things, created by Christ and later reconciled by the same Christ. Yet it is too much to say that the reconciliation here is applied only to the evil spiritual powers.

The majority of modern translations assume εἰς αὐτόν as referring to God himself, because of the Pauline teaching of God’s reconciling human beings to himself (Rom.5:10-11, II Cor. 5:18-20). If it is what Paul meant, however, he would have written εἰς αὐτόν. In every passage, the object of reconciliation, whether divine or human, is written in a simple dative rather than with εἰς. The parallelism between vv. 15-17 and vv. 18-20 is so striking that it is inadequate to take the only one element of the two triplets (ἐν αὐτῷ, δι’ αὐτοῦ, εἰς αὐτόν) as meaning Christ while all the rest signifying God.

Paul seems to use ἀποκατάλλασσω deliberately, not καταλλάσσω as in Rom. and II Cor. The prepositional prefix ἀπο- may add the meaning of restoration. This connotation is in consonant with the contexts of Eph. and Col. where not only the sin and guilt but also the alienation is stated. The following participial phrase (εἰρηνοποιήσας κτλ.) shows that the reconciliation is brought about by the pacification, i.e., subduing the hostile powers by Christ through his death on the cross. The consummation of reconciliation is still in the future, yet here Paul foresees it and describes it as if it has been realized because of its certainty.