

キリストは律法の終りか？
ローマ書 10 章 4 節再考

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ABSTRACT Kazuhiko UCHIDA, “Is Christ the end of the law? Romans 10:4 Reconsidered”. “Christ is the end of the law” is what we find in many of the modern translations of Rom. 10:4a, whether English or Japanese. In pre-modern times, however, the passage was more frequently taken to mean that Christ is the goal and / or the fulfilment of the law. In both classical and Hellenistic Greek the term τέλος was only rarely used to denote the idea of termination. Though τέλος itself can often be translated as “end” in the LXX, most of the passages including τέλος rather involve the connotation of totality or the thought of the realization of God’s plan. Similar usages are found in the NT. It is true that, in view of the Pauline teaching of νόμος, he could be claiming the end of the law here, but it is more likely that he made a positive reference to the law. The arguments of Rom. chs. 9-11 seem to presuppose the continuity rather than the discontinuity between the law and the gospel of Christ. The preceding context (9:30-10:3) does not refute the law itself but the pursuing of the law “not by faith but as if it were by works.” The use of the race metaphor there suggests that Paul means to say that Christ is the goal of the law. The following passage (10:5-13) argues that justification by faith is grounded on the fact that Christ has fulfilled the requirements of the law. The claimed contrast between the two kinds of righteousness, one which comes from the law and the other from faith, is not warranted. From all these considerations we may conclude that though either “end” or “goal” or “fulfilment” is acceptable as a translation of the τέλος here, yet “goal” would be preferable, since it best accords with the context. The translation of “end” is to be avoided for the Japanese readers, in particular, because, unlike the English word “end”, the Japanese word, “owari”, does not involve the connotation of goal at all.