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イスラエルにおける王権―特に 詩篇二篇と一〇一篇との関連

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これは Edinburgh University 一九七四年に M. Th.
の学位論文として提出されたものの要約です。

この論文は、それぞれ二つの節を持った三つの章に分
かれていきます。

第一章Aでは、古代オリエントにおける王権につい
て。Bでは、イスラエルにおける王権について、もっと
詳しく論じています。

第二章Aでは、特に詩篇の解釈の問題を中心にし、B
では、詩篇における王権の主題を中心に取り扱い、更に
詩篇に含まれている「王の詩篇 Royal Psalms」を詳しく
吟味しています。

第三章では、詩篇二篇と一〇一篇との翻訳と釈義 (Ex-
egesis) をし、特にこれら二つの詩篇における王権に関

する内容を取り扱います。

主にこの研究分野における H. Frankfort, I. Engnell,
H. Gunkel, S. Mowinkel, A. R. Johnson の論文を検
討し、旧約聖書原典を第一資料として用いた結果、次の
結論が出てきました。

イスラエルの王権は、神的な王権であったか、神聖な
王権であったか、或いは世俗的王権でありましたか。

このような議論は、古代オリエントにおける、いわゆ
る王権の類型 (Patterns of Kingship) について話されて
きましたが、しかしこのようなことをイスラエルについ
て言うことは、イスラエルの神が唯一、最高の主権者
ヤーウエである他の、いわゆる神々全てはフィクション
ばかりであると言う事実を無視していると言うのが、
我々の主張です。イスラエル近隣諸国の王権は、イデオ
ロギイカルな概念や、或いは神話的な概念の助けを通し
て強くなりましたが、その国々の王権は、明らかに世俗
的なものと考えられてよいでしょう。旧約聖書の啓示に
おける王権の概念は、宇宙の創造者・王であるヤーウエ
の啓示された特質に、強く根ざしています。即ち、イス
ラエルにおいて、神 (Theos) なしには存在しえない神
王神学 (Royal Theology) があります。神王神学と言う

言葉の方が、神王イデオロギー (Royal Ideology) にま
さっています。

選ばれ、任命され、賦与された正当なイスラエルの支
配者、エルサレムにおけるダビデ系の王は、ユニークな
王として考えられるべきです。

ダビデ系の王の地位と、機能のユニークさは、ヤー
ウェとの関係にあります。この関係は、契約と言う言葉
で記され、述べられます。

イスラエルにおける王権は、神によって指名され、神
聖に任命され、そして世俗的に歓迎されました。歓迎さ
れたと言ふことは、民に認められたと言ふことです。

ダビデ的王権は、多分終末的な意味あいと、メシア的
可能性を持った契約の王権 (Covenantal Kingship) と言
われるのが最善であるでしょう。

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