

<前回：6. イエスの譬え解釈2>

(1)「イエスの譬え」解釈史の概要

1. イエスの宗教運動 → 「神の国」運動・「神の国」の論理・秩序
 - 既存の秩序（「敵一味方」の二分法）を批判し相対化する。
 - 別の秩序をイメージ化する
 - 開かれた食卓：罪人、女性、子供
2. 新しい隣人理解（自己理解）の現実化としての「神の国」
 - 隠喩としてのイエスの譬え、指示対象としての神の国
3. 1950年代ごろまでの譬え解釈の歴史・概要
 - ・譬えは、教育的な役割。教義を初心者向けにわかりやすく説明する。
 - 教義を読み取る。アレゴリカルな解釈・教義的解釈。
 - ・譬えは、イエスの宗教運動の基礎資料。イエスに帰れ。イエスの意図と最初の聴衆の理解を再構成する。歴史的解釈・近代聖書学。
4. エレミアスの譬え研究：イエスの状況と原始教会の状況との比較
 - ・アレゴリカルな解釈は新約聖書自体に遡る。
 - マルコ福音書の「種まきの譬え」（マルコ福音書の譬え論）
 - ・アレゴリカルな解釈の本質と問題性
 - a. 「共同体の外部と内部の区別」は譬え解釈に次のような役割を与える。
 1. 外部向けの教えの形式→秘密の教え＝奥義を外部の者から守る
 2. 教育的機能
 - b. 隠喩の代置理論(Substitution Theory)＝古い隠喩理論：暗号と暗号解読

(2) 近代的な譬え解釈（ユリヒャー以降）

5. 20世紀の譬え研究動向はごく最近まで、ユリヒャーの示した議論（「7」）の内の歴史性の議論の線上で展開してきた。ブルマンも、ドッドも。その到達点は、エレミアスにおいて確認できる。
 - ・アレゴリカルな解釈からの決別 → 譬えの歴史性と文学性
 - ・隠喩の代置理論、アリストテレスの修辞学 → 文学性の理解における限界
 - ・歴史性への過度の集中、歴史への偏重
 - 文学的言語的な分類の問題は歴史的社会的問題設定に従属している。
 - ・エレミアス：新約聖書テキストはもっぱらその歴史的な原初形態（イエス自身の言葉）の再構成のための資料として理解されている。
 - ・イエスの譬えはアリストテレス的な修辞学とは別の法則性の基に基づいている。
 - 新しい隠喩理論の必要性(前回)
6. エレミアス以降、新しい言語論・文芸批評学の影響
 1. 文学性の復権、反歴史主義：構造主義的譬え解釈
 2. 文学性と歴史性とのバランスの回復から思想へ
 - ↓
 - 解釈学的プロセスに基づく譬え解釈（次回）
 - これは歴史概念と言語概念との本格的な問い直しを要求する。
7. **Adolf Jülicher, Die Gleichnisreden Jesu. Zwei Teile in einem Band, Darmstadt**
1976 (1888 / 1899)

(3) 譬え解釈との関わりにおける聖書学の現状

8. 近代聖書学の成立の意義：教義学より聖書学の自立

アレゴリカルな解釈からテキストの歴史的言語的分析へ

↓

9. 問題性：

- 1) テキストの思想性への接近困難あるいは既存の思想への短絡
- 2) 歴史性、文学性、思想性の分裂状況
- 3) 聖書学の諸方法の細分化・専門化。

方法論上の混乱、自分の立っている位置が見えない。

(1) 旧約聖書と新約聖書 → キリスト教の自己理解の混乱、聖書神学の試み

(2) イエスとパウロ、イエスの宗教運動の継承に関する多様性とパウロ的伝統

(3) 新約聖書と教父学・キリスト教古代史

歴史性、文学性、思想性を、聖書解釈の中に位置づけ直し、統合する必要性。

(4) 譬え解釈の手順 → 解釈学的プロセス

0) 予備的考察 (文学的・歴史的・思想的)

1) 歴史性

2) 文学性：構造分析 / 譬えの文学的機能・効果 / 読解プロセスの再現

3) 思想性・思想理解: 神の国はいかなる仕方で現前するか、何をもたらすか。

<構造分析の階層性>

連辞(syntagm)と範列(paradigm) → 構造主義：可能な譬えの全体

単一の譬えの構造 / 譬え群 (譬え集) の構造 / 新約聖書の文書単位の構造 / 新約聖書の構造 / 聖書の構造 / 諸宗教の構造 / 人類文化の構造

<解釈の試み1>

◆予備的考察

1) 共観福音書の譬え集

2) 教えの形式：群衆に対する教え / 弟子に対する教え / 論争の場面

3) 本文批判 (解釈すべきテキストの範囲)

4) 譬えのテーマ：神の国

◆考察

1) 歴史性 2) 文学性：構造、読解プロセス 3) 思想性 (思想理解)

7. イエスの譬え解釈 2

宗教言語の歴史性・文学性・思想性の再統合に向けて。

<譬え解釈の手順 → 解釈学的プロセス>

0) 予備的考察 (文学的・歴史的・思想的)

1) 歴史性

2) 文学性：構造分析 / 譬えの文学的機能・効果 / 読解プロセスの再現

3) 思想性・思想理解: 神の国はいかなる仕方で現前するか、何をもたらすか。

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・ 宗教的テキストの解釈学的プロセス (読解モデル)

三段階のプロセス：ミメーシス1 → ミメーシス2 → ミメーシス3

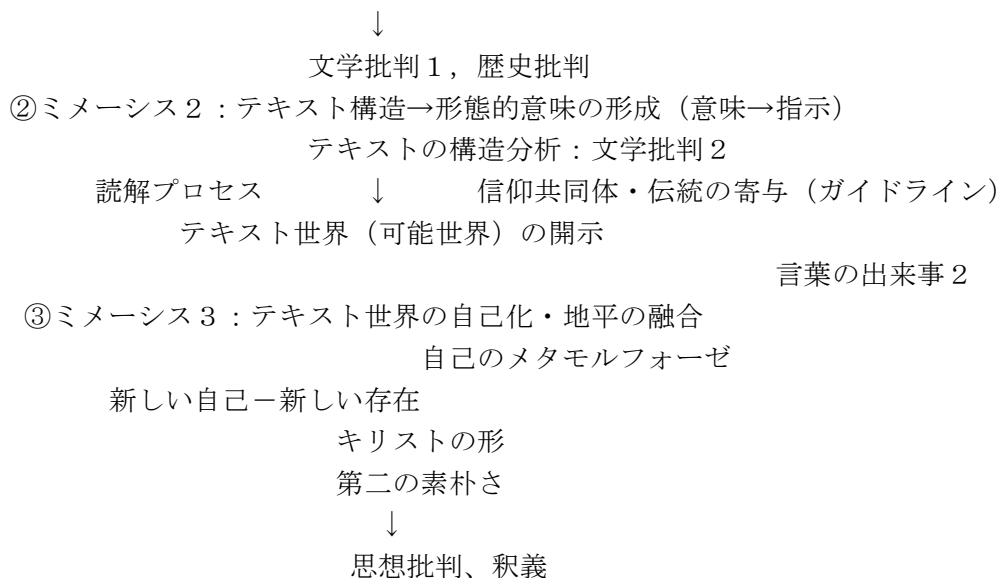
・ 「解釈学的プロセス・概要」 → プロセスの反復

① ミメーシス1： 先行理解

読者の素朴な読解、古い自己

「話者－聴衆」状況 (先行理解2)

言葉の出来事1



A. ミメシス1: テキストの歴史性

<テキスト解釈の前提: テキストに対する先行理解>

1. テキスト読解の先行理解とテキスト生成の先行理解 : Bultmann, Vorverständnis
2. 暗黙的な世界理解→古い自己・古い存在、自己の自明性。Als-Struktur
3. 「話者—聴衆」の状況 (発話状況→言葉の出来事1)、作品作成の先行理解

<聖書テキストの解釈の適切な出発点: 二つの先行理解の合致>

4. 読者の権利、テキストの権利、テキスト形成者 (共同体) の権利
5. 二つの先行理解に合致の学問的確保としての聖書学 (歴史批判)
6. リクール: 物語の筋・プロットの作成と行動という実践的世界
アリストテレス: 行為の再現としての悲劇
→ミメシス1
7. 概念のネットワーク、象徴体系、時間性→実践的世界の了解 (世界内存在の理解構造)
Peter Berger and Thomas Luckmann, *The social Construction of Reality*,
Penguin Books 1966(1979)
8. ミメシス1: 範列と連辞との二つの軸(Paradigmatic/Syntagmatic)によって構造化
9. Iser: Textreperatoire
Wolfgang Iser, *Der Akt des Lesens*, UTB (W.Fink), 1976.
(『行為としての読書』岩波書店)
Robert C. Holub, *Reception Theory. A critical introduction*, Routledge, 1984.
Robert Evans, *Reception History, Tradition and Biblical Interpretation. Gadamer and
Jauss in Current Practice*, Bloomsbery, 2014.

<史的懐疑主義の克服・方法論的問い>

- Marcus J. Borg, *Conflict, Holiness, and Politics in the Teachings of Jesus*, Trinity Press, 1984.
Jesus in contemporary scholarship, Trinity Press, 1994.
Jesus at 2000, WestviewPress, 1997.
- John Dominic Crossan, *In Parables. The Challenge of the Historical Jesus*, Harper & Row, 1973.

In Fragments. The Aphorisms of Jesus, Harper & Row, 1983.
Sayings Parables. A Workbook for the Jesus Tradition, Fortress Press, 1986.
The Cross that spoke. The Origins of the Passion Narrative, Harper & Row, 1988.
The Historical Jesus. The Life of a mediterranean jewish Peasant,
HarperSanFrancisco, 1991.
The Jesus. A Revolutionary Biography, HarperSanFrancisco, 1994.
The Essential Jesus. Original Saying and Earliest Images, Harper & Row, 1994.
*The Birth of Christianity. Discovering what happened in the years immediately after
the execution of Jesus*, HarperSanFrancisco, 1998.

Crossan(1973)

The term " historical Jesus" really means the language of Jesus and most especially the parables themselves. But the term is necessary to remind us that we have literally no language and no parables of Jesus except and insofar as such can be retrieved and reconstructed from within the language of their earliest interpreters. (xiii)

the special linguisticity of Jesus' message
the reinterpretation of Jesus' parabolic intention created by the primitive church

(Jesus proclaimed God in parables but the primitive church proclaimed Jesus as the Parable of God)

the thesis that parables are only to be understood from inside their own world

the deliberate question of whether there is any other way to live and any other way to know reality than in parables.

reality is parabolic

cf. Edard Schweizer, *Jesus, das Gleichnis Gottes. Was wissen wir wirklich vom Leben Jesu?* Vandenhoeck, 1994.

Crossan(1991) cf. Crossan(1994a), Borg(1994, 32-36)

The problem of multiple and discordant conclusions forces us back to questions of theory and method.

My methodology for Jesus research has a triple triadic process: the campaign, the strategy, and the tactics, as it were. The first triad involves the reciprocal interplay of a macrocosmic level using cross-cultural and cross-temporal social anthropology, a mesocosmic level using Hellenistic or Greco-Roman history, and a microcosmic level using the literature of specific sayings and doings, stories and anecdotes, confessions and interpretations concerning Jesus. All three levels, anthropological, historical and literary, must cooperate fully and equally for an effective synthesis. (xxviii)

Jesus' healing:

an integration of anthropological studies, from Ioan Lewis on ecstatic religion (1971) to Allan Young on the anthropologies of illness and sickness (1982) and Peter Worsley on non-Western medical systems (1982), and historical studies, from John Hull on

Hellenistic magic and the synoptic tradition (1974) to David Aune
on magic in early Christianity (1980)

anthropological models and typologies:

Gerhard Lenski's *Power and Privilege: A Theory of Social Stratification* (1966), Ted
Robert Gurr's *Why Men Rebel* (1970), and Bryan Wilson's *Magic and the Millennium: A
Sociological Study of Religious Movements of Protest Among Tribal and Third-World Peoples*
(1973) (xxix)

My methodology's second triad focuses specifically on that textual problem derived from
the very nature of the Jesus tradition itself. The first step is inventory. That initial step involves a
complete declaration of all the major sources and texts, both intracanonical and extracanonical, to
be used. They must be placed in their historical situation and literary relationship not because that
eliminates controversy but so that a reader knows where one stands on every issue. Every step of
that inventory is more or less controverted, but that fact demands rather than excuses a clear stand
on each problem.

The second step is stratification, the positing of each source or text in a chronological
sequence so that the reader knows what is being dated from, say, 30 to 60, 60 to 80, 80 to 120,
and 120 to 150 C.E. Thus, for example, the inventory for this book is established within those
four strata (appendix 1).

The third step is attestation. This loops back to the inventory but presents that now stratified
data base in terms of multiplicity of independent attestation for each complex of the Jesus
tradition within those sources or texts. The fundamental word there is independent. If a unit
appears in Matthew, Mark, Luke, and John, we have four versions but how many independent
ones? It might be two, Mark and John, or sometimes only one, Mark alone. And every one of
those judgements must be worked out for every single complex in the stratified inventory (see
appendix 1). (xxxix)

Finally, there is the third triad, which focuses on the methodological manipulation of that
inventory already established according to chronological hierarchy of stratification and numbered
hierarchy of attestation.

sequence of strata

hierarchy of attestation

bracketing of singularity (xxxii)

the complex "kingdom and Children" [1/4]

the general rule: the lower the number to the left

and the higher the number to the right

the greater claim a saying has to be something like
something Jesus said (xxxiii)

criterion of multiple attestation cf. criterion of dissimilarity

cf. Crossan(1998, 95-235)

cf. Joachim Jeremias, *Die Gleichnisse Jesu*, Vandenhock, 1947.

Results:

1. Jesus was a peasant whose primary audience was peasants.
2. Jesus was a Jewish Cynic.

3. that social vision was embodied in the two most characteristic activities of Jesus: "magic and meal," "free healing" and "open commensality."

cf. Borg(1984),

Schweizer(1994, 49-52)

Sallie McFague, Models of God, Fortress, 1987, 45-57.

4. non-eschatological, sapiential kingdom (in the immediate present)

cf. apocalyptic eschatology

大林 浩 『死と永遠の命 そのキリスト教的理解と歴史的背景』

(ヨルダン社) 1994年

<イエスの譬え解釈に関する歴史的知識>

1. 譬えの語りの歴史的な脈
2. 譬えの指示するリアリティーの具体的現前としてのイエス運動
3. 譬えのテーマあるいは指示対象 (知恵から終末へ)
4. 譬え・運動の帰結としての十字架

B. ミメシス2: テキストの文学性・言語性

1. テキスト作成: 自律的な存在として固定化される→ 一定の完結した形態と構造
2. テキスト: いくつかの小事件からその「主題」を問うるような意味ある全体 (Textkohärenz) として物語を構成
3. ミメシス1とミメシス3を媒介: 「テキストのストラテジー」 (Textstrategien) 不確定箇所 (インガルテン) 「空所」 (Leerstellen) の機能: 連辞と範列の二つの軸
4. テキストの構造分析
構造主義と聖書解釈: 構造分析にも歴史的情報は不可欠
5. 読解の現象学
読解プロセス: イマジネーション→イメージ形成→意味の了解
感情的負荷
6. イーザーの読解過程の現象学: 「主題-地平」構造における記憶・射映・期待
イメージ形成の自己修正的な動的プロセス
イメージ・形態の意味 (Sinnkonfiguration) = テキスト世界の開示
テキストの意図と解釈行為との弁証法 (エーコ)
7. 解釈すべきテキスト本文の確定、テキストの基本性格の把握 (複合性、成立年代、著者と場所)、 文学批判1 (本文批判)
テキストの構造分析、テキスト読解における典型的な意味構成過程の再現、
文学批判2、テキストの言語的・文学的機能の理解
8. 成功した宗教的テキストの宗教的読解: このプロセスは自己の意味世界の変革につながるもの→言葉の出来事2
言葉の出来事1: 「話者-聴衆」状況における出来事・意味も弁証法
言葉の出来事2: 「テキスト-読者」状況における構造・解釈の弁証法
1と2を媒介する解釈の伝統、解釈共同体の存在
言葉の出来事の連続性に基づく「史実のイエス」への遡及
9. 説教におけるイメージの投入、読み手の想像力に訴える

<テキストの構造>

Vincent Descombes, *Modern French Philosophy*, Cambridge Univ. Press, 1980.

As the methods of structural analysis, structuralism is older than French phenomenology, and altogether foreign to the present debate. (81)

In reality, the only acceptable definition of structure is the one provided by mathematicians. (85)

The Humanist Controversy:

a sort of super-rationalism, an extended rationalism (Levi-Strauss)

<イエスの譬えの深層構造>

1. 譬え群

Robert W. Funk, Participant and Plot in the narrative Parables of Jesus, in: *Parables and Presence*, Fortress, 1982.

A narrative parable may be defined initially as a parable with at least three major participants. Some parables have only two participants (for example, Unjust Judge, Servant's Wages, Pharisee and Publican) and some only one (for example, Lost Coin, Lost Sheep, Sower).

The Parables with three principals include:

- (1) Laborers in the Vineyard Matt 20:1-15
- (2) Talents Matt 25:14-30, Luke 19:12-27
- (3) Ten Maidens Matt 25:1-13
- (4) Great Supper Luke 14:16-24, Matt 22:1-10
- (5) Good Samaritan Luke 10:30-35
- (6) Prodigal Luke 15:11-32
- (7) Unjust Steward Luke 16:1-9
- (8) Unmerciful Servant Matt 18:23-34
- (9) Wicked Tenants Mark 12:1-9, Matt 21:33-41, Luke 20:9-16
- (10) Rich Man and Lazarus Luke 16:19-31

A second criterion is this: a narrative parable must have a least two scenes. This feature eliminates the Two Sons (Matt 21:28-31a), as well as items (9) and (10) in the list above, about which further idiosyncrasies will be noted. (35-36)

2. 譬えの範列構造 (paradigms)

Daniel Patte, *What is Structural Exegesis?* Fortress, 1976.

A.-J. Greimas

A with the functions, the "actants" have been obtained by reducing an infinite set of variables (the various personages of the various narratives) to a limited number of structural constants--- " actantial roles" or " actants" or sheres of action. Actants are therefore structural elements which should not be confused with the actors of the manifestation.

There are six actants which form together the actantial model:

SENDER	OBJECT	RECEIVER
HELPER	SUBJECT	OPPONENT

In order to avoid any confusion with other usages the terms designating the actants will be capitalized.

The axis of communication: SENDER (destinatuer), OBJECT (objet), RECEIVER
(destinataire)

The axis of volition: SUBJECT (sujet), OBJECT (objet)

The axis of power: HELPER (adjuvant), SUBJECT (sujet), OPPONENT (opposant)
(41-42)

Good Samaritan:

?	health	wounded man
know-how,oil,wine, donkey, money, innkeeper	Samaritan	Robbers and effects of their action
Jesus	the meaning of "neighbor"	? (lawyer)
the story	Jesus	Jewish exclusivism represented in the scribe

齊藤忠資「イエスの譬話における三行為体構造」、1981年。

(『聖書学論集 1 6』日本聖書学研究所編)

Funk:

Group I: (1) ~ (6)

D (determiner): the figure on which the story turns, the participant who determines the situation in relation to which the action takes place.

R (respondent): who responds to the situation set by D

R1, R2

(1) Laborers in the Vineyard

D = householder, R1 = fired first, R2 = Hired last

(3) Talents

D = bridgeroom, R1 = foolish maidens

R2 = wise maidens

(5) Good Samaritan

D = robbed, R1 = priest, Levite, R2 = Samaritan

Group II: (7) ~ (9)

D, R: one principal respondent, r: a second, subordinate character

(7) Unjust Steward

D = master, R = steward, r = debtors

3. 譬えの連辞構造 (syntagms)

Comedy / Tragedy

Dan O. Via, Jr., Kerygma and Comedy in the New Testament. A Structuralist Approach to Hermeneutic, Fortress 1974

The general framework of the narrative structure is provided by a series of sequences of

narrative elements.

(Patte[1976] p.37)

D serves as the axis of the story. Because D sets the terms of the narrative, the D line may be permitted to coincide with the narrative line.

The two respondents represent contrasting responses to the situation created by D,

(Funk[1982]p.42)

	crisis	response 1	response 2
Great Supper	invitation	R1: invited excuses	R2: uninvited swept in
Good Samaritan	victim in ditch	R1: priest, Levite passby	R2 : Samaritan first aid (ibid.:p.45)

Key Parables (Crossan → Ricoeur, McFague)

These are three parables which show most clearly the deep structure of the Kingdom' temporality and which contain in themselves the entire parabolic melody. (Crossan,1973, 33)

The three key parables to be studied as paradigmatic references are: the Treasure, in Matt.13:44; the Pearl, in Matt.13:45; and the Great Fish, in Gos.Thom.81:28-82:3.

finds-sells-buys

advent-reversal-action

(ibid.,34)

Parables of Advent: Advent and Joy

the Sower, the Mustard Seed

Parables of Reversal

the Good Samaritan, the Prodigal Son

Parables of Action: Parables and Ethics

the Wicked Husbandmen

The Development of the Theme. The first cluster of parables, called Group A for easy reference, consists of the Doorkeeper, the Overseer, the Talents, and the Throne Claimant.

(ibid.,98)

The Reversal of the Development:

There is a second cluster of parables, Group B, in which this horizon of expected normalcy is not so apparent and in which this development of the theme in Group A is questioned, probed, and finally contradicted.

the Unmerciful Servant, the the Servant's Reward, the Unjust Steward,
the Wicked Husbandmen

(ibid.,104)

There are two major structural differences between Group A and Group B. In Group A normalcy of world was reflected in harmony of structure and homogeneity of development. In the Group B the questioning of this normalcy is reflected in the total lack of structural homogeneity.

(ibid.,116)

二種類の知恵：慣習的と逆転的

<イエスの譬えの読解分析>

R.W.Funk, The Good Samaritan as Metaphor, Funk(1982)

To summarize: if the auditor, as Jew, understands what it means to be the victim in the

ditch in this story, he/she also understands what the kingdom is all about.

Understand in the context of parable means to be drawn into the narrative as the narrative prompts, to take up the rôle assigned by the narrative. The parable is therefore also an invitation to comport oneself as the story indicates: it does not suggest that one behave as a good neighbor like the Samaritan, but that one become the victim in the ditch who is helped by an enemy. Indeed, the parable as metaphor was meant to be permission to so understand oneself. The metaphor is permission because it gives reality that shape. (ibid.,33-34)

C.ミメシス3：テキストの思想性 (次回)

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- ・「キリスト教信仰と宗教言語」(『哲学研究』第568号、1999年、44-76頁)。
- ・「キリスト教思想と宗教言語——象徴・隠喩・テキスト」
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2. Paul Ricouer

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