

「婚宴のたとえ」(マタイ22章1-14節)は
「『地獄』の後の救い」を教えているか？

内田和彦

ABSTRACT Kazuhiko UCHIDA, “Does the Parable of the Feast (Matt. 22:1-14) Teach Salvation after ‘Hell’?”. Nozomu Miyahira, in his recent book published by Ichibaku Shuppansha (Sapporo 2000), argued that salvation after hell is taught by the parable of the Feast, if rightly interpreted. The points he raised, however, are far from convincing. The idea of the reversal of the order of entering the Kingdom of Heaven, certainly found in chap. 22, suggests that those hostile to Jesus will be excluded from salvation. The parable makes clear that God invites people to join in celebrating the coming of his Son, the Messiah. It also emphasizes the responsibility of those who reject the invitation, though Miyahira underestimates it. Surprisingly he interprets the word “destroy” to mean “deprive the rebellious of their power” by referring to the Babylonian captivity, but his interpretation is nullified by the disastrous character of destruction and also by the historical fact of the tragic fall of the kingdom of Judah. Also, Miyahira does injustice to the text when he writes that the hostile who were not worthy have been changed into being worthy by the king. Again, he goes far beyond the text as he claims that the “bad” who received the invitation in the streets are penitent. The most surprising “eisegesis”, however, is his statement that the harsh command of the king to cast out the person having no wedding garment is no more than humor and also that this person is granted an audience with the king earlier than any of the rest. Here Miyahira replaces the imperative verb with the indicative and the future with the present in the sentence. He also alters the natural meaning of the text to his own peculiarly imaginative expansion. The words, “Bind him hand and foot, and cast him into the outer darkness”, are none other than condemnation. The concluding saying, which is alleged to be incongruent with the story,

perfectly fits in with the parable, since its focal point is that not all the invited are elected.