

「災害に強い家と弱い家」のたとえなし
— 建てる場所か/と建て方か —

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ABSTRACT Akio ITO, “The Parable of a Wise Housebuilder and a Foolish Housebuilder.” The parable of the flood-proof and the flood-susceptible house is found at the ends of the Sermon on the Mount (Matt. 7:24–27) and the Sermon on the Plain (Luke 6:47–49). Both versions of the parable can hardly be classified as poetry in a strict sense, but the parallels in structures are noteworthy. The parable exhorts the audience/readers not only to hear but also to do Jesus’ words. Houses apparently refer symbolically to one’s life. In the Matthean version of the parable the wise person builds his house on the rock while the foolish person builds his on the sand. The house built on the rock is said to be disaster-resistant while the house built on the sand is vulnerable to disaster. As a result, when the floods came, the house built on the sand fell calamitously. On the other hand, in the Lukan version of the parable a disaster-proof house is built properly with a foundation while the disaster-susceptible house is simply built on the ground without a foundation. Therefore, one ought to dig deep and lay a foundation on the rock in order to build a disaster-proof house. A source critic usually starts by considering which version precedes the other since one is primarily concerned with reconstructing a source behind parallel passages. It can be argued that both the Matthean and the Lukan versions of the wise and the foolish builders can be derived from a common complex source of the parable. If so, both Matthew and Luke are simplifying a common tradition behind the parallel parables. If one is serious about building a disaster-resistant house, it makes good sense to consider both where to build a house and how to build it. If we pay attention to details of the parallel parable, we can detect a residue of the original one. Although the Matthean version seems to focus on where a house is built, the issue of how it is built is also

mentioned, as the reason for its disaster-resistance is explained as “it had been founded on the rock” in Mt. 7:25. The fact that the verb used here is cognate with the noun “foundation” in Lk. 6:48, 49 supports this view. Similarly, the fact that the phrase “on the rock” is found in Lk. 6:48 supports it as well. A source critic tends to assume that traditions expand rather than shrink, but we must be aware that this is not always the case. In this parable of two housebuilders the original tradition seems to mention both how to build a house properly and where to build it, but Matthew chooses to focus on the place while Luke focuses on the way in which a house is built. We may surmise that this was in order to make it easier for the ordinary readers/audience to understand the parable. A disaster-resistant house must be built on the safest place in the proper method whereas a disaster-susceptible house is built without consideration of location, in a careless way.